

Messenger and Visitor

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THE CHRISTIAN VISITOR
VOLUME XLVII.

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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 18, 1896.

Agents of the Messenger and Visitor and all having business to do with the paper are hereby requested to take notice of the change in the office of Business Manager. All communications relating to subscriptions or other matters of business and all letters containing money or money orders for the paper should be addressed to A. H. Chipman, instead of to Rev. J. H. Saunders as heretofore. Correspondents are also requested to read carefully the notice at the head of our fourth page.

The Baptist Congress, at which a number of questions of current or special interest are to be discussed by leading lights in the denomination, meets this week, Nov. 12-14 in Providence R. I. Dr. Andrews, of Brown University, will preside. Among the topics to be discussed are: Monism; Centralization in Baptist Polity; The Relation of the State to semi-public Corporations and their Employees; The Physical Basis of Morality; The Baptism of the Holy Spirit.

Another gift of princely proportions from Mr. John D. Rockefeller to the Chicago University is recorded. One million is given unconditionally, and two millions more provided other friends of the University give an equal sum by the year 1900. The trustees believe that these conditions will be complied with. The University will thus be able to enter upon the new century with an endowment of some twelve million dollars, of which sum Mr. Rockefeller will have contributed \$7,400,000.

The marriage of the Duke of Marlborough and Miss Constance Vanderbilt, was solemnized in New York on Wednesday last, with imposing ceremonies. The voluminous reports of the affair with which the newspapers have been filled, indicate the popular interest taken in the making of a daughter out of a daughter of republican America. In this alliance the bride brings her husband great wealth and in turn receives a title—a fair enough exchange. It is to be hoped that both bride and bridegroom bring into the union other elements far more essential to their happiness and well-being.

To all the people on this continent who stand for purity in municipal and political affairs and who have watched with hopeful interest the conflict between the good and evil elements in the government of New York city, it is a matter of profound regret that, as a result of the election held last week, the influence of Tammany is again in the ascendant. This is declared—correctly no doubt—by the action of the large German element in the city which, rather than have the perpetual current of its beer obstructed by the enforcement of the Sunday closing law, is willing to reinstate Tammany.

A very excellent map of our Telegu Mission, prepared by Mr. and Mrs. Higgins, of Paris-Kimedy, has just come to hand. It contains the five stations in different colors with their names and the names of the outstations, and shows their relation to each other, and to other towns and villages. From it one can readily see the number of villages and towns and prospective centres for mission work. The map is mounted on linen and will be sold for 25 cents. It may be ordered from the Sec'y at St. John or the Baptist Book Room, Halifax. It ought to find a place in every vestry, Sunday school or Bible class room, pastor's study and some of the members of our churches.

In the United States the saloon is, we presume, to a somewhat greater extent a dominating and damning influence in politics than it is in Canada. But in this country, too, its influence is sufficiently pervading and iniquitous to make the following words of the *Congressionalist* worthy of being heeded by every honest and intelligent Canadian: "Good citizenship means unalterable opposition to the liquor saloon. In it the worst class of politicians are trained. There all political questions are discussed from the lowest points of view. Whatever party is in power, so long as the saloon continues to be a school for making politicians, no reforms will be permanent. Those who work for bribes, for office and power will have more time and greater selfish incentive than those who work for good government. There are brains in the saloon as well as in the counting room, parlor and professional chair, and the saloon is more favorable

for creating and directing political organizations than any of the other places. Any union for good government, whose aim does not include the abolition of the saloon will never accomplish its purpose."—Some months ago, two young ladies were murdered in the Emanuel Baptist church in San Francisco, the attendant circumstances being of a peculiarly shocking character. Suspicion fell upon one Theodore Durrant, a medical student and a member of the Emanuel congregation, and he has been tried and found guilty on the charge of having murdered Miss Lamont, one of the young ladies. He will also be brought to trial on a similar charge in reference to Miss Williams. The trial has excited interest all over the country and public feeling in San Francisco has run high. The evidence against Durrant was wholly circumstantial, but in spite of the good character which he had previously borne and the difficulty of conceiving an adequate motive on his part for crimes so brutal and terrible character, the chain of evidence seemed so complete and convincing as to leave no doubt in an unprejudiced mind of Durrant's guilt. When the jury's verdict was brought in the intense feeling in the court room found vent in applause that could not be silenced. The case however, is to be appealed to a higher court, and, as is usual under criminal processes in the United States, it may be years before the guilty man is finally condemned.

PASSING EVENTS.

Now that the fall elections are over in the United States, and the necessity for playing to the Irish gallery has for the time being passed away, it is to be expected that there will be some diminution of the torrent of jingoistic rhetoric and abuse of Great Britain, which for weeks had been pouring through the American political press and over its political platforms. Of course there are honorable exceptions. There are public men and newspapers who will not, for the sake of supposed political interest, lend themselves to the base business of creating and fostering hatred between the different branches of the English speaking race. There are some American newspapers which feel it necessary to advise their foreign readers that the jingoistic utterances of the average newspaper and political orator are not to be taken seriously, when the agencies of a political campaign make it seem expedient to declare undying hatred towards Great Britain. Thus, Harper's Weekly is moved to say:—"It will probably seem strange to sober-minded American citizens, who take the jingos at their word and understand that loud words do not mean fight any more than fine words better parsnips, that a good many foreigners are taking our jingos seriously. They are asking whether... we really mean to go to war with Great Britain if she insists on what she claims to be the boundary rights of British Guiana. There has been a good deal of noise in this country of late, of which no sensible American can be proud. This country does not long to fight Great Britain or any other power. Not only has it no cause of war with her, but there is absolutely nothing in the world's current history that indicates that we are likely to have a war with her... Nervous foreigners... may rest assured that the war spirit lies rather in the mouths than in the hearts of those who do the shouting, and is not present at all in the minds or hearts of a very large majority of American citizens. Nay, we will go farther and say the jingos themselves are not really for war. They are for votes and for increased appropriations to the navy and their voice is entirely for home consumption." There is no doubt much truth in the remarks quoted. And if it is true that a large majority of American citizens have no sympathy with the jingoism, which is making itself so conspicuous in the politics of this country, it would seem to be their duty to find means to make those bellicose politicians understand that fact in some practical manner. For, however the better class of United States citizens may discredit this war talk against England and say it means nothing and amounts to nothing, there can be no doubt these silly and wicked utterances are doing much to keep alive and intensify in the national mind old prejudices that should be permitted to die out, to beget in the heart of this present generation of Americans a feeling of hostility and hatred against Great Britain and to estrange two nations, which by affinity of race, of language, religion, law and customs and by mutual interest should ever be held together in the bonds of peace and cordial friendship. Certainly the moulders of public sentiment in the United States can hardly do for their country a more suicidal thing than so to train the public mind as to make it difficult to maintain friendly relations with England.

AMERICAN newspapers of late have been indulging in a variety of uncomplimentary remarks about Great Britain and Canada in connection with the question as to the position of the true boundary line between Alaska and British Columbia. The said newspapers are flimsy experts in the matter of determining international boundaries. There is probably no question of frontier delimitation in which British interests are concerned upon which on the instant, they are not able to pronounce judgment. England is all wrong in her claims against Venezuela, her position is untenable, absurd and wholly unconscionable. Have not these infallible newspapers exercised their omnipotence upon the matter and settled it forever? And, as in Venezuela so in Alaska, it is declared, England's eternal greed for gold has impelled her to lay claim to a huge slice of territory which beyond all question is the rightful property of the United States. This territory is in south-eastern Alaska (according to the claim of the American newspapers) about 600 miles in length, including 100 miles of coast with adjacent harbors and islands, is rich in timber, gold, copper, iron, coal and marble, and has a population of some 26,000. A corresponding area of the New York Tribune in Ottawa seems, however, to have discovered that there is another side to the story and that if any territory on the Northern Pacific coast is now held under British or Canadian jurisdiction the fact is not wholly chargeable to English greed. The Tribune correspondent has been informed, upon inquiry, that years ago, when the reports of the vast wealth of the Yukon gold region were made public, trading companies were formed in New York, Chicago and other United States cities, and when these companies appealed to the United States government for protection against lawlessness, for mail service and other business facilities, they asked in vain, and according to their story the refusal of the U. S. government to act was on the ground that the territory was on the Canadian side of the international line. After experiencing much difficulty because of the lawless condition of things, the Indian population as well as the whites being demoralized by the unrestrained manufacture of and traffic in strong drink and consequent immoralities. A delegation was sent to the Ottawa government, with the result that eventually a body of mounted police was sent to the Yukon region to maintain order, build a fort at the junction of the Yukon and Forty Mile rivers and to establish customs regulations. This it seems has been done and the territory has been held as Canadian. How much truth there may be in this statement of the matter we do not know. But whether or not the region of country which has been taken under the jurisdiction of Canada on the Canadian side of the true boundary line, there is no ground for apprehension that the question of boundary is not one which will easily yield to amicable settlement.

THE action of South Carolina in excluding from the franchise all persons who cannot read a clause in the State constitution or explain the same when read to them is characterized in many quarters as a measure of huge injustice to the Negroes of the State. That the intention is to exclude the illiterate negro vote is quite clear, and the purpose of those who are moving to bring this about may not be wholly righteous and patriotic. But it is by no means clear that, on general principles, and the admission of so great a mass of illiterate voters to the franchise was in the interests of justice and the public welfare. Has any man earned the right to exercise the franchise, with the great responsibilities involved, who has not learned so much as to read or to understand the constitution of the commonwealth of which he is a member? Perhaps those who are securing such amendment to South Carolina's constitution as shall largely exclude the negroes from the polls do not mean it for the good of that race, and yet it may not unlikely turn out for their advantage by inspiring them with the ambition to qualify themselves for the proper exercise of the franchise. A door which opens to everyone who can read and write ought not long to bar out any man who has in him the capacity for active and worthy citizenship, and when the negroes of South Carolina understand that the ability to read and write means for their sons the condition of sharing in the government of their country, it will doubtless prove a stronger influence to promote popular education among them than any they have hitherto experienced.

THE result of last Tuesday's elections in the United States is a general defeat of the democrats and makes the outlook for them in the presidential contest of the next year anything but encouraging. As compared with the election of 1892 the republican gains are enormous. Republican States have recorded almost unprecedented majorities and some States which have been securely held by the democrats have this year gone republican. Thus, Massachusetts gives a republican majority of about 63,000 as compared with 26,000 in 1892. Ohio, which gave Harrison a very small majority over Cleveland, has this year recorded a republican majority of 100,000. New York, which three years ago gave Cleveland a majority of 45,000, has this year gone republican by a still larger majority. Kansas, Kentucky, New Jersey and even Maryland—Senator Gorman's State—have this year all given majorities for the republicans. According to present appearances a decisive victory for the republicans next year is to be expected, with the result that for the ensuing presidential term the determination of the public policy of the country and the general direction of its affairs will be in the hands of the men who advocated high tariff and extreme protection.

THE change of ministry in France, by which M. Bourgeois, has succeeded M. Ribot in the premiership, has been accomplished with but little excitement. The defeat of the Ribot ministry had not been anticipated, and was due, it is said, to the negligent and weak defence of the Government's position made by M. Trarieux, the Minister of Justice. The new premier belongs to the Radical party. In an address before the Chamber of Deputies he outlined a somewhat important programme of legislation, in which is included measures providing for a progressive probate tax, the regulation of the sale and use of intoxicating drinks, a general income tax, co-operative insurance, a system of workmen's pensions, and a definite settlement of the relations between church and state.

Home Missions in N. B.
DEAR EDITOR.—Will you kindly give place in your columns to the following: An adjourned meeting of the Committee appointed by the Convention in re of Home Missions in New Brunswick (see Year Book of '95, page 22) was held in the Brussels St. church on the 5th inst. After a prolonged and careful deliberation, the Committee was organized by the appointment of Rev. Dr. Carey, Chairman; Rev. G. O. Gates, Sec'y; R. G. Haley, Esq., Treas. The Committee resolved that its work it would not in harmony with the Board of Home Missions of the New Brunswick Convention. Let us hope and pray that in christian harmony we may be able to prosecute the work of the year.

The many weak interests to be fastened in this Province demand the united strength and co-operation of all our churches. After the committee adjourned a brief meeting of the N. B. Board of H. M. and the committee was held at the court-house on Monday last, no definite action taken as to grants. Prayer, most tender and earnest, was offered by Rev. A. B. McDonald and the united meeting adjourned until Monday evening, 18th, at 7.30 p. m., in the Brussels St. church. Will the members composing the Committee please bear the date in mind. Yours very respectfully,
G. O. GATES, Sec'y.
St. John, Nov. 9.

HALIFAX, N. S. Nov. 6, 1896.
REV. J. W. MANNING, Sec. F. M. Board.
DEAR BROTHER.—Your letter of Oct. 7 to Mr. Chute outlining your plan of allotting to each church a definite sum to raise for Foreign Missions only and of setting in motion the necessary agencies to carry it into effect, was submitted to the Halifax District Committee on Monday last, and we were directed to inform you of the sentiment of the committee regarding the same and also to forward our letter to the MESSENGER AND VISITOR for insertion. We think your plan contravenes that of the convention. Already this country has placed before itself the sum of \$1,600,000 as its aim for the current year for Convention Fund, and it has been apportioned among our 26 churches, and each one has been informed of the amount expected from it. This has been done in accordance with the expressed will and policy of the denomination, and we are therefore precluded from co-operating with you in a plan which is inharmonious with that of the convention. At the same time we greatly approve of your Board keeping its work and the urgent need of the field before the churches and we will welcome you as any appointee of the Board to address our churches on the subject and to stir them up to greater liberality. So should we the agents of the other Boards. The more our work in its entirety is kept before the whole body the better each branch is linked with the other, and the department you have justly so much at heart will be greatly helped by a general raising of the standard of benevolence and Christian activity. Yours cordially,
B. H. EASTON, S. B. KENNEDY,
A. C. CARTER, E. M. SANDERS.

W. B. M. U.
MOTTO FOR THE TEAM
We are laborers together with God.
Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.
PRAYER TOPIC FOR NOVEMBER.
For our North West Mission, the laborers there and for a large ingathering of souls from the heathen in India who are kept back by fear from confessing Christ may come out.

SPECIAL REQUEST FOR PRAYER.
That the Holy Spirit will lay upon the hearts of the Fathers and members of our churches the awful need of the 1,500,000 heathen who have been committed to our charge.
The following graphic description, written by Rev. J. R. Stillwell, on street preaching in India will apply to all our missionaries and perhaps help us to understand some of the difficulties and hindrances, and help us to pray more earnestly that their words may be accompanied by the power from on high and touch the hearts of men.
"Can you, busy readers, follow me through some of our village streets and along some of our highways while I point out to you the great destitution? We need but go a few hundred yards from the Samulocotta bungalow and we find ourselves in the midst of a teeming population. People pass us on every hand and ever onward moves the procession, and ever onward rubs the great tide of human life. We are ambassadors of mercy and are more than usually interested in these people. We have a message for them, and we shall have no rest until we deliver it, and this certainly is a most opportune spot, for we are in the midst of one of the busiest quarters of Samulocotta. We search out a good vantage ground where we take our position. Our coming has attracted attention and the people are moving away. We sing a song, and while singing the crowd gathers in. We have say 50, or 100, or 150 people crowding around us getting as close to us as they can. And now look at these upturned faces. No such audience ever graced your church pews or such a congregation filed into your auditory at home. No culture here, no refinement for the larger part is from the lower walks of life. Here and there an intelligent face may suggest that its possessor can read. Men, women and children—a motley throng. Men verily lords looking lily on, women who would be content to be women, their faces are so dull and bleared, mere children in the family of their husbands, and little ones of all ages composing the inner circle, verify 'the great unlearned'.

You have finished your hymn, and here is your audience that you have crossed oceans and mastered languages to address. But a great gulf lies between you. You have learned to speak their *sua*, but can you look through those eyes and see life as it appears to them, and think through those minds, and think out the weary problem of life, as they have to do? Can you enter into those lives and understand a single sigh or sympathize with them? Do they not seem to be of another race, so great is the gulf between? These are the children of the ages, the offspring of the centuries. They wear the robes of bygone times, pursue the same occupations, follow the same customs and walk in the same path, but by their ancestors, twenty centuries ago. Hard and fast is the demarcation line, and fate, stronger than God to them, has been too strong for them. Bound they are by shackles forged by the slow wearing of time, and they make no effort to break them. Custom is a heavy weight, caste is a merciless tyrant, habit has become dead and conscience seared. "Sin" is more common word in their language, but it has no meaning. Caste means everything; sin means nothing. They have tampered and traded with it too long. "Salvation?" Yes, they understand that to mean a weary treadmill laboring upward, where a slimy mass of ages of degradation and accomplishment means nothingness. They are born, they live, they die. Misery at birth, in life, in death, in eternity, a weary succession, and still it moves on. A hundred generations have passed away before you arrived. Indeed, you have come very late! You feel conscience stricken that you never heard the cry before. A great feeling of pity and compassionate love wells up in your heart for this people, and you are impelled to speak. Your words should be burning hot, but they seem to melt nothing. A boiler furnace than you have ever been in is needed to melt this ore. So you speak on and on, and as you see your audience leave you one by one, the place to be taken by others who may give you a vacant stare and pass on, you realize your helplessness as you never did before. Your eye travels over the crowds, scans the upturned faces, and yes, one has evidently become interested in he seems to be hanging upon your words. You have found inspiration at last, and you glow hopeful. A pause follows, when your interested listener draws nearer, and with wondering face and eager look asks you if what you say will furnish rice for his next meal. Ah! he is a poor worker, and his thoughts cannot get beyond his food; the struggle for existence is very sore, and there are myriads in the race. But you find others, a few, perhaps ten or may be even twenty, who have caught a little of what you have said, and you come again. But now you leave the crowded bazaar, and follow the line of life to the quiet village. Here you seat yourself, gather the villagers about you, and tell them the marvellous story of God's love and Christ's death. You address the head man of the crowd, and preach by question and answer, making sure that he understands. So you make him understand the story,

but it has not reached his heart, that seems to be a long way from his mind. He cannot understand sin, and therefore cannot comprehend what being saved from it means. His inner sight is darkened and he gets no view of himself. You talk far into the night, you repeat the story, and depart hoping some seed has found its way into the forbidding soil. You take an account of your day's work, and it seems nothing. It needs great patience here, you find. You want a smaller audience. You want the two and three, and even ones to do good work, but there, when could you reach a thousand that way, and there are ten thousand people in Samulocotta alone. Ten thousand! Your head begins to grow dizzy and your heart faint. You never understood ten thousand so well before, and felt what an awful number it was when it meant unsaved human souls. Do you want another town? But then, there is another not three miles away with 12,000 people, and on another side not six miles distant is another equally large, another 12,000—twenty-four thousand souls and not one soul saved, and not one worker, missionary or native, in them. You may pass on, but other villages rise up with their hundreds and thousands, and you keep counting up the sum, 20,000, 30,000, 100,000, 150,000, but why go further? 150,000 souls, who can comprehend? 150,000 is a possibility, but souls! A single soul outweighs the world and all its splendid millions. One soul then must be valuable, but one hundred and fifty thousand! When can they be reached? How many workers will volunteer? It is a quick way of growing wealthy, and how many will take advantage of the opportunity? A single soul gained and a millionaire is a beggar in comparison with you! We want 5,000 missionaries for India, i. e., one for every 50,000. Where are the workers then for Coananda field? 50,000 souls you would find a terrible responsibility if rolled upon you, but ten times that number is a crushing weight."

"COME OVER AND HELP US."
We feel deeply grateful to God, that we can report through our W. M. B. U. column another W. M. A. S., in connection with the Newport church. On Wednesday, Oct. 30th, at the residence of Mrs. Daniel Parker, Oakland, Mrs. Nalder, county secretary for Hanx; organized the Avondale society. Twelve sisters present. The following officers were elected: President, Mrs. Lockhart Dimock; 1st vice pres., Mrs. Manning Knowles; 2nd vice pres., Mrs. J. P. Miller; sec., Mrs. Daniel Parker; treas., Miss Annie Dill. Committee, Mrs. C. Chute, Mrs. Wm. Knowles, Mrs. John Young, Miss Annie McKean, Auditor, Mrs. Manning Knowles. Mrs. Fred Knowles was unanimously chosen organist. In the devotional meeting which followed, we each felt that we could indeed claim the promise that "Jesus was in our midst" and that "we are laborers together with Him." If this little society ever become discouraged in the work, may they remember that it is said to them today, just as truly as it was to Jacob of old, "Fear thou not; for I am with thee; he is not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."
BESSIE A. REES,
Scotch Village, Nov. 5. Sec. pro tem.

On Sabbath evening, Oct. 27th, a public meeting was held in connection with the W. M. A. S., in the Baptist church at Scotch Village, which was very interesting and profitable. We would recommend to all our Aid Societies to hold public meetings. We think it is one of the best ways to enthuse and enlist the sympathies of our sisters in this great work. The following programme was carried out: Opening hymn; "All hail the power of Jesus Name"; Isa. 60 was read and prayer offered by Pastor Rees; Address by the President, Mrs. Rees; Annual report by the Secretary, Mrs. E. Dimock; Address by the County Secretary, Mrs. Nalder; Address on Missions, Mrs. Nalder; Mrs. Nalder sang by request, "Come to Jesus" in Telugu. The collection was taken by two young ladies; \$3.77.
SOPHIA DIMOCK, Sec'y.
Scotch Village, Nov. 6.

Goa, Gooas, Gooas and Gooas.
The reform movement in New York has given rise to certain popular designs, which visitors could hardly understand without explanation. We have the Goo Goo, the Gooas and the Gooas, all distinct tribes. The Goo Goo are members of the Good Government club—a non-partisan reformers. The Gooas belong to the German American Reform Union, and the Gooas are those who refused to go with the Union into the fold of Tammany, and organized the German American Citizens Union. Long names are not tolerated in these busy times. In the west they speak of the members of a certain temperance society as the WCTUtters.
For Spasmodic Coughs—Minard's Honey Balsam.

November 6
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RE FOUND
S. B. KENNEDY,
A. C. CARTER,
E. M. SANDERS.