

Messenger and Visitor.

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—We are indebted to the Secretary of the Foreign Mission Board of Ontario and Quebec for a copy of the report of the Carey centennial meetings, held in the Jarvis street church, Toronto, Feb. 15 and 16, 1892. The addresses which were delivered at the meeting are given, some in full and others in an abridged form, and form a pamphlet of seventy pages. Some reference to these addresses was made by the MESSENGER AND VISITOR at the time the meetings were held. They are now placed in a form in which they may be conveniently read and preserved, and as they deal with a number of different phases of the foreign work, they should be received with interest.

—The preaching of the Gospel to the Jews in New York by Hermann Warszawski, a young Polish Jew, is being attended, it is said, with quite remarkable results. This young man came from Europe in 1890, to escape persecution. He has been preaching in a section of New York which is densely crowded with Jews, and the audiences which were at first small soon became so large as to fill the DeWitt Memorial church in which the services have been held. Dr. Schautler, head of the city missions, speaks with enthusiasm of the work and says: "Such a sight has not been witnessed anywhere in Christendom for a thousand years."

—The father of Rev. Dr. Gregg, formerly of the Park street church, Boston, was a wealthy man and a Presbyterian of the Reformed or Covenantor persuasion. When his son left that body he promised to disinherit him, and has been as good as his word. "The old gentleman has recently died, and by his will Dr. Gregg is cut off with a legacy of ten dollars. Still he is hardly an object of commiseration, since he had received \$75,000 from his father while living, is receiving a modest salary of \$10,000 per year, and his children receive by his father's will \$350,000. Under these circumstances there seems no immediate danger of Dr. Gregg and his family coming to want."

—Dr. G. W. NORTHERN, who has been for twenty-five years the executive head of the Morgan Park Theological Seminary, which has now become affiliated with the new Chicago University, has resigned from that position in order that he may give his time and strength wholly to the duties of his profession. In consideration of his long and distinguished services, the board of trustees has granted to Dr. Northrup a vacation till January 1, 1893, and \$1,000 in addition to his regular salary, that he may be able, without embarrassment, to spend some months abroad for recuperation and study preparatory to resuming his work in the chair of systematic theology in the divinity school of the university.

—The anniversary exercises connected with the completion of another year at McMaster University were held last week. Very little in the way of a report of the anniversary proceedings and the work of the year has reached us. The Montreal Witness of Wednesday has the following Toronto despatch: "The Baptists had a great educational day yesterday at McMaster Hall. The alumni dinner took place in the afternoon and the convocation at night. Both meetings were very successful and gave a great impulse to the now varied work of the denomination." It is announced that Dr. T. H. Rand has been appointed "chancellor of the university. Dr. Rand's many friends in these provinces will unite with us in congratulating him on his appointment to a position so responsible and so influential in reference to the educational policy and work of our brethren in the Upper Provinces."

—A NUMBER of excellent people, as well as the Tammany newspapers, were greatly shocked at the course pursued by Dr. Parkhurst in going into a house of evil reputation in order to procure evidence to show that the police and the magistrates of New York were failing in their duty to enforce the law. Among these good people was Rev. Dr. De Costa, of the same city, who, in order to correct the evil example of Dr. Parkhurst, went himself to the same house, gathered the inmates together and prayed with them. Dr. De Costa was quite sure that his method was much superior to Dr. Parkhurst's, and gave a pathetic description of the meeting to his people; but the woman who keeps the house ridiculed the good doctor and his visit. All this reminds the *Congregationalist* of an incident that occurred during the border warfare between Kansas and Missouri:

"The Missourians repeatedly raided the premises of a Quaker who lived near Lawrence and carried off his crops, cattle and hogs. Each time they came he asked permission to pray with them.

This they cheerfully granted, and as soon as the meeting was over stole and destroyed his property. At last, after one of these raids, he came into the little church prayer meeting with a new look on his face. 'Brethren,' said he, 'I've just been converted. I've been moulding bullets all day, and now I want you to join with me in prayer that if these thieves come again my work may reach their hearts.' We have no doubt that the Missourians soon gained a new respect both for the Quaker and his religion. Dr. De Costa may be a very good man, but there are kinds of missionary work in which he is not fitted to succeed till he has experienced a new conversion."

PASSING EVENTS.

It was hardly to be expected that, in the redistribution of seats made necessary by the result of the late census, the government, however conscientiously it might perform the work, would succeed in winning the approval of the opposition, since any good opportunity of making political capital is, of course, never to be let pass. But from the view taken of the matter by some of the more moderate and independent journals, it is to be feared that the government in this matter has not been without an eye to "the main chance." We do not pretend to discuss the subject on its merits. To do so would demand more time for investigation than we could give to it at present. We do not know that there is any sufficient reason to suppose that if the present opposition had been in power the redistribution bill would have been more just. Whether the Tories have, as the grists bitterly charge, shamelessly "gerrymandered" the provinces of Ontario and Quebec, whether the grists in Ontario a few years ago were guilty of a similar misuse of power, as is also charged, are questions which we do not undertake to determine; but we are perfectly clear that such power should never be entrusted to any one political party. There is no reason to suppose that human nature is any less firm when it gets into politics. And Burns was not far wrong when he wrote:

"But a' mairkin' are unco' weak
And little to be trusted,
If self the waverin' balance shake,
It's rarely right adjusted."

A SECOND letter from Lady Tilley, in reference to the reformatory and industrial school for juvenile offenders, which it is proposed to establish in St. John, has appeared in some of the daily papers during the past week. The scheme has now taken on a more definite form, and Lady Tilley is able to place before the public an outline of the plan which has been determined upon. The old penitentiary building will not be used, but an effort will be made to render its external appearance more cheerful. The two brick buildings on the premises which were formerly used as workshops and as residences for the superintendent and officers will be adapted to the purpose required and will accommodate between seventy-five and one hundred boys. "The cottage system may thus be carried out, making cheerful homes and life a reasonable and natural one." It is not probable, Lady Tilley thinks, that for some years accommodation will be needed for more than fifty boys. It is therefore proposed, for the present, to fit up one of the buildings, "to furnish and equip it, to introduce sanitary arrangements, with heating and water supply, to remove the old tumble-down sheds now on the property, to have the fences straightened and repaired, to purchase cattle and farming implements, tools for the workshops, and put all in good condition." To do this it is estimated that \$7,000 will be required. Two thousand dollars of this sum are provided for by the subscriptions of Sir Leonard and Lady Tilley. Great credit is certainly due to them both, and especially to Lady Tilley, for the generous and practical interest taken in this philanthropic scheme. There can be no question, we suppose, that such an institution as the one proposed is a legitimate fruit of Christianity, and one that should find place in every Christian province. Lady Tilley now asks that the people of the City and County of St. John will add three thousand dollars to the two thousand already subscribed, and that other towns in the province will make up the balance of the seven thousand required. There ought not to be any doubt that to this there will be a prompt and sufficiently generous response. As soon as the money has been subscribed the work will be rapidly pushed to completion, and will then be handed over to the provincial government, by which it is to be maintained. Lady Tilley concludes her letter by saying:

"The result of this work must certainly tell in the coming years, and to-day it is ours to do it. I do not think that I shall ask in vain for the co-operation of our people in coming to the rescue of the poor, misguided boys, who doubtless have never had a chance to know anything of a better life. To be successful we must come to the work with an earnestness of purpose which hopeth all things."

When the charges preferred against Sir A. P. Caron, Postmaster-General of Canada, by Mr. Edgar, M. P., were first presented in the House, there appeared to be little disposition on the part of the government to grant an investigation. It had become quite evident, however, by the tone of the more independent of the newspaper press that such a course would not satisfy public opinion. The matter was brought up again by the government last Wednesday, and, after an exciting debate, an amendment, proposed by Hon. Mr. Bowell, to Mr. Edgar's charges was adopted. This refers the charges to a commission to be appointed by the government and approved by the House. The commission, it seems to be understood, will consist of one or more judges of the Supreme Court. The government's amendment was opposed by the opposition who contended for investigation by parliament. The charges as preferred by Mr. Edgar have not been seriously limited or weakened, the people in general will be satisfied to have the matter dealt with by a commission. It is but fair to say, however, that Mr. Edgar holds that his charges have been emasculated and that he cannot consistently, with a proper self-respect, appear before the proposed commission.

THE general conference of the Methodist Episcopal church, of the United States, assembled for its quadrennial session on May 3, in Omaha, Nebraska. The conference has never before been held so far west, and a leading Methodist paper says it may be that the progressive spirit that characterizes the West will leave its impress on the legislation of the body. Four years ago the conference was held in New York City, and since then the Methodism of the United States has continued on its prosperous way, building new churches, it is said, at the rate of about one a day, and the outlook is still prosperous. Though not without its limitations, its trials and its problems, this young giant among the evangelical denominations is full of force and vitality, and faces the future with undiminished courage and hope. A writer in the *New York Tribune*, in briefly sketching the general features of Methodism, says:

"It is a church in which the human equation plays a large part. Its constitution is a strange blending of imperialism and democracy, admirably adapted, indeed, for doing good and aggressive work, but at the same time possessing all the defects of its virtues. Its rulers, being human, have not always been saved from mistakes; and its zealous and ambitious workers, because of their zeal and ambition, have doubtless at times been tempted to indulge in doubtful political methods. But the fly in the amber should not distract our attention from the beauty and value of the jewel itself; and, after all, the things to be criticized in Methodism are of small account compared with the features in it deserving of admiration and praise. As a religious impulse it is one of the most powerful factors in American life, which no intelligent man whether Methodist or not can afford to ignore. And it is especially strong with the plain people, who are as yet untouched by the dilettantism of intellectual doubt or the finespun sophisms of a hybrid culture."

The conference will have some questions to discuss if not to settle. These questions for the most part, in accordance with the spirit of Methodism, are practical rather than theoretical. There appears to be no call for creed revision and no unorthodox clergymen or professors to be dealt with. A firm discussion over the woman question is anticipated—that is the question of the eligibility of women delegates to the general conference. This question was discussed at much length at the last quadrennial, and has since been submitted to the annual conferences, but has failed as yet to obtain the three-fourths vote of these conferences necessary to the introduction of the proposed change. The general conference will not, therefore, be able to do more than discuss the question. Its advocates who, it is said, will have a majority in the conference, will, however, seek to advance the movement through discussion.

It is hinted that influences may also be brought to bear indirectly by the conference to favor the movement. Thus Dr. J. M. Buckley, editor of the *Christian Advocate*, who has vigorously opposed the innovation, may be required to step out of his position and give place to some "woman's man." *Zion's Herald* expresses the hope that this general conference may take action which shall lead to an organic union with the Methodist Episcopal church South. In the Methodist's body, as in other denominations, the question of slavery brought about division into a Northern and a Southern branch, and the division has continued for a quarter of a century since slavery ceased to be. Among the other important questions the conference will discuss are: The division of the Missionary Society into home and foreign branches; the federation of the educational institutions of the church; the status of the deaconesses; the division of the general conference into two houses; the attitude of the church toward the evangelization of the cities; the revision of the Discipline; the restricting of the bishops; the modification of the work of the Freedmen's Aid Society.

ON the 27th of April, the seventieth anniversary of the birth of General Grant, President Harrison, accompanied by other distinguished citizens of the United States, and surrounded with a great throng of patriotic people and school children, laid the cornerstone of the magnificent mausoleum which is to be erected in memory of the soldier president in Riverside Park, on Upper Manhattan Island. Ulysses S. Grant was a brave soldier and an able general. It would have been as well for him and for the nation if his gratitude for his eminent services on the battlefield in some other way than by making him president. But the United States does well to preserve and honor the memory of the man by whose patriotism, valor and ability the Union was preserved and made strong. She does well to teach the children of the nation to hold in honor the brave and the great men who sacrificed or imperiled their lives for the country. She does well to teach them to glory in the nation's flag and the nation's institutions. For it is only by cultivating in the breasts of each generation, in its youth, a spirit of ardent patriotism, along with intelligence and virtue, that the great republic can hope to amalgamate and make a vital and healthful part of her national existence the diverse and often turbulent elements of population which immigration is annually bringing in so great numbers to her shores. The achievements of the country along that line have so far, indeed, been wonderful, and this, as we think, is in great measure due to the fact that the experience through which the country has passed in her comparatively brief history has been such as to develop a strong and general spirit of patriotism among her people.

THE story of Mrs. Florence Ethel Osborne, of London, which has its obvious moral lessons, has its pathetic side also, and touches us with pity for the unhappy woman whose criminal misconduct so soon resulted in a bitter harvest of shame and disgrace. Mrs. Osborne, who was a person apparently of some refinement and moving in good society, was charged with the theft of a valuable set of pearls from her friend Mrs. Hargreaves, against whom she then brought a suit for libel. But the evidence was against Mrs. Osborne. She was proved guilty and confessed both the theft and perjury. Her sense of shame and disgrace was so keen and overwhelming as to call forth a good deal of sympathy for her and especially for her husband, Capt. Osborne, an officer in the army, who, with most heroic faithfulness and courage, stood by her through all the agony and shame of the public trial and its bitter results, doing all he could to aid and comfort her unworthy but, let us hope, truly penitent wife. So completely had the poor woman been broken down by the terrible ordeal of the trial, and being otherwise in a delicate condition of health, the court imposed a very mild sentence considering the nature of her offences and she was committed to prison for nine months. She became so completely prostrated, however, that it was feared she would not survive even this mild sentence. Influential persons have interested themselves on her behalf. Petitions praying for her release, among them one signed by a number of the prominent physicians of London, were presented to Mr. Matthews, the Home Secretary, and with the result that a

release was granted and Mrs. Osborne has been set at liberty. Captain Osborne was at the prison with a carriage as soon as the order for release was presented, and Mrs. Osborne was taken to the home of his parents.

THE petition which, at the request of the president of the World's W. C. T. U., is inserted below, has already received, we are informed, more than a million of signatures; but before the opening of the Columbian Exhibition it is desired to add several millions more if possible. Readers are requested to aid in the work by cutting out the petition, pasting blank paper across the bottom and securing the signatures of as many women as can be obtained. After adding the name of the town and province where the names are obtained, send to Miss Alice Briggs, Office Secretary, World's W. C. T. U., Evanston, Ill. For petition blanks, blanks for endorsement of new churches, societies, etc., send to Mary A. Woodbridge, Secretary, World's W. C. T. U., Ravenna, Ohio.

PETITION OF THE
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE
UNION,
FOR THE PROTECTION OF THE HOME,
ADDRESSED TO THE GOVERNMENTS OF THE
WORLD.

Honored Rulers, Representatives and Brothers: We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of the causes of civilization throughout all the territory over which your government extends.

W. B. M. U.

MEMO FOR THE YEAR

"Be not weary in well-doing."

Our Home Mission Work.

What we call our "Home Mission Work" is usually divided into three departments—1st, the work in the scattered parts of our own provinces; 2nd, the Grande Ligne Mission, and 3rd, the North-west.

From the April number of the *Presbyterian Record* I take a few extracts with regard to this H. M. work, which seem to me to be as applicable to ourselves as to those for whom they were first written:

"If a member of any family is weak and delicate the attention of the other members will be fixed upon this one. Within the bounds of our church we have many weak congregations which are not able to maintain ordinances unless they receive assistance. And to whom are they to look for help? Certainly to the strong members of the same body."

Sisters of our union, are there not "members of our family" who are looking to us, wondering whether we will redeem that pledge made last August, viz.: \$1,500 for home missions?

"A few scattered settlers have pushed their way to the far front, down by the sea, in the forest, or on the prairie, to make a home for themselves and their families, where there was homeless waste before. They have within reach no church. They would like to hear the gospel preached and are willing to do something to support it, but cannot do much. We send a missionary. He gathers the scattered ones together and preaches to them. They do what they can for his support, but as a rule need some help, and such help is given from our Home Mission Fund, to which we are all asked to contribute year by year. As new settlers come in, or the old families grow up and make new homes, the people want a settled minister of their own, and these districts or some of them are united into one and called a congregation or pastoral charge. They call a minister, he is settled as their own, and they are glad with a gladness that only those who have been in such circumstances can know. But they are not able to give quite enough to keep him, and we give them some help for a time."

"One reason for carrying on this work with vigor is that these scattered settlements, if left to themselves, will in some cases, soon fall into semi-heathenism. It is a very sad fact, but one that has been frequently witnessed in our frontier settlements, that where the people are left for a time without regular public Sabbath worship of some kind, they are liable to become utterly careless about religion. The Sabbath, unmarked by worship or any other token that it belongs to God, becomes a day of pleasure or work. Religion dies and morality with it, and the community, instead of being a strength and blessing, is a curse to the country."

"Another reason for diligence in this work is that it is the only way to add to the strength of our church. In this way have been formed the larger part of the congregations that to-day make up the church. Had it not been for home mission work along these two lines, our church would have been a very feeble flock to-day, and if she is to be strong in future years, to wield an influence for righteousness at home, and to send many messengers of peace far hence unto the Gentiles, she must still grow by these same means. The fact that many of these people are our sons and daughters, is an additional call. We give them more or less, as we may be able, to supply their physical wants, as they leave our homes for new ones, and shall we not follow them with the Gospel? Higher still is Christ's command, 'Go ye into all the world, and preach the Gospel to every creature.'"

"Yet another reason, a very important one, and yet one that is perhaps seldom considered, is that these frontier settlements contain, as a rule, the strongest bone and sinew, and brain, and character of our country. Everything tends to this. As a rule it is the strong men and women, with strong bodies and resolute wills, ready to do and dare, and able to overcome, that move into new places, and compel the wilds to give them a home; and their children thus start in life with a heritage that is worth more to them than any inheritance of wealth could be. Then the whole training of these children tends to develop these traits. Their plain wholesome food, fresh air, absence of excitement, their free strong life, with its work, develops strong bodies; their share from childhood in the family tasks develops a strength of character that can more easily cope with difficulties in later life; in short, the men and women born and reared amid such surroundings, are those who will have the will to dare and the strength to do, and who as they leave home and go out to fight life's battle in larger spheres will win the day. The outmost, topmost branches of a tree bear the finest fruits, while that which is sheltered and hidden in the centre is less choice; so as a rule the outmost, topmost branches, the outlying settlements of a country, bear the men and women of greatest strength in every way. Both in our own country and the neighboring republic, the strongest men—those who in large measure shape the policy and destiny of both church and state—are those who have forged their way upward, each new triumph over difficulty but giving added strength for some new victory. These mission stations and small congregations contain as a rule those who are to be the foremost men of a generation hence, and if that generation is to be marked with a deep, strong religious life, it must be by bringing that religion to bear upon them and their surroundings now. Let this be neglected and they will grow up the same strong men who will of necessity wield an influence in their land, but if, Godless, their influence will be for evil, and their strength will be lost to the church, to righteousness and to God."

"Says the *Baptist Visitor*: 'If every Baptist woman in Ontario would deny herself one dollar before our annual meeting what an offering we should have.' If every Baptist woman in these provinces would deny herself to the extent of one dollar before our annual meeting, it would mean not less than twenty thousand dollars! Impossible! Nay, it would not be impossible; many of our sisters could give two and three dollars, thus making up any deficiency caused by the Lord's poorer ones."

"Oh let Thy Spirit fire our zeal,
That we may now send out
And tell that Thou art come
To all the country round about
Whom we are winning to Thy fold,
That Thou art strong to save."

In its large collection of timely portraits, the *Review of Reviews* for May has strikingly good portraits of three men who just now are of conspicuous prominence in the theological discussions of the English-speaking world, namely, Dr. Lyman Abbott, pastor of Plymouth church, Brooklyn, and editor of the *Christian Union*; Professor Charles S. Briggs, of Union Theological Seminary, and Princeton Fairbank, of Mansfield College, Oxford, who has just returned home from a visit to the United States.

All things considered, the greatest and the most interesting man who now lives on this planet is William E. Gladstone, and a most interesting sketch of Mr. Gladstone's personality, character, career, and methods of work, is the brilliant article which is published as the leading feature of the May number of the *Review of Reviews*. It is quite impossible to characterize this sketch in a sentence or two, and we can only affirm that no reader, old or young, will regret having obtained a copy of this *Review of Reviews* for the sake of its account of Mr. Gladstone. It is with a marvellous freshness and youthful vigor that the "Grand Old Man" is preparing to enter upon the stormy election campaign of the present year.