

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIV.

VOL. VII., No. 50.

Published Weekly by the Maritime Baptist Publishing Company.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 16, 1891.

THE CHRISTIAN MESSENGER
VOLUME XLIII.

Printed by G. W. DAY, North Side King St.

—We are obliged to hold over this week a large amount of interesting matter. Correspondents will please exercise patience.

—We have a number of notices of deaths, marriages, &c., which have been sent us recently without the name of the sender accompanying them. These notices may be all correct, but it is the rule of this office not to publish notices unless accompanied by the sender's name.

—A good deacon, honored in and beyond his own church for intelligence and integrity, in forwarding money to this office that the MESSENGER & VISITOR may be sent to some members of his family who are scattered in different parts of the world, says: "I send our denominational paper to my children that they may not lose their interest in the work of their own denomination at home. I am proud of the MESSENGER AND VISITOR under its present management, and would like to know of its increased circulation in both the old and new world."

—THE *Charlottetown Guardian*, which has been feeling the pulse of public sentiment in reference to a union of the Maritime Provinces, remarks in its last issue:

"Whatever chances there may be for a Maritime Union in the future, it is quite evident from the discussion brought out by the letters and interviews recently published in the *Guardian*, that at present the public are in no mood to take up with it."

This indifference is to be regretted, as such a union would, in our opinion, be attended with important and manifest advantages.

—A sad story comes from the Northwest, which shows the death-dealing power of the terrible blizzard. One day a week or two ago, a father and his daughter set out from Mallock, Minn., to go to Drayton, Dakota, where the young lady was to meet her affianced and be married. The time for the marriage arrived, the young man looked anxiously for his bride but she never came. Becoming alarmed, the young man with a friend set out in the direction whence the bride was expected. Their search resulted in finding the young woman and her father frozen stiff. They had perished in the blizzard.

—We have received from Rev. L. C. Archibald a new map of the Telugu country, prepared by Rev. Dr. Boggs and Rev. John Craig, of India. This is a beautiful, clear map. The size is 31 by 27 inches. Besides the prominent physical features of the country, the main political divisions, the chief cities, towns, roads, &c., are plainly marked. All missionary stations of Protestant bodies are given, and the stations of the A. B. M. Union, the Upper Canadian and our own missions are so marked that they can be picked out at a glance. Every Baptist family should have one of these beautiful maps. To any one, whether at present a subscriber or not, who will send us the name of a new subscriber and one dollar and fifty cents, we will send the map, post paid.

—Some of the undergraduates of Harvard and Yale are evidently of the opinion that the campus does not constitute the only arena in which college men may meet in friendly contest. It is proposed that there shall be a struggle for precedence in the field of debate and oratory. Two joint debates, we are told, have been arranged between men representing these universities, the first of which is to take place at Cambridge about the middle of January. As a means of calling forth public interest or winning glory, such a contest will of course have no comparison with football. But while frost and snow prevail in the outer world a debating tournament may be able to show for itself a *raison d'être*, and the champions of intellect and oratory, if they do not cover themselves and their respective institutions with glory, may be able to console themselves with the thought that they are not altogether out of harmony with the original purpose of those venerable seats of learning.

—During the thirty-nine years of its existence the Children's Aid Society of New York city has carried on a good work, redeeming thousands of boys from the vicious conditions of street life, and started them on the highway to useful and honorable citizenship. It has now, we are told, "no less than eighteen industrial schools, five lodging houses for boys, one for girls, six night schools, kindergartens, a perfected emigration department and other practical agencies for good." Many and various as have become the society's methods and agencies for work, the opportunities multiply still faster. One great need at present

is a farm school for boys. The society has found homes for 75,000 children, most of whom have done well. Some have gone to college and the records show that many of these lads who were found homeless and in a fair way to become vagrants on the streets, are now occupying honorable positions and pursuing successful careers in various callings and professions. One boy sent West in 1859 is now governor of one of the great Western States.

—A RUSSIAN writer has recently published some interesting information in reference to fanatical religious sects which infest that country. From time immemorial such sects have been springing up in Russia, and as one dies out another equally absurd and fanatical comes to take its place. This writer estimates that there are within the Empire not less than fifteen millions who are the subjects of their insane delusions. There are, for example, the *Kunaways*, who fly from their towns and villages as soon as they embrace the new faith, seeking to destroy their identity as much as possible. They regard civilization as the greatest of curses and make the robbing of churches one of their most sacred duties. The *Skoptskys* believe in self-mutilation, but will not submit to amputation even to save life. The "Dumb Boys" regard silence as a supreme virtue. Some of them are said to have kept their vow of silence for over half a century. Still another sect preaches suicide as an absolute necessity to salvation.

—A LETTER from Rev. M. B. Shaw, of Visianagram, dated October 29, alludes to the arrival in India of Bro. Bars and wife and the expectation of others. While rejoicing in this valuable accession to the mission force, Bro. Shaw expresses great disappointment that a young lady missionary is not coming to Visianagram, and adds:

"The need here is very great and opportunities golden, but we look forward to another year now, and hope that then a young lady or another mission family will be sent here. For seven years before this station was sold to us, the T. M. people had two men here working all the time and they found their hands more than full. I have been out on my first short tour. Spent six days in tent at Chipurpilly, an out station, and preached in nineteen villages, beside the town. The people seemed just ready to accept the Gospel; several encouraging instances set our hearts bounding with hope. The Lord most soon give us many converts on this field, but that means hand to hand work, as much here as in any church in Nova Scotia or New Brunswick. My short experience here only confirms my expectations before coming, founded on experience in the pastorate, that only living contact of a Christian life with the brethren, can make the missionary's mission successful. These people are intensely human, and we must not neglect the human side of the Gospel question. In fact it seems sometimes that in order to generate faith in the hearts of these people (an attribute which they seem to utterly lack) methods which might appear extreme in Christian lands would not be out of place here. These are problems hard to solve in this land."

PASSING EVENTS.

"THE OFFICIAL ORGAN OF CARDINAL TACHERAUX forbids flowers at all Christian burials." So it is stated in a late Montreal despatch. We do not allude to the above for the purpose of pointing out the modest assumption on the part of the Cardinal that the only "Christian burials" are those at which the ministers of the Roman Catholic church officiate—for certainly the Cardinal could not claim to have control over any others. His assumption is not, however, a matter to trouble us. We were thinking rather of the reason for this prohibition, and as to this we are not informed. But it seems probable that the Cardinal's intention is the laudable one of preventing vain display and unnecessary expense, which have become a great and growing evil of our day, an evil which bears especially hard upon the poor, who, in this matter more than almost any other, are anxious to emulate the example of their richer neighbors. There are other things in connection with the use of flowers, however, in connection with our funeral customs which strike us as being less Christian in spirit and no less objectionable on the ground of extravagance and vain display. The flowers are sweet and beautiful in themselves and not without symbolic significance to lift the mind above the thoughts of death. Their use is no doubt subject to abuse, for which the best remedy may possibly be their prohibition; but what can be said of the lavish expenditure upon the "casket," as it has come to be called, in which the poor remains are laid to rest, or in the expensive equipages which attend upon funerals? The custom of these things is a constant temptation to the poor to go beyond their means and, in the burial of their friends, incur ex-

penses which add to their sorrow the burden of debt and pinching poverty. Still less defensible is there, as it seems to us, for the mourning garments in which so many Christians are accustomed to attire themselves for months or years after the death of a near relative. Is it not in its principle unchristian? Does it not look like a symbolic denial of that grand distinguishing doctrine of Christianity—the resurrection from the dead? Genuine grief for the departed is natural, right and Christian, but it demands for its expression no such means as the habilliment of mourning which a tyrannous and unchristian fashion prescribes. Real grief will know how to find its natural and appropriate expression with the milliner, and simulated grief is not made beautiful or edifying by being attired in crape. Cardinal Tacheraux may have rendered an important service to his people in prohibiting flowers, but in our opinion, he would have rendered a greater service if he had extended his prohibition to the other things which we have mentioned. It may be, however, that the cardinal recognised his limitations in this matter. For if grief is sometimes strong, fashion is generally stronger, and where fashion has long held sway, it may not be prudent even for a cardinal to invade her territory.

THE RETALIATORY POLICY WHICH THE GOVERNMENTS OF CANADA AND NEWFOUNDLAND have adopted toward each other is much to be deprecated, both on moral grounds and for political and commercial reasons. If ever an age shall come when the "golden rule" and the "will of the Father" shall become the universal law of human life, the nations will have ceased to enact retaliatory legislation. But however far off that day may be, it would seem that we might expect the time had come when no such foolish policy would be adopted toward each other by the sister colonies of Great Britain on this Continent. It will be remembered that the trouble between this country and Newfoundland grew out of the attempt of the Newfoundland government to negotiate an independent commercial treaty with the United States. This was disallowed by the Imperial government on the instance of Canada, because it was claimed by our government that any such treaty which did not include this Dominion would be prejudicial to our interests. Newfoundland, incensed at what it regarded as the unjust interference of Canada, took the position of refusing bait to our fishermen. Our government has retaliated by placing a duty on Newfoundland fish, and now the Islanders have struck back by putting a tax on Canadian bread stuffs. It is doubtful if Newfoundland can enforce this regulation upon her people, as it would appear to be distinctly at variance with her own law. We shall not, however, discuss this question or the right or wrong of the matter difficulties between the two governments. The sensible thing would seem to be to refer all matters in dispute to the Imperial Privy Council for settlement. Bad blood between this Dominion and Newfoundland is something which neither can afford to cultivate, and the sooner steps are taken to reach an amicable settlement of matters affecting the relations of the two countries the more easily will the difficulties be adjusted.

THE REPORT OF THE ROYAL COMMISSION in the Baie des Chaleurs matter has been confidently represented by the despatches, for weeks past, as on the point of being given to the public. Last week we were told that by this time the Commissioners would certainly have finished their work, the result of which would at once be laid before the Lieutenant-Governor. But now, we are informed that Judge Jette is down with a grippé, and the time at which the report will be presented remains among the uncertainties.

THE FIFTY-SECOND CONGRESS OF THE UNITED STATES met in its first session on Monday of last week. The house was not able, however, to proceed to organization and business, until the Democrats were able to present their nomination for speaker. This was not reached until the thirteenth ballot had been taken, when the long contest between Mr. Mills, of Texas, and Mr. Crisp, of Georgia, was decided in favor of the latter. If Mr. Mills had received the nomination it would have been interpreted as a victory for the principle of tariff reform in the Democratic party, as he is the most prominent representative of that principle; and his defeat is naturally taken to signify that the party is not prepared to endorse Mr. Mills' ideas in reference to the tariff. Mr. Crisp has, however, declared since his election that his history was not to be interpreted

as indicating any backward movement in the matter of tariff reform. Perhaps not; but it is probable it does not mean progress in that direction. But under any circumstances as to the speakership, no more liberal legislation in regard to the tariff could be expected from this congress. Any such bill as that introduced by Mr. Mills in the last congress, if it should pass the House would in all probability fail to pass the Senate, and if it did, would be certain to encounter the President's veto at last. Mr. Crisp has personally a good reputation. He is 46 years of age; served in the Confederate army; was admitted to the Georgia Bar in 1866, and appointed to the bench in 1877; was elected to Congress in 1882, and has been re-elected to each succeeding Congress. "He has been one of the most active members of the House, assiduous in the discharge of his duties, of a very impartial temper and of marked ability." The worst aspect of Mr. Crisp's election appears in the fact that it was due to the support of the Tammany Ring and Governor Hill, whose election to the presidency may be regarded as the greatest calamity with which the United States is now threatened. The President's address touches upon many subjects, and deals with the foreign relations of the country at very considerable length. It may or may not be significant that it does not contain any allusion to a reciprocity conference with Canada. It may be remarked also in this connection that it is reported that the expected conference is now postponed on account of the illness of Secretary Foster.

THE WAR WHICH IS BEING WAGED by honest men in the State of Louisiana against the New Orleans lottery is clearly a war against unrighteousness. It is a life and death struggle with a monster iniquity which is sending its poisonous and morally paralyzing influences through all the arteries of the state's life. The declared purpose of the promoters of the lottery is to have the lottery law embodied in the constitution of the state, and thus to fasten this infamy in permanency upon the people of Louisiana. They would make the source of their ill-gotten gains secure regardless of the extent to which they pollute and poison the life of the state and the nation. The appeal which the honest and virtuous elements in Louisiana politics and society are making to their brethren in other states will not be in vain, of which fact a large and most enthusiastic meeting, lately held in New York in the anti-lottery interest, is evidence. We, in Canada, have a very real and practical interest in seeing the New Orleans influence crushed; for its cancerous influences are not limited by national boundaries. It is doing not a little to poison the life of Canada, as well as the United States. Besides, if the struggle against the New Orleans lottery should be successful, it would strengthen our hands in dealing with similar iniquities in our own country. The Democratic State Convention of Louisiana, which meets to-day, Wednesday, will decide whether a lottery or anti-lottery candidate shall be nominated for governor. McEney is the lottery candidate, Adams is the choice of the anti-lottery people. Both sides claim that they will have a majority in the convention. But the anti-lottery people declare that, if beaten in the convention, they will not accept the lottery candidate, but will form a coalition with the Republicans. The great financial interests at stake, the immense command of money, and its unscrupulousness as to methods, both incite and enable the lottery to make a tremendous fight for existence and power; but it is gratifying to see that the moral sense of Louisiana is so fully aroused and that a heroic fight will be made to cut free from the infamous institution which, octopus like, has been drawing the state more and more securely within its power. All whose sympathies are on the side of righteousness and virtue will watch the progress of this struggle with profound interest, hoping not only for the good name of Louisiana and the virtue of her people, but, in the best interest of all this continent, that the cause which must eventually triumph may triumph now.

THE PUBLIC HAD SCARCELY RECOVERED FROM ITS SHOCK at the news of a mad man's attempt to take the life of Rev. Dr. Hall, of New York, when it was again startled by the report of a reckless and fiendish attempt to destroy human life, in the office of Mr. Russell Sage, the New York millionaire. This was also, it would appear, the result of a madman's scheme. A man came into Mr. Sage's office and presented in writing

a demand for \$1,200,000, accompanied with the threat that, unless the demand were immediately complied with, he would blow himself and everyone in the building into eternity. Upon Mr. Sage's politely declining to accede to the request, the man flung a satchel which he carried, or its contents, upon the floor. A terrific explosion followed, in which the assassin was blown to pieces. One other man was blown through a window and received fatal injuries. Several others, including Mr. Sage, were more or less seriously injured. The suite of offices was completely wrecked and Mr. Sage's injuries were comparatively slight. The affair, taken in connection with the attempt upon the life of Dr. Hall, naturally caused great excitement in New York. Some of the papers demand that persons convicted of such outrages, whether sane or insane, shall be dealt with without mercy. It does not appear to us how a person known to be insane can justly be held responsible and treated in the same way as a person of sound mind, but there is certainly a plain lesson in these tragedies against allowing persons known to be insane to go where they will and do what they like without restraint.

DURING THE WEEK NEWS HAS BEEN RECEIVED FROM CHINA of a battle between the Imperial troops and the rebels, in which, after a sharp resistance, the latter were completely routed. The Chinese government claims to have the rebellion under control. It is not unlikely, however, that we shall hear of more fighting before long. A late despatch says that the Emperor has taken up the study of English. His intention was strongly opposed by the Tsung li Yamen or Council of State. But the Dowager Empress overruled the Council, and the young Emperor is accordingly studying the English tongue.

W. B. M. U.

NOTO FOR THE YEAR:
"Be not weary in well-doing."
PRAYER TOPIC FOR DECEMBER:
"For Churches and the Workers."

Dear Readers of this Column.—Some items regarding localities visited and work done since convention may not be uninteresting to some of you. In the latter part of August, Mr. Archibald and I went over into that portion of Northumberland County known as the Miramichi. At such a lovely season of the year, in such a beautiful section of our province, amid a uniformly kind people, we did not find it difficult to present the claims of our foreign mission, and to urge upon the friends the privilege of being workers together with God for the evangelization of the Telugus. An encouraging interest was evinced, contributions and pledges were cheerfully given, and may we not hope that more frequent prayer will be offered for those who have not the consolations of the Christian's faith, and who pray only to idols of wood and stone?

A Mission Band was organized at Newcastle, and another at Ludlow. With some bright, earnest young women and girls, some big-hearted boys, and some godly women, we felt that the elements for growth were here, and trust that no thought of discouragement has yet risen among them. I would like to say to them, How are you prospering? Are you taking and reading the *Link*? Are you trying to be good soldiers?

One gentleman over there preached us a little sermon from the words, "All ye are brethren"; we have not forgotten it, and of course the preacher has not. Would he not enjoy making some Christmas presents to his brown brothers in India? Another will understand when I ask, Has the grain ripened yet? Is there ever a loss by leaving grain too long ungathered?

From there we came over into Victoria, where several meetings were held. At Anderson there is an earnest band of circle workers, who do not understand giving up, and whose efforts to sustain the regular meetings of the society should, if known, move many of our city sisters to greater activity. The president is wife and mother in a busy farm house, and the secretary daughter in another, and they must go four and three miles respectively, yet they do it gladly for the Master's sake, and this, that and the other obstacle do not appear to have a place in their vocabulary, nor in that of the other members either. Their circle has done them good, their whole church will be helped; their influence be beneficial to the whole county. Some saved idolaters will meet them in heaven because they worked and prayed, and God will be honored.

We visited Grand Falls and found the Baptist church there in a very weak con-

dition, but the friends were glad to see us, and we hope they have a little firmer hold on their mission in India. The people at Forest Glen, seven miles up the Tobique, were busy, hospitable and happy; the church a blessing and being blessed. An Aid Society was organized here, with Mrs. Anderson as president and Mrs. David Curry, secretary. They have good material and a fair field, and expect to do good work. Mr. Estabrooke, a foreign mission volunteer, ministers to the churches here and at Andover, with a high degree of acceptance.

At Florenceville and Centerville the circles are doing very well, and are this, we hope, that through the efforts of Mrs. Amos Hartley, a Band has been started at East Florenceville. The Aid at Rockland appears not to be, but in the near future, we trust, an energetic county secretary will visit this and other localities, and once more this, with other new circles, will be sending light into the darkness just beyond.

The society at Woodstock has some faithful women in it and will continue to do as good work in the future as it has in the past. We may rely upon them for help, I think.

The sisters at Jacksonville honored themselves with a new society, and made Mrs. James Good president and Miss Farley secretary. This is a sort of a good country, so how can they do otherwise than have a good circle? We believe they are going to do the whole business, and have a Band also. The lady they want for president is there. The pastor's house has twin babies in it and of course they will join, while boys and girls are in all directions waiting to have their young strength utilized in this healthy manner. Some people think babies cannot belong to Bands, but it is a great mistake. These little people are most helpful in illustrating the differences between babyhood here and in Teluguland. Given an inquiring mind which has possessed itself of some facts regarding Indian babyhood and a white baby, and the interest of the meeting may be roused for.

Mr. Archibald went to Jacksonville, but I was not able. The circle still lives here, but "they do say the lights do not always meet for prayer." Have we not read somewhere, in some book, about one man chasing a thousand, etc.? With what wonderful power that man must be clothed. Can it be that one prayed for dollar will accomplish more for the Master than many not so consecrated? Sisters, do not lose the best part of your circle, the praying part. Then you know, beside praying for your own money, we need especially to pray just now that those who have been keeping back the Lord's money may do so no longer. This is being done all over our province, the God of heaven is not getting His own, the blessing is not poured out, and His cause languishes. Let a great beseeching cry go up from all the circles that the hand which broke down the walls of the nations, which has thrust forth the laborers, may now, with almighty power, break up the walls of covetousness and selfishness which surround the hearts of so many of God's professing followers. Let us see if there are no new lessons to learn about following.

We visited also Debec Junction, and tried to encourage the sisters there, and at McKenzie's Corner. At one place a number of little girls were chattering and busy over some tracts we were distributing. I said a word to them about a Band. "We have one," they replied. In what church? "The Methodist." At that time there was neither a circle nor a Band in connection with the Baptist church there. Is there not an injunction somewhere, about provoking one another to good works? Oh ye Baptist women, when will the grand efforts of our Presbyterian and Methodist sisters provoke you to like action? There is a holy way of striving to excel which would in no wise injure us.

At Nashwaak the society has entered upon a new lease of life, and we hope that by their faithfulness some Telugu sisters will become heirs of eternal life and that they will meet them by and bye, when the saved of all lands will rejoice together. The ladies at Gibson with a few little fearful shivers, allied themselves to the great body of Baptist sisterhood in these provinces. With Mrs. Nobles as president and Miss Nellie Hoben, who appears to be a small host in herself, as secretary, and a pastor who expects great things from the King of heaven and earth, can we do other than expect a healthy, helpful society? Why should not the Fredericton, the Nashwaak and the Gibson ladies have occasional union meetings at these several places, which would strengthen and enliven all who heard and saw? Let us be faithful to Him who has called us and welcome our opportunities of service. C. H. ARMSTRONG.