

# Messenger and Visitor

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THE LONG STAR, a monthly record of the American and Canadian Baptist Telugu mission, published at Nellore, India, has just completed its third year. Commencing with the January number of the present year the editorship is transferred from Dr. Downie to Dr. W. B. Boggs. — Newton Theological Seminary is asking for and expecting \$80,000 in order to erect new buildings to accommodate its library and for dormitories.

THE PETITIONS.—In order to prevent any misunderstanding in the matter, we will state that the petitions for prohibition from the New Brunswick Baptist churches may properly be sent to the Chairmen of the Temperance Committees in the several associations, namely, Rev. W. B. Hinson, Moncton, for the Eastern Association; Rev. E. J. Grant, Sussex, for the Southern; and Rev. S. D. Ervine, Koswick Ridge, York Co., for the Western.

THE RUNNING OF SUNDAY TRAINS on the I. C. R. to the extent indicated in Mr. Knapp's communication seems wholly unnecessary. For such a state of affairs no defence in justice is possible. It may well arouse the moral and religious sense of the country to indignant remonstrance. Whether regarded in its religious or its social relations, the day of sacred rest is one of the most valuable of all our institutions, and men and women of all creeds and parties will do well to unite in the demand that it shall not be sacrificed or imperilled in any interest whatever.

THE REV. J. W. M. WILLIAMS, D. D., lately celebrated his fortieth anniversary as pastor of the First Baptist church, Baltimore. In the course of a review of the history of those years, he said:

That forty years ago there were but two self-sustaining Baptist churches in the State, now there are twenty-two. Then there were less than 2,000 members, now there are 22,000. Seven of the greatest charity organizations of the state are presided over by Baptists. In the past forty years churches have learned the power of woman in Christian work, and the value of childhood. Of the last 1,000 members who have joined the First church, 660 were converted under twenty years of age. Very few adult persons are admitted to that church, because most are converted before they reach adult age.

THE INTERESTS OF THE TREMONT Temple church appear not to have suffered materially as yet from what, we suppose, may fairly be regarded as the rival movement at Music Hall under Dr. Haynes, late pastor at the Temple. The N. Y. Examiner's correspondent says:

Tremont Temple is unquestionably a great center of spiritual power now. It has been packed with rapt audiences every noon at Mr. Moody's services. He preaches with tremendous power, massing with rapid utterance, apt illustration, and terse and graphic sense a wonderful amount of soul-searching teaching into a half-hour's address. Sunday evenings there is an overflow meeting in the Mevionian; and every afternoon and evening evangelist Harriman is addressing great meetings, the preached Word being accompanied with converting power.

THE THIRD ANNUAL CONVENTION OF THE W. C. T. U. held at Montreal in May last, has the following paragraph in the report of the Corresponding Secretary:

"Church assemblies, notably Presbyterian and Methodist, have again expressed their disapproval of the traffic in intoxicants, and their desire to further in every way total abstinence."

We presume that Miss Tilley mentioned these two religious bodies because their recent deliverances brought them prominently before the public on the temperance question, and not because of any intention to discriminate individually against the Baptists. The position of the denomination in this matter should not require any vindication at our hands. The Baptists of Canada were among the first to take sides in this conflict. Beecher's sermons aroused them. More than a half century ago the fathers in the Baptist body preached and prayed and led in the uprising against the drink traffic. From that day till now, the entire body has been solid and uncompromising in its advocacy and support of the temperance movement. From sea to sea, in all their associations and conventions, they have given their influence for prohibition by law. This is the ground they hold at present. It is there for fear scarcely just or in accordance with facts to put other bodies ahead of the Baptists in this matter. All success to the W. C. T. U. God be thanked for the stand taken by other bodies of Christians on the right side of this great question. It is probable that Miss Tilley, the devoted and hard working corresponding secretary of the W. C. T. U. has written inadvertently in this matter. We are assured that she would be the last person to be unjust to any body or Christian denomination.

FOR interesting communications from Revs. E. C. Cady and W. J. Stewart see second page.

CARLETON CHURCH BAPTISMS.—Under the above heading the contents of a postal card, intended, we believe, for the private information of the editor, appeared in the last issue of the Messenger and Visitor. By some mischance, however, the card was sent with other matter to the printer, and, much to our surprise, appeared in the paper. We should have thought it hardly necessary to make this explanation, but that the pastor of the Carleton church has informed us that the amended statement is still in correct, and on examination we find that pastor Ford is right. The error occurs in the statement for 1881, in which the Carleton church should be credited with 47 baptisms. The mistake of "E. M. S." probably occurred in taking for the Carleton church, a small church called the "Carleton, Zion" church, which appears in the Year Book of 1881 on the N. B. Southern Association, and which reported no baptisms in that year. With this correction, we believe, the statement given last week will be accepted as correct.

### PASSING EVENTS.

NO OFFICIAL ANNOUNCEMENT has been made in regard to the elections which the opposition press seems to be unanimous in thinking it is the intention of the government to bring on before another session of parliament. The present condition of suspense is not at all to the advantage of the country, and we should suppose the government would inform the electors as to its intentions in the matter without unnecessary delay.

ONE OF THOSE TERRIBLE CATASTROPHES which are more or less incidental to coal mining operations occurred in Scotland, Pa., a few days ago. At latest accounts 108 bodies had been recovered from the mine and the rolls show that twenty-three others are missing, bringing the whole number up to 131. The disaster resulted from an explosion of gas, and as is usual in such cases, most of the deaths were caused by the after-damp. Only one escaped from the mine alive.

MR. JOHN J. INGALLS, OF KANSAS, who has been for some years a somewhat prominent figure in the United States Senate, and whose remarks to the effect that the idea that the Golden Rule had any place in politics was an iridescent dream, won for him an additional and rather an unenviable notoriety a few months since, has been retired in favor of Judge Pfeiffer, who is the choice of the Farmers' Alliance party. Senator Ingalls was somewhat of a "tail twister" in international politics, and his capacity for brilliant rhetoric led him sometimes to give utterance to things which, in his hours of sober reflection, he would have wished to recall. In intellectual stature he stands considerably above the average senator, and in moral stature probably not at all inferior. His failure to secure re-election turns wholly, we believe, on party issues, the farmers of Kansas not being in the mood to be represented in the Senate by an ultra protectionist.

THE ANNUAL BANQUET OF THE NEW YORK Board of Trade and Transportation was held at Delmonico's on the evening of January 29. Many honorable guests were present, including Messrs. Laurier and Longley of Canada. In the midst of the speech-making and enthusiasm of the evening suddenly there arrived, unbidden, unannounced, and unwelcome, a guest more ancient if not more honorable than all the others. For "grizzly death" came into the banquet hall and a silence fell and faces blanched as the grim specter laid his hand upon an honorable guest and bade him come away. Hon. William Windom, Secretary of the Treasury of the United States, had just concluded a clear and able exposition of his financial views. He had spoken with much force, enlivening a naturally dry subject with occasional flashes of wit, and had been listened to with marked attention. His voice was clear and strong, and, apparently, he was in excellent health. But very shortly after Mr. Windom had finished his speech, a change was observed to pass over his countenance, he sank down, fell from his chair and almost immediately expired. Death was declared to be the result of cerebral hemorrhage. Secretary Windom was born and brought up on a farm in Ohio, his father having been one of the pioneer settlers of that State. William Windom was first farmer's boy, then tailor's apprentice, lawyer, congressman, senator and finally Secretary of State. He was a man of marked ability and we believe of unblemished reputation. Mr. Windom's name in one or two elections had been associated with the presidency. He was about 64 years

of age and his sudden and most unexpected death, under conditions so tragic, has given a sharp and painful shock of surprise to the country.

THE PRELIMINARY ARGUMENT in the case of the Sayward, on the motion of the counsel for the owners of that vessel and the government of Canada to bring the case before the Supreme Court of the United States, has been concluded. The Attorney General of the United States opposed the motion on the following grounds: First, that the Supreme Court has no power in any case to issue a writ of prohibition to the Alaska court, because it is not a district court of the United States. Second, that the records filed in the case show jurisdiction in the Alaska court and that after sentence prohibition "will not issue," and consequently the question of jurisdiction of the Alaska court which the petitioners seek to present cannot be raised in the Supreme Court. Third, that conceding all the facts averred in the petition, the question of the jurisdiction of the Alaska court depends on the extent of the dominion of the United States in Behring Sea. This, he maintained, is a political question to be decided by the political department of the government—the executive and congress, both of which have decided against the petitioners' contention, and this decision, he held, must be conclusive upon the judiciary. The judgment of the court on the hearing of the preliminary argument has not yet been announced. It certainly seems reasonable on the face of it that the subjects of Great Britain or any other nation whose vessels have been seized by United States cruisers and confiscated by an United States court, for pursuing an industry in an open sea, should have a right of appeal to the highest court in that country. As the Sun of this city remarks:

"The petty judge at Sitka, is a magistrate of no learning, supposed to be entirely under the influence of the seal company. It is a queer law which gives this man authority to confiscate ships and cargoes worth tens of thousands of dollars, to imprison captains and crews for indefinite periods, and to impose heavy fines, without giving the victims the right of appeal to any court presided over by a qualified judge."

But the attorney general contends that the government of the United States maintains the same view of the question as that implied in the judgment of the Alaska judge, and that this fact places the question of territorial rights in Behring Sea beyond the jurisdiction of the Supreme court of the United States. Whether the court will take this view of the matter or not remains to be seen.

THE PEOPLE OF GREAT BRITAIN AND CANADA desire nothing but peace and friendly relations between themselves and the people of the United States, and we believe the people of the latter country in general fully reciprocate the sentiment. Under these circumstances it would seem a most unfortunate thing if ambitious politicians for their own ends are to succeed in stirring up bad blood between these two peoples who should regard themselves as belonging to one great brotherhood. The following paragraph from the New York Observer should commend itself to the Christian consciousness and the sober judgment of all:

"It ought not to be difficult for two such countries as the United States and Great Britain to make a basis of arbitration on which the dispute on the Behring Sea question might be settled. The end to be reached in this dispute is not so much the triumph of diplomacy on the one side or the other as the triumph of right. What is right can best be discovered by an impartial tribunal before whom both parties would make the fullest representations."

THOSE WHO WISH TO STUDY the plan and manner of working of the already famous University of Chicago, can best do so perhaps through the bulletins of the University, the first number of which, as we learn from the Standard, has already appeared, and can be had on application to Dr. T. W. Goodspeed, Box 940, Chicago. From the same source it is learned that—

This first bulletin contains an historical statement of events leading up to the organization of the Board of Trustees, prepared by Dr. Goodspeed, the names of trustees and officers, the charter of the University, a statement concerning the site, notice of the election of president of the University, with the announcement of the opening; these being followed by the special report to the Board of Trustees upon University organization, adopted at their last meeting and noticed in a recent number of this paper. It will be seen that information valuable to a great many persons is thus provided, and this first of the University bulletins will doubtless have a large circulation, and be studied with interest. Six other bulletins are to follow, from time to time, their subjects being, respectively, "The Work of the Vassar College of the University," "The Work of the Academies of the University," "The Work of

the Graduate School of the University," "The Work of the Divinity School of the University," "The University Extension Work of the University," "The Publication Work of the University." The announcement in this first bulletin as to the opening is as follows: "It has been decided that the University will begin the work of instruction on the first day of October, 1892. The Theological Seminary will remove from Morgan Park to the University grounds in Chicago. An academy will occupy the seminary buildings at Morgan Park, and on the same day, Oct. 1, 1892, the colleges, the graduate school and the University school, will begin their work on the University campus in the city, and the preparatory department will open its doors at Morgan Park."

IT IS NOW ALLEGED against Parnell that he dresses badly. His head-dress is described as a "fore and after," and his much worn and ill-fitting overcoat is said to reach nearer to his heels by some inches than his trousers do. This is truly dreadful. But when a man gets on the downward road, there is no telling what he will come to.

THE SOUTHERN RAILROAD STRIKE is practically at an end, and the result seems to have brought nothing but defeat to the strikers. Public sympathy, however, appears to be largely with the men; and it is felt that their demand for shorter hours of labor should obtain consideration both in their own interest and in the interest of public safety.

A GENERAL ELECTION IS SHORTLY TO TAKE PLACE IN SPAIN. The contest will be practically between the Conservatives or Monarchists and the Radicals or Republicans, while socialism looms as a dark shadow in the background. It will be the first election to be held under universal suffrage, and the Republicans have strong hopes of carrying the country. The triumph of the Republicans may not mean the overthrow of the monarchy, as they may unite with the Conservatives to uphold the present form of government against the socialist movement which has attained great force in the towns and cities.

DURING THE WEEK, THE DEATH has occurred of Mr. Charles Bradlaugh, member of the imperial parliament. Mr. Bradlaugh was a radical in politics and confessedly atheistical in regard to religious opinions. He experienced a real deal of difficulty in being admitted to the House of Commons, as the House rejected his proposal to affirm instead of taking the customary oath; and, when he then offered to take the oath, this also was refused. He was afterwards re-elected and permitted to take the oath in the usual form. However strongly the views of Mr. Bradlaugh on many subjects may have been condemned by most of his colleagues, he evidently won much respect for the sincerity of his intentions and his ability as a member of parliament. During the last hours of his life, the House expunged from its records certain resolutions passed in 1880, when Mr. Bradlaugh was refused permission to take his seat as a member of that honorable body.

### The Beginnings of Mission Work.

The extracts from the diary of the late Jarvis Ring are most interesting. During the week of prayer I spoke of the going out of these young disciples to the foreign field.

Baptists should not forget the great honor which the Head of the church has conferred upon them. He has shown them His favor in calling on them to lead the way for the churches of Great Britain in pioneer work in modern missions to the heathen. Carey was called and went forth to India. Behind him were the Christians of England, Scotland and Ireland. Some believed, some doubted and some jested. He went, nevertheless, like all great pioneers, assured that God had called him. And that was enough. From the day that Carey left England for India the tide began to turn. The sentiment of the Christians in the world in regard to Foreign missions were submitted to the word of God, by the force of the example of Carey and his co-laborers. What a revolution has been wrought! No venerable divine in any church, much less in the Baptist denomination, could be found, who would say to a young man in a public assembly who was advocating missions; "Sit down, sir; when God will to convert the heathen He will do it without your help." It would be culpable blindness to an honor conferred by Christ upon His servants for the Baptists to forget, or lightly regard that expression of Divine favor, found in the call of Carey the cobbler, as he was called, to lead English speaking Christians in the great work of modern missions to pagan lands.

But that is not all. He also gave to the Baptists the unspeakable expression of His favor toward them in calling upon one of their number to lead the way for all other Christians in the British Colonies in the work of giving the gospel of the Son of God to the heathen world. As Carey was the first from England, so Richard Burpee was the first from the British Colonies. No colony at this time had sent forth a missionary. That scene in the parlor of the late Judge Johnston, the Attorney General at the time, so graphically described by Mr. Ring in his diary, is a precious and stirring bit of history of the Foreign Missionary enterprise of the British Colonies. The farewell services in the old Granville street church, and the departure from the wharf in the steamer, are vividly described, and will ever have a first place in the history of missions, made by British dependences. Let it not be forgotten that as Carey without his wife was the first to go from England, so Richard Burpee with his wife were the first to go from England's Colonies. It was significant that a Presbyterian minister should have participated in the farewell services. Shortly after this the Presbyterians sent Mr. Geddes to the New Hebrides. That is a grand mission. It has its noble martyrs.

Not only did God call the Baptists to lead in Foreign Mission work, both in England and in her colonial possessions, but He gave them equality in the going out of missionaries among themselves, and to still further honor them in the world's evangelization, He changed the views of two Pseudo-baptist missionaries in the ship that carried the first band of workers to the foreign field. The great Judson and his equally great Ann Hasseltine were among the first from the republic to carry the glad tidings to pagan lands. What does all this honor and responsibility mean? The wealth of the denunciation, the seal, the choice of the young men and women are hereby pre-empted for effectively sustaining what has been undertaken for giving the gospel to the heathen. How is it that so many forget the claims of this part of the missionary work assigned to the Baptists? Many do not forget. Invest in souls and call for interest in eternity. Invest in the perishable things of this life and go poor into eternity. "Well done," will not be heard.

E. M. SAUNDERS.  
From Rev. B. Freeman.

How precious is prayer. Where we can no longer work we can pray, and God will carry on that work. Such is the feeling of the present writer. Removed perhaps forever from his work among Baptists in Canada, he can look out on what his brethren are doing there and pray for them, that they may be a peculiar people, zealous of good works, and speaking the truth in love; that God's blessing may rest upon the churches and pastors, upon the missions and missionaries far off and near, upon our mission fields and send forth more laborers into the harvest, upon our schools, pupils, teachers and college governors, upon all our boards of management in their plans and efforts for the overthrow of Satan's kingdom of sin and sorrow on the hearts of men, and the establishment of righteousness and peace and joy in the Holy Ghost, and upon all our Associations, Conventions and editors. That we as a people set for the accomplishment of this work, may abound in prayer, in zeal, in liberality and consecration. That God Himself may work in us and through us, and for us, and with us, and then take us to His own heavenly rest. For the dear Redeemer's sake. Amen. This is our daily prayer.

Neither can we forget in our prayers the dear people on our past fields of labor there, that in Blue Mountain, Alton, and the North Mountain, truth and righteousness and peace may flourish, and that special blessing may rest upon Scots Bay, and the dear brethren and sisters there, building them up in the love of God and in the comforts of the Holy Spirit.

We also feel that for ourselves individually prayer is exceedingly precious. Sojourning here for our health, which is to the last degree precarious, our only refuge is in God. Our circumstances are most favorable for our recovery. A sunny climate where no snow falls, the great kindness of my son and his family, daily riding in the open air, good medical advice, and especially the presence and care of a most devoted, energetic and faithful wife, sometimes make me feel that I ought to get well. But this may not be the will of God. If so, then His will be done. We can still say, "Though heart and flesh fail, God is the strength of my heart and my portion forever." Though He lead me to the dark valley, I can say, "I will not fear, for Thou art with me." May we once more seek an interest in your prayers?

D. FREEMAN.  
Citra, Marion Co., Florida, Jan. 21.

### W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Will any society which has not received the annual reports please communicate with me. One parcel has gone astray and others may have shared the same fate. A few copies still remain which may be had.

A. E. JOHNSTON,  
Prov. Secy. N. S., W. B. M. U.

### A Heathen Funeral.

During my last visit to Kimeri, I had to stop in a bungalow that is situated very near a Rellie and Mala hamlet. One morning I noticed more than the usual noise in the street. Some persons were crying, others hurried to and fro, and about noon one of our Christian young men named B. Gurunah came to ask my permission to attend the funeral of his grandmother. I granted his request with a word of advice, that he should not take any part in their ceremonies, and ascertaining the time that they would remove the body from the house and take it to the burying ground, I decided to witness the scene.

I took Miriam (Bible woman) to the street for which we knew they would come, but we had to wait a long time. Finally they brought the body out and placed it on a light bier made of bamboos. It requires some nerve to listen to the wailing and screaming of heathen women, and at the same time to the deafening drums, large and small, that they beat, cornet, tambourine and any other musical instruments which are used upon such occasions. As soon as the procession started there was a good opportunity to see the dead. It was a weird sight. The old woman was covered with a red cloth, saffron had been well rubbed over her face, the betel nut and leaves put in her mouth, and as no one had closed the eyes they were fixed and staring. A few white flowers were strewn over the body, the only ornaments on it were a few brass bracelets.

Just before they left the street a son-in-law of the dead took a bottle of liquor and gave each of the funeral guests a large treat. Then they began their drumming, wailing, and dancing before the corpse as it was carried along. After walking a short distance they would place the bier on the ground, then the daughters of the old woman would kiss her and cry out in a heart-rending way, "Mother, oh where have you gone?" After that more drinking followed, and the more effete the liquor had upon them, the more wildly they danced. Having walked about three quarters of a mile we came to a river, and there the bearers laid their burden down.

Then began the preparation for the burning. About a cord of wood was neatly piled, then the body placed upon it, and some heavy sticks laid on that. Whilst some were thus occupied the old woman's son, as chief mourner, was bathing in the river. Having finished his ablutions he filled an earthen pot with water; he came up the bank and walked around the funeral pyre three times, each time that he passed by the head of the corpse a man made a hole in the pot so that the water might run out, and upon the third time going around he, according to custom, broke it. Some say that the water is to quench the thirst of the soul. At the left side of the body, cooked rice with eggs were placed, so that the soul might have food during its journey to the other world. The last act was to light the fire. We then turned away, and started homeward. Soon many of those with whom we had been come along, and we told them of Jesus the Saviour of the soul.

One of the daughters whom I have mentioned truly seemed in great distress, continuing to cry and say, "My mother, where have you gone?"

How many who have read this short sketch wish to have the privilege of answering such questions? We must not forget that it is our duty to see to it that the heathen know where the souls of their departed have gone.

The Redeemer declared, "Except a man be born again, he cannot see the kingdom of God." This we teach to the perishing Telugus, but what are we among so many? More help is needed. Dear readers, will you not take the Word of God and read therein the passage which unequivocally declares that no idolator shall inherit the kingdom of God, and then fulfil your whole duty to the heathen by giving your money and yourselves to their speedy evangelization? H. WRIGHT.

Chicoade, Dec. 15, 1890.

—If any man offend not in word, the same is a perfect man.—James.