

In Halifax City, of our Fall and S. TROUSERS INGS. In weaves, sign they are the own. We are also Fall and Winter Reports, so it ours if our patrons don their fall and side from the newest out, gotten up which means sec- where. A gentle- clothes made by and New York tail- suit you made for the nicest and cost- ever had."

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Messenger and Digest

THE CHRISTIAN MESSENGER
VOLUME LIX.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLVIII.

Vol. XII., No. 47.

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

—A Toronto despatch states that Ald. Spence, Secretary of the Dominion Alliance, has been notified by Hon. A. S. Hardy, Premier of Ontario, that the Provincial Government will receive a Prohibition deputation at Parliament Buildings on Wednesday, Nov. 18. Delegates to the W. C. T. U. convention will form a part of the deputation. The deputation will ask the Ontario government to close all the liquor places in the province from May 1, 1897, at seven o'clock in the evening.

—What the world needs is not so much men and women who can do great things as those who can do small things from a great motive. There are many who would like to do some great good thing which should attract the attention and the praise of the multitude but have no disposition to undertake the common duties that lie so thickly scattered along their daily paths. Yet it is the motive that determines the quality of an action. It is nobler to do a little thing from a great motive than to do a great thing from an ignoble motive.

—Miss FRANCIS WILLARD, accompanied by her secretary, Miss Anna A. Gordon, lately arrived in New York, after a somewhat rough Atlantic voyage. Miss Willard has been much interested in those Armenians who escaped to Marseilles. During her visit in Europe she had occupied herself constantly on behalf of them. Miss Willard goes to St. Louis to preside at the annual convention of the W. C. T. U. More than a hundred of the refugee Armenians, Miss Willard says, have been taken care of in London. Lady Henry Somerset had received twenty of them into her own home.

—ONTARIO Baptists, we fear, have as good as succeeded in getting away from us another of our excellent ministers. Some kind of a scheme was laid to entice Rev. A. T. Dykeman, of Digby, to Peterboro', and having kept him there for two Sundays, the people gave him an unanimous call which he has felt constrained to accept. He will accordingly take up his residence there about the middle of December. We are sorry, and every body here will be sorry, we know, to have Bro. Dykeman go away from the Maritimes. He has done excellent work as pastor in the fields where he has been settled and enjoys the high esteem of his brethren generally. Peterboro' is a flourishing town of some 12,000 people, an important manufacturing centre on the Grand Trunk. We cordially wish Bro. Dykeman success in the West. At the same time we rather hate to have him go.

—"Heroinism," says the *Sunday School Times*, "is aroused by a call to heroic service. The call for volunteers to do home-guard duty may bring out the leaders and bravado. But when a commander, hesitating to make a detail on account of the extreme hazard of the service, calls for volunteers willing to take their lives in their hands, the heroic element of the Camp steps forward. Teaching that the requirements of religion are easily met, fails to attract men of manliness and courage to become its adherents. So long as Jesus is held up as the passive victim of Jewish hatred, the plying women and children will form the majority of his active followers. But present him as the brave, hardy shepherd of his flock, laying down his life in a deadly struggle with their malignant foes, sin and death, and raise the standard of discipleship with him to the same lofty height of bravery and forgetfulness of self, and you appeal powerfully to the manly instincts of every true man and boy. A heroic Christ draws to him heroes for heroic service."

—It is gratifying to observe that satisfactory progress is being made toward an amicable settlement of the Venezuela boundary question. Lord Salisbury's Guildhall speech, alluded to in another column, indicated that such was the case and recent despatches say that arbitrators are to be appointed immediately. The British and United States governments will each appoint two arbitrators and these will choose a fifth. Venezuela will not be directly represented on the board of Arbitration. To obviate the objection which the British Government felt to submitting to arbitration the boundary question in reference to districts which had been long settled by British colonies, it was agreed that territory which had been occupied as British settlements for a period of sixty years should be accepted from the scope of the arbitration. The basis of settlement will doubtless be acceptable to the British people generally, who are much more desirous of having the boundary dispute settled equitably and in a manner honorable to the nation than of enlarging British possessions in South America.

—The *Christian Intelligencer* is of opinion that the religious interests of the world demand a clearer and more forcible setting forth by the Christian pulpit of the principles and requirements of the Divine law. "Men are in great need today," it says, "of being taught what the law is, its beneficence if obeyed, the obligation to regard and obey it, the disasters which will attend disobedience. The church is largely responsible for the existing condition. Preaching the law of God has become more and more infrequent, and, which is far worse, legality as some call it, has been assailed in professedly Christian pulpits and condemned. But the Bible is a law-book, a book of commandments, of statutes, of rules of life. It proclaims the grace of God; but grace rests on law. If there were no law there would be no grace. The grace of God is shown in that Christ died for the ungodly. Had there been no iniquity the death of Christ would have been unnecessary. The cross magnifies the law. It pleads with men with all the power and pathos it contains to obey the law. Disobedience caused the cross. To-day there is great need of an earnest endeavor to produce a hearty regard for the law of God. When the law was preached by our fathers great revivals followed. Convictions accumulated until communities as a mass were moved to repentance and impelled to the fountain God has opened for sin and uncleaness. A very large proportion of the noblest Christian men who have been a blessing to the nation came into the church during these revivals. There were evangelists, but the majority of the revivals followed the faithful preaching of pastors. Now the Bible is robbed of its power by being deprived of its righteousness."

PASSING EVENTS.

THE treatment accorded by infuriated mobs of white men in the Southern portions of the United States to negroes guilty, or perhaps only suspected, of certain crimes has long been a crying disgrace to that region and a shame to a civilization that calls itself Christian. In spite of the light which has been turned upon these matters and the indignant remonstrances which they have evoked from all other parts of the English speaking world, these outrages against law and justice are still perpetrated and tolerated in the Southern States. It is true that there is in those States a public opinion which has found courage and voice to utter itself, and it is to be hoped with some effect, against those exhibitions of mob violence, but lynchings are still all too common, and whether or not statistics would show any sensible decrease in their number we do not know. Generally the violence of the mob has been called forth by aggravated crimes against white women on the part of negroes. But this has not always been the case, and instances are not wanting in which the most wanton cruelty has been inflicted by white mobs on persons suspected of comparatively trifling offences. About a year ago a case of this kind, it may be remembered, occurred in Colleton County, South Carolina. Some negroes were suspected of having entered a church and stolen the Bible. A white mob accordingly visited their dwelling at midnight, dragged from their beds one man and two women, all of whom they treated in a most inhuman manner, lashing them into insensibility with leather traces. As a result the man and one woman died, the other woman barely escaping with her life. Some of the most prominent men in that part of the county were believed to have been concerned in that outrage. They were apprehended and brought to trial. The evidence against them, it is said, was strong and the testimony of the woman who escaped was most damaging. No attempt was made on the part of the accused to prove an alibi. But the jury brought in a verdict of "not guilty." A change of venue was obtained and the case retried in another county and with a like result. There would seem to be little doubt that the ends of justice in the case were defeated because of popular sympathy with the perpetrators of cruel and murderous deeds. The taking of a negro's life by a white man appeared to be regarded as a matter too trivial to call for any severe penalty.

It is gratifying to observe that at least some of the South Carolina newspapers are able to see, and have courage to put, these matters in their true light. The *Columbia State* is quoted as saying: "Law, according to these two deliverances, is something to be vindicated against the poor and helpless, especially of the weaker and more defenceless races, but not against others—in matters involving human life. Had the defendants whipped a white man's horse to death they would have been punished, no doubt—but they

did not commit so reckless a deed, and the flogging of a negro is not considered a cause for punishment. Two things are lacking in certain quarters of this State; first, a realization of the fact that only in the enforcement of law is protection from injury to be assured to citizens of all conditions; and, second, that something of guardianship is in common honor due by those who can avenge their wrongs to those who cannot. If these primitive lessons be learned we shall continue to have shameful crimes and more shameful acquittals."

DR. TEMPLE, Bishop of London, who has been appointed Archbishop of Canterbury in succession to Dr. Benson, is a man well advanced in life, having been born in 1821. He has been known as a man of great energy and force of character, which apparently have suffered little diminution by reason of his old age. As the author of the first instalment of "Essays and Reviews" and the supporter of Mr. Gladstone in the disembarrassment of the Irish church, Dr. Temple came naturally to be regarded as a man of liberal opinions and quite tolerant of the claims of dissenters. But it appears that with the possession of prelatial position and authority, he has taken on a much less liberal and flexible type of churchmanship. The fact that he was one of the authors of the Education Bill with which Parliament wrestled so long and painfully during its last session, is sufficient to vindicate Dr. Temple against any charge of unprejudicial character in the way of too friendly a feeling for the Non-conformist. The Bill which the Government thought it prudent to withdraw is to be introduced in an amended form at the approaching session of Parliament, and it is stated that the Archbishop is so shaping the Bill as to add increasingly denominational schools from the public rates. If the prelatial influence prevails with the government it will probably involve another long fight in Parliament and with uncertain results. A section of the Cabinet, it is stated, desirous of avoiding the long and futile conflict of last year, want the education bill to be a simple proposal of a yearly grant of additional aid to voluntary schools. This single clause measure could be introduced as soon as the House meets and passed before the close of the current financial year. But the Bishops privately are fighting for more than this and are likely to overcome their opponents in the ministry.

THE new primate of England has been known as a strong advocate of temperance reform and will have the distinction, it is stated, of being the first total abstinence in the long line of Archbishops of Canterbury. This may be regarded as both an indication of the marked advance that total abstinence principles have made in England and a promise of more rapid advancement in the future. So long as the ministers of religion in any country join in and uphold the prevailing drinking customs, there would seem to be small ground for hope that total abstinence shall become the habit of the people generally. The drinking custom is still, unfortunately, much too prevalent in England, both among the clergy and the laity, to make total abstinence an element in the Archbishop's popularity. Quite the reverse indeed is true. Mr. H. R. Chamberlain, the New York Sun's London correspondent, alluding to this matter, says: "Dr. Temple's ideas on the temperance question are well known, and it will hardly be denied that the views of the church as a whole are not in agreement with them. The Church of England is a strong advocate of temperance, but not of total abstinence. The two terms are by no means synonymous in this country as they are with many persons in the United States. Dr. Temple has reiterated since his appointment was announced a staunch adherence to total abstinence principles. In a characteristic intemperance at a temperance society meeting in London two nights ago, the Archbishop designated that he had been a hard worker for many years, and he did not find when he gave up intoxicating liquors that his health, strength or power to labor was impaired. He had drunk intoxicating liquor for a good many years of his life, though five and twenty years ago he gave it up altogether. But he had never at any time felt that he could not check or control himself in the use of it. Then why did he become a total abstainer? Because when he looked into the social condition of the country, and particularly of those who were nearest to his own heart, the men who lived by the labor of their hands and the sweat of their bodies, he felt that the best thing he could do for them was to fight the battle side by side with them against this terrible evil that was ever driving them down. It may seem strange to American Churchmen that such an address as I have epitomized, should give offense to a large division of the Church in England, but such is the fact. A large majority of the English people, both within and without the established Church, do not believe in total abstinence, which they denounce as unscriptural fanaticism."

AS it has become the custom for the British Prime Minister, on the occasion of the installation banquet of the Lord Mayor of London, to discuss more or less explicitly the Government's policy and the general political situation in reference to home and foreign affairs, Lord Salisbury's Guildhall speech of Nov. 9 had been awaited with considerable interest. The Prime Minister thanked Mr. Hayward, United States Ambassador, for his presence at the meeting and congratulated him on the issue of the recent election, which his lordship regarded as a victory for principles which lie at the base of human society. Lord Salisbury's speech was, in general features, of an optimistic and reassuring character. If there were in his mind any serious apprehensions in respect to coming events, he evidently did not think it wise to take the public into his confidence concerning them. His lordship's remarks in reference to the Venezuelan difficulty indicated his confidence that a basis of settlement had been reached. In this connection his attitude toward the United States Government was entirely respectful and conciliatory. A suggestion from that government respecting the rights of colonial settlements in connection with proposed arbitration in the matter of disputed boundaries has been accepted as sound and had opened a way out of a difficulty which the government had felt itself embarrassed. The Turkish question could not of course be avoided, but Lord Salisbury does not appear to have been able to shed much fresh light on that matter. He argued against the practicability of Britain's interference apart from concerted action of the powers, and some of his sentences as reported would seem to indicate that his lordship thought the position taken by the other powers was also capable of defence. Lord Salisbury spoke with approbation of France's present attitude as indicated by a recent speech of M. Hanotaux, French Foreign Minister, on the Eastern question. He also disapproved the idea that there necessarily permanent antagonism between Great Britain and Russia or that any power was specially Great Britain's opponent.

W. B. M. U.

MEMO FOR THE YEAR
"We are laborers together with God"

Contributions to this column will please address Mrs. W. Manning, 17 Westchester St., St. John N. B.

PRAYER TOPIC FOR NOVEMBER.
For our Northwest Mission, the work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For St. John N. B. every other month may be interested in this mission work.

Suggested Program for December.
Hymn; prayer; scripture reading; hymn; reading tidings; prayer by several; reading extracts from report of the Com. Sec'y in annual report of W. B. M. U.; prayer; minutes of last meeting; Doxology.

Suggested Program for January.
Hymn; prayer; Bible Reading on Giving, (prepared beforehand by leader or one of the sisters); hymn reading tidings.

Notice.
"Bureau of Literature," received order from Sinclair Hill, N. B., without signature.
MYRA J. BLACK.

Minutes of Executive W. B. M. U.
The regular quarterly meeting of the executive of the W. B. M. U. was held on Tuesday 10th inst., in the Mission Room, Germain St., the President in the chair. Sisters present, Mrs. Manning, Mrs. Masters, Mrs. Allwood, Mrs. Gordon, Mrs. Gates, Mrs. Shurman, Mrs. Daley, Mrs. Seely, Miss Frits, and the corresponding secretary, Mrs. Tabor, from St. Martins, and Mrs. Cox from Canoe, were present as visitors.

The meeting was opened by reading part of the 8th chapter of Romans, after which Mrs. Allwood engaged in prayer, asking a blessing on the work and the workers.

The minutes of the special executive meeting, held on Sept. 26th, were read and approved. After which the secretary presented the quarterly statement of the treasurer, which was received. Interesting letters from Mrs. Morse, Mrs. Churchill and Miss Clarke, were read by the secretary. The president read a well written paper prepared by Miss Johnson, clearly defining the duties of county secretaries. On motion, resolved that the Board approve of this paper, and that it be printed in the W. B. M. U. column and a copy of it be sent to each county secretary. The report of Mrs. Cox, Provincial Secretary for N. B., for the months of September and October, were read and received. Mrs. Cox recommended that Miss Minnie Colpitts, of Mapletown, be appointed County Secretary for Albert Co. On motion, this appointment was confirmed by the Board.

Mrs. Tabor being invited to give an account of the work in St. Martins, told of what is being done by the sisters in that locality.

It was arranged to hold the next monthly union prayer meeting with the Fairville Aid Society, on Thursday, 19th inst. Adjourned after closing prayer by Mrs. Gates.
Con. Sec.
Nov. 10.

TELUQU LAND ILLUSTRATED.
PHOTOGRAPHIC VIEWS.

These views can be had at a very cheap rate. They are catalogued in three lists according to the size. The first list contains cabinet sized views, the second 4x5, and the third 3 1/2x4 1/2. Views of the first size may be had at: Cabinet size unmounted, 4c each; 4x5, 4c; 3 1/2x4 1/2, 3c; cabinet size, mounted, 6c; 4x5, 5c; 3 1/2x4 1/2, 4c.

PHOTOGRAPHS OF TELUQU LAND.
These wishing views of India can now get them at very cheap rates. Mr. J. B. Wallace, of St. John, has my negatives and will supply pictures at the following rates: Cabinet size, unmounted, 4 cents each; cabinet size mounted, 6c; 4x5, unmounted, 4c; 4x5, mounted, 5c; 3 1/2x4 1/2, unmounted, 3c; 3 1/2x4 1/2, mounted, 4c.

Should any one want an album containing from 12 to 150 views, Mr. Wallace will get one up at special rates. They would make good Christmas or birthday gifts, a good book for the parlor.

making the place fit for the Master's use. The pastor at the close of the afternoon service received a good brother between 70 and 80 years for baptism, and he, in company with an esteemed sister, were baptized by Bro. Beals. The day was very beautiful and the scene at the water's edge will not soon be forgotten. At the evening session the pastor spoke upon the subject of "Progress in the Divine Life." After which the ladies were dedicated according to the usual formula, Bro. Beals offering the dedicatory prayer. In the evening it was our privilege to listen to a very helpful and practical sermon by Bro. Beals, setting forth the different steps toward the Kingdom as illustrated by the story of Philip and the Eunuch. This service was followed by the Lord's Supper and the reception of three new members. Thus closed a very pleasant and profitable day of service. In behalf of my church and personally, I desire to express our very hearty thanks to Bro. Beals for his kind and helpful service.
C. W. TERRELL.

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table. If you order pictures unmounted it would be well to keep them in a limp covered writing book. Make a slip through the leaf for each of the four corners of the photograph to hold it in place. In ordering these views, simply mention the number of the photograph according to the list, and indicate in which of the three lists your picture is found. If you want an album, decide how many and what views you wish in it and Mr. Wallace will give you information as to cost. Send all orders to Mr. J. B. Wallace, Douglas Ave., St. John.
W. V. HIGGINS.

TELUQU LAND—PHOTOGRAPHIC VIEWS.

Size Cabinet.
1. Scene in the Kimeri Valley; 2. Madras Beach and Harbor; 3. Scene in the Hills, Coonoor; 4. Kimeri, Rajah's Palace; 5. Old well at Oumbun; 6. Sukria, a family (Kimeri Preacher); 7. Scene in the Hills, Ooty; 8. Kimeri, from the High School; 9. Street in Kimeri, most makers at work; 10. Hill from the Hill; 11. Chinnolea Bridge; 12. Buddhist Temple, Ceylon; 13. Kimeri Baptist Chapel; 14. Kimeri Mission Compound, rear view; 15. Aden; 16. Chinnolea Mission House, from across the river; 17. Kimeri Hospital; 18. Kimeri Native Preachers; 19. Group of Native Christians, Kimeri; 20. Singular formation of Hills; 21. Kimeri Mission House; 22. Vinukonda Boarding Children; 23. Scene in the Hills, Ooty; 24. Road in the Country; 25. Snake Charming; 26. H. V. Coway and Staff; 27. Beautiful Street in Visianagram; 28. Chinnolea Street, Chinnolea; 29. Native Christian Women, Kimeri; 30. Hill from the Hill; 31. Railway Station, Visianagram; 32. Polepillai; 33. Chinnolea Mission House; 34. Street in Kimeri; 35. Kimeri Mission House; 36. Sacred Tree by Sacred Tank; 37. Kimeri Missionary in Camp; 38. Hill from the Hill; 39. Hill from the Hill; 40. Hindu Temple, near Kimeri; 41. Kimeri High School Boys; 42. Charing Cross, Ooty; 43. Group of Tamil children; 44. Miss Gray and her school; 45. Hill from the Hill; 46. Hill from the Hill; 47. Rajah's College, Visianagram; 48. Petty Rajah with Body Guard; 49. Police Station, Kimeri; 50. Chinnolea Chapel; 51. Visianagram across the Tank; 52. Street of outcaste people, Kimeri; 53. L. B. Morse and staff; 54. Giant's Foot, Chinnolea; 55. Street in Ceylon; 56. Chinnolea Mission Home, rear view; 57. Hill from the Hill; 58. Kimeri Chapel, re-arranging; 59. Kimeri Mission House, rear view; 60. Group of Sisters; 61. Banjaran Tree; 62. Group of Christians, Bobbili; 63. Christians crossing the river to worship; 64. Chinnolea Bazaar; 65. Mrs. Churchill and her school; 66. Main St., Kimeri, looking east; 67. L. D. Morse in Camp; 68. Small village Temple; 69. Washermen at work; 70. Beautiful Street near Kimeri; 71. Optician Village; 72. Chinnolea group; 73. Madras Beach, looking across; 74. Hill from the Hill; 75. Women with water pots and weapons; 76. Rice Cultivator, transplanting; 77. Pretty scenery near Kimeri; 78. Chinnolea Mission Compound; 79. Hill from the Hill; 80. Kimeri Chapel; 81. Hindu Temple; 82. Hill from the Hill; 83. Hill from the Hill; 84. Hill from the Hill; 85. Hill from the Hill; 86. Hill from the Hill; 87. Hill from the Hill; 88. Hill from the Hill; 89. Hill from the Hill; 90. Hill from the Hill; 91. Hill from the Hill; 92. Hill from the Hill; 93. Hill from the Hill; 94. Hill from the Hill; 95. Hill from the Hill; 96. Hill from the Hill; 97. Hill from the Hill; 98. Hill from the Hill; 99. Hill from the Hill; 100. Hill from the Hill; 101. Hill from the Hill; 102. Hill from the Hill; 103. Hill from the Hill; 104. Hill from the Hill; 105. Hill from the Hill; 106. Hill from the Hill; 107. 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