

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 11, 1898.

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In another column a correspondent gives an account of a farewell service held in Boston, to a party of missionaries, who were about to leave for the East. The party sailed from Boston by the Pavana on Sept. 30.

The great strike of coal miners in England is making itself severely felt in many ways, and unless by some means it shall be brought to an end before long, the results may be very serious. Coal is reported to be selling for \$12 a ton in London, about four times its ordinary value. How heavily this must bear upon the poorer class is easily seen. If long continued the strike will affect many branches of industry, and throw out of employment great numbers of men besides the miners. It is said that already a million and a half of wage earners are affected by the strike, and the loss of wages, of course, pinches many of them severely. The reduction in wages which the miners were asked to accept was very large, amounting, it is said, to 25 per cent. of their earnings.

The Jarvis street Baptist church of Toronto, has again this year uttered its very practical protest against the policy of exempting church property from taxation, by refusing to take advantage of the law, and voluntarily paying into the public treasury the amount of taxes which it is judged would have been assessed against its property if there were no such law of exemption. In reply to a request for information as to what other Baptist churches have taken this stand, the Canadian Baptist learns that the church at Winton, Ont., pays taxes on its church and parsonage. The Baptist is also "pleased to see it stated that an early day the members of the Queen street Methodist church, of Toronto, are to discuss the question whether the law of righteousness does not demand that church properties should pay their quota of taxes."

RUN-OVER accidents of a fatal character in connection with the use of electric cars in crowded thoroughfares are sufficiently frequent to render it a matter for thankfulness that an effective life-guard has been invented for use on such cars. It is estimated that since the adoption of this device by an electric railroad company of Buffalo, fifteen lives have been saved. The fender or life-guard is described as resembling a large wire door-mat, with the outer corners rounded off, the edges bound with piping, and sticking out from the front end of the car about two inches from the ground. It is made of 1 1/2-inch gas pipe, bent in circular form, cushioned with two-inch rubber hose, and interlaced with tapered rope. It has two spiral springs at the back that act as a cushion in conjunction with the hose on the front. The guard is fastened to the car with two large hooks, one at each corner, and at the end of each trip can be easily lifted off by the conductor and motorman or gripman, and put in position at the other end of the car.

The Hartford Secretary notes that the Christian people of some English cities have been holding conferences on their spiritual needs, and thinks the idea is a good one. It says: "The Christian pastors and active members in every community could meet and prayerfully consider what should be done to help the work of advancing the Kingdom of Christ. At least the leading members of our own denomination in the cities could hold such a meeting, and it would, we believe, result in great good." The Secretary is probably right in thinking that there is not enough fraternity between the Baptist churches in some of the New England cities. This has its application, too, beyond the limits of New England. Here, in St. John, somewhat more of mutual acquaintance, fraternal sympathy and cooperation among our Baptist churches would not be by any means a bad thing, and perhaps no better way of promoting this could be found than the holding of such conferences as are above suggested.

The Montreal Witness alludes to "the good old days when the wooden walls of England held imperial sway over all loyal British hearts, when British sailors wore pig-tails and sometimes danced a by no means merry jig to the whistle of the cat-o-nine-tails," and when "it was popularly supposed that Jack Tar could not possibly prove himself a man unless he had his daily ration of grog, alias rum." The pig-tails and cat-o-nine-tails with the wooden walls and muzzle loading guns have become things of the past, but with all the progress of the world which has taken place in medical science and temperance reform, as well as in other matters, the daily ration of grog is still

served out in the British navy. Rum did harm enough in the old days when British vessels cruised chiefly in the temperate zone and the absence of machinery left the vessels cool—often too cold; "but now in the over-heated 'ween decks of modern iron-clad and in the tropical regions where they are so often to be found, its effects are far more disastrous." There is an effort being made to mitigate the evil by getting beer substituted for rum in the daily rations. Better make the reform complete, as the Witness intimates, but, no doubt, something will have been gained if nothing stronger than beer is permitted. The Witness calls attention to the fact that the United States does not permit spirits to be brought on board any vessel of its fleet, not even for the officers' mess, and says: "This is a 'Yankee notion' that John Bull might adopt without any loss of dignity and with immense gain."

PASSING EVENTS.

THE terrible disaster to life and property resulting from the recent great storm on the Atlantic coast, which was especially severe in the region of South Carolina, has been far more than paralleled by the tremendous effect of wind and waves on the lower Mississippi and the Gulf. The latter storm occurred on the night of Sunday, Oct. 1st. According to the reports of it the Mississippi rose ten feet, the Gulf from twelve to eighteen feet, and these two floods pounded in on both sides on the people living along the Mississippi, crushing their houses to pieces and then drowning them. The scene of the disaster is principally the towns and settlements extending along the river from Pointe a La Hache, 45 miles below New Orleans, to the Gulf, with the oyster reefs and islands about the mouth of the Mississippi. In the wreck and ruin which attended the inundation and cyclone only the strongest had any chance of escape, and the loss of life was terrible. Of 120 fishing vessels on the Gulf at the time, all are supposed to be lost. The loss of life resulting from the great storm is said to amount to over 2,000, and the value of property destroyed is estimated at \$5,000,000. The survivors are left in the most destitute condition, without food or even clothing, for most of them were sleeping in their beds when their homes were crushed by the wind or waves. The weak and injured were all killed, and in the settlements where the storm was worst not a child survived, and very few women.

WHAT to do with the buildings built for the accommodation of the World's Fair appears to be a rather serious question. The labor of taking down and removing these great temporary structures would be immense, while the value of the material saved from the wreck would be comparatively small. Mr. Burnham, director of the works, is credited with an original device for disposing of the "white palaces" after they have served their present purpose. His suggestion is to apply the torch and let the devouring element do the work. It is said "if the ten buildings are set on fire the outer walls of staff will crumble and melt away and leave the steel framework uninjured and in a condition to be easily knocked to pieces." Whether Mr. Burnham's suggestion was intended seriously or not, it seems to have been taken quite seriously by certain enterprising Chicago people, and they are busy elaborating it into a scheme for drawing immense crowds from all over the country to behold the tremendous spectacle of the burning of the "White City." Imaginative journalists find pleasing and, of course, remunerative employment in setting forth the details of the scheme. The buildings, they explain, can be burned one at a time, so as to furnish a series of wonderful night shows, for which a double admission fee may be charged. A complete schedule of dates is suggested, so that spectators can arrange their plans and be enabled to witness the destruction of their favorite buildings. Excursion trains, it is assumed, will be run from half a dozen States and vast throngs of sight-seers carried to Chicago for each of the "World's Fair Conflagration" nights. Seats in the Ferris wheel can be sold at \$100 each, and the receipts at the gates will be greater than during the best week of the exhibition. This, at all events, is the way the N. Y. Tribune represents the matter, and in conclusion says:

"The white palaces might be burned one by one, the Manufacture and Liberal Arts being reserved for the final performance; but it is doubtful if Chicago's ambition for beating all creation on town shows would be satisfied. One can easily imagine a group of enthusiasts discussing on the last night the possibility of burning the entire town and estimating whether the show could be made to pay, if properly advertised and with cheap railway trains from every State in the Union. Director Burnham we can hardly believe appreciated the facility with which Chicago adapts itself to new ideas and turns them to practical account."

THE recent death of Prof. Benjamin Jowett removes from the ranks of England's men of learning one who was well known as master of Balliol College, and vice-chancellor of Oxford University. He was, however, most widely known through his famous translation of the Dialogues of Plato. Prof. Jowett has died in his 77th year, having been born in 1817. His birth place was Canberwell, now a part of London. He was educated at St. Paul's school and at Balliol College, Oxford, where he had a brilliant career. Prof. Jowett was a Churchman of the "broad" type and his "liberal" ideas brought him under censure and caused him at one time to be arraigned before the Ecclesiastical courts for promulgating heretical opinions. The case was dismissed on the grounds of irregularity, and does not appear to have been brought up again. Prof. Jowett's services as an educator of youth were highly valued, though he is reported to have been possessed of a somewhat irascible temper and to have had little patience in dealing with either indolence or dullness. It is said, however, that he did not spare pains upon the dull men, though he was severe with them; and possibly his method of treatment, though less pleasant, was not less helpful for them than that of a more patient and easy-going teacher would have been. He was indeed a man of generous human sympathies, and it is said that it was Prof. Jowett's teachings chiefly which influenced the late Prof. Toynebe in his advocacy of a new political economy and in his endeavors to bring the religious life of the church into close and more active sympathy with the lower classes of English society. The result of these endeavors is seen especially in the university settlement in Whitechapel, London, bearing the now famous name of Toynebe Hall.

Jottings from Acadia Seminary.

After four weeks' work in the Seminary, under conditions somewhat changed from the past, we are able to report that a spirit of industry and contentment pervades the schools, and as a result, good progress is being made in the various departments of study. One of the aims of the school is to accustom the students to the work of providing suitable entertainment for cultivated, intelligent people. To this end the Fierian has put forth efforts in the past; and judging from the excellent programme of its first meeting this year, we should say the school is in a position to maintain, if not improve upon, its past record.

We have made the most of our rather scattered five days for out-door work and recreation. Geology class taught by Miss Jackson, made a trip to Horton Bluff, not long since, when much was learned from that fine exposure, and some good specimens were collected. Other excursions will be made from week to week, as long as the weather permits.

The students show their appreciation of the variety of recreation afforded them in the gift of tennis equipments, by the promptness and enthusiasm with which they organized, and began the game. A match on Sept. 24, resulted in victory for Miss Shaad and Miss Anderson in one set, and for Miss Miller and Miss Reynolds in the other. The players showed much spirit and skill during the game, and were heartily applauded by teachers and fellow students.

In addition to the resources we have among ourselves for enjoyment, our friends have contributed much to our pleasure. We are indebted to the members of the Baptist church for a very kind reception given us Sept. 28. A more than usual degree of sociability characterized the gathering, and all spoke of having a good time.

Very many of the pupils and teachers availed themselves of the opportunity of seeing some fine fruit, flowers, vegetables, and birds at the Kenville Exhibition. Through the courtesy of Prof. Eaton, attendees were provided for the different parties of students, so that accurate information in regard to the exhibits was easily gained, and time saved for seeing the town.

Whatever comes at this time of the year to brighten school life, helps materially to sustain interest in the school. Pupils who are away from home for the first time realize this. Com.

Newton Notes.

The "Hill" affords a vision of the outside world, which is strangely beautiful at this season of the year. Brought together here to learn more fully concerning the mysteries of the kingdom, there is also abundant opportunity of coming into living contact with the great Spirit of nature. Long years of refinement and culture has idealized natural beauty, and as we look down from the eminence of this ground which has become, shall we say, consecrated to the Master's use, upon superb residences almost hidden in a forest of autumn tinted trees, as we behold the blue hills of New Hampshire far in the North, and a still widening vision opening on all sides, we cannot help but know that God had a great deal to do with placing Newton Seminary where it is.

A large class has entered, and already the plans have become endeared to us, already we have learned to love our teachers. In meeting Dr. Hovey we have come under the power of a lofty influence; genial, faithful, learned; we cannot help loving him.

A large delegation from the "Hill," comprising forty or fifty of us, went into Boston last night to attend the missionary farewell meeting, held in Dudley St. Baptist church. They had kindly reserved seats for us to the front, and we were warmly received. Long ere the time of opening every portion of the building was crowded. They sang a most impressive service. To-morrow thirty missionaries expect to sail, the largest number that ever left home to tell of Christ in a foreign land. As they stepped up on the platform we noted among the faithful some who had left friends in Canadian soil, one of them being Mrs. Timpany, from Freeport, N. S., and a former student of Acadia Seminary, known then as Miss Hovey.

Dr. Gordon spoke a few words in opening. He is one of a thousand and we cannot but look upon him. A massive personality seems to be deep set behind that fearless, pure, spiritual visage. He called attention to the fact that within a stone's throw from the church was situated the grave of John Elliot, the first Protestant missionary to the heathen.

The roll call was read and each of the departing missionaries responded to their name by rising. When the last one rose the Christiana salute was given and the waving of handkerchiefs all over the house and the murmur and rustle of approval must have told them more than words could express. It seemed indeed an earnest of the waving of many palm branches by and-by, when, on the head of Him whom we love, shall be many crowns and the church militant shall have become the church triumphant.

Among those of the missionaries who had been appointed to speak was Mr. Burns from Prince Edward Island. He is going far up the Congo River as a mechanic missionary, and feels that he has at last found his work. He was excited, fanaticism or faith that inspired the music of "The Morning Light is Breaking." As the audience rose the glad fire strain seemed to burst from every mouth, and leap to the skies beyond life's tossing tempests, even unto the throne of God.

Dr. Rose, a faithful veteran, just home from Burma, began under the inspiration of the moment to offer a tribute of praise to His Master for the work which had been done, and for the spirit manifested at home; expressing his belief and that of all the missionaries of the field, in the immediate victory of Islam.

We all went home with a strong realization that God still rules in the armies of heaven and among the sons of men.

INGRAM BILL.

Newton Centre, Sept. 29.

W. B. M. U. RECEIPTS.

Monies received from Sept. 16th to Oct. 4: Collections Association Great Village, F. M., \$10; Mrs. McNair, Ouelow, Edmonton, \$1; Springfield, F. M., \$5; Mr. Whitman, California, in memory of his daughter Eva, F. M., \$3; Walton, F. M., \$18; Newport, F. M., \$7; H. M., \$7.70; Germanstown, F. M., \$2; Hiram Filianore, Germanstown, F. M., \$50; Baltimore, toward deficit and Mr. Higgins' tent, \$3.55; Caledonia, deficit and Mr. Higgins' tent, \$2.35; Mt. Hillsboro, F. M., \$2.50; Waterside Mission Band, F. M., \$2; Proceeds G. L. concert Amherst, \$13.58; Milton Sunday-school, F. M., \$3; Alexandria, F. M., \$12.85; H. M., \$2.15; Port Hillford, F. M., \$3.

Please send all Mission Band money to the treasurer of the W. B. M. U.

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W. B. M. U.

NOTES FOR THE YEAR.
"Lord what will Thou have me to do."

Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

To the Members of the W. B. M. U.
My Dear Sisters,—Although being personally unacquainted with many of you, yet I do not feel that we are strangers. Many times I have regretted that I was unable to meet you in Convention at Moncton previous to our sailing for India.

More than eighteen months have passed since we first stepped upon the shores of Bimlipatam. How eventful these months have been! What a vast difference we find in this from the home-land!

We feel to thank the heavenly Father for His loving, watchful care over us and for the health and strength He has given us during these, the most trying months—the first in a foreign land, an unaccustomed climate and among a strange people.

It needs much patience to be willing to wait until one can speak the language. But we feel that it is well we cannot begin work at once. So many mistakes are avoided by being able to see and know the people before being able to teach them.

We find Telugu such a pretty language, and are looking anxiously forward to the time when we shall know it well enough to be able to say all that is in our hearts to say.

In February I went with Mr. Morse on a short tour to two different sections of the field. Many villages were visited. Some times I went with him, but usually stayed in the tent studying with the Munabi. We hoped to remain longer than a month, but found that the end of February the sun was too powerful for us to live safely in tent. We can endure much more heat this year than last, and hope another year to be able to endure more than this.

Miss Gray, I have no doubt, will give you an interesting account of her tour in Polipilly. We all feel deeply anxious about the work there, and we are praying that the Spirit of the Lord may rest upon that village and bring many more to Him. We know it is not too much to ask that all there might accept His salvation.

What a joy to be able to say, "Polipilly, a Christian village!" We sometimes have dreams of a self-supporting church there. Oh, that these dreams might come true!

In the boarding school are many bright children. How different their lives are from those who are being brought up in the heathen homes! We do hope that they will all grow up to be workers in the mission, and help tell the "old, old story" to others.

Mary Acadia Graves, in Verana, who is supported by the Y. W. C. A., of Acadia Seminary, is a very bright little girl. She has not yet been in the school one year. It is surprising how well she has done in this short time. We were pleased the other day to see what an interest she took in finding and naming the towns and villages visited by Christ when upon earth. She certainly listens well, and is anxious to learn. Their home is very comfortable, and they seem very happy there. It was not an easy task for Miss Gray to superintend the work, but she feels delighted with it now that all is finished.

Although we long for the privilege of a Christian land and the companionship of dear home friends many times, yet we cannot but thank God that in His loving kindness He led us to come to dark India to teach these perishing people the joyful news of salvation. That we may be faithful to the trust He has committed to us, is our earnest prayer.

Very cordially yours,
LILLIE P. MORSE.

Bimlipatam, July 6.

Dear Sisters in Convention,—I am very thankful that I am not among you today, where I could glance through the window at the nodding grasses and the bowing daisies; and really a lump comes into my throat and the tears to my eyes as I write that, I am very thankful to be here among the Telugus, and hope my heavenly Father will not allow me to miss the end and aim He has in view in thus continuing my life and health. The needs of this people never seemed greater to me nor their intolerable indifference harder to bear. Are they asleep because we are, or what is the matter? We had a reception for native gentlemen, pardon the word, last night, to which came the most enlightened of the town; but the darkness was thick, and when all were gone, I said, let us sing "The Light of the World is Jesus," and we did. We rejoice in that

light, and in their way they are happy in the darkness. This reception was given with the hope that it might be a help to getting the women out of their homes. Their admitting me is not sufficient, I want them to come out. The day school in my care is doing well, in a secular point of view, and is largely composed of the boarding girls and boys, who are supported at the expense of the mission. There have been thus far about eighteen of these boarders on an average, but for certain good causes they have required a great amount of attention, which is unrepresentable.

Since January I have taught in the day school 140 Bible lessons. Have been into the town or near villages 22 times on direct gospel work, and have been on tour, where many have been talked to, eighteen days. Have had my regular class in the Sunday-school, with the exception of two or three Sundays, and have tried to be in my place at all the regular meetings, where there is often something for me to do, and there is never any difficulty in finding work equal to my strength. But strive as we will, we must live to the assurance that "except the Lord build the house they labor in vain who build it." And it is for His blessing that we now look and pray. Remember us when you go to your homes; remember the hardness of heart and the contentment of this devoted people, and frequently and yearningly bring us all before the Lord, in the prayer of Yours in the work,
C. H. ARCHBOLD,
Chinnore, India, June 27.

The Hearers.

There is much said in these days about the teachers and preachers; and probably not too much. For their work is of such magnitude as to warrant the expenditure of all possible effort to help them; of the training schools and colleges, the seminaries and institutes, the magazines and newspapers and the innumerable lectures, large and small, public and private. If the teacher does not know how to teach, if the preacher does not know how to preach surely the people cannot be blamed, for teachers and preachers have no lack of teachers. But while all this goes on there is another class neglected, perhaps. If the child does not learn at school the teacher is blamed; if the student at college does not come out a brilliant scholar, the college is responsible; if the people are not converted, it is the fault of the preacher,—that is the trend of a good deal of the discussion of the time.

But there is something more to be said. Does the pupil go to school to learn or simply to be taught? Does the student go to college to study or to be entertained and get through? Does the hearer go up to worship or to see how well the minister can preach?

A Professor of note in a United States university asked us recently whether the Canadian student goes to college now to study or only to see the professors work and get a degree? He regretted that so many of the latter class find their way to United States colleges—men who do not expect to work hard themselves, but who seem to think they can be made scholars by the labor of others. The professor attributed this spirit to the public school methods. Children, he said, do not hear from their parents of their duty to study but only of the duty of the teacher to make scholars. We fear there is something of this spirit outside of the United States—so many people are born tired in these days and studying is so very hard work.

But at present we desire only to emphasize the importance of hearing. Our Lord says: "Take heed how ye hear." There are many voices in the world, and no one of them is without significance. Paul, an inspired apostle, preached at Corinth. Of those who heard some believed and some did not; to those who were perishing his word was foolishness; to those who were being saved it was the power and the wisdom of God. Paul was not to blame for the failure of some to receive the truth. When ministers now preach the gospel, and some believe, are other ministers to be held responsible for the failure of others to accept the truth? The desire to hear is as truly a factor in the result as is the excellence of the sermon. The preachers have the doctors of divinity and others to teach them, but in the matter of hearing, the members of the congregation must minister to themselves. It might be well to have more discussion as to the art of hearing well, even if, for a time, the art of teaching and preaching received less attention.

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