

Messenger and Visitor.

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—THE American Baptist Home Mission Society closed its fiscal year, March 31st, with a debt of \$101,456. This sum represents the actual money borrowed to meet obligations maturing March 31st. The deficit is a large one, but as there seemed reason to fear that it would reach a much larger figure, the friends of the society feel that there is some room for congratulation, since its present condition is better than they had dared to hope. The society requires about \$1,000 a day to meet its current obligations.

—THE new treaty which is being negotiated between the United States and China provides that Chinese laborers now in the United States shall be registered, and that after the treaty goes into effect none shall be admitted. Chinese subjects travelling for pleasure may be admitted but may not become citizens; otherwise Chinese subjects are to have the same privilege and protection as the subjects of the most favored nation. The United States on the other hand consents that similar regulations shall apply to United States laborers in China.

—IT is not true that "the only good Indian is a dead Indian," but it is true enough that the only good liquor saloon is one that has ceased to be a saloon. At a meeting in New York recently, the question was discussed, How to improve the saloon. The remedy for the saloon is the same as that proposed for a vicious dog. "Cut his tail off just behind his ears." The animal is not made gentle and harmless by putting a pretty collar round his neck, and the pernicious power of the dram-shop is not removed by any amount of gliding that may be applied to it.

—ALLUDING to the ordination of a woman to the Christian ministry in Massachusetts by the Congregationalists the Boston Watchman remarks:

"Perhaps we are rather old foggy about this matter, but we confess that, though to our minds the argument against women's preaching derived from Paul's Epistles is somewhat weakened by a consideration of the customs of the Greek cities to which those Epistles were addressed, and we gladly admit that there may be cases in which women appear to receive a direct call from God to engage in the word of the pulpit, we have serious doubts whether the ordination of women is in line with the general teaching of the Scriptures, or in conformity with that unwritten law of social sentiment, which, when it is not vicious, is apt to be one of the choicest possessions of human life."

—OUR highly esteemed brother, Rev. R. Sanford, who as our readers know returned from India with health very seriously impaired, has been greatly benefited by the change to his native climate, and is now able to report the gratifying intelligence that his health is in a large degree restored. In the following note, just received, Bro. Sanford speaks for himself:

It seems fitting that I should acknowledge publicly the loving kindness of the Lord. He has done great things for me. Blessed be His holy Name! One year ago this day I felt myself in a very strait place. The eternal world seemed very near; the present as about to pass away; a plunge into the cold Jordan separating the two, inevitable. But it has pleased our Heavenly Father to restore to health. During the year there has been a steady gradual improvement. I feel that in this I am called upon to address myself again to active duty. The Lord be praised!
R. SANFORD.
Wolville, April 14.

—ALLUDING to the disposition manifested in recent years by men of wealth to provide large sums for the founding and support of educational institutions the *Christian Standard* of Chicago, says: "The movement that way seems to have had its start in the gift of \$50,000 to Harvard, by Abbott Lawrence, of Boston, in 1847. It became more marked, however, between the years 1860 and 1882, during which 22 years the sums so given aggregated \$50,000,000, of which \$35,000,000 were given during the ten years, 1870-1880. Since the date last named from twenty to thirty millions have been given, including Mr. Rockefeller's great gifts to the University of Chicago, Mr. P. D. Armour's \$3,000,000 for his 'Institute' in the same city, and Senator Stanford's in founding the University in California, which bears the name of his son. It is probably safe to say that within the period of the generation now passing from seventy to seventy-five millions have been given either in the founding or for the enlargement of schools of learning. These results have come about, not through any consultation to this end among men of wealth, but under influences created in individual cases by observation of a great need, with a generous spirit making response."

—A GERMAN named Dowe, a tailor of Mannheim, has devised a style of coat, which, if the reports concerning it are trustworthy, is likely to secure for him both fortune and fame. The coat may be expected to be especially popular with the military as the inventor claims for it that it is bullet proof. Count Von Schonwaldf, the Russian ambassador at Berlin, is said to have experimented with it by firing two shots at Herr Dowe, while encased in his coat, and without injury to the tailor. Further, it is said, that previously to this, the coat had been experimented upon by a military commission, all the styles of rifles used in the German army in the last fifteen years, being tested against it with the most satisfactory results. It is reported that the German government has offered Herr Dowe 3,000,000 marks for his invention.

—A MEETING was held in the vestry of the German St. Baptist church on Thursday evening of last week, at which the annual report of the Salvation Army Rescue Work in St. John was presented. The large number present filling the vestry to its fullest capacity indicated the interest which the public take in this work. Brigadier Jacobs presented a report showing what is being done. Three years ago a Rescue Home was opened on Pitt street, and since then 80 girls have passed through the home. Most of them have obtained good situations and are doing well. During the past year nineteen girls have passed through the home. Of these only two have been turned away. The quarters which the Home has occupied have become too small and other rooms have been secured. Donations of furniture for the fitting up of the rooms, as well as money for carrying on the work were solicited. The financial statement submitted showed that on April 1st, 1893, there was a balance on hand of \$51.86. The city corps in the last year have given \$108.11 to the rescue work, and outside corps have contributed \$386.61. Friends in St. John have given \$262.57, and friends outside of the city \$466.70. The home also received food to the amount of \$159.97. The expenditure during the year was, for rent, \$180; for coal, \$99.46, and general household expenses, \$717.73, thus leaving a balance on hand of \$180. A number of short addresses were delivered by ministers and others present in commendation of the work which is being done in this connection, and over \$80 dollars was subscribed in aid of it. There seems every reason to believe that the rescue work which the Army is carrying forward in St. John is a thoroughly Christian and most commendable enterprise, and those who give it assistance may feel assured that they are aiding a good cause.

—THE *Montreal Witness* in the course of an excellent article on the Church's Greatest Need, alludes to the spirit of the present age as being one of reliance upon material rather than spiritual forces. The electric light puts out the stars. The things seen win the attention of men away from the things unseen. This tendency manifests itself even in the churches by the emphasis laid on organization, ordinances and duties rather than the spiritual power that makes organization effective. Organization, forms, methods, human agencies and forces have their place but will signify fail to achieve the results to be desired unless they are vivified by the power from high. That power is the greatest need of the church. "It will readily be admitted," to quote from the article a part of which we have given in substance, "that the church was never in a better position so far as men, means and methods are concerned. Her one lack is the miracle working power of faith which gives up all hold of the world and accepts in its place the power of God who is ready to work through her in all the service which she has to do for humanity. That the church is weak where she ought to be strong is a fact so patent as to be a constant source of delight to her enemies. She is challenged, as the disciples of old were challenged, to cast out demons and she fails for the same reason that they failed, because of lack of faith. Infidelity, intemperance, irreverence and indifference possess society. The church ought to cast them out, but she is unable to do it, and she will remain impotent until she empties herself of every dependence and every attachment which interferes with complete dependence on the power of the risen Christ. 'Without Me ye can do nothing,' is an accepted but neglected axiom of the followers of Christ. But Bible teaching and personal experience are unanimous in declaring that the one thing which makes men strong for Christian work is the living grasp of faith which resigns all else in order to hold fast the strength of God."

PASSING EVENTS.

AMONG the methods of locomotion which men have invented for themselves, the bicycle has come to take no unimportant place. When, a few years ago, the "wheel," in its comparatively crude form, was introduced, there were few probably who expected that it would ever become more than a play-thing for young men of the more adventurous sort. But the bicycle idea once evolved and realized, even in a crude form, was one which the world was not likely to let die. By successive improvements in form and construction a high degree of speed and the comfort of the rider have been assured, while the element of danger has been so reduced as scarcely to be worthy of consideration. The bicycle as it stands to-day represents by far man's greatest triumph in locomotion by the use of his own physical powers. And when it is considered how nearly, on the race course, he is able on his wheel to keep pace with the fleetest race horse, and that, on a good country road in a day's travel, the best of horses cannot begin to hold his own with an expert cyclist, it is seen that the triumph of human genius represented in the unpretending wheel is not to be despised. The bicycle business is now of very large dimensions. In spite of our long winters in which the wheel must be laid aside, each year sees larger numbers of them introduced in Canada, and no doubt they will rapidly come into still more common use. We are inclined to say a good word for the bicycle as an institution which deserves to be appreciated and patronized. Of course it is possible that young men may use it to their hurt, since there are very few things in this world which are not capable of being abused by the evil-disposed or the reckless. In the endeavor to make a record for fast riding some may go beyond their strength and inflict more or less serious injury upon their constitution. The crouching position which the racing cyclist affects is objectionable and ought to be avoided in the interest of a healthy and symmetrical physical development. Then the possession of a wheel is doubtless to some young men a temptation to spend their Sundays in ways which do not minister to moral improvement. But the wheel in itself is not to blame, and, used with discretion, it is likely to do a man good and not evil. That it combines means of wholesome exercise for the body with rest and recreation for the mind is the general testimony of those who ride. For the man in town or city, shut up all day in the heated and confined air of the store or office, it is a real boon in the cool of the morning or evening to be able to run out a few miles on his wheel and breathe the purer air of the country. But the bicycle comes each year more and more to be an instrument of business as well as of pleasure. In many instances it takes the place of the horse and buggy, so that the bicycle business is having a very appreciable effect upon the horse trade. In some countries, too, the bicycle is being adopted as a part of the equipment of the army. Many ministers are finding it to their advantage to have a wheel, and their number is likely rapidly to increase. Those who have tried the wheel speak enthusiastically of it as a means of physical exercise and of brushing away the cobwebs from the brain. Ministers living in town or city and finding it inconvenient to keep a horse and carriage often feel the need of some swifter and easier mode of locomotion than is afforded by "shank's nag." This the bicycle supplies and costs nothing to keep. With a wheel it is easy for a minister of a fine afternoon to slip out five, six or eight miles and visit his more distant parishioners, hold an evening service and return to his home the same evening or the next morning before breakfast, if he desires, and in excellent condition for his next day's work. The advantage of a bicycle to a minister so situated is so apparent that cycling was rather *intra dignitatem* for a clergyman, passes away, many will, doubt, provide themselves with these aids to locomotion. Several of our Baptist pastors in the provinces are already making use of wheels, and as far as we have heard from them, they could not easily be persuaded to do without them. The St. John Cycle Company, whose advertisement appears in our columns, are able to give their customers the choice of a number of first-class bicycles at lowest market rates. The managers of this company are Baptist men, and if any of our ministers, or others of our readers, wish to

invest in a wheel, our friends on Charlotte street will, no doubt, be able to meet their needs in a very satisfactory manner.

THE progress which Japan has made in recent years by way of adopting the methods of western civilization in respect to government, education, &c., is well-known and remarkable. The country has, of course, much experience to make and many problems to solve before the reforms introduced shall be fixed upon a secure and satisfactory basis. But a new spirit has been awakened and a new era brought in; the bondage of the past is broken and the minds of the people are open to the reception of new ideas from every source. Japan has hitherto scarcely been thought of as a rival of the western nations in the industrial world, but it now seems quite possible that in certain lines she may, at a time not very distant, become a successful competitor with them in manufacturing industries. It is shown that cotton spinning, which in a comparatively small way, has long been practised by the Japanese, is now assuming very considerable proportions. Hiogo appears to be the chief centre of this industry and from the statement that the Kanagafuchi Cotton Spinning Company has recently added half a million dollars to its capital and is about to erect in Hiogo a new mill having 40,000 spindles, it appears that a good deal of enterprise and capital are being invested in the business. It is true that coal in Hiogo costs only \$1.90 a ton and that girls are paid only 43 cents a day as wages, it will be seen that the Japanese manufacturers should be able to send out their products at a cost which will enable them to compete with great advantage in the cotton markets of the world. In reference to this the *New York Tribune* says:

There seems to be no good reason why this enterprise should not succeed. The Japanese are singularly intelligent, quick of wit and deft of hand. They will make ideal mill operatives. The best of machinery and the most approved methods of work will be at their command. And with so low expenses for labor and supplies, the Hiogomannifactory will be formidable rivals of those of America and England, not only in their home markets, but in other Asiatic lands, and, indeed, throughout the world. The one new factory mentioned with its 40,000 spindles will be only a trifle compared with the whole industry recently established in Japan, which now numbers nearly half a million spindles. But it is a sign, and the conditions of its establishment are signs of what we may presently expect to see done by these enterprising people, with a rich soil, fine climate, low wages and cheap supplies. It will not be long before they will present a commanding figure in the industrial economy of the world."

RUSSIA'S grand scheme to connect the Baltic Sea with the Pacific by a great trans-Siberian line of railway, one and a half times longer than the Canadian Pacific, is attracting, as it deserves to, the attention of the world. The cost of the road is estimated at \$300,000,000 and it is to be completed in fifteen years. The eastern terminus is to be Vladivostok, a port on the Pacific north of Japan. It is said that the railroad will open up some five million square miles of fertile land; for the Southern Siberian country through which it is to pass is by no means a barren waste, but a country possessing vast capabilities for grain and stock raising, and immense resources in coal, iron and other minerals. Even now, we are told, the country through which the great Siberian railway will pass contains a population of eighteen millions whose yearly agricultural products are valued at \$30,000,000, while the output of the mines is worth nearly as much more. The opening of this great country by the railway will, of course, greatly promote its development by attracting immigration and capital, and the Siberia, which has been so long synonymous in our minds with all that is cold and desolate, may become a successful competitor with the United States and Canada in attracting the surplus population of overcrowded Europe. Besides opening up her own country, Russia's Siberian road will, it is believed, give her great facilities for extending her commerce with China and India, and for competing with Great Britain and other nations in the oriental carrying trade. But Russia's plans for the extension of her commerce embraces more, it appears, than her Siberian railway. A line of steamships is to connect Vladivostok with some American port on the Pacific. This is being undertaken by the Amoor Steamship company, which will also, it is said, operate a line between

some port or ports on the Atlantic coast of the United States, and ports on the Baltic and Black seas. Such an extension of Russian commerce and influence as this whole scheme involves cannot, of course be regarded with indifference by England. The intention of Russia would appear to be to enter the lists with England as a rival for the carrying trade of the world. Her great railroad when completed, traversing two continents, will give her great advantages in respect to the India and China trade; and in event of a conflict with the British power in Asia this railway which will "run menacingly along the northern frontier of India" would be of the greatest importance to Russia. It is not improbable, however, that if it appears that the Russian colossus is about to "override the world," other European powers will find occasion to interfere and prevent the consummation of its ambitious schemes.

MANY have wondered how it is that whilst the Erse and Gaelic, as branches of the Celtic language are fast disappearing as a spoken tongue in Ireland and Scotland, and the Cymric has completely and long since died out in such western counties as Cumberland, Westmorland, Lancashire and Cornwall, and in the other parts of England even prior to them, yet the Welsh or the Cymric language of Wales is now spoken, read and preached more extensively and by a greater number of persons than ever before. Also more Welsh newspapers, magazines and books are issued than at any other period in the history of the nation. Dr. Kuno Meyer, a distinguished Celtic scholar, attributes this fact to the orthography of the language in which "every letter has always the same sound." Other causes given are: 1st, The Welsh Bible, which was admirably translated at an early date; 2nd, Welsh preachers whose ministrations in the vernacular helped to keep Welsh as the language of worship; 3rd, The noble band of Welsh hymnologists; 4th, Welsh Sunday-schools; 5th, Popular bards. It is also said that the existence of the Welsh language depends on Welsh mothers who can plant feelings of love and fondness for it, or cause it to be entirely neglected. These statements from the London *Freeman* show the influence of the Bible and religion on the language of the nation; an influence felt in our English speech as it is marked in the German tongue.

THE transfer of the Electric Railway system of St. John to a Montreal syndicate is an event of considerable interest to the people of the city. At the head of the syndicate is Mr. James Ross, of Montreal, and it includes Mr. W. C. Van Horne, president of the C. P. Railway, Messrs. R. B. Angus, H. S. Holt and others. Messrs. Van Horne and Ross were in the city last week inspecting the newly acquired property. Mr. Van Horne is quoted as expressing great confidence in the people of St. John and in the future commercial prosperity of the city. The company will expend a large amount of money—some \$400,000 it is stated—in improving and extending the system. It will be made to take in a number of principal streets not now taken in, and will be extended into the suburbs as far as to the cemetery, perhaps to Robbsey, as well as to Fairville and the Bay Shore. Everything is to be new. A double track will be substituted for the single one and the rails will be very much heavier than those now in use. The cars will be new and also the electric light plant. The new company is, of course, seeking incorporation, and a bill providing for that is now before the provincial legislature. The fact that the C. P. R. is so prominently represented on the new syndicate would appear to indicate that the importance of the city as the eastern terminus of the C. P. R. system is being recognized. There are rumors to the effect that the C. P. R. people may build in St. John a great hotel after the example of the Chateau Frontenac in Quebec, by which the volume of travel to that city has been largely increased. But there appears to be nothing definite decided upon in that connection as yet. The operations of the new syndicate in St. John will be of course or a commercial and not a philanthropic basis, and while the city should welcome an enterprise which will tend to its improvement and the development of its resources, there should be a watchful eye that in granting the company the privileges which it asks the interests of the people are not sacrificed to those of the syndicate.

W. B. M. U.

MOTTO FOR THE YEAR
"Lord will Thou have me to do."
Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

PRAYER TOPIC FOR APRIL
Thanksgiving for the answer to our prayer in December. Psal. 77: 18, 19; Psal. 135: 1. And let us ask that the work begun at midnight may extend to every one of our stations. Mat. 3: 10; Eph. 3: 20.

A Policeman's Dream.
Boys, at least, are interested in policemen—so interested indeed, that sometimes they think they would just as soon be policemen as missionaries. So here is a story for boys—a story of a man who was a policeman; and a missionary as well. His name was Inahara and he lived in Tokio, Japan. He had learned of the true God; but like many Christians who do not live in Japan, he did not trouble himself to tell others about Him. He had been a member of the church for two years, when one night he had a strange dream while sleeping at the police quarters. He dreamed that it was Sunday morning and a friend came to ask him to go to church. He could not go because he thought he saw an opportunity to capture a great thief and so he well rewarded, and perhaps promoted to a higher office. He succeeded in arresting the thief and was leading him away when suddenly there gathered around him a whole band of thieves who had come to rescue their comrades. With wild threats they told Inahara to prepare to die. He had no hope of life, but said to the thieves: "I cannot die yet, for I am a Christian and have not been faithful. I must first tell my family and friends about Jesus and His salvation." The thieves replied: "We will give you time for that, but be quick about it." Inahara's family and friends came suddenly around him and he began telling them the wonderful story he had withstood for so long. To his great surprise the whole band of robbers dropped their swords and listened in silence to every word he spoke. The policeman grew so in earnest in telling the message, and made so great an effort to impress his hearers with the truth of his message, that the effort suddenly woke him from his dream. But he learned the lesson that no doubt the dream was intended to teach. He had cared too much for the honor of his office, and for the good salary it brought him; he had cared too little for dying souls around him. Soon after the dream he heard of a missionary who had prepared a tent and was going from place to place to preach the gospel. Inahara at once went to the missionary and asked to be allowed to drag the tent from place to place and thus have an opportunity of preaching the gospel of Jesus. And he was faithful in his work; always ready to carry his burden and always glad to tell the old story he had told in his dream.

In the Baptist church in Malden, Mass. is found this memorial tablet:
IN MEMORIAM
REV. ADONIRAM JUDSON,
BORN AUGUST 9, 1788,
DIED APRIL 12, 1850.
MALDEN HIS BIRTH PLACE,
THE OCEAN HIS SEPULCHRE,
CONVERTED HUMANANS AND
THE BUREAN BIBLE.
HIS MONUMENT.
HIS RECORD IS ON HIGH.

Death of Mohammed.
Mohammed's death was caused by eating of a poisoned leg of mutton which was placed before him by the daughter of a Jew. He died at Medina, A. D. 632, in the 62nd year of his age. His followers would not believe that he was dead, as they had never believed he would die, and for some time his friends would not allow the body to be buried. Finally they said: "He is only gone for a little while and will come again as Jesus did." And so they buried him and covered his remains with a splendid mosque. But twelve hundred and sixty-two years have passed and the tomb is still sealed.

"EVERY DAY," says the *Presbyterian*, "We hear some one extolling the Fathers and praising the 'good old times.' In a few years the men who are now acting their parts will be gone, and two or three generations hence the present generation will be called the Fathers. Then we shall get justice and perhaps a little more. About the year 350 we shall all be quoted as examples to the rising generation. Complaints are often made about the wickedness of this age. In half a century this age will be described as 'the good old times.' Let us be patient. Half a century hence we shall be considered good."