

Messenger and Visitor.

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—DR. JOHN E. CLOUGH, the great missionary to the Telugus, was the first graduate of the Upper Iowa University. This is a Methodist institution, and has since Mr. Clough graduated, sent out an army of men and women to bless the world. Will any one tell us how much the Christian world is indebted to denominational colleges?

—CHICAGO raised a million dollars for the Baptist University in ninety days. It overran by \$12,000. This is the way it came: Marshall Field, \$100,000; S. A. Kent, \$181,000; Geo. C. Walker, \$100,000; Mrs. Elizabeth G. Kelley, \$100,000; S. B. Cobb, \$150,000; Martin A. Ryerson, \$150,000; cash by Mrs. N. S. Foster, \$50,000; Mrs. Jerome Beecher, \$50,000; Mrs. A. J. Snell, \$50,000; H. A. Rust, \$50,000. This is how they do business in the city of Chicago. What about the rich Baptists in the Maritime Provinces? Some of them have spoken. Who will speak next?

—A QUESTION was lately before the United States Senate in respect to giving \$5,000,000 to the World's Fair on condition that ten million half dollars of "souvenir coin" be issued. A senator from Pennsylvania offered an amendment that the grant be conditional. The condition to be, that the directors of the World's Fair should make it a rule that the Fair be closed on Sundays. By request of this senator, the clerk read from the Bible the commandment, "Remember the Sabbath day to keep it holy." It is said that the senators listened to the reading of this commandment with reverence. A little more of God's Word and authority would be appropriate in the legislative assemblies of the Christian world. But it has come to be the fashion to have a secular press and a religious press, religious assemblies and secular assemblies, all, however, for the welfare of Christian communities and Christian nations. It would require a long search in divine revelation to find authority for these divisions of labor into secular and religious.

—The meeting of the Eastern Association at Point de Bute was very interesting and enjoyable. We hope it was also equally profitable. The meetings were certainly appreciated by the people who, in spite of high winds and tremendous dust storms, came quite long distances to attend them. An excellent spirit was manifested. Harmony prevailed throughout. No jarring note was struck. The addresses were earnest and inspiring, and a hearty interest was manifested in all the enterprises of the denomination. There was no hint that the association or the churches of which it is composed feel straitened in their work or in any way uncomfortable because of their connection with the larger body, in which all our churches in these Maritime Provinces are associated. The need that was chiefly felt and expressed was for more of the presence and power of the Holy Spirit in the churches. This doubtless is the great need of all our associations and all our churches.

—In his preface to a new edition of the "Impregnable Rock of Holy Scripture," Mr. Gladstone says:

"It really too often seems as if, when we are arguing about the authenticity of Genesis or Exodus, we had no weightier task in hand than if we were discussing the Epistles of Phalaris, or the letters of Ganganelli, or the authorship of Junius. And yet, there they stand, these great facts and doctrines, in all the primitive severity of their outline, unshaken and august. There we find, now as heretofore, the doctrines of creation, of life, of human life, of the introduction of sin into the world, of the havoc which it wrought, of the simultaneous promise of redemption, of the selection of a special race for special purposes, and of the gradual preparation of the nations until the fulness of time had come. More particularly I own does it appear as if there had never spread among many of the teachers of religion an apprehension of fully unfolding and strongly enforcing on their hearers of to-day the doctrine of sin, and of its moral and judicial consequences, such as is taught in the Jewish and Christian Scriptures. But this, I have no doubt, is due to an enemy very far more powerful than what is called the higher criticism, namely, the world and its increasing power over our minds and lives."

In these words of weight and wisdom Mr. Gladstone points directly to the two great evils from which all loyal disciples of Jesus Christ may well pray, "Good Lord deliver us." Many of the critics and commentators of this day apparently assume in dealing with the Holy Scriptures that they have not yet established their right to be received and treated as the Word of God. The mountains of evidence within these sacred records and outside of them in the grand results that have come to the world because of them, are treated as if they did not exist. More liberty could not be taken with the mythological records

of ancient and modern nations than are taken with the books of the Bible. But, as Mr. Gladstone says, "There they stand." And there they will stand. Mr. Gladstone refers also to the failure of the pulpit of the present day to unfold and enforce the laws of God. The love of God, the mercy and fatherhood of God are magnified at the expense of His justice. It is significant that all the forms of free thinking and liberalism are loudest in their declamation of the fatherhood of God and His wondrous love. This is all well and cannot be over-estimated; but it is significant that they are also ferociously loud in denouncing those who preach the justice and the judgments of the Almighty. They preach what they like and condemn what they dislike.

—The Royal Commission appointed by the Dominion government for gathering facts about the liquor business to be submitted to parliament, with a view to help that body in the matter of legislation, is now going from city to city attending to their work. The combine of liquor dealers has put an agent into the field in the interests of liquid fire craft. This looks as if thorough work may be expected. Whatever effect the report of the Royal Commission may have upon the present parliament of Canada it would now be impossible to say; but of one thing the friends of temperance may be sure, and that is a mass of authenticated facts that will be put into their hands which will strengthen them in their future work. All feel confident that in a commission in which Dr. McLeod and Mr. Monaghan are found, there will be no playing blind when ugly facts are found, neither will there be a mere superficial examination in certain quarters where the records against the liquor traffic might be supposed to be damaging to its interests. "Si monumentum requiras, circumspice," is the direction on a tablet in St. Paul's Cathedral for seeing the monument of Sir Christopher Wren, the architect of that grand structure. If this Royal Commission would seek for the monument of the liquor traffic, let them look around. Yes, they must look around and look down—round the whole earth and down to the depths of perdition. By and by we shall see what the commission has found. They will supply texts not a few for the parliament, the press, the platform and the pulpit. The hideous ruin business was not paraded through the streets of Halifax this year in the procession on the labor holiday. It is about time this disgraceful and iniquitous business had cultivated shame enough to keep out of sight when the industries of a country are on exhibition. Modesty and shame are hard lessons for it to learn.

Maxims in Rhyme for the Young.

BY PASTOR CLARK, COBURN, ONT.

Christ's commands are wiser far
Than your comrades' counsels are.
When from God and truth you stray
Dangers through your darkening way.
In this world of sin and care
There is urgent need of prayer.
Do not leave life's work undone
Till life's course is almost run.
Love of purity and truth
Proves the safest shield of youth.
Those who truly love the Lord
Dearly prize His Holy Word.
Not one sinner unforgiven
Finds an entrance into heaven.
Every heart-beat, every breath,
Brings more near the hour of death.
Every knee to Christ must bow,
Seek Divine acceptance now.
Mortal! make no more delay;
Turn, O turn, to God to-day.

Literary Notes.

The *Missionary Review of the World* for August presents a number of papers and discussions of peculiar interest. Among them are: "Father Angelico of Polina," by Arturo Muston; "Boniface, The Apostle of Germany," by Rev. Henry Grace; "The Greatest Work in the World, A Plan for Missionary Enterprises," by Joseph Booth; "The Rev. John Inglis, D. D., of the New Hebrides Mission," by Rev. Robert Steel, D. D.; "Ireland and Foreign Missions," by Rev. William Park, D. D.; "Praying for Missions," by Rev. James Mudge; "The Magic Lantern in the Monthly Concert," by Rev. James Carter; "The Reflex Influence of Giving to Missions," by Rev. Paul V. Bonar; "The Garments of Christ," by Prof. L. J. Bertrand; "The Empress of China and the Missionaries," by The International Department and the other departments are rich in interest and cover a broad field of mission work. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. \$2 per year; 25 cts. for single numbers. In clubs of ten, \$1.50.

PASSING EVENTS.

THE lawless outbreak at Homestead has been suppressed by the presence of the military, and the Carnegie company has the protection of the State in its right to employ whom it will and to make such terms as it may with its employes, without any interference on the part of the union men. But the conflict between the company and organized labor is still on, and it is not easy to foresee how long it will last and what will be the issue. The company, being now at liberty to employ non-union men, may go on with its business of manufacturing, but it is said to be the expectation of the strikers that the railroad employes will espouse their cause and will refuse to handle the finished product of the Carnegie mills. If this shall take place it will, of course, extend and complicate the difficulty. The cost of such a conflict to the company and to the State is of course very heavy, while by the working men its cost is more severely felt. All which gives emphasis to the necessity for some authoritative Board of Arbitration to which disputes between the representatives of labor and of capital could be referred for settlement. The matter will, it appears, find its way into the criminal courts, as several of the leaders in the attack upon the Pinkerton men have been arrested on charge of murder.

THE outbreak of hostilities between the Carnegie Company and the union men in Pennsylvania, was almost immediately followed by a similar outbreak in a mining community in Idaho. All which gives emphasis to the necessity for some authoritative Board of Arbitration to which disputes between the representatives of labor and of capital could be referred for settlement. The matter will, it appears, find its way into the criminal courts, as several of the leaders in the attack upon the Pinkerton men have been arrested on charge of murder.

Ontario Letter.

June 18 rain storms; July 2. Then many a farmer began to quake for his hay crop standing rich, rank and tall in the meadow. But the God of the weather had not forgotten the farmer. The clouds cleared away, the sun shone in his strength, and while we in the towns have been panting with the heat, the farmers in the lightest of summer costumes have been filling the mows.

We have at last attained to the dignity of a centennial. On the 16th of July, 1792, a representative system of government was proclaimed at Kingston, and the first parliament was opened at Niagara-on-the-lake (Ont.), Sept. 17, 1792. From that time till 1867 the province was known as Upper Canada; since which time Ontario has been the official and public title.

The old town of Niagara was the scene of a special celebration. At the juncture of the Niagara river and Lake Ontario lies the parish of St. Mark, founded in 1792. The church, which has lately been renovated, was built in 1802. In 1813, the American troops used it as a barracks and burned it when they left. Tombstones in the churchyard still bear the marks of that early warfare. Here have been three rectors in the century: Rev. Robert Addison, who came from Oxford University, England, 1792-1829; Rev. Thomas Green, 1829-1857; Archdeacon McMurray, 1857 to the present. These events were celebrated July 9th to 11th by three days of sermons and addresses and music. The gathering was large and enthusiastic, and many historical facts not contained in the text books and unknown to this generation were brought to light.

The political celebration was held July 17. The address of the day was made by Hon. Mr. Kirkpatrick, lieutenant-governor of the province. He read, during the course of his speech, the proclamation of Governor Simcoe, made July 16, 1792, establishing constitutional government. Sir Oliver Mowat, attorney-general and premier of the province, also spoke at some length on the various aspects of present day politics. Dr. Orshyastekha, a full-blooded Mohawk and a descendant of the famous Indian chief, Joseph Brant, was then called upon. His most important utterances were aimed at showing that the Indians are not dying out. He claimed that his own tribe has increased from 2,223 in 1844, to 3,425 in 1890. He declared that in Ontario there are 17,018 Indians, who raised last year from 65,000 acres produce worth \$1,568,063.

B. Y. F. U. CONVENTION.

Your correspondent has just returned from the B. Y. F. U. Convention in Detroit, Michigan. There he had the pleasure of meeting Rev. G. R. White, of Yarmouth, N. S. Bro. White gave an able address at the Canadian rally on Saturday evening July 16. No doubt Mr. White will write up the convention in due time in this paper. It was a great occasion—great in enthusiasm, in numbers, in power, in speech, in action, in uplifting influences. The Canadian delegation, 307 strong, was the largest outside the State of Michigan, and the country might well be satisfied with the general appearance and capability of the representatives. There could be but one cause for regret—that it was not possible for every young Baptist to be present. It would have been a powerful means of grace to them in the way of instructing and inspiring them.

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HOME MISSIONS.

The Board met July 5, in Toronto. Rev. J. P. McEwen, the superintendent, reported 286 missionaries and 60 students at work. Through their agency 200 persons have been baptized. Salaries amounting to \$4,500 were voted for the quarter ending June 30. Rev. H. Ware has resigned his position as H. M. evangelist, and has settled as pastor in Lindsay, Ont.

THE FOREIGN MISSION.

Board met in Toronto, July 19. The programme of the annual convention, which will meet in October, was discussed. Dr. A. J. Gordon, of Boston, has been invited to speak. Prof. Trotter will preach the annual sermon. Rev. D. G. McDonald, the foreign secretary, has accepted a call to the North Baptist church, Halifax, Nova Scotia. The Timpany Memorial School has been placed in charge of Miss Folsom.

OTHER.

Rev. D. M. Mihell, of Parkdale, a suburb of Toronto, is one of our most studious pastors. While not neglecting in any way his pastoral duties, he has read the Ph. B. and the M. A. courses of Bloomington University, Ill.

Emmanuel church, Victoria, B. C., has laid hands on Rev. P. H. McEwen, of Paisley, Ont., and conveyed him to the Pacific coast.

Olivet church, Montreal, Quebec, is looking wistfully toward New York city. They would like to secure Rev. D. D. MacLaurin to succeed Rev. A. G. Upham, who has gone to Cleveland. Strathroy, July 21. P. K. D.

Seminary Notes.

While in Harvey Bro. Baker took me to a Sunday-school picnic, where I had the pleasure of meeting many of his people and talking with them concerning the work of our institution at St. Martins. The Lord has given to Albert county fine scenery, fertile soil, and kind-hearted, liberal men and women to be his sons and daughters. On the evening of July 7 I spoke in Harvey, and the next day went to Hillsboro. In the course of an afternoon's canvass Bro. Camp drove a little out of our route in order to show me the plaster quarries. The men happened to be blasting rock while we were there, and I watched the process with interest. The place of gunpowder has been taken by the new explosive, roborite, while an electric battery has replaced the old-fashioned fuse. And so the world moves forward!

On Saturday morning, July 9, I went by train to Sussex, where I found Dr. Burnett waiting to drive me out to the Free Baptist district meeting at Millstream. The next two days were seasons of refreshing. The exercises were stimulating and harmonious in every way. On Sunday morning I spoke in the Baptist church at Collina, and in the evening to a very large and attentive congregation at Millstream. At the latter service the seminary was warmly endorsed in stirring addresses by Rev. John Perry, Rev. Mr. deWare, and Rev. A. McNinch. I wish that the enthusiasm of that meeting could spread all over our fair province; I believe that it will.

Bro. McNinch drove me to Sussex on Sunday night. Monday I spent in St. John, returning to speak in Bro. Long's church at Norton in the evening. About ten o'clock Monday night I started to drive to St. Martins, arriving there at five o'clock the next morning. My business was speedily transacted, and I left in the train at six, going to Hampton and Sussex. From Sussex I drove to Petticoat, where I spoke the same evening. Bro. Daggett (Free Baptist), Spidle (Baptist), and Thompson (Methodist) assisting in the service. The next day I drove to Havelock through pleasant scenery, along a level, well-made road. Bro. A. F. Browne is the Baptist pastor at Havelock now, and has already won the love and co-operation of the people. At Salisbury I met Bro. Addison, the newly-ordained pastor, and a graduate of the seminary. On Thursday night I spoke in the Moncton Baptist church, and yesterday visited Lute Mountain and Styleville.

At St. Martins the other morning I found a big box of books from Rev. C. H. Martell awaiting me. They are valuable works, and will be greatly appreciated by the students. Cannot other brethren belonging to our double denomination help us in a similar way? AUSTEN K. DEBLOIS. Moncton, July 16.

W. B. M. U.

MOVING THIS YEAR: "Be not weary in well-doing." For our student missionaries on our home fields this summer, that through their wandering ones may be brought back and lost ones found.

Correction.

In the "programme for annual meeting," given last week, instead of August 25, 26 and 27, read August 18, 19 and 20.

The Empress of China and the Missionaries.

Some little time ago the new Empress in Pekin needed a tailor to make part of her wedding trousseau. The one who went happened to be a Christian, and having to be admitted into the presence of her Majesty on account of his work, he took the opportunity to speak for his Master; and being an earnest, warm-hearted man, he told her the Gospel, and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to accept, and read it, seemingly interested in its contents. The tailor seeing this asked if he might bring a friend of his, who was here learned, and could explain it better. The Empress gave him permission, and he brought a young Christian gentleman who was studying at the Mission College for a preacher, and he preached very much to the satisfaction of his Imperial patroness, who made the remark to the tailor: "You did right to bring your friend. I understand the Christian doctrine much better now. He certainly explains it better than you." We trust that the truth may sink into her heart, and that she may be saved.

—There was unity of the faith at one point. A Hindu was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed, and he replied: "Yes, we all believe in the sanctity of the cow and the depravity of woman."

—Five years have passed since the Students' Volunteer Missionary Movement started, and in connection with it almost 6,000 have pledged themselves to the foreign field, if the way of entrance shall be opened. Of this number about 70 per cent. are young men and 30 per cent. are young women. Not far from 350 have already entered upon their work, while some 500 are yet in theological schools, 125 in medical schools, and a far larger number in various colleges.

—A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear the most?" he said: "We do not greatly fear your schools; for we need not send our children; we do not fear your books; for we need not read them; we do not fear your preaching; for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

—When Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income of £5,000 a year, after having erected hospitals and dispensaries at a cost of £150,000.

—Professor Lindsay, D. D., speaking at the meeting of the London Missionary Society, thus defined the problem presented by India: "There were a hundred Indias, with a hundred different languages, and representing every stage of civilization, from the most primitive to the most advanced. Such differences formed a great part of the problem of mission work. Hinduism included only about a third of the 280,000,000 inhabitants of India; there were about 50,000,000 Moslems, 6,000,000 Sikhs, Parsees, and Christians, and about 20,000,000 of aboriginal tribes. The number of parlans—outside caste—was, he thought, from 40,000,000 to 60,000,000, and these were practically, for mission purposes, outside the great realm of Hinduism."

—Electrical headlights are coming extensively into use on steam locomotives. It is reported that one Indian passenger house alone has already placed 70 of these lights on nine different roads, and has an order for the equipment of the engines of the "royal bins" trains between New York and Washington, on the Philadelphia & Reading road, with electric headlights.