

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 8, 1893.

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—THERE are, we presume, admirers of Ruskin among the younger readers of the MESSENGER and VISITOR. But probably their admiration is not sufficiently ardent to induce them to attend, regularly, the meetings of a Ruskin club at seven o'clock in the morning, after the manner of the young people of the Westbourne Park Baptist church, London, of which church Dr. John Clifford is the pastor. The club meets on Wednesday mornings, and Dr. Clifford is present to aid the young people by his scholarly and suggestive comments on the words of the great writer.

—OUR English brethren have sometimes been accused of "down grade" tendencies in doctrinal belief, but it is gratifying to observe that they do not exhibit any such tendency in respect to missionary zeal. Among no Christian people perhaps is there manifested a steadier and more practical interest in foreign mission work. They had proposed to raise in 1892 £100,000 as a Carey Centennial Fund, but they have exceeded their aim by £10,000, and it is expected that the deficits of former years will be fully met so as to have the £100,000 as a special contribution for new work. The Baptists of the United Kingdom, according to statistical reports, are not more than ten times as many as the Baptists of these Maritime Provinces. If then the Centennial Fund of our English brethren is half a million dollars, how much should our own be? We will not attempt to solve this problem, but it seems pretty evident that, with the example of our transatlantic brethren before us, it would be a shame to us if our centennial contribution should fall below even the six thousand dollars which has been asked for.

—ONE of the most noted preachers in London is Rev. Archibald Brown, of the East London, or Shoreditch, Tabernacle, and the work which is being carried on by this church among the lower middle class of people is said to be one of the most interesting in the great city. Mr. Brown was one of Spurgeon's first pupils, and is said, more than any other man of his time, to resemble the great preacher. Mr. Brown has been mentioned as a possible successor to Mr. Spurgeon at the Metropolitan Tabernacle, but probably it is felt to be unwise that he should remove from the important position which he is now occupying. His church is reported to have a membership of twenty-four hundred members and all of them regular attendants, with a place of worship capable of seating thousands, always thronged. Its activities, too, extend in many directions, and it is recognized as one of the most positive forces for good in London. Mr. Brown has lately celebrated his twenty-sixth anniversary as pastor, and during that time the accessions have averaged about 200 a year, most of which were by conversion and profession of faith. The preacher's work is at present a good deal interrupted through the illness of his wife, who is said to be dying of consumption.

—THE subjects announced to be discussed at the Roman Catholic Congress to be held in Chicago next September, indicate that the questions which are agitating the public mind are not ignored in the councils of the church. Among the subjects are the following: The Encyclical of Pope XIII. on the Social Questions; The Rights of Labor; The Duties of Capital; Pauperism and the Remedy; Public and Private Charities; Workingmen's Societies, and Societies for Young Men; Trade Combinations and Strikes; Intemperance; The Condition and Future of the Indian Race; The Work of Women in Religion and the World; Catholic Education in the United States; The Independence of the Holy See. "This," says the *Christian Union*, "is a most remarkable series of questions, and thoroughly level to our times, but the topics are not more remarkable than the quotation with which the call of the Archbishop of Chicago concludes. It is in these words: 'The utmost freedom of discussion is invited in the sections, and when the results of the deliberations and the conclusions arrived at shall be formulated and presented to the congress, embodying as these will the best thought and matured convictions of wise and thoughtful men, the affirmation of these by the congress with the practical remedies for both cannot but profoundly influence public opinion both at home and abroad.' All this has certainly quite a democratic sound, and implies that if the affairs of the Roman Catholic church in the United States are directed from Rome, it is expected that Rome will not ignore counsels uttered on this side the Atlantic.

## PASSING EVENTS.

THE revolution in Hawaii is just now one of the topics of special interest in international affairs, and the relation of that country to the outside world is a question which may give rise to diplomatic complications between the United States and some of the European powers, especially Great Britain. The causes of the revolution it appears were, on the one hand, the determination of Queen Liliuokalani to eliminate foreign elements from her government, and, on the other, the diminution of the native population and the increase of the whites, along with the growth of United States influence in the country. There being no telegraphic communication with Hawaii, prompt information as to the events which are taking place there is not to be had. According to the accounts which have been received, it appears that there has been an uprising against the government of Liliuokalani. The Queen has been deposed, the monarchy abolished and a deputation has been sent to Washington asking for annexation of Hawaii to the United States. Meanwhile the provisional government has the protection of troops from a United States warship. The newspaper despatches from Washington on the subject are voluminous, but of such despatches it is impossible to say how much represent facts and how much is fabricated for sensational effect. It may or may not be true that President Harrison and his cabinet favor the annexation of Hawaii, while the proposal does not meet with the approval of the majority of the House of Representatives. It seems at least certain that there is a good deal of difference of opinion among the public men of the Republic as to the advisability of annexing the Sandwich Islands. France, Germany and, especially, Great Britain have interests in Hawaii, and the annexation of the country by the United States would hardly be allowed to pass without protest. It is reported that the action of the United States in the matter has already called forth protests from the British representative in Hawaii, and from Sir Julian Pauncefote, the British minister at Washington. It is declared, though with how much truth we cannot say, that the revolution is principally in the interest of Claus Spreckles, the famous sugar king, whose large interests in Hawaii, it is said, have suffered heavily by the change in the United States tariff which placed all raw sugar on the free list. If Hawaii should become a part of the United States, the sugar produced there would receive a bounty, and this, it is said, would be worth \$5,000,000 to Spreckles and his sugar company. There are other interests involved in the proposal which it is declared would make the annexation of Hawaii an object to the sugar king of double the sum named above. Anti-British jingo, of course, is not wanting, and the people who see fortunes for themselves in the building of war vessels, are talking about the necessity of the United States making a demonstration of its naval strength in the Pacific, and are endeavoring to frighten the people with the old story that if they do not build more big warships, England will be sending some of its armed leviathans to destroy the American cities of the Atlantic seaboard.

THE opening of the Imperial Parliament took place January 31. The speech from the throne alluded in congratulatory terms to the peaceful relations subsisting between Great Britain and the other nations, and to the apparent good prospect of the continuance of this happy condition. It is announced that in connection with the approaching evacuation of Uganda by the British East African Company, a commissioner of experience and ability will be sent to examine into and report to the government the best means of dealing with that country. It is declared that the augmentation of British military forces in Egypt does not indicate any change of policy from that hitherto pursued in reference to that country. The Khedive has declared, in satisfactory terms, his intention hereafter to act in cordial cooperation with the Queen's government. The wide prevalence of agricultural distress is noted and commended to parliament as a grave matter, demanding careful enquiry. In reference to Ireland, it is promised that a bill will be submitted on the earliest available occasion to amend the provisions for the government of that part of the kingdom. In addition to this, bills are promised for the amendment of the system of registration in Great Britain, for shortening the duration of parliament, and for establishing equality in the franchise by the limitation of each elector

to a single vote. There will also be bills bearing on the condition of labor, including measures in relation to the liability of employers, and a bill to amend the law of conspiracy. In addition to all this the attention of parliament is to be invited to measures for the further improvement of local government, including bills for the creation of parish councils, for an enlargement of the powers of the London County Council, for the prevention of the growth of new vested interests in ecclesiastical establishments in Scotland and Wales, and to establish direct local control of the liquor traffic, together with other measures of public utility. This is certainly a generous bill of fare, and leaving the Home Rule bill out of the account it ought to add even to Mr. Gladstone's fame to dispose of such a programme during one session of parliament.

THE outlines of Mr. Gladstone's Home Rule Bill which have been received on this side the Atlantic, indicate a measure which it is believed will be much more acceptable to Ireland than that introduced in 1886. The Irish Parliament to be created under the bill will consist of two houses. The Lower House is to consist of 204 members chosen as at present by existing constituencies. The Upper House is to consist of 108 members, of whom, for 38 years, 28 are to be Irish peers, and the other 76 are to be elective. To be eligible to the Upper House a candidate must have an income of \$1,000 a year from rents, or personal property to the value of \$20,000 or more. To have right to vote for members of the Upper House, electors must own or occupy land or tenement within the district of the annual value of at least \$125. The bill puts the control of local affairs into the hands of this parliament, which is to be entrusted with power to "make, amend and repeal laws for the peace, order and good government of Ireland." For five years, however, the Imperial parliament is to have the sole right to enact local legislation for Ireland. For the same period of time the Imperial government will control Ireland's judiciary and police. The bill also provides against the contingency of oppression or injustice in religious matters through the action of the Irish parliament. The present measure differs from that of 1886 in the important particular of giving Ireland representation in the Imperial Parliament. The bill of the present session will propose to give the Irish the right to send the same number of representatives to Westminster as at present, and to give them votes on all matters in which the interests of Ireland are concerned. This is one of the points at which strenuous opposition to the bill is to be anticipated, and it marks one of the most knotty questions in the Home Rule problem. It would seem obviously unfair to exclude Irishmen from any part in legislation in reference to the general concerns of the Empire, though being taxed for their support. At the same time it may prove a very awkward thing to have in the House of Commons a number of Irish members sufficient by coalition and on any pretext to defeat the government, though it possessed the confidence of the British portion of the house. It is true that this is the present condition of matters in the Imperial Parliament, but it will, no doubt, be felt that a Home Rule measure to be satisfactory should remedy this evil. The bill provides that all customs and excise duties collected in Ireland shall go into the Irish exchequer. The bill of 1886 required for Ireland for all purposes a contribution to the Imperial revenue of \$25,000,000. The present bill cuts that amount down by fifty per cent. This, it is stated, is a result of a careful study of the tax-paying capacity of the Irish people, and is generally satisfactory to the Irish leaders.

MR. FLINDERS PETRIE, the celebrated Egyptologist, has made very exact measurements of the Pyramids of Gizeh, with the result, we are told, of "knocking out the underpinning" from beneath many marvellous theories which certain ingenious minds have reared in order to show some occult meaning or veiled revelation in those remarkable structures. At first glance there seems to be some comfort in this, but of course these same ingenious minds or others of the same order will be able to accommodate their theories, or to produce others, to fit Mr. Petrie's measurements whatever they may be, and as has been remarked, we shall be vexed with a new crop of those wild and wearisome speculations.

—What can harm thee, when all must first touch God, within whom thou hast enclosed thyself?—Leighton.

## Foreign Missions.

FROM THE FIELD OF BATTLE.

The following extracts taken from the letters of missionaries just received will be eagerly read by all who are interested in this greatest work of giving the Gospel to the heathen. They will furnish points for missionary addresses, topics for special prayer, and incentives to greater zeal and self-denial to us all who toil in the home field. We cannot slacken effort or withhold our offerings; cease praying or turn aside in any way from the solemn duty of obeying our risen Lord's last command, to "Go into all the world and preach the Gospel to every creature"—an obligation we have assumed, and for the knowledge of which 1,700,000 people depend upon us.

In a letter dated December 30, Bro. Churchill, of Bobbili, writes: "I returned from Kimey on Saturday, the 10th, and spent last week at Bobbili. This week I am out on a short tour among the villages along the road, but especially for the purpose of seeing how our Christians in one of these villages are getting along. I have just come from a visit to their houses, where we had a little prayer meeting with them. One of the men is at Kimey working for Mr. Higgins; his brother Sanyal seems to be holding on very well. He has a pretty hard time, and only the grace and sustaining power of God can keep him from going back. Living right among a nest of heathen by whom he is reviled; poor as to this world; with his old mother, who I fear is still a heathen at heart, all the time grumbling and worrying him, I should not wonder at him if he gave up the fight. But he seems, so far as I can learn, to be standing up as a witness to the truth, though I fear he is not so forward to push it upon his people as I should wish. The third man, Sanyal's brother-in-law, and with the same name, seemed for some time to be drifting back again into heathenism. I was afraid he did not have the root of the matter in him at all, but he seems now to be in a more hopeful state. His wife has not yet come among us. One of the women is suffering from fever; has had it for a good while, and two of her children also. Of course the heathen relatives and neighbors say it is because she has left if of the worship of the village goddess, and therefore she is angry. They are all very poor, and it is a difficult question as to how we can help them without pauperizing them. While we were building the chapel in town I had them all at Bobbili and gave them work, but as soon as the rain began they got uneasy and disinterested, and went back to their village. They have learned their mistake and would be glad to come to Bobbili again. But I have no work there for them now, so they will have to stay and make the best of it. We must not be too hard on them, for the heathen are waiting to see how we treat them; and any harshness or appearance of neglect will tend to harden their minds against our preaching. On this visit to the village I had this thrown upon us, that we were not helping our people all we ought. On the other hand, if we help too much we shall have them on our hands as helpless children, always wanting to be carried and fed; and such a course would tend to bring to us those who would like to be thus taken care of. In the few villages thus far visited I have not found much to encourage. There is not so much of open opposition as of careless indifference. If they are losing faith in their demons and in idol worship, they are not apparently coming nearer to us, but are moving towards infidelity—into no belief in any superior being. Their ignorance and foolish notions are enough to disgust them altogether; teaching the truth to them seems of so little use. Over, and over, and over again the same things have to be met and answered, till one gets weary of it. Here and there we meet with those who are inclined to give us a thoughtful hearing. Appeals to conscience have little or no effect. A good many say if we will promise to support and take care of them always, they will join us. The past few seasons have been hard ones, and the difficulty of getting enough to eat has been a very serious one, so it is no wonder if a good many would like to have their future assured to them. The question will sometimes arise in one's mind as to how far we might make use of the 'mammon' to hasten on the work. With plenty of money to spend, apparent progress might be much more rapidly attained; but what would the future be in another question. The problem of putting Christians in the way of helping themselves is a very difficult one. So long as we have a small number we can manage in some

way, but when the number increases very largely it will be a different matter. Everything goes by custom, and to introduce a new order of things is very difficult; there seem to be so few openings in any direction for our Christians to help themselves outside of our own mission work."

Rev. M. B. Shaw, under date December 27, writes from Visianagram: "I am trying to get this field properly manned with native helpers, and so have imported a preacher from Oocanada during the quarter, and another is coming in January. This will give me a man for each outstation and three good men to be with me constantly besides. I shall feel then that the work will be fairly under way, that of giving the knowledge of Jesus to the 300,000 or more heathen on this field. I have been greatly encouraged lately by the way my men have been improving in preaching ability. While in Visianagram recently, they swept all before them. There was not a Brahmin but who confessed, before we left, that our argument was invincible and many of them expressed surprise that my men should be so much more aggressive and overpowering than the London mission men. We upheld the sacrificial, mediatorial work of Jesus, and the wrath and love of God to the Visagites for five days, and it was a new thing in the history of the town. . . . Our boxes from home gave us a glorious Christmas. The 'little liver pills' from the Board conveyed a delicious hint."

Rev. L. D. Morse, of Bimlipatam, in a letter dated Dec. 31st, says: "We start next week for Chitacole to our annual conference. Then, after that, comes the united conference at Oocanada. They are all feast days, at least they were last year. There are so many questions that occur to a missionary working alone which he can receive so much light upon by discussion with his fellow-missionaries. I feel as if I could go and keep them all busy just at answering my questions. The missionary certainly has a problem on his hands: how to spread himself on so large a field and to get to the hearts of so indifferent a people? I find the study of the language—partly from its intrinsic sweetness and mostly from the object of studying it—a delight. I have a hole knocked in it now big enough to crawl through, and it also lets in some daylight. By the grace of God I shall not stop until there is a place made big enough to walk in and out standing up straight like a man. Then what a door will be opened to me for the preaching of the Gospel! No man who has a college training, who has also good health and some pluck, need shrink from coming to India for fear of not being able to learn the language. Such a thought is all nonsense. If you find any such young man entertaining such fears, refer him to me. This heathenism is an awful thing. It is true that there are some good things in Hindu philosophy, but they are like a needle or two in a haystack; and it is the haystack of demon's food that the great mass of the people are feeding upon. Sometimes I feel as if we were living at the mouth of hell. But the Gospel has demonstrated its power to snatch these brands from the burning. Talk about the heathen being lost or not lost! They are lost now. Every village is a little hell on earth. I would rather I had never been born than have it for my final state to live a heathen forever in Bimlipatam—if there were no other hell."

Comment on these letters is unnecessary.  
J. W. MANNING,  
Sec.-Treas. F. M. Board.

## Arrow Points.

BY PASTOR J. CLARK.

Wisdom gains wisdom.  
Heaven is worth reaching even by a rough road.  
If we love the Lord we shall love His ways.  
He that talks much about his goodness has not much goodness to talk about.  
The songs of the glorified had their beginning in the sighs of the penitent.  
The medicine needed most is often liked least.  
If you would have a revival in others begin with a revival in yourself.  
When a church is hungry for blessing, blessings are on the way.  
He that gains Christ gains all that is worth gaining.  
Loving hearts and heavenly grace  
Make the home a heavenly place.  
Turner's Falls, Mass.  
Hacknmore curs outside and coughs.

## W. B. M. U.

NOTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 9: 21.

FRAYER TOPIC FOR FEBRUARY:

For Mrs. Churchill, that she may be speedily restored to health, and her heart made glad because of showers of blessing on the Bobbili field.

Among our duties the proper Scriptural standard of giving comes into front rank, and its corner-stone is found in a conception of our divine stewardship. Our possessions are in trust for God, and to be used as trustees. We have giving, but not of a godly sort. There are at least ten ways of contributing to benevolent objects, some of which are a reproach and a shame:

1. The *heedless way*; giving something to any object presented without inquiry into its claims or merits, or needs, or proportionate demands as to other causes.
2. The *impulsive way*; giving as the caprice of the moment teach, as often, or as much, or as little, as feeling may prompt.
3. The *lazy way*; shirking all self-denial and resorting to fairs, festivals, and various pandering to the carnal nature to raise money "for the Lord's cause."
4. The *calculating way*; giving with reference to some expected returns in pecuniary prosperity or indirect self-employment.
5. The *selfish way*; giving from desire and expectation of the reward of human praise and glory, or personal prominence and reputation as a giver.
6. The *systematic way*; laying aside as an offering to God a definite proportion of income—one-tenth, or one-fifth, or more as conscience indicates. This is adapted to both rich and poor, and insures large aggregates.
7. The *intelligent way*; giving to each object after a personal investigation into its comparative merits and claims, and without dependence on the happy appeal of its representative or agent.
8. The *self-denying way*; saving what luxurious taste or careless outlay would squander, and sacredly applying it to purposes of piety and charity.
9. The *equal way*; giving to the Lord's needy ones as much as is spent on self; balancing personal expenditure and benevolent outlay, as a corrective to all extravagance.
10. The *heroic way*; limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. . . . It makes a conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adapted as a rule it would turn God's people into a body of rivers whose unceasing contributions would be a river of water of life to a dying world. . . . With such giving of money, giving of self would inevitably follow if it did not precede; and with a rapidly which is now incredible, a world's evangelisation would move toward its consummation, and the coronation of the coming "King."—*Rev. A. T. Pierson, in Missionary Review.*

The puzzling question, why so many Christians have so little interest in missions never received a better answer than this: Because they have never invested any principal in them.

It is said that one out of every hundred heathen converts becomes a missionary, but only one out of every 5,000 Christians born and reared in Christian lands, except in the Moravian church, which has one missionary to every 65 members at home.

Among the 17,000,000 of Telugu, 14 societies are at work, with a force of nearly 100 male missionaries and about 700 native assistants. After ninety years from the beginning of effort there are 33,000 communicants, of whom 40,000 are found in Baptist churches. The American Lutheran (General Synod) have gathered upward of 6,000; the Propagation Society has 10,632 adherents and 3,805 communicants.—*Missionary Review.*

## For Denominational Work.

From Jan. 1 to Feb. 1: St. George 1st, \$19.90 (omitted in December); Germantown S. S., \$2.61; Cavendish, P. E. I., \$8; Hillsboro 1st (a friend of missions), \$10; East Point, P. E. I., \$5; Hillsboro 1st, \$30.15; Sackville, B. N. F. U., \$5; Winterville S. S., \$2.75; North River, P. E. I., \$14.44; St. Martins (Mrs. Hannah Scott), \$5; A friend from Petticoat, \$2; Eldin (Mr. and Mrs. T. W. Colpitts \$2, Mrs. Colman Stratton \$2); St. Peter's Road, P. E. I., \$4.41; Gibson, \$14; Dorchester, \$6; Carleton \$7; Nashwaak, \$7.51; Cocoon, \$2; Hillsboro 2d S. S., \$3.20 (Temperance Vale \$2.50, Dunfries 55 cts, Upper Queensbury \$1.25—per A. C. O. on); Butterfield Ridge (Ella M. Thorne \$5, Mary E. Thorne \$1, S. W. Thorne \$1); \$4.—\$161.57. Previously reported, \$987.42. Total receipts to Feb. 1, \$1,148.99.  
J. W. MANNING,  
Treas. for N. B. and P. E. I.