

Messenger and Visitor

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No very definite returns from the Nova Scotia Plebiscite on the prohibition question are as yet available. It is known, however, that a large vote was cast, and that the result is a grand triumph in the interests of temperance reform. When returns are all in it will probably be seen that the public sentiment in Nova Scotia is more favorable to prohibition than in any other province where plebiscites have been held.

We have no space in this issue to comment on Principal deBlais' open letter to the Baptists of New Brunswick, which we publish in another column. It is perhaps unnecessary that we should do so. The letter and the situation to which it calls attention speak for themselves and speak strongly. It is evident that if the disaster which is imminent is to be averted, help must come in generous measure and come at once.

Through the omission of a line of our MS. by the compositor in the article in last issue headed "Another Church Council," we were made to say that the council "resolved to advise the St. Martin's church not to press unduly its demands on Dr. Day, etc." This should have read, "resolved to advise the St. Martin's church to respectfully request the First Yarmouth church not to press, etc." The error escaped notice until it was too late to correct it.

This celebration on the twentieth of this month of Gen. Neal Dow's 90th birthday is the suggestion of much interesting remark. Lady Henry Somerset thinks that the "Father of Prohibition" resembles England's "Grand Old Man," and says: "It is a happy thing for all of us that he has lived these ninety noble years." Dr. Theodore L. Cuyler, who has been a good deal associated with Neal Dow in his work of temperance reform, writes: "Friend Dow—like Whittier—owes much to his Quaker parentage; for when a Quaker does fight he never surrenders. As the glorious veteran has been one of God's heroes of the nineteenth century, may he live to march into the twentieth with his beaver on and his undimmed eye looking toward the prize of the high calling of God in Christ Jesus." Sir Leonard Tilley writes: "To celebrate the 90th birthday of my old and esteemed friend, Hon. Neal Dow, will not only be rendering good service to the cause of temperance, but will show a just appreciation of the services rendered the good cause by one of the most zealous, consistent and self-denying advocates of prohibition the world has ever had. I have met him on the platform in England, the United States and Canada. He is always logical and convincing; his motto ever seemed to be 'No Surrender.' I pray that his life may be spared many years more to work for God and humanity."

A MURPHY Gold Cure Institute has been opened at Mt. Pleasant, St. John, in charge of Mr. Carroll Ryan, and it is understood that a number of persons who had become victims of the drink habit are taking the treatment. A large audience gathered at the Mechanic's Institute on Thursday evening to listen to an address by "Father" Murphy, the founder of the Murphy institutes. Mr. Geo. Robertson presided. Mr. Murphy is an eloquent speaker and knows how to keep his audience interested and in a good humor. He spoke earnestly in denunciation of the drink traffic and its terrible results, advocating prohibition as the only sufficient remedy for the evil. He also set forth the virtues of the Gold Cure as a remedy for which he declares to be a physical disease, the alcohol habit. Ten thousand persons he claims have been cured in the eleven institutes which he has established in Canada, and over 100,000 in similar institutes in the United States. The meeting was also addressed at some length by Mr. Ryan, who offers himself as an example of what the Gold Cure can do for a victim of the drink habit, and who about a year ago, it will be remembered, gave in the Montreal Witness an account of the work of the Murphy Institute in Montreal and the effects of the treatment in his own case. Mr. Ryan dwelt upon the successful and beneficent results of the treatment given in the Murphy Institutes, which he claims is greatly superior to all others, at least 90 per cent. of cases being successfully treated, and highly eulogized Father Murphy for his humane and benevolent spirit by which he is inspired. Those who are without means Mr. Ryan stated are treated free of charge.

PASSING EVENTS.

AFTER a recess of only a few days, the British Parliament was reopened on Monday, March 12th. The speech from the throne was brief, and its references to foreign and home affairs were of a general character. The pacific condition of Ireland is noted with gratification. Attention is called, however, to the condition of evicted tenants and a measure is to be submitted for the settlement of these difficulties. Bills will also be submitted for the amendment of the registration law and abolition of plural voting in parliamentary elections, and measures dealing with ecclesiastical establishments in Wales and Scotland; also bills with the object of equalization of rates in London, the establishment of a system of local government in Scotland on the same basis as that recently accorded to England and Wales and the exercise of direct local control over the liquor traffic. Parliament will also be asked to consider measures for the promotion of the conciliation of labor disputes, the amendment of the factory and mines act, and the reform of the present method of conducting inquiries concerning fatal accidents in Scotland. The leaders of both parties in both Houses delivered speeches eulogistic of Mr. Gladstone. Mr. Asquith, Home Secretary, has given notice of the introduction of a bill to disestablish the Welsh church, and Sir William Harcourt has given notice of the government's intention to submit a bill granting local control over the liquor trade. This indicates a movement by the government in the direction of reforms which for a long time have been earnestly fought for. This righteous concession to the dissenting majority in Wales marks another stage in the progress toward that greater reform some day to be accomplished of complete religious equality throughout Great Britain. In speaking on Home Rule in the House of Lords, Lord Rosebery made the apparently impolitic concession to Lord Salisbury that, before Home Rule be granted by the Imperial Parliament, England must be convinced of its justice. His lordship added, however: "But I believe the conviction of England regarding Home Rule depends upon one point alone, namely, the conduct of Ireland herself, and I believe if she continues to show the absence of agrarian crimes that continues to point to harmony in Ireland, the Liberal party of the country will continue to give proofs and pledges that Ireland is entitled to the boon which she has never ceased to demand since the act of union was passed. I believe the conversion of England will not be slow or difficult." But, however, Lord Rosebery might guard his statement, the admission put a weapon into the hands of his opponents, of which they have not been slow to make effective use, and it was far from being adapted to promote confidence and cordiality toward him on the part of his Irish supporters who have never been altogether unsuspecting of his sincere devotion to their interests. The Farnellites openly denounce the premier for his statement, and the followers of McCarthy are represented as being in an angry mood.

THE fourth session of the seventh Parliament of Canada was opened on Thursday last by His Excellency, the Governor-General, with the customary formalities. In greeting the Parliament for the first time in this capacity, Lord Aberdeen expressed the great satisfaction which the occasion afforded him, a satisfaction which had been increased by the opportunities he had already enjoyed of visiting, and in his official capacity renewing acquaintance with several of the chief centres of the enterprise and activity of the Dominion. The speech expresses gratification that the country's volume of trade during the current year exceeds that of any previous year in the history of the Dominion, and that a large proportion of this increase is due to an extension of our commerce with Great Britain. It is noted as a cause for thankfulness, that while to some extent business in Canada has been depressed, yet the country has not suffered during the year the financial disaster and consequent widespread distress which have prevailed in some other countries. The speech also comments upon the settlement of the Behring Sea controversy through arbitration, and the consequent removal of the only source of contention which existed between Great Britain and the United States with regard to Canada. The introduction is promised of measures on the subject of bankruptcy and insolvency; for making more effective provisions for lines of steam communication on the Atlantic and the Pacific oceans; for improving the law with regard to Dominion lands and with regard to the management of Indian affairs; also a bill respecting joint stock companies; another with respect to the fisheries, and several less important measures which experience has suggested with regard to various matters under the control of Parliament. The matter of tariff revision is referred to in the speech as follows: "At an early date a measure will be laid before you having for its object a revision of the duties of customs with a view to meet the changes which time has effected in business operations of all kinds throughout the Dominion. While my ministers do not propose to change the principles on which the existing enactment on this subject are based, the amendments which will be offered for your consideration are designed to simplify the operations of the tariff and to lesson, as far as can be done consistently with those principles and with the requirements of the treasury, the imports which are now in force."

THE changes in the British Cabinet, occasioned by Lord Rosebery's accession to the Premiership, are not numerous. The Foreign Office is placed in the hands of Lord Kimberley, who, under Mr. Gladstone, had charge of the Indian Office. He is, of course, a man of recognized ability, and was prominently mentioned as a possible successor to Mr. Gladstone in the Premiership. Lord Kimberley is replaced at the Indian Office by Mr. Fowler, of Wolverton, who is not supposed to have beforehand any very intimate acquaintance with the duties pertaining to that office, but is described as a pains-taking Minister with some of that familiarity with finance which is much wanted at the moment in an Indian Secretary of State. Mr. Fowler's former position in the Cabinet is taken by Mr. Shaw-Lefevre, who is succeeded by Mr. Herbert Gladstone as First Commissioner of Works. The new

like the House of Lords was an anomaly; the government would lose sight of no measures that might force upon the attention of the country this anomaly and the grave questions to which the existing constitution of the House of Lords exposed the nation. Sir William Harcourt, who now leads the government forces in the House of Commons, expressed his pleasure at hearing this declaration of the leader's policy. It was utterly untrue, he said, that he (Harcourt) desired to drop Home Rule, and it was also untrue that he had abandoned the cause of temperance. He had dropped nothing, but accepted and supported the whole Newcastle programme unreservedly. The *News* and the *Chronicle* of London, representing different shades of Liberal opinion, express great satisfaction at the position taken by Lord Rosebery on the great questions at issue. The *Standard*, a Conservative paper, on the other hand says that, "contrary to general expectation, Lord Rosebery comes before the world without ambiguity or hesitation as the leader of extreme radicalism."

As announced, the mass prohibition meeting was held in the Academy of Music on Monday evening, 12th inst. Long before 8 o'clock every seat was occupied, and it is estimated that sixteen hundred people were present. J. C. MacIntosh, Esq., presided. After prayer by Rev. Mr. Dugan the following persons addressed the meeting: Rev. Mr. Gaudier, Mrs. Johnston, B. Russell, Esq., Rev. D. G. McDonald, Father Murphy, Gold Cure fame, Rev. D. Hagne, Rev. J. A. Rogers and S. F. Hustis. The music was accompanied by an orchestra, temperance hymns set to music of "Tramp, tramp, tramp, the boys are marching," and "As we go marching to Georgia," were sung with spirit. The speakers were right to the point. Lasting impressions, doubtless, were made, and no voter can forget the remarks of Bro. McDonald "that the eye of the Almighty will be present and note the making of the prohibition ballot." The meeting was highly a success, full in every respect, and will tend to roll up, we hope, a large vote in favor of prohibition in this city.

B. F. Mills, evangelist, is to visit Halifax and will begin his work April 11th in St. Matthew's church in the south, alternating with Brunswick Street church in the north. Saturday evening he will speak to Sunday-school teachers in Chalmers church (central). A large general committee missionary, M. C. A. on Tuesday last and organized for carrying on the business part of the work. Large blessings are looked for as a result of the evangelist's visit. This city needs the prayers of Christians throughout the Province, and if you are deeply interested in the welfare of this Capital that souls should be saved, pray for us!

Lord Privy Seal is Lord Tweedmouth, better known as Mr. Edward Majoribanks, Chief Liberal whip, and, as Mr. G. W. Smalley thinks, "probably the best executive officer any party ever had." By the recent death of his father, the late Lord Tweedmouth, Mr. Majoribanks has succeeded to the title and a seat in the House of Lords. The great services which he has rendered to his party in the Commons are rewarded with the high dignity of Lord Privy Seal and a seat in the cabinet.

Halifax and Dartmouth Notes.

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Bro. Kempton is laid aside for a time. A cold and change of climate has somewhat to do with his illness. Our good Presbyterian brethren, Drs. Forrest and McKnight, occupied the Dartmouth church pulpit on Sunday last, the former in the morning and the latter in the evening. Both were much appreciated.

The Quarterly Meeting of the Women's Missionary Aid Society of Halifax and Dartmouth met in the Tabernacle church on Tuesday, March 5th. Mrs. G. Churchill returned missionary, was present and answered questions and spoke to the sisters in the afternoon. They took tea together in the vestry, after which a public meeting was held. Bro. Chute presided. An address was given by Mrs. Churchill. Afterwards a number of eastern dresses and costumes were exhibited, worn by a number of young friends of the society who also aided Mrs. Churchill in singing a few songs. Bro. McDonald presided. Hall made closing remarks. The choir sang several selections.

Pastor Chute is enjoying health, and the recent meetings held have been encouraging, good attendance and much interest manifested.

A sweet voice is heard in Bro. Chute's home of a baby girl born on Tuesday morning, 12th inst.

Thursday, 15th, was a busy day at the following places. The city was quiet until toward evening, when the results of the election and prohibition ballots were announced. The Prohibition Committee and workers, together with citizens, generally are pleased with the favorable results of the campaign in the city, giving a majority of 1485. Every ward gave a majority in favor of prohibition.

As was expected (in the matter of the election) after the battle is over there are persons who are pleased and others displeased. In all probability Hon. W. S. Fielding, Hon. W. Roche (government) and W. A. Black, Esq. (opposition) will be the representatives for Halifax county.

Rev. H. J. Johnson, pastor Cornwallis St. Church, is expected home next week from New Haven. The Baptist Young Peoples' Local Union have had printed and framed, bulletins announcing the different Baptist churches, pastors' names, and time of services, to be put up in railroad depots, on board steamers and hotels in the city. Our Baptist visiting friends will find these very helpful. The Union will hold their fourth mass meeting on Friday evening, 23rd, at 7:40, in First Baptist church vestry. Two subjects are to be considered, viz: "How can the B. Y. P. U. most effectively help the pastor?" How can your Union best advance the interest of Missions?" Papers are to be read on these subjects, reports from presidents and devotional meetings will form parts of the programme.

The Baptist Book Room want agents to canvass "Beautiful Joe," "Baptist Doctrines," and Baptist Missions. Weather is fine and spring is expected soon.

The Nova Scotia elections held on the 15th inst. have resulted in returning Mr. Fielding and his party to power with a somewhat reduced majority. The government has lost five of the seats it held in Cape Breton, one in Halifax, one in Pictou, two in Colchester and one in Yarmouth; and has gained two seats in Cumberland, two in Guysboro, one in Kings and one in Shelburne. Mr. Fielding's majority in Halifax was considerably reduced, owing principally, it is probable, to the dispute with Archbishop O'Brien over the school-house question. Mr. Cahon, the leader of the opposition, was defeated in Shelburne, and Mr. Webster, one of the strongest men of that party, met a like fate in Kings. The parties in the new house would seem to stand, government 24, opposition 14.

TREMONT TEMPLE so long and prominently associated with the work of the Baptists of Boston, is to be rebuilt without further delay and with certain long desired improvements. The *Watchman*, which has given an extended description of the new temple, with cuts showing the exterior front and the interior space as these will appear in the restored building, has the following concerning the ownership of the property: "The Tremont Temple property is owned by the Evangelical Baptist Benevolent and Missionary Society, a corporation that was formed years ago to hold the property in trust for the Tremont Temple church Society, the church occupying the greater part of the building as a tenant and participating in the profit from the rentals. The members of the corporation, numbering about 250, are elected by the vote of the different Baptist churches of Boston and vicinity. The rebuilding is in the hands of a building committee consisting of Messrs. Geo. W. Chipman, Joseph W. Converse and four others. The arrangement for the future between the corporation and the church is as follows: The church is to have the care and letting of the temple and it agrees to pay to the corporation from year to year any deficiency between the receipts and all expenses, including interest and taxes."

W. B. M. U.

MOTTO 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.

PRAYER TOPIC FOR MARCH.
For our missionaries and native workers at Visitation.

Missionary Meeting in St. John.

MAIN ST., MARCH 7.—An interesting meeting was held in connection with the Young People's Department and the Ladies' Aid Society of this church. Mr. Manning and Mrs. Baker gave addresses on various phases of the foreign work, and Mr. Gordon pleaded in the interest of the home department. Suitable readings and good music completed the programme.

LEINSTER ST., MARCH 13.—A successful entertainment was given by Leinster St. Mission Band, assisted by Mrs. Churchill, returned missionary. Mrs. Churchill spoke of child-life and idolatry in India. A very interesting feature of her address was the exhibit of costumes belonging to the various Hindoo castes. The Band is doing good work under the leadership of Miss Sulis. The children have acquired considerable missionary information and have raised upwards of \$80 during the year.

A Voice from The Sick Room.

"A prisoner of hope," and so "not free to serve." While I "stand and wait," looking through my prison bars with longing, wistful eyes, out on the broad sea of improved opportunities for usefulness and helpfulness—out on the "cause that lacks assistance," it comes to me, that "although too weak to take an oar," I may still "send a cheer across the wave" to my comrades hard at work. I pray for them that their "faith fall not," that their indefatigable efforts may bear abundant fruit, and that they may be upheld by the Omnipotent Arm.

Oh! that all who have "put on Christ," might be aroused to a solemn sense of individual responsibility—of personal obligation to God and one another. How often we meet that expression—"one another"—in the New Testament Scriptures. "Love one another"; "Consider one another"; "Comfort one another"; "Admonish one another"; "Pray for one another." These and kindred passages are strewn all over the sacred page, and they are addressed to us, are written for our "instruction in righteousness." And

yet we are so prone to consider ourselves independent of all claims upon us.

My sisters awake from your apathy. "Life is real, life is earnest." "The Lord hath need of you." To each one He saith, "Not your own," "Not unto yourself, but unto Christ who died for you"; to each one: "Go work in My vineyard"; to each one: "Thou shalt love thy neighbor as thyself"; to each one: "Pray to the Lord of the harvest that He will send forth laborers"; and upon each one He will call to give an account of her stewardship.

It is related of Mrs. Booth, mother of the Salvation Army, that she was wont to say: "I want to know not only what you are converted from, but what you are converted to."

May the motto of our column be the honest inquiry of every heart. For how dare we pray, "Thy kingdom come," and not bend all our energies towards its consummation?

The need, too, is so urgent. How can we resist the pleadings for help that are wafted to us across the seas? How can we steel our hearts against the mute appeals of our benighted, perishing heathen sisters?

It was my privilege some years ago, to listen to a deeply interesting address on China and the Chinese, by that eminently devoted missionary, Dr. Hudson Taylor, so well known in connection with the China Inland Mission. And his narration of the deplorably hopeless, helpless condition of the women of that country wrung my heart, and made an impression on my mind that will not soon be effaced.

He stated: That so down-trodden and oppressed and subjected to cruelty are they, especially of certain castes, that it is no uncommon practice for mothers to deliberately take the life of their female infants, and the law take no cognizance of the act, simply because they are only females. And in expostulating with one whom he knew had been guilty of slaying her child, he asked: "What could induce you to commit a crime not only so cruel and wicked, but so un-womanly and unmotherly?" And, with look and tone unutterably pathetic, she made answer: "O! if you only knew what it means to be a woman in this country you wouldn't ask; we love our little girls," she continued, "but when we know that the same hard bondage—the same dreadful suffering from hardship, privation and cruel treatment we have had to endure, awaits them, we cannot bear it, and we kill them that they may escape."

How surely are "the dark places of the earth full of the habitation of cruelty!"

To lift our heathen sisters into the light and liberty of the blessed gospel of peace which we enjoy, devolves upon us—not a few but all—all Christian women have a share in the responsibility, since the one avenue through which the gospel may be "conveyed to them is open to women only. We cannot all go to carry the "lamp of life." We are not all privileged to go even to the monthly meetings of our society; but we may all give "according to ability of our means, our time, talents, influence, energy, sympathy and prayers. Oh! if we would but "bring all the tithes into the storehouse" as the Lord has enjoined, how would He "open the windows of heaven" and "pour showers of blessings" not only upon our home work, but on distant fields as well.

Not the plea of poverty or infirmity even may be urged as a valid excuse for cold indifference or wilful neglect. "A word in season, how good it is!" And the throne of grace is accessible to all.

And how God honors prayer! It is the dominant element of success in all Christian enterprises—the oil that keeps the machinery moving. Then, let us "feeble folk" who, because of folded hands and fettered feet, are given to look upon our lives as useless, be instant in prayer, give of our oil and we may become more important factors in the work than we think.

Is it not by deeds of valor and acts of heroism only that "we may make our lives sublime," but rather by being "faithful in that which is least." Pray, sisters, pray for the burden-bearers and all workers in our homelands, for the toilers under tropical suns, valiantly struggling against overwhelming odds, to plant the standard of the cross in the region and shadow of death; that their numbers may be reinforced by consecrated volunteers, and for those who have been rescued that the truth may keep them free, and that their consistent lives may win their families and friends to Christ. M. M. V.