

MESSENGER AND VISITOR.

\$4.00 per annum;
When paid within thirty days, \$2.50.
B. McC. Black, Editor.
J. H. Saunders, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, NOVEMBER 19, 1890.

GENERAL BOOTH'S SCHEME.

Very rarely has a new book produced so immediate and so great an impression as the small volume lately published by General Booth, of the Salvation Army, entitled, "In Darkest England and the Way Out." The eagerness with which this book has been received and read, the respectful consideration which has been accorded to the author's philanthropic scheme by men of all shades of political and religious opinion, the cordial endorsement of it and pledges of assistance given by persons in prominent position bear unmistakable testimony to the fact that, in a remarkable degree, General Booth has won the confidence of the British public as to his sincerity, his organizing and executive ability, and the efficiency of the forces at his command. But these facts say more than this. They show that the Christian world is not indifferent to the great social problems of the age, and that its compassions are moved towards the social outcasts who, degraded in hopeless poverty and economic worthlessness, are steeped in vice and misery. They show that the condition of the degraded millions in the great cities is pressing heavily upon the hearts of Christian men and women, and indicate an eager willingness to move to the help of their sinful and hopeless brethren, if only someone will intelligently point out the way and lead them to effective effort.

The first part of General Booth's book, which he calls *Despair*, is devoted to a description of that portion of England's population which he names "the submerged tenth," by which he means the three millions of people in England, Scotland and Wales, who are sunk in pauperism, vice and crime, and who, but for dishonest or immoral practices, or for charity, public or private, would not be able to live a week. The dreadful facts belonging to the subject are very vividly set forth. He has declared his conviction that these multitudes will not be saved in their present circumstances. "If these people are to believe in Jesus Christ, become the servants of God, and escape the miseries of the wrath to come, they must be helped out of their present social miseries."

But General Booth does not leave the matter here, having simply stated the dark problem of the sin and wretchedness of the submerged millions. He has something to offer in the way of a solution. He hopes there is "a way out" of this "darkest England," and the second and larger part of his book, which he calls *Deliverance*, is devoted to making this way known. The scheme proposed for dealing with the evils under consideration is a comprehensive one. There are to be three colonies—City, Rural, and Over the Sea. In connection with the city colony it is proposed to have a food and shelter depot, where the homeless and unemployed may find food, shelter, and such work as they are fitted to undertake. There would be factories where such business as mat making, etc., would be undertaken. Then it is proposed to organize a Household Salvage Corps, which would be ununiformed and under strict discipline, and would undertake the collection of cast-off clothing, broken victuals and whatever of this character might be obtained from the rich and turned to account for the benefit of the colony. The members of the colony would, meanwhile, be subject to the best Christian influences. "At the depot there is Salvation all over the place, the whole atmosphere is redolent with the militant religion of the Army, and every effort is to be made to bring each individual who comes within the operations of the scheme under the personal influence of some Salvation Army officer." Thus in the operation of the City colony there would be a process of elimination going on. The hopelessly depraved and lazy would be sifted out and committed to state supervision, while those who proved worthy would be transferred to the Rural colony. This it is proposed to establish somewhere within the Thames estuary, within reasonable distance from London, and secluded as much as possible from other towns and villages. This colony would include farms, farm villages and industrial villages. The first would be operated on the communal plan; the second and third would be co-operative and mutually helpful. The third division of the scheme, the Over the Sea Colonies, would carry on abroad in South Africa or elsewhere in the British possessions the co-operative principle of the colony at home, the ownership of land in both to be in common.

To carry out this scheme General Booth estimates will require £100,000 at the outset and £300,000 a year. He thinks it is not too much to ask for £100,000 for the rescue of England's degraded millions in view of the fact that the nation once spent nine million pounds to rescue two prisoners from King Theodore.

Despite some unfriendly criticism and evil prophecy, the wide recognition and generally favorable criticism which has been accorded to General Booth's scheme seem to us quite remarkable. Several bishops of the Anglican church have declared their interest in it. Mr. Gladstone and Archbishop Farrar are reported to have given it their endorsement. The London *Freeman* discusses the scheme in a most friendly tone, calls it a "grand idea," believes that the work will go on as the money is subscribed, and would "not be surprised to find the £100,000 asked for subscribed within a very short time, and some very blessed rescue work accomplished."

A WORD MORE.

We publish in this issue, from the pen of the secretary of our Home Mission Board, a short article on a subject which we considered of sufficient importance to be the topic of an editorial article in last week's issue. No one amongst us, probably, is so well acquainted with all the facts bearing upon this matter as Bro. Coburn, and what he has to say upon it is worthy of careful consideration. We believe his points are all well taken. It should be remembered that the question, How shall we keep our young men? is to a very considerable extent a pecuniary question. Education costs not only time and hard work, but money. Many of our students, while they are able to bring youth, health, brains, industry and piety to be consecrated to the service of the Master, but after having struggled through college, they find it impossible to proceed with a theological course unless they can obtain pecuniary assistance. If a young man goes away for his theology, to Newton for instance, he finds the hand of help extended to him. He is not required to remain in New England. No pledges are asked, none are given in this respect. But if his support came from these provinces he would feel under much greater obligation to return. We cannot very much wonder if he should prefer to remain with the people who have so generously assisted him to complete his education. Are we not abundantly able in these provinces to educate our ministers and afterward provide for them a comfortable living, and if we are able, ought we to complain, if through our failure to do so, we fail to keep them here?

CHARACTER REVEALED.

In the notorious career and miserable fate of the murderer Birchall, who has just paid the penalty of his crime on the scaffold, there should be some valuable moral lessons for the young men of Canada, if they have hearts prepared to receive them. Few will dispute that Birchall was a villain of a most pronounced type. He set a snare for the unwary, he betrayed the innocent, he swindled and murdered the man who trusted in him. It would seem if ever a man deserved his fate it was Reginald Birchall. At the same time, it is probable there were few of none among all who knew him, who suspected him of being capable of so great a crime. He appears to have possessed a certain kindness and gentleness of disposition which caused him to be regarded as an agreeable companion. He seems to have won the confidence and affection of the woman he married, and it was very difficult for those who had known him in his earlier youth to believe that he could commit so diabolical a deed as that for which he has died. If Birchall's lot had been cast in some quiet country place, it seems very possible that he might have lived respected and died regretted, being known as a light-hearted and genial companion and a friendly neighbor—a man having perhaps a spice of wickedness about him but nothing very bad. It is even conceivable that this living apart from the great world, its excitement and temptations, he might have had some religious standing in the community and have been considered as a consistent member of the church.

All this, we say, it is conceivable he might have been or allowed to be, and yet have remained essentially the same, with no change of heart, no regeneration of the nature, only the temptation and the opportunity being needed to reveal his innate villainy and set him forth before the world in his true colors as a man utterly lacking in moral seriousness and uprightness, a man who in the coolest manner could plan and execute the murder of one who trusted in him as a friend, face the positive proofs of his crime, with persistent falsehood, and die without a sign of repentance or remorse.

Is there not a lesson in this man's life and fate—a lesson which does not stand alone, but often and often repeats itself in the history which this age is making? The lesson is not alone for those who move amid the swift and turbulent currents of the world's life, but also, and perhaps especially, for those who live in quiet places away from the din and the

temptation of the great world. They are respectable, no crime is charged against them; but why? Is there in the nature something begotten of God, something which has fellowship with Christ, and which, therefore, makes continually for righteousness and purity, tramping temptations under foot and curbing the desires of the flesh and of the mind? Will the character when it is tried but increase in strength and beauty, will it be as gold in the furnace, or will it wither and perish under the breath of temptation? Is the character anything more than a veneer, something of the surface merely and not of the heart? These are questions which every man will do well to ask himself. Temptation does not make men bad or make them good; it tries and reveals; and sooner or later that will come which shall try and reveal every man, making it manifest of what, and on what principle, his character is formed, and show what manner of man he is.

Another Word on Quebec.

From the standpoint of free Canadian citizenship the Quebec problem looms black and big against the horizon of the future. Our country, of glorious destiny, is a confederacy of provinces. If any one province makes progress in religious, social, or political life, the whole Dominion is thereby made stronger and richer. If any one province, great or small, or any part of a province be blighted by evil, stunted in its growth, impeded in its progress, the whole Dominion suffers loss. A chain is as strong as its weakest link. An arch with one crumbling stone is liable to fall. Whatever benefits Canada, as Canadian Baptists we are bound by every principle of our profession and belief to encourage and defend. What ever injures Canada, our home, by even mightier obligations we are bound to oppose, expose, and uproot.

I declare that the present social, religious and political life of the Province of Quebec, is inimical to the highest interests of the confederacy.

The social life of the masses is blackened by a cloud of ignorance, darkness and dense, that its shadow will fall, as a pitiless curse, across the pathway of all coming generations, march they ever so fast towards liberty and light. The distinguishing characteristic of Saxon society is the great middle class; that mighty mass of brain and muscle which, crushing down oppression, bears liberty triumphant upon its shoulders, and makes possible wherever it exists government of, for and by the people. The French man, unlike his Saxon brother, divides society into but two great classes—rich and poor. A thousand rich and a million poor. This arrangement makes the influence of the so-called middle class unnoticeable; hence it is, in part at least, that French governments have always been unstable, and French society sickly. In Quebec, climatic and other influences have modified the national character to a larger degree; but the old and fatal division into two main classes remains. Among the poor the priest is still all powerful. The average "habitant" has no conscience except that made for him by the clumsy hands of his father confessor. His highest court of appeal on questions of right and wrong is the lax dictum of the parish priest.

I charge upon the Roman church that it has foisted upon nearly two millions of Canada's free citizens a vast system of tutelage; a system which oppresses the common people and degrades their leaders; a system the fundamental principle of which is denial of liberty, whose main object is gain, and whose existence in any country is a constant menace to those sacred rights, bought with blood, for the defence and perpetuation of which every true Saxon is ready to die.

"French Canadians are Canadians. They cast Canadian votes and make Canadian laws." They are our fellow citizens. As Protestant Canadians, then, we demand for them liberty of conscience and an opportunity of acquiring such knowledge as shall make them intelligent voters and wise law makers. We demand for the children of the poor in Quebec free schools, where they may receive such instruction as shall tend to make them good citizens of Canada. The priests say, "Even the few and poorly equipped common schools of the province are under our control and must remain so." Free and Protestant Canada says "No." The priests say, "We will teach or have taught in the common schools of Quebec the peculiar doctrines of the Catholic church." With a voice like the voice of waves and winds, inspired by justice and backed by right, Protestant Canada says "No." We demand that these millions of our countrymen be freed from thralldom. We assert their right to be free, and our right to make them free.

I declare that the religious life among the masses in Quebec is born of superstition. The dense spiritual darkness of the people calls for the most untiring efforts of enlightened and consecrated missionary enterprises.

It is a fact that the early Catholic missionaries and priests in Quebec were, for the most part, the personification of heroic self-sacrifice. They died to advance the kingdom of Christ among men. We honor their memory. We stand

with heads uncovered before the record of their Christ-like lives. What strange and malevolent forces must have combined to produce, from such precious seed, the present crop of cringing sycophants! The church which, in the person of its early missionaries entered Quebec to purify and purge, is now become a vast machine amidst whose ponderous wheels is crushed alike the individuality and intelligence of its supporters.

The Catholic church in Quebec denies religious liberty to the masses. If a French workman becomes Protestant, he is forced to leave the province. He cannot stay. He is shadowed—hounded from place to place—hunted down like a criminal against justice, until life at home becomes unbearable, and for the sake of conscience, he turns his back upon the land of his birth-place, as dear to him as life, and passes over to make his home with strangers. Thus Canada loses a son because Rome has lost a slave. If in Nova Scotia or New Brunswick a citizen were denied the right of free thought and the privilege of promulgating his views in every way consistent with law and liberty, the whole confederacy, from Vancouver to Cape Breton, would be thrilled with righteous wrath, and that citizen would receive justice though it cause a war. Yet to-day in the city of Quebec that right and that privilege are denied Protestant citizens of Protestant Canada. If any dare affirm the contrary I shall be driven to recite an instance the mere mention of which is sufficient to tinge the cheek of any man with shame. Not long ago, in the city of Quebec, a howling mob, inspired by ignorant fanaticism and blinded by a bigotry as cruel as hell, stoned nearly to death a company of helpless Christian women, whose only reason for being in that city was a desire to help those very men. If any say that Rome, by direct and indirect influence, did not make this outrage possible, let them tell what influence it was that denied the stricken girls justice in the courts, and allowed their guilty assassins to go scot free.

No one body of Christians can hold supreme power in any country without acquiring habits and fostering tendencies which can end only in an intolerance more heathen than Christian. And the Catholic church in Quebec falls, in this respect at least, to contradict history.

If social life among the masses is ignorant, and religious life superstitious, political life is rotten. In all Canadian history, past and present, there is no instance of such a cesspool as exists to-day in the provincial politics of Quebec. Political purity is unknown and uncalled for. And the holy Roman hierarchy holds up its pious hands and says: "God bless you, my children! He who makes all law. The church sways all parties. 'Vote as the priest says,' is the infallible motto. And the priest prays for more money, here, the Jesuit Bill and the exemption from taxation of two hundred millions of church property in the city of Montreal alone. We find in a province of Protestant Canada, under the influence of this 'true church,' a provincial premier seeking re-election for himself and party, because (as reads his manifesto to the people) the Pope had conferred upon him the highest honors ever bestowed upon a layman. And this man and this party display as their flag—the Union Jack, not the flag of Canada—but the ensign of a foreign power, the Tricolor. And all the while they prate of 'Nationalism' and 'Autonomy,' which means, in other words, the right to disintegrate the confederacy, quench liberty, and give at least one province of our fair Dominion into the hands of scheming toolsters, without principle, and foreign prelates without mercy.

Quebec is different from all other provinces of Canada. If, apart from diversity in race and language, the maintenance of a state church does not produce this difference, what does? Perhaps the climate? Perhaps so, but history does not record an instance of any known climate giving one church the ownership of the most valuable parts of every town and city in the land; nor does the climate of Quebec, with all its vigor, prohibit the development of its resources and the growth of intelligence among the people.

This article is written with the hope that it may awaken some of my Protestant fellow countrymen and cause them to consider, while there is yet time. We can deny no man the right to speak his own language; nor can we, nor do we wish to prohibit any man from following, consistent with liberty, the dictates of conscience as to his religious belief and practice. But when that belief exerts a corrupting and debasing influence, directly or indirectly, upon any portion of the electors of our country, it is the solemn duty of every thoughtful voter to strive to preserve inviolate those sacred rights of free citizenship, the most priceless legacy of a glorious past, and to make secure forever the liberty of our commonwealth.

November, 1890.

Rev. E. HICKSON and W. J. Stewart being a committee to locate the next quarterly meeting of the N. B. Southern Association, would be glad to hear from any church wishing the meeting held with it.

How to Keep Our Young Men.

One of the most hopeful things in connection with our denomination to-day is the large number of young men preparing for the "ministry." If these men can be kept in the provinces after the completion of their course, there is ground to hope that at no distant day all our churches will be supplied with faithful pastors.

What, then, can be done to hold these young men to us? The following is, at least a partial answer to the important question.

1. Let the churches show their sympathy for these young men by giving more liberally to assist them in their efforts to fit themselves for the work. It is too much to ask that the Ministerial Education Board be put in a position to give to each one needing assistance \$50.00 per year instead of \$13.00 as was given last year. I do not understand how churches can pay "the Lord of the harvest" to send forth laborers into His harvest and withhold even the five per cent. of the Convention Fund from Ministerial Education.

2. More liberal salaries must be given. It is useless to expect the men that have spent much time and money in fitting themselves for the ministry, and who finish the course of study with a considerable debt upon them, to accept calls to \$400 and \$500 salaries, when other fields in other lands, with even greater opportunities for being useful, and much larger remuneration, are asking for their services. The consecration and sacrifice must not all be demanded of the pastors, but be shared by the churches as well.

3. There must be a greater readiness to co-operate, when new and improved methods of conducting church work are introduced. The churches that are determined to continue as they have been from the beginning, need not hope to hold men whose hearts are set on accomplishing great things for Christ. It is sad to see how some churches, or the many in the churches, play the part of "Hold-backs," and prevent all progress.

4. Let it be understood that the men who settle in the obscure churches of our provinces will not be lost sight of, but if they do faithful work will be sought after and called to fill our most important pastorates as occasion may demand.

At present it is too much the habit of the more prominent churches to look abroad for their pastors and our own men are not considered worthy to fill such positions, unless indeed they have first served some church abroad.

Not long since a minister wrote me that the only way to receive any notice from leading churches at home was to settle abroad.

A. CONROX.

Hebron, Nov. 5th.

A Sermon Wholly Scriptural.

REV. WM. H. YOUNG, D. D.
Text.—Ps. 37: 5. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

Introduction.—"The Lord is my Shepherd, I shall not want."—Ps. 23: 1.

Theme.—"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Ps. 27: 14.

Firstly: "Commit thy way unto the Lord." Casting all your care upon Him, for He careth for you.—1 Pet. 5: 7. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. 6: 26. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. 4: 6. "Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 16: 3. "Cast thy burden upon the Lord, and He shall sustain thee."—Ps. 55: 22.

Secondly: "Trust also in Him." "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."—Isa. 41: 10, 13. "And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."—Josh. 23: 14. "Heaven and earth shall pass away, but My words shall not pass away."—Luke 21: 33.

Thirdly: "And He shall bring it to pass." "Who is he that saith and it cometh to pass, when the Lord commandeth it not?"—Isa. 46: 10. "Ye ought to say, If the Lord will, we shall live, and do this or that."—Isa. 43: 15. "In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 6. Conclusion: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—Ps. 34: 10.

Prayer after sermon.—"Holy Father, keep through Thine own name those whom Thou hast given Me. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost. I pray not that Thou shouldst take them

out of the world, but that Thou shouldst keep them from the evil. Neither pray I for these alone, but for them also which shall believe on Me through their Word."—John 17: 1-20.

Missionary Correspondence.

During the past month I spent fifteen days on a tour to Rajam and the villages near that place. Rajam is the centre of quite a large population of the weaver caste, many of whom are relatives of Baria Gurana & Palkondah, and they were greatly excited when he became a Christian. Bro. Rohitbald kindly allowed him to come 4th mo.

The weather was not very favorable, as it rained nearly every day. Still it did not interfere much with our work. We did not go far from our stopping place, but spent the days visiting the villages near and the events in Rajam. There was some opposition in some places, but for the most part there was a marked degree of interest manifested. It was of no use for any of the weaver people to attempt to argue or oppose, for Gurana had been for years a sort of guru or teacher to them, and knows all their customs and habits of thought and life, and knows by heart more of their sacred books than all of them put together. He put up with his friends and relations, but had to eat and sleep on their verandah, as he was not allowed to go inside their house. By being thus among them, he was able to learn more of the current of thought among them than otherwise, and from what he saw and heard, he is very hopeful that a large number are just ready to become Christians. I fear he is rather over-optimistic. I did not see such evidence of real faith in Christ as I could wish in any with whom I talked, but I did see more of a desire to hear and learn than I ever saw before. With many it seems to be a question of rice and curry. Over and over again the question was asked, "If we come into your religion how shall we live?" Many are convinced that our teaching is good, and other things being equal they would accept it, at least intellectually. But other things are not equal, for their becoming Christians sets them off at once from their own people, throws them out of their former employment, and makes the question of how they shall live a very practical one. If we could assure them that they would be well cared for and not allowed to want for anything, I believe many would be ready to come to us very soon.

But what would such coming amount to? Not much in the case of very many. But in the case of others, separated from their idolatrous relatives and their practices and influence, and brought under Christian influence and teaching, it might mean salvation. The Catholics are working along this line in some of the villages we visited. By giving a little money and making big promises, they are getting quite a hold on the Malas, the class from whom the majority of the Christians in the Baptist missions south of us have come.

On our way home we visited several villages along the road. In some of these live quite a large number of the Rajah caste, next to the Brahmans in social position. In one village quite a number of these gathered and listened to us very attentively. I was very much pleased, for the last time I was at the village, hardly any cared to hear us. Among others, I noticed a fine looking young man, who sat down close beside us. I was much interested in his appearance and in the interest he showed, but especially in his replies to our questions, and in the notes and comments on our remarks which he made as we went on in preaching. These showed such a knowledge of the Testament as surprised me.

As I got up to go away I said to the people, "Now we have been here several times and you have heard our teaching. What do you think of it?" One man at once said, "We know your teaching is good and we believe it." I said, "It is very easy to say that, but we need more than mere words to show that you believe." Well, he said, "We have given up idol worship, and now we pray to Jesus Christ." He seemed rather careless, and I did not make much account of his words. While I left for another village, Nuriash stayed awhile to answer some questions and then followed me, with the young man with whom he had a long talk, before he joined me. We did not have a very good hearing in the second village. One or two noisy, ignorant fellows wanted to talk all the time. As we were speaking, I noticed several times, just across the street, a number of women who seemed to be much interested, and I hoped they were listening to our words. As we came away from the village Nuriash said to me, "Sir, did you notice that young man in the first village?" "Yes," I said, "and he seems to understand well." Nuriash replied, "Sir, I think he is a true believer. He has read the New Testament very much, and he prays to God through Jesus Christ, and says he believes in Him as his Saviour, and wishes to be baptized, but there are hindrances in the way now." I was deeply interested in the case. On enquiring I learned from Nuriash that he has been reading the New Testament for several years, and had told Nuriash before of his deep interest in its teachings.

As we were stopped to speak to a little woman calling "A" and looking back towards Nuriash. usual I wondered waited some time but she continued got tired of waiting bungalow. After and said, "Sir, did calling me?" "Yes," she and what did said, "she wanted religion. She is caste, and when me she was very or speak to me to their women to see another caste, but they would be very much trouble, but of Jesus Christ and wanted to hear me one to teach her, at her village she into the fields to tion." Such was story. He said questions about Him, and how about this religion were five more women were thinking and. They had been taught by practicing Shiva was all in vain. Catholic prayer-book according to satisfy them and to teach them the truth surprised as much have never heard before. I began would be possible and instruct them could see for the Gray, who I know Bobbili, to know that way and visit.

On the 16th of event of the second the marriage of flame. I shall the ceremony, success, and next in a "coach and journey to their they have arrived not know. The matter connected occasion was the ill and Mr. Higgins things looked rather.

After a few days her Bible woman turn home by way the village where whom I have written so rainy and the hardly right for a very interesting she described her her reception to write as interesting SENIOR AND VISITOR very hopeful. I case. A couple home, as we were ing to worship, came to the door could not recall till he told me "Gumadam." I as one of the me the village where After worship I said to Mr. Ladah this man and see talking a short time said, "Why, this case, he knows it and seems to be. Afterwards I sat interesting talk seemed to be spoke of the joy experienced. Him Christian experience often hear in this his duty in regard said he knew hindrances now.

Nuriash tells with this same he said he would the matter state work of the Lord in the use of the read this pray the beginning of a good Lord will carry tion? I plan to another short to our number. P Bobbili, Oct. 2.

Is it a proper part of a Baptist business to trade? It depends on the circumstances of the case. We hold that the minister to engage in trading in horse-shoe. But if a tentative field and his Master's service for him once in for a better one.

Any person of the MESSENGER date May 13, 1890. Dr. Goodspeed has addressed—70