

# Messenger and Visitor

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REV. EMORY J. HAYNES, D. D., who was formerly an Episcopal Methodist, but about twelve years ago became a Baptist, has returned to his first love and re-entered the Methodist communion. It is stated that Dr. Haynes has been offered the pastorate of the People's church, on Columbus Avenue, the most popular Methodist church in Boston.

James I. Fellows, M. L. C., has donated fifty dollars to the St. John Public Library fund. The Union Baptist Educational Society also gratefully acknowledge a gift of fifty dollars from Mr. Fellows.

We publish this week interesting communications from our brethren Sanford and Shaw in India. In a private note Bro. Shaw adds:

When I began the article enclosed, I intended to tell of my trip the next day to Binsing, our station nine miles west of Vixianagram, which was just as interesting though less exciting than the day at Hamairtham, but I like to read short letters from others, and acting on that principle did not carry out my purpose. We are very happy indeed in our work out here, longing for the time when we can tell the story with our own lips of the love of God through Christ. We appreciate the MASSAGE AND VISTON very much, and feel that its many excellencies are increasing. We ought to have a lady at this station to take care of the girls' school and the Bible women. I know of no place in Canada where a servant of Christ could do more joyful work than this position is capable of giving.

Bro. Shaw has the right idea in regard to the length of articles. No one is heard in heaven or earth for his much speaking. If a correspondent wishes to have his article published promptly, and have it read when it appears, he should make it short.

REV. W. F. ARMSTRONG, of Maulmain, while engaged in missionary work among the Telugu emigrants to that region, has also been engaged as pastor of the Baptist church among the English speaking residents of the town. From the Maulmain Advertiser, of Jan. 29, it is learned that being on the eve of departure for England and America, Mr. Armstrong was presented by the members of his congregation and other friends with "a silver casket and bowl and an ivory paper knife with a carved ivory handle, all of Burman workmanship, on a neat electro-plated silver—as a token of love and respect in which he is held in this town." Addresses were made by members of the congregation and others, containing kindly and appreciative mention of Mr. Armstrong and his work, and expressing the hope that with established health he might be permitted soon to return and resume his important labors in Maulmain. To which Mr. Armstrong made suitable reply. We are without definite information in the matter, but presume that, during the summer, we are to have the pleasure of a visit from Mr. Armstrong, and also Mrs. A., who is now in England.

A CORRESPONDENT who writes in this issue does not place a very high value on controversial preaching. In this he differs from the colored brother who, reading the text, "Without controversy, great is the mystery of godliness," added fervently, "But bless de Lord, controversy clare it all up." We presume it is not to be denied that there is a place for controversy. The stronghold of error are to be attacked and pulled down, and it is in the plan of Providence that men mighty to attack and destroy should be raised up. Some men are controversial by nature. They sniff the battle from afar. They get full command of their powers only when they are heading an onset upon some enemy, real or supposed, or defending from attack some citadel of faith. It is well there are such men in the church; it is also well that all are not of this stamp. The work of tearing down is sometimes necessary. The work of building up is still more, and more generally, important. No doubt there is a good deal of time and energy consumed in unfruitful squabbling. And this remark applies, perhaps, quite as strongly to the pew as to the pulpit. How many church members can spend a great deal of time and breath in arguing for or against some denominational position, who have no energies to expend in positive work for Christ and for the church. It should not be forgotten that much depends upon the method and spirit in which error is attacked. Some men speak the truth in love and the spirit of gentleness, and by winning the respect and love of men are enabled to destroy the more effectually the falsities of their belief. Other men speak in a spirit of denunciation and defiance which is sure to arouse the prejudice and opposition of the hearer, and defeat any aim the speaker may have to convince and convert. There is room in the

Kingdom of Christ for all sorts of talents and all kinds of ministers, but let all seek to be guided and inspired by that Divine Spirit which is the source, not only of power, but of gentleness and wisdom.

From events in the missionary world reported by Rev. Frank O. Dobbins in the Examiner, we take the following:

The densest ignorance prevails in Mexico. It is a very fair illustration of the condition into which Roman Catholicism will bring any country where it may prevail. Not one-fifth of the whole population is able to read. Not one-tenth can write. Rev. Hubert W. Brown says that there are but 230 periodicals of all kinds published in all Mexico. The daily subscription list of all the dailies is but 25,000, and that in a population numbering ten millions. The several Protestant missions have established six evangelical papers. One has a circulation of 3,700, and another of 3,000. Eleven years ago Mexico had 372 miles of railway, and now it has over 5,000 miles completed and 1,700 miles laid out. This shows that Mexico is awakening and other changes will follow. Now is the time for us to do our most earnest missionary work.

### PASSING EVENTS.

IN THE HALIFAX MORNING CHRONICLE, OF THE 17TH INST., we notice a letter jointly signed by Rev. H. B. Smith (Baptist), and Rev. D. W. Johnson (Methodist), of Springhill, written, as it would appear, in a Christian spirit, and with the laudable purpose of allaying any suspicions which may have been aroused in the public mind as to a wise and just appropriation of the funds so generously contributed for the relief of the Springhill sufferers. The letter narrates what was the course of action in regard to the management of the relief fund, proposed and adopted at a meeting of the citizens of Springhill held shortly after the disaster.

The principal question was on the question, shall we have one fund or two? After thoroughly considering the matter it was decided, with only two dissenting voices, that as there was already existing a relief fund, having trustees appointed, one by the government, one by the company, one by the bosses and the rest elected annually by the men, and as it had complete bookkeeping arrangements it would be better to work upon the foundation of the old relief fund, than to organize a second and separate fund, especially as every one of the victims was a member of the old fund or society. It was seen, however, that the old constitution would not suit the present emergency and it was agreed by all present that the trustees should frame such temporary by-laws as would provide for the equitable distribution of the money, that they should agree to confer with the mayor, town council and resident clergymen, as an advisory committee, and that they should submit to this committee the temporary by-laws for approval so fully to satisfy the public that the money so generously contributed should be well and equitably expended.

The letter proceeds to show that it was further understood that the funds contributed should remain in bank at Springhill until the temporary by-laws were adopted, when the whole amount should be handed over to the custody of the trustees of the relief fund. The trustees, however, before the by-laws were submitted, and without consultation with the advisory committee, removed a part of the fund with a view to greater safety and to securing a better rate of interest. This action of the trustees naturally excited some feeling on the part of the advisory committee and others, and appears to have been the source of whatever difficulty there has been, as their action "created suspicion that they wanted to get hold of the money without binding themselves to any agreement meeting the approval of the advisory committee." The trustees of the fund have explained that in pursuing the course they did, they were not aware that they were acting in violation of any agreement which had been adopted at the public meeting, and that "had they been fully acquainted with the agreement they would have delayed action with reference to the money." The writers intimate that the explanation of the trustees is considered satisfactory and say:

"We hope it is now made clear to the public that whilst it may be granted that mistakes have been made, and considering the trying and exciting scenes through which we have been called to pass, some mistakes might be excused, yet it is clear that the trustees have acted in good faith, and may be trusted by the public with the money in hand or yet withheld until the settlement of this matter."

As to the plan on which the relief fund will be administered we are told:

"It is understood that the secretary-treasurer of the relief fund will carry on his books, so far as the money of the old fund is concerned, as if the explosion had not happened, and that he will open an account between the money received from the public and the expenditure of it according to the new by-laws which we are assured will be made on Saturday evening of this week, submitted to the

United States senate, and a Republican senate at that, has taken a position in the matter which thwarts the intention of those who control the affairs of the Congo State to make war upon the 12,000 slave catchers and traders which infest the surrounding countries, and to deliver Africa from this cruel curse.

That a Republican senate in the United States should stand out against all the civilized nations for the perpetuation of slavery, is one of those facts which seem stranger than fiction. We shall be disappointed if the moral sentiment of the American people is not found to be sound enough, when once it is fully aroused, to demand that such a stigma shall not be branded upon the nation's honor; and it will be a strange anomaly if the Republican party which fought so long and well for the enfranchisement of the black man on this continent shall be willing to be even the passive instrument of his enslavement in Africa.

THE ACCOUNTS OF THE TREASURER OF THE AMERICAN BAPTIST MISSIONARY UNION show a deficit for the year ending March 31 of over \$61,000. On the face of it, this is not an encouraging statement, but a comparison with the previous year shows that the situation is more hopeful than at first glance it appears to be. The total expenditure for the year has been over \$555,000, or nearly \$7,400 more than last year. The donations from churches and individuals show an increase over the previous year of nearly \$32,000. The receipts from the Women's societies also have been increased by about \$35,500. This evidence of vitality and increase in the living springs of the Union's income is highly hopeful and encouraging. The falling off is chiefly in the receipts from legacies, which vary much in amount from year to year. In this connection the Watchman remarks:

We see nothing in the condition of the Missionary Union to cause faintness of heart. The magnificent response of the churches to the needs of the society, and the marvellous success of the work, especially on the Telugu field, bid the managers of the society go forward. Already propositions have been made looking toward the clearing off of the debt before the annual meeting. We hope it will be done. Let every one help.

THE NAME OF DR. PHILLIPS BROOKS of Trinity church, Boston, could scarcely escape being associated with the vacant episcopate of Massachusetts. The impression has been quite general, we believe, and in this we are told his intimate friends have shared—that Dr. Brooks would not accept the position, if his election to the office could be secured. But the Boston Herald has declared that it is authorized, by some of Dr. Brooks' friends, who have ascertained what his feelings are, to say that Dr. Brooks, while not seeking the position, will not decline the responsibilities of the episcopate if he is fairly and heartily invited to assume them. While to the more evangelical portion of the Episcopal body Dr. Brooks would, no doubt, be the most acceptable of candidates, there is probably an influential contingent which would not be disposed to accept him. If it is any honor to Phillips Brooks to be bishop of Massachusetts in the Episcopal church, the Protestant denominations generally will rejoice to see a man of so large, so catholic and so evangelical a spirit occupying that position. Many will feel, however, that his position and work as a preacher are so great and so important that it could scarcely be a step to greater eminence or usefulness for him to become a bishop. But whatever the position which he may occupy, Phillips Brooks is not a man to be held in restraint by conventionalities. If he becomes a bishop, he will be a bishop sui generis. He will not cease to be a preacher, and the touch of so large and so Christian a personality upon all the churches and ministers of his diocese could not fail to be salutary in an eminent degree.

MR. HENRY M. STANLEY has written a LETTER to the New York Tribune in which he makes a strong appeal to the people of the United States, and especially to the Republican party, on behalf of the treaty, framed last year at Brussels, through which it was hoped the Congo State would be placed in a position to contend with and destroy the iniquitous Arab slave trade. In order to obtain the sinecure of the Congo State, it was felt to be necessary to levy duties upon imports coming to the Congo State. This, it was arranged at the Brussels conference, should be done only when all the seventeen powers therein represented had given their assent to the treaty—the limit of time for ratification being fixed at July 2, 1891. All the countries concerned have ratified the treaty with the exception of the United States, whose senate withheld assent on the ostensible grounds that it was the long settled policy of the country not to interfere in political matters beyond the sea. Whether this was the true reason, or whether the failure to ratify was connected with other and baser reasons involved in the possible crippling of the rum traffic between New England cities and the Congo State, need not be discussed at present. At all events the fact is clear that the

United States senate, and a Republican senate at that, has taken a position in the matter which thwarts the intention of those who control the affairs of the Congo State to make war upon the 12,000 slave catchers and traders which infest the surrounding countries, and to deliver Africa from this cruel curse. That a Republican senate in the United States should stand out against all the civilized nations for the perpetuation of slavery, is one of those facts which seem stranger than fiction. We shall be disappointed if the moral sentiment of the American people is not found to be sound enough, when once it is fully aroused, to demand that such a stigma shall not be branded upon the nation's honor; and it will be a strange anomaly if the Republican party which fought so long and well for the enfranchisement of the black man on this continent shall be willing to be even the passive instrument of his enslavement in Africa.

PRINCE BISMARCK WAS ELECTED LAST WEEK TO THE GERMAN REICHTAG as representative for Goetumunde. The appearance of the ex-chancellor in the Reichstag will naturally arouse much interest, and his course of procedure will be eagerly watched. He is reported to have said that he will sit in the Reichstag only when political occurrences require his interference. How frequent in his opinion these occasions may be remains to be seen. There is no doubt but that if the old statesman chooses to exercise to the full his ability for organization and strategy, as the leader of a party in the Reichstag, he will be able to add very considerably to the trials and embarrassments of Emperor William.

PROFOUND AND BRILLIANT CHRISTIAN SCHOLAR, eloquent preacher, man of letters, famous author, senator, fearless defender of religious liberty and patriot, Edmond de Pressensé has passed away at the age of 67, dying of the disease which proved fatal to General Grant and the Emperor Frederick. "As a Senator he is best known in France. His name is associated with the most eloquent defenses of the freedom of conscience, the most fearless denunciations of immoral literature, the most courageous vindications of religious principles ever uttered before the Senate. No man was listened to with more satisfaction at the Luxembourg. Notwithstanding the onerous demands of his senatorial and literary duties, he was to be seen every Sunday morning preaching in some of the free churches of Paris. He found time to aid pastors on special occasions, to preside at annual meetings, and to attend the business meetings of the religious and philanthropic societies. His voice so long as he had a voice, his pen until it dropped from his hand, were ever devoted to great and noble causes. In his French Protestantism loses an able orator, a fine scholar, a great personal force, and France one of its most patriotic and distinguished men."

THE COMMONWEALTH OF AUSTRALIA is the designation by which the confederation of South Sea colonies is to be known among the nations. The "commonwealth" is as yet in process of becoming, but that, at no very distant day, it will become a fixed fact is little doubt. A scheme of confederation has been arranged at the Sydney convention, and will be submitted for ratification to the legislatures of the several provinces. New South Wales, we are told, has not been very favorably disposed to the idea of the union because of its unwillingness to surrender its free trade policy, and New Zealand fears that, owing to its distance from Australia—some 1,200 miles—its relative importance and its interests would not be sufficiently considered. Both colonies, however, have been represented at the conference, and it is possible that both will become members of the commonwealth, though in the case of New Zealand this is not considered probable, at least for the present. In many respects the scheme of confederation is similar to that of Canada, while in others the constitution of the United States has evidently been followed as a model. The different colonies confederated are to be known as states. The legislature is to consist of a senate and a house of representatives. In the constitution of the senate the American plan has been followed. This body is to consist of eight members from each state, chosen by the several state legislatures for a term of six years. Its powers are co-ordinate with those of the lower house, except with regard to appropriation and taxation bills which the senate may affirm or reject, but not originate or amend. The house of representatives will be elected for a term of three years and on a basis of one member for every 30,000 inhabitants, the minimum number for each

state being four. The appointment of the lieutenant-governors will be in the hands of the several states. The executive will consist of a governor-general who will be appointed by the crown, and a council of seven ministers, heads of departments, who are also members of parliament. The assent of the governor-general is required for all measures, and he will also have power to reserve any Act for the Queen's approval. The Privy Council may also disallow any bill within two years of its receipt. The Supreme Court will consist of a chief justice and not less than four associate justices, constituting the final court of appeal for the commonwealth, though the right is reserved, on behalf of the Crown, to grant leave of appeal to the Privy Council in cases where public interests are involved. The matters to be entrusted to the federal parliament will be largely the same in character as those of which our Dominion legislature has control. There will be free trade between the confederated colonies, while the matter of an external tariff and that of the assumption of the various colonial debts are left to be disposed of by the parliament of the commonwealth.

THE MASSACRE OF BRITISH OFFICERS IN ASSAM, last month, and the events which have followed, have excited much interest in England. The trouble originated in a feud between the Rajah of Manipur and a leading tribal chief. The Rajah was deposed and appealed to the viceroy, who sent Mr. Quinton, accompanied by a force of Ghoorka light infantry, to settle the trouble. Mr. Quinton summoned the tribal chiefs to a durbar at Manipur, but, instead of obeying, the natives treacherously attacked the commissioner's camp at midnight. They were repulsed, but returned to the attack and laid siege to the camp, until after 48 hours' fighting, the ammunition of the Ghoorkas was exhausted, and they were compelled to flee for their lives. Commissioner Quinton and at least four of his colleagues are said to have been massacred by the leader of the Manipuris, who alleges, no doubt falsely, in defence that the British troops attacked the palace, massacred his soldiers and killed the women and children, throwing them into the burning houses, and desecrated the temple. A decisive victory was won later over the Manipuris by Lieutenant Grant, who, being in charge of a mud fort with a garrison of 80 Sepoys, was attacked by a force of the enemy, estimated to number 3,000, and not only held the fort against the Manipuris but ultimately routed them, killing their leader and many of their chief officers. The gallantry of Lieutenant Grant has won him fame. Reinforcements have been sent forward, and Manipur, which has had its native government under the oversight of the English, will probably become a British province.

### An Interesting Day in India.

Ramanusti my munshi has been negotiating a marriage for his daughter with a family in Vizagapatam. Some hitch occurring in the proceedings, he requested leave of absence to go to Vizag, and make the course of true love, or business, or what you like, run smoothly. This gave me three clear days this week, and as I had been working hard in my study for over two months I decided to take the opportunity and see something of—my big field, I was going to say; strangely enough since coming to India I find that statement must be made only prospectively. Accordingly, on Monday night, I got the two preachers and two Bible women off by native bandy towards Ransathram, the famous pilgrim shrine, about seven miles toward the coast from Vixianagram. At five o'clock Tuesday morning I followed by jirikeshaw. At seven o'clock I reached the beautiful mango grove half a mile this side of the temple, where our people were encamped, and had prepared a steaming hot breakfast for me. In a short time, Chilliate and Benjamin and I sallied out to see and hear, prepared to preach if occasion offered. We had reached the place on the last day of a great festival, and fully 15,000 people were on the grounds. The temple is a big affair, a good-sized village of Brahmins is supported from its revenues, offerings to its god, Rameswamy. It is situated at the foot of a huge, rocky hill, a thousand feet high and two miles long, on top of which is a still more sacred shrine—a sort of holy of holies to the affair. Just in front is the sacred tank, and reaching on farther, a beautiful valley, dotted with green patches of cultivated fields, clumps of palm, and an occasional tank, while still farther across, hummocky sand hills and rock hills shoot up hundreds of feet, the advanced spurs of the Eastern Ghats. A more interesting scene, to

one who could stand the odour, than that about the tank and entrances to the temple you will not see in India. There were begging priests in fantastic head-dress and body gear, the mendicant friars of Brahminism, standing about beating tom toms, sacred bells gaily attired and hung with tinkling bells, beggars, who were beggars indeed, exposing to the gaze of passers-by malformations of limb and joint, and disease effects, hideous to behold, all bidding for a share of the offerings of the faithful. Vendors of fruit, and vegetables, and grain, as well as of many fancy wares, lined the two paths leading from either side of the tank to the temple-gate, each one crying his stock in trade with eager persistence. Just inside the outer wall sat a dozen god-makers with varieties and sizes of representations of Rameswamy, each one hoping to win most favor from the god, and most money from the worshippers. The ceremony of worship began by a bath in the tank, a priest giving the first douche by pouring a pint of water from a sacred vessel on the head of the bathers, bidding for the privilege with a dozer of his kind, and receiving a small copper coin for his office. After his bath, which seemed the least objectionable because, perhaps the least unnecessary part of the performance, the candidate for favor with Rameswamy, bought a gourd, or a pumpkin, or a radish, or a handful of grain, and pressed on up to the gate. Here he made very low obeisance, then stepping inside, each one of the image-sellers demanded attention, if nothing more than a prostration before each little stock of goods in turn. The worshippers then stepped to the foot of a raised platform in the centre of the court and threw thereon his offering, and a group of priests carefully looked after each article, placing it in the pile to which it belonged. I estimated that there could not have been less than two tons of fruit and vegetables on the platform, and as a hundred or more people placed their offerings during the few seconds I was allowed to be a spectator, the quantity that would be collected in three days would be very large.

After depositing this offering the candidate entered the inner shrine and quickly returned with the mark of the god in red and white ochre on his forehead. He then went his way, to dry his clothes and congratulate himself on his long stride nearer the goal of all his hopes,—the propitiation of his dumb, deaf, sightless, motionless, heartless god.

I asked a policeman if I would be allowed to go inside the court, and he answered in the negative; but, shortly after, putting Benjamin ahead and telling Chilliate to follow closely in the rear, we squeezed in through the gate. As I picked up the group of image-vendors, I noticed a small brass representation of Rameswamy, and dropping six annas in its place kept right on, catching first a gleam of surprise in the eyes of the vendor, and then of satisfaction as he quickly hid the money. We had barely reached the centre of the court when we were surrounded by a dozen priests, who had sprung from as many directions, each one gesticulating violently, warning us out and evidently trying to get up as big a commotion as possible. They succeeded in making a commotion. We backed up against the wall and tried to argue the case; we might as well have tried to talk to an earthquake, and, as nothing could be gained by staying, we gradually backed out of the gate. Just outside, however, we took our stand, and the men began to preach, while I occupied the attention of one particularly vindictive old Brahmin by displaying my recently acquired god, and asking all the questions about it my limited knowledge of the language would permit. We spent an hour among the noisy groups, preaching and talking and arguing, and giving away handbills to all who would first promise to read them, and the men sold a few scripture portions and other pamphlets advocating the gospel of Christ. During the three hours of the heat of the day, the Bible women and the preachers visited group after group of the people taking their meals, and preached to them and read, and sang gospel songs, and everywhere they received respectful attention; in many instances the people listened with intense earnestness, and in all cases when they were asked, they admitted that they understood what had been said. I reached home at dark, and the helpers followed sometime during the night, and thus closed a busy and exciting day.

M. B. SHAW.  
Vixianagram, March 12.

INSTEAD OF THE ORDINARY W. R. M. U. column, we publish this week, on our second page, an interesting article on Medical Missions, by Mr. Arthur C. Kempton.

WE trust that all will heed the request by Bro. Goucher, on behalf of our afflicted brother, A. W. Bars, and his family.