

heart, and her practical sympathy called forth an answering love in those whom she had helped. The charity which expresses itself in the organization and superintending of societies, the delivering of speeches, the writing of books, the giving of money, is not to be regarded as valueless, since doubtless it is inspired more or less with love and the desire to alleviate human suffering, but the problems of social life will not be solved until we better learn the lesson that to fulfil the law of Christ we must bear one another's burdens in the way of a loving personal and practical sympathy.

Of Simon, the tanner, we know little. He was probably a Jew, but not of a strict type, because the business of a tanner was held in great disrespect among that class of Jews as one involving constant ceremonial defilement. But the fact that Simon was a tanner had not been any barrier to his receiving the gospel of Christ. All that the Lord wants to know about a man's business is that it is honest. So long as the heart is clean, it matters nothing to Christ what the hands may have to come in contact with: and on the other hand, it doesn't matter to Him how clean on the outside, how pleasant and "respectable" a business is, if withal it corrupts the conscience and defiles the fountain of life. There is no gospel for dishonest men except the gospel of repentance.

### The Duty of Eastern Baptists to the North West.

BY REV. F. M. YOUNG, SECRETARY OF MARITIME COM. FOR NORTH WEST.

We boast of this Great Canada of ours. Greatness consists in goodness. The goodness of a man or nation is the result of right thought or energy rightly directed. There is no true greatness nor goodness, apart from holiness. There is no holiness apart from God. The holiness of man depends upon the proportion of the God there may be within him. The proportion of the God in man depends largely upon the extent of his communion with Him and the character of the knowledge he may have gained of Him. If follows then, that a man or nation that can lay claim to true greatness must first have what may be considered, right knowledge of God.

As with India, which becomes great and useful to England, just as it becomes possessed of the knowledge of the true God, so with this Canada of ours, as regards its North West; it is to be great and useful to the old Dominion, just as those who are coming in and filling it up, are met by, and made to receive, the spirit of the gospel of Jesus Christ. Anticipation is greater than realization. This is especially so as it is related to our work in the North West. It is better to anticipate the needs of those who come to possess the land, than, after their having come, to realize that they have great needs, and these made the greater by our tardiness in seeking to supply them.

The command to the disciples was, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." For many years we, as disciples, have been witnessing unto Him in Jerusalem, and in all Judea, our Home Mission work, and the uttermost parts, our Foreign Mission work. Samaria until recently has been almost entirely neglected. Now, the amount apportioned it is almost ludicrously small as compared with the need. Jesus however, can multiply the loaves.

Look at the land and the people! Thousands of square miles of the most fertile soil on the globe. And the people, as many in nationality and type, as Noah had animals in the ark; samples of every sort under the sun. There are Germans and Jews, Scandinavians and French, Icelanders and Poles and Indians. But the bulk of the population seems to be made up from the Provinces east.

Twice have I passed along the streets of some of the principal cities and towns and have asked of young men "Where is your home?" Almost invariably the answer would be "Down East." Somebody's Boy.

On the day of Pentecost there were gathered at Jerusalem, "devout men, out of every nation under heaven." But here in our North West, are thousands of undevout men from nations Peter had never heard of. These must have preached unto them Jesus, and through that One Name be brought together into that One Kingdom. Here are many races, tribes and nationalities, but we find in them but one humanity.

"For mankind are one in spirit, and an instinct bears along

Round the earth's electric circle, the swift flash of right or wrong.

Whether conscious or unconscious, yet humanity's vast frame

Through its ocean-sundered fibres feels the gush of joy or shame;

In the gain or loss of one race all the rest have equal claim."

In travelling through the Northwest we cannot but repeat over and over again, "A land of great possibilities! We ask our duty?"

1. Make these possibilities, probabilities. We have lost time, it is true, but to mourn over the negligence of the past is of no avail. There is no time even to mourn, as, in this connection, this is not only a waste of physical and intellectual energy, but death to opportunity. It is for us to forget the things that are past, and seizing the present opportunity, "Redeem the time." We have already suffered too much by delay.

2. It is our duty to become well informed about the conditions of the Northwest, and realize the need there is of meeting these with the gospel. "Lift up your eyes and look on the fields." "White" fields—great, wide, white, ripe fields "ready for the harvest."

Scarce twenty-five years ago two were sent out to spy the land, and they came back reporting it to be a land flowing with milk and honey, and said, "Let us go up at once and possess it." In May 1873, the first Baptist missionary was sent out. After twenty-four years of hampered labor and an expenditure of about \$45,000, by Ontario and Quebec, and \$10,000, by Maritime Baptists, what do we now have? 53 churches and 75 out-stations, 33 houses of worship, 3570 members, 3500 Sunday school scholars, 886 new members added to the churches last year, over \$2000 raised annually for Missions, and \$40,000 for work at home. Where can we get better and quicker returns for our money than here in our Samaria? The field "white already for harvest." We need but to thrust on the sickle and gather sheaves for God.

3. With a larger share in our means, give them some of our best men. Men with experience. Men with something of the heroic about them. Men of courage which leans on the grace of God, which becomes faith. Men full of the "doctrine once delivered up to the saints; for it is just in proportion as this doctrine is imparted to the people that they shall become truly greater for God.

We say nothing about other denominations, but speaking from observation, we believe the 53 Baptist churches in the North West are as salt grains wherever found, preservers of the community wherever planted.

For the sake of those who are coming into our land by the thousands, from across the seas, coming because of the unsettled condition of affairs in Europe, and attracted by the rich harvests that are being gathered; for the sake of the young men who are going there by the hundreds from our Eastern homes it is the duty of Eastern Baptists to enter the open door of present opportunity and enable our Phillips to go down into Samaria and preach Christ unto the people.

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### What I Saw and Heard in Philadelphia.

No. 5.

The two names oftenest heard in Philadelphia—two honored names—the one that of a layman, and the other that of a clergyman, as modern custom has it, but no where found in apostolic parlance, are Dr. Weston and Colonel Banes. The one has been taken and the other left.

Early last autumn the editor of the MESSENGER AND VISITOR referred to Colonel Banes' visit to a prayer meeting in one of the Baptist churches of St. John. Reporter followed this up by a statement that Colonel Banes was baptized, when but a lad, in Philadelphia by Rev. Duncan Dunbar, once pastor of St. George, N. B., Baptist church. At the time of his appearance in the prayer meeting, the relentless pain had begun its work of driving the spirit from his agile, wiry body, that had so often escaped, not without wounds, the missiles of death in forty sanguinary conflicts in the late civil war. Colonel Banes had the confidence of all classes. Trust in his integrity was coupled with wonder at the variety and amount of work which he did, and admiration of his genius and intelligent benevolence. One feels borne in upon one's spirit a sense of sympathetic fatigue in reading over the number of enterprises in which he was constantly employed. These were both secular and religious. Most Christian men when absorbed in secular business seem unable to so cultivate their spirituality as to be useful members of the church. Not so with Colonel Banes—Deacon of the fifth church and Superintendent of its large Sunday School, Treasurer of the Baptist Publishing Society, President of a bank, member of a Railroad

Corporation, and of other societies, humane and charitable. Besides all this, Colonel Banes had a large, carefully selected, library, with which he was perfectly familiar. He was widely read, had a fine classical style, and was the author of several books. He said once to your reporter when he went from meeting to meeting of different corporations, some secular and some religious, he sometimes forgot which ones opened with prayer. His kindness and benevolence were in keeping with his abilities. The Baptists loved and honored him.

Here is what an Episcopal minister said of him: "Macaulay says Warren Hastings, if he was a master of Oriental Statecraft, was a wholesale blunderer in English politics. Scott's triumphs as a novelist did not raise him above the level of a very ordinary biographer. . . . The world has abundance of men who can do one thing well, and who mismanage everything else which may be entrusted to their care. Chas. H. Banes, soldier, manufacturer, banker, president of Franklin Institute, councilman, religious worker, and sufferer, met every responsibility and always did his work well. He leaves a record of which his state and city may well be proud."

The Railway corporation of which Colonel Banes was a member and having a rich Jew at its head, sent to Mrs. Banes a finely engrossed testimonial, from which your reporter copied the following: "By the death of Colonel C. H. Banes, Philadelphia has lost a respected citizen, his many friends a beloved companion, whose largeness of heart, simplicity of character and purity of mind endeared him to all with whom he came in contact, and this company has lost a useful and invaluable director who, since its organization, (in which he took an active part) has unselfishly devoted his time and thought to advancing its interests."

To look around the large study in which the late Colonel did his private work—the walls of the two rooms lined with well-filled book-cases, the empty chair at his desk, the unused pen, is pathetic indeed; but it stirs the heart with gratitude to know that his talents and life were given to Christ. When he was convinced that his work on earth was done he said, "Life on earth reduces itself to one word—'Jesus'—that before Jesus as a personal Saviour, all things else are as nothing." In his long and painful sickness he often said to his wife, "Read the Bible to me, Mary, the doubts are coming."

Dr. Weston is a great force in Philadelphia—everywhere loved and respected. I heard him give to one of the Baptist congregations in that city a lecture on the distinctive principles of the Baptists. Here is an outline of it for the rising ministry. The Protestant Christian public is divisible into three sections: First, those who emphasize what is believed; Second, those who make emphatic what is done; Third, those who magnify what you are. The Presbyterians came into the first class. It is the genius of their history, so the venerable lecturer said, to keep the belief right. Sometimes their communities get into a low state of Christian morals, but that can be endured, but when they get wrong in what they believe, then they must give an account of themselves. In the second class, he included the Episcopalians. They had a ritual and a prescribed public service. That must be complied with. Departure from this brought trouble, and an account of wrong-doing was required. What the belief and religious life were was not a matter of much concern. But as to uniform and ritual, everything must be done in order. The Baptists were classed third. What are you—are you in your natural state or have you passed from death unto life. This was the first question. This was essential. Without a clear declaration on this point, every person, whatever the status or attainment, would be rejected.

The above are the seed thoughts, which of course require much care in working them out, so as to do justice to all concerned.

The steel frame of the great building for the Publication Society can be seen on Chestnut street. By this time next year, the society expect to be in their new home and hard at work.

REPORTER.

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Out-dated.

John H. Chapman, President of the Baptist Young People's Union of America, in his annual address at Milwaukee said: "Friends, the old-time picture of a man or woman who faced always in one direction, a 'Home Mission Baptist' or a 'Foreign Mission Baptist' or a local Church Baptist is out-dated now. We want your picture with your eyes turning to all the causes that we must foster. We want to see your hands moving from one to the other. We want you in an attitude of prayer for all; and then the kinetoscope will present to us, not a state, but a living Christian, who will make the cause of Jesus to cover the earth as the waters cover the sea."

This is certainly the true idea of the Christian's attitude. This recognises the fact that while there are diversities of operations, that we call Home Missions or Foreign Missions or Educational Institutions, it is after all but one work for one end, building up the body of Christ. And there is moreover such a oneness in this work that the Foreign Missions cannot say to the Home Missions we have no need of you, or the Home and Foreign Missions to the College we have no need of you. Therefore, the best way to help forward any department of the work is to help it all.

We hope that all our Young Peoples' Unions are keeping the thought of President Chapman well in mind and are careful to do nothing to keep alive the generation of "out-dated Baptists."

A. COHOON.

Wolfville, March 23rd.