

with approval the statement that "in Canada the English Church leads with a powerful membership, closely followed by the church of Rome, Methodism and other denominations are very weak," the fact being that the adherents of the Anglican Church in Canada are exceeded by about 100,000 by those of the Presbyterian body and 200,000 by the Methodist. While the adherents of the Presbyterian, Methodist and Baptist bodies in Canada combined outnumber the Anglicans by three to one.

—On Friday evening last, the First Moncton church gave a formal welcome to its new pastor, the Rev. David Hutchinson. The occasion was one of much interest and the general kindly feeling toward the new minister found appropriate expression. The Baptist brotherhood of the Province, outside of Moncton was well represented by Rev. Ira Smith of St. John and Rev. W. Camp of Sussex. A number of ministers of other denominations in Moncton also participated in the services. Mr. Hutchinson, we are told, comes of good old Baptist stock, his father and his grandfather having been in the ministry before him. He is an Englishman by birth but had been in Ontario long enough to be quite fully identified with the work of the denomination there and to win the high regard of his brethren in that Province. For the past fifteen years he has been pastor at Brantford. So long a pastorate in itself goes to constitute a good record, and we hear very kindly and appreciative things said of Mr. Hutchinson and his work by some of our brethren who had known him in the West. We feel sure that we do but voice the general sentiment of the Baptists of these Provinces in bidding Pastor Hutchinson a hearty welcome to our seaside country, and we sincerely hope that his labors in Moncton may be happily prolonged and abundantly fruitful of the best results.

—Mr. George Kennan contributes to The Outlook of February 2nd, a highly interesting article on Jerry McAuley's Prayer-Meeting. Almost everybody has heard of Jerry McAuley—the sometime thief and river pirate, and of his "mission" in the New York slums. Mr. Kennan was strongly attracted by the man and deeply interested for a time at least in the reformatory work which centred in his "prayer-meeting." He therefore writes from a sympathetic standpoint and his article as a whole is well worth reading. We wish, however, here to call attention to one statement of Mr. Kennan which illustrates the value of right parental training, and especially the beneficent character of an earnest Christian mother's influence over her children. He testifies that many drunkards and others who had fallen into the depths of vice and sin, were reformed through the spiritual power by which they were laid hold of in the prayer-meeting. Many were converted and rescued, but not all: "So far as a year's observation enabled me to judge, the men and women who reformed in Jerry McAuley's prayer-meeting were all men and women who had had good mothers, or who at some time in their lives had been subject to good influences. I doubt very much whether any hereditary criminal—any man who had been conceived in sin and nurtured in crime, ever got on his feet in the Water Str. at Mission and asked for prayers. Such men doubtless struggled in there occasionally to see what it was like, but they were not the men who became converts."

—The MESSENGER AND VISITOR has many staunch friends of long standing and some of the oldest of them have been writing to express their appreciation of the paper. Mr. John G. Nowlan, of Havelock, N. S., writes that the Christian Messenger—now the MESSENGER AND VISITOR—has been in his own and his father's family since the days when Messrs. Nutting and Ferguson were the editors and it was printed by the late Hon. Joseph Howe, when the size was much less than half and its price was double what it is at present. Mr. Nowlan still prizes the paper's weekly visits.

Mr. Robert Reed, of Digby, in renewing his subscription to the paper for the present year says: I have taken it 53 years and paid in advance—that is a saving of \$26.50. I am now in my 77th year. The paper seems like an old friend; its editorials are sound and good, and the condensed news on the first page I always rely on as the truth.

Capt. Jesse Harris of Westport, N. S., writes that though he has just passed his ninety-fourth birthday he can still see to read and enjoy the paper. He thinks "more can be learned from reading the first page of the MESSENGER AND VISITOR than by reading many columns in other papers." Our thanks are due to Capt. Harris for a copy of the Christian Messenger of June 18, 1882, containing a letter from Dr. Cramp and an editorial article in reference to the loss by drowning in Minas Basin of Rev. Mr. Very, of St. John, Professor Isaac Chipman, four students of the College and a boatman. This was the saddest event connected with the history of the College, and there are many who can still recall, through the mists of half a century, the effect upon the College and the denomination of what Dr. Cramp called this "stunning stroke."

Kansas Notes.

We are snow bound. Five days ago, no winter had appeared, the trees began to look as if they were about to array themselves in Spring's gay vestment, people walked the streets without over garments, and it seemed as if we were in the land of perpetual summer—but see the transformation wrought in six brief hours. From East and West, the trains roll on, having fought their way through miles of drifted snow. From Colorado to Missouri the white blanket stretches. The farmer is happy—it means much wheat. The cattleman is gloomy—for his stock has no shelter. The small boy is irrepressible, for the stories of "snow men," "snow fight," etc., are being realized before him. Sleighs improvised from buggy bodies resting upon boards, cut in the shape of runners, through which run the axles of the buggy, (for the snow has found the Kansan unprepared for sleighing excursions), everywhere fill the streets. The Menonites, the Swede, the Omish, the German, the

Irish, the Scotch, the English, and here and there a lone American, all crowd into the city from their farms, "to sell hay while the snow lies." This storm is the first break in the fine weather, we have had for two months. Indeed, if there is a criticism to pass upon our Kansas climate, it is that we have too much pleasant weather, the indispensable "variety" being absent.

But what is lacking in this respect climatically, is made up anthropologically. It is often remarked out here that "Kansas is never without her freak." Annie Diggs, and John J. Ingalls have found a worthy successor in Mrs. Carrie Nation, the saloon smasher. She has already demolished, with her "little hatchet," no fewer than 10 joints, destroying at least \$15,000,000 worth of property, and has everywhere so terrified the saloonists, that to-day every bar in Kansas has its barricade, ready to drop at a moment's notice. Mrs. Nation is by no means a senseless fanatic. She is a clear headed, earnest, and determined woman, who has suffered in her own family to such an extent from strong drink, and who has seen the prohibitory law so flagrantly violated by the officers of the law, that she believes the time has come, when the voice and action of the people should now be heard and felt over the heads of the officials. And in this campaign she is gaining support and encouragement in an increasing degree, from the better and more intelligent class of citizens. The Kansas Prohibition law will henceforth be more rigidly enforced because of Mrs. Nation's saloon wrecking movement.

Our churches are now engaged in special revival services. Splendid reports are coming in from all over the State. In one town, schools and business were closed in order to permit scholars and clerks to attend the day meetings. Two rum sellers were converted and publicly turned their liquor into the gutter. In our own church, God has blessed us with another great revival. Some of the leading business men in the city were converted. Eighty per cent. of the converts were over 25 years of age.

The friends of Dr. and Mrs. Bradshaw, will be sorry to learn of the severe illness of Mrs. Bradshaw. She has somewhat improved, but they find it necessary to move at once further West.

A. C. ARCHIBALD.

Hutchinson, Kansas.

The Church's Mission.

What is the church's mission in the world? In general terms we say it is to save men from sin to holiness; from a state of condemnation to the heirship of eternal life. We say it is to spread abroad the knowledge of the kingdom of our Lord and to bring men in loving submission to His feet. When we so say we say rightly. The church is in the world for the purpose indicated. When it is turned aside from this it is turned aside from the line of its true activity. When in conformation to the world it forgets its commission; when from an organization for salvation it becomes a club for enjoyment or social prestige, it is, whatever else it may be, not a church of Jesus Christ.

But while that which we have indicated is the mission of the church in the world, it is not the whole of that mission. Godliness is profitable, not only for the life which is to come, but also for that which is now. While the church, then, has a message to the soul, it has also a message to the bodies of men. While it must work to extend the kingdom of Christ's cause in the world it may not forget the oppression of any kind that may rest upon those just at its hand. While it should turn the eyes of men to the city Celestial, it may not be unmindful of the material dwellings we occupy here. While it must speak of the province of paradise yet to be, it must not forget the acre of Middlesex right at our hands here and now. In other words, while the church has a supreme mission to the spiritual interests of mankind, it may not be unmindful of the fact that it is in possession also of the mandate that sends it to be a potent factor in their material concerns as well.

It is because in some measure the combination of the two spheres of its perfect mission on the part of the church has been lost sight of that it fails to-day to exert just the power it ought to exert? Why, for example, do so many of the workmen of our own and other communities turn from its doors? Why do they fancy that the church is opposed to their true interests? Why do they declare that it has not that message for them which it is of supreme importance for them to hear? Is it at all because in its devotion to spiritual interests justly so given, it has forgotten, wholly or in part, the material? Has it repeated its creeds, and offered its prayers, and sung its songs too forgetful it may be, of the more practical and tangible help it might have given to those needing it? If it is at all so, then by so much the church's mission is not perfectly fulfilled. We may hear the Master's voice saying: "This ought ye to have done and not have left the other undone." In the complete fulfilment of the church's mission will be found devotion to the whole man; and there will be an intense dissatisfaction until both in body and spirit and life he is completely redeemed.—The Commonwealth.

His Handiwork.

PSALM XIX.

The vast heavens and the burning sun,
With all the wonders of the starry sky,
Proclaim the glory of the living One,
The wisdom and the might of the Most High.

The sun rejoicing runs his shining course
Along the firmament at His command,
It is His handiwork, and has its force
And splendor out of the Almighty Hand.

ARTHUR D. WILMOT.

War on the Cigarette.

The Women's Christian Temperance Union, which sees no evil that it does not bravely set about to abate, is circulating a petition to parliament requesting legislation for the prohibition of the importation, manufacture and sale of cigarettes. There is always an initial appearance of incongruity in thus appealing to a purely commercial authority for the achievement of a purely moral regulation. Moral regulation falls within the domain of the provinces and commercial interests of the Dominion. It has been clearly held, however, that power to use its authority over commerce for moral purpose rests with parliament and so the petition is correct enough in point of form. It may be unfortunate that in such a diversified country as this it is necessary to appeal to the country as a whole, seeing that such movements appeal with more force to some parts of the people than to others. It may seem strange, too, that only one form of an evil should be attacked, seeing that there is no essential difference between the use of tobacco in the form of cigarettes and in other forms. That it is not a preposterous or impracticable distinction, however, may be assumed from the fact that even in the tobacco soaked state of Tennessee there exists a law which has been declared constitutional by the Supreme Court of the United States, making it a misdemeanor to use tobacco in the form of cigarettes. It forbids the bringing of cigarettes into the state, makes the giving away of them a penal offence and even prohibits the sale of paper for rolling them. It is said that the State of Minnesota is likely to have a similar law, a bill modelled on that in Tennessee having been introduced into the legislature. In support of the measure it has been shown that mental and physical debility, especially among boys and young men, accompany the habit of cigarette smoking. Cases of insanity and death even have been cited, so that it is held that public safety demands the suppression of the vice.—Montreal Witness.

What is our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, land-locked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."

There went the real ships; the great steamers, building an airy pillar of cloud by day, a flashing pillar of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts hurrying by in gala dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flights of plover; sometimes in single file, like a flock of wild swans; sometimes separate and lonely, one appearing and vanishing before the next hove in sight.

When the wind was from the north they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm, of the voyage come home to our own experience. Surely there is nothing that we can ever ask ourselves to which we need to find a clearer, truer answer, than this simple, direct question: What is our desired haven in the venturesome voyage of life?—Henry Van Dyke, D. D., in "Ships and Havens."

New Enthusiasm.

The main lack of much of our present day preaching. The soul of the speaker is not on fire with fresh enthusiasm. His subjects may be intrinsically interesting, he knows that he ought to be interested in them, he is interested once; but at the time of speaking the keen, bright blaze of a genuine enthusiasm, the kindled and enkindling fervor of an earnest soul does not attract the attention and thrill the emotions of his hearers. This is by no means true of all preachers, but it is true of too many. A fresh fire for the special occasion does not glow on the homiletical hearth. It is well enough to start the fire with the manuscript of an old sermon—though some of them should be used to start fires of another kind—but fresh fuel should be added, or the doctrinal backlog and practical forestalls should be arranged in a special manner to suit the occasion. Some preachers seem to be trying to warm their own hands over the dull embers of a long-covered preparation, or they use unseasoned or ill-selected fuel which requires much blowing and produces more smoke than light and heat. When such is the case it fares ill with chilly souls farther away from the fire.

Every interesting and influential preacher from Christ down has spoken with the glow of a fresh enthusiasm. The truths which form the subject matter of preaching are old, but the fire of actual utterance must be new. The coal which glows in your grate is the condensed sunlight of millions of years ago, but the fire must be trimmed afresh and afresh to make it the attractive centre of the home.—Selected.