

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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SAINT JOHN, N. B., WEDNESDAY, MARCH 29, 1893.

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—It is pleasant to hear of a deed like that of the gentleman who recently walked into the Pennsylvania Hospital at Philadelphia and, after looking over at the institution, handed the physician in charge a cheque for \$50,000 for the work of the hospital, requesting at the same time that his name should not be given to the public.

—Just before midnight on Thursday our aged and beloved brother, Rev. James Spencer, of this city, passed peacefully away. The preceding Lord's day he had conducted two religious services, preaching on both occasions. Early in the week he was stricken with paralysis and gradually failed until death released his spirit. Bro. Spencer had reached a good old age, having entered his 77th year, and for 27 years he had been engaged in St. John, principally in work on behalf of seamen, though every good work had his sympathy, and he was especially active in efforts on behalf of the poor and the suffering. He had a wide acquaintance in the city and was much respected and beloved for his Christian character and his work. A sketch of his life and work will be given in a subsequent issue. We wish to extend our Christian sympathies to the aged widow and other relatives in their affliction.

—An excellent brother, who feels a deep interest in the prosperity of his own church, and generally in whatever makes for the advancement of the kingdom of Christ, writes us some things not intended for publication, but they so well express what doubtless many others of us feel, that our brother will pardon us for here quoting a part of what he writes. He says:

"I find myself too often fretting over matters which cannot be helped. The church has stood the test of ages and the right will finally triumph. Another mistake that I am too often making is to expect that when difficulties which have been contended with are finally overcome, I shall then come into a land of rest, with no more conflicts to endure and nothing to disturb my happiness. The truth that the Christian life is one continual warfare, a life-long battle against the power of darkness, is too little brought to the front in the present day. A grand good time is the motto too generally with the rank and file of the people, and in too many instances with the leaders also. But then, am I not falling into the old rut even now! I sometimes fear that I will develop into a chronic grumbler."

—A LARGE number of persons, many of them being leading Sunday-school workers in Chicago, have lately visited the offices of B. F. Jacobs, on Washington street. The attraction there was an exhibition of thirty-eight different competing designs for a model Sunday-school building to be erected in connection with the World's Columbian Exhibition.

Last summer the Executive of the sixth International Sunday-school convention, of which B. F. Jacobs is chairman, offered four prizes for the four best designs for this purpose. The prizes were \$500, \$250, \$150 and \$100. The first prize of \$500 has been awarded to H. Curtis Hoffman and Frank Upham, of Chicago, who present a joint design. The second prize of \$250 went to W. C. Kramer, of Akron, O. The third prize of \$150 was taken by Jackson & Rivinus of Denver, Colo. The fourth prize fell to E. O. Falls & Co. of Toledo, O. Many of the designs are regarded as possessing great merit, and the prize plans are looked upon as a permanent addition to the stock of ideas on the subject. The design of Hoffman and Upham, which took the first prize, will, after a few slight alterations, be erected with all possible speed on the land already secured for this purpose.

The building will, no doubt, be a point of interest to all Sunday-school workers who may be visiting Chicago during the progress of the great fair.

—REV. H. G. MELLICK, writing in the North-west Baptist in reference to the affairs of the denomination in Manitoba and the North-west Territories, says:

"We have now 42 churches in our convention—29 in Manitoba and 13 in the N. W. T. The total resident membership is about 1,700. There are about 300 non-resident members, a portion of whom are within the bounds of our convention. There are also Baptists living in the country who are members of Baptist churches outside our convention. There are others who are connected with Methodist churches, some, 'until the Baptists come in.' The social and domestic relations of others have made it more convenient to be so connected. Their inconsistent position is a great hindrance to the progress of our principles. The total number of Baptist church members in Manitoba and N. W. T. is about 2,000."

Twenty-three churches have houses of worship and two have parsonages. Three churches—Winnipeg First, Brandon and Portage La Prairie—are self-supporting. The Board is at present aiding 24 churches, which, with 20 sub-stations, make 30 fields. The total expense of the Board is at the rate of \$7,500 per year. There are now 15 pas-

toric mission churches, which, with the sub-stations taken up by each, would number about 50 appointments. Besides these, new fields are opening up. The Board is \$1,500 behind now.

—The following words of Dr. McLaren, of Manchester, are worth pondering:

"I am sure that under God, the great remedy for social evils lies mainly here, that the bulk of professing Christians shall recognize and discharge their responsibilities. It is not ministers, city missionaries, Bible women, or any other paid people that can do the work. It is to be done by Christian men and by Christian women, and if I might use a very vulgar distinction, which has a meaning in the present connection, very specially by Christian ladies, taking their part in the work among the degraded and the outcast that our social difficulties and problems will be solved. If a church does not face these, well! all I can say is, it will go spark out; and the sooner the better."

—In Massachusetts, under local option, the prohibition sentiment appears to be gaining. Out of sixty-six towns, fifty-five have recently voted no license, and many of them by large majorities, while in the case of several the majority was very small. The *Congregationalist* says: "The area in this state in which the liquor saloon is permitted to remain grows hopelessly smaller. The influence of no license towns and their methods of dealing with this question is also extending beyond this state. Ithaca, New York, with its great university, is in many respects like Cambridge. Its leading citizens have been studying the ways in which the latter city has been conducting its temperance campaign, and last week Ithaca, with its sixty-nine saloons for its 18,000 inhabitants, voted no license with a majority of 127. . . . A law enforcement association has been organized which proposes to deliver the city from the saloon power, and if it succeeds it is likely that other cities in central New York will follow the example of Cambridge and Ithaca."

—A NUMBER of gentlemen and two ladies have issued to the Christians of America a call for a convention to be held April 17 in the Y. M. C. A. building, corner of 23rd St. and 4th Ave., New York city, with the purpose of organizing a National Association of Open Air Workers. The "call" alludes to the need of more aggressive efforts to reach those outside ordinary church influences, the success achieved in this direction by the Open Air Mission of Great Britain, and expresses the belief that the time is ripe for similar concerted action on this continent. The object of the association will be "to encourage a wise and wider use by Christians everywhere of this practical and powerful gospel agency." Among the names appended to the call are those of A. C. Dixon, pastor of the Baptist church, Brooklyn, N. Y.; A. F. Schaeffer, City Mission Society, N. Y.; Ballington Booth, com. of Salvation Army; Josiah Strong, secretary Evangelical Alliance; A. J. Gordon, Boston, Mass.; W. H. Howland, ex-Mayor, Toronto, Ont.

—The Golden Rule discourses about the telephone and its possibilities in the following interesting and instructive fashion:

The long-distance telephone between New York and Chicago was put to a novel use the other day. At the Chicago end of the line were Theodore Thomas and some of his friends. Hating to play in New York, who played several selections for their benefit. It is presumed that she played her best, because, if Mr. Thomas was pleased with her, he would engage her for pianist of the Chicago orchestra during the World's Fair. Picking out a pianist at the distance of a thousand miles! What a field for imagination to revel in! "Candidating" will soon be a thing of the past. The church-exploring committee will only have to say, "Hello! Give me Dr. Popular's church." They can hear eight or ten different men, in all parts of the country, during the day. And what an inspiration to effective oratory would be a telephone funnel in front of every pulpit, with the stirring uncertainty in regard to the number of influential committees that might be listening at the other ends of the lines! Thus, indeed, might school teachers be selected. And thus, were the tall-tale funnels placed in the living rooms of homes, might young men select their wives, and young women their husbands, after much dalliance, to be sure, but with a tolerable degree of confidence and knowledge. O, there's nothing romantic about a telephone!

ACKNOWLEDGMENT.—I wish to acknowledge the receipt of donations by the good folk of London, on 20th inst. of \$68; and at Northport on 21st, \$31—in all, \$99; and as these gifts were received in part from people other than our own denomination, I feel exceedingly grateful for the universal sympathy and help in my work, and hope they may receive in return the richest blessings from God's treasury of grace. E. G. COMST.

Baby's croup is cured by Hackmore.

PASSING EVENTS.

THE interest in the coming conference of religions, to be held at Chicago in September next, seems to be growing. The Advisory Council is at work and is being made a large and influential body. Maritime Baptists are, we understand, represented in the council. The meeting is not expected to be a wholly Christian conference, and from a letter to the N. Y. *Independent* it appears that the Eastern religions will seek to make advances. The Buddhists of Japan are hoping for progress of their religion. One of their papers is quoted as saying: "The Chicago manifesto proclaims, among its fundamental principles, both theism and immortality. Of course we are in conflict with them, but immortality is a problem in which all religions are concerned. The fear that the conference is to be a Christian movement against other religions should not affect us. We are not to be mere toys there. The conference is to be one of our great opportunities. The aim proposed may not be reached, but the event is one of the significant things of history; through it we can send Buddhism to the west." The editor of another Buddhist magazine writes: "The conference is a light spot in the present age, through its opening of sympathy among beliefs. If we cannot unite in theology we can consider such subjects as temperance, labor and the differences between the rich and poor. By going to Chicago our minds will be opened, and America will be hospitable to us all." But the correspondent of the *Independent* says that in spite of the above, the general tone of the Buddhist papers is very pessimistic in view of the steady progress of Christianity. The discussions of the conference will be of great significance.

A BILL is to be presented to the New Brunswick legislature with a view to secure the placing of temperance instruction upon the regular list of studies in the common schools. The ladies of the Woman's Christian Temperance Union are actively engaged in the endeavor to secure the passage of the bill. Mrs. Hunt, the well known lecturer, who has spent many years in temperance work along this line, addressed the legislature last week in the interests of the proposed legislation, and also spoke on the same subject before a large audience in City Hall, Fredericton, on Sunday evening last. An act similar, we believe, to that which it is proposed to pass in this province has been placed upon the statute book in Nova Scotia. Such legislation also has been introduced into most of the States of the American Union. We have previously expressed a favorable opinion as to the value of this work. A boy reared in a home where total abstinence principles are intelligently inculcated and firmly maintained, does not as a rule depart from the way in which he has been trained. If the children of the public schools could receive such instruction as would give them intelligent ideas as to the nature of alcohol and its effects upon the human system, the evils and the perils of the drinking habit, so that there should be formed in all the schools of the land an intelligent sentiment against the use of strong drinks, the results in coming years could not fail to be in the highest degree beneficial. A prohibitory liquor law placed on our statute books unsupported by a vigorous moral sentiment in favor of total abstinence, would be a doubtful measure of reform. While therefore we work and hope for the one, we should no less ardently seek to promote the other. We must believe that a judicious measure along the general line proposed by Mrs. Hunt and the ladies of the W. C. T. U. would be an important step in the direction of temperance reform, and hope it will receive the favorable consideration of our legislators.

IN remarking some months ago upon the personnel of Sir John Thompson's reconstructed cabinet, we expressed the opinion that it would have been but a reasonable concession to the moral sentiment of the country if the position assigned to Sir Adolphe Caron had been filled by some gentleman with a more satisfactory record as to political morality. This view of the matter was embodied in a resolution lately moved in the House of Commons by Mr. Edgar, in amendment to the report of the commission of enquiry appointed at the last session of parliament in reference to certain charges against Sir Adolphe connected with his handling of election funds. The resolution is as follows:

That in the opinion of the House the evidence taken by the royal commission establishes facts which should have prevented the reappointment of Sir Adolphe Caron as an advisor of the crown, and

renders it highly improper that he should continue in that position.

But the House was not of the opinion expressed in the resolution, as it was defeated by a vote of 119 to 69. It is by no means certain, however, that this vote represents the opinion of the country at large. It is to be noted that four Conservatives—Messrs. McCarthy, O'Brien, Calvin and Weldon voted for Mr. Edgar's amendment. There are other indications, too, that these 119 members who voted confidence in Sir Adolphe Caron do not voice the whole sentiment of the Conservative party. Thus the St. John Sun, in a leader upon this subject, very frankly says: "There is no evading or escaping the fact that a minister of the crown acted as a collector and distributor of campaign money, that the sum collected from one man was as high as \$25,000, and that this man through one of his debtors, if not more directly, was benefited by a railway subsidy. It is shown that Sir Adolphe Caron had no beneficial interests in any railway contracts and that he received no personal benefit from the election fund more than other members of his party. There is no reason for believing that in anything he did he was acting without the approval of his colleagues from the province of Quebec. It is quite likely that the premier of that day knew generally what was going on, and that it was in accordance with his wishes. This being so a vote to condemn Sir Adolphe was equally a vote to condemn some of his colleagues in 1887 as were consenting or approving parties. We might go further and say that such a vote was equally a condemnation of the managers of federal and provincial elections on both sides. We are further of the opinion that such a condemnation, though it was in the case of most of the men who voted for Mr. Edgar's motion hypocritical and inconsequential, was not uncalculated. The proceeding with which Sir Adolphe Caron was connected is one by no means creditable to Canadian politics."

THE loss of the *Naronic*, a freight steamer of the White Star Line, of which there is now no doubt, has attracted a good deal of attention. The sinking of a steamer on the Atlantic is now comparatively a rare occurrence. This is in part owing to the improved construction of the vessels employed in the service, and in part to the great number of vessels now continually traversing the great ocean highway. So that if a vessel is able to keep afloat for any considerable time after meeting with disaster, the probabilities are that she will receive help from some passing steamer. If the lost steamer had been an old or poorly built vessel, little surprise would have been felt at her sudden disappearance. But she was a new vessel, and it is said that there was no better freight steamer on the Atlantic. She had been built on the most approved plan, with iron screws, watertight compartments and the best life-saving apparatus. What disaster could have occasioned her disappearance from the sea so suddenly that she was not seen in a disabled condition by any passing steamer is a mystery. Evidence, however, is not wanting that the *Naronic* really went down at sea. On March 4, about twenty-one days after the *Naronic* left Liverpool for New York, two of her life boats were sighted by the steamer *Coventry*. The boats were floating keel upwards, with mast and oars lashed and thrown out, evidently in a desperate struggle to keep the boats' head to the wind in a dangerous sea. The position of the boats when discovered was south by west of Sable Island, and ninety miles south of the western track of steamers plying between Liverpool and New York. It is stated that the condition of the boats when found indicated that they had been recently occupied, and there is some ground for hope that their occupants were rescued by some passing steamer, though at time of writing this hope has not been confirmed. The *Naronic* being a freighter the loss of life will be small as compared with what it would have been had she been a passenger steamer. The number of persons on her, we believe, stated to have been about fifty or sixty.

WHILE Tremont Temple was burning, its pastor, Dr. Lorimer, was conducting a religious service in Mt. Vernon church. In the evening of the same day, the Temple congregation met in Music Hall, and Dr. Lorimer stated that about a dozen different societies had already offered their churches to them for temporary use.

Itch, Red Blood As naturally results from taking Hood's Sarsaparilla as personal cleanliness results from free use of soap and water. This great purifier thoroughly expels scrofula, salt rheum and all other impurities and builds up every organ of the body. Now is the time to take it.

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W. B. M. U.

NOTICE FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 9: 21.
PRAYER TOPIC FOR APRIL:
"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

We were so glad to receive a card last week asking that this might be our prayer topic for April. As the supplications are ascending let the silent question arise from each heart, "Lord, is it I whom Thou dost need for this part of the service?"

Home Mission Life.
The town bell was ringing ten, one night in July, when I turned into a narrow side street and made my way to a little brown cottage—a picturesque place it was, with a vine-covered porch and a white picket fence. The door was open, for the night was close and sultry, and as I unlatched the gate, I saw the master of the house lay down his book and rise to meet me. How ill and worn out he looked! The once stalwart form was stooped, and there were many lines of silver in the dark hair. "How is the patient to-night?" I asked. "No better, I fear; she is sleeping just now." I followed him softly into the inner room, where a woman, wasted and fever-stricken, lay in an uneasy sleep. A few whispered directions about the medicine, and the husband went up-stairs to get the much-needed rest, while I settled myself for a night of watching by the wife. I had known them both at college, and could not but be shocked at the change eight years had wrought in them. A pretty, blooming girl she had been, full of life and fun—the bonniest bride seen for many a day, people said that June morning when, clad in white, she walked down the aisle of the village church, leaning on the arm of the tall young minister who had wooed and won her.

How bright the future looked to these two as they went out to meet it together! The young minister had been called to the pastorate of a small church in the eastern part of the province, with a salary of \$500 a year, to be supplemented by a grant from the H. M. Board of another \$100. And so a modest home was set up, and at first all went merry as a marriage bell. The people were charmed with the new minister and his sunny tempered wife. "I'm glad we hired him," said Deacon Hardwick to Deacon Grimly. "A man like that would bring more money some places. We got him cheap." "That's the kind of a minister, now," said Bro. Smily; "it's refreshing to have pleasant people about me; old Elder Green used to look as if all the cares of the world were on his shoulders; it used to make me low spirited to see him." "Wait till this one's been here as long as Elder Green was," said Ebb Smith significantly, but no one ever paid any attention to Ebb's remarks.

Three years were spent on this field—years of faithful hard work, years that were fruitful of much good to both pastor and people; then came a change, mainly owing to the financial problem. It was becoming very hard indeed for the pastor and his wife to make two ends meet. The new field was a promising one in many ways, but it made heavy demands on the pastor's time and strength. Three preaching stations, twelve and seven miles apart, three prayer meetings, and families to visit scattered over an area of from twelve to fifteen miles square—no wonder that his health broke down under the strain and again a change was found necessary. This time they settled in a pretty country town, over a church that should have been self-supporting and prosperous, had it not been for the fact that there were feuds and factions among certain of the members. To heal these up became the main business of the new pastor; but it was a difficult task. No sooner did things look promising in one quarter than trouble broke out in another, till the pastor was almost distracted. The salary, none too large at best, was paid irregularly; sickness invaded the home—sorely were the children nursed back to health and strength, when the mother was stricken down.

"Edward," the sick woman had waked and was gazing about wildly. "He has gone to get a little rest," I said. "I shall stay with you till he comes back." She took the medicine I gave her, and sank wearily down. "Rest! rest! and I must do the mending; Tommie's all out at the knees, and poor baby needs some new things sady!" "I wish they'd pay Edward what they owe him—it's so hard to manage when they get so far behind." "Children, don't, please, mother's so tired—so tired—papa'll be

coming in soon, he'll be cold and hungry—it's a long way out to Holman's." "Oh, if the people would only agree!" "Oh, my head, my head! it's that new bonnet, I wish I hadn't got it—but the old one was so shabby, and then it was cheap—very cheap. Hand me that box!" The sick woman sat up and spoke rapidly and imperiously. Hoping to quiet her I did as she asked. She seized the box, tore off the cover, and took out a bonnet and placed it on her head. "Give me the glass!" I did so, and she gazed fixedly at herself for a minute. "It is a tawdry thing," she said; "I will never wear it. It was selfish in me to get it when the children were needing so many things." Suddenly the delirium left her: the fitful strength departed, and she sank pale and faint to the pillow. I gave her a few drops of cordial, settled her as comfortably as possible, and so the night wore on. Once, just as the first streaks of dawn were appearing in the east, she opened her eyes, and in a voice low and sweet repeated a passage from Isaiah: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Then she fell into a calm sleep. So her husband found her when he came to relieve her half an hour later. We thought she would be better—much better; but when the doctor came he shook his head gravely: "She has not strength enough left to rally; she is sinking fast!" At the time of the going down of the sun she passed quietly over to the peaceable habitation—the quiet resting place.

Rest, weary head! Lie down to slumber in the peaceful tomb—Light from above has broken through a gloom—Here, in the place where once thy Saviour lay, Where He shall wake thee on a future day, Like a tired child on its mother's breast, Rest sweetly, rest!

—Baptist Visitor.

North Dakota Letter.

Our long, cold, blizzarding winter here seems now to give indications of coming near the end. The great heaps of snow scattered over the prairie are lessening in bulk, and the ground is beginning to show up in spots after a few days of thawing and sunshine. This morning we are having quite a shower of rain—the first for the season. After the immense drifts the roads are almost impassable. Soon almost all travel will be suspended till the roads dry up after the spring flood. This morning's shower is symbolic of the showers of refreshing from the presence of the Lord we have had this winter in Grafton, as well as in other parts of our state. Here we have had quite an ingathering. February 26 the pastor baptized six happy converts into the likeness of their Saviour's burial and resurrection. Next Lord's Day he expects to baptize about as many more, and there are more to follow in the near future.

In Bottineau and Peabody, where Bro. J. A. Marrie, formerly of Manitoba, has been laboring for the last two years, there has been a most promising interest and not a few have been led to Christ.

A constant and healthy quickening has been experienced by the church in Grand Forks, under the pastorate of Pastor P. W. Longfellow. Good progress is said also to be manifest in the Fargo church, under the pastorate of Bro. W. L. Van Horn. In other fields also revivals are in progress. On the other hand a very large number of the churches are this year left without pastors by the prevailing fever for change and removal. Of the nineteen churches in the Red River Valley Association, about one-third of them are without a pastor at present, and several more have their pastors in a state of resignation and soon to be left pastorless. The North Dakota Association is even in a worse state than this one. Your correspondent is just now in the transition state from North Dakota to Edmonton, Alberta, after having spent nearly ten years in Grafton city, N. D. There have been ten years of hard work and much enjoyment, and many and great blessings both temporal and spiritual. He leaves the work and association in Dakota with deep feelings of interest. Especially does he feel at leaving the fellowship of a noble band of Christian workers, both in the church over which he has been placed so long, and also throughout the State. North Dakota, during those ten years, has had a noble band of missionary pastors; self-denying, earnest and active, and much good has been accomplished by them in many instances under great disadvantages. It is just now more than probable that the successor of the Grafton pastor may be a son of your own Acadia, and may take the place of your humble servant as Dakota correspondent. The present correspondent will be glad to write an occasional letter from the far North-west land of Alberta, should the MESSENGER and VISITOR desire. Another week (D. V.) will find me enjoying the Chinook winds near the Rocky Mountains. A. McD.

[We shall be glad to hear from our correspondent at Edmonton.—Ed.]