Messenger and Visitor.

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— JANUARY the thirty-first, 1892, was the day of Mr. Spurgeon's death, and its first anniversary was commemorated by fitting services at the Metropolitan Tabernacle. On the preceding Sunday Dr. Pierson had preached memorial sermons to large congregations. On Tuesday morning there was a gathering of ministers and students at the Pastor's College, when appropriate addresses were delivered. At a large meeting in the afternoon ministers, students and workers of all denominations united in doing honor to Mr. Spurgeon's memory. In the evening there was an enthusiastic meeting of the Tabernacle congregation, at which Mr. T. H. Alney, who presided, stated that the Memorial Fund had reached the sum of £9,300. A donation of £1,000 from Scotland had been received the day before at the Stockwell Orphanage. The monument over Mr. Spurgeon's grave, which is to cost £250, will be completed in April. A memorial hall is to be erected at the orphanage. Rev. John Robertson, of Glasgow, in the course of some remarks, said that the Scottish ministry of to-day was reared on porridge and Spurgeon's sermons.

— A DEPUTATION from the Society of Friends, it is stated, is now visiting Russia for the purpose of making inquiry into the reported persecution of the Stundists, Baptists and other Protestant bodies in that country. The deputation is reported to have had an interview with M. Pobedanostseff, the minister of religion. "It seems," says the *Christian World*, "that this gentleman informed the deputation that there was no such thing in the whole of Russia as religious intolerance. We are not told what the deputation thought of this colossal lie. These Quaker gentlemen are now in the Caucasus visiting some of the settlements of the out-lawed Stundists and others in that remote province. It is said that they have been promised an interview with the Tsar on their return to St. Petersburg." This appears to be a truly Christian and common sense mission upon which these Friends have gone. The result of their enquiries will be awaited with much interest. It is to be hoped that they will be able to find some means by which the wrongs of these persecuted Christians in Russia may be redressed.

— THE article "On Deacons," which will be found in another column, will no doubt command the attention of many of our readers. The subject presented is an important one, and though we suppose many may not be willing to adopt the suggestions of "Church Clerk" as to the period for which deacons should be appointed, his observations on this point are certainly worthy of consideration. In practice there is not uniformity among our churches in this matter. Most of them, no doubt, appoint and ordain their deacons for life, but we know of several churches who elect for a term of years. It may be well to hear from some of our pastors and other of our wise brethren upon this subject. In a consensus of the wisdom of the body we may hope to find the best method. If our brethren feel inclined to write, we suggest that they endeavor to answer the questions—(1) What are deacons for, and what is to be expected of them? (2) Whether it is best to appoint for life or for a term of years? We shall be pleased to publish the opinions of thoughtful brethren on this subject so far as our space will permit. Of course if many write, the articles must necessarily be brief.

— THE death of Mr. Mark Curry, noted by a correspondent in another column, occurred at his home in Windsor, N. S., on Tuesday last. For years he had suffered greatly from ill health, and though it was known of late that he was in a very weak condition, it was hoped that his strong will and natural energy through which for so long he had kept the last enemy at bay, might enable him once again to rally. The news of his death is therefore heard by his many friends with some surprise and with deep regret. Mr. Curry was a man of many sterling qualities. In business he was enterprising and upright, and by industry and prudent management he had accumulated a good deal of property. He was formerly associated with Mr. A. F. Shand in the Windsor furniture factory, and besides having connection with other enterprises in the town, he was largely interested in shipping. Mr. Curry was a public spirited citizen who sought to promote the well-being of his town. He was deeply interested in the welfare of the Baptist churches of Windsor, with which he had been long connected, and in the enterprises of the denomination. His founding of the "Mark Curry" professorship at Acadia, a few years ago, is evidence of his strong attachment for the college. For the endowment of this chair his will makes provision by a bequest of $20,000. According to a statement in the Halifax *Herald* of Saturday, besides the $20,000 to the college Mr. Curry's will leaves $1,000 for the use of the Sunday-school in Windsor; $10,000 to the Baptist Home Mission Board; $10,000 to the Baptist Foreign Mission; $10,000 additional to the same under certain conditions, and $10,000 to the Baptist Ministers' Annuity Fund. After making provision for Mrs. Curry and other members of his family, the balance of the estate, if any, is bequeathed to charitable objects. These generous gifts to denominational objects will greatly encourage those who are struggling with difficult financial problems in connection with them, and will be to our departed brother a better and more enduring monument than any product of the sculptor's art could be.

— THE *Christian World* alludes to a debate on "Christianity," which was recently going on in the pages of the London *Daily Chronicle*, and in which people of all shades of thinking—Christian and non-Christian—have participated. "Amongst much that is painful and confusing in the controversial hurly-burly," says the *Christian World*, "some refreshing features have appeared, especially some simple and unbought testimonies to the power of Christ on the inner life. One of the most striking of these is from a bricklayer, who asks Mr. Buchanan to account for the fact that he, who for years was a miserable drunkard, has been saved to his wife and children, and to a sober and happy life. 'Who has brought this about? The very Christ that some make so little of. What is there to keep me from falling a victim to drink again? I am just as weak; the drinking houses are all around me the same as before; the old companions are ever ready to button-hole me. Mr. Buchanan might pity me, but he could not help me. No mortal man could. But I am kept by the mighty power of the living Christ, who can save all the drunkards in the world.' The bricklayer here hits the nail on the head. Every Christian worthy of the name, if asked for his main argument for faith, goes back at once to his own consciousness of what has been done in him by his relation to Christ."

Proportionate Giving.

For twelve years the churches in the Maritime Convention have been pledged to make annual contributions in aid of certain specified objects, according to a pre-arranged scale. An examination of the records will show that scarcely a dozen churches have made good their profession. Judicious brethren, appointed for the purpose, after careful consideration recommend a ratio of contributions in accordance with the acknowledged importance of each of the objects designated; the churches, meeting by their delegates, adopt this scale, recommend that contributions should be made according to it, add suitable explanations and exhortations; and then —what?

Last year eighty of these churches made no contribution to these objects; seventy-two contributed to some of them, but not to all; and of those which contributed to all nine-tenths appear to have paid no attention to the scale which they, by their delegates, had adopted. The following table, which shows the contributions for the respective objects for the last seven years, exhibits the tendency and results of this neglect of the adopted plan:

	Home Missions	Foreign Missions	Acadia College	Middleton Education	Missionary Aid	W. B. M. U.
1886....	$5,143	$5,199	$4,496	$539	$554	$3,110
1887....	6,292	5,151	3,850	618	631	3,542
1888....	6,825	4,826	3,544	865	688	3,781
1889....	5,968	6,145	3,127	501	581	4,170
1890....	7,237	5,433	2,968	573	540	5,321
1891....	7,490	5,790	2,658	549	523	5,966
1892....	6,618	7,484	3,150	439	433	6,938

Several points in this table deserve attention.

1. Why has there been steady growth in the amount raised by the W. B. M. Union and a falling off in other columns? Have the sisters been more systematic and persevering than the brethren, or what is the explanation?

2. So far as the work of the Convention as a whole is concerned, the gain is more apparent than real. While there has been increase in some of the columns, there has been serious diminution in others.

3. I would especially call attention to the third, fourth and fifth columns. A glance at the figures will show that important obligations are neglected. I shall hope that a knowledge of the existing facts will lead the churches to more carefulness in the distribution of their benevolent funds for the present year.

A. W. SAWYER.

PASSING EVENTS.

THOSE two widely known and justly honored women, Miss Willard and her friend, Lady Henry Somerset, appear to be carrying things in quite a triumphant way in their temperance tour in England. Immense meetings were held a few weeks ago in Exeter Hall, London, where great enthusiasm was aroused, and these have been followed with still greater at Manchester. "Men for thirty years leaders in our cause," says the *Union Signal*, "say there never were in England two such days of temperance demonstration. It is a proverb that 'as Manchester goes to-day, so England goes to-morrow.' That city is the temperance centre for Great Britain. Canon Wilberforce and Sir Wilfrid Lawson have been delivering addresses at the meetings, and Miss Willard thinks that these gentlemen are not excelled for force and fire in any land." Sir Wilfrid Lawson's speech delivered at one of these meetings is described as "a perfect shower of humor." Concluding his remarks on local option, Sir Wilfrid said: "If the government concedes this, Miss Willard will return to her kindred in the far West—to her kindred and to our kindred—and she will be able to tell them that there were still some wise men left in the East. She will be able to tell them that Brother Jonathan will have to go full steam ahead, if he does not mean to be distanced by poor, old, slow-going John Bull in the glorious race for emancipation, freedom, peace, prosperity and progress." Unfortunately there is a disagreement between Lady Somerset, president of the British Women's Temperance Association, and its executive as to the general policy of the Association. Lady Henry, influenced presumably by Miss Willard's ideas on the subject and by her American experience, wishes to widen the platform of the Association so as to include all branches of social reform, such as the labor question, woman suffrage, peace and arbitration, the opium question and social purity. She has not been able to convert to her ideas the executive of the Association, who persist in believing that it is best to make temperance reform the sole object of the Association. The executive complain, too, that Lady Somerset has acted autocratically in presenting her views to the societies, and in expounding her own policy in the press and on the platform as the policy of the Association. It is to be hoped that Lady Somerset and the executive will find a way to settle their difficulties. A division among the temperance forces of England now, when important temperance legislation is hoped for, would seem to be highly unfortunate.

MONDAY, the thirteenth of February, was a great day in the British House of Commons. It was a great day too in the life of England's grand old man, for on that day Mr. Gladstone delivered his long-anticipated speech introducing his Home Rule Bill. It was an occasion of tremendous interest in parliament. The doors of the House of Commons were not opened until noon, and then there was a disorderly rush for seats by members, who jostled and almost fought each other in their eagerness to obtain entrance, while some of their number were thrown to the floor and trampled upon in the melee. At 3.30, Mr. Gladstone entered, and was received with enthusiastic and prolonged cheers by his supporters. A little later, when he stood up to speak, there was another demonstration, and the cheering was so irrepressible that it was several minutes before he could begin. Considered as an oratorical effort, it appears to be admitted on all hands that Mr. Gladstone's speech was a splendid triumph. It occupied about an hour and forty minutes, the speaker, it is said, having been limited to that time by the imperative dictum of his physicians. The Premier appeared to be in excellent condition, and spoke in a clear, strong voice. The correspondent of the New York *Times*, says: "For over an hour his voice was quite up to its old time of strength and resonance. Then, for a half hour, it lapsed so that the galleries could only make out part of what he was saying. We up there thought it was a mark of weakness, but those nearer say it was intentional, in order to save strength for the peroration. This at least was the most moving and affecting ten minutes that the oldest members recall inside parliament." Whatever may be the effect upon parliament when the bill comes to be discussed as to its details, and whatever may be the ultimate fate of the measure, it appears to be conceded that its launching in the House of Commons has been very successfully accomplished. Gladstone's introduction of it is regarded as masterly in strength and strategy, indicating that his experienced hand has not yet lost its force and cunning. So far as can be judged from information received, the measure has met with a highly favorable reception from all whose opposition to it was not a foregone conclusion. The English and Scottish Liberals and Irish Nationalists appear to be disposed to give it their cordial support. With the Conservatives and Liberal-Unionists, who are opposed on principle to any scheme of Home Rule for Ireland, it is not to be supposed that the present measure will find much more favor than did that of 1886. The reception which the bill has received, so far as is known at time of writing, is based on Mr. Gladstone's exposition of it and not on a study of its details, as the bill would not be presented to parliament until Friday. It is quite possible, of course, that the details of the bill may prove less satisfactory to Mr. Gladstone's followers than the general features with which they have been made acquainted.

FROM Mr. Gladstone's exposition of the bill in his famous speech of Monday, it appears that the account of the proposed measure sent abroad a few weeks ago was to a great extent misleading. While the bill differs in some important respects from that proposed seven years ago, its essential features, Mr. Gladstone holds, are the same. In the present bill it is provided that the supreme authority of the Imperial Parliament shall not be impaired or restrained. The Irish legislature proposed to be created under the bill is to consist of two chambers, a Legislative Council and a Legislative Assembly, empowered to make laws for the peace, order and good government of Ireland, in respect to matters exclusively pertaining to that country. Matters of an Imperial character are of course excepted from the control of the Irish parliament. The bill also makes provision for the security of religious freedom in Ireland. In respect, also, to education and personal liberty safeguards are provided. A Viceroy will be appointed by the Imperial government, but the appointment is to be divested of a partizan character by making the term of office six years. The position is also freed from all religious disability. Through the Viceroy the Queen will possess a veto power in reference to legislation of the Irish parliament. The Legislative Assembly is to consist of 103 members, the number of Irish representatives now at Westminster, and the term of service is fixed at five years. The Legislative Council is also made elective. The number of its members it is proposed shall be 48, with an eight years' term of office. The constituency of the Legislative Assembly is to be the same as the present. For the Legislative Council the constituency proposed is different, with higher property qualifications and the one man one vote principle. There is provision for dealing with a dead lock between the houses, and also for an appeal to the Imperial Privy Council in case of constitutional questions. For a period of six years the judges are to be appointed by the Imperial government, but they are to be paid by the Irish government, thus securing a joint control in the case of the judiciary. In reference to the constabulary a gradual reduction and final disappearance of the force is proposed, and during the period of transition the force is to be under the control of the Viceroy. As to the question of Ireland's being represented in the Imperial parliament, Mr. Gladstone admits that there are grave difficulties connected with the proposition. Still the bill provides for Irish representation at Westminster. The number of Irish members according to the proportion of population would be eighty. There are certain provisions intended to exclude the Irish members from legislation affecting Great Britain only, while securing to them a voice in any measure affecting the empire at large. This part of the subject, Mr. Gladstone says, is "full of thorns and brambles," and he evidently thinks that the scheme may be open to criticism and amendment at this point. In fixing Ireland's share of the Imperial expenditure, it is proposed to appropriate for that purpose the customs fund from Ireland, which it is thought will represent about a fair percentage. In case of any extraordinary expenditure on the part of the Imperial government, as for war, it is proposed to leave it to the Irish parliament to fix the amount to be contributed. In a general way, it may be said that the relation of Ireland to the Imperial government under the proposed scheme of Home Rule would be similar to that of one of the provinces of Canada to the Dominion, or like that of one of the states of the American Union to the Federal government.

W. B. M. U.

MOTTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR FEBRUARY:

For Mrs. Churchill, that she may be speedily restored to health, and her heart made glad because of showers of blessing on the Bobbili field.

Home Mission Notes.

The following is a note from Mrs. McDonald, of Portage la Prairie, who is organizer of Mission Circles and Bands for the North-west:

"Behold, the Lord thy God hath set the land before thee, go up and possess it." "Fear not, neither be discouraged." Everyone who looks over the Manitoba wheatfields in harvest will admit "It is a good land that the Lord doth give us." True, the people are great; there are walls of difficulties around them, and the sons of Anakim are there, but our God, who goeth before us, shall fight for us. "Every place whereon the soles of your feet shall tread shall be yours." No other is promised. Last year it was my privilege to hold missionary meetings in 18 churches and out-stations. Circles were organized where they were not already in existence. I can remember only one sister who refused to co-operate with us in this grand work of missions. I have been astonished to find our women enter into the work so heartily and press forward amid so many difficulties. Many drive from six to ten miles in winter to attend the meetings. Many more churches have asked me to visit them and organize circles. This, too, ought to encourage us. Instead of having to urge our sisters to join this army of Christian workers, they are urging us to go over and help them to enlist. Who can estimate the influence of a wife whose heart is filled with zeal for the glory of God and the salvation of souls? Who can realize what it means to the men and women of the next generation, that the mothers of to-day are waking up to lay hold of their grand opportunity of being "laborers together with God." Raising money is only a small part of the result of mission circle organization. Our women are instructed, and thereby become interested in mission work. Talents long folded "in a napkin" are brought out and used for Christ, and as we meet to pray and work for others, the Lord meets with us and fills our own souls with untold blessings. I am now making arrangements to visit every church between Portage la Prairie and Moose Jaw, and before winter, if the Lord will, we expect to have many more circles organized. Sisters in the East, will you not come up with us to the help of the Lord against the mighty in this great land. We thank the Lord for what you have done. Could each one of you look over this field, with its needs and possibilities, you would, I'm sure, make greater sacrifices than you have ever dreamed of making, that this grand country may be won for Christ.

Rev. H. G. Mellick writes:

"Napinka is worked in connection with Melita. It is a central point. Three branches of the C. P. R. converge there. We have only a few people there, but it is a point of importance to us; we visited the scattered Baptists and encouraged them. This point, with West Brenda, which will be taken up in the spring, will make a large field. Boissevain is one of our most hopeful fields. They are very happy in their new house with their new pastor. The most perfect harmony prevails amongst them, and the Lord is blessing them. Pastor Ilsley has baptized eight since he came there, and two have been united to the church by letter. At the present rate of progress they will soon be self-supporting. Ninga is worked in connection with Boissevain. They are a small church, but have a snug chapel almost clear of debt. Two stations about 20 miles north are worked in summer. Bro. Ilsley is a hard driver. We drove 90 miles during my short stay, and the trail is bad. The people responded very cheerfully in aid of the work—$110.85 subscribed, $24.25 cash and more to follow soon. This is a tight convention year in financial circles throughout the country. Crops were light and prices lighter and old scores to wipe out. Never in our history have so many new chapels been erected in one year. Winnipeg, from whence so large a portion of our funds have come, one building at a cost of nearly $40,000; Hartney, $3,100; Carman, (built) $2,300; Boissevain, $2,200; Moosomin, about $2,000; Oak Lake, $1,000; Medicine Hat, $1,000; Raymond, about $500; Stonewall (enlarged), $300. Total, $52,400. And yet the subscriptions for home missions are, I believe, above those of any former year. Let us hold on with a steady hand and a strong faith. In a few years we will round the cape."

Bro. King writes in the *North-west Baptist*:

"On the evening of December 30th I had the privilege of baptizing a promising young man and his wife, before the assembled church. On the same occasion we received a brother by letter, who, with those baptised, will be a great help to the church in all things. During Christmas season, the Sunday-school held a very interesting and profitable entertainment. We considered it our family gathering. Praise the Lord for His mercy and saving power."

The above notes will give our workers here some little idea of the grand interest coming to us from our monies sent to the North-west. We are not sending to all the fields of which the secretary writes, but his report is such a verification of the old promise, "My Word shall not return unto Me void," that all our sisters should read it.

Our prayer topic for January was, "That the Holy Spirit may work mightily on our home fields, Grande Ligne, the North-west and our own provinces." How much did we want that prayer answered, my sisters? Were we, as we prayed, like Nehemiah (Neh. 1), who was willing to do anything to help answer his own prayer? His prayer cost him a comfortable income, a toilsome journey of at least four months, besides an immense deal of hard work. Yet he counted all these as nothing that the cause of God might be advanced.

The following questions, asked by a writer on this prayer of Nehemiah, need to be asked by each one of us who pray for missions: First, Have you such an interest in God's kingdom as Nehemiah had in those dark days of long ago? Do you so love it that you *seek* diligently to know of its prosperity? Is the news of a triumph of Jesus in this world a real triumph to you? Is ill news concerning His kingdom a real sorrow? Second, How much do you want this thing? Nehemiah would have missed the blessing if, while he pleaded for a deliverer for his people, he had not been willing to hear the whisper of the Spirit, "Go yourself."

God might well ask, "Do you want this thing enough to work for it, to suffer for it, to sacrifice for it?" What shall we say of the one who prays for the kingdom, and puts less than a hundredth of his income aside for missions? Prayer leads to consecration. The lazy and timid Christian should be careful how he engages in real prayer. He may have some work to do straightway. This is what is meant by the saying, "It is dangerous to pray for foreign missions if you do not want to go." And yet all other prayer is worthless—"vain repetition," foolish straining of emotion, an empty form.

The Secretary of the Aid Society at Lawrencetown, Annapolis Co., N. S., writes: "On the day set apart for home missions, we held a very interesting meeting. The special offering amounted to $2.30."

From Canard, Kings Co., N. S.: "We held a special meeting on Jan. 5th, (Home Mission Day) and though the day was stormy and cold and the members scattered, a goodly number gathered to mingle our prayers and offerings with the many that ascended to the throne of God that day."

The Union Quarterly Meeting

Of the Woman's Missionary Aid Societies of St. John and Fairville was held in Brussels street church, on Thursday, February 16. The afternoon meeting was one of great blessing. A good representation from the different societies was present. Mrs. Alwood presided and chose as the subject for the meeting, "The Resurrection," dwelling especially on the message of our risen Lord to Mary, "Go tell" and "fear not." An hour was very profitably spent in earnest prayer for God's special blessing to rest upon those who have gone forth to heathen lands to tell, 'The old, old story" to those who have never heard it, and also that all Christ's disciples at home may feel their responsibility to "go tell" the glad message at home and abroad as never before. These prayers were interspersed with testimonies to the power of the gospel of Christ to save and keep. Representatives from the various Mission Bands were present and reported favorably of work done during the past three months. A large number remained for two hours of social intercourse and "basket tea." This social element is a most pleasing feature in these gatherings, and the beneficial effects are already plainly seen. We are no longer strangers. The evening meeting was well attended. Mrs. W. J. Stewart presided. The meeting opened by singing and prayer by Rev. J. W. Manning. Mrs. Stewart made some very appropriate remarks. The speakers were Rev. W. J. Stewart, Mrs. J. J. Baker and Mrs. J. W. Manning. A reading entitled, "Missionary Heroines," was given by Rev. G. O. Gates. The music, which was highly appreciated, consisted of choruses, a duett by Master Stewart and his mother, and two anthems by the choir. The meeting was enjoyed by all, and more than that, the Spirit of the Lord was present, carrying the earnest words of the speakers to all hearts, so that we may believe a lasting impression was made, which will result in increased interest and renewed effort in the cause of missions, and as was expressed by one speaker, that '93 may become the brightest year in the history of our mission, because "the light of the world" has been carried to a greater number of "those who sit in darkness and the shadow of death." This most interesting meeting closed with prayer by Rev. A. J. Kempton.