

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 18, 1893.

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W. B. M. U.

FROM THE BUSINESS MANAGER.
Will our subscribers kindly note the fact that in these dull times many of our people cannot pay us as promptly as usual for the Messenger and Visitor. Now we can accommodate these good brethren for a time if the many of our subscribers who are perfectly able to do so, will pay their subscriptions when due. Please don't overlook this appeal. Don't send postage stamps.

The St. John Baptist ministers met in their weekly conference on Monday morning as usual. The pastors were all present, also Rev. J. H. Hughes and Bro. Turner who is assistant to Pastor Gordon. The reports of work in the churches were of a favorable character. Bro. R. W. Sawtell, of Woodstock, Ont., who was just returning from a lengthened visit in Great Britain, was present and gave some interesting reminiscences touching his experience among the churches of the old country.

Whether or not there is to be another session of the parliament of Canada before the general election is brought on, is a question which for some weeks past has occupied and agitated the public mind. So far the government has not seen fit to enlighten the electors in regard to the period at which this grand event is to take place. Possibly Sir McKensie Bowell and his cabinet have not yet made up their minds in regard to the matter. But there has been a very general impression that the government will bring on the elections shortly, and the fact that, since the last issue of the Royal Gazette, parliament stands prorogued to March 25th, gives further probability to this expectation.

It will be seen by what appears in another column, that the treasurer of denominational funds for Nova Scotia reports that the receipts coming to him for the first six months of the present denominational year are some \$1,930 less than for the corresponding period of last year. Ought this to be, brethren? It is in some places not an easy year to raise money. Let it be remembered by those who have the means that some will not be able to do quite as much this year as in some other years. But some can do a little more, and if we all do cheerfully and promptly what we can we shall feel the happier and the amount required according to the estimates for the year's work will not fail to be raised. AVOID DEFICITS—those ugly defects! It is much better to keep within the way of prevention than of cure.

During the past ten days some wintry weather has been experienced in this latitude. Up to the first of the present month, with the exception of one or two cold snaps, the winter had been delightful. January was remarkably pleasant. With no extreme cold, no heavy storms and just snow enough to make good sleighing, the conditions were most favorable for business, or for pleasure. But February seems to have been pitched to a different key, the weather so far has been of a much sterner character. First we have had extreme cold which seems to have been quite general over Ontario and the more eastern part of the Dominion. This in many places was accompanied with high winds, making the cold severe and more snow, until, when the sky finally cleared on Monday morning, the appearance of the landscape was one to gratify the hearts of the people who long for an old fashioned winter. The heavy snow fall and tempestuous weather seems to have been general in Canada and in the Eastern States. On the British coast too there has been much rough weather accompanied by heavy snowfalls. Railway travel and traffic have been much impeded. Steamers and other vessels have experienced very heavy weather on the ocean and a good deal of damage is reported.

Rev. HUGH PRICE HUGHES, the eminent Methodist preacher, was a few months ago reported to be much broken in health and obliged to rest for a time from his labors. It is gratifying to hear that he has recently returned from Italy to London apparently in the enjoyment of excellent health. At a recent meeting of the Boston Methodist Social Union, the guests of the evening and the principal speakers were Lady Henry Somerset and Miss Francis Willard. The former spoke at length and in terms of the highest appreciation of Hugh Price Hughes and his evangelistic and social reform work in the Boko district of London, which used to be, Lady Henry said, "one of the darkest spots on our civilization," but has undergone a wonderful transformation. "I do not know," the speaker said, "that anything has inspired as in England with such hope for the future of the laborer which Mr. Hugh Price Hughes has undertaken, not only because he has done for us a remarkable work among the people of the slums of our great city, but because he has stood as leader in every righteous cause, believing that every righteous cause is after all undergirded with Christ's religion." "And then I must say," Lady Somerset added, "that we have looked upon his

work as a great inspiration because Mr. Hughes does not stand alone as the central figure. Mrs. Price Hughes has had quite as much to do with the organization of that great Mission and is revered as much as her husband, and her name stands for as much in England as does that of Hugh Price Hughes."

—MR. RICHAN'S letter respecting the late Dr. Gordon, which reached us after our editorial paragraphs on the subject were written, will be read with interest by many. Dr. Gordon's essential greatness and christian catholicity are shown by the terms in which representative men and newspapers of other denominations speak of him. Dr. Charles Parkhurst, editor of Zion's Herald, New England's leading Methodist paper, compares Dr. Gordon with Phillips Brooks, and says: "Neither of these two men in what they were and in the work they were doing had a duplicate. The Protestant Episcopal church then lost its most valuable representative and the Baptist denomination is now bereft of its pre-eminently useful and influential minister. Both were taken in the very hour when they seemed ripest for largest usefulness and when the cause of Christianity most needed them. Though so utterly dissimilar in many respects, yet they were alike in much. No two men were really so great who seemed so little to realize their greatness. Called as each was to leadership, neither ever spoke or acted as if conscious of occupying such representative positions. They found the truth each for himself in peculiar lines, seized it, revealed it, interpreted and uttered it with intensity, but with a charming catholicity which with each reached different conclusions. The truth not only set them free, but the possession of it made them exuberantly joyous. . . . For years he had stood, to us, as the incarnation of goodness, reality and spiritual earnestness. As a religious teacher we delighted to sit at his feet. When our own spiritual barometer ran low, we went to his church to look into his face, to be led by him in prayer, to listen to him as he 'opened up the Word,' that we might be spiritually returned."

PASSING EVENTS.

THE unexpected announcement of the death of Dr. A. J. Gordon, of Boston, which occurred on Saturday, Feb. 2nd, after a brief illness, has been received everywhere with expressions of profound regret and sorrow, accompanied with the most sympathetic and emphatic tributes to his great personal worth and to the immeasurable value of the service which he had rendered to his own denomination and to the cause of Christ in the world. It may be said of Dr. Gordon that he was, in the highest and most significant sense, a Minister of Christ. In some of his religious views and teachings he was not in accord with the majority of his brethren, but the fact that they could not accept all his beliefs was no barrier on his side to the heartiest christian fellowship. He held his views as to the efficacy of faith in healing with profound conviction of their truth. He advocated and defended them with great ability. But he did not seek to make them a standard of faith for his brethren or a condition of full and affectionate christian fellowship. And as he judged so in turn he was judged. As he measured to others so it was measured to him again; no man was more widely and sincerely loved, no man was more generally and implicitly trusted by his brethren. Dr. Gordon was born at New Hampton, N. H., April 19, 1835. The name given him—Adoniram Judson—indicates the strongly christian and missionary influences which pervaded the home in which he was reared. He was converted and united with the church in his native place when sixteen years of age, and from the first felt that it would be his life-work to preach the gospel. After a course of academic study, he entered Brown University at the age of twenty, and graduating in 1859, entered Newton the following year. At the completion of his course there he became pastor of the church at Jamaica Plain—now a part of Boston city, where his ministry continuing six years, was greatly blessed. In December, 1869, he entered upon the pastorate of the Clarendon Street church, Boston, and the completion of 25 years of most faithful and fruitful service there has been celebrated by his church only a few weeks before his death—then so little expected. At that time, as ministers of other denominations as well as his own bore grateful testimony to the great value of the distinguished services he had rendered to the world as pastor, preacher, evangelist and author, Dr. Gordon replied that he wanted none to

praise him for fear of what he might do before he died. Dr. Gordon was deeply and actively interested in the missionary and educational work of the denomination. He was interested also in moral reforms, being prominent in temperance work. He had a firm faith in the Bible as the work of God, and he preached Christ and the saving power of His gospel in simple language and simple faith. He trusted much in the immediate illumination and guidance of the Holy Spirit. Dr. Gordon delighted in evangelistic work and frequently assisted Mr. Moody in his meetings. Rev. Dr. Burrows, of Zion's Advocate writes editorially: "We saw Dr. Gordon last in July, 1894, at Waterville, during the sessions of the Ministers' Institute. How rich and inspiring were his lectures, how delightful his table talk and the personal interviews he gave his brethren! Who of those thus privileged to be with him and to hear him could fail to recognize the depth and power of his spiritual life, and to thank God that He had given such grace to one who was so ready to help others." The American Baptist Publication Society has just issued Dr. Gordon's last work on "The Ministry of the Spirit," in which some of the Waterville lectures are incorporated. The Watchman says: "The centre of Dr. Gordon's power and the key-note of his personal life was his unassuming spiritual habit of thought and temper. . . . He had a noble presence, a rich voice, a fine intellect and a style of perfect language which made his words look like perfect plate glass, through which you could look without being aware of the intervening medium; but it was not these things that created the distinctive impression that marked his preaching. You felt that one was before you with a message gained by communion with God; he brought with him the atmosphere of the quiet hour of prayer. You might agree or disagree with what he said, but you could not free yourself from the impression that you were listening to a sincere and godly man whose words had the mysterious power and charm that only come from unfeigned goodness." Among Dr. Gordon's published works are *In Christ, Congregational Worship, Grace and Glory, The Ministry of Healing, The Two-fold Life, The Holy Spirit in Missions, Eve's Venti and The Ministry of the Spirit*.

THE opening of the Imperial Parliament took place on Tuesday 5th inst. The speech from the throne is a short and rather perfunctory document. The relations of the Empire with foreign powers are declared to be on a satisfactory footing. It is noted that an agreement has been concluded with France for the settlement of the frontier between the colony of Sierra Leone and the neighboring French possessions. There is an allusion to the war between China and Japan with an assurance that the government will not fail to use any favorable opportunity to make peace between the contending parties. The Armenian outrages are mentioned and the action of the government in calling the attention of the Sultan of Turkey to the matter, and the investigation now in progress. The unusually pacific condition of Ireland is mentioned as a matter of gratification. Legislation is promised by way of remedying defects in the law governing the relations of landlord and tenant in Ireland and for dealing with the cases of certain evicted tenants, whose situation still constitutes a peril to social order. The speech makes no mention of Home Rule. The most important intimations in the speech are that bills will be introduced dealing with the church establishment in Wales, for the popular control of the liquor traffic, and the abolition of the system of plural voting. A bill is also promised providing for the unification of the government of London, being founded upon the report of a commission of investigation appointed in 1893. The continued depression of agriculture is deplored. This matter is still under consideration of a commission appointed at a previous session of parliament.

PERSONAL.
Pastors J. W. Brown of Bridgewater, N. S., and Beals of Hebron, N. S., have resigned their charges, the resignations to take effect later on. Opportunity is thereby afforded churches that are past or to secure men of ability and experience as their spiritual leaders. As will be seen by our Halifax correspondence, Pastor McDonald of the North church, Halifax, has resigned his charge to take up the work of general missionary, probably for Halifax county. Pastor M. W. Brown of St. Margaret's Bay has also resigned—no wonder considering the amount of labor which the great extent of the field requires. We hope it may be possible to give Bro. B. an assistant and thus retain his valuable services on this important field.

Ontario Letter.

The casualties of the year have already begun, and that too in a startling manner. The fairest city of this Province is Toronto. Like Philippi in ancient days, it is the chief city of this part, situated on the sloping shore of Lake Ontario, and the principal port of navigation between Montreal and the Western lakes. One of the main business thoroughfares is the short but busy Melinda street, where were blocks of elegant warehouses and offices. On Sunday morning Jan. 6th, in the dark hours fire broke out in a block which included the Globe Publishing Co., the Toronto Lithograph Company, a large restaurant, and a dozen business houses. The combined forces of the fire brigade were summoned, but with all their skill they could not check the flames till property worth nearly \$750,000.00 had been consumed, several firemen injured, and one member of the Parliament St. Baptist church killed.

In every case the burned out firms opened again on Monday morning in new premises, and the Globe, the leading Reform journal of the Dominion, was issued in complete form, from the presses of its political rival the Empire. Then the city settled down, as cities do, and everything went on as before, till Thursday evening, Jan. 10th, when at 7 o'clock the fire broke forth afresh, and six more warehouses went up in smoke and flame, along with goods to the value of \$450,000.00. As the buildings were business places there were no families left homeless, and the public sympathy for the wounded firemen took shape in three benefit concerts held within one week after the fire. The total loss was about \$250,000.00, the total insurance about \$100,000.00. The City Council is already taking steps to increase the fire protection, and the citizens are unanimously seconding the movement. (Since writing the foregoing, the Chief of the Fire Brigade has died of injuries received.)

CONVENTIONAL MATTERS.
The Year Book is out. It is well printed, well bound, and well edited. Rev. D. M. Millard, M. A., the industrious pastor of Adelaide street church, London, Ont., and secretary of the convention, has produced a creditable and useful work. The reports cover Ontario, Manitoba, Quebec and the Northwest territories. From these our numerical standing is found to be, churches, 430; pastors 279; members 40,270; S. S. scholars, 34,313; baptisms last year, 3,568. The monies raised by these Baptists are stated as: Home expenses \$246,320.00; building repairs, \$78,919.00; Home missions, \$30,823.00; Foreign missions, \$20,476.00; Grand Ligne \$1,160.00; Manitoba, \$3,734.00; Educational Fund, \$1,708.00; Sunday schools \$7,709.00; miscellaneous \$7,325.00; being a total of \$393,955.00; or an average of \$9.77 per member.

The Conventional year will begin henceforth May 31st instead of Oct. 15th, and the finances of churches and associations will have to be adjusted accordingly.

The place of meeting may possibly be changed from Montreal to Toronto; in which case the Bloor street church will offer their large and convenient building.

The Aylmer church, has filled the vacancy made by Rev. A. T. Sewerby's removal to Boston, Mass., by calling Rev. C. H. Kimball of New-York city. This is certainly reciprocity without fear of the Custom house.

Rev. Elmore Harris, B. A., pastor of the Walmor Road church, Toronto, has gone to California, for his health. He will be absent four months.

Rev. A. E. De St. Dalmas, has gone from Georgetown to Fonthill.

Rev. O. G. Langford, is going from Grimby to Georgetown.

Rev. H. P. Welton, D. D., of Detroit, Mich., lately ordained from the Presbyterian church, has accepted a call to the Emmanuel church, Toronto. It goes without saying that he is a pre-millennialist, as "no other need apply" to that church. An instance of our climate—on Monday Jan. 21st the writer left home in a pouring rain, with an umbrella, to help a neighboring pastor in a revival. On Thursday Jan. 24th he returned with the thermometer below zero. Fortunately he took along with the umbrella a fur cap and a heavy storm coat, so that he was prepared for the change.

P. K. D.
Fort Hope, Feb. 1, 1893.

Question.

What is your opinion of Sabbath school teachers who are members of their church but who when members of their class profess religion, will not come to the church to see them baptised nor come to the prayer or conference meetings of the church?

It would certainly appear that such teachers cannot be deeply spiritual themselves and cannot have the spiritual warfare of their scholars very greatly at heart; and it cannot be too much insisted upon that spirituality of mind and a strong desire for the salvation of their scholars are matters of first importance in Sunday school teachers. Whatever else they lack, these characteristics they should have.

Boston Letter.

DR. A. J. GORDON.
The all absorbing topic here during the past week has been the sudden and unexpected departure of Rev. A. J. Gordon, D. D. No death since that of Phillips Brooks has so stirred the heart of Boston and vicinity. His praise is in all the churches. Even those who differed with him most widely concerning some spiritual teachings loved him for his worth and work.

His twenty-fifth anniversary as pastor of Clarendon St. Baptist church was observed on the 25th of Dec. During his pastorate the membership of the church had increased from about 300 to upwards of 1000 and in works of benevolence had outstripped all competitors becoming as Dr. J. N. Murdoch remarked "the banner missionary church of the Baptist denomination."

During last year they contributed for church and Sunday school purposes \$10,792, for local charities \$1,845 for the Am. Miss. Union \$12,406. Various sums for other purposes made up a total of \$28,792.75. The anniversary gathering was addressed by Drs. Lorimer, Murdoch, Webb, Hovey, Pierson and Joseph Cook. None of these men would think of speaking flattering words in the presence of Dr. Gordon to whom adulation seemed to be distasteful, but all hearts were so full of admiration and affection that they spontaneously bubbled over in expressions of highest eulogy.

In his reply the Dr. disclaimed all merit for anything that had been accomplished through his instrumentality. If he had only been a tree planted in good soil, surrounded by the best of seasons and many true and faithful helpers among the members of the church, he could not be otherwise than fruitful.

At the Ministers' meeting last Monday the whole time was devoted to reminiscences of the dead pastor. It was a rare sight to see so large a number of ministers so deeply moved by one common sorrow.

—MR. J. A. McILWAIN, Dr. Gordon's faithful assistant for eighteen years, told of some of the closing scenes of his grand life work. Rev. Walter Colley pastor at Bowdoin Square Tabernacle said that his church was deeply indebted to Dr. Gordon for its present prosperity and indeed for its very existence. Rev. W. J. Sawtell of the Seaman's Bethel expressed the sorrow of his church at the loss of a valued supporter and precious friend. He said that three years ago when they were seriously embarrassed for want of accommodation he laid the matter before Dr. Gordon. Shortly afterwards he received from him a note saying "I'll be glad to deposit in a bank. It was all the money he had but he did not need it and he placed it at his service for the work of the Bethel. When the Clarendon St. church heard of this generous gift of their pastor they at once took hold of the enterprise and contributed largely towards its accomplishment. Dr. Fulton touchingly referred to his long acquaintance and frequent intercourse with the deceased.

At noon of the same day an immense congregation filled Park St. church to hear Joseph Cook whose prelude was on "Dr. Gordon as Preacher and Reformer." He commenced by saying that if he were on his death bed, the first spiritual adviser for whom he would send for would be Dr. Gordon, if living, or if he were about to commence a theological course of study Dr. Gordon would be the first man to whom he would look for advice, or if he were commencing any work of moral reform he would choose Dr. Gordon as his chief counsellor.

He said that all Dr. Gordon's teachings were strictly Biblical. He had a Biblical head and a Biblical heart. He had no faith in sensualism or any merely human methods, but his whole reliance was upon the power of the truth applied by the Spirit to the heart and conscience. Regarding the Dr's pre-millennial views he said that while he might not be in full sympathy with them he had the most profound respect for any opinions which he, Dr. S., held, because he based all his arguments on the Bible of which, of which he was an able expositor.

He cited a list of names of eminent men who held similar views and said that he himself was no wiser, enough to be very positive concerning matters about which such a diversity of opinion existed among wise and good men. Similar remarks he made in reference to Dr. Gordon's views of faith healing. His whole speech was a grand tribute to the intellectual ability, moral worth and spiritual fervor of his departed friend.

Tuesday, the day of the funeral, was very cold and boisterous, but long before the hour of service Clarendon St. meeting house was packed. Every inch of the standing room was occupied and multitudes had to go away.

His remains were carried to his native place, Hampton, N. H., for interment. Among these hills he was accustomed to spend his vacations in laboring with the churches and there his loss will be keenly felt. A memorial service will be held in Boston on the 18th inst., to be addressed by Drs. Lorimer, Dun'an, Hovey and Plumb. W. H. RICHAN.
E. Boston, Feb. 6, 1893.

For Biliousness—Minard's Family Pills
For Croupy Children—Minard's Honey Balsam.

W. B. M. U.

NOTICE FOR THE YEAR:

"Long therefore and let not your hands be idle, or your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

FRATHER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Moore and Miss Gray, that God will bear their prayers and supply all their needs according to His riches in glory by Christ Jesus. For the officers of our Aid Societies that their zeal may be increased.

Let us earnestly pray for the missionaries at Bimlipatam this month, and confidently expect a blessing. Do not forget the last part of our prayer topic—That God would richly bless the officers of our W. B. M. U. So much depends upon their devotion and consecration to the Lord's work. Let us ask that they may be made more fully to realize the condition of the heathen world and a faith in Christ as the only remedy and redemption. A good man has said "God's eye sails has not yet touched the eyes that do not see and feel the ruined and lost condition of humanity out of Christ, and that Jesus is the Saviour of heathen as of others." The missionary spirit must recognize in the gospel of Jesus the only redemption of man. The cause of missions needs a spiritual union on its officers and leaders. I cannot analyze and explain this gift; some have called it a "passion for souls." I have read of it both in Bible history and in the modern history of missions. Paul had it. Xavier had it. Judson and Carey had it. Some mission workers of a more recent date have it. Oh, that many more might have it! It is a heavenly mystery, but its power and results are seen and read in souls redeemed and in the character of the work done for the Master.

WOODSTOCK.—Mrs. M. A. Archibald writes on Jan. 17th, at Bloomfield, with the help of Pastor Cahill, we organized an Aid Society with a membership of eight, Mrs. Willard Grey, President.

LOWES AVENUE.—God has greatly blessed us in our work for Him during the half year just passed. Our annual meeting was held in June 1894. We then had only thirteen members and the outlook was rather discouraging. The Lord sent brother and sister Gullison to our aid. They came fired with missionary zeal. Sister Gullison was made president and by her untiring efforts our number has increased to fifty-one. At the beginning of the convention year we pledged ourselves to raise one hundred dollars for Foreign missions. We have a missionary meeting one Sabbath evening in every month. The attendance is good and collections accordingly. A Mission Band has been organized by which the young are getting interested in the work and are saving their pennies to send the Gospel to the heathen. The mite boxes were to have been opened at the meeting in January; but owing to inclement weather and bad roads the attendance was very small, so it was postponed until February. We have sent fifty-nine dollars to the Foreign field and hope before the year closes to realize one hundred. That all may be done "heartily as unto the Lord" is the prayer of every sister. MRS. I. C. BANKS, Sec.

A card from Mrs. Churchill announces her safe arrival in India. Her heart is filled with thanksgiving and joy because she is again permitted to engage in her loved work for the heathen.

A letter from Mr. Higgins says: We are rejoicing in the fact that last a young lady has come to help us in the work at Kimeidy, and he pronounces a woe against any bachelor who may approach their gates to take her away.

BIRWICK, N. S., Jan. 18.—Among the privileges and blessings that have come to us during the past year, some sorrow has been intermingled. Two of our loved sisters, Mrs. Knowles and Mrs. Eaton, have been taken from us to join the ransomed throng.

As Mrs. Eaton was so widely known we sorely need say that her place cannot be filled except by one who stands far above the average christian; it still we have no reason to be discouraged. We have quite a number of interested and faithful workers, and we joyfully welcome among us Mrs. Simpson, the highly esteemed wife of our pastor; above all we rejoice in the presence of Him "with whom there is no variableness neither shadow of turning" and who has said "Lo I am with you always."

Like many others we failed to observe Crusade Day.

On Sabbath afternoon, Jan. 5th, we held our annual New Year's meeting which was interesting and well attended. In response to a request for thank offerings, \$8.80 was realized and credited to Home Missions.

Hoping that we may all be more in earnest to do with our might what our hands find to do, we have entered upon another year's work for the Master.
Mrs. J. L. READ, Sec'y.

Messenger and Visitor.

When paid within thirty days, \$1.50. J. H. BAIRD, Editor. OFFICE—No. 8 POGGLEY BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor.

WEDNESDAY, FEB. 13, 1895.

THE MANITOBA SCHOOL QUESTION.

The Manitoba School question has come again prominently into view through the judgment of the Imperial Privy Council, recently rendered, which reversing the decision of the Supreme Court of Canada, affirms the right of the Roman Catholic minority in Manitoba to appeal to the Dominion government for remedial legislation in respect to the provincial school law of 1890.

The Roman Catholics, however, renewed the attack upon the common school system of the province along a different line. In the Manitoba Act of Union (1870) it is provided (sec. 22, sub-section 2) that:

"An appeal shall lie to the Governor-General in Council from any act or decision of the legislature of the Province, or of any provincial authority, affecting any right or privilege of Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

On the basis of this provision an appeal was presented by the Roman Catholic minority of Manitoba to the Governor-General in Council for remedial legislation in view of rights and privileges which it was affirmed the Roman Catholics in the province had enjoyed since the Union in 1870, and of which the Manitoba School Act of 1890 had deprived them.

The grievances alleged by the Manitoba Roman Catholics are in the opinion of the Judicial Committee of the Privy Council at least in some degree real and substantial. The decision in which the decision is announced, Lord Chancellor Herschell, speaking for the Committee touching this, declared in substance that it is not essential that there should be a return to the legislative conditions in respect to school matters obtaining in Manitoba previous to the enactment of the School Law of 1890; but that "all legitimate grounds of complaint would be removed if the system would remove the grievances upon which the appeal is founded, if it were modified so far as might be necessary to give effect to those provisions."

Whatever may be the ultimate results of the decision given in this matter by the highest judicial authority in the Empire, it is evident that an immediate

result is to create an exceedingly embarrassing situation for the present government of Canada. Sir John Thompson, fortunately for his own peace and that of his Cabinet, was able to put aside the question with which his successor is brought abruptly face to face. Whether a policy of "masterly inactivity" will longer avail seems doubtful.

What action Sir McKenzie Bowell's government will take in the matter no one (including apparently the government itself) seems able to declare. The opinion appears however to prevail quite generally that the government will not at present undertake to deal with the question but will bring on the general election before another session of Parliament.

What course will be taken whenever the Dominion government shall come to deal with the Manitoba School legislation is a question of interest and importance. There appear to be several possible courses of procedure. It is argued by some of the government organs that the immediate duty of the government at Ottawa is simply to bring to the notice of the Manitoba government the deliverance of the Imperial Privy Council in connection with the petition of the Roman Catholics of the province, with the expectation that the provincial government will secure the enactment of such measures of relief as the case calls for.

The government might undertake to frame such amendments or additions to the School Law of Manitoba as would satisfy the Catholic minority of that province. Such legislation the government at Ottawa could request the Manitoba parliament to enact, or, by authority of the Dominion Parliament, could enact independently of the provincial government.

There is, it would seem, one other course at least open to the Dominion Government. The Governor-General in Council may entertain and consider the appeal of the Roman Catholic minority and will decline to request either the provincial or the Dominion government to enact remedial legislation. As we understand the matter the deliverance of the Imperial Privy Council does not state or imply that the Manitoba School Law of 1890 contravenes any legal or fundamental provincial rights of the Roman Catholics in Manitoba.

THE YOUNG MEN AND THE CHURCH.

We publish, by request, on the second page of our present issue an article by Edward Bok, which a short time ago appeared in the Cosmopolitan Magazine, on "The Young Man and the Church." The article has doubtless done good by calling attention strongly to an important subject and causing many pastors and churches to ask whether they are doing all that lies within their power for the help and the salvation of the young men. This question pens the way for a more extended discussion than we have time or space for at present.

John's Baptism—Was it Christian? Some time ago I was called to look for making the statement John's Baptism was not Christian Baptism inasmuch as John baptized with water only and not with the Holy Spirit.

The question here raised is one which opens the door for a great deal of discussion. It may be doubted if the value of the results of such discussion would be correspondingly large. To deal with it briefly here, we may say that in our view the Baptism of John partook of that rational character which belonged to the period of which he was the prophet.

It is true that in one passage his baptism is described as being unto repentance, but in other passages the fuller phrase is used—which seems also to agree with what else we are told of John's ministry—"baptism of repentance unto the remission of sins" (baptisma metanotas eis aphesis hamartion). The account we have of John's ministry, inasmuch as it is, shows that he did not baptize indiscriminately.

Denominational Schools.

Following up what I have already written about Academic education, and its present expense, however cheap it may be comparatively, it may here be stated again that it is now, from a financial standpoint, beyond the reach of nine-tenths of our young men and young women. And these young people, of whom only a tenth can bear the expense of attending Horton Academy or Acadia Seminary, are on a social equality, and have had in the schools of their respective neighborhoods equal educational advantages.

Mr. J. W. Thompson, visited Halifax. He has taught the people the sinnerhood of "Rum and Rags" and that religion is the great cure for all ills. Mr. Thompson visited the Civil and Charitable Institutions of the city and took a peep into the stums. Very good, is the report of the former, and very bad, is the report of the latter.

The Rev. D. G. McDonald resigned his charge of the North church on Sunday last. He feels that he can do more for the Lord as a general missionary than as pastor. His brethren agree with him. He is a zealous pastor. While the North church will be put to inconvenience by the withdrawal of Mr. McDonald, yet it is believed that they will not stand in the way of his own strong convictions.

By letter the Rev. L. J. Slaughterwhite of Jeddore, expressed his belief that a missionary for part of each year was much needed in Halifax county. The Jeddore churches are building a meeting house at Oyster Pond and a parsonage at West Jeddore.

Rev. W. E. Hall reported that he had engaged the Rev. G. A. Lawson to assist him in pastoral work. A letter from the West End church explained to the committee their need of outside assistance. It is thought that an arrangement can be made whereby Mr. Lawson can give a part of his time to the West church. Mr. George Onilton, a junior student from Acadia college, has supplied the church acceptably for a few Sundays past.

tion would be financially solved. The Baptists of the Maritime provinces could put that endowment down for the Academy and Seminary, and feel no pinch of poverty because of it. \$100,000 should also be employed in sustaining an Academy in New Brunswick. E. M. S.

Halifax Notes

The Nova Scotia Legislature assembled for business January 31st. F. A. Lawrence was appointed speaker and G. W. Kye Sergeant at Arms.

The Lieutenant Governor's speech referred to the visit of the Earl and Countess of Aberdeen to Nova Scotia. A good harvest, an average fishery, marked progress in mining and activity in other departments enabled the people of Nova Scotia to avoid the depression so wide-spread on the continent. The enlarged output of coal, the construction of railway to Louisburg to facilitate coal mining in Cape Breton. The railway from Orangedale to Broad Cove and from New Germany and Shelburne to Liverpool were referred to hopefully.

Rev. Dr. Sexton, pastor of a Presbyterian church in New York state, has visited Halifax. Beside preaching he delights crowded houses in discussing such questions as "Prayer and Natural Law" and "The Folly of Atheism."

Mr. J. W. Thompson, visited Halifax. He has taught the people the sinnerhood of "Rum and Rags" and that religion is the great cure for all ills. Mr. Thompson visited the Civil and Charitable Institutions of the city and took a peep into the stums. Very good, is the report of the former, and very bad, is the report of the latter.

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The chief business at the district meeting was to recommend to the H. Mission Board a general missionary who would spend a part of his time in Halifax county. The meeting appointed Revs. E. M. Saunders, S. B. Kempton and Judge Johnston a committee to bring in the name of a man most suitable for the work. They took but little time in deliberating. They recommended Rev. D. G. McDonald. Their commendation was heartily received by the committee. The Board will take action in the matter at their next meeting.

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The Rev. M. W. Brown has resigned his charge of the St. Margaret's Bay churches. By the first of April next he will have been there two years. It is fondly hoped that his services may be continued on the field. He has resigned not because of any dissatisfaction on the part of either church or members of either church, but solely because the field is so large. How large is it? From Shad-Bay to Northwest cove it is between 50 and 60 miles. There are nine stations. Once in two weeks Mr. Brown goes over this field. There are six weekly prayer meetings besides the prayer services at the stations when the pastor is not present. Mr. Brown has not been one Sabbath absent from the field since he went to it. He has held, on an average, more than one meeting a day since he began his work. He has travelled in attending to his work 5,174 miles, baptised 40. He needs an assistant. It is important that

Mr. Brown should have some relief. The people give liberally. In addition to what they can give, about \$800 additional is needed to sustain Mr. Brown and an assistant. In two or three years the churches, if prospered, could support their pastors independently. Here is a good chance for the benevolent to send money to Home Mission Board to help this people. Com.

A Word in Defence.

I notice in the MESSENGER AND VISITOR of Nov. 21st, 1894, that brother P. W. Maskell is terribly exercised over our manner of conducting a B. Y. P. U. of C. E. In the issue for Dec. 19th, 1894, brother F. E. Harrington takes up the man and seems to think that there is danger of those who are christians going the same road with those who are not, because they all belong to the same Union, on the same terms.

Brother Harrington objects to taking unconverted persons into "active membership." What is the meaning of active membership? What is the meaning of active, anyway? The dictionary before me gives as its meaning, "Having the power or quality of acting, opposed to passive;—hence energetic, diligent, busy." Now will brother Harrington forbid us what Bible law forbids unconverted people being "active"? An active member of a C. E. is one who takes the pledge "to attend every meeting and take part in every meeting." We have no pledge in our society; therein, I take it, lies all the difference. The Lord will have voluntary service, not pledged service; we ask the same for Him in our society.

Let us quote from Article 5 of our constitution as to the duties of the different departments.

I. DEVOTIONAL.—To secure members and recommend their names to the society; to arrange for all devotional meetings, provide topics, leaders, etc., and seek in every way to promote the interest of the meetings; to arrange the program for the monthly missionary meeting of the church; to see that the social and literary societies are in connection with society and church.

II. SOCIAL-LITERARY.—To call upon and welcome strangers; to provide social; to encourage the reading of good literature; to foster and carry forward Christian culture Courses, and generally to promote social intercourse in connection with society and church.

III. PRACTICAL WORK.—To collect flowers for the church and distribute the same; to secure visitors to the sick and poor; to distribute reading matter, and clothing among the same; to seek new scholars for the Sunday school.

Now what is the reason that our brethren see for not allowing unconverted persons on the two last named committees? All C. E. societies have their associate members on such committees, then where is the fault in that we call ours all simply members and letting them work on them?

Are we sinners above every other society? I would just as willingly see an unconverted person carry a pot of flowers to a church as to see him go off for a walk on Sunday afternoon. Possibly the latter might be more in accordance with his non-profession, however. Still, would it be wise to bind him down to such deeds as the latter simply because he was unconverted and might defile the house of God? I do not think even brethren Maskell and Harrington would like to see their ideals carried so far as that. However my explanation is surely sufficient, that our only difference from other C. E. societies is that we have no pledge. We do not believe it is necessary to pull people on to their feet and make them speak whether they have anything to say or not.

Yours in the promotion of the work, E. M. S. Cor.—Secy B. Y. P. U. of C. E. of Immanuel Baptist Church, Truro, N. S., Jan 31, 1895.

A Golden Wedding

On the evening of the fourth of February Mr. and Mrs. James A. Hatfield, of Tusket, had their silver marriage anniversary celebrated. Though the evening was stormy, quite a large number of the friends gathered at their beautiful home to enjoy with them the golden event. A fine tea was served and a happy hour or so was spent with our highly favored friends who have been permitted to see so many years of married existence. The presents were in keeping with the occasion. Among them was a beautiful chair presented by some of their friends in the city of Yarmouth. It is a beauty, and valuable as it is fine. It seems to have been made for the very purpose. May they who are the fortunate recipients be spared long to enjoy it. Mr. and Mrs. Hatfield are looking fresh and fine and bid for another anniversary some time. We congratulate them on their long married life, and hope that the same kind Providence that has watched over them for so many years may be still exercised toward them and that many more happy and useful years may be theirs to enjoy. They are members of the Baptist church in Tusket and good supporters of the cause of the Lord.—interested in every good work, willing to do their part in every benevolent undertaking. The prayer and preaching services of the church generally have their presence and support. Our prayer is that the future of their lives may be bright and happy; and that their names may be golden and glorious. T. M. MURDO.

For Worms in Children—Cherokee Vermifuge.

A Word From

Brother Beals' attention of the danger of neglecting a course of scriptural reading under their says "If John crosses he has been 1894, then John school to which How dogmatical prescribes the d as if there could "Memorizing" is complaining the School.

Now follow endorse Bro. Beal ing our work you as it is in Do you believe part of Sunday S orizing." If you age of your conv I have the tem claim my unbeli do not consider tant part of Sund I also confess Memorizing Scri be a terrible mis teacher's very help the young to be something loved stored up in I see any m convey to our m they be Bible w about things but that are all imp Now I am go "Will the tea send John up. "How many y admitted to mem John?" "Not one, sir. "How many glibly?" "I do not know Why John! failed to learn a done as well as all crossed leg glibly report. Beads everytime don't know wh repeat it glibly.

"Well John I thing in the sun. Yes sir, I ha Naazareth was among men and girls just like have learned w what He did fo ward them. I about His patie courage, His h umility, His gl undying love, an glad." "You can take have not fail; Bro. Beals to the ing.

I have com and of course know that I a my position ag accustomed to w have "burned in ed that I an of the "memorizing" b school is a curse

Chester, Jan.

Some Unsolvable

High is the title of a lately issued by Toronto. The n an address deli the McMaster by Professor C. The address is and incisive st Goodspeed and ful and schola the author. Dr as was to be exp servative one. claimed results of acceptance theories which solve problems serious than the to solve. Affe work and resu from its incept the present. show the diffi theories of his from the testim the Hervey con Palestinian of age of Moses at it, and with which the on the suppe five or six bo most exte as tradition for the time of M author deals wit in the assumpt Israel was a n passes on to the How can any development b the still more reconcile such ment with the it found in the fallible authori concludes that some modified of the Old Test that it will be will be consiste authority as rec It is but fir a large number ence for the to be questione, facilities encour to a m Prof. Goodspe claims of the hi who are seeki for light upon a afford not to re has written up cellar Band of know of no bo the compass ac count of the more worthy th readers who ha extensive trad

For Spasms Honey Balsam.

