

Messenger and Visitor.

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—REV. THOMAS SPURGEON, who is to succeed his father as pastor of the Metropolitan Tabernacle, was to sail from New Zealand, May 20th. He will travel by way of San Francisco, and his intention is understood to be to remain a short time in Chicago and assist Mr. Moody in evangelistic work before continuing his journey to England. The committee of the C. H. Spurgeon Memorial Fund, it is announced, have decided to erect at the Stockwell Orphanage a memorial hall, the centre of which will be a monumental design. A life-size figure of Mr. Spurgeon in the act of preaching will be in the centre panel and the other panels will represent the pastor surrounded by a group of students, and the president in the midst of a cluster of orphans. The total cost is estimated at £4,000. The foundation stone of the building was to have been laid June 21.

—THE trustees of Newton Theological Seminary appear determined to make its equipment such as to keep it fully abreast of the times as a school for preparing young men for the ministry. To this end they propose to raise \$300,000 to increase the endowment, erect a new library building and make necessary repairs and improvements. Within a few years nearly eleven million dollars have been raised for Baptist educational institutions in the United States. This has been mostly outside of New England; and from the Baptists of the New England States, whose liberality is known to the world, the trustees of Newton hope for a generous response to their appeal in the interests of the institution which has so important a relation to the supplying of men for the ministry and the carrying on of mission work abroad.

—In the city of Montreal, from July 5th to 9th, will be held the International Christian Endeavor Convention. A great gathering is expected. Some 20,000 delegates, we believe, are provided for. Many prominent ministers of the gospel and other leaders in religious work are to be present and take part in the proceedings of the convention. Among these are the Bishop of Huron, Dr. Theodore L. Cuyler, F. S. Hensen, of Chicago, and Wayland Hoyt, of Minneapolis; Revs. B. Fay Mills and J. Wilbur Chapman, evangelists; Dr. Dunning, of Boston, and Dr. Clarke, the president of the society. Doubtless there will be a good deal of enthusiasm in the meetings. The meeting of so great a host of Christian young people in Montreal this year, as last year in New York, will be an impressive object lesson in its way, but after all it is quite natural that many should question the practical utility of gathering together in one city so great a host that a tremendous effort must be made to accommodate them, and when they are come together, it is impossible to find a building large enough for them to meet together. We do not wish in any way to disparage the good work which the societies of Christian Endeavor are doing, but we think that the holding of so large conventions will not be found to result in great permanent benefit, and if they are to be kept up annually, they will prove to be worth a good deal less than they will cost.

—REV. JOHN MCNEILL, the Scotch evangelist, is laboring with Mr. Moody in evangelistic services in Chicago. This is the Mr. McNeill who was for a time pastor of the Regent Square Presbyterian church, London, and was sometimes spoken of as "the Scottish Spurgeon." The Chicago *Advocate* describes Mr. McNeill as being "stout-built, solid and muscular. His well-shaped head sits close on his shoulders; arrayed in a common business suit, his appearance is that of a business man rather than of a minister. No one would think of him as having been the pastor of the Regent Square Presbyterian church, London." Mr. McNeill puts an immense amount of physical force in his preaching; his arms are in constant, though not always graceful, motion, and the stamp of his left foot when he "lifts it a foot or two from the floor, curls it up in the rear and then kicks," is something more than a stamp. "It is as emphatic as the forward stroke of an angler's deer." But the preacher puts forth thought into his sermons as well as physical energy. "It matters not how familiar the text is and how many sermons you have heard upon it, the sermon which Mr. McNeill is setting out to preach to you will be a new sermon. The story of the good young man seeking what he shall do to inherit eternal life is cited as an instance. Mr. McNeill puts it under two heads: The spell of a great person, and the spell of a great question, and preaches a fresh and fine sermon on it. "In this sermon he brought out the idea which seems to dominate his preaching,

namely, that the sensational element is a very important factor. 'Christ produced a sensation.' 'The tremendous questions of religion ought to produce a sensation.' 'The great transaction in a human soul, when it is converted, makes a sensation in a man's life, if ever anything does.'"

—HOWARD B. GROSS, writing as the *Examiner's* World's Fair correspondent, says:

"Sunday opening has been tried twice and proved a bitter disappointment to its advocates. The attendance has disclosed the fact that the apparent demand for it was on the part of the directors who want dollars, and the daily newspapers that want everything open on Sunday as affording larger market for their Sunday editions. . . . The one fact that stands out incontestably is that by their terrible blunder in reopening a question settled by all rules of fairness and decency, the directors have robbed hundreds of thousands of people of their enthusiasm and interest in an exposition which deserves the enthusiastic interest of the whole people, and which ought to be seen by every American who has the means of seeing it."

—TUESDAY, the 20th inst., proved a most disastrous day for the village of Gibson, near Fredericton. At about 2:30 o'clock in the afternoon the barn of Mr. Arthur Sewell was discovered to be on fire. The flames were soon beyond control, and Mr. Sewell's house quickly shared the fate of his barn. Favored by the dry condition of things and a strong wind, the fire easily triumphed over all efforts that could be made to stay its progress, and in the course of two or three hours some 85 buildings were consumed. Among the buildings burned were the C. P. R. station house, round house and machine shop, several fine residences, and the Baptist and Free Baptist churches. It is reported that but little of the household furniture of those who were burned out was saved. Quite a large number of mechanics and laboring men with their families have lost their homes and their household goods. The insurance is estimated at from \$50,000 to \$80,000, and the value of the property burned at twice or three times as much. The loss of their house of worship will, no doubt, be a heavy blow to our brethren at Gibson. The house, we believe, was nearly new. So also was the house of our Free Baptist brethren. It will be a severe blow to the church and to Pastor Davidson, who was just entering hopefully upon his work at Gibson and Marysville. He is, however, a strong man and not easily discouraged. If anyone can cope with the situation, no doubt Bro. Davidson is the man.

—JOHN E. WOOLLEY is, in the opinion of a writer in the *Christian Union*, "perhaps the most remarkable temperance orator who has been known in this century since the death of John B. Gough." Mr. Woolley was formerly a lawyer in Minneapolis, but through intemperance found himself a miserable wreck "in a perfect chaos of loss and pain and bankruptcy and shame." But he was rescued, and then immediately began to work for others, and has spoken with thrilling power in America and Europe. To help those who are under the thralldom of intemperance Mr. Woolley has succeeded in opening a home, near Minneapolis, which he calls "Rest Island." He says, "It is not a resort nor an institution, but a sanctuary. There are no lots for sale nor any private ends to gain." Rest Island is in Lake Pepin, which is said to be Minnesota's finest sheet of water, having the Mississippi river running through its entire length. On that island he has secured two hundred acres of farm and meadow land and established a national mission, where any drinking man "who wants to go in for a clean life may come and be at home until he shall be strong and able to make an honorable way in the world. The farm, once equipped and free from debt, will support a hundred men by their own labor. The work in summer will be agricultural, in winter educational; and at all times there will be instruction in the truths of the Bible. The plan is not only to give men a chance to break the chains of their habits, but, when once they feel freedom, to get positions for them in which they may enter upon a new life."

"THE LONE STAR"—The History of the Telugu Mission, by David Downie, D. D.; 12 mo.; 282 pages; price \$1.00. Dr. Downie has broken away from the dry reading generally found in kindred books, and has given instead a delightful glimpse of oriental life and manners. It abounds with facts, thrilling events, life and character. The book should be in every Baptist library. Order it from Baptist Book Room, Halifax, N. S.

—Use Ekoda's Discovery, the great blood and nerve remedy.

PASSING EVENTS.

MOST gratifying to all who look upon war as a hateful relic of barbarism and utterly foreign to the spirit which should prevail among Christian nations in the present age, are the resolutions recently adopted by the British House of Commons, in which expression is given to the hope that the government will co-operate with that of the United States in an endeavor to have all questions that may be in dispute between the two nations settled by arbitration. There is no doubt that both the rulers and the people of Great Britain desire peace with the world, and especially with that portion of it which is of common stock with themselves. In the United States, too, a large part of the population of the country, including its best elements, are as heartily averse to the thought of settling international disputes with other nations, and especially with England, by any other means than those of friendly arbitration, as are their brethren in blood and language who own allegiance to the British flag. That there should be a jingo element in the United States, disposed to regard Great Britain as a natural enemy of the American republic and to indulge in such talk and writing as is adapted to stir up among the people ill-feeling toward the motherland and Canada, is much to be regretted. There has been a good deal of this kind of thing recently in connection with an incident which occurred at the time of the grand naval review in New York. The officers of the United States ship *Baltimore* entertained at dinner the officers of a Russian ship. During the speech making and wine drinking that succeeded the dinner, a brave American officer proposed a toast "in honor of that moment in the future when America and Russia shall together rule the world." The toast was drunk amid tremendous enthusiasm, and with no doubt the spirit of the wine-cup largely contributed. But the incident was thought to be of sufficient importance to be cabled to Russia, where it is said to have appeared in St. Petersburg and Moscow papers. New York papers, too, had a good deal to say about the matter. There was talk that the Russians were to send more warships to New York to show how formidable Russia would be on the seas, in event of a combination of the forces of Russia and the United States against Great Britain. This kind of thing has received a proper rebuke from a part of the United States press, and there is good reason to believe that with the large body of respectable American citizens it finds little sympathy. Still there is enough of it to justify the New York *Examiner* in speaking as follows:

"We have been struck of late with the remarkable growth of a belligerent spirit among our peaceful citizens. The thing began at the time of the Chilean war, and it has been picking up new material ever since. Among the signs of the times, we know of nothing that better deserves to be deplored than this war talk. Surely nothing is less American, or has been considered less American, until very recently. Military conquest is not our mission, and, begging the young naval officer's pardon, we are quite sure that the day when America and Russia shall together possess the world would be a sorry day indeed. There are times and places when, contrary to the general impression, it is not true that Americans want the earth, and to share it with the Russian Tsar. The idea is preposterous, even if the fact were possible. . . . The lion and the lamb shall sooner lie down together than shall a partnership be formed to divide the universe between the Muscovite Bear and the American Eagle."

AMONG all the men more or less eminent who have been sent from the mother country to occupy executive positions and discharge vice-regal functions in British North America, perhaps none have received a more cordial welcome from the people at large than that which awaits the coming of the Earl of Aberdeen. In a little while the Earl and Countess are to take up their residence at Rideau Hall. They do not come to Canada as strangers. On several occasions, we believe, they have visited the Dominion, and two or three years ago they spent a summer at Dundurn Castle, Hamilton, Ont., formerly the residence of Sir Allan McNab. From impressions created on these occasions and from what is otherwise known of their democratic and philanthropic spirit, the Earl and Countess have come to occupy a large place in the regard of many Canadians. The Earl of Aberdeen, though of course a Scotchman, takes a deep interest in Irish affairs and has been an active promoter of the Home Rule movement. In regard to this particular matter, while probably the majority of the people of Canada will sympathize with the Earl, there are many also who do not. The Aber-

deens are evidently not the kind of people who think they were born to high position in order that they might look down upon the masses of their fellow-men, the results of whose labors they enjoy. They are endowed with generous human sympathies, and disposed to employ their wealth, talents and position for the benefit of the people, being deeply interested in social and moral as well as political reforms. Some time ago Lord Aberdeen invested money in land in British Columbia. The large tract which he secured is not held, we are told, for speculative purposes or in the hope of profit. A good class of settlers are being induced to occupy the land and are being assisted by the Earl with loans of money in order that they may begin their agricultural operations with advantage. The Earl and Countess are evangelized in their beliefs and strongly in sympathy with what is adapted to promote the spiritual as well as the temporal interests of the people. As Governor-General of Canada, it is not to be supposed that Lord Aberdeen, except under some extraordinary circumstances, would exercise a great influence in the political affairs of Canada. But the position, apart from the purely executive functions connected with it, is of course one of commanding influence, and from the reputation of the Earl and Countess, as persons disposed and accustomed to use their large influence generally to promote human welfare, their coming to Canada is naturally looked forward to with pleasing anticipations.

World's Fair City.

Having spent now about six weeks in the World's Fair city, it might not be out of place for me to write a few lines for the many readers of the *Messenger* and *Visitor*. One thing that has suggested itself was the arrival of the above mentioned periodical to my room a few hours ago. I perused it with deep interest. I was anxiously looking for the arrival of the issue which would bring the news of the Brussels street meeting in regard to the separate Convention movement. I was glad for the full report which I found in the paper, and also for the good spirit in which everything was conducted. No doubt right conclusions will eventually be reached which shall work for the good of the cause. I have spent most of my time on week days—no Sundays—at the fair. I am often very tired at night, and think I shall rest next day, but when morning comes I am off again. The weather has been good for visiting the fair. It has been very cool and sometimes rainy, but there has been no hot weather here yet.

The exhibition is now nearing completion, and altogether it is one of the most impressive sights I have ever witnessed. In the first place the buildings are a study in themselves; especially in the evenings, when lighted with electricity, one of the grandest scenes imaginable is presented. Then the exhibitors have gone to enormous expense in putting up booths for their respective exhibits. For instance, a chocolate booth stands in the agricultural building which cost \$25,000—pure chocolate. Many others cost far more than this and others not so much, but all are expensive. Then the exhibits—some of them are valued at \$300,000; some more and some less. There is one little box of diamonds which the lady in like to look at worth \$20,000. The study of the exhibition will furnish a liberal education in itself. No person need fear to come here on account of the expense. One can be accommodated very well at reasonable rates if they wish. There is nothing to fear from thieves or pickpockets; everything is orderly and well conducted on the grounds and about the buildings. The Sunday opening is a great disappointment to those who have compared with what it was stated it would be if the gates were only open. Mr. Moody had fully half as many people in Forepaugh's circus as went to the fair. Speaking of Mr. Moody reminds me that I should say a word about the religious life of Chicago and how we spend our Sundays.

It is often said that Chicago is a very wicked city, and no doubt this is true, but I am sure that in no city is there a greater effort made to reach the masses with the gospel than here. We have heard the pastors of many of the leading churches, and I have never heard more faithful gospel sermons than here. The churches are all crowded, especially in the morning, and the services are

inspiring. In the evening the Christian Endeavor Societies seem to think they are more important than the preacher. They come first with a service, then many of them go home and leave the preacher to do the best he can for a congregation. Mr. Moody and his staff of co-workers are preaching to thousands all the time. Rev. John McNeill is very popular here. A very touching incident occurred at the close of Mr. Moody's service in Forepaugh's circus, Sunday morning. Mr. Moody preached from the words, "The Son of man came to seek and to save that which was lost." Immediately after Mr. Moody's sermon, Rev. Mr. McNeill preached a second sermon. While Mr. McNeill was preaching a person passed a little boy up to Mr. Moody, saying to him, "This little fellow has lost his father." Moody held the lad in his arms until McNeill finished, then held him up before the audience and called for his father. There was no response. Mr. Moody then used the incident with telling effect as illustrating his own sermon. While speaking, the father, who had gone out of the tent to look for his boy, came in, saw him and rushed toward him. The little boy spied his father and leaped out of Mr. Moody's arms into the arms of his father. The restrained feeling of the audience broke forth, and twenty thousand people clapped their hands and waved handkerchiefs. Many wept. Mr. Moody then changed the argument. "And so is our heavenly Father seeking this moment for every lost soul here, and there will be a greater joy in heaven than there is now in this tent over every soul that leaps into His arms." And so closed one of the most impressive services ever attended by the writer.

W. J. STEWART.
P. S.—If any of the readers of the *Messenger* and *Visitor* would like any assistance in the way of location during their stay at the World's Fair, I should be glad to serve them. My address is 1,800 Indiana Avenue, Chicago.

W. J. S.

Toronto Letter.

The meetings of the Toronto Association were held with the Bethel church, in the village of King, Tuesday and Wednesday of this week. Spiritual blessings were given. The reports from the churches showed that there had been great gains in several cases, and serious losses in some others. The greatest falling off occurred in churches in which the membership is made up largely of laborers and artisans. The churches reporting additions of 25 or more are the following: Tecumseh St., 26; First Avenue, 32; Parliament St., 35; Lansdowne Avenue, 37; Dovercourt Road, 39; Beverley St., 47; Walmer Road, 81; Jarvis St., 82; College St., 93; Bloor St., 138. The churches reporting a net gain in membership of ten or more are: Sheridan Avenue and Immanuel 12 each; First Avenue, 18; Beverly Street, 19; Jarvis Street, 23; Walmer Road, 32; College Street, 58; Bloor Street, 85. The churches reporting 20 or more baptisms are: Parliament St., 22; Beverly St., 29; Walmer Road, 33; Jarvis St., 48; College St., 68; Bloor St., 90. There were 375 baptisms in all. Last year the number was 417. The net increase was about 150, as against about 300 last year. Removals from the city explain this. The Toronto West District of the Methodist denomination showed a falling off of 600 in membership for the same period. That we have gained in membership in spite of the "exodus" is evidence that God has shown His favor to our churches. One of our pastors, Rev. James Grant, of Parliament street, has been very sick, but is now better, and was present at the association. Rev. S. A. Dyke has become pastor of Lansdowne Avenue, and Rev. E. J. Fox of Ossington Avenue, and being brethren who are not dependent upon their salaries for a living, they have had their churches cease receiving assistance from the Home Mission Board. Tecumseh street and Sheridan Avenue are prospering under student pastors S. S. Weaver and H. C. Priest. The Walmer Road brethren have received from the family of their pastor, Rev. Elmore Harris, the gift of a beautiful new house during the year—the largest Baptist meeting house in Canada. At College street, where Rev. S. S. Bates is the heroic and unselfish pastor, the year has been full of blessing and hope. If it were not for a crushing church debt this church would grow rapidly. It stands second this year in the number baptised and in net gain in membership. At Bloor street, as the figures given above show, we have reason to bless God for His great benevolence. O. C. S. W.

W. B. M. U.

PHOTO FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 9: 1.

WATER WORKS FOR JUNE.
For our Association's gatherings, that the presence and power of the Holy Spirit may be felt in a marked degree, so that liberal things may be devised for the extension of the Saviour's kingdom.

Railroads and canals are fast taking the place of the old form of travelling in India. Still the modes peculiar to the country are yet sufficiently prevalent to warrant us in giving a chapter to their description. On account of the heat and glare of the sun during the day, travelling is done principally by night. Especially is it the case on the part of Europeans. Formerly considerable travelling was done by means of elephants and camels, but, except in the hill districts or for the purpose of display on the part of native princes, this mode of travelling is obsolete.

The palankeen, which ranks next in respectability and expense, is still used extensively by well-to-do natives and Europeans. In some parts of the country it is the only conveyance available for Europeans. The palankeen is simply a long box with poles at both ends. It is from six to seven feet in length, about three feet wide, and three feet high. The poles extend about five feet beyond the box at each end, making a total length of sixteen or seventeen feet. It is carried on the shoulders of men—three or four being required at each end under the terminal poles. To protect their shoulders they use small pads. The body of the palankeen has sliding doors at the sides for entering it, while the top is waterproof. If necessary the whole can be securely closed against rain and dust. On the floor are laid a mattress, pillow, etc. The occupant can lie down or sit up at pleasure, but he cannot rise to his feet. If the bearers are well trained there ought to be but little rocking of the palankeen. Except a gentle swaying from side to side there is but little motion to disturb the traveller, and after he gets used to the peculiar sing-song noise, which the bearers keep up, he can go quietly to sleep as he is borne along at the rate of five or six miles an hour. Ten or twelve coolies besides the torch-bearer are required to carry a palankeen when the journey is a long one. They do not all carry at the same time, but change about, some carrying while the others run along and rest. In the way of remuneration each bearer gets a dab (about one cent) a mile by the usual rates. Europeans usually supplement this by a present when they have been well served.

Owing to the large number of bearers required, palankeen travelling is rather expensive. A cheaper and more convenient conveyance for short distances is the tonjon. This is also carried by bearers, but, being much lighter, a smaller number is required. It has also the advantage of allowing the occupant to sit up more comfortably than he can do in the palankeen. It is like the latter in having poles at each end, but the box, or frame, in which the traveller sits is constructed after the manner of an easy-chair. The tonjon is much used for travelling short distances, as in making calls, going to and coming from office, going shopping and the like, but for long journeys it is not so well suited, as the occupant cannot lie down in it.

The push-push. This is a vehicle on wheels pushed by one or more coolies, and is used only for short distances on good roads. It has four wheels, and the body of it is constructed like a buggy. It will carry two persons comfortably. This is one of the least expensive of Indian travelling conveyances, and it is rapidly finding favor among European residents to whom the saving of money is a consideration, as well as among natives. The bullock bandy is, after all, the great standby and the strictly orthodox conveyance. The ordinary two-wheeled country cart of America is frequently used, even by Europeans. A covering is made of palm-leaf mats tied over bamboo bows, and thus prepared it reminds one of the well known Pennsylvania emigrant wagon. Having only two wheels, the "bandy" is, of course, much smaller. A deep layer of straw answers the purpose of springs; and as bullocks are exceedingly moderate in their speed, the jolting is not very annoying unless the roads are unusually bad. Such a cart holds only one traveller comfortably, and it can make a journey of twenty or twenty-five miles in a night without the aid of bullocks. If speed is desired, relays of bullocks are arranged along the route, six or eight miles apart. With such relays and a liberal amount of beating, threatening, crying, exhorting, twisting of tails and sundry other incentives to activity on the part of the driver, a bullock-bandy may be taken along good roads at the rate of four or five miles an hour. Every day life in India.