

Messenger and Visitor.

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—THE Baptist Year Book published by the American Baptist Publication Society for 1893 has been received. It is a volume of 270 pages, well filled with statistical information of value and interest concerning the Baptist denomination and its work in the United States, both North and South.

—REV. W. CAMP writes us that the committee appointed by the N. B. Eastern Association to locate the Association for this year, have decided to accept the invitation of the Valley church, and the Association of 1893 will accordingly be held with that church. Rev. S. H. Cornwall, Surrey, Albert Co., is pastor.

—A CORRESPONDENT having made enquiry of us respecting the Act of Parliament under which trustees of Baptist churches in New Brunswick are empowered to hold property, we reprint on page 2 of this issue a copy of the Act as it is given in the published minutes of the N. B. Western Association for 1878. As trustees and others have frequent occasion to refer to the act, we suggest that church clerks would do well to cut out this copy of it and paste it in their church books where it may be convenient for future reference.

—THE five months' fight of the cotton spinners of Lancashire, England, against a cut of 5 per cent. in their wages has terminated in a compromise with the manufacturers on a 3 per cent. reduction. The result appears to be much more a defeat than a victory for the spinners. Some months ago the manufacturers offered to compromise on a reduction of 2½ per cent., but this was refused. If the strikers had got all they demanded it would have been a dear victory, since it is estimated that the campaign has cost them more than a million dollars in loss of wages. This of course they and their union could not lose without feeling it keenly. And besides this, as in all such strikes, many others have suffered by being thrown out of employment through the action of the strikers.

—REV. WILLIAM LINDBLOM, pastor of the First Baptist church in Stockholm, is spoken of by the Hartford *Secretary*, as "the Spurgeon of Sweden, always drawing crowded houses wherever in Sweden he is announced to preach." Mr. Lindblom is now on his way to the World's Fair, visiting Swedish churches, on his route. His church in Stockholm, of which he has been pastor since 1869, numbers 1,800 members. Baptists in Sweden have increased in spite of opposition. They have now 869 churches with a membership of 36,585. There are 618 preachers, 277 chaplains, 57,838 Sunday-school scholars and 3,025 teachers. The number baptised last year was 2,097; and during the year 679 emigrated to America. They have a Theological Seminary at Stockholm, established in 1860, and its graduates number 260, many of whom, it is said, are now preaching to their fellow countrymen in America.

—THE popular branch of the Texas legislature, it appears, has recently had a bit of trouble with its chaplain. The unpleasantness originated in the fact that, in the opinion of some of the members, the chaplain, in offering his daily public petitions on behalf of the legislature, employed certain phrases which were not complimentary to some of these honorable gentlemen. Thus the chaplain is said to have besought the Lord "to open the eyes of those who have allowed the love of money to be balanced against virtue." This seemed to some of these Texas legislators too much like a personal allusion, and their sensitive souls were wounded. They thought something ought to be done in the matter to set them right before the universe. They accordingly called the chaplain, asked him what he meant and had him reprimanded. But this did not seem to effect very much, for the good man could not, if he had been disposed to, recall the prayer, and as it had not been submitted to the House, a motion to amend, rescind, reconsider or even lay on the table was not in order. The prayer, they discovered, was utterly and forever beyond their jurisdiction. It would certainly be for many legislatures outside of Texas a very embarrassing thing if a chaplain should think it his duty to employ other than the most vague and indefinite language in confessing the sins of parliament. This shows how careful it is necessary for a legislature to be in the kind of man it selects for its chaplain. But, after all, it may be doubted that it is a wise thing for a legislature to do anything on which a good man cannot ask the blessing of Heaven to rest.

—Found: the reason for the great popularity of Hood's Sarsaparilla—simply this: Hood's cures. Be sure to get Hood's.

PASSING EVENTS.

ILLUSION was made in our last issue to a bill to be introduced in the New Brunswick Legislature making provision for instruction to be given in the common schools in the interests of temperance education. The measure was introduced on Tuesday by Solicitor-General White. Section 1 of the bill provides that appropriate instruction shall be given in the public schools as to the nature of alcoholic drinks and narcotics, including tobacco, and special instruction as to their effects upon the human system, in connection with the several divisions of the subjects of relative physiology and hygiene, all of which subjects shall be studied and taught as thoroughly as other branches in said schools. Such instruction shall be given orally, with suitable text books in the hands of the pupils, and from text books well graded to the capacities of the pupils as other text books are, and such instruction shall be given as aforesaid in all the schools in the province receiving public grants. Section 2 provides that the text books to be used for the instruction required to be given by the Board of Education, who shall notify the secretaries of the respective Boards of Trustees within the province of the choice of the text books so selected by them as aforesaid, and said text books used in the primary or intermediate grades shall give at least one-fourth of their space to the consideration of the nature and effects of alcoholic drinks and narcotics, and the text books used in the higher grades shall contain at least 20 pages of matter relating to this subject. It is also made the duty of the school officers and inspectors to report to the Board of Education any failure on the part of the trustees or teachers to carry out the provisions of this act, and in case the trustees of any school shall be shown not to have complied with the provisions of the Act, their neglect shall be deemed sufficient cause for withholding wholly or in part the county or provincial grants. The weak point in the measure appears to be that no penalty is provided for a violation of the proposed statute, except such as the government and the Board of Education may be disposed to inflict. But in the great majority of cases we presume that the provisions of the law will be very cordially accepted by the trustees and the people. If the bill does not lose all its pith and merit by hostile amendments, it will no doubt become a very wholesome piece of legislation.

THE early prorogation of parliament, it seems, has made it impossible for Mr. McCarthy to present his bill respecting the North-west and its schools at this session, or even to get its contents before parliament as an amendment to a North-west bill which the government was expected to bring forward, since the determination to conclude the session before Easter made it necessary that action upon the latter also should be postponed. What Mr. McCarthy's bill proposes, we understand to be that all restriction upon the North-west Territories in respect to language and education shall be removed. To many of our French-Canadian countrymen who would like to see a system of dual languages and separate school perpetuated in the North-west, such a measure is, of course, unacceptable. But to the people of Canada generally, and especially the Protestant portion of the population, it will appear as a matter of simple justice. The legislation which Mr. McCarthy proposes would simply guarantee to the people constitutional freedom in reference to the matters concerned, so that while they would be left free to determine for themselves what should be their official language and what would be the character of their public schools, they would be made secure from having a system of separate schools and a second official language imposed upon them against their will. In this connection the *Toronto Mail* remarks:

"What troubles the objectors to the measure is the fear they entertain that the West, under freedom, will abolish their favored institutions. It is quite possible that the fear is well founded, for the leaders of both parties there have indicated that if they were given such liberty as appertains to the far Eastern provinces they would abolish all religious distinctions so far as education is concerned. The circumstance that the French-Canadians oppose action at Ottawa because they believe it would be followed by action at Regina places them in the position of oppressors. They admit that they appreciate the desires of the western people, and acknowledge that they insist upon the restrictive clauses of the existing constitution solely that the wishes of these people may be frustrated. . . . To say that we have the separate school system in Ontario and in

Quebec is no argument for its enforced application to an unwilling North-west. Ontario has Catholic schools because the Quebec vote in the old Parliament of Canada forced them upon her, while Quebec has them because she took them. But it will be observed that in each case the Legislature had a voice in the question of adopting such schools, and this the North-west has not yet been accorded. We consented to our disabilities. Let the Territories be free to consent to theirs, through their own Legislature, or to wipe them out."

Kansas Letter.

This has been an exciting winter for Kansas, and for Topeka particularly. A legislative war is doubtless an interesting spectacle, but it is far from being an improving spectacle. In the election last fall the Democrats and Populists worked together putting fusion tickets in the field. As a result they elected all the State officers and a majority of the senators. The Republicans, however, had a small majority in the House of Representatives. But as there were several contested seats, and charges of fraud against the canvassing boards, the Populists and Republicans both claimed a majority in the lower branch of the legislature, and for six weeks we had two rival Houses. An immense amount of nonsense and injustice has been published on this subject in the papers both East and West. The Republicans certainly had justice on their side; but I do not think our "grasshopper socialists," as they have been facetiously called, ever intended revolution and anarchy. It was from the first purely a legal question; and when at last the matter was brought before the Supreme Court and a decision given in favor of the Republican House, the opposition gave way peaceably. But we shall have lively times at our next State election.

So far from these proceedings having disgraced our city, there were circumstances connected with them which are much to our credit. During all these six weeks of excitement and angry debate, when the streets were thronged with thousands of strangers from all parts of the State; when the militia was called out and the Capitol square turned into a military camp;—during all this there was no violence, no drunkenness, no bloodshed. Would this have been the case anywhere but in a prohibition city?

The most notable event of the session was the election of Judge John Martin as United States senator by the Populists and Democrats. As this election is by joint ballot of House and Senate, it will stand in spite of the illegality of the Populist House. Judge Martin is a Democrat. He has done good service for prohibition and is much honored in Topeka. As district judge he was the first to make the prohibitory law respected and obeyed in this part of the State. He was elected judge by men opposed to prohibition because he was known not to be personally in favor of it; but he conceived that his oath of office bound him not to please his friends but to enforce the laws, and he did it. More than any other Kansas judge he has made prohibition the success it is, and as a result he is highly esteemed by good men of all parties.

There seems to be no reason to believe that our new State officers will be otherwise than loyal to prohibition. In his inaugural address our Populist Governor Lewelling said: "Prohibition is a part of the law of Kansas; not only statutory law, but a part of the constitution of the State. It is not a question whether this administration is for or against prohibition, but whether it is in favor of respect for, and obedience to all the laws on the statute books." After speaking of the difficulty in enforcing the law in some places, he adds: "While this is true, it still remains that none of these difficulties nor all of them warrant the citizens of the State, much less the officers of the law, in disregarding the law of the land, nor in suffering its violation with impunity." It remains to be seen how thoroughly the governor will carry out the principles here stated.

Meanwhile the State Temperance Union, the chief agency in fostering, as it was the chief power in obtaining prohibition, realizes that "eternal vigilance is the price of liberty." At its annual meeting held in Topeka early in January, Rev. D. C. Milner was appointed president, and given a salary that he might devote all his time to the work. This is a new departure. For several years past the union has had no paid agents in the field. But now Mr. Milner, who is a most inspiring speaker and an ardent prohibition worker, devotes himself wholly to agitating this question. And he is a born agitator. More than this, at the same meeting Hon. John A. Murray, the author of our prohibition law, was also engaged as general at-

torney and counsellor for the Union. He will attend public meetings, give legal advice and aid in prosecutions all over the state. Mr. Murray is an acute lawyer and a powerful speaker. Such wise and timely provision for leadership in this work must result in great good. Already we are hearing of rousing temperance meetings and vigorous proceedings against liquor sellers in many parts of Kansas.

In Baptist affairs this has been a fairly prosperous winter. There have been many revivals. Another hopeful sign is the large number of our churches engaged in building new houses of worship. Baptist congregations are not always well housed in this State, but this is being remedied very rapidly. A handsome \$9,000 edifice was dedicated at McPherson last Sunday. The Baptists of Emporia will dedicate a fine new house in about a month. The First church of Topeka is soon to erect a new house of worship, which will be an ornament to the city. There is a good deal of this Nehemiah work to be done in the West, otherwise the eloquent Kara may preach and reform in vain.

Rev. W. B. Bradshaw is winning golden opinions at Hiawatha. Rev. H. G. Fraser, late of Ontario, is doing the same at Hutchinson.

The Young People's Union is growing rapidly in our churches, and just now the air resounds with preparations for spring B. Y. P. U. rallies.

W. B. HUTCHINSON.

Topeka, March 17.
Rev. James Spencer.
Another of our old ministers has passed on to his reward. Bro. James Spencer, who for the last twenty-seven years has been a resident of St. John, died at his residence on Thursday, the 23rd ult. His sickness was only of two days' duration, and was borne in quiet resignation to the Divine will. He attended his two appointments on the Lord's Day preceding his decease, and preached his last sermon from John 14: 2, "In My Father's house," etc. Bro. Spencer was born in Mills, Cape Breton, 1816. In his early home he was brought up under strict Episcopalian teaching, and for a time was a lay reader under Rev. Charles Inglis, rector of Sydney. He united with the Baptists about 47 years ago and was ordained to the work of the ministry in connection with our denomination at Chester, N. S., in the year 1863.

He was pastor of churches in Lower Granville, Hillsburn, Litchfield, Digby and Hillgrove in Nova Scotia, in each of which he had the pleasure of seeing sinners converted and added unto the churches. His work in St. John was largely missionary in character, and especially in connection with sailors. It was his custom each Lord's Day, and often during the week to visit the different vessels in port, engaging in religious conversation and prayer, preaching, distributing tracts in different languages, according to the nationality of the sailors. He also regularly visited the Marine Hospital and held services there with sick and disabled seamen. He was a well known friend in the homes of the poor, and many, many of these will long regret his decease.

His was a beautiful Christian life—as one said in speaking of him in a recent prayer meeting, "A typical Christian gentleman." To know him was to love him, and sweet are the memories we shall long entertain of him. To his sorrowing widow and children we, in common with the entire Christian community, tender our tenderest sympathies. We rejoice to know that these will have not only the consolations that come in knowing of the heaven of bliss now the possession of the departed, but as well the sweet memories of one who was a loving and devoted husband and father, and a minister of the gospel, faithful to be true to Him whose He professed to love and whom he served.

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The funeral services took place on Monday afternoon. There was a short service at Mr. Spencer's late residence on Sewell street, and a longer service in Brussels street church, at which many were present. Rev. G. O. Gates conducted the services. That in the church was of an impressive character. Revs. J. W. Manning, Geo. Bruce (Presbyterian), Mr. Daniels (Methodist), and G. A. Hartley (Free Baptist), assisting. In a beautiful address Mr. Gates spoke tenderly and fittingly of the character and work of the deceased. One of the hymns sung was a seaman's hymn composed by Mr. Spencer, the 73rd in the Baptist Hymnal. The remains of our departed brother were laid to rest in the Rural cemetery near the city.

W. B. M. U.

NOTES FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.
PRAYER FOR APRIL:
"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

One of the subjects that at present is enlisted the thought, time and talents of earnest Christian workers is: How best to instruct and interest the young in the subject of missions? The necessity of this work is so apparent that it needs no discussion. Our object at present is to speak of methods. Much has been written and spoken on Mission Band work, and many different plans have been recommended, all of which are good and adapted to different sections of town or country. But experience and careful thought impress upon us more and more the fact that the Sabbath-school is the best place to begin mission work.

(1) Because, it gives *permanence* to the work. So many Mission Bands are organized by some enthusiastic young lady and carried on successfully for a time, then she is married, her health fails or she leaves the place, and with her departure the Mission Band languishes and shortly expires. Years elapse perhaps before the work is revived; much time is lost and the interest awakened soon vanishes. The Sabbath-school is an ever green tree, and if the mission work can be thoroughly grafted we may hope that through summer suns and winter frosts it will continue to grow and develop.

(2) In the Sabbath-school we have boys as well as girls, and we surely must work more vigorously to enlist the interest and sympathies of our boys. "God wants the boys," and if we have no missionary boys from whence will come our missionary men? It is enough to gladden the heart of any Christian worker to see the rows of bright-faced girls that gather in the weekly Mission Bands, being carefully instructed in the history of missions taught to give and pray for this great cause; but the boys are conspicuous by their absence—not so easy to get them to leave coasting and skating for an afternoon to talk about and work for missions. We must devise some means of securing their attention and enlisting them in this great work or the cry will be louder and longer than ever, "The women that publish the tidings are a great host." The Sabbath-school presents a grand opportunity for presenting this subject before the boys.

(3) A large number of our older young women and men are engaged at their various employments all the week, most of them day and evening also. On Sabbath we can have their attendance and thus secure their assistance in this work.

(4) The parents and friends are at leisure during the Sabbath and will gladly attend an exercise prepared for that day, and thus become acquainted with the mission work and therefore interested in it as perhaps they never would in any other way. As many enquiries are being made as to how this mission work may be successfully carried on in connection with the Sabbath-school, I purpose giving an outline as to how it may be organized. Call the teachers, officers and older pupils together at the close of the Sabbath-school; lay before them the duty and necessity of interesting the young in missions and the reasons given above, with as many more as you can think of, for doing this work in connection with the Sabbath-school. Let a vote be taken with reference to the matter. Suppose it to be unanimous in favor of organizing the whole Sabbath-school into a Mission Band. Proceed to elect the officers. The superintendent is generally the best person to be president. The treasurer of the school should be treasurer of the Band, so as to prevent confusion or collision. A secretary can be appointed from the young ladies, and a committee of four to prepare for your mission exercises. The Review Sabbath may be devoted entirely to the subject of missions. As that is frequently an almost wasted afternoon in many schools, in this way it can be spent most pleasantly and profitably.

Although only four Sabbaths in the year are given to this subject, much information can be imparted if preparation is carefully made. A mission black board lesson should always form a part of these exercises, commencing with our missionaries and mission stations in India, then extending to those under the Ontario Board and the work done by the A. B. M. U. among the Telugus. After becoming familiar with this, other countries should be studied. A lesson should be given on home missions, in-

cluding the North-west and Grande Ligne. The committees provide the material for the programme of recitations, dialogues and music—all of course on missions—and the teachers may be held responsible for the manner in which the parts given to their classes are recited.

A collection should be taken for missions every Sabbath or at least once a month, and a few words spoken to enthrall and stimulate by the superintendent. At the end of the quarter the treasurer reads the amount contributed, and it is quite surprising what can be accomplished in this way. "A Birthday Box" placed in the school is a good idea where every one is expected to put in as many cents as they are years old the Sabbath after their birthday. This would come rather hard on some of us who are growing old; but then we can comfort ourselves with the thought that we will not be here long to give. Perhaps in almost every family there may be some little ones who have passed away and we want to remember their birthday. This is a good way to do it. In connection with this mission work in the Sabbath-school, there may be junior classes to meet on afternoons during the week, and senior classes meeting from house to house, all of which are pleasant and profitable, but apt to be transitory and evanescent unless attached to something that is permanent, to whom they can report once in three months. How pleasant and pleasing to the Master it would be if all our Sabbath-schools were thus engaged on the last Sabbath of each quarter, and how much might be accomplished for the mission cause. All it requires is a little self-denying work on the part of Christians. And this is work that pays a thousand fold. Can it be possible that in many of our churches this important work is entirely neglected, and nothing is being done to instruct and interest the young people in mission work at home or abroad? My sisters! do not allow this state of things to exist any longer. Do not, I beseech you, lose these golden opportunities. Select the methods best suited to your locality and put them into speedy operation. "The Master's business requires haste." St. John, West. S. J. M.

Correction.

In the last report of W. B. M. U. a mistake occurs with reference to Clarence Society. Instead of forty-nine women in the church it should read fifty-nine. The name of Mrs. Newton C. Freeman, Milton, Queens Co., is also omitted from the list of delegates.

Literary Notes.

The wide interest that has been felt in the proposal to erect a monument in Boston to commemorate Phillips Brooks's work insures attention for the reprint of the late Bishop's dedicatory sermon on Trinity church, which is published in the *New England Magazine* for April. The sermon in this form reaches a wide audience for the first time, and it is richly illustrated with portraits of all the pastors of Trinity church from its beginnings, and sketches of the different buildings, beautiful memorial windows and interiors. It is an article which all admirers of Phillips Brooks will want to read. H. H. Richardson, probably the greatest of American architects, wrote a description of Trinity, which is printed with Phillips Brooks's address.

The *Missionary Review of the World* for April opens with two interesting articles on India. The first, by Professor T. M. Lindsay, of Glasgow, Scotland, on "Brahmanism, Past and Present," is the first of a series on that subject. It demonstrates that the "arm-chair" Hinduism expounded by theorists is very different from the practical idolatrous form of worship of India. The second, on "India of Today," by Rev. James Johnston, is chiefly statistical, and shows that the barbarous customs of self-immolation of widows, female infanticide, etc., are fast being swept away. Rev. F. F. Ellinwood, D. D., in an article on "The Religion of the Japanese Aïnu," combats the statement that those people have no religious belief as has been recently stated by a writer who made a visit of a few weeks among them to study their customs. He brings forward the authority of a missionary who has spent fourteen years among the Aïnu, studying their customs and life. Other articles in the Department of Literature of Missions are: "Something about the Pecos," by Rev. L. W. Cronkhite, Bassett, Burma; "The End of the Mormon Delusion," by Rev. D. L. Leonard; "A Missionary's Grave," some reflections by the Rev. A. J. Gordon, D. D., on Rev. David Brainerd; "Third Decennial Conference—India," by Rev. Homer C. Stunt, Nainsoo, Tel. India. The other Departments, International, Christian Endeavor, Editorial, Monthly Concert of Missions, and General Missionary Intelligence, are full of timely discussions. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, N. Y., at \$2 per year.