

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, MARCH 8, 1893

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—We are requested to say that the quarterly meeting of the Baptist churches of Carleton, Madawaska and Victoria Counties will be held the third Friday—the 17th—of March. The place of meeting, we believe, is Florenceville. If not, the necessary correction will be made in next issue.

—We regret that the notes for the prayer meeting topics, which should have appeared in the B. Y. P. U. column of this issue, failed to reach us in time. Will brethren who contribute to this column kindly bear in mind that it is necessary that their matter be in the printer's hands not later than the morning of Thursday preceding the day of publication, as the pages on that side of the paper are necessarily closed on Thursday evening?

—It is proposed to make generous provision for the accommodation of young ladies attending Colby University. The purpose is to erect a building for residence large enough to accommodate seventy-five young ladies and costing about fifty thousand dollars, with a fund of ten thousand dollars for running expenses. We understand from what is said about the undertaking in *Zion's Advocate* that a committee of ladies have it in hand.

—REV. W. H. P. FAUNCE, pastor of the Fifth Avenue Baptist church, New York, on a recent Sunday presented to his people the claims of foreign missions, and asked for a collection of \$25,000 to the Centennial Fund. The collection when taken amounted to \$30,000. Of course it is easier for this church to give \$30,000 than for many a small church to give \$30. It should be said, however, that the collection taken on this occasion at Fifth Avenue was independent of Mr. Rockefeller's \$50,000 donation and Mr. Charles Colby's gift of \$7,000 to the Centennial Fund.

—A DESPATCH from Professor Kelsted informs us that fourteen persons were baptised at Wolfville on Sunday evening, March 5. Six of these are students of Horton Academy. The meetings will be continued the present week. Rev. Isa. Wallace is assisting Dr. Higgins. This is cheering news. We trust that this good work will continue and that both the institutions and the community may share largely in the blessing. Pastor Williams has already informed our readers of the good work at St. Martins. It will be cause for special thanksgiving if both St. Martins and Wolfville shall experience this year the gracious influence of a genuine work of grace.

—AN "AT HOME" for the purpose of extending a welcome to Pastor Baker and of affording an opportunity for social intercourse, was held in the vestry of the Leinster street church on Tuesday evening of last week. The church and congregation were well represented in the gathering and a number of invited guests, including most of the Baptist pastors of the city and their wives, were present. A generous literary and musical programme was presented, and the opportunities afforded for social intercourse appeared to be appreciated. Refreshments were served toward the close of the evening, and Dea. J. W. Sullivan, with suitable remarks, welcomed the pastor in the name of the church. As we all expected, Mr. Baker is proving himself to be a man and a minister of sterling qualities. We hope that his ministry here will be attended with great blessings.

—THE death of a brother who was highly esteemed and useful in the Christian ministry has been announced during the past week. Rev. A. W. Barnes, of Port Medway, N. S., passed to his reward on Sunday, Feb. 26th. According to the Year Book, Bro. Barnes was ordained in 1855, and therefore had spent about thirty-five years in the ministry when he was stricken down with paralysis about two years ago. For several months, we believe, Bro. Barnes continued in a very weak and helpless condition, but afterwards in part regained his strength so that it was hoped that he might be able to preach again, but a few months ago he suffered another attack and his strength gradually failed. The present writer did not enjoy the pleasure of an intimate acquaintance with our departed brother, and only knows that he was regarded as a faithful and successful minister. Some one of our brethren who were better acquainted with Bro. Barnes and his work will, we hope, prepare a suitable obituary sketch for the MESSENGER AND VISITOR. Our sympathies are extended to Mrs. Barnes, who, we are sorry to learn, is in feeble health, and the other members of the family in their sad affliction. (Since the above was written, we have received from Rev. D. A. Steele such a sketch as we had desired. It will appear next week.)

PASSING EVENTS.

THE most exciting half hour of the session thus far in the House of Commons at Ottawa was reached when, in the wee sma' hours of Wednesday morning last, the vote was taken on Sir Richard Cartwright's amendment to the budget speech. Sir Richard's motion was for tariff reform in opposition to the national policy, and was of course equivalent to a want of confidence motion. A brilliant speech from Mr. Laurier had been followed by an able reply from the Finance Minister, and Mr. Mills, of Bothwell, had also spoken in support of the amendment during the evening. The division on the amendment failed to indicate any material weakening among the supporters of the government on the tariff question. The vote stood 71 to 126, a majority of 55 against the amendment, only one supporter of the government voting with the minority. It would not, however, be fair to conclude that so large a majority of the members of parliament are fully satisfied with the present tariff. There are, no doubt, not a few members who would not support a motion involving a condemnation of the general trade policy of the government, but who believe that policy should be amended in the direction of freer trade. This is shown by the fact that immediately after the division on Sir Richard Cartwright's amendment, Mr. Dalton McCarthy, who had voted with the government, moved to abolish the duty on binder twine, and the motion received the support of four of the Conservative members besides himself.

THE inauguration of President Cleveland took place on Saturday with the customary ceremonies, though the pomp and splendour of the parade were considerably dimmed and diminished by a driving snowstorm. The American capital was full of visitors drawn thither by the grand occasion, and but for the storm, we are told, sixty thousand men and some women would have been marching or riding in the parade. How many of these sixty thousand were hungry (food-seekers) is not contained in the despatches, but no doubt that class was well represented, and in the inaugural address they were not forgotten. The President alluded to the prevalence of a popular disposition to expect from the operation of the government special and direct individual advantages. Paternalism, he said, was the bane of republican institutions, and the present government, he considered, is charged with the duty of destroying the brood of evils which are its progeny. The lessons of paternalism ought to be unlearned and the better lesson taught, that while the people should patriotically and cheerfully support their government, its functions do not include the support of the people. Referring to the decree of the people in favor of tariff reform, the President is reported as saying: "Our task must be undertaken wisely and without vindictiveness. Our mission is not punishment, but the rectification of wrongs. Anxiety for the redemption of pledges which my party has made and solicitude for the complete justification of the trust the people have reposed in us, constrain me to remind those with whom I am to co-operate, that we can succeed in doing the work that has been especially set before us only by the most sincere, harmonious and disinterested effort." In concluding President Cleveland expressed his confidence in the men who would be associated with him in the cabinet and in the legislature. He also expressed his confidence in the people of the country, and finally gave utterance to a nobly religious sentiment in saying: "Above all I know there is a Supreme Being who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid."

IN assuming for a second time the highly honorable and important position of Chief Magistrate of his country, President Cleveland has, we believe, the hearty good will of the great majority of the people of this dominion. No man whom our neighbors could have placed in the presidential chair would have been so generally acceptable to the people of Great Britain and Canada. The record which Mr. Cleveland has made for himself justifies the expectation that he will seek to govern his country, not for personal or party ends, but in accordance with the principles that make for true national honor and greatness. We can but hope that, now that the Behring Sea controversy is in a fair way for settlement, all other in-

ternational questions will be amicably adjusted, and that under Mr. Cleveland's administration there will be less of friction and more of friendly feeling between the governments of Great Britain, Canada and the United States than has marked the record of the last four years. There is surely no good reason why unfriendly feelings should find place, but every reason why the most cordial relations should exist between the different branches of the English speaking race. Are we not all brethren, with a common language, a common and indomitable love of liberty and common interests? It will be for the advantage of the people of the two nations, and of the whole world as well, that there shall be nothing but good fellowship between us.

A MEASURE known as the Suspenders Bill, was lately introduced in the House of Commons by Mr. Asquith, Home Secretary. The object is to suspend the creation of new church institutions in connection with the establishment in Wales. It is regarded, and no doubt justly so, as a preliminary step to the disendowment and disestablishment of the church in that principality. This is a line of policy to which the Liberal party is pledged, and the Welsh members, whose united strength is too formidable to be trifled with, are very determined, and demand that the disestablishment in Wales shall come next on the programme after Home Rule. The Suspenders Bill is regarded with much alarm by the Anglican clergy, who naturally look upon it as the entering of the wedge which is finally to separate the church in England, as well as in Wales and Scotland, from the State and State support. In the convocations of Canterbury and York, recently held, the subject has received much attention. Learned dignitaries of the church have delivered themselves of declarations which are not remarkable for their sweet reasonableness. The London Freeman remarks that "disestablishment makes ecclesiastics mad. They talk wildly about it." The Bishop of Llandoff, for instance, wants the establishment maintained in Wales because there are some 50,000 voters who are in favor of it, though he admits that there are about 100,000 Welshmen who have voted for disestablishment. It will be in the eyes of the bishop a sad piece of injustice if these 50,000 Welshmen who value the Anglican church so highly, should be obliged to become responsible for its support. But his sense of justice and right is not in the least disturbed by the fact that 100,000 Welshmen are now obliged to contribute to the support of an ecclesiastical system for which they have no desire and as little use. The Archbishop of Canterbury is reported as saying that "he was surprised to see in the hands of a Liberal government a weapon which belonged to the worst and darkest ages the church had ever seen." One would think from the talk of these distinguished churchmen that the Christian church was born of the temporal power, that it had been cradled in its lap and Christianity never had and never could flourish except when established and endowed by the State. How learned men, with the example of the Roman and Byzantine systems before them, on the one hand, and that of the free churches in Europe, America and Australia on the other, can talk so absurdly, it is difficult to imagine.

EARLY in May next, the Queen is to open in person the Imperial Institute at South Kensington, England. Some interesting facts in reference to the origin and purpose of the institute are gathered from an article in a late issue of the Toronto *Week*. It originated in a suggestion made by the Prince of Wales in a letter to the Lord Mayor of London in 1886. The interest excited by the then recent Colonial and Indian exhibition had led his royal highness to believe that a permanent form might, with great advantage to the mother country and the colonies, be given to the idea which had found expression in that exhibition. The Prince's suggestion was well received, and a committee appointed by himself reported, about the end of the year, the outline of a scheme for an Imperial Institute, the purpose of which should be to combine in a harmonious form, with a view to the attainments of objects of practical utility, a representation of the Colonies and India, on the one hand, and of the United Kingdom on the other. A few weeks later, at a meeting at which his royal highness presided, and which included representatives of various local authorities, with officers of the most prominent scientific, commercial, artistic and technical institutions and associations of the country and the leading

home representatives of the Colonies and India, resolutions approving of the proposition set forth in the report of the organizing committee were unanimously adopted. By the close of the year the endeavor to raise funds throughout the empire for the establishment and support of the institute had resulted in securing £350,000, of which Canada contributed £20,000 and India as much more. A building, which it is expected will be completed during the current year, is in course of erection, and is said to be a splendid piece of architecture, "a magnificent edifice worthy to stand as a monument of the growth and prosperity of the empire under the present ruler." The building has a frontage of 750 feet and its central tower a height of 350 feet. The purposes to which the interior of the building are to be devoted are described in its charter as follows:

(1) The formation and exhibition of collections, representing the raw materials and manufactured products of the empire, so maintained as to illustrate the development of agricultural, commercial and industrial progress. (2) The establishment or promotion of commercial museums, sample rooms and intelligence offices in London and other parts of the empire. (3) The collection and dissemination of such information relating to traders and to industries, to immigration, and to other purposes of the charter as may be of use to the subjects of the empire. (4) The furtherance of systematic colonization. Canada has received a generous share in the allotment of space, being accorded the whole of the western gallery, 800 feet long, with a width of twenty feet six inches and an equal height, for the exhibition of her products and resources. Each separate province also has its particular section. If the institute shall do wisely the work which it is undertaking, it cannot fail to be highly advantageous, since it will promote a wider and exacter knowledge of the products and resources of the various sections of the empire, thus promoting profitable trade and emigration.

THAT WAS A BRAVE DEED of the five seamen of the little seaboat town of Cuttyhunk, Mass., who, during a terrible storm, put off in an open boat to rescue the crew of the wrecked brig Aquatic. It was a fearful risk which these brave men accepted, and well they knew it. Four of the five found a water grave. It is proposed, as a public recognition of their heroic deed, to make suitable provision for the families of the men who so nobly sacrificed their lives.

IN PHILADELPHIA pneumatic tubes have been laid in connection with the city's postal system to connect the main office with the sub-station at Fifth and Chestnut streets. The system consists of two lines of six-inch tubing, making an aggregate length of 5,836 feet. The carriers are steel cylinders closed at one end with a removable cap. It is possible to deliver three thousand letters a minute. The satisfactory results obtained are believed to justify the expectation that in the near future there will be a belt line of tubing connecting all the sub-stations with the city office.

ACCORDING to recent despatches the people of Ulster are in a great state of excitement over Mr. Gladstone's Home Rule bill. Their intense indignation is finding expression in mass meetings, inflammatory and denunciatory speeches and resolutions, the burning of Mr. Gladstone and Mr. Morley in effigy and such like demonstrations. The determination to resist Home Rule to the bitter end is freely and emphatically expressed. The Ulster Protestants evidently feel little confidence in the Roman Catholic countrymen. All the prejudices of the people are aroused and they are in no temper to give any calm attention to Mr. Gladstone's measure and to consider whether or not it provides sufficient safeguards for the rights and privileges of the Protestant minority.

REV. B. FAY MILLIS, the evangelist, whose labors recently in Omaha and last year in Cincinnati were attended with so remarkable results, is now engaged in a series of revival services in Nashville, Tenn., and the same wonderful success appears to attend his efforts in that place. All day long, we are told, the vast tabernacle built for such occasions is crowded. Thousands crowd forward for prayer. There is a general cessation of business; even the saloons are closed. The doors of the great dry goods stores, owned for the most part by Jews, are locked in what are commonly the busiest hours of the day. The schools adjourn in a body to the tabernacle for a higher education, and the faces of those met on the street show an earnest thoughtfulness.

Ontario Letter.

"Candlemas crack Breaks winter's back." So say the old housewives. Candlemas (Feb. 2) brought us a "crack" of cold weather fit to break the back of a pile of solid 20-inch body maple and the pocket of the man who has to pay for it at the rate of \$5.00 per cord. The back of the winter is hardly broken yet. This scribe reads six weeklies, some of them being in the front rank of American journalism. He is also an ardent admirer of the late Phillips Brooks, and has watched eagerly for editorials on the life and work of that great and good man; and of all that have appeared in the papers that come to this desk, that of the MESSENGER AND VISITOR in the issue of Feb. 1, certainly deserves the palm.

B. Y. P. U. matters are flourishing. The Canadian Baptist gives a column regularly to the society, and new unions are reported almost weekly. There will be a convention of all the Ontario unions in Woodstock, March 30th and 31st, of which a full report will be sent.

THE STRATHROY CHURCH will celebrate the thirtieth anniversary of its organization and the fourth of its present edifice on Sunday and Monday, Feb. 26 and 27. Prof. Farmer, of McMaster University, will preach morning, afternoon and evening; and on Monday the annual tea will be given by the Ladies' Aid.

STORMS have been the order of the day for the past three or four weeks. Sunday, the 19th inst., was the most inclement day known for years past.

REVIVALS are in progress in many of our churches, with very encouraging results in almost every case. P. K. D. Strathroy, Feb. 25.

W. B. M. U.

NOTES FOR THE YEAR. "As the Father has sent Me, even so I send you."—John 9: 41. PRAYER THOUGHT FOR MARCH: "That God's people may give to the work of missions this year as never before."

Woman's Responsibility in the Missionary Cause. We cannot read our Lord's commission, "Go ye into all the world and preach the gospel to every creature," and overlook the fact that He means each one of us, if we are His children, and also that if the heathen world is going to get this good news each one of us must do her part to give it to them.

My dear sisters, let me try and present three ways in which we can meet these responsibilities. We can give, we can serve, we can pray. The best example of self-denying liberality, the best example of conquering faith, is recorded of woman. Jesus Christ never left her from His life such words of loving endearment as concerning these three women: Of the poor widow He said, "She hath given more than they all"; of Mary, with her alabaster box of ointment, "She hath done what she could," and of the praying Canaanitish woman, "Oh, woman, great is thy faith." I hold that such giving, such service, such faith is possible to each one of us.

Giving. Let us look at it for a moment. What are we required to give? First we are asked to give ourselves. This is the most excellent gift: "Son, daughter, give Me thine heart"—not an unreasonable request when we remember that we of right belong to Him. "We are not our own; we are bought with a price"; redeemed not with silver and gold, but by the precious blood of Christ. Ought we not to remember this and consecrate ourselves with all our ransomed powers to His service? How few, how very few of us, lay ourselves on the altar and "present our bodies living sacrifices, wholly acceptable unto God, which is our reasonable service." I fear we are too selfish to make the sacrifice. Is this right? How many among us give of the money entrusted to us until we feel it? How many of us deny ourselves the comforts, nay even the luxuries, of life that we may have the more to give to the cause of Christ? Do we to-day stand contented, or are we acquitted even by our own consciences? I fear we are not. The poor widow gave "all her living." Do you think if she had the opportunities the young ladies of this nineteenth century have, would our mission boards be crippled in their attempts to advance the missionary cause because (the funds) the Lord's own money is being withheld, and that too by those who profess to be His own children? Sisters, these opportunities bring with them fearful responsibilities. Let each one of us examine ourselves in this matter.

It is time that we get near to Christ, that we feel with His pity, that we look with His eyes upon the needs of the world; then we will be ready to imitate Him even in giving.

"I gave My life for thee. My precious blood I shed. That thou might'st ransom me, And quicken me from the dead; I gave it all for thee. What hast thou given for Me?"

Let us now come to our second point. We can serve. Some one may ask, Does He require our services? I can only again quote Jesus' own words: "Go ye into all the world and preach the gospel to every creature; and lo, I am with you always, even unto the end." Just here let me say that if we want His presence we must do His bidding; otherwise we cannot claim it. He said of Mary: "She hath done what she could." She broke the ointment on His head. Are the days of anointing past? Have not we the same privilege that Mary had of anointing Jesus Lord and King in the hearts of our less favored brothers and sisters in heathen lands? Do not we read, "Inasmuch as ye did it unto one of the least of these, My brethren, ye have done it unto Me?"

Our days of privilege are fast passing away. What we would do we must do quickly, for listen! every tick of your watch sounds the death knell of a heathen soul. I once read of a young lady who, after hearing of this, could not sleep with her watch under her pillow, as was her custom—she would find herself counting the seconds. Finally she had to remove it that she might not hear it remind her of the doom of the heathen; but removing the watch did not lessen her responsibility. We are appalled when we think of the number who die Christians. In China alone fourteen hundred die every hour—one million every month. We also read that three fifths of the race are yet in absolute ignorance of the Bible and Christ. These are facts that meet us everywhere. How will knowing these things affect our future lives? Can we go on the same way forgetting that we ought to meet these responsibilities, or are we determined by God's grace to do what we can in His service? My dear sisters, what a patient, loving Saviour is ours, who has borne with us so long, receiving at heart but half-hearted, lukewarm service. Halting faith and cold hearts will never accomplish much. While we wait and hesitate the heathen die and are lost forever. Will Jesus say of each one of us, "She hath done what she could?"

We will now consider briefly our third and most important point. We can pray. The Syrophenician woman came to Christ and asked Him to have mercy on her and save her daughter. Consider the obstacles that were in the way of this heathen mother. She knew the Jews hated her race. The disciples did not give her any encouragement. They said to Jesus, "Send her away, for she crieth after us." Did she give up in despair and go home again? Oh, no; she pressed her way to Christ, thinking that if she could have an interview with the Great Physician she would be satisfied, but when she got near enough to speak to Him "He answered her not a word." It was then she fell at His feet and worshipped Him, saying: "Lord, help me." Even then He only said: "It is not meet to take the children's meat and cast it to dogs." Yet her faith stood the test as she replied: "Truth, Lord, but do not the dogs eat of the crumbs that fall from the master's table?" Can we wonder at Jesus' next words: "O woman, great is thy faith." Truly obstacles and difficulties were in her way, but she lost sight of them as she remembered the condition of her child. Will we not identify ourselves with our heathen brothers and sisters and bring them to Christ in prayer, saying, have mercy on us and save the heathen world? Do you think He will deny our request? Dear sisters, no; if we can excuse ourselves if we refuse to pray for the salvation of the heathen. We may have money to give, no time to serve; but surely we can devote ten minutes, morning and evening, asking God to save those who sit in darkness and the shadow of death. And believe me, you will not stop there; you will become interested enough to give even if you have to deny yourself some comfort. You will become willing to serve, in some humble way, that those you are praying for may hear the good news that has brought such peace and comfort to your life. We cannot estimate the power of prayer. The victories of the church have always been the fruit of believing prayer. The greatest of all missionaries Himself spent whole nights in prayer. The starting of missionary societies in both England and America was the result of continued prayer. Our missionaries feel the need of our prayers. Let us not forget them. Let each one of us pray earnestly that the coming year may be one of great blessing to us and the cause we love.