

**Messenger and Visitor.**

50 00 per annum.  
When paid within thirty days, \$1.50.

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J. H. SANDERS, Business Manager.

OFFICE:—No. 8 PUEBLY BUILDING, PRISON  
WILLIAM ST., ST. JOHN, N. B.

ALL CORRESPONDENTS 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.

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WEDNESDAY, FEB. 27, 1895.

**POLITICAL DUTIES.**

The time at which the Dominion gen-  
eral election will take place has not yet  
transpired. At present writing the  
government has not declared whether or  
not it is the intention first to hold  
another session of Parliament, though it  
is quite possible that some definite an-  
nouncement in respect to the matter  
will be made before this paper shall be  
in the hands of its readers. But at all  
events it seems quite certain that the  
appeal to the country is not to be long  
delayed. There is activity generally in  
political circles and the parties are en-  
tering into the campaign with the ear-  
nestness which usually characterized those  
struggles for the political supremacy.

It is not the office of this paper to ad-  
vise its readers as to which, if either, of  
the two great political parties that are  
seeking the endorsement of the elector-  
ate, they should support. We recognize  
the fact that among our readers, there  
are good men and true who believe that  
duty to their country calls upon them to  
support the present government, while  
there are others, equally good and true,  
who believe that the policy and practice  
of the party now in power should be con-  
demned and that it is important in the  
best interests of the country that the  
government be entrusted to other hands.  
It seems difficult to escape the con-  
clusion that one of the other class of  
these good men is honestly mistaken,  
but as it is not our office, so it is not our  
purpose, to convince either of these  
classes of readers that they are wrong  
and the other right. But at least the  
opportunity is open to us, and as we be-  
lieve, the duty is upon us to urge upon  
each and every elector who reads this  
paper conscientious faithfulness in the  
discharge of his political duties. Let  
each elector, to whatever party he may  
be allied, deliver his mind from unin-  
telligent prejudice and use his best light  
and best judgment to reach right con-  
clusions in regard to the political issues  
of the day, and let him act accordingly.  
Let every honest man resent any at-  
tempt from whatever quarter it may  
come to interfere with his right and his  
duty of private judgment or to change  
his proposed course of action otherwise  
than by convincing his judgment and his  
conscience. Let him denounce all cor-  
ruption and spurn a bribe in whatever  
subtle and insidious shape it may be  
disguised. Let him demand in the men  
who are to represent the interests of the  
country in parliament, not merely intel-  
lectual ability and a correct political  
 creed, but moral purity and integrity of  
purpose. Under a system of govern-  
ment in which the authority resides in  
the people, these political duties rest as  
sacred responsibilities upon the elector-  
ate. They are not merely political  
duties, but religious duties as well, and  
every Christian man owes it to his coun-  
try, his children and his God to perform  
them with faithfulness.

THE Evangelists, Messrs. Crossley and  
Hunter, have continued their meetings  
during the past week in St. John with  
highly encouraging results. The meet-  
ings have all been largely attended.  
The Centenary Church has been crowd-  
ed every evening and on Sunday even-  
ing many were turned away, being unable  
to obtain entrance. It is a good many  
years since so general an interest has  
been manifested in any religious services  
in St. John. The truth is proclaimed—  
especially by Mr. Crossley—with great  
simplicity, earnestness and effectiveness.  
The people who attend the meetings in  
so great numbers appear to be deeply  
impressed and many have been perma-  
nent to take their stand for Christ. A  
proposition coming from the Methodist  
brethren that all the evangelical churches  
in the city shall unite in the work under  
the leadership of the evangelists was  
considered at a meeting called for the  
purpose on Monday afternoon. What  
conclusion was reached we have not  
learned as we go press.

For Croupy Children—Minnard's Honey  
Balm.

**PROHIBITION AND THE ELEC-  
TIONS.**

In view of the probability that the  
electorate of this Dominion will before  
long be called upon to choose men for  
the important duty of representing its  
various constituencies in parliament, it  
seems important that those who favor  
the prohibition by legislative authority  
of the liquor traffic in Canada shall take  
prompt steps to make their influence so  
felt in the approaching elections that the  
power for prohibition in the next parlia-  
ment shall be made as strong as possible.

There is no question that the power to  
prohibit generally the importation, man-  
ufacture and sale of liquor resides in the  
Federal government and no doubt that it  
will continue to do so, whatever may be  
the delinquency of the Imperial Privy  
Council in respect to the powers of the  
several provinces to control the traffic  
within their own bounds. As things are  
now, the Dominion parliament is the  
only source to which we can look for a  
prohibitory liquor law, and, under any  
circumstances that are likely to occur, it  
is we take it, the only legislative source  
from which power for the effectual pro-  
hibition of the liquor traffic could be ob-  
tained.

The two great political parties of the  
Dominion have neither of them on the  
subject of prohibition taken a position  
which is generally satisfactory to the pro-  
hibitionists of Canada. Neither has  
definitely espoused the cause of this re-  
form. If it is asked what the party now  
in power has done, it may be replied that  
it has caused a Royal Commission to be  
appointed with a view to gathering in-  
formation and presenting a report for the  
guidance of parliament in the matter.  
That report, a cabinet minister has reas-  
sembled. But, to put the matter mildly,  
the general make-up of the Com-  
mission nor the character of its proceed-  
ings, so far as known, has done much to  
cause prohibitionists to hope that when  
its report shall be presented it will do  
anything to advance the cause of prohi-  
bition. The Montreal Witness probably  
describes pretty well the generally indif-  
ferent attitude of prohibitionists in re-  
gard to the report, when it says: "Every-  
one knows what it will say, and no one  
who is not pleased by the delay secured  
by it, cares a fig what it says." If it is  
asked, what the Liberal party proposes to  
do in reference to prohibition, it is an-  
swered that it proposes to take a plebis-  
cite of the Dominion on the subject, with  
the implication, we suppose, that if the  
people of the Dominion should by this  
means declare for prohibition a Liberal  
government would carry out their wishes  
by introducing a prohibitory measure.  
This appears to be a step in advance.  
But since this plank was incorporated in  
the Liberal platform, four of the  
provinces of the Dominion have by  
plebiscites declared emphatically in  
favor of prohibition. New Brunswick  
too, through its legislature has made a  
similar declaration which, we presume,  
no one doubts is in harmony with the  
popular sentiment of the province.  
There remains therefore, only Quebec  
and British Columbia which have not  
declared in favor of proposed reform.  
It is not certain that they would  
give an adverse expression, but at all  
events it seems pretty clear that a very  
considerable majority of the electors of  
Canada who can be induced to vote upon  
the subject are in favor of a prohibitory  
law. In view of this, it does not seem  
unreasonable to expect that the position  
of the Liberal party in respect to prohi-  
bition would now have been made  
somewhat more definite and positive.

The duty of the hour for prohibition-  
ists, it seems clear, is to take steps to  
secure the return in the next parliament  
of the greatest possible number of good  
and trustworthy men pledged to the ad-  
vocate and support of prohibition. This  
is in effect what we are told by the  
political leaders on both sides.  
"If you want prohibition send prohi-  
bitionists to parliament." This, as  
the Witness says, is "good advice,"  
and it is not very expensive or par-  
ticularly sympathetic, that should not  
present itself being followed. As to the  
best method of effecting this, the temper-  
ance people of each constituency must  
decide for themselves. There are prob-  
ably some constituencies in which it may  
be wise for prohibitionists to nominate  
and support a man independently of any  
other political party. There may be a  
very few places in which this could be  
done with the prospect of electing such  
a candidate. There are others probably  
where the representatives of the two po-  
litical parties in the field will both be  
either avowed or secret opponents of  
prohibition, and in such a case there is  
good reason for supporting a third can-  
didate, even though there is no hope of  
electing him. But in the majority of  
constituencies, we presume, if the tem-  
perance men stand together and make a  
proper use of their influence, they can  
secure the nomination either in the Con-  
servative or in the Liberal interest, or in  
both, of trustworthy men faithfully  
pledged to promote the cause of prohi-  
bition in parliament. But this will not be  
without organization and determined  
effort. If those who have cast their  
votes in favor of prohibition and those

who would do so if opportunity were  
offered, honestly desire to see that re-  
form a reality, let them seize the present  
opportunity of securing the return to  
parliament of men who can be depended  
upon to advance its interest. When a  
sufficient number of men of this charac-  
ter are sent to represent the country at  
Ottawa, then, and only then, may we  
hope that prohibition will become an  
accomplished fact.

**CONGREGATIONALISTS IN THE  
UNITED STATES.**

A HISTORY OF THE CONGREGATIONAL  
CHURCHES IN THE UNITED STATES, BY  
WILLIAM WALKER, PROFESSOR IN HAR-  
VARD THEOLOGICAL SEMINARY, NEW  
YORK. The Christian Literature Com-  
pany.

This is Volume III, in the American  
Church History Series of which Volumes  
I and II have already received notice in  
this journal. As was to be expected the  
present volume is one which is not likely  
to suffer by comparison with any other  
in the series. Prof. Walker appears to  
have brought to his task exceptional  
qualifications. In a book of some 450  
pages he has told the story of Congrega-  
tionalism in its beginnings in the Mother  
Country its development in the New  
England Colonies and its extension in the  
United States. He has told it in a most  
interesting manner, and so far as we can  
judge, with admirable impartiality  
and ability. Anyone who is interested  
in tracing the development on this con-  
tinent of Christianity in its various  
branches—and what intelligent Christian  
is not—will find in Prof. Walker's  
volume a book which, once taken in  
hand, it is not easy to lay aside. To the  
Baptists of these provinces of ours the  
story of the beginnings and development  
of those Congregational churches plant-  
ed by the "Pilgrims" of Plymouth and  
the Puritans of Massachusetts and the  
early New England Colonies should  
have a peculiar interest, since it may be  
said to be in a considerable degree the  
history of their religious ancestors. It  
was from Puritan New England largely  
that these provinces were repopulated after  
the expulsion of the Acadian French;  
and though other strains of blood have  
mingled with that New England stock,  
and in regard to one or two important  
points of doctrine and practice, we fol-  
low other teachings, yet in no small de-  
gree the Baptist churches of Nova Scotia  
and New Brunswick are in membership,  
doctrine and practice directly descended  
from the old Congregationalism of New  
England.

In his introductory chapter Prof.  
Walker shows the relation of the Refor-  
mation to Congregationalism. That re-  
form, as represented by Luther and  
others, while it definitely cut clear from  
the papacy, did not get away from the  
idea of a National church, and while  
some of the reformers, as Calvin and  
Zwingli, came nearer the Congregational  
idea, none of them reached it. The  
logical, if not the actual, religious an-  
cestors of Robert Browne, the father of  
Congregationalism in England, were the  
Anabaptists of the continent of whom  
our author says: "The vast majority  
were earnest, sober, God-fearing men and  
women who came chiefly from the lower  
ranks of society and whose prevailing  
ignorance led them to many diverse and  
fanciful interpretations of Scripture and  
much over-confidence in direct illumina-  
tions of the Holy Spirit; but who sin-  
cerely sought to pattern life and worship  
upon the Word of God." Whether be-  
cause of a breaking down of his mental  
faculties (as Dr. Dexter supposed) and  
Prof. Walker thinks probable) or for  
other reasons, Browne after a time aban-  
doned his position as a Separatist. But  
the seed which he had sown in many  
places "bore a harvest that was better  
than the sower." After him came John  
Greenwood, Henry Barrowes and John  
Penry, all of them—as were the leading  
Puritans of that age generally—graduates  
of Cambridge. These all suffered  
death for their Separatist principles; but  
though the workers died the work went  
on.

In chapter III, Prof. Walker tells  
briefly the interesting story of the strug-  
gles and sacrifices by which Congrega-  
tionalists of the Separatist type brought  
their institutions from England through  
Holland to the American wilderness  
(1620) and the hard experience through  
which the Plymouth Colony struggled to  
an assured position in the new world.  
The two following chapters are concerned  
with the course of events in England  
which led to their coming and the de-  
velopment of the fellowship of the Con-  
gregational churches in the New Eng-  
land Colonies. The distinction between  
Puritans and Separatists is emphasized.  
The former were those who sought the  
reform of the church in accordance with  
Scriptural doctrine and practice, but did  
not desire to break away from the church  
of England. The Separatists, on the other  
hand, declared that thorough reform  
according to the principles of the New  
Testament involved separation from State  
control and therefore that a National  
church was not a true church of Christ.  
This distinction is of great importance in  
relation to the beginnings of Congrega-  
tionalism in New England. The "Pil-  
grim Fathers" of the Plymouth Colony

were Separatists who had distinctly  
broken away from the National church  
before coming to America. The Puritans  
of the Massachusetts Colony which had  
its beginnings at Salem (1630) were  
a part of the Church of England and  
came to America, not with the intention  
of separating from that fellowship, but  
of establishing in New England a purer  
worship. It was by the influence of Ply-  
mouth that the Massachusetts leaders  
came to decide to organize their churches  
on the Congregational plan. But the  
greater devotion of the Pilgrim Colony  
to the Congregational system seems to  
have disposed its people to a greater  
leniency towards congregations and  
individuals who might differ from what  
was regarded as orthodox belief  
and practice. As Prof. Walker points  
out, it is a mistake to suppose that the  
settlers of New England came with an  
intention of establishing freedom of wor-  
ship or extended religious toleration.  
They were sure that their beliefs, vir-  
tually embraced the whole truth and  
nothing but the truth, and they were  
equally convinced that it would not be  
for the advantage of any community that  
other beliefs should be tolerated. The  
attitude of mind thus induced, especially  
in Massachusetts, led to those "acts of  
banishment and repression which consti-  
tute an unattractive chapter in the story  
of men otherwise so conspicuous for  
statesmanship, Christian character and  
loyal purposes." Among these "acts" was  
the treatment accorded to Roger Wil-  
liams, the story of whose relations with  
the Massachusetts colony as told in the  
volume before us does not differ materi-  
ally from the same as told by Prof.  
Newman in Vol II. of this Series. But  
we can see, as we read Prof. Walker's  
pages, how, on their principles and with  
the peculiarly intimate relations which  
obtained between church and state in  
the Colony, the Puritan Fathers of Mas-  
sachusetts might sincerely think they  
were exercising a very generous degree  
of Christian charity towards so trouble-  
some and unreasonable a person as  
from their point of view, Mr. Williams  
was. But "the thoughts of men are  
widened with the process of the sun,"  
and the descendants of these men learn-  
ed long ago to accord to others the same  
rights of conscience, which they claim  
for themselves.

Scarcely less interesting than that por-  
tion of Prof. Walker's book which we  
have had especially under consideration,  
are the succeeding chapters treating of  
the developing life and the extension of  
Congregationalism in New England and  
beyond its bounds. A most interesting  
chapter is the eighth, which describes  
the "Great Awakening" of Jonathan Ed-  
wards' and Whitefield's time, and the  
rise of the New England theology, in the  
days of the Edwardses, Bellamy, Hop-  
kins, West, Emmons and the other giants  
of that age. Chapter IX, has for its sub-  
ject the Evangelical Revival, chapter X,  
the Denominational Revival or Modern  
Congregationalism, and the concluding  
chapter deals with Congregational Facts  
and Traits.

This is such a book as every intelligent  
Baptist ought to read; first, because the  
story of Congregationalism on this con-  
tinent is in itself one of profound interest,  
and secondly because of the side-light  
which it affords for understanding our  
own denominational history.

**Mental and Manual Training at  
Acadia Seminary**

It is now generally admitted, that there  
has been, for some time past, an undue  
number of young men entering the pro-  
fessions of law and medicine. The sup-  
ply of young women also is in excess of  
the demand in the teaching profession.  
This indicates faults in the educational  
systems and the sentiments existing in  
connection with them. These evils are  
not far to seek. In my opinion it comes  
of an artificial and false estimate of the  
respectability of the world's essential  
industries. The labor of the brain has  
been put above the labor of the hand.  
No connection between the one and the  
other has been recognized except that a  
certain amount of mental training is  
necessary to guide the work of the hands.  
It has not been seen that the head was in  
any way indebted to the hand for its dis-  
cipline. Now it is coming to light that  
they are mutually helpful and dependent.

As special honor has been given to  
mind labor, thither have young men and  
young women directed their steps.  
Hence the undue number aiming for  
what is called the professions.

Christian institutions for the higher  
education should correct erroneous  
views on this, as well as on every other  
phase of the great subject of education.  
This is to be done by precept and ex-  
ample. False sentiment can best be  
rectified, by not only teaching the doc-  
trine that is sound, but by practicing it  
as well.

In Great Britain not long since some  
ladies of fortune and of title volunteered  
to work as nurses in hospitals. "At once  
this work was lifted into the region of  
high respectability. Great is the good  
that has come of it. To be a trained  
nurse now either in public or private  
hospitals or in families is a matter to be  
published on the house-top. Sentiment  
has been corrected. From being artificial  
and unreasonable, it has become

sound and rational. It has created an  
additional profession—a learned profes-  
sion.

So far as regards mere theory manual  
labor has always been esteemed as  
honorable at the institutions at Horton.  
But to come out of any department of  
manual into mental labor has been  
spoken of as ascending, and to go from  
mental to manual labor has been regard-  
ed as descending. Jesus was a carpen-  
ter. The comparison has been subtly  
invidious and degrading. To go from  
a tinsmith's shop, a blacksmith's or shoe-  
maker's shop to one of the professions  
has every where implied climbing higher.  
The lawyers gown and the physicians  
prescription have been at a premium.  
To get them as possessions by any of  
those who have soiled and hardened  
their hands with toil has been regarded  
as mounting skyward. This false senti-  
ment works mischief in the world's in-  
dustries by robbing some to over supply  
others.

The gifts and callings of God are with-  
out repentance. He who regulates the  
proportion of the sexes, has also, by  
conferring gifts and inclinations, regu-  
lated the proper numbers of people for  
the various callings. The harmony that  
would have come of the settlement of  
the matter of who should work at this  
calling and who at that by this law of  
adaptation and natural inclination, has  
been disturbed by notions and adventi-  
tious sentiments. It has been keenly felt  
by the respectable and intelligent hand  
toilers. They have borne this invidious-  
ness with heroic silence and christian  
composure. Sound laws, however, have  
been asserting themselves, which work  
in the direction of rectifying these arti-  
ficial views. In this matter the Baptists  
have been, as in other matters, the pio-  
neers. At Woodstock, Ontario, and at  
Wellville, manual training has been in-  
troduced into Academies, before it ap-  
peared in any other Academy in the  
Dominion. This recognition of the im-  
portance of training for the manual pro-  
fessions to be given side by side with  
brain training, in this department for the  
higher education, is the beginning of  
the long called for correction of public  
sentiment in respect to this phase of the  
work of education. It is lifting up the  
labor of the hand to a level with the  
labor of the head. And it is so reason-  
able and so christian-like that all the  
people should say, Amen. It is fitting  
that christian institutions should be en-  
gaged in regulating public opinion in  
regard to this matter.

Hitherto the world has heard much of  
the learned professions. The expression  
itself has done duty in raising one kind  
of labor above another. And as certain  
callings by the use of this term have been  
made more respectable, others have been  
in a corresponding degree degraded.  
Why should the work of a doctor be called  
a profession and not that of a shoemaker  
or tinsmith? Now that a change is  
coming about, there will be less use for  
the expression, "The learned profes-  
sions." By and by these artificial differ-  
ences will disappear altogether, and all  
legitimate labor will be honored and  
honorable.

Through the benevolence of Mr.  
Charles E. Young, a beginning has been  
made at the Academy. This has since  
extended to the college by the affiliation  
of the Agricultural school with that in-  
stitution.

The Seminary comes next in order.  
It should now evolve a practical side.  
The kitchen is a place of beginning.  
Chemistry, applied to articles of food,  
and their preparation for the table, would  
suggest the utility of that study to the  
minds of young ladies. Scientific  
cooking is now called for in every home.  
If the farmer is beginning to apply  
science in farming, the wife should be-  
gin to apply it in cooking what is raised  
on the farm. Acadia Seminary is the  
place for creating sentiment and im-  
parting practical knowledge on this most  
important subject. It should be added  
to the lists of the fine arts. Voice-cul-  
ture, violin and piano music, drawing  
and painting are important. They have  
much to do with the matter of culture.  
But a part of the time given to these  
subjects, especially by young ladies who  
have no special aptitude for them, had  
better be given to subjects of practical  
importance. But this kind of education  
at Acadia Seminary should not stop in  
the kitchen. It should go on to perfec-  
tion. Millinery, dress-making, and vari-  
ous other crafts adapted to feminine tin-  
gers, should be added to the art of gov-  
erning the cook-stove.

The schools at Horton are for the peo-  
ple. The best interests of the many,  
and not the few, should be sought. If  
it becomes evident that the hard earned  
money spent on daughters at Acadia,  
prepares them for the industries of life for  
which they are specially adapted, they  
will be supported. Not long since a patron  
of the school said to me, that his daughter  
who had taken a full course at the Sem-  
inary came home, played the piano and read  
books. If she had gone into the kitchen  
and showed her mother the best way of  
cooking, or that she could cut and make  
a dress scientifically, the father would  
have seen the returns for his money.

E. M. S.

For Biliousness—Minnard's Family Pills

**Halifax Letter.**

SOMETHING NEW FOR HALIFAX.

The church building, first occupied by  
the Universalists and then by the Free  
Christian Baptists, was dedicated yester-  
day as a "synagogue of the Jews."  
There are some fifteen or twenty of that  
faith in the city. They, with the aid of  
the Gentiles, purchased the old church,  
put it in form for their worship, and  
yesterday Rabbi Friedlander, of Mont-  
real, conducted the services of consecra-  
tion. At one end they have a pulpit, and  
in front of it a hexagonal platform en-  
closed with a railing. This is for the  
singers and instrumental musicians. On  
this raised platform a wedding was cele-  
brated at the close of the service of  
consecration. The consecration services  
were as follows: A procession, led by  
Rabbi Friedlander, holding the scroll of  
the Old Testament in his arms, went  
round the platform singing psalms in  
Hebrew as they went. After this there  
was prayer, reading of scriptures first in  
Hebrew and then in English, and a ser-  
mon by Rabbi Friedlander. He referred  
to the history and persecution of the  
Jews, and the world's indebtedness to  
them in religion, art, science and poli-  
tics. He prayed earnestly for the Queen  
and Royal family.

Dr. Currie of Pine Hill Theological  
school gave an address. He announced  
his belief in christianity, but welcomed  
the Jews to Halifax to worship accord-  
ing to their own conscientious convic-  
tions. Dr. Forrest, president of Dal-  
housie college, spoke in the same strain.  
Rev. W. Gregory, Universalist Minister,  
had a word for his Hebrew brethren.

SOMETHING WHOSE IN HALIFAX.

Mr. Power, a Roman Catholic, was  
firmly settled on one corner of Spring  
Garden Road and Queen Street when the  
Granville Street church took possession  
of the opposite corner. One hundred  
yards is the nearest point a runshop can  
approach to a place of worship. But as  
Mr. Power had the ground first, he held  
it as long as he lived. Now that he is  
dead a Mr. Farrel, another staunch Ro-  
man Catholic, came into the business.  
He claims the right of enjoying the same  
privilege that Mr. Power enjoyed. In  
addition to this, Mr. Major, who keeps  
a grocery store on another of the four  
corners, as he does not make money as  
fast as he would like to, has asked the  
City Council for a license to sell more  
rum under the shadow of the church.  
Mr. Banks, License Inspector, reported  
against Mr. Major's application. The  
City Recorder, Mr. McCoy, advised  
against it. On division there was a  
small majority for giving the license in  
question. This has created much feel-  
ing in the First Church and the commu-  
nity generally. The indignation is espe-  
cially strong against Alderman Dennis,  
a member of the staff of the Halifax Her-  
ald, and a man who has heretofore pos-  
ed as a temperance man. He voted to  
give the license. A small Parkhurst is  
needed to disturb this Tammany next.

The Presbyterian Witness, always out-  
spoken on these matters, has written a  
scathing editorial on the matter.  
It seems a trifle inconsistent that the  
only true, apostolic church, as the Roman  
Catholics declare themselves to be,  
should supply most of the rum-sellers for  
Halifax. No church has so much power  
over its individual members as the  
Roman Catholic church. The world is  
waiting to see them exert this power in  
making rum-selling inconsistent with  
church membership. It has begun in  
the United States. May it come to  
Halifax. If a division of the church  
should set up a rum shop on the corner  
opposite St. Mary's, the church would  
expel him at once. But the true church  
banned the rum venders to their bosom.  
It is about time the head of the true church  
in Halifax lifted his voice against the  
Holy Catholic Church members.

Mrs. Miller, widow of the late Rev.  
John Miller, passed away on the 16th at  
the residence of her daughters, Miss  
Miller and Mrs. Sutcliffe, aged 82 years.  
She was a mother in Israel, and Israelite  
indeed in whom was no guile. When  
she was Miss Catherine I. Galloway she  
met Mr. John Miller at Rev. James  
Haldane's church in Edinburgh. They  
were both brought up Presbyterians.  
They were married in 1835. A help-  
meet indeed was Catherine his wife to  
Mr. Miller in the work of his Missionary  
labors in Edinburgh, Dublin, New York  
and in his pastoral labor at Windsor, N.  
S., Canaan, Newport, Halifax, Westport,  
Stewiacke, Hammonds Plains and Win-  
sor Road. They left Scotland with the  
blessing of the great and good man,  
Rev. James Haldane. He accompanied  
them to the ship, did everything for their  
comfort, and then parted with them,  
not to meet again till they came together  
where they will part no more. Mr.  
Miller went home ten years before his  
wife. Their only son, the late Rev. F.  
D. Crawford, died in 1884. Rev. F.  
D. Crawford and A. C. Chute attended  
the funeral.

Much sympathy is felt by the older  
members of the First Church for Mrs.  
George Johnson, for many years an  
active and highly respected member of  
the Granville St. church, in the loss of  
her dear daughter, Miss Annie Johnson,  
a notice of whose death you have pub-  
lished. Mrs. Johnson is not forgotten  
by her old time friends in these oracles  
of bereavement through which she has  
passed.

By a private letter from Mr. Isaac  
Shaw, of Weston, I have learned that a  
memorial service was held in the Ber-  
wick church for the late Mrs. W. F.  
Crawley, wife of the late Rev. F.  
D. Crawford. It is fitting that such a  
service should have been held by that  
church for this eminent christian woman.  
Mrs. Witter was a cousin of the late Dr.  
S. T. Rand. She was a kindred spirit.  
The family talent was inherited by her  
in large degree. The Bible was her  
great text book. She published a very  
interesting book, entitled "The Edmo-  
nites." She had the manuscript ready  
for another book.

Four years ago I held meetings for  
three months continually at Berwick.  
A large number united with the church  
at the time, mostly young people. I was  
astonished at the soul travail of Mrs.  
Witter, and at her strength, physical,  
mental and spiritual, employed in that

work of grace. She, with  
for a long time been  
feeling of responsibility  
religion in the commu-  
the extra services which  
Deacon John Lyons, who  
worked for nine years in  
ministry, was another of  
revival, and heavy bur-  
den in God. Mrs. W.  
mightily in life, attain-  
ed the services. She wept,  
ed in private and in pub-  
the power she wielded.  
forget when we come a  
vestry on the first even-  
ing baptism, when two  
people were to be bap-  
tized among them. "Is this  
She had full knowledge  
and great power with God.  
ley is her only child. So  
ly esteemed husband and  
sympathy of their names.

At the Halifax Dis-  
meeting held yesterday  
Donald was directed to  
months labor for Halifax  
he had been appointed  
Board, at St. Mar, are  
his labors with the North  
week in March.

Rev. D. A. Steele, D.  
pulpit on Sabbath the  
D. G. McDonald. He  
the North church and of  
church. At the latter  
was, "I came not to be  
told to minister to the  
the text was sharply and  
lysed, the portrayal was  
and effective. There is  
Steele's sword; neither  
keen edge.

Dr. Steele was pres-  
ent on the evening  
prayers for colleges.  
much tenderness of his  
Acadia. He remembered  
first began, he saw that  
truths and principles  
both by Professors and  
These came the revival  
strong hearts and the  
born wills—the baptis-  
aux and the abundant  
Blessings, the pastor.

Deacon L. S. Payan  
crises of the college was  
at the meeting of the  
at Wolfville and one  
Bill's picture given at  
cided ride through Wolf-  
stage coach, and look-  
down at the desolation  
coachman to stop  
described by Mr. P.  
going to ruin, a shelter  
cattle, Acadia colle-  
Deacon Payan, who  
and the tears of the  
the money came and the  
open. Again at Cana-  
Judge Johnstone elect-  
as he could, especial-  
aroused. The money  
too. Rev. G. F. Miller  
offer to be one of two  
professors.

The prayer meeting  
interest. Acadia must  
It is hard enough  
the collapse of St.  
Phonics-like the mu-  
nabes.

Report says Rev. M.  
ceeding well at Berwick.  
Rev. C. H. Martell has  
in Canada. Both in  
McDonald, on the  
the Pugwash church.  
C. H. Martell and Mr.  
died at the Victoria  
surgical operation. I  
dest for several years  
brothers and friends  
him. He was full of  
Most distinctly of  
relation of this hom-  
given me at his home  
of the Roman Cath-  
attending some meet-  
C. B., light dawned  
was a man of exor-  
will be greatly miss-  
by his family. "Out-  
they and the proph-  
ever."

**Opening Service**

After some consid-  
that place of worship  
made ready for re-  
Feb. 3. A severe  
night rendered the  
sable, and the con-  
formal. Minis-  
had arranged to be  
sion were prevented  
pastor found himself  
duty of preaching an  
afternoon services.  
the evening, speaking at  
"Beauty of the house  
afterwards "The  
chosen and consec-  
the evening Rev. W.  
dist, preached a go-  
of Island wood, the  
religious efforts.

The new sanctu-  
trative appearance  
ness. A fine ap-  
and greatly to is-  
The windows are  
building, a propo-  
arched recess being  
plied by the choir  
cushioned in gar-  
the house is col-  
of Island wood, the  
finished in the  
walnut mouldings  
in light shades of  
neat mouldings  
furnace supplies  
tasteful chandeliers  
need light re-  
reflects much cheer-  
ness, Messrs. Schu-  
An interesting  
the Bedeque church  
tor on Sunday after-  
first of the Assoc-  
ford needed light  
was organized in  
dore S. Harding,  
is therefore, in  
its age. From the  
set off the church  
outside and Caven-  
a large church  
always been true-  
steadily in its  
decease's Kingdom  
have been—Ch