poor tempted mortals, who, in spite of the best intentions, of course, are thus led away and enticed to violate the law. There appears to be a pretty large, and in some sense, respectable class of peo-ple, whose equanimity is but very little disturbed by the moral issues involved in the liquor business. They can see millions and millions of wholesome millions and millions of wholesome grain and other valuable products, with a vast amount of labor, wasted in the process of producing strong drink; they can see the temptations of the drams shop placed in the way of the laboring man, and his harl-west carnings, which should have gene to purchase wholesome food and other comforts for bis family taken from bin. in exchange for that which lessens his power to labor, de-bases his manhood and makes life hard and bitter for his family, they can see she subtle temptations of the saloon set in the pathway of unwary youth, and young men, capable of the bighous through the pathway of unwary youth, and young men, capable of the bighous through the pathway of unwary youth, and young men, capable of the bighous through the pathway of unwary youth, and young men, capable of the bights, thrings, entired to inter wreck and rin, thereby bringing great shame and sorrow to many a home they can see men beaten, bruised, wounded, killed, fined, imprisoned, sent to the pentiteritisty or to the gallows, and other iniquities and their punishments, the result of the 'traffle in strong drink, innumerable, and namelrass in the misery they inflict, they can behald with seemingly unruffled mind. Such things Jave little effect to outrage their moral sensibilities. Their vology are and remonstance against these things. But if any man ventures to assume the logical control of the bright of the traffle in strong drink, innumerable and namelrass in the misery they inflict, they can behald with seemingly unruffled mind. Such things Jave little effect to outrage their moral sensibilities. Their vology are for the propagation of our holy after the Pope, a partial indulgence of one hundreddays may be gained by assisting at the benedictive in order to bring to account the man who is, or is suspected to be, selling liquor coutray to law, then, these seasons and the propagation of our help liquor coutray to law, then, these seasons are also along the methods of a detective in order to bring to account

ese people applied the same rule cases in which similar methods ployed to detegt law-breakers and the guilty, we could, at least,

A gentleman in Halifax who vouches for the correctness of what he has written, sends us the following statements in reference to a society known as St. Mary's Union. Has existed in Halifax.

"For ten years past a society called St. Mary's Union has existed in Halifax. Its income last year was \$1,745.25. Since its organization it has collected \$20,077.

So. It exists to 'aid pious works of the diocese with the purpolation of his grace. diocese with the approbation of his grace most Rev. Dr. O'Brien, Archbishop, of Halifax.' The following are the ad-vantages it offers to members:

"These indulgences were granted to St. Mary's Union by his holiness Pope Leo XIII., at an audience held on the 11th of April, 1886, in response to the petition of his grace the Archbishop of Halifax."

The above teachings of Romanism in Halifax afford Christians material for

The above teachings of Romanism in Halifax afford Christians material fors serious religation. It is estimated that about two-fifths of the people of that city are Roman Catholics. The other three-fifths are chiefly Episcopalians, Presbyterians, Methodists and Baptists. So far as we know, a good degree of harmony has always existed there between the Protestants and Roman Catholics. Any advantage, therefore, that they could gain by freely mingling with Protestants ought now to bear fruit. The dogmas, found in the offers made to St. Mary's Union, are such as would do no credit to Romanism in the darkest and most superstitious parts of the world. If credit to Romanism in the darkest and most superstitious parts of the world. If those figments and follies, begotten in the dark ages, had appeared in the re-mote villages of Quebec, in Spain or Portugal, it would not evoke surprise; but to learn that they pass current in Halifax is painful evidence that the Roman Catholic church is making slow progress toward evangelical faith and teaching. To enlightened minds, they

the system if disastrous to any in his neighborhood?

The simple statement of these questions would seem to be a sufficient answer. It appears to us evident that "the fruits" form as good a criterion in the case of a teacher. The difference is that, generally, a longer time would be required for the fruits of the teaching to be made manifest. If any system of teaching causes true piety to die out wherever it establishes itself, certainly no minister of the gespel can afford to maintain toward it any other attitude than one of active opposition; and neither the love of peace nor any other consideration should prevent him from testifying against any form of religious teaching which he knows to be inimical to vital godliness. to vital godliness.

ATTENTION is called to the change in place of meeting in the notice of the York and Sunbury Counties Quarterly, which appears in another column.

— Mas. Spurgeon still remains at Mentone, where her husband died. Messages of condolence have reached her from all parts of the world, and among them one from the Princes and Princess

If does not seem surprising, considering the nature and methods of the drink traffic, that the friends of temperature and methods of the drink traffic, that the friends of temperature and methods of the drink traffic, that the friends of temperature and methods of the drink traffic, that the friends of temperature as should wish to employ against it all available legitimate weapons. The fliquor desters and their friends on the other hand, are, of course, assistance in the content and are the following the consciously and of set purples to be transparent fictions and from the Prince and Princes of Walcs.

The single possible that the priests, the archbishop and the other hand, are, of course, assistance in the Pope could be consciously and of set purples to the transparent fictions and by legislator. There is, or was lately, helfore the legislature of New York State, an excise bill which makes it a misdemact form of the people is proved by griving their money freely. In ten years to enter a saloon, during the hours when it is unlawful to sell liquor, in order to see whether it can be purchased. In reference to this we quote the following from the New York Times:

The liquor dealers and their friends, on the other hand, and the constitution to obey the law they ask for, and therefore they we guite a \$20,000. But what of the authors? Are they deceived, and therefore they consider it necessary to the theorem to to obey the law they ask for, and therefore they consider it necessary to provide against the peril'of spices. But If this is a sound theory as regardable to the following the continuous development of the proposal provided the following the authors? Are they deceived, and therefore they consider it necessary to provide against the peril'of spices. But If this is a sound theory as regardable to the provide against the peril'of spices. But If this is a sound theory as regardable to the provide against the peril'of spices. But If this is a sound there's a regardable to the provide against the peril'of spices.

the garb of Christianity, as it is of "false teachers"?

2. Suppose a new sect to arise in this century making very specious pretensions and holding very captivating names and tenets, but of which experience says: "True piety dies out wherever it establishes itself"—whatatitude should a Baptist minister assume toward such a system?

3. If, for the love of peace, a Baptist minister should delay or refuse to condemn such a system, knowing it to be eminently calculated to lead men to rely upon "a form of godliness" without "the power," can such a Baptist minister be held unaccountable for the results of the system if disastrous to any in his neighborhood?

The simple statement of these was the definition of the system if disastrous to any in his neighborhood?

10.10 to 10.30—beaning exercises.
10.10 to 10.30—Exposition: Mark 1: 38;
25 John 17: 18—Rev. W. Prosses: 10.40 to
11.05—Lessons from the missionary work
of the Apostle—Rev. J. J. Baker, M. A.
11.10 to 11.15—Hymn. 11.20 to 11.45—
Medieval Missions—Rev. W. J. McKay,
B. A. 11.20 to 12.00—Prayer and closing exercises.

Tuesday Afternoon. — 2.30—Opening
exercises.

Tuesday Afternoon. — 2.30—Opening
exercises.
2.40 to 3.05—Prayer and close
dents of the English Baptist Missionary
Movement—Prof. A. H. Newman, D. D.,
LLD. 3.10 to 3.33—Bed-Rocks in Foreign Missions—Rev. D. G. McDonald.
3.40 to 3.50—Hymn. 3.55 to 4.20—W.
man's Work in India—Mrs. J. T. Booker
(formerly Mrs. Timpany). 4.25 to 4.50
—Foundation Work in the field and the
kind of men to do it—Rev. J. L. Campbell, B. A., New York, formerly F. M.
Secretary. 4.55 to 5.30—Discussion and
prayer.

Tuesday Evening. — 8.00—William
Carey—Rev. J. W. A. Stewart, B. A.,
Rochester, N. Y., formerly F. M. Sertary.

Wednesday Morning.—9.30 to 9.55—

Wednesday Morning.—9.30 to 9.55-Prayer meeting—Rev. D. Hutchinso

Wednesday Morning.—9.30 to 9.55—
Wednesday Morning.—9.30 to 9.55—
Prayer meeting.—Rev. D. Hutchinson.
10.00 to 10.25—Exposition: Acts 13: 1-3
—Rev. E. W. Dadson, B. A. 19.30 to
10.55—The Beginnings of the American
Baptist Mission—Rev. J. W. A. Stewart,
B. A. 11 to 11.10—Hymn. 11.15 to
11.40—Money and Missions—Rev. A. T.
Sowerly. 11.45 to 12.00—Discussion
and prayer.

Wednesday Afternoon.—2.30—Opening
exercises. 2.40—The local church's F.
M. work as promoted—(1) By the pastor
(10 min.), Rev. D. M. Mihell, Ph. B.;
(2) In the prayer meeting (10 min.),
S. School, Rev. D. M. Mihell, Ph. B.;
(2) In the prayer meeting (10 min.),
S. School, Rev. D. M. Willel, M. S.
(4) In the Y. F. m., Rev. J. D. Freeman;
(4) In the Y. F. m., Rev. J. D. Freeman;
(5) —Closing exercises.
Wednesday Ecening.—8.00.—History
of our Canadian Baptist Mission—Rev.
J. L. Campbell, B. A. Our Freesn Mission—Rev. J. L. Campbell, B. A. Our Freesn Missionary Problem—Rev. Prof. T. Trotter,
B. A.

Messenger and Visitor.

Record per names

**The part of within their or discovered from the guilty persons and where the business was not complete the process of the part of the part

will relieve them in purgatory, will purchase indulgence for them. How can it be withheld? It is given. It helps build the Glebe House.

The power of the grip of these superstitions is in the declaration that Pope Leo XIII. granted these favors to the members of the St. Mary's Union in Halifax. Yes, in an audience with the Pope, Archbishop O'Brien obtained them.

Viewed's from one standpoint these deceivers of the people seem to merit that the authors themselves have first been deceived and blinded, and in their turn have blinded the people, then to privy them, no pray for them, and to humbly seek out ways to undeceive them, are the promptings of noble Christian hearts.

Questions.

Questions. make out the story of Christ's love and sacrifice, regular excussions have been made with the evangelists each evening that it was possible to go into the town and surrounding villages. In this way in every place within three miles of the compound the Gospel has been faithfully proclaimed.

2. At out-stations. Three of our four out-stations have been manned dering-

out-stations have been manned during the greater part of the year, and much faithful work has been done by the evangelists and their wives. At present evangelists and their wives. At present only two, the most important, are occupied, but we hope to improve on this in the near future. I have visited two of the out-stations three times, one twice, and one four times. At Chipurupilly, on one of these visits, I spent seven days, during which time the Gospel was proclaimed frequently in every quarter of that town, and in nineteen surrounding villages. On this trip we met many people who seemed not far from the kingdom of God. While on our visit to Bhimassinghi we spent five days. Bhimassinghi we spent five days preaching twenty times in eighteen villages.

The language has been brought under comparative control.
 The field has been in a measure, surveyed and methods of work made familiar.
 The Gospel has been preached

3. The companied by the evangelists on 118 occasions in different parts of Vizianagram city and in 60 different villages on the field. Have travelled 600 miles,

4. I feel that the harness is on and that I have got the lay of the land, and pray for success in winning souls as I survey a future, bright—as the exceeding great and precious promises.

arch members reported last year. Itized during the year, 6 eviewed by letter, 6 Jropped, 20
Jropped, 20
Jropped, 20
Jrosent membership. 20
Jrought contributed by
the church. Rs. 92 0 6
John State and expended at the station, Rs. 428 14 7
M. B. SHAW.

Vizianagram, Jan. 16.

Is it Scriptural for Women to take a Public Part in the Social Exercises of the Church?

Is it Serlptaval for Women to take a Pablic Part in the Social Exercises of the Church?

The discussion which started under the above "heading" has quite difficed from its moorings, and now we find it changed to "What Scriptural Authority have Women to Prophesy, etc., in the Church?" The two things are quite different. I am not an "advocate of women's public ministry in the church," and if J. Denovan would read my former article carefully, he would see that he has misunderstood me. Perhaps the misunderstood me. Perhaps the misunderstood in the church, but what I tried to show in my former article was that "Paul" made a distinction to women's equal rights in the church, but what I tried to show in my former article was that "Paul" made a distinction between taking a "public part in the social exercises" and "teaching." Or, as I would express it more clearly, between taking part in social worship and preaching—between sitting in the public. I do not believe that as private members of the church they are authorized by I Cor. 12:5, and the general teaching of Scripture, to take their place on even footing with men, and work for the advancement of the Master's cause. Several of our sisters have come forward to say that they do not "shrink" to discharge their duty. But still "J.D." talks about "compelling women to do what true feminine nature shrinks from." Surely this rather goes to show that the "shrinking" is in another quarter.

I am glad "J. D." acknowledges Dr. Broadus such good authority, for the Doctor claims the church was organized when Christ called His disciples. So, therefore, there was a church organization on the stream of the stre

Doctor claims the church was organized when Christ called His disciples. So, therefore, there was a church organization on the day of Pentecost, and these women in the church spake with

stion on the day of Pentecost, and these wone men in the church spake with tongues. I presume there will be no doubt in "J. D." mind about the organization of the church now.

In reference to the household of Cornelius: It is not out of harmony with the general teaching of the New Testament to suppose women were present and, enjoyed the blessing of the regenerating influences of the Holy Spirit; while it is to argue that infants were there and received baptism. And again, it is unusual to find a house without a woman in it; but not at all unusual to find one without an infant.

The Holy Spirit would hardly influence women to do that which is wrong. For if it is wrong for women to "magnify God" in the church, it must be also out of the church. "J. D." has made no attempt to reconcile "Paul" with "Paul," as quoted in my last letter, but seems to be filled with a large amount of sympathy for all who happen to differ from him, especially the sisters. If the revivals are "Methodistic" that we are having in modern times, so was the Penteccetal revival, and I do not this. a revivals are "Methodistic" that we are having in modern times, so was the Pentecostal revival, and I do not think reither-are "run against the plain teach; ing of the New Testament," the results prove the contrary. Take the sisters out of the "social exercises of the church," and you would close nine out of every ten prayer meetings in our church.

I have no include:

I have no inclination to "retrace my I have no inclination to "retrace my steps," and am more fully persuaded than ever before that the teaching of scripture sustains my position. I shall therefore just as "sealously and unreservedly advocate" what I believe to be the truth as I have in the past. And why not?

F. D. D.

The Tobacco and Liquor Question.

I am glad to see one at least come out square on anti-tobacco lines, as in Messenger and Visitor of 10th. It is time all Christian people set themselves in "battle array" against these two glaring sins of our times. The greatest of these is now, and will be more and more, claiming the serious attention of the ing sins of our times. The greatest of these is now, and will be more and more, claiming the serious attention of the best thinkers. Both evils may fairly be coupled together and justly termed "the curse of Christian lands." Whilst the one dethrons reason and unfits the user to protect himself, and soomer or later, if continued in, entails misery and ruin on the individual and on the home; the other is more confined to the deceived user, and too often makes shipwreck of the youth indulging therein.

As to the financial aspect of the question, it is appaling! Can "Anti-To-bacco" be correct? viz., "Ten per cent. of our membership, spending \$\$ to \$\$12 per annum in the poisonous weed; say, in round numbers, \$\$4,000." How Bro. Cohoon's and other cash dispenser's hearts would throb with thankfulness to get such a rush into the treasury, and this cash really should come in. Here is a pointer:

Why is the liquor and tobacco habit

Once More.

Baptist Annuity Association Baptist Annuity Association to be revenue and a notice is public the Messensger and to tist public the Messensger and the public the public to the next session of the Legislature for an act authorizabove association to transfer its pand business to the so-called Convant of the Ministers' Annuity The notice also states that this in pursuance of a resolution pass Moneton, Aug. 22nd, 1891.

There is, I think, a mistake abosomewhere. I was present at the

somewhere. I was present at the meeting and heard the discussion as I remember, it was closed w as I remember, it was closed wany definite action or resolution. remember Bro. Gates said that it of matters now pending, it would to delay any decided action for the ent, and with similar remarks the

ent, and with similar remarks the ing closed.

I was at the whole meeting at tainly did not understand tha such resolution passed. It seem to me rather unfair to hurry up live action and close this matter wits being properly understood. ask whether, at such a joint-mlegal action can be taken, espwhen it is remembered that there so few present interested in the Society.

There is no doubt that the me of the Annuity Fund incorpora Nova Scotia are quite willing funion, but it is very doubtful whe Baptist ministers of New Brut are equally willing, as many expectations.

nally willing, as many exp joint the present society at Frede and prefer that it should remain a All our Boards at present have cotia acts of incorporation; pour might be left that was incorp n New Brunswick, especially was the original wish of the fohat the funds should be control hat province. W. E. McInt Chipman, N. B., Feb. 20.

Missionary Meetings.

A second public missionary m was held in the Tabernacle chur Tuesday evening, February 23rd. chair was occupied by Pastor Ma After devotional exercises, led by W. E. Hall, the pastor of the chur following programme was carried. ollowing programme was carried 1. Why should we celebrate the mary of Foreign Missions? by R. Adams

Adams.

2. Can the churches of this case \$1,000 this year for Foreign ons? if so, how? by Rev. W. M. S.

3. Some things necessary in order is work may be accomplished, by Manning.
4. Encouragements for undert this work, by Rev. J. Webb.
5. Results that may be expected heartily engaging in this work, by Johnston.

obniston.

The attendance was good an occasing effective. The whole we respersed with music, under the lamp of Mr. Corey, the energetic of the church.

r of the church.
Thus the ball is kept rolling, and no doubt that when October 2 one the churches of Halifax will good account of themselves. The stully come when there should has fully come when there should advance all along the line in this tennial year. Here is an opport for our District Committees to distrate their right to be. There as many members in any of our chu who would refuse to do something in commemoration of Carey's work, if the subject be properly pred.

J. W.

A MEETING of the W. M. Aid Soc of St. John county took place is Brussels street church, on Thu afternoon of last week. The me was addressed by Mrs. Archibald number of other ladies, and was, w told, of a very interesting character massionary meeting of a more ge character was also held at the place in the evening. Considering this meeting had been given out is several churches of the city, or previous Sabbath, as a "mass meet and that it was the first public me to be held in the city in the inter to be held in the city in the inter to be held in the city in the inter to be the centennial movement, the bers present did not indicate that Baptists of St. John, with all privileges, had reached a very high of enthusiasm in foreign mission, Excellent addresses were deliver Rev. F. D. Crawley, of Fredericton, C. Archibald and Ber. H. G. M. Rev. F. D. Crawley, of Fredericton, C. Archibald and Rev. H. G. Me An interesting black-board exercise also given by Miss Smith. Bro. Cra also given by Miss Smith. Bro. Crespoke of the importance of prayrelation to the work of missions. the greatest and most successful press, he said, probably effect more feasuse of Christ through their fe and effectual prayers than by preaching. That by which we also seek to mark this centennial year not a spasmodic effort, but the devent of a larger, more intelligent permanent interest in the work. Lar must be expelled by enthusiasm must be cultivated and tained by prayer. For himself, the should not be unmindful of pr and practical results—and he hope people would do more in this re this year than they ever had don fore—yet he should especially ai cultivate, both in himself and is