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WEDNESDAY, MARCH 20th, 1896.

WHAT SHALL HE DO?

A correspondent, who is himself a pastor and who therefore by experience knows something of what a minister's lot is, writes to propound the following question: "When a pastor learns by several years experience that he cannot honestly support and educate his family on a salary of four hundred dollars or less a year, would it be right for him to engage in some other business to help meet expenses? Is it not time for Baptist ministers in self-defence to establish a minimum salary?"

These are no doubt questions such as a good many ministers, by the circumstances in which they are placed, feel impelled to ask. They are much easier to ask than to answer, and this is where the minister has the advantage of the editor, for it will be observed that as soon as the former gets hold of a very hard nut which will not yield to his own (or dental) efforts, he passes it over to his luckless brother of the quill to be cracked.

In all soberness, however, these questions are of real and vital importance to many a minister of the gospel, who desires to do what is right but is perplexed as to what really is the path of duty. His salary is sufficient to provide only the necessities of life and the plainest comforts for his family. But the family increases and its needs also increase. Boys and girls are rapidly growing toward manhood and womanhood for whom the good man desires to do the best in his power. More than most men he appreciates the value of education and it is hard indeed for him to reconcile himself to the thought of sending his children forth into the world without the advantages that an intellectual training would give them. But how, with so limited an income, to give his children more than the meagre rudiments of an education is the problem with which he vainly wrestles. He is in perplexity, doubting whether he should in part subordinate his work as a minister to the interests of his family or whether he should continue to give himself fully to the work of the ministry, leaving the interests of his children in the hands of Providence.

We cannot undertake to give an answer to this question which would meet every case. In this matter as in many others much may depend upon circumstances. Something depends upon the temperament of the man and something also on the conditions in which he is placed. Circumstances may sometimes be such that a minister without greatly interfering with his ministerial duties may undertake additional work and thus eke out his scanty salary. In another case it may be very different, so that if the minister should determine to add to his salary by doing work outside his proper calling, it would be to sacrifice to a great degree his usefulness as a minister. Speaking in a general way, however, we may say that we have become more and more strongly of the opinion that it is a very serious mistake for a man who believes himself called of God to the Christian ministry to undertake to combine that calling with some other for the sake of securing a sufficient salary. It is better that he should content himself with what seems a very inadequate return for his labors than that he should sacrifice his usefulness as a minister of Christ. We believe it is better, not only in the interests of the cause in general, but for the minister himself. He will be happier and his life will stand for more if he abide faithful and constant in his high calling than if he come down from the great work he is doing to seek the means of promoting the interests of his family. God is able to take care of his children, and generally we believe that, as a matter of fact, the minister who has resisted the temptation to do anything but the one thing to which he felt called of God has in so doing in the end done more for his children than he could have done for them in any other way. In this country the facilities for obtaining an education are happily such that every bright young

man and woman is able to secure a good degree of intellectual culture without much financial assistance from their parents. It is often worth more to a boy to implant in him a desire for education than to place the opportunity for acquiring it ready to his hand. "Where there's a will there's a way" is generally true in this matter.

On the other hand when the minister undertakes to combine some other business with his proper calling it too often results, as we have intimated, in the sacrifice either in part or wholly of his usefulness. Often it anchors him in a certain place and in his desire to do the pastoral work which he can do conveniently, there is a temptation to regard his own interest rather than those of others, and thus he is sometimes found standing in the way of the general good. It should be considered too that the work of the Christian ministry is so great and so important that in itself it is sufficient to tax all the powers of heart, mind and body that any man can bring to it, and when part of his time and thought are being given to other things, it is impossible that the minister can bring to his ministry that energy and devotion which are essential to success. The man who, being called to the ministry puts his whole heart into it cannot fail of success and will not generally fall of being provided for. He may of course pass through some pretty trying experiences, but we believe that the minister will generally be wise who resists the temptation to engage in secular pursuits, believing the word which says: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."

That there should be a minimum salary so that every man who gives himself faithfully to the work of the ministry should be assured of a sufficient support is certainly to be desired. Other denominations have their augmentation or sustentation funds for this purpose but anything of this kind in connection with our democratic polity and our exceedingly independent methods of admitting men to the ministry, would be difficult to arrange, probably impossible. Whether an agreement among the ministers to establish a minimum salary could be effected with better results is, to say the least, doubtful.

It is evident—and yet it requires to be said with emphasis—that it is the duty of every church according to its ability to provide an adequate salary for its minister. The church which fails to do this is pursuing a penny-wise course which is not only ungenerous and unchristian, but is even more opposed to its own interests than to those of the minister. How is a pastor to do the work he should do for the church, if he is constantly vexed and harassed with questions as to his temporal affairs and the support of his family? A good many of our churches are sustaining but a miserable, pastorless existence largely because of a prevailing spirit of penuriousness which has made a stable and successful ministry impossible.

WHAT TO DO ABOUT IT.

A brother writes us: "Would you kindly state in the columns of the MESSENGER AND VISITOR your opinion in reference to members of Baptist churches who frequent the theatre and have card parties and dancing parties in their homes? Is such conduct contrary to the teaching of Scripture and Baptist principles? If so what should be the attitude of the church towards such of its members as indulge in these things?"

These are of recurring questions and the fact that they are asked so frequently may be taken to indicate that the difficulties which they raise are not easily settled. We have not space here at command for anything in the way of a discussion upon the character of these amusements and their effects upon Christian life. Probably no one will contend that there is in the Scriptures any direct and specific injunction against them. But most thoughtful Christians will be ready to admit that such amusements do not foster piety, or tend to promote a healthy development of the Christian life; and if this be true they must be held to be contrary to the spirit if not to the letter of the Scriptures. Again, these amusements, even if it could be truly claimed for them that they are not in themselves degrading, have evil associations, and this is a reason why they should be avoided by those who would heed the Apostle's counsel to shun the appearance of evil. It is permissible in polite conversation to use certain words and phrases, while other words and phrases which mean exactly the same thing are rigidly prohibited, simply because the latter, by vulgar association, have become defiled. Something like this seems to be true in the matter of amusements. There may be card playing, for instance, which in itself is as innocent and harmless as many another parlor game which is played by Christians without the slightest conscience of wrong doing. But there is card-playing also, which is full of peril to the souls of those who engage in it. So of dancing and theatre going. There may be dances and there may be plays, which in themselves could not be condemned on the score of immorality. But there are

dances and plays of a very different character; and those Christians who are intelligently anxious to avoid wrong doing on their own account and the putting of a stumbling block in the way of others will, we believe, conclude that the dance and the theatre are not such amusements as the Christian does well to endorse.

But granted that it is not good to dance, or to play cards, or to frequent the theatre, granted that such amusements are not in harmony with the spirit of Christianity as manifested in the New Testament and that those Christians are sadly out of the way who do and defend these things, what then, our correspondent asks, should be the attitude of the church toward those who indulge in such amusements? This is the part of the question which is most difficult to answer. There are one or two things which we think it would be wise not to do. A good many ministers, we presume, are vexed and saddened because some of their members will indulge in these questionable amusements. We sympathize with the ministers, but we believe it is a mistake when they preach at these erring church members, as if they were sinners alone all others in the church. It is not usually by this means that the erring are led to repentance, and such a course sometimes gives color to the remark that, about the only sins of church members, which the pulpit takes notice of are dancing, card playing and attendance upon the theatre. While these things are, as we believe, unbecoming in Christians, inimical to spiritual life, and should be avoided by those who profess the name of Christ, they are by no means the worst and most degrading sins to be found in the churches, and this fact needs to be recognized and sometimes to be emphasized. Again, it is not wise and Christian that those members of the church, who engage in these amusements should be shunned or regarded by their brethren with averted faces, as though they were not worthy of Christian fellowship. We presume that there are few churches which would think it wise to discipline and exclude members because they were accustomed occasionally to engage in a dance or a game of cards, if in other respects they lived lives worthy of their Christian profession. This being the case, that brotherly kindness and sympathy ordinarily accorded to members of the church should not be withheld from them.

But ought not something to be done with these dancing, card playing Christians? Certainly, or better say should be done for them. It may be well to endeavor kindly to convince them that their conduct in these particulars is not such as agrees well with a profession of godliness. The private, personal influence of a wise pastor in this matter is likely to accomplish much more than denunciatory preaching. It will be still better to endeavor to engage them in Christian thought and Christian activities. Fill the minds with thoughts of Christ and the hands with christian ministries, and the vanities of the world will no longer control. "There are," says Phillips Brooks, in his grand sermon entitled *The Positiveness of the Divine Life*, "two ways of dealing with every vice that troubles us in either ourselves or others. One is to set directly to work to destroy the vice; that is the negative way. The other is to bring in as overwhelmingly as possible the opposite virtue, and so to crowd and stifle and drown out the vice; that is the positive way." The latter the great preacher shows is the New Testament way. It is the way in which Paul proceeded when he wrote to the Galatians: "I say then, walk in the Spirit and ye shall not fulfil the lusts of the flesh."

Opening Services at Amherst.

Sunday the 10th inst., was a day of special interest to the Baptist people of Amherst, as marking the opening of the lecture room of their new church building. The corner stone of this fine structure was laid last July, and Messrs. Rhodes and Curry, the contractors, having pushed forward the work with characteristic energy, the congregation, which has worshipped during the intervening months in the Y. M. C. A. Hall, are now glad to be able to take possession of the lecture room; though it will probably be some months yet before the main audience room will be ready for occupation and the building operations complete.

Three services were held during the day. In the morning, the pastor, Dr. Steele, preached an appropriate and eloquent discourse from John 14:16-17. In the afternoon the Sunday school assembled for the first time in its new room and addresses were delivered by the pastor, superintendent Ralston and others, and the evening was devoted to a S. S. Concert of a highly interesting character, which was listened to by a very large audience. The building which is constructed of the red sandstone from the Amherst quarry, about a mile distant, presents in its exterior proportions a very handsome appearance and in all respects will, it is believed, reflect great credit on Mr. H. H. Mott, the designer and architect, and also upon the builders, Messrs. Rhodes and Curry. It will be much the finest Baptist

church building in the Maritime Provinces and probably one will not find anything to exceed it in connection with the denomination this side of Toronto. There are three main entrances from Victoria street decorated with handsome carvings of red sand stone supported by polished red granite columns. The columns were donated by Miss Bessie Curry, Eddie Rhodes, H. H. Mott, W. C. M'Iner, Sackville, and Rev. C. A. Eason, Natick, Mass. There will be several memorial windows, presented by Sir Charles Tupper, T. R. Black, N. A. Rhodes and G. B. Smith. The main audience room will be 60 ft. square and the lecture room now opened may be considered as a continuation of the same, being connected with it by folding doors, so that the lecture room may be added to the main audience room when necessary. The size of the lecture room is 40 by 37 and at the rear are two class rooms 23x15 each, separated from the lecture room by rising doors. The ceilings are 16 ft. in height and are finished in panels of white oak varnished; the doors are of British Columbia red cedar and the walls are wainscoted in birch. On the second floor are five class rooms and in the main tower is a circular room—the ladies parlor. Of these rooms the ceilings are twelve feet high and plastered and the walls are wainscoted in native Ash. Messrs. Rhodes & Curry's contract for building was \$27,595, and the seating cost \$1,500 additional. The memorial windows, furnishing, etc., will of course add some thousands to these figures.

Bible Study and Religion at Acadia University.

From the founding of the Baptist schools at Horton till the present time, the word of God has been studied more or less, though in a fragmentary and irregular way. For many years after the college was opened the students read the Greek Testament in turn at morning prayers. When that was given up, the Professor conducting the morning devotions has read from the English Bible. This, I have no doubt, is the better practice.

On the Lord's day there have been classes for the study of the Scripture. For forty years past some one or more of the professors, at times at least, have conducted these exercises. There has been the Sunday morning prayer meeting, open of course to all the students at which the Bible has been read and expounded. For some time past there has been a prayer meeting once a week for the Institutions, at which the word of God has been read. And, as is very well known, all the public exercises of the several schools are opened with prayer.

It has been a fixed principle well understood in the denomination that the professors and teachers of the three schools shall be men and women who accept the Bible as God's revealed word to the world, and whose lives harmonize therewith.

Added to all this, students looking forward to the ministry, have had more or less opportunity of studying some of the subjects comprised in a theological course. Dr. Cramp gave extended opportunities in this department. Some of his students at least by diligent study afterwards in their ministerial work, and without further study at the theological schools, have become workmen that need not be ashamed. As examples of this class I would refer to Drs. Steele and Kempton.

Dr. Crawley, Dr. Sawyer and Professor Keirstead have given time to theological instruction which has been of great service to the students so taught.

In addition to this the evidences of christianity and moral philosophy have for a long time been prescribed studies. With these subjects in the hands of christian men, students have had great advantages in examining the foundations of divine revelation and many of its essential truths. Professors who have kept themselves informed in regard to the kaleidoscopic shifting of the objections brought against the Word of God, have been able to do much to guide students at a period when, because of their unsettled state of mind, they heed careful advice and wise counsels.

In connection with all these blessings, revival influences have come down from God copiously on the schools. As Dr. Steele said in the prayer meeting a few weeks since at the first Halifax church, there has been from the time these schools were founded a firm grasp of Bible principles and truths, held by both professors and a goodly number of students. The heavy majority has always been on the side of the Bible and personal piety.

Some years ago, however, there were those who felt that it is not enough that in the Acadia Institutions, Bible truths and Bible knowledge should be recognized and diffused, but that the schools should be the instruments of advancing in an orderly and systematic way the acquisition of a knowledge of the subject-matter of revelation. It was felt that students, who, to complete a course through the Academy or Seminary and College, were obliged to obtain a mastery of the history of Greece and Rome and generally of the world at large, should also

be required to acquaint themselves with the historical facts found in the Bible. If our civilization is christian, then our Institutions for the higher education should teach and defend the foundations on which every society and organization in a christian country rests.

About fifteen years ago this view of the matter seemed to have been revealed and impressed upon the minds of christian educators generally on this continent. The governors of Acadia College were not behind others in discerning the importance, as well as the consistency of prescribing Bible studies as a part of the curriculum of the college.

At a meeting of the Board on the first of June, 1881, the resolution following was introduced by E. M. Saunders and seconded by Dr. Theodore H. Rand:

Resolved, "That a course of study in the Bible be recommended to the faculty as an additional subject in the present curriculum of the college."

After prolonged discussion it was unanimously adopted.

Immediately after the passage of this resolution the matter came before the denomination at associations and conventions and was ever hailed with great satisfaction. Nothing, however, was done directly in the matter of carrying out the resolution. But the sphere of study in the evidences of christianity was enlarged in the direction of the resolution.

The denomination has been waiting patiently for the governors to carry into effect this wholesome resolution now nearly fourteen years old.

Again at a meeting of the Board, held at Bridgeport, in connection with the convention of 1892, another resolution was passed by that body larger in its scope than the first one. It included the Seminary and Academy. It was moved by E. M. Saunders and seconded by the president of the college. It is as follows:

Whereas, This Board regards the Bible as the only authority and guide in matters of religion; and

Whereas, The education we have in hand in sustaining our Institutions of learning at Wolfville is christian education;

Therefore Resolved, That it shall be the policy of this Board, as far as practicable, to provide instruction in the Bible to the students of the Academy, Seminary and College. And in order to carry this into effect, the Board instructs the Faculty of the College, that it would meet with their concurrence, if that body shall, at as early a day as possible, so reconvene their course in history as to make the entire historical matter of the Bible prominent in the prescribed work of that department. This is impressed upon the Board as important, inasmuch as, in their belief the historical parts of the Bible are related to what is commonly called secular history, as the main stream is to its tributaries; for, from the beginning, the world has been governed in the interests of the kingdom of God. The principle involved in this assumption, the Board would have recognized and intimated in the chair of history. It is also the wish of the Board that the Faculty, in conference with the Principals of the Academy and Seminary, arrange for the study of the Bible in these departments of the University. The Board also takes this occasion to express the pleasure they have in hearing from time to time, that the President of the College and other members of the Faculty, both in connection with the prescribed studies and also in voluntary labors, on the Lord's day, have done so much to give instruction to the students at Acadia in Bible knowledge. The Board hereby expresses its sense of obligation to all the professors and teachers who have given their labors gratuitously in conducting Bible study.

The President of the College raised the question again in a meeting of the Board last August, at Bear River. He brought it forward to have the Board reaffirm its previous deliberations on the subject. This was done heartily but in an informal manner. His expressed purpose was to begin work according to the intention of the resolutions given above as soon as possible.

E. M. SAUNDERS.

Prohibition Non-political.

DEAR EDITOR,—We are told by those high in authority in our own government, "If you want Prohibition send men to parliament in favor of it, etc." Now this is just what our christian temperance voters ought to do, and such should see to it that their respective parties, in their nominations, select men of acknowledged standing who will pledge themselves to such a course.

The trouble is our good voters are too weak-kneed to speak out their minds, and so accept their party nominee, proposed and put forward by those that have no sympathy with our prohibition movement. Surely with such a plebiscite vote as has been recorded, the people ought to be prepared to stand by their record and insist on out and out temperance candidates being selected. Parliamentarians, I am aware, argue that more important issues are at stake, and the interest of the voters not in sympathy with prohibition must also be considered. But why should the acknowledged curse of our country be forced on the people, when by a large vote they say: we are against the traffic. Surely the time has fully come when every professing christian voter should speak out and set out his principles, and so compel political conventions to select men determined to carry out the well understood wishes of the people. Must a traffic which opens and closes five or six thousand Canadian drunkards graves each year be continued and still do its death-work? Let every christian say No!! W. G. G.

An Archbishop on the Popes.

Archbishop O'Brien preached a sermon in his Cathedral on the subject, "The Popes in History." Among other things said in the sermon he made the following statement:—"All we most prize and cherish in letters, art, civilization, liberty, are but the ripened harvest of fields tilled by their—the Papes—incessant toil and wetted by their sweat, tears and blood."

The following is the substance of a reply to the Archbishop published in the Halifax *Herald* by Dr. Saunders:—Pope Innocent III. denounced and condemned the Magna Charta and the barons who wrested it from the grasp of King John. This pope declared this great bulwark of civil freedom, which is now the soul of all civil liberty in the world, null and void, and excommunicated the barons who secured it.

Pope Leo XII. Addressed a letter to Louis XVIII. of France, and urged him to expunge from the French constitution the articles "which savoured of liberalism."

When Charles X. of France tried to change the constitution by the ordinances of 1830, it is a well known fact, that his course was finally determined by his advisers, chief of whom was Cardinal Latil. The fall of the Bourbons was the result. Mad license and anarchy came of that advice.

Soon after the establishment of the Belgian constitution of 1832, pope Gregory XVI. issued his famous encyclical which was confirmed by Pius IX. This deliverance of the pope pronounces freedom of conscience an insane folly, and the freedom of the press a pestiferous error which cannot be sufficiently detested.

The papal government did everything in its power fifty-five years ago, to deter Austria and other States from granting parliamentary and free municipal institutions. The pope declared that he could not tolerate the mildest forms of parliamentary government in his neighborhood.

In regard to the Tuscan and Austrian constitutions, the pope's decision was that no other kind of government could be permitted except papal absolutism. "Our absolutist system, supported by the inquisition, the strictest censorship, the suppression of all literature, the privileged exemption of the clergy, and arbitrary power of bishops, cannot endure any other than the absolutist government in Italy."

Because of this the mild and just grand duke of Tuscany was compelled against his will, under pressure from Rome, to strike out that article in the constitution which made all citizens equal before the law of the land, without any reference to their religious beliefs.

In this way the Italians got a taste of the kind of civil liberty that is advocated by the popes. Now, since the Italians have taken the government into their own hands, the popes childishly play prisoners when they are perfectly free to go and come over the whole earth as they may please.

The Bavarian constitution, providing equality for all creeds and all citizens before the law, has drawn upon itself the wrath of the Roman pontiff. The constitution of Austria, also has been thoroughly cursed by the Vatican, and wonderful source of liberty held up by Archbishop O'Brien.

Dr. Saunders asks Archbishop O'Brien what he thinks of the matter when the Tuscan Counts made the See of Rome hereditary in their family; when again and again dissolve boys, like John XII. and Benedict IX., occupied and disgraced the papal chair, which was bought and sold, till at last three popes fought for the place?

The Archbishop's attention is called to the times when whole countries for trifling offences were put under interdicts, and in some cases given over by the popes to spoliation and robbery. All this, together with the Spanish Inquisition and bloody persecutions too numerous to enumerate, makes the plea, put forward by the Archbishop for the popes as the champions of civil liberty, seem like a ghastly jest, and his apparently serious statements like the fiercest irony.

It required rare courage in the Archbishop to preach the sermon before his own people, and the rarest courage to publish it in the press. Had the Archbishop admitted the dishonesty, debaucheries and gory persecutions of some of the popes, he might then have said a good many good things of others of them.

—THE *Leader* is the name of a new daily paper (having also a weekly edition) published in Moncton, the first issue of which made its appearance on the morning of March 11. The *Leader* makes a good appearance, and as it is under the able and experienced management of Mr. H. T. Stevens, late editor of the *Moncton Times*, an excellent newspaper may be confidently expected. The declared platform of the *Leader* is independent in the fullest sense.

NICKEL.—My Pastorale closes with this date. Two years of hard work and worry, but not without God's blessing. During these two years, forty-six have been added to the church, thirty-four by baptism, eleven by letter, and one on experience. Two thousand pastoral calls were made and three sermons preached on Sunday to inspiring congregations. Is it any wonder that I find myself tired out. I found but one hindrance in this pastorate, namely, the lack of financial support. C. E. FIERO.

Halifax.

The Rev. J. A. North Church of the Rev. W. E. Hall verts on Sunday evening (last) one (two) received by letter. held this week.

Revs. J. A. Gorden attended the Monday afternoon, pleasing reports of St. John. The Rev. well at Leinster Street success at Brussels. Gates is having a new church. Rev. M. well at Carleton and seems to be the right The Tabernacle church perous condition. Rev. E. K. Gan has his hands full. The house now in commodate the has risen to build. modate 1200 people.

A revival has started the labors of Dr. brother Gordon. there to spend a Sum to carry on the work. Rev. J. H. Saunders condition, but feeling hard times.

The Owers case has No. The secular p McCoy, city recorder to take action against Mr. Morris. Mrs. Owers was strange as she was Aylm on the cer in Truro.

Mr. Morrison has the press, stating the letter and address. Owers, for the purpose whether Mr. Owers' ed to Mr. Morrison. Morrison. This letter purporting Danvers Insane Asylum the secular press ch Rev. W. F. Parker the letter in question.

Mr. Owers' minister, having his wife and keeping from her h now writes that he Truro has the case I return from the State Owers refuses to return to England.

Rev. E. J. G.

I have just read, the very bitter letter in the *Messenger and Visitor* of the letter and which it was written conviction that the lowered his own advice preliminary prayer.

The wisdom of the temperance question moral reform into the moral politics, at the doubt all. By some guarded as an indication the part of temperance an anxiety to transfer of others, a burden selves, have become gress of many a good tardy by impatience. If the depth and the sentiment in King's Grant describes, wisdom of choosing which to initiate the his own churches as typical of the countr would seem to be gny labor before become an urgent qu

I hope that the re will not lead him into deatrous of elevating the plane of ordin and of the respective political parties. lines, is there not son ing this great moral to the level of a. Again he says:—Be are corrupt—"seeking therefore sever you them and cast in your hibition party. Sup doctrine of other of the church. Bad pur the purpose of pro gain or respectabil should we advise the good and sincere?

Mr. Grant appears argument on the min that every christian prohibitionist; and for either of the old thereby willingly and corruption of that these premises are some God-fearing ch earnest christian tea who are not yet advocacy of the best means of prom temperance. As to parties, I presume the prohibitionists, who believe most direct path of the desirable through existing par to vote, as heretofore dictates of their own while giving a con their chosen candidat their abhorrence of may have become at through unscrupulous premises, therefore, application fails; and terness of Mr. G.'s Trust's bad job.

He wishes to put or on in regard to the God-to direct him duty of casting his the conviction, I have

For Biliousness—M For Biliousness—Pills. For Spasmodic Honey Balsam.