

# Messenger and Visitor

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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 11, 1891.

The Thanksgiving story which appears on our sixth page was written for the New York Examiner, and was published therein last Thanksgiving season. We are pleased to note that the Rev. Geo. Bruce, pastor of St. David's Presbyterian church of this city, has been elected a member of the American Academy of Political and Social Science in the United States. Chicago Baptists appear to be congratulating themselves very heartily on Rev. O. P. Gifford's acceptance of the call of the Immanuel church. Rev. R. S. McArthur, of the Calvary Baptist church, New York, and his wife were on board a train which was wrecked near Galesburg, Ill. Some lives were lost in the disaster, but Dr. and Mrs. McArthur escaped without serious injury. The New York presbytery decided not to prosecute the charge of heresy against Prof. Briggs. The decision, doubtless, was a wise one.

The congregations of Brussels, Leinster and Germain street churches will unite in holding a thanksgiving service in Germain street church, on Thursday, at eleven o'clock. Rev. H. G. Mallick will be the preacher on the occasion.

Our subscribers who have lately ordered Drummond's Books will be obliged to wait till a new supply is received. The time advertised by us for receiving orders for these books has now passed; but we will fill all subscriptions up to this date.

An exchange tells how "one of the noblest laymen in Boston" and his wife celebrated their silver wedding. For the help of any noble "brethren" and their wives among our readers who may have silver weddings to celebrate, we will here retell how they did it:

He talked the matter over with his wife, who is as noble as himself. They decided on the best way to honor the occasion. If they made a festival they might unintentionally slight some of their friends. They did this. The husband left his business early in the day, went with his wife to the Art Museum, dined at a hotel, and gave a hundred dollars to foreign missions.

On Tuesday, the 17th inst., the people of Charlotte county are to decide the question for or against the repeal of the Scott Act. Some valiant temperance leaders, we are glad to learn, are marshalling the temperance forces for a brave fight against repeal. One of the most effective weapons of the anti-Scott Act people is the assertion that the law is inoperative and worthless. This is absurdly untrue, as its history in some counties amply demonstrates. We earnestly hope that the temperance men of Charlotte county will give a good account of themselves on Tuesday next.

## PASSING EVENTS.

THE NOVA SCOTIA GOVERNMENT HAS APPOINTED MR. A. H. MACKEY to be the successor of Dr. Allison, as superintendent of education for that province. We should have been glad to see an Acadia man receive the appointment, and certainly it would be easy to name more than one graduate of our college who could have filled the position with honor to himself and advantage to the province. We have no disposition, however, to find fault with the government's choice. We believe Mr. Mackey to be a gentleman who has excellent qualifications for the office. He is a graduate of Dalhousie College. His scholarly attainments are on all hands acknowledged. As the head of Pictou Academy, and later as successor to Dr. Gilpin in Halifax, Mr. Mackey has shown himself to be a practical and successful educationist. The appointment appears to have been made entirely regardless of party considerations, as Mr. Mackey's political sympathies, we understand, are not with the Liberal party. In this respect the action of the government is worthy of the highest praise, and stands in commendable and edifying contrast with the action of some other of our provincial governments, by which, there is much reason to think, dismissals from and appointments to similar positions have been determined, principally if not solely, on partisan grounds.

A BAD AFFAIR OCCURRED IN THIS CITY early on Tuesday morning of last week in connection with the arrest of two intoxicated seamen on Sheffield street. The names of the men were Henry and Nathaniel McNeil, but the latter when arrested gave his name as McCormack. The men were somewhat noisy, and the man calling himself McCormack acted in an insulting manner toward Officer Caples when he ordered them off the street. When the officer attempted to arrest "McCormack" Henry McNeil, who was a large and powerful man, interfered and clinched the policeman,

who, with one free hand struck the other man, some blows with his club, but between them his assailants wrested his baton out of his hand and threw it away. The policeman then succeeded in wrenching himself free, and springing back, drew his revolver and threatened to fire. The men dared him to shoot, and he fired one shot over their heads. They advanced upon him threateningly, still daring the policeman to shoot, whereupon he fired another shot hitting Henry McNeil in the groin and inflicting mortal injury, of which he died on Thursday morning in the hospital, whether he had been immediately taken. The other man was arrested. On receiving the news of McNeil's death, Officer Caples gave himself into custody, pending the verdict of the coroner's jury in reference to the affair. That verdict has been given, and exonerates the officer from any blame, characterizing his action as "justifiable shooting." He was accordingly discharged from custody. Whether or not any further legal proceedings will be taken in the matter is not yet determined.

A POLICE OFFICER IN THE DISCHARGE OF HIS DUTY is certainly entitled to the fullest moral support of the public. It must not be forgotten that the difficulties which he has to meet frequently come suddenly and unexpectedly upon him. He cannot sit down and consider what is the right and proper thing to do in such an exigency. He must act in the emergency, and, therefore, some latitude for possible errors in judgment must be allowed him. At the same time, it seems to us that the sober sense of the community will be slow to endorse the verdict of the coroner's jury in the McNeil case and to call the action of the policeman "justifiable shooting." As the Sun has intimated, "excusable," rather than "justifiable," is the appropriate word. We may excuse, though we cannot justify, a grave error of judgment in a difficult emergency. We think that this matter should be put in such a light as to be an admonition to policemen against the too easy recourse to deadly weapons in a trying situation. We hasten to add, however, that we believe that the police force in this city have, in general, shown a very commendable prudence in regard to the use of firearms.

THE DEATH OF HENRY McNEIL is but one sad incident out of many constantly occurring around us to show the baneful power of the curse of strong drink. While the wounded man lay on his death bed, he refused to say anything in accusation of the policeman who shot him. On the contrary, he exonerated the officer from blame and said, "Rum did it, rum did it. I was crazy drunk at the time." But rum in itself is not a responsible agent. Where then lies the responsibility? First, with the man who drinks. The existence of the temptation does not excuse the man from taking that which he knows will make him "crazy drunk." Secondly, with the man who sells, thus placing temptation in the way of his weak fellow-men. Thirdly, with the man who manufactures strong drink and with all who are engaged in its commerce. Fourthly, with the community which licenses and sanctions the evil. Fifthly, with the government which protects the business, and profits by it; and sixthly, with the people who in this country are the source of legislative and executive authority and who fail to demand that the government shall withdraw its sanction from the liquor traffic and place under the ban of prohibition the business which so terribly curses the land. The responsibility is widely shared. Let every Christian man take such a position as to be able to say, I am free from blame in this matter.

THE NEWS OF THE PAST WEEK HAS BEEN FULL OF REMORS and reports in reference to Premier Abbott's efforts at cabinet building. Mr. Abbott himself has authorized the statement that all the members of the government have placed their portfolios at his disposal. Beyond this, there seems to be almost nothing which, at time of writing, can be accepted as more than a probable contingency. It is highly probable that Mr. Oulmet is to have a place in the cabinet, though his portfolio is yet uncertain as far as the public is informed. Lieut.-Governor Angers, it is reported, will also represent his province in the government. It is also said that Mr. W. R. Meredith, leader of the Conservative party in the Ontario legislature, is to be taken into the cabinet. By a late despatch, however, Mr. Meredith is understood to deny that such an arrangement has been made. Mr. Oulmet is known as a "Chapleau man," and it is thought that

in consideration of his being appointed to an influential department, Mr. Chapleau may be willing to withdraw his claim to the department of Railways and Canals, and continue in the position of secretary of state.

THE WRECK OF THE OTTAWA is believed to be due either to the force of an extraordinary current or to a deviation in the compasses which, the captain thinks, may have been caused by the fact that the steamer's electric light dynamo was not running, owing to the armature being damaged. "This would, perhaps," he says, "demagnetize the ship and affect the compasses." According to the course steered, it is said, the Ottawa should have been some two or three miles to seaward of Blond Rock on which she struck. If it is possible that a ship's compasses can be affected in this way, it is obviously of great importance that the fact should be established and that the electrical conditions on board ship should be made secure from variation.

THE NEWS FROM IRELAND during the past week is sufficiently sensational. It includes the horsewhipping of Mr. Timothy Healy, M. P., by a Mr. McDermott, a nephew of Mr. Parnell's, other fierce faction fights at various places, and the defeat of the Parnellite leader, Redmond, in the Cork election contest on Friday last. The horsewhipping incident occurred at Dublin on Tuesday, Mr. Healy's offence being some remarks in reference to Mrs. Parnell and her daughter, in a recent speech of his delivered at Longford. The fight at Cork took place on Wednesday night. Many persons on both sides were injured. A number had to be taken to the hospital for treatment. Mr. William O'Brien is reported to have been hit with a stone. There has been fighting, and with like results, at Waterford also, where the strife between the rival factions has waxed fierce. The election at Cork, on Friday, appears to have passed without serious disturbance, the police being on hand in force to keep the peace. The result of the contest was the election of the McCarthy candidate, Flavin, by a handsome majority of about 1,500 votes over the Parnellite candidate, Sarsfield, the Tory unionist, received about 1,000 votes, which is the same number less than Redmond, the Parnellite, received. It is said that the priests were actively engaged in the McCarthyite interest. The results of the elections at Kilkenny and Cork, the continued opposition of the Roman Catholic hierarchy, and the fate of Redmond, the Parnellite leader, must be taken to indicate that the cause which he had undertaken to champion is altogether hopeless.

THE RUIN AND LOSS OF LIFE caused by the late earthquake in Japan, appears to have been not less disastrous than was at first reported. A telegram received from the Japanese government by its minister at Washington, Mr. Tateo, states that the effects of the convulsion were confined almost entirely to the prefectures of Aichi and Gifu. The former is on the sea, about 170 miles from Tokio, and the latter is immediately westward. According to the telegram 6,500 persons were killed and 9,000 injured, 75,000 houses were totally destroyed and 12,000 badly damaged.

ANY APPREHENSIONS WHICH WERE FELT that peaceful relations between the United States and Chili would be terminated as a result of the Valparaiso affair have been dissipated. The Chilean government seems to be taking such means as lie within its power to investigate the matter and bring the guilty parties to justice; and on the part of the U. S. government there is a disposition to recognize the difficulty of the situation for Chili in the unsettled and excited condition of things in that country, and not to press its demands for reparation with unnecessary haste.

LAST WEEK'S ELECTIONS IN THE UNITED STATES could not, in the nature of things, be at all decisive as indicating the relative strength of the parties, considered in reference to the next presidential contest. A triumph for McKinleyism has been secured in Ohio in the election of Col. McKinley as governor. In Iowa victory is with the Democrats. This is true also of Massachusetts and New York. The Bay State has re-elected a Democrat governor for the first time in its history. In New York Flower was elected governor over Fassett, the Republican nominee, by the great majority of 48,000. The result in New York marks a triumph for Hill and Tammany rather than for the Cleveland wing of the Democratic party. The New York Herald is, therefore, convinced that the "election of Mr. Flower

will prove to be a sort of boomerang to the Democratic party in the presidential campaign next year and a blessing in disguise to the Republicans." The elections in Pennsylvania mark gains for the Republicans. The results in the West indicate a weakening of the Alliance party and suggest the possibility of its speedy disintegration.

## Young People's Union.

WINDSOR, N. S.—I saw your notice in the Messenger and Visitor asking all Unions to report to you, and I may say that we have started one here called the Young People's Union of Windsor Baptist church, with a membership at the start of thirty five, and steadily increasing. We adopted the local constitution with a few slight alterations. The officers are: E. J. Morse, president; Edmund Dimock, vice-president; R. W. Wigmore, secretary; Blanch McLatchy, treasurer. Chairmen of committees: Membership—Edmund Dimock; Devotional—John Nalder; Instruction—E. D. Shand; Social—Noble Grondall; Tract, Publications and Temperance—R. W. Wigmore; Missions—E. J. Morse. In all these committees we have a number of earnest workers, and all who have joined the Union are anxious to engage heartily in the Master's work.

This is the first response we have received from our appeal to the young people, but it is very cheering, and I hope now that the young people of Windsor have moved out so grandly, that we shall hear from many others. Again I repeat it, will not every society of young people in connection with our Baptist churches of the Maritime Provinces, no matter by what name they call themselves, please let us hear from them? What is your name? When did you organize? Who are your officers? How are you prospering? Would it not be well for our young people that have not organized to call—with the advice and approval of their pastor—a meeting, and consider whether they might not be of more use to the church of which they are members, if organized? You will find the model constitution in last Messenger and Visitor, and for sale, as well as all the literature of the Young People's Union, at Baptist Book Room, Halifax.

Young People's Societies should be well stocked with this literature, and place a copy of the constitution and one of the invitation cards in the hand of every young person outside of the society. They will then become acquainted with the objects of the work and have an intelligent idea of what membership means before they join. Of course every member should have a copy of the constitution and familiarize himself with it. The pledge should be printed in large letters and hung with other mottoes in the prayer-meeting room.

## Christian Endeavor.

While it is to be hoped that in many of our churches the younger members will be duly organized along some such line as that of "Baptist Union" or "Christian Endeavor," permit me to request you to publish the following "Platform of Principles" endorsed at the tenth international convention of the Christian Endeavor Societies held in Minneapolis July last:

First and foremost, Personal devotion to our divine Lord and Saviour Jesus Christ.

Second, Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies.

Third, Steadfast personal love and service for the local church in which a society of Christian Endeavor exists. The church for each local society is the local church with which it is connected.

Fourth, Interdenominational spiritual fellowship among evangelical denominations, setting forth their spiritual unity in Jesus Christ.

Fifth, Inasmuch as the name "Christian Endeavor," by a marvelous and triumphant trial and history of ten years has come to mean the definite pledge for the weekly prayer meeting, the monthly consecration service and the work of the lookout committee, we earnestly urge that in all Christian fairness, societies which adopt substantially these methods adopt also the name "Christian Endeavor," and that this name be not applied to other methods of work. We believe that the Christian Endeavor Society has earned the exclusive right to its own name and its own principles and methods.

Sixth, Christian Endeavor interposes no barriers to the denominational control of the young people, and rejoices when denominations suggest special lines of scriptural study, of denominational indoctrination, of denominational missionary activity, local home, and foreign.

Seventh, Christian Endeavor only desires that its fidelity to Christ and the local church, and its opportunity for delightful spiritual fellowship, be recognized and preserved.

thereby being brought into Christian fellowship, not only with the societies of the "Baptist Young People's Union," but as well with that host more than a "million" strong who, under the banner of Christ, carry for their motto, *Pro Christo et ecclesia*,—"For Christ and the church"?

Let us not forget that already more than 2,300 of the Christian Endeavor societies are Baptist societies, and that this number will be largely increased in the near future.

I shall have more to say to your young readers, Mr. Editor, with your permission later on. CHRISTIAN ENDEAVOR.

## Chicago Letter.

THE ILLINOIS BAPTIST ANNIVERSARIES were held this year with the church in Bloomington, one hundred and fifty miles south of Chicago. The meetings lasted from Monday, Oct. 19th, to Friday the 23rd, and were largely attended and full of inspiration and encouragement. The Hon. Owen Scott, member elect to the United States Congress, acted as moderator, and a large number of laymen participated in the proceedings.

THE STATE MISSION BOARD reported great improvement in our state work. Number of missionaries employed during the year has been 47; number of members received into the mission churches, 914—of these 612 have been by baptism. Last year the old debt that had hampered the Board for years was reported all paid. This year the treasurer reports \$6,238 paid to missionaries; \$5,856 of invested funds, and \$1,183 cash in hand. Much of this financial success is due, under God, to the Rev. H. C. First, the superintendent of State Missions. The right man in the right place.

The Sunday-school committee's report was full of interest. For the first time in our history the attempt has been made to secure statistics from all our churches relating to this department of our work. We are indebted for this to the persistent efforts of that prince of Sabbath school men, Mr. B. F. Jacobs.

THE BAPTIST YOUNG PEOPLE of the state met in convention on the last day, Friday, for the purpose of state organization. It was truly a wonderful day. God's Spirit was manifestly present. The committee to prepare the way for organization had been appointed at a state rally in connection with the National Convention held in Chicago last June. This committee worked faithfully, and as a result over 500 delegates from Young People's societies met on Friday morning, at six o'clock, for what they called "a sunrise prayer meeting." Then at nine o'clock the convention was organized with Dr. C. Perrin as moderator. Organization was effected without a single jar. Then followed the carrying out of a carefully prepared programme, in which the speakers were all young men and women. It was not a young people's meeting in name, but in fact, and seldom if ever have we listened to better or more spiritual and scriptural addresses.

We are glad to see through the Messenger and Visitor that Canada is moving along the line of Baptist Young People's organization. Oh, the untutilized forces in our denomination! It is estimated that there are in our ranks over 500,000 young people. This movement is an effort to turn this tremendous power upon our Baptist wheel.

A GREAT LIBRARY.

The Chicago university is in luck again. Dr. Harper, the president, has just returned from a visit to Europe. While in Berlin he found a rare library, consisting of 280,000 volumes and 12,000 pamphlets for sale. The price asked was between \$60,000 and \$90,000. In three days Dr. Harper found four Chicagoans, who have guaranteed the purchase money. The weight of this library is said to be 500,000 pounds, and it will be shipped at a cost of \$5,000. It will arrive here in March or April.

HERE AND THERE.

The Woman's Foreign Missionary Society was organized in this city just twenty years ago; since then they have raised from women in this state alone the sum of \$100,000. The Fourth church have dedicated their new house of worship. The cost has been about \$130,000, of which they yet owe \$20,000. Evangelist Pratt is holding revival services with Dr. Henson in the First church. Evangelist Mills begins union revival meetings next week on the west side, fifteen churches uniting. The Immanuel church has called Rev. O. P. Gifford, of Boston, as successor to Dr. Lorimer. The Rev. de St. Dalmas, of Ontario, recently visited Chicago in the interest of the Grande Ligne Mission and was kindly received.

## Dakota Letter.

The most intense excitement for the last six weeks has prevailed in this country over the saving of the immense crops that have been cut down, and have been lying exposed to wind, sun and rain alternately until some two weeks ago, when the threshers were able to get to work with some degree of constancy. Now the great mass of the people work seven days in the week, and as many hours a day as they are able to see to work. The fourth commandment in the decalogue at any time is but little regarded in this wild North-west, but less these last two or three Sundays than ever before. The sea of shocks and stacks to be got away with this autumn is truly appalling, and Christmas will not see the end of the threshing. The sample of grain generally is good, and the yield in many cases is extraordinary, amounting in some cases, it is stated, to over fifty bushels to the acre in wheat, and much more in oats. The grade will doubtless be lowered by the exposure to the weather, but the price is likely to remain good, and the poor crushed farmers are likely to be relieved of their oppressive burdens.

What with released saloon-keepers that have got out of the way of making money in an honorable way, and others as unprincipled, who are making haste to be rich, at the expense of poor degraded humanity, and with the hosts of laborers, harvesters and threshers that for the last two or three months have streamed into and through this country, our prohibition law is having a pretty heavy strain put upon it, and through drug stores and "pig holes," not a little of the cursed beverage is being drunk in our small towns and villages. But still, whatever its enemies may say to the contrary, prohibition in North Dakota does prohibit. The great mass of this country's population are staunch prohibitionists; and I am thoroughly convinced that prohibition is here to stay. It may be re-submitted in 1892, but the sentiment is too general for a reversal of the law.

Our State Convention met this year at the lovely little town of Lisbon, on the Cheyenne, about 50 miles south-west of the city of Fargo. The weather was favorable and the attendance fair. The meetings were very interesting and inspiring, full of Christian harmony and kindly love. There was a very full attendance of the missionaries and pastors, but the "lay" element was lacking on account of the pressure of harvest and threshing. We had a larger proportion of brethren from a distance than usual, which added very materially to the enjoyment and profit of the meeting. Among these were Drs. Lemuel Morse, of Minneapolis, editor of the *Evangelist*, and Wm. M. Haigh, of Chicago, superintendent of home missions in this and a number of other states; Rev. F. Peterson, district secretary for foreign missions; President J. W. Ford, of Pillsbury Academy, of Oatman, Minnesota; J. W. Weidell, of the *Standard*, Chicago, and others. The state of the cause throughout the state seems to be, on the whole, very encouraging. The sisters were well represented in connection with both home and foreign mission circles, and they held a very interesting session in the convention, discussing topics of interest in connection with their work in papers, reports and addresses. The young people also came to the front, and had a session, organizing a State Union on the basis suggested by the National Baptist Young People's Union. The committee on education strongly recommended Pillsbury Academy as a commendable institution to which to send our young people for higher education. A report was also given of an institution just starting in the enterprising little city of Lisbon, the place of the convention's meeting. This institution, the result of the enterprise of the gifted Baptist pastor, G. Davies, and a number of the business men of Lisbon, starts out under the cognomen of "North Dakota College." It will be at work ere this letter is in print. It begins with academic work, but aims at being, ere long, a fully fledged college and doing university work, and hopes one day to be the North Dakota Baptist College. The convention, while taking no financial responsibility on itself, passed a resolution commending those engaged in the enterprise for their zeal, piety, talent and educative ability. The convention proposes to meet next year about the middle of July, with the church in the ambitious little city of Grafton. This is further north than any place of meeting which the convention has had hitherto, and is but forty miles from "John Bull's land" on the north. We shall expect not a few of our cousins and brothers and sisters from the north to visit us on that occasion. Mr. Editor, won't you take a vacation then and visit this great prairie country and breathe this bracing ozone? A. McD.

"The Tillage of the Poor."

By REV. ALEXANDER MACLAREN, D. D.

Much food is in the tillage of the poor."—Proverbs 13: 23.

Palatinate was a land of small peasant proprietors, and the institution of the Jubilee was intended to prevent the acquisition of large estates by any Israelite...

One of the psalms accuses "the children of Ephraim" because, "being armed and carrying bows, they turned back in the day of battle." That saying deduces obligation from equipment, and preaches a stringent code of duty to those who are in any direction largely gifted...

But the imagery of the fight is not sufficient to include all aspects of Christian effort. The peaceful toil of the "husbandman that labors" stands, in one of Paul's letters, side by side with the heroism of the "man that warreth." Our text gives us the former image, and so supplements that other.

It completes the lesson of the psalm in another respect, as insisting on the importance, not of the well-endowed, but of the slenderly-furnished, who are immensely in the majority. Our text is a message to ordinary, mediocre people, without much ability or influence.

It teaches, first, the responsibility of small gifts.

It is no mere accident that in our Lord's great parables he represents the man with the one talent as the holder of his gift. There is a certain pleasure in doing what we can do, or fancy we can do well. There is a certain pleasure in the exercise of any kind of gift, be it of body or mind; but when we know that we are but very slightly gifted by Him, there is a temptation to say, "Oh, it does not matter much whether I contribute my share to this, that, or the other work or no. I am but a poor man. My half-crown will make but a small difference in the total. I am possessed of very little leisure. The few minutes that I can spare for individual cultivation, or for benevolent work, will not matter at all. I am only an insignificant unit; nobody pays any attention to my opinion. It does not matter at all, signify whether I make my influence felt in regard of social, religious, or political questions, and the like. I can leave all that to the more influential men. My littleness at least has the prerogative of impunity. My finger would produce such a slight impact on the scale that it is indifferent whether I apply it or not. It is a good deal easier for me to wrap up my talent—which, after all, is only a threepenny bit, and not a talent—and put it away and do nothing."

Yes, but then you forget, dear friend, that responsibility does not diminish with the size of the gifts, and that there is as great responsibility for the use of the smallest as there is for the use of the largest, and that although it may not matter very much what you do to any body but yourself, it matters all the world to you.

But then, besides that, my text tells you that it does not matter whether the poor man sets himself to make the most of his little patch of ground or not. "There is much food in the tillage of the poor." The slenderly-endowed are the immense majority. There is a genius or two here and there, dotted along the line of the world's and the church's history. The great men and wise men and mighty men and wealthy men may be counted by units, but the men that are not very much of anything are to be counted by millions. And unless we can find some stringent law of responsibility that applies to them, the bulk of the human race will be under no obligation to do anything either for God or for their fellows, or for themselves. If I am absolved from the task of bringing my weight to bear on the side of right because my weight is infinitesimal, and I am only one in a million, suppose all the million were to plead the same excuse: what then? Then there would not be any weight on the side of the right at all. The barns in Palestine were not filled by farming on a great scale like that pursued away out on the western prairies, where one man will own, and his servants will plough, a furrow for miles long, but they were filled by the small industries of the owners of tiny patches.

The "tillage of the poor," meaning thereby, not the mendicant, but the peasant-owner of a little plot, yielded the bulk of the "food." The wise old proverb, "many little make a mickle" is as true about the influence brought to bear in the world to arrest evil and to sweeten corruption as it is about anything besides. Christ has a great deal more need of the cultivation of the smallest patches that He gives to the most of us than He has even in the cultivation of the large estates that He bestows on a few. Responsibility is not to be measured by amount of gift, but is equally stringent, entire, and absolute, whatsoever be the magnitude of the endowments from which it arises.

Let me remind you, too, how the same virtues and excellencies can be practised in the administering of the smallest as in that of the greatest gifts. I dare say some of you have said—"Oh! if I were eloquent like So-and-so; rich like somebody else; a man of weight and importance like some

other, how I would consecrate my powers to the Master. But I am slow of speech, or nobody minds me, or I have very little that I can give. Yes! "He that is faithful in that which is least is faithful also in much." If you do not utilize the capacity possessed to increase the estate, would only be to increase the crop of weeds from its unutilized clover. We never palm off a greater deception on ourselves than when we try to hoodwink conscience by pleading narrow gifts as an excuse for boundless indolence, and to persuade ourselves that if we could do more we should be less inclined to do nothing. The most largely endowed has no more obligation and no fairer field than the most slenderly gifted lies under and possesses.

All service coming from the same motive and tending to the same end is the same with God. Not the magnitude of the act, but the motive thereof, determines the whole character of the life of which it is a part. The same grace of obedience, consecration, quick sympathy, self-denying effort may be manifested and manifested in the dealing out of a half-penny as in the administration of millions. The smallest rainbow in the tiniest drop that hangs from some sooty cave and catches the sunlight has precisely the same lines, in the same order, as the great arch that strides across the sky. If you go to the Giant's Causeway, or to the other end of it amongst the Scotch Hebrides, you will find the hexagonal basaltic pillars all identically the same pattern and shape, whether their height be measured by feet or by tens of an inch. Big or little, they obey exactly the same law. There is "much food in the tillage of the poor."

But now, note, again, how there must be a diligent cultivation of the small gifts, or of its expenditure, or the exactness of science is impossible. We can compel conclusions in mathematics when once our terms are understood. But as to many of the infinite reaches of truth in the Christian Scriptures, we see through a glass darkly. Concerning the fundamental principles of truth vital to salvation, the Christian world is pretty much agreed. The essential doctrines he that runs may read. God has not left even the lame, the blind, the impotent, the imbecile, in any uncertainty as to what they must do to be saved. But outside these indispensable doctrines are systems of truth, about whose Scripturalness equally good men and equally able men radically differ. You will hear something of these systems, and you will be taught the only way to make a Scriptural warrant. For this Seminary intently believes in, and teaches as the Word of God, the system of truth commonly known as the Reformed or Calvinistic system. Our church has embodied this in its Shorter Catechism of Faith, and most nearly expressing the mind of God revealed in His Word.

But no human system will probably ever compass the whole of revealed truth. And there are heights and depths of truth that baffles logic, infinities that our feeblest intellects cannot grasp, and mysteries cannot be put in logical limits with the absolute assurance that that form contains the truth, the whole truth, and nothing but the truth. The peril incident to life here, is that in the honest, sincere, and entirely legitimate pretensions of a system, you may come to accept it as if it were all God's truth. Nay, that in the presentation of a particular view of truth within the system, you may come to hold that particular view as if it were the system itself. The danger is that which is only the home of orthodoxy. It is along just this line bigots are born. I warn you against this peril of narrowness. Truth is broad. Be broad indeed in your attitude toward it. Have positive convictions, but hold them with humility. Do not fear truth or truth's discussion. Welcome it from any quarter.

"Shame to stand in God's creation, And doubt Truth's sufficiency." Remember, no system devised by man can exhaust the truth, and all infinities and sovereignties of Scripture can be anything more than an approximation to the complete thought of God. Remember, also, that a greater proportion of Christendom, endowed with learning and rich with men of keen intellect and sound judgment, hold those views which only is the home of orthodoxy. It is along just this line bigots are born. I warn you against this peril of narrowness. Truth is broad. Be broad indeed in your attitude toward it. Have positive convictions, but hold them with humility. Do not fear truth or truth's discussion. Welcome it from any quarter.

Who are they who have done the most in this world for God and for men? The largely endowed men? No. Not many, not many mighty, not many noble are called. The coral insect is microscopic, but it will build up the profoundest depth of the ocean a reef against which the whole Pacific may dash in vain. It is the small gifts that, after all, are the important ones. So let us cultivate them the more earnestly, the more humbly we think of our own capacity. Play well thy part; there all the honor lies. God, who has builded up some of the towering Alps out of mica flakes, will build up His church of infinitesimally small particles—slenderly-endowed men touched by the consecration of His love.

III. Lastly, let me remind you of the harvest reaped from these slender gifts when sedulously tilled. The great results of such conscientious cultivation and use of our resources and opportunities may be suggested as included in that abundant "food" of which the text speaks. The faithfully used faculty increases. To him that "bath shall be given." "Oh, if I had a wider sphere how I would fling my best in your little sphere, and that will bring a wider one some time or other. For, as a rule, and in the general, though with exceptions, opportunities come to the man that can use them; and roughly he will be under no obligation to set in this world where they exist to the most advantage to God. Fill your place; and if you, like Paul, have borne witness for the Master in little Jerusalem, He will not keep you there, but carry you to bear witness for Him in imperial Rome itself.

The old fable of the man who told his children to dig all over the field and they would find treasure, has its true application in regard of Christian effort and faithful stewardship of the gifts bestowed upon us. The soil, found no gold, but they improved the field, and secured its bearing golden harvests, and they strengthened their own muscles, which was better than gold. So, if we want larger endowments, let us honestly use what we possess, and "we will make growth."

The other issue, about which I need not say more than a word, is that the final reward of all faithful service—"Enter thou into the joy of thy Lord"—is said, not to the brilliant, but to the "faithful" servant. That great parable, which is the very text-book of the whole subject of gifts and responsibilities and recompense, the men who were entrusted with unequal sums used these unequal sums with equal diligence, as is manifest by the fact that they realized an equal rate of increase. He that of two talents made two more out of them, and he that had five did no more; for he, too, but doubled his capital. So, because the poorer servant with his two, and the richer one with his ten, had equally cultivated their diversely-measured estates, they were identical in reward; and to each of them the same

thing is said: "Enter thou into the joy of thy Lord." It matters little whether we copy a big side of a house, or upon a thumb-nail; the main thing is that we copy it. If we truly employ whatsoever gifts God has given to us, then we shall be accepted according to that we have, and not according to that we have not.

Dr. Henrick Johnson on Broadness and Narrowness in Theology.

Dr. Henrick Johnson was the speaker at the recent opening of the McCormick Theological Seminary, in Chicago, and as a matter of course, he had something to say well worth hearing by the students and the more mature portion of his large audience. He took as his theme, "Some Perils Incident to Theological Seminary Life," all which he commented upon in a spirit of mingled sympathy and admonition. Portions of this timely discourse have been published, but not, so far as we have observed, those gathered under, all things considered, the two most timely and important divisions, viz: the peril of "Theological Narrowness" on the one hand, and of "Theological Broadness" on the other. We here quote these portions, sure that they will be widely and eagerly read. Touching Theological Narrowness, Dr. Johnson said:

The field of theology is broad. In the treatment of its branches, and in the exactness of science is impossible. We can compel conclusions in mathematics when once our terms are understood. But as to many of the infinite reaches of truth in the Christian Scriptures, we see through a glass darkly. Concerning the fundamental principles of truth vital to salvation, the Christian world is pretty much agreed. The essential doctrines he that runs may read. God has not left even the lame, the blind, the impotent, the imbecile, in any uncertainty as to what they must do to be saved. But outside these indispensable doctrines are systems of truth, about whose Scripturalness equally good men and equally able men radically differ. You will hear something of these systems, and you will be taught the only way to make a Scriptural warrant. For this Seminary intently believes in, and teaches as the Word of God, the system of truth commonly known as the Reformed or Calvinistic system. Our church has embodied this in its Shorter Catechism of Faith, and most nearly expressing the mind of God revealed in His Word.

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There is now a settled distinction in Italy between the words Vatican and Catholicism, and this distinction exists, less generally, perhaps, between the words Roman Catholic and Catholic. This distinction is constantly prominent in legal enactments, in newspaper discussion, and in the mind of patriotic or religiously-minded men. It is a political enemy. To be a patriot is almost necessarily to break with the papacy. Leo XIII. yet demands supremacy. After the twentieth of September, 1870, Pope Pius IX. said: "I do not see one ray of light," referring to his restoration to temporal power. The successor, Leo, seems to see light, but from what quarter does not appear. It is currently reported here that he is now endeavoring through secret negotiations with France to drive King Humbert from Rome, and break the unity of Italy. These efforts have been so continuous on the part of the Vatican as to be common talk and belief. Devout Romanists agree to the facts, but plead the right of temporal supremacy. Patriots deplore these conspiracies and the pope. An entire and carefully made class of 22,000,000 Italians, out of a population of 33,000,000, outside of the church of Rome. The entire army must be practically against the Vatican, for the Vatican is the enemy it fights. Chaplains for the army are discontinued because the priests are against the government. Theological chairs in the universities have been abolished. All officials—and there is a great host of them—must be opposed to temporal papal supremacy.

In parliament there is no Catholic party and votes on measures connected with the church are practically unanimous. The citizen of England is not better protected in religious liberty than the citizen of Italy. These things, and a multitude of others like them, show consistently that even priests and monks in Italy can hardly be called Roman Catholics. Count Campello lately was passing near Valnerina, when stones were thrown at him with shouts of "brute Protestants." The next day he addressed the people in the market-place, and showed how the Roman church was departed from early Christianity, how the Pope had now conspired against the government, against education, against liberty of conscience, etc. To these points the people listened with rapt attention, and invited the count to remain among them.

An intelligent Italian has said, "We are opposed to Romanism for three reasons: First, intellectual: the priests are ignorant and the people are worse; second, political: the church is the enemy of civil liberty and Italian unity; third, ethical: it is a conceded fact that secret vice is general among the clergy." "We Italians are not Christian," said another. "We know nothing really about Christ; we are pagans."

ANTY-ROMISH GRASSES. Many grasses are going on in Italy that permanently injure the soil and tend to affect adversely the Romish church. The broadness that sets down all laws, that bolsters up a Gospel of a weak and light only, that thinks sin can be transformed by a lullaby, that calls "love" "the greatest thing in the world," and that is heard crying in the synagogues and in the corners of the streets, "Give us less of Calvin and more of Christ," enters widely into the spirit of the times, and takes on every alluring guise to many a student now on his way to the ministry. But a broadness that embraces everything, and leaves us no definiteness of belief and no positiveness of conviction, is infidel to truth. Truth is large, but truth is mainly definite. Christ without truth is a phantom Christ. The Son of God and the Truth of God are one. Shade away the definiteness of truth, and you put Christ in shadow. The view of truth is wanting that ever since Paul has given birth to the avowal, "I know whom I have believed." A bold, brave, confident faith, is a definite faith. This Seminary stands for no breadth that cannot put itself in definite form before the hearing on will and heart. The breadth of Presbyterianism is that it unchurches no Christian, and unrocks no minister. But it has a definite theology to teach, and that theology is Calvinistic. We believe in the Calvinistic theology, because we most nearly express the anything formulated in human language what we believe in the mind of God in the Scriptures. And the belief is known by its fruits. Impalpable and shadowy souls are not born of it. The men it has fashioned are the men of nerve, of firm conviction, of distinguished courage, rooted as the oaks. So, while I warn you against the peril of a narrowness that would make you bigots, I warn you also against the peril of a broadness that would empty your souls of conviction and your lives of victory. The heroes of a heavenly commission know what they believe. Only get your knowledge bathed in the spirit of Christ's Cross and passion, so that you will look out of His eyes at men who do not believe as you do, and then the positive assurance of your convictions will be no bar, but a help to a wide effectiveness.—Evan Geist.

Across the Great Sea. At the northeast of the city of Rome is a place called Portus Venetiae. In this site on the twentieth day of September, 1870, the troops under Victor Emmanuel made a break, and through it entered the city. "We are here," said the king, "and here will remain."

Twenty-one years have passed since this memorable entrance and the Italian city is now solidly united, and the eternal city is her capital. The name of the avenue that passes through Porta Pia going north, in the opposite direction, leads to the Quirinal Hill, and the royal palace thereon. It is called the Via Settembre (20th September). The organized forces within the walls of Rome that withstood the victorious king were the army of the Vatican. After twenty years it is still true that the only considerable power that opposes Italian unity is the Vatican.

THE LOTTERY. It is not generally known in the United States that the Italian government carries on an extensive business in lotteries. It is a department of the government which brings in annually a revenue of about 75,000,000 lire. The system is so thorough, so in every town and in every ward of larger cities there are from one or more lottery offices. Outside these offices, on a white ground, are printed the lucky numbers of the last draw; within is a book looking like a large directory, in which can be found nearly every word familiar to common life and to each word a number attached. The usual method in selecting a number is to take some event or thing and stake the money on its number. If a poor beggar gets a frank he is likely to get half of it in the lottery on the number of such words as "charity," "kindness," "luck." If he dreams some unusual dream he takes a chance on "dream" or some prominent particular in his dream. If a great fire occurs, the next day hundreds of people take such words as "fire," "disaster," "burned," etc. A family in Naples had a son killed in a street fight. A few days after they selected four words suggested by the circumstances of the murderous affair and put up all the money they could gather. They won and were comforted. The Italian lottery is one of the curses of Italy's degraded people. It is astonishing what a fascination this lottery business has for the poor. I stood over-to-day in front of a lottery office and saw what can be seen every day in the year and every hour in the day, in every city in Italy, a poor bare-headed woman standing before the desk searching her pocket for the copper she needed for bread that she might pay for the number she had selected. Here in Naples poverty has reached nakedness and has embraced half the population of this largest city of the nation, and the national lottery helps it on. As in the United States the government feeds vice for revenue from the liquor traffic, so in Italy poverty and crime are fostered for the sake of revenue. The papers to-day announce an increase of 55,000 lire in the lottery revenue for the month of August.—Gilbert Frederick, in the Standard.

Dr. Lyman Beecher, one stormy, stormy night, preached to a lone hearer, who went away after the sermon before the Doctor could speak to him. Twenty years afterwards, in a pleasant village in central Ohio, a stranger accosted Dr. Beecher, saying: "Do you remember preaching twenty years ago, in such a place, to a single person?" "Yes, sir," said the Doctor, grasping his hand, "I do, indeed; and if you are the man, I have been wishing to see you ever since." "I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church. The converts that sermon are all over Ohio."—Selected.

Dr. McGilvary, of Sydney, C. B., says: "Unbelievably often my testimony in favor of Putnam's Emulsion. I have used it extensively for a number of years with the most satisfactory results. In wasting diseases of children it has no equal."

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Among these are to be noted the "night hours" of the working men's guild. Throughout Italy these schools are educating the youth, and indeed, many who are long past youth, in books and in useful art. The very existence of these schools beyond clerical control speaks volumes of a change in the right direction, and the education of the working classes means liberation from that superstition which is now the right hand influence of papacy. Another change is in the circulation of the whole Bible in the language of the people, and its circulation. An Italian publisher lately ventured to print a very cheap edition of the Scriptures. It was a remarkable success. The people bought it to such an extent that the street paper-stalls kept it on sale. On such a stand in Florence, I saw them waiting for a few cents. The Vatican is greatly troubled about this popular reception of the Scriptures, and it is said, contemplates sending out a Bible of its own. It is a grave dilemma to the papacy. Shall the church give the Bible to the people and thereby the record of centuries, or shall it give them the Bible and thus win them from the church? Another change is commercial. It is as yet not general but particular. In Venice the German influence is growing steadily in trade. Russia, Austria, especially Jews, are buying the best property in Venice, are getting control of the business of the city, are repairing old buildings, and are starting new enterprises. "They are making the city," say the case-loving Venetians. The cleaning up spirit is catching. St. Mark's is undergoing extensive repairs, and the dirt of centuries is being cleaned from the palace of the Doges. Other parts of Italy are similarly affected by commercial advances. Rooms are no longer to be had in the city, and the capital are on a grand scale, and give no cheer to the Vatican. On the northern spur of the Capitoline hill extensive excavations for a piazza, and extensive constructions of foundations, arches, platforms, etc., are in progress. These are to grow into a worthy monument for King Victor Emmanuel. Throughout the city streets are being widened, straightened and extended by the removal of buildings. The names of avenues are being changed from those of Romulus to those of patriots, e. g. to the Victor Emmanuel, via Garibaldi, via King Humbert, etc. This changing of names, indeed, is true of every city in Italy. Monuments are being erected by popular subscription to men who have been buried at the stake by the Romish church, to Savonarola at Florence; to Arnaldo da Brescia; to Fra Paolo Scarpi in Venice. Yesterday, while riding in a "bus" through the square, where the monument of Giordano Bruno stands over the spot upon which was burned for heresy, an Italian woman sitting behind me, brightened up with animation and action, pointed to the monument and said excitedly, "See! Bruno! Bruno! Ah, Bruno!" That these burnings of good men, so multitudinous in the past, were wicked murders, is settling to conviction in the Italian heart.

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Nov 11. I. THE WALKER MOUNT OF OLIVES, Thursday, April 11th. "These words," "The previous chapter," "From the upper Jerusalem, toward brook Cedron," "now, except for the garden, when the from the neighborhood (or Kidron) in Jerusalem, between Mount of Olives, called Gethsemane, Mount of Olives garden was not park, than our foot tells us that the abounded with paradises. GETHSEMANE was the Kedron from foot of the we probably not far from the same Gethsemane is a mile from the w. most square, contains eight. The name means of trial, distress, to this garden was, or had been manufacture of oil. "And Judas' place." This how Judas found night. "For Jealouther with His as Dr. W. M. Thos along with other pleasure ground the great festival full pilgrims who It was a quiet ment, prayer, p trysting place al twelve, but other went to meet the II. THE FLORIAN Thursday evening Jesus was discou Judas was with the the death of his disciples of men at usual resorts of take Him into 26: 47; compare III. AGONY AN ARE—From the ing, April 9 (3: 33: 2; Luke 22: of the disciples Jesus takes Pe farther into the then He goes al most of presen him to a vat, as blood. Three tim cup may be tak says, "Not My w Three times He disciples sleepi weakness. FOR SALE BY J. R. CAMERON, 64 Prince Wm. St. What was the (1) He was beari (2) He, the his death in its this one hour we the combined crueity, its shan its spiritual tortu this voluntarily, founded by a cr moved like a cri no doubt asleas darts. (3) He fears lest He which the salv pend. (5) He scattering of His ment for their crucifying Him. Near Gethsemane Friday morning, received a band, i. e., consisted of tro quarters of the guarded the p Sathredin could effect an arrest. The band were officers." The band were police, but other Sathredin. "Wh Although the Pa Paschal full mo selves also gain calmation on the soug. 4. "Jesus the consciousness of He was not tak tarily delivered forth." From the garden and from the fact of earth in asked them, "The JUDAS FA gain? Thirty p else, but shame and feet of earth in was what he gai —\$18.60, and lasting shame this world the even in this wo no gain left to 6. "They we backward," and unexpected bold to fear that He power. Two r quested for his It took place in He surrendered. I. Not only His life from H person, till He (2) To see (3) To convi (3) To convi phend Him, of weakness a He suttered His

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Peloubet's Notes.)

Lesson VIII. Nov. 22. John 18: 1-13.

CHRIST BETRAYED.

GOLDEN TEXT.

"The Son of Man is betrayed into the hands of sinners."—Mark 14: 41.

EXPLANATORY.

I. THE WALK FROM JERUSALEM TO THE MOUNT OF OLIVES.—Toward midnight of Thursday, April 6. It was the time of full moon. "When Jesus had spoken these words..."

II. THE WALK FROM THE MOUNT OF OLIVES TO THE GARDEN OF GETHSEMANE.—The Cedron (or Kidron) is the deep ravine east of Jerusalem, between the city and the Mount of Olives.

III. THE WALK FROM THE GARDEN OF GETHSEMANE TO THE MOUNT OF OLIVES.—The garden was more like an orchard or park, than our modern gardens.

IV. THE WALK FROM THE MOUNT OF OLIVES TO THE GARDEN OF GETHSEMANE.—The name means of prayer, "an emblem of trial, distressed agony," and was given to this garden because there probably was, or had been, a press there for the manufacture of olive oil.

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to protect His own. If they had not thus felt His power, the whole company of the disciples would have been apprehended.

7. "Then (therefore) asked He them again." Perhaps to lead them to repentance, or to draw attention to Himself, and away from the disciples.

8. "If therefore ye seek Me, let these go their way." Jesus the good shepherd seeth the wolf coming, and fleeth not, because He careth for the sheep.

9. "That the saying might be fulfilled." The saying is quoted from Christ's prayer (John 17: 11). This was not the complete fulfillment of these words, but one instance of their fulfillment, and showing that the officers still refer to bodily safety as well as our spiritual salvation.

10. "Then Simon Peter having a sword drew it." Peter wished by this blow to prove his readiness to risk his life for his Lord, and to fulfill his vow (13: 37). In all probability it was also his design to give a signal to the friends and the Lord Himself to rise in arms against the foe.

11. "The servant is not one of the officers formerly employed, but the high priest's own attendant." And out of his right ear." The external ear, though severed, was apparently still hanging on the cheek; for our Lord is said in Luke 22: 51, to have touched His ear in performing the healing.

12. "The servant is not one of the officers formerly employed, but the high priest's own attendant." And out of his right ear." The external ear, though severed, was apparently still hanging on the cheek; for our Lord is said in Luke 22: 51, to have touched His ear in performing the healing.

13. "And led Him away to Annas first." Jesus was led first to Annas, because this old man had formerly been high priest, and, though deposed by the foreign power that ruled Judea, was still the legitimate high priest according to the law of Moses, the office being for life (Num. 20: 28; 35: 25), and may have been so regarded by the Jews.

14. "Annas appears to have possessed vast influence, and as father-in-law to Caiaphas doubtless exerted a very controlling influence over him."

15. "Annas appears to have possessed vast influence, and as father-in-law to Caiaphas doubtless exerted a very controlling influence over him."

Courtesy to Subordinates.

The correspondent of the London Times, who lately reported the French officers' views, declared that the discipline of the French army is excellent, that he never witnessed "a single instance of insubordination or the slightest approach to it," and that "orders were always obeyed willingly and as a matter of course."

These are no inconsiderable amounts of officers toward subordinates, and in general on the part of those in authority towards their inferiors. It is a very stupid notion that politeness toward those who serve us in any way indicates that we are incapable of command.

There is no incompatibility between courtesy and authority. Indeed, we imagine that the women who always get along with their servants are those who treat them with punctilious civility. Habitual courtesy does not encourage "liberties," and does not prevent the use of direct and forcible language on occasion.

Whittier's poem of the "Water Fall," in the Atlantic Monthly, requires so much search for the waterfall, reminds me of an anecdote related by Judge—of Maine. He was once on a circuit at Portland, and having a few days to spare before the term of the court closed, occupied the time in looking up objects of interest in the vicinity.

"Say, I can tell the Judge all about this 'ere cascade, for I live close by it." The Judge turned to him and expressing his thanks, desired to be informed how he might reach the place.

"How shall I know it's the barn if I ever arrive there?" asked the judge. "How'll you know it's the barn?" Why it's right opposite his house.

"But how do you know it's the house?" "His house? Of course you'll see it lay round there." "But how shall I know it's the house?" "Sure, judge, you can't make a mistake about it; you'll know him by his yaller nankin trousers!"

"Nankin trousers! Does he always wear nankin trousers?" "In course he does judge. Why, you see the way 'on was this. There was a man down to Portland that owed itayley considerable, and couldn't pay. So itayley, on his own account, and in cases o' yaller nankin he had in the store, and them he took for the debt, and carried home. Well, Miss itayley she was so mad that she told the old man that he'd got to wear out the stuff in trousers that was about seven years ago—an' itayley he's been wearing nankin trousers ever since, one pair in summer, two pairs in fall and spring, and about half a dozen pairs in winter. Judge, you'll laugh till you spit if you only see old itayley in them trousers. Miss itayley, she ain't a thing of a tailors and she makes 'em nankin at the bottom, and poked up where they go round him, as he looks just like a demijohn bottom up. Seems to me as if I should bust every time I see him."

"Well, well," exclaimed the judge with an emphatic "yes," "I'll bet itayley, what then? Ho' about the cascade?" "Cascade, judge?" replied his informant. "You are the particularist man I ever see. I should think old itayley was curiosity enough for one day, anyway, an' itayley he's been wearing nankin trousers ever since, one pair in summer, two pairs in fall and spring, and about half a dozen pairs in winter. Judge, you'll laugh till you spit if you only see old itayley in them trousers. Miss itayley, she ain't a thing of a tailors and she makes 'em nankin at the bottom, and poked up where they go round him, as he looks just like a demijohn bottom up. Seems to me as if I should bust every time I see him."

— K. D. C. Its merits prove its great need. Send for free sample to K. D. C. Company, New Glasgow, N. S.

Education and Matrimony.

The English journals are debating whether the Higher Education of women secures their opportunity for marriage. The Spectator, reviewing the discussion, says: Attractions for attractions, educated girls are courted just as much as their foolish sisters. They are flattered with less, partly because very young men demand in those they flirt with a certain amount of silliness.

They are attracted by good looks, whether in the foolish or the wise virgins, and are carried away by unusual beauty, as they were in the days of Helen, and will be when the world cools; but they are quite conscious of the advantage possessed by the sensible and the cultivated. They know what terrible bore ignorant girls can be—we do not mean by "ignorance" mere want of familiarity with learning, but want of reasonable they often are, and how much more liable they are in middle life to grow acid, staphish, or positively ill-tempered.

There is no one so perverse as the woman without intellectual interests, who sits at home to be at variance with her ideas of comfort. Women are perfectly well aware when men listen from politeness alone, and those among them to whom that falls gross as bitter as some disappointed spinsters. The men of thirty-three know perfectly well how great a part friendship plays in married life, how it deepens affection, and how difficult it is to feel friendship for a woman whose early charm has passed, who does not understand one word in six you say, and who can neither sympathize with failures, nor understand why you have succeeded.

Comradship, one of the most delightful of all the bonds of union, is impossible between the able and the silly. The men, too, are aware that it is the clever girls, not the simpletons, who are free from the senseless extravagance which is, perhaps, of all the foibles which are not exactly vices, the most permanently irritating in wives. That thing, at least, culture has done for the majority of cultured women; it has taught them how to count, otherwise heartily with us, would deny it, remembering that a strain of stupidity in sisters or mothers had been compatible with deep affection, and forgetting that, as between husband and wife, comprehension is almost essential, we will not say quite essential, to a self-sacrificing regard, more especially when the man is, as so many men are, of the rather "trying" sort.

— K. D. C. A positive cure for dyspepsia. Send for free sample to K. D. C. Company, New Glasgow, N. S.

— Mr. George Kennan, the traveller, celebrated also, in connection with his writings on Siberia and Siberian prison life, is reported as saying concerning the Russian Emperor: The Czar is a well-meaning man, but his judgment is bad, having been narrowed by his advisors. He believes he is divinely appointed to persecute the Hebrews for having crucified the Saviour, and that he is only fulfilling the commandments in the Scriptures by so doing. The Czar's chief minister, Mr. Kennan says, is a good representation of the inquisition of the middle ages, and the Czar's line of conduct toward the Hebrews is mainly inspired by this cruel man.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

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All correspondence 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.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

Messenger and Visitor

WEDNESDAY, NOV. 11, 1891

THANKSGIVING.

Thursday, the 12th of November, has been proclaimed as a day of public thanksgiving. It seems to us a most appropriate and desirable thing that it should be observed as a day of devout thanksgiving to Almighty God for the blessings bestowed upon us as a people.

The above paragraph was written for our last issue, but shared the fate of a good deal of other matter and was crowded out. We would repeat that, in our opinion, the appointment of a day of public thanksgiving for the people of this Dominion, is a right and proper thing, and the day should be religiously and heartily observed.

We do not for a moment mean to imply that all is perfect in Canada, that there is nothing in our condition which tends to restrain a fuller bestowment of the divine favor, and which should cause apprehension that some measure of the blessing now enjoyed may be withdrawn.

Certainly the blessings are not small or far to seek. If we would speak of them they are more than can be numbered. We should not be unmindful of the blessings of freedom and good government. No human government is perfect.

their strength for naught. There is peace, too, as well as plenty in the land. We have been free from those great physical disturbances which sometimes, in other countries, cause so great disaster; and pestilence has not entered within our borders.

A GOOD WORK.

An instance of the good work which, in many directions, the Christian Endeavor Societies are aiming to accomplish is shown in a circular received from the corresponding committee of the C. E. Union of Chicago.

This work which the C. E. Union of Chicago has undertaken appears to us to be, both in its aim and methods, eminently Christian. We cannot but wish it Godspeed. Of the great number of our young people who, to our great regret, annually leave our shores, not so many find their way to Chicago as go to some other of the cities of the United States.

The readers of the Messenger and Visitor will be glad to know that Prof. Keirstead has so far recovered his strength as to be able to resume work with his classes in college.

Dr. Calross addressed the English Baptist Union on "Our Colleges." The Doctor takes the ground that the Baptists of England should relegate all secular branches of learning to existing colleges, and confine themselves to "sacred learning."

The illustration of this Utopia, says the Doctor, is in Scotland. Yes, but the universities in that land are, in the nature of things, Presbyterian universities, and so are the theological schools.

This sentiment in a modified form evidently had a strong hold of the minds of a number of our Baptist neighbors in Ontario. The success of Woodstock College for a quarter of a century did not eradicate it altogether.

Ontario Letter.

On the 17th day of October, 1891, a throng of quiet looking men, with here and there a lady as well, might have been seen moving in the direction of the College street church, Toronto.

and though it was Saturday, and though the prophets had foretold that nobody would come till Monday, ninety per cent. of the 325 delegates expected were there before night. After devotional exercises, the president, Dr. Bentley, Esq., Montreal, delivered the opening address.

The usual committees were then appointed, and nominations for the general officers began. The election resulted in the choice of Dr. B. D. Thomas, D. D., of Jarvis street church, Toronto, president; Rev. E. W. Dudson, B. A., Woodstock, 1st vice; Rev. John Alexander, of the Dover Court Road church, Toronto, 2nd vice; Rev. D. M. Milne, Ph. D., Toronto, secretary.

was filled with good things. In the morning Rev. O. C. S. Wallace, M. A., the popular pastor of Bloor street, preached the home mission sermon. Text, Ezekiel 20: 49; theme, "The Elements of Preaching." These were three—supernatural, spiritual, denominational.

At 7 o'clock in the evening Rev. John Trotter, of Peterboro, preached the educational sermon. Text, Phil. 2: 12, 13; "God's method of soul culture." These methods he defined as the supremacy of the Bible in the home, the ministrations of the church, and Christian education.

bered 900; thirty-five pastors, including seventy or eighty churches, are wanting pastors. In the afternoon, Rev. G. E. Davis, B. D., of Windsor, Ont., spoke on the "Perils and Prospects of Home Missions."

Rev. A. Grant, of Winnipeg, spoke on the "Policy to be followed in dealing with churches long on the Board." He advised a more permanent pastorate, a gradual withdrawal of aid, a complete cutting off in some cases, care as to location.

In the evening, Rev. Ira Smith, of London, discussed the "Forward Movement in Home Missions." This included more regular sending of funds, appointment of general missionaries, appointment of a Sunday-school superintendent and establishment of funds for building chapels.

FOREIGN MISSIONS had their turn on Tuesday, October 20. The report was read by Rev. John McLaurin, who, during the past year has visited 142 churches, made 160 addresses, travelled 7,000 miles by rail and 1,000 by other conveyance.

In the afternoon Mr. McLaurin made a statement of the reasons that led to his resignation, and his transferring of himself to Bangalore, on the field of the American Baptist Union.

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tion. The discussion will doubtless do good and produce a better understanding all round.

Rev. A. Grant, by the aid of maps which he distributed, showed how our mission work is prospering in the Northwest, and showed also how many open doors are waiting a forward movement on our part.

It was resolved in future to assess the churches at the rate of two cents per member for conventional expenses.

The ladies of the Home Mission (Women's) Society had invited the Home Mission pastors and students to tea in one of the school rooms, and as it was found that there would also be room for the remaining delegates (for the majority had by this time gripped their grips and rushed for the train) they were likewise requested to sit down; so that about 100 people gathered at the tables.

PERSONAL. Rev. W. H. Cline has resigned at Emmanuel church, Toronto. He has wrought faithfully in a hard field, overshadowed by a larger and stronger church.

Rev. O. C. S. Wallace is doing grandly in Bloor St. Send us some more men like him. Rev. John Clarke, the poet-pastor, made his bow and delivered his salutatory when called upon. He expects to locate in Cobourgh.

Rev. Mr. Foster has settled in Boston, Ont., and has quite recovered his voice. Strathroy, Oct. 30. P. K. D.

Live and Learn.

We have been appealing to ministers to unite with the Annuity Fund. Many of these have done so. About one-half of the whole number. A few days since I got a letter from a minister's wife. I replied at once. This brought back an answer. Now, I see that I should have appealed to the wives of the ministers and not to the ministers.

The clerks of the churches whose pastors are not on the fund have circulars on this subject. I now appeal to the wives of ministers to come to the rescue. Protect your husbands, your children and yourselves.

To the unmarried I say, get on this fund before you marry. Show your wife immediately after the wedding your certificate, and see if it does not make her smile approval.

Dear Sir, Will you kindly inform me just the amount of money to send you and how to send it, in order to make my husband a member of the Annuity Fund. As I wish to undertake this matter myself, I shall be thankful for the information required.

Dear Sir,—Please find enclosed the amount you mentioned, and oblige, E. M. SAUNDERS, Treasurer.

Special Honor—Special Needs.

Will you kindly give place to the following acknowledgments: I have, during the past few days, received, the following amounts in part payment of pledges for foreign missions given to the Rev. I. C. Archibald, when visiting the churches of Northumberland county: Little South-west church, per F. N. Atkinson, \$6.00

I have also received a cheque from G. H. Wallace, Wolfville, for \$210.17, first instalment of fund for special missionary from the Wolfville church. The honor of being first among our churches of the Maritime Provinces to assume the obligation of sustaining a missionary on the foreign field rests upon the Wolfville church. Other churches have felt that they could and ought to have a special missionary representing them in India. Will they not now take action and forward the amount needed to make up the quarter's salary of some missionary, which must be remitted in a few days? Our treasury is empty.

Auxiliary Meeting.

The monthly meeting of the Hants Co. Auxiliary Board met with the Rawdon church November 3rd, at 10.30 a. m. In the absence of the president—Rev. A. P. McEwen—Rev. Geo. Weathers was appointed to the chair. The morning meeting was devoted to prayer and praise. The afternoon session opened at 2.15 a. m. with singing, reading of scripture, and prayer by Rev. Jos. Murray.

It was resolved that the matter of engaging a missionary be laid over until the December meeting of the Board. Reports from the churches were then heard. Bro. Murray reported church and Sabbath school in good working order, and that they were sowing good seed that would bring forth fruit by-and-by.

The next meeting of the Board will be held in connection with the Sabbath school convention at Falmouth. All the churches are requested to send delegates. L. A. C.

Halifax Quarterly Meeting.

The quarterly meeting of District No. 4 of the Central Association, was held in the North church, Halifax, on November 5th. At the afternoon session reports from the several members of the district committee, who had been working among some of the weaker churches in the county, indicated a good degree of success, and more clearly revealed the fact that there is yet much that can and should be done.

In the evening Rev. J. W. Manning presided. After reading the Scriptures and prayer by the secretary, the chairman presented the object of these district meetings and their relation to the churches and H. M. Board in a few well-chosen and instructive sentences. Rev. Josiah Webb read a paper on "Every Disciple a Missionary." His theme called for and received the undivided attention of the audience. In a forcible and attractive manner he showed the privilege, duty and honor of every believer being a missionary for Christ.

Pastor H. F. Adams read a paper on "The Unused Talents in Our Churches." His treatment of the subject was unique, practical and intensely interesting. Rev. W. E. Hall gave an address on a subject immediately connected with our work. "Our Country Churches and what we can do for them." The information given respecting the condition of the churches, the fervent appeal for aid, and the methods of work suggested cannot fail to awaken a deeper interest in the work. Excellent music was furnished by the church choir.

Convention Funds Received.

Mrs. John Hatfield, Tusket, \$4.00 H. McLaren, Argyle, 3.00 G. A. Plummer, Boston, 3.00 Central Sunday-school, Falmouth, 5.00 Springhill church and Sunday-school, 6.25 N. E. Margaree, 10.00 Upper Wilnot, North-west mission, 20.00 Biltmore, for G. L. M., 9.00 Brookfield, Col. Co. church and women's meeting, 9.07 Chipman, Queens Co., quarterly meeting, 8.00

Isaac's Harbor, bal., 2.00 Treasurer E. N. S. Association, 27.43 First Elgin church, 10.00 North Sydney Sunday-school, for native teacher, 12.50 Geo. H. Dobson, North Sydney, for native teacher, 25.00 First Moncton church, 100.00 G. E. DAY, Upper Sheffield, N. B., Oct. 30.

To BE DEDICATED.—The new Baptist church at Rosedale, Guysboro County, will be dedicated to the worship of God on Sabbath Day, December 6th. Services on that day will be held in the morning at 10, preaching by Rev. D. Price, of Isaac's Harbor. In the afternoon at 2 p. m., preaching by Rev. F. O. Weeks, of Canoe. Evening at 7, preaching by Rev. M. Tiner, of Goshen. A collection will be taken at each of these services to aid in liquidating the debt on the building. As there is quite a large sum to raise before the 1st of December, our friends will please remember to send their contributions to Mrs. J. M. G. Cunningham, Guysboro, treasurer.

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Religious

ST. MARTIN'S.—Four here last Sunday (Nov. 8) were baptized. ABERDEEN, Charlotte candidate in Aberdeen received two into the

GIBSON.—During the administered the on three occasions, believers into church

BONHEAV, P. B. were baptized the (Nov. 1st) at this ship of the Long Cre these are heads of

BILTOWE, N. S.— as we go to press cost, of Biltow, there is progressing, been received into t

DORCHESTER.—Ouf for Cornwall, Ont. I mends a drier clim While preferring to Maritime Provinces, erivable. Correspond that my address is C

HAMPTON STATION churches comprising Snaithtown, and U pastor. Here is a g deeply interesting, directed to B. C. group, or H. W. Dod

LIVERPOOL, The C was administered A the young lady others that came to the right hand of t morning service, deeply interesting, have decided for seeking Him. To G

BAILEY, Charlotte with us. Had bapti and impressive mee The power of God many anxious and to the light. W visit the waters soon years of toiling and encouraged in the har greatly need your

CHIEBAE.—Since fifteen have follow sam—fourteen on previous to that tim of others have prof and await baptism; the Saviour, The blessed us, and work. Business im portance to the ch attention, and diff beginning to melt a

BEAVER HARBOR.— Has again been visi which has afflicted families, carrying The schools have o open until the first congregation has a broken up and our hindered, but we h over, as no new cas ed this week. Two into this church, a last report, which is can write now. We greater consecration

SAKVILLE.—A ste the work of the among the young p to encourage our gathering here, on morning, the 1st o the side of the bra Sakville to witne promising young m hand of fellowship mediately following a committee of the most hopeful indiv occasions to our n future. The Master's the efforts of His souls.

FIVE ISLANDS AND Since settlement I work has moved on of Bro. Smallman summer were appro field; being conce the church resolve have a settled pas ago we were pres presents to the val ple here not only heart glad, they kn congregations and tion of the worker property; the sma May it overpassed of baptisms fall.

TIDBIR.—A wor in this pla rected by Bro. Coh five weeks ago, he here. Notwithst couragements, as the most of the Un been very muddy, out nobly. God His own word in the souls; already a l telligently accepte anxiously seeking hearts very much ever night in th Bro. Corey to holp that God may gi believe that it i give a large bles

EAST POINT, P. here during the ad by continuous snow. Still, prog church has been u day morning, at pastor, I had the three persons was unusually late just as we reache sun, which had b obscured by thin dly shown forth impressiveness of continuous of snow, is a middle aged m the deacons. It the deacon offer brother in the fle At the close of these three, with letter, were welc

Religious Intelligence.

NEWS FROM THE CHURCHES.

St. MARTIN.—Four more were baptized here last Sunday (Nov. 1). C. W. W. ASHREY, Carlisle Co.—Baptized one candidate in Aberdeen since writing, and received two into the church.

A. H. HAYWARD. GIBSON.—During the summer we have administered the ordinance of baptism on three occasions, and received five believers into church fellowship.

B. N. NOBLE. BOWEN, P. E. L.—Three converts were baptized this morning (Sabbath, Nov. 1st) at this place into the fellowship of the Long Creek church. Two of these are heads of families. F. D. D.

BILLTOWN, N. S.—By a note received as we go to press from Rev. A. J. Vincent, of Billtown, we learn that the work there is progressing. Five have lately been received into the church by baptism.

DORCHESTER.—Our goods are on board for Cornwall, Ont. My physician recommends a drier climate for my throat. While preferring to live and labor in the Maritime Provinces I submit to the inevitable. Correspondents will please note that my address is Cornwall, Ont.

L. M. WEEKS. HAMPTON STATION.—The group of churches comprising Hampton Station, Smithtown, and Upham are without a pastor. Here is a good field for Christ an labor. All communications should be directed to B. C. Correll, president of group, or H. W. Dodge, clerk.

LIVERPOOL.—The ordinance of baptism was administered again on Sunday last. The young lady baptized, with two others that came to us by letter, received the right hand of fellowship after the morning service. Our meetings are deeply interesting. Quite a number have decided for Christ; others are seeking Him. To God be the praise.

I. E. BILL. BAILEY, Charlotte Co.—Bro. Young is with us. Had baptism yesterday. Deep and impressive meetings have been held. The power of God is being displayed; many anxious and seeking ones are coming to the light. We are expecting to visit the waters soon again. After three years of toiling and praying we are encouraged in the harvest gathering. We greatly need your prayers.

CHARLESA.—Since last writing you fifteen have followed our Lord in baptism—fourteen on Oct. 11th and one previous to that time. Quite a number of others have professed faith in Christ and await baptism. Others are seeking the Saviour. The Lord has graciously blessed us, and still continues His work. Business matters of great importance to the churches are receiving attention, and difficulties of years are beginning to melt away.

C. S. STEARNS. BEAVER HARBOR.—This little village has again been visited by scarlet fever, which has afflicted about eight or nine families, carrying away five children. The schools have been closed, not to repeat until the first of next year. Our congregation has also been very much broken up, and our church work greatly hindered, but we hope that the worst is over, as no new cases have been reported this week. Two have been received into this church by experience since we wrote, which is a very good progress we can report now. We are praying for a greater consecration.

SACKVILLE.—A steady advancement in the work of the church, especially among the young people, has continued to encourage our hearts. Signs of ingathering begin to appear. On Sunday morning, the church gathered at the side of the beautiful lake at Middle Sackville to witness the baptism of a promising young man, who received the hand of fellowship at the service immediately following. The young people are coming to the front, and we have many hopeful indications of further accessions to our numbers in the early future. The Master is graciously owning the efforts of His people in winning souls.

W. H. WARREN. FIVE ISLANDS AND LOWER ECONOMY.—Since settlement here last spring, the work has moved on steadily. The labors of Bro. Smallman during the previous summer were appreciated by all on this field; being consequently strengthened, the church resolved for the first time to have a settled pastor. Some weeks ago we were presented with pure and presents to the value of \$54. The people here not only make a minister's heart glad, they keep it so. The good congregations and continued cooperation of the workers lead us to expect prosperity; the small cloud has appeared. May it overspread the sky, and showers of blessings fall.

J. B. CHAMBERLAIN. THIRDA.—A word in regard to the work in this place. Having been directed by Bro. Cohoon to this field some five weeks ago, began special meetings here. Notwithstanding all the discouragements, as it has been raining the most of the time, and the roads have been very muddy, yet the people turned out nobly. God is graciously blessing His own word in the salvation of precious souls; already a large number have intelligently accepted Christ; others are anxiously seeking Him. It cheers our hearts very much to hear new voices every night in the meetings. Expect Bro. Corey to help us this week. Pray that God may give us many more, for I believe that it is just as easy for God to give a large blessing as it is a small one.

J. A. MARBLE. EAST POINT, P. E. L.—Our meetings here during the past week were hindered by continuous storms of rain and snow. Still, progress was made. The church has been much revived. Yesterday morning, at the request of the pastor, I had the pleasure of baptizing three persons. The baptismal service was unusually interesting. The fact that just as we reached the water side the sun, which had for several days been obscured by threatening clouds, suddenly shone forth brightly, added to the impressiveness of the scene and seemed ominous of good. One of the candidates is a middle aged man, a brother of one of the deacons. It was touching to see the deacon affectionately leading his brother in the flesh down into the water. At the close of the morning meeting these three, with another received by letter, were welcomed by the pastor.

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The Lord's Supper was also observed. The number of communicants was large and the service deeply impressive. I have consented to go on here this week, and hope, through divine mercy, to be able to report further progress. I am most favorably impressed with the devout and intelligent aspect of this church. They have already had the honor of sending forth from their membership several preachers of the Gospel, among whom are two of the present Baptist pastors of the city of St. John, and also Rev. H. Morrow, now of Tabor, Burmah. It gives me pleasure to state that their pastor, Rev. R. H. Bishop, A. B., is held in high esteem by his people, and that he is happy and contented in his work and encouraged by a good measure of blessing attending his ministry.

ISA WALLACE. Nov. 2. St. JOHN.—The Union Baptist Ministers' Conference met this morning. In the absence of President Ford, Rev. G. A. Hartley was voted to the chair. Prayer was offered by Rev. E. J. Grant of Sussex. The pastors present were: Revs. G. A. Hartley, G. O. Gates, S. Welton, H. G. Mellick, E. Hickson, C. H. Martell, A. E. Ingram. Rev. J. W. Clarke, the new pastor of the Waterloo street F. C. B. church, was introduced by Rev. G. A. Hartley, Rev. E. J. Grant and Rev. J. H. Hughes. The pastors reported the following additions to the churches: Rev. G. O. Gates, one by experience; Rev. H. G. Mellick, one by letter; Rev. S. Welton, one by letter and one by experience; Rev. A. B. Ingram, two by letter. Rev. S. Welton reported having commenced the third year of his pastorate with a very hopeful outlook. Rev. G. A. Hartley gave some very interesting incidents in connection with his work at Carlisle. Rev. J. H. Hughes reported the clear exposition of the book of Revelation. On motion the hearty thanks of conference were voted to the speakers. On motion, Rev. E. J. Grant was requested to prepare a paper on Young People's Societies, to be read at our next meeting. A adjourned for two weeks, after prayer by Rev. J. H. Hughes.

PERSONALS. Rev. E. J. Grant is engaged to speak in the interest of the Soot Act at different points in Charlotte county this week.

Rev. Dr. Hopper was in the city on Monday. He states that his health is not so strong as he could desire.

Rev. S. Welton is recovering from the effects of the accident which he met with a few weeks ago, so that he is now able to walk about the house by the help of a cane.

Rev. A. T. Dykeman has entered upon his pastoral labors at Digby under encouraging circumstances. We are glad to welcome Bro. Dykeman back within the limits of our convention again, and trust that his present pastorate may prove very successful.

Rev. J. H. King, the pastor of the church lately organized at Regins, N. W. T., and Miss Annie Burman, of that place, were united in marriage, at Ottawa, on the 2nd inst., Rev. G. W. M. Carey performing the ceremony. Our congratulations and best wishes are extended.

NOTICES. There will be a meeting of the Board of Governors of Acadia University, in the College Library at Wolfville, on Thursday, the 19th of November, at 10.30 a. m. S. B. KEMPTON, Sec.

The Kings Co. District Meeting will be held in the Cambridge Baptist church—with Pastor Jenner—on Tuesday, the 17th inst., at 10.30 a. m. All the Baptist ministers in Kings Co. are respectfully invited to be present at the morning service. All the churches are requested to send delegates. The subject before the meeting for the afternoon and evening will be Sabbath-schools. All Sabbath-school superintendents and teachers are invited to attend and take part in the discussion anticipated.

S. B. KEMPTON. ACKNOWLEDGMENT.—The Second Baptist church of Springfield, Kings Co., N. B., held a thanksgiving service on the evening of the 25th ult. After a sermon from the pastor a great many took part in the social service which followed. At the close of the meeting a number of useful articles were presented to the pastor; likewise a collection was taken for his benefit, the aggregate amounting to \$20 for which the pastor desires to return thanks. W. G. CORSE.

ACKNOWLEDGMENT.—Received from the Baptist minister of Riverside, Albert Co., N. B., as a part of the Lord's tithe to aid the Grand Ligne Mission, in response to the call made in the MESSENGER and VISITOR of Sept. 30th, \$10, with the following words: "I hope to send \$10 every three months."

N. GIBSON, French Baptist Missionary, St. John's, P. Q.

A Husband's Tribute.

Mrs. Sarah R. C. Freeman, whose death was recorded in the issue of the MESSENGER and VISITOR of the 21st ult., was the eldest daughter of Charles D. and Nancy Randall, of Wolfville. Her father was once principal of Horton Academy, and has held other important situations in educational work. Her grandfather on her mother's side was the late Senator Bill, of Cornwallis. She made a profession of religion when about 17 years of age. Her piety was of the decided type, yet simple and unostentatious. She entered the church to work for her Saviour whom she loved; and throughout her life she ever manifested a lively interest in whatever related to the progress of the Redeemer's kingdom. She was anxious for the salvation of her young companions. A noble Christian worker in Trinidad, in connection with the Presbyterian church, was greatly helped into the light by her loving counsel. If subscriptions were to be solicited for missions she was sure to be called into the service, and none could resist an appeal from one with a manner so gentle and a face so bright and winsome. She loved the Word of God. Mrs. DeBlois relates how, when the Bible was unfavorable for holding the Bible class, and her husband had engaged to read at home because no one would be present, he would reply, "Sarah Randall will be there, and I must go."

She was accustomed to look at the bright side. During the twenty-four years of her earthly life I cannot remember an instance, whatever the circumstances were, when her hopeful spirit did not rise to the occasion. Her husband can never forget the words that came so cheerily from her lips, when he was moved to an expression of anxiety or impatience, "Now don't fret!" This happy disposition gave a charm to her character that elicited the admiration of her many acquaintances. During the later years of her life she was an invalid, but her cheerfulness never forsook her. Many in their letters of condolence to the bereaved have made reference to her bright, sunny spirit. None who had known her were surprised to find the features in death still bearing the beautiful lines that distinguished her in life. Wherever her lot was cast she became endeared to the people, and was greatly helpful to the pastor in his work among them. Her sympathies went out towards the sorrowing, and many a dainty morsel went from her stores to tempt the appetite of the suffering poor.

The work of missions met with her special favor. She could not be with her sisters in their annual gatherings, but none surpassed her in love to the cause. While residing at Great Village she took an active interest in the W. M. A. Society there, and was instrumental in organizing another at Gasperaux. In both these places her services will be long cherished. She was president of the last named society from its organization until her death. When she could no longer attend the meetings she continued to supply the programme, and to indicate her wishes with regard to the work to be done. She shared herself in the grace of giving. In addition to the tithe upon cash receipts she devoted one-seventh of the proceeds of the poultry yard, besides what her mite box produced of thank offerings to the Lord, that found their way either from time to time. Her example became contagious among the sisters, who cheerfully followed her in these acts of devotion.

The society in Gasperaux recently honored themselves by making her a life member. This expression of their esteem was very grateful to the feelings of the recipient. I might say more, but must forbear. I feel that this much is demanded. Such unselfish and consecrated lives deserve a record here—they have one "on high." The funeral services were conducted by Dr. Higgins, of Wolfville, who spoke from Rev. 14: 13. Dr. Sawyer followed with a brief address. Their words were appropriate and comforting. The Revs. Mr. Turner, Methodist, and Ross, Presbyterian, of Wolfville, were also present and participated in the exercises with much acceptance. M. P. F.

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