

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 18, 1891.

Printed by G. W. DAY, North Side King St.

— READ Pastor Clark's poem, "Your Vote."

— FROM the *Canadian Baptist* it is learned that a memoir of the late Principal McGregor, of McMaster Hall, is now in the hands of the printer, and will be ready for delivery, it is expected, in about three months. The expense of the work is being met by subscriptions, and the proceeds from its sale are to be given to Principal McGregor's widow.

— THE first of a course of six lectures by Joseph Cook on the general subject, "Fruitful faith in all ages," was delivered in Tremont Temple, Feb. 2nd. The prelude was entitled "Three possible views of Mormonism." These lectures of Mr. Cook may not be less valuable than his earlier efforts in the same place, but they evidently attract much less attention.

— BEREAVED.—From a notice which appears in our obituary column this week, it will be seen that our brother, Rev. A. E. Ingram, and his family are sadly afflicted in the death of a beloved daughter, a bright and interesting girl just entering into womanhood. We kindly tender our Christian sympathies to our brother and his family in this hour of bereavement.

— THE *Examiner's* Boston correspondent says: "At the First church, Back Bay, Mr. Moody is to preach a week. Phillips Brooks and Dr. Geo. A. Gordon, of the New Old South, join in the meetings. If the 'four hundred' and their neighbors will come to hear, they will not be able to pass the message on to the West or North end, Moody's message stick. As a stalwart hearer once exclaimed, 'That man hits a fellow right on top of the head.'"

— DID HIS WIFE GO?—A correspondent calls attention to a discrepancy between the statement of Hervey in his "Story of Baptist Missions," to the effect that Mrs. Carey accompanied her husband when the pioneer missionary went to India, and the statement of Dr. Saunders in our issue of Feb. 4, in an article on the "Beginning of Missions," which statement is that Mr. Carey "went without his wife." Our correspondent wishes us to say which is correct. When doctors differ, we naturally feel delicate about expressing our opinion. Hervey's account is very circumstantial and, we presume, he is correct, and that Dr. Saunders' memory in this instance is at fault. It may be, however, that Dr. Saunders has information on the matter from sources not at present accessible to us. If so, we have no doubt he will be willing to give it to our readers.

— IN our valued contemporary the *Canadian Baptist*, we find a short article on "The Political Campaign," of which the following is the closing paragraph and which, along with the entire article, we would cordially endorse:

"But one thing the Baptist denomination and the Master it serves have a right to expect. That is, that every Baptist elector, no matter on which side he may range himself for the coming contest, will set his face as a flint against every method or device which savors of political corruption in any form. However important may be the practical questions involved, it is of vastly greater importance that the politics of the country should be purified and elevated. It is not too much to say that if all the electors who are members of Christian churches would discontinue and denounce all methods savoring in any degree of bribery, deception, or corruption, our politicians would be compelled in self-defense to adopt clean and honest methods. Why not let the present struggle be marked by a resolute determination to raise Canadian politics to a higher level than has ever before been reached."

The *New England Magazine* recently published an article by Rev. Charles F. Dole, entitled, "What Shall We do with the Millionaires?" In the February number of the magazine there are two important articles which are in the line of an answer to that question. One, entitled "A Model New England Village," is on St. Johnsbury, Vermont, showing how the munificence of the Fairbanks family has furnished that beautiful town with an art gallery, public library, academy, natural history museum, and other things which make a rich intellectual life possible among the country hills. The article, which is by Edwin A. Starbuck, is an important contribution to the series of papers which have been appearing in the *New England Magazine* during the past year, bearing upon the elevation of New England country life. The other article is by Mr. Ashton R. Wildard, on the "Ridge Gifts to Cambridge," describing the magnificent new City Hall, Public Library, and Manual Training School, which in Cambridge bear witness to the generosity of another millionaire. These articles are both richly illustrated.

## PASSING EVENTS.

THE HON. ROBERT DUNCAN WILMOT died of paralysis at his residence, Belmont, in the parish of Lincoln, Sunbury Co., on the 12th inst. Mr. Wilmot was born at Fredericton in 1809, and for some forty years was prominently connected with public affairs in his native province and the Dominion. He entered political life in 1846 as representative in the N. B. legislature of the city and county of St. John's, was a member of the executive from 1851 to 1854 and from 1856 to 1857, holding the office of surveyor-general and afterwards that of provincial secretary. He was also a member of the government in 1866, and represented his province as a delegate to the London conference called in that year in reference to confederation. When the provinces were confederated in 1867, Mr. Wilmot was called to the senate, and in 1878 became speaker of that body and member of the Privy Council. In 1880 he received the appointment of lieutenant-governor of his native province, which position he held until the appointment of Sir Leonard Tilley in 1885.

THE CITY OF TORONTO appears at present to be experiencing a rather decided check in the tide of her prosperity. Where there has been so much real advancement, it is felt natural that there should also be felt the evils attendant upon over-speculation and inflation. The unemployed of the city seem to have attained to somewhat formidable numbers and they are speaking out to let their wants be known. The other day 2,500 men, preceded by a drum and a man bearing a flag with the motto "Bread or Work," marched to the City Hall and sent a delegation to the mayor, asking him to say what the city could do to relieve the distress. The mayor addressed the crowd from the steps of the City Hall; but, apparently, was not able to promise any assistance or to indicate for the working men any way out of the difficulty. He said that the collapse of the building boom was the principal cause of the trouble and that the city engineer had under construction all the works sanctioned by the council. The men, it is said, were in an angry mood. Vague threats of violence were made, and it is expected the demonstration will be renewed.

THE ANNUAL CONVENTION OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR was held in Portland, Maine, February 2, 3 and 4. Much interest attaches to this convention, not only because of its being the annual gathering of a society which has enlisted in so large a measure the sympathy and endeavor of the Christian young people of this continent—a society, the rapid and wide-reaching development of which is so remarkable—but also, and especially, because it marked the completion of the first ten years of the history of the Christian Endeavor movement. Voluminous reports of the meetings have reached us through our esteemed contemporary *Zion's Advocate*, of Portland, and other sources. We have not, however, space at command for other than a brief notice. Over 1,800 delegates registered, and fully three thousand persons were in attendance at several of the meetings. The services were full of interest and inspiration for Christian workers, and the addresses of the representative ministers present from the several denominations appear to have been excellent in spirit and in substance. There are now, we are told, over 13,000 societies of Christian Endeavor with over 780,000 members, found chiefly in the United States and Canada; but also in Great Britain, Australia, and in all missionary lands. The following figures indicate the rapid extension of the movement: In 1882 there were 481 members; in 1883, 2,870; in 1884, 8,905; in 1885, 10,964; in 1886, 50,000; in 1887, 144,000; in 1888, 300,000; in 1889, 500,000; and in June, 1890, 600,000. During the eleven months last named about 16,000 have been added each month; every week 4,000 enlisted, and every day ten new societies formed. We do not see how the conclusion can be avoided that the history of this movement indicates providential leadings, that it is meeting a real want and fulfilling an important ministry for the advancement of the Redeemer's Kingdom. Its wonderful growth has not been in accordance with any human forecast or shrewdly conceived scheme. Those who watched over its infancy had no thought of so wide an extension of its sphere and influence. The Christian Endeavor Society, in its origin, was intended to apply merely to the local interests of the Williston church, Portland, of which Dr. F. E. Clark was then pastor. It seems, however, to have been from the first a veritable "child of Providence." As it was found

helpful in Williston, so it has been in thousands of other churches, and Christian Endeavor, in spirit if not in name, is finding almost universal recognition and adoption among the evangelical churches of America. Whether this young people's movement is destined to follow along the line of organization on which it started—its annual conventions affording a platform on which young Christians of all evangelical denominations shall meet and clasp hands in pledge of a common faith and of service to a common Lord—or whether it shall be restrained within strictly denominational channels, remains to be seen. It seems to us, however, that this movement is one of the hopeful features of our day. It is here, fulfilling a gracious ministry, it is destined to remain and do still more eminent service for Christ and for the church.

QUEBEC CITY HAS HAD ITS FULL SHARE OF ACCIDENTS AND DISASTERS in the past, and one of the most shocking in its history occurred on Thursday last in connection with the Quebec worsted factory. The factory is situated just outside the city limits in the rear of the Marine Hospital, and gives employment to about 200 men and women. About ten days before it had been closed for repairs. On Thursday morning the operatives returned, expecting to resume work; but, having been informed that the repairs were not completed, most of them went away. On the evening before, the engineers had attempted to work their engines, but could not succeed, and, with the help of several experts, were trying to put the machinery in order on Thursday forenoon, when, from some unexplained cause, one of the boilers exploded and all that part of the immense building over the engine room and dye house was thrown into the air. The loss of life resulting from the accident cannot at this writing be stated with accuracy. Some twenty or twenty-five persons are said to have been killed instantly, and quite a large number of others seriously—some of them fatally—injured. The noise of the explosion was heard all over the city, and, immediately, there was a great rush to the scene of the accident. Owing to the fact that so many had left their homes that morning to work in the factory, there was naturally great and widespread anxiety among the friends of the operatives, and soon immense crowds were filing every avenue or approach to the factory. Heart-rending scenes were witnessed as women and children went about searching for their husbands, fathers or brothers. The dead were for the most part frightfully scalded and mutilated, and few could be recognized, except by the clothing attached to the remains. It is suggested that the accident may be due to some of the pipes having been frozen during the time the factory was shut down, but nothing for certain seems to be known as to the cause of the disaster. It is said that the best engineering talent in the city was being employed in connection with the machinery when the explosion occurred.

THE CONFERENCES AT BOURGOGNE between Messrs. Parnell, O'Brien and Dillon have had no result as to settling the question of the Irish leadership. It is doubtful if this means any disappointment to Parnell. Messrs. Dillon and O'Brien have returned to England and surrendered themselves to the authorities. They are now, we presume, serving out their term of imprisonment. Parnell will conduct a vigorous campaign in Ireland, looking toward the next general election. He will have the very formidable opposition of the R. C. hierarchy, but he accepts the battle and expects largely to increase his following in the next parliament. The anti-Parnellite leaders, on the other hand, are confident that the victory will be with them, and that after the next election, their party will number 70 members of parliament instead of 33, as at present. One thing seems to be certain, there will be no further talk of compromise, and the battle between the factions will be fought out to the end. It is understood that certain assurances have been given by the Liberal leaders to the Irish party, but the nature of them has not yet been made public. The war between Parnell and the priests will be watched with interest.

RUSSIA'S BARBAROUS TREATMENT OF HER PRISONERS has lately been brought home with force to the people of the United States. Captain Morris, the master of a sealing vessel, was apprehended for illegally taking seals in Russian waters, and with his crew was condemned to imprisonment and labor for years in a coal mine under conditions so cruel that few of them survived. Captain Morris having lived to tell his terrible experience has returned to his home in Boston. Such, in brief, is the story; in reference

to which the *Boston Herald* says: "Our government would do well for humanity's sake as well as in defence of American citizens, to make it a subject of investigation, and, if the statements are borne out, of stern reprobation with the St. Petersburg government."

MR. MOODY'S WORK IN BOSTON THE PRESENT WINTER, though marked by the absence of sensational methods, is by no means barren or unfruitful. The services being held in Tremont Temple have been already noticed in our columns. A meeting in the Temple on Sunday evening, the 8th inst., as we gather from a report of it in the *Boston Herald*, was one of remarkable power. Mr. Moody had preached in the morning on the subject of Faith and again in the evening to an immense congregation, from the words, "Come unto Me, all ye that labor, etc." The theme was handled with great effect. A meeting had been announced for men at nine o'clock, and when the evangelist returned from the lower hall, where he had held an enquiry meeting attended by hundreds, he found before him a great audience of men, representing all ages and classes in life. Mr. Moody chose for his text the words, "Whatever a man sows, that shall he also reap." He spoke with great earnestness, power and effect.

"After this talk he called upon those who desired to become Christians to stand up. It was here that the remarkable ableness of the meeting became apparent. Men stood up all over the hall. Extraordinarily moved by the sight, Mr. Moody continued his appeals for many minutes. There seemed not to be a man in the house that was not sobbing or coughing so as to keep back his sobs. Finally, the evangelist declared that he thought the scene was the grandest he ever saw. 'Thank God for this hour. He is with us to-night. If I weren't to have another meeting here in Boston, this would fully repay me. I've seen a good many sights of this kind, but I think this is the grandest of them all.' Then after prayer, he told the men he would hold an enquiry meeting in the Meisnon. The last thing he did before starting downstairs was to ask, 'How many of you would like to have another meeting such as this next Sunday night? Every hand in the hall was raised. 'God bless us, then,' said the preacher, 'we will.' The enquiry meeting was begun shortly after 10 o'clock, and the lower hall was filled."

## Societies.

This is the age of societies. A new guild springs up every few weeks. The last is always the most important, of course. We are all pressed to "join," and it requires courage to refuse. Now and then, as in the Dutch Reform Club, the new movement sweeps all before it—is carried on with enthusiasm for a time—and then gradually subsides. This, I believe, the history of all societies, formed for whatever purpose, moral or charitable. This will be the fate of all societies, except one—the divinely founded association called the church of the living God. This is the one efficient agent for the reformation of the world, and if its members understood its mission, and would work upon the lines of its Founder, the world would be reclaimed sooner, and much more effectively than by any other, or all other human organizations taken collectively. The lack is in her own dullness and hesitancy. She sits still and lets a thousand organizations attempt to do her work. Her own members dissipate their energies by giving their time and labor, not to speak of their means, to one or more of these secular organizations.

It is apparent, however, that the church is beginning to stir. It might even be said that she is awaking. She is rubbing her eyes, and in a half somnolent state, is feeling round for her garments. She is going to dress herself for she hardly knows what—for the general labors of the day, perhaps. She hears the children saying, "We must organize, we must have more societies, we must be like the rest of the world, must have presidents, and secretaries, and record books; we must pledge ourselves to pray; to speak in meeting; to labor for the Master," and the church, while rubbing her eyes, finds herself mechanically muttering, "Yes, we must organize." The good woman breathes the air of the time, she instantly feels that something must be done, and like too many people she is ready to catch at any expedient that may offer itself.

It is just here that the work of the Christian pastor comes in. He must ask himself what all this means. He must get an accurate idea of the situation. How much of "organization" has his church? Is there any well-defined line of operation? or is it a mere chaos of preaching on Sunday, and prayer-meeting once a week, and conference at the end of the month, at which service ministers and people consume much valuable time in talking about themselves only,

oblivious of the fact that the world is yet largely Pagan? Is there a Sunday-school in which a portion of the members are doing efficient service or teaching the children the way of life? Is there a Woman's Missionary Aid Society, whose members meet, and pray for God's work at home and abroad, and lay before one another the intelligence they collect from every quarter? Does the church, as a whole, have some one meeting occurring more or less frequently, when a general survey of denominational work can be had, and prayer may be offered for the college, for the missionaries, for the young men studying for the ministry, for sister churches, and for the editors of your Baptist paper? Does the church contribute steadily to the denominational funds, and is there an increase in these funds year by year, as the church grows in numbers, and learns more thoroughly the lesson of systematic benevolence? Are there brethren told off whose special duty it shall be to wait upon the sick, to watch with them, if need be? And, while every member should be ready to labor in this department, are there any appointed whose special duty it is to look after the strangers? Do any of the more gifted brethren go outside anywhere to hold services, or to encourage the weaker parts? If all this be measurably attended to, if these and such like things are being carried forward, there is certainly a fair showing.

But there is one thing of greater importance than all these, and that is the study of the Word of God. I do not refer to pulpit work, nor to the labors of the Sunday school; but to the systematic patient teaching, by Christian scholars, of the real meaning of the Bible, taken in books and sections, rather than in texts and sections as in ordinary preaching, and in the International lessons. Is this course pursued year after year; following up a system which inquires what is the meaning of every word, phrase, and paragraph? What are the allusions, and peculiar expressions? and what doctrines come out of all this? Here, it seems to me, is the centre of things. If we ground our people in the Bible, cause them to understand the principles of righteousness taught there from Genesis to Revelation; then they will be fit to labor. Such pupils can themselves teach. But mere "Bible readings" taught by some tyro, who is himself not sure of his ground, and knows almost nothing of the surroundings of the great Book, will not accomplish this. "How can I understand except some man should guide me?" There is more skill, more ability needed here than anywhere.

I emphasize this, because it is liable to be lost sight of in all this effort at "organization." Dr. Harper, in a late number of the *Old and New Testament Student* gives this significant hint: "Let the Christian Endeavor... if it would preserve its own existence, organize a work for its membership, a work so arranged as, when done, to furnish the foundation for the super-structure which is now being erected to so dizzy a height, and with such amazing rapidity, as to occasion no small degree of alarm." Granted, then, that we have this machinery which I have sketched above, in running order, what more do we require? A Baptist church ought not to need a Society of Christian Endeavor. She is, by virtue of her constitution, such a society now.

There are serious objections to *imperio in imperio*—a government within a government. I cannot help believing that in this, as in so much else connected with the Christian system, the simplicity that is in Christ is the best thing. I am doubtful about our complex system of Christian effort. For one, I am afraid of the distracting effect of our modern way. If it shall damage the oneness of sentiment and feeling of our fathers, then, whatever be the gains, we shall be in some sense the losers. Fellowship must be secured between all the members. The communion of saints must be perpetuated. The old must counsel the young, the young must feel that they are one with the old, and the men and the women must labor together in the gospel. While I cannot help feeling that we, as churches of Jesus Christ, if we were at all up to our ideal, have no need of another society, with its formulas, catechism, initial letters in silver or in gold, conventions and printed organ, with any and all paraphernalia of these "organizations," I must acknowledge that in too many instances, there is not to be seen the divine ideal of church life, or of church work. The remedy, however, is not in being smitten with a mania, but for each pastor and church to consider their particular needs, and to proceed accordingly. I have faith in the genius of Baptists, and in their Christian independence. D. A. STEELE.  
Amherst, Jan. 26.

## Prohibition Don't Prohibit.

SO THE RUMSLEERS AND THEIR VICTIMS SUFFER.

While the proprietors of the gin mills and others who love to swell down wine and beer, and call the vile poison a "good creature of God" to be taken in moderation, are never tired of publishing to the world that "prohibition doesn't prohibit," they at the same time spend large sums of money and much time in their efforts to defeat the law, and thus by their own actions give the lie to their utterances.

Such truthful information as the following in relation to the effective working of the law in Kansas, and which fills the pages of over 200 temperance newspapers published in the United States and Canada, is studiously and intentionally kept from the public by the leading political press of all parties, and because of the power of the saloon on politics; but their doom is drawing nearer and nearer every day.

Hon. John J. Ingalls, United States senator for that State, says:

"Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkenness is a phenomenon. The bar-keeper has joined the troubadour, the crusader and the mound-builder. The brewery, the distillery and the bonded warehouse are known only to the archaeologist."

The attorney-general, in his report, says:

"The people are beginning to see the results. The taxpayer begins to feel it. The wives and children of the reformed inebriates experience a change. Prohibition is here to stay; it is a fixed fact. A vote of the people would never reverse it. It is depopulating our territory and reducing pauperism and crime to the minimum. The saloon has been banished from Kansas soil, and already the result can be appreciated. The county jails throughout the State are comparatively empty, and the number of convictions in the penitentiary is growing less."

The population of Kansas has increased about 600,000, and the tax rate has decreased from 55 cents in 1889 to 40 cents in 1889 (on the \$1000), while in Nebraska with a \$1,000,000 it has increased from 39 cents and 9 mills in 1880 to 63 cents and 3 mills in 1889.

Hon. Albert H. Horton, Chief Justice of the Supreme Court of Kansas, whose testimony, as the result of very extensive experience, has special significance, says:

"Under the laws of our State the open saloon has been banished utterly from its limits, the overwhelming sentiment of Kansas is against it, and a complete revolution will have to take place in the minds of a majority of the voters, before the saloon traffic will again exist in the State. With the abolition of the open saloon the vicious habit of treating has passed away. With us the habitual use of intoxicating liquors is a bar to political preference, and the saloon is no longer a political factor in elections."

"All classes in Kansas have been benefited by prohibition. Its beneficent influence has reached rich and poor, but most of all it has helped the laboring man. This is the laborer's age. In spite of all assertions to the contrary, the world thinks, talks, and acts more with reference to the interests of the man who lives by his daily toil than ever before. Prohibition drove out the robber and despoiler of the poor. The effect of the passage of the law in our manufacturing towns was immediate. The hand of the liquor-seller, before stretched out between the employer and the employe, disappeared from the payable table of grocers, bakers, and dealers in clothing noticed a change. The money came to them for the necessities of life that before had been expended for its curse. The traps before set at every step for the feet of the laboring man disappeared. The father is no longer allowed with the consent of the State, to squander the money of his wife and little children. He no longer takes the furniture or the scanty clothing from his little home, and exchanging it for money at the pawn-shop, spends the proceeds at the nearest saloon. Employers have repeatedly testified to the benefits which come with the change."

And such is the testimony of all classes and conditions of men and women in Kansas, as well as in other States; and though such facts are of the utmost importance to suffering humanity, a thousand times more important than the German doctor's great consumption cure, yet it is almost impossible to get a leading newspaper to publish them, while falsehoods as to the failure of the law, got up to deceive the public will at once fly on the wings of the press from ocean to ocean, free of cost, while the facts I give above will still-born from the first press that published them. But this state of things will end soon; aye, the tide is even now on the turn.

W. H. ROGERS.

— ON account of a pressure of matter on our hands, and by the courtesy of the lady editor of the *W. B. M. U. column*, that column is omitted this week in consideration of double space to be occupied in next issue.



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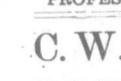
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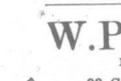
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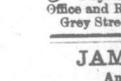
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After all, what wretchedly silly and short-sighted children we are! Only spelling out the alphabet of God's infinite school, and yet aspiring to a seat in His Cabinet! How differently our lives would read when we have a chance to correct them in the clear light of heaven. Then we shall discover that under the head of "Accidents" there was written as it is inevitable ink, "The lot is cast into the lap, but the disposing thereof is of the Lord." On the page that we had surrounded with black lines and inscribed it "Obituaries," we shall see how distinctly a divine finger has written, "Whom I love I chasten." Beside the record of that very husband's death, this discomfited widow may yet write, "I thought that God meant it for evil, but I found that He meant it for good."

Some of the hills of life are very steep, my friends, and can only be climbed by the sure foot of faith and with a steady hold on the everlasting arm. In the dark chamber we are often thrown down on our knees. Cry as loudly as we may in the drifting mist for "more light," we receive only the answer, "ear not; only trust." If we unloose our grip on God's hand, for a moment we go over the precipice. But the more tightly we cling the less puzzled and dizzy we shall be; the more willing we are to be humbled, the more certainly we shall get on upward; and by and by we shall reach the gate of pearl, and as Christ's hand opens it, there will burst on us the ineffable flood of glory! He was a wise Christian who, instead of puzzling and tormenting himself about his trials, wrote these calm, honest words:

"To have each day the things I wish I had, I must be content to have what I have. Henceforth then let it will be done! My dear friends, Oh God, be crossed; 'Tis good to see my plans 'trow'n 'Myself' in These all."

Thoughts for the Thoughtful.

Be with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and He shall not hinder, but rather invite His presence in thy soul. Seek to see Him in all things, and in all things He will come nigh to thee.—E. H. FUSEY.

The happiest, sweetest, tenderest homes are not those whose there has been no sorrow, but those whose have been overclouded with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of grief, and in the battles of the Cross, a cannon ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow, pain, our hearts, but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task-work, accepted, will train us into strong and noble character. Our fatigues and hardships, met victoriously, knit these and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, and we will take it.—Rev. J. R. MILLER, D. D.

Christ is needed to "deliver us from this present evil world." Selfish men need Him that they may overcome their "easily besetting sins." Men given to drunkenness need Him that they may resist temptation. The young man need Him that they may no more "take the name of the Lord their God in vain." Idlers and pleasure-seekers need Him that they may "live soberly, righteously and godly in this present world." The careless need Him that they be aroused from their carelessness, and led to walk worthily the high vocation of immortal beings. The wearied and burdened need Him that they may have one at hand on whom to cast their cares, and from whom they can obtain comfort and strength in their carelessness, and led to walk worthily the high vocation of immortal beings. The wearied and burdened need Him that they may have one at hand on whom to cast their cares, and from whom they can obtain comfort and strength in their carelessness, and led to walk worthily the high vocation of immortal beings.

Who is there who does not need Christ? Who so young, who so old, who so pure in heart, who so wise, who so sufficient unto himself, as not to need the grace and guidance of Christ? In every heart He is needed to give it cleansing and right direction; in every soul to make it sweet and beautiful with love; in every social circle; in every counting room; in every shop and mill and mine; in every school and college; on board every ship; on every farm; in all the great markets of trade and commerce in the quiet retreats where books are written; in editorial rooms, in legislative halls; in courts of law; on the platform of the lecturer; everywhere is this divine Christ needed.—Rev. F. A. NOBLE, D. D.

One of our most successful evangelists said the other day: "There is something wrong in a professing Christian home if the children reach adult life without giving themselves to the Saviour." It is the normal way for children to be so trained to bring the thought of God into their everyday living, so surrounded with an atmosphere of love for Him, that they will naturally choose the Lord for themselves upon reaching years of discretion. There will come crises in their lives when the balance will turn upon habits of thought and living formed in early years. If these have been on the side of God and truth, and purity, the turning is upward toward the Father's heart of love; if otherwise, the turning will be downward. An eminent divine said recently: "A great many Christians consecrate themselves and their property to God, but do not consecrate their children. They desire for them the honors, the pleasures, the pleasures of the world, so they are brought up in a worldly atmosphere, and many times the parents themselves become saturated with the world, and forsake God."—Congregationalist.

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of so many calls for money? May the God of all grace save us from this dark record in time that we may not meet it in our coming eternity. We talk much of the reward awaiting us yonder, but let us bear in mind that only the faithful servant was rewarded. If we would share in that reward we must faithfully toil in the vineyard. The kingdom of this world are being subdued to the reign of Christ. The efforts of our own people are being owned and blessed by God.

But then there comes to me the sad thought that our dear Lord is accomplishing this work not so much through the united effort of all our people, as in spite of the lukewarmness and meanness of very many who call themselves Baptists. When I think of the magnitude of this work I am overwhelmed; and I believe that this world will grow upon the sure foot of faith and with a steady hold on the everlasting arm. In the dark chamber we are often thrown down on our knees. Cry as loudly as we may in the drifting mist for "more light," we receive only the answer, "ear not; only trust." If we unloose our grip on God's hand, for a moment we go over the precipice. But the more tightly we cling the less puzzled and dizzy we shall be; the more willing we are to be humbled, the more certainly we shall get on upward; and by and by we shall reach the gate of pearl, and as Christ's hand opens it, there will burst on us the ineffable flood of glory! He was a wise Christian who, instead of puzzling and tormenting himself about his trials, wrote these calm, honest words:

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Puzzled About God.

BY REV. THEODORE L. CUYLER.

"I am a widow confined to my room with sickness, and my kind, unselfish daughter, who is sorely needed to take care of the house, is almost worn out by the constant care of me. I am but a little while since my beloved husband died. My faith is staggered and it is terribly hard to say 'Thy will be done!' I am puzzled about God's dealings. Send me a word of comfort if you can." All these things are against me. The writer of this pathetic note is not the only true Christian who is puzzled about God. There may be hundreds of others like her among my readers who need a similar word of comfort. The trouble with you, my good friends, is that you are demanding an explanation of the tithing system in His gifts to us, Christ the Son would have never left the infinite glory. God gave all the best, His only begotten Son. We do not read anywhere in the good old book that Christ gave ten per cent. of His life or of His love to purchase our redemption. He had, death-gloom to-day would shroud the race. No, but Christ freely gave up His whole life for us, He gave Himself for our sins. Brethren, when we realize that we were bought with all things is the proper way to look at the question of per cent. becomes secondary, for we then recognize that all we are and all we have belong to Him. Ten per cent. for one individual may be a very much greater gift than the gift of a hundred per cent. for another individual.

It is not the amount given that determines the extent of the gift, but the amount left after the gift has gone out. The woman whose act was to be told the lost of Adam's race. Money in the 100 per cent. and hence had nothing left. When we talk of per cent. in this realm we talk of law and are in danger of being entangled with a yoke of bondage. The New Testament rule to give as God has prospered us in us, the best rule.

This 19th century is known as the missionary age. Man the world over is aroused to recognize, though but dimly, his indebtedness to the world. Man's relation to his brother man is acknowledged to-day as never before. The morning light is breaking; the glorious dawn has come. Christianity is becoming more practical. Men to-day are known as Christians not so much by what they profess, as by what they are doing to bless others. Men are giving as never before, and God is wonderfully blessing these gifts.

To the Christian heart these are cheering signs. And yet hundreds of professed Christians within the bounds of our Convention appear insensible to the importance of giving. Hundreds have not realized that they are in debt to the world, and that they may in time be a consistent church member; he may listen to, and thank God for, one hundred sermons each year; he may attend, and take part in, fifty-two prayer-meetings each year; he may pay 100 cents to every other man in the world; he may be given by his pastor at his funeral a fine oration; an obituary notice of half a column setting forth his many virtues may appear in the MESSINGER AND VISITOR, and yet the thought comes to him that he owes nothing to the world; that man may go out from us to God's presence a defaulter and a thief. Why, he has all through life robbed God of His rights.

Will we not in eternity blush to hear read from the book of God's remembrance that the powers we have pledged; the excuses we have offered for not giving; the complaints we have made because

have not that Spirit he is a stranger—an alien. But God has written the same law in His heart. The Lord's command is to preach the gospel to every creature, and blessed are they who do His commands. The Word of God and Christian experience teach that the path of obedience is strewn with blessings and leads to joy's vineyard. The kingdom of this world are being subdued to the reign of Christ. The efforts of our own people are being owned and blessed by God.

Should we not, then, strive to come into line with the divine plan, and in our life's work here fulfil the divine purpose? Now, this law of giving being God's law, it therefore is the very best law for all God's creatures. His laws are always the best. But we believe that back of all divine law there is the divine purpose, and that purpose so far as we can judge in divine government, is to convey the greatest good to the creatures governed. If then we would partake of the highest good, we can only do so by coming in line with the divine law. Are we willing to come in line with the divine law of Christian giving? Sometimes we feel that this law of giving is oppressive. There comes up within us a wish that God would not make so many demands upon us. It is often said by professed Christians that more is required of us than we are able to perform. Stop, ignorant, short-sighted words. Do you not know that every command to you to give is a direct token of the divine love to you? That every demand made upon you comes to you as a divine blessing? Do you not know that the more you give in response to these calls is to bless and to refresh your soul? You and I are required to give that to us great blessing may come. Other means could have been used to bring sinners to God. Blessing to others, i. e., the receivers, appears to be secondary in the purpose, back of this law of giving. Through our exertion and beneficence, sinners are saved. They receive great blessing. But as I open the good old Book I read the words of the dear Lord, how He said, "It is more blessed to give than to receive. Then when by divine appointment I take the place of the giver, I come in line with the divine law, and mine by the same law of love is the more blessed condition. If you then, my brother, are willing to purchase our redemption, let us place the place of the giver. In this realm also, only those who do His will shall know the preciousness of the doctrine.

The Lord's people on earth are by the Saviour likened to salt. Now salt exists only so long as it is in contact with the world, and beyond itself. We then be the salt of which the Saviour speaks, the purpose of our Christian lives must be to save that which is beyond ourselves. It is a very poor religion that can do no more than preserve the soul in which it dwells. It is a religion that lacks the grand, essential, aggressive power that God has purposed shall leave a sinful race.

But to what extent am I a debtor to those who have not the Gospel? What per cent. of my material income is required to pay that debt? This is a question that no answer. Here the opinion held and expressed are various. Some say ten per cent., some more, some less. Paul does not tell us what per cent. of his life and material income paid the debt he owed to Greeks and Barbarians. We do not think that such could have any objection to the teachings do not indicate that any such proportion satisfied his conscience. That honored man of God consecrated all he was and all he had to the payment of that debt. He made no provision for the future. He purchased our redemption with the tithing system in His gifts to us, Christ the Son would have never left the infinite glory. God gave all the best, His only begotten Son. We do not read anywhere in the good old book that Christ gave ten per cent. of His life or of His love to purchase our redemption. He had, death-gloom to-day would shroud the race. No, but Christ freely gave up His whole life for us, He gave Himself for our sins. Brethren, when we realize that we were bought with all things is the proper way to look at the question of per cent. becomes secondary, for we then recognize that all we are and all we have belong to Him. Ten per cent. for one individual may be a very much greater gift than the gift of a hundred per cent. for another individual.

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Will we not in eternity blush to hear read from the book of God's remembrance that the powers we have pledged; the excuses we have offered for not giving; the complaints we have made because

myself belong to Christ, then the inevitable is that what I have is His also. We in this life as Christians own nothing except "my Beloved." Christ is my only absolute possession. Absolute proprietorship can only be applied to God the absolute Creator. The only proprietor in this world is God, the Maker of this world.

All that we call ours here, and all that the law allows us to hold in time and transfer, was made, and is owned, by Him who made and who owns us. The robin that in spring-time builds her nest in your maple tree, does not because of that own the tree. So when God in His love permits us and me to enjoy for a time a portion of this material world, we do not, because of this, become the proprietors of that which we enjoy. It belongs to God the Maker. Acknowledge that God is, and we are forced to admit that He is the proprietor of all. The fact that we can take nothing material out of this world is strong proof that we do not possess anything material in this world. We brought nothing into this world and we can take nothing out. My brother, if you were to move from your home to a native place, any law would allow you to gather up all your effects and take them or their equivalent with you. The law that would not allow you thus to do, but would confiscate all you had, would be to say the least unrighteous.

God has so ordained it, my brother, that you and I have to move out of this time state. We go hence. And according to His fixed law, we can take nothing with us. We must confiscate all. We must go out as we came in—naked. Now my brother, are the proprietors of that one hundred acre homestead, God must be very unjust to compel you to His unalterable law to confiscate all that home when you move out. God's laws are just. The Judge of quick and dead will do right. That we can take none of these things with us when we cross to the other shore is, we think, strong evidence that they did not belong to us when on this shore. The Lord has entrusted these things with us for a time, to be used for His glory by extending the reign of His love on earth. When we refuse to do this we rob God and in the spiritual realm commit a criminal act, for we refuse to use that which belongs to another as the other directs. The normal expression of the ransomed life is, "I owe all to Him." Do we feel this indebtedness this yearning to save the world from death? If so, there is a sphere in which our activity can set forth the praise of Him who called us. If in us there be the desire to do good and to bless the world, then in the world there is deep spiritual need to be supplied by us. If in us there be a longing to give the world light and life, then corresponding to that longing there is in the world dense darkness and spiritual death. Hence we see the law of adaptation, a divine harmony. These two, i. e., the desire to give and the world's great need, fit each other just as half hinge corresponds to half hinge. Now, this harmony is of God. He says, Go ye, etc. The interests of His kingdom on earth, so far as means go, have been committed to us. The purpose is that the life-giving water should flow through earthen vessels. Other means could have accomplished this work. Without our prayers, without our money, without our services, yes, without our own selves.

By a miracle all the redeemed family might have been saved. The divine will could have saved the heathen as well as those that all kinds could in their own tongue read the message of love, and that message brought home by the Holy Spirit with saving power to every life. Yes, it appears to me that myriads of God's children are before the throne they view the honor and glory of the work, stand waiting and longing to go forth at the Master's bidding, and carry to the millions of earth the heaven message of peace. But God in His great love has committed this work to us. Upon us He has laid the responsibility. God has to us, His children, given the honor of saving lost men, that in the beyond we may share with Christ in the infinite glory. This, then, is the grandest of all work. Every other work pales before this work. Great as the healing of the sick, yes, even greater that raising the dead. "Greater works than these shall ye do." In this grandest of all enterprises, viz., soul saving, material things are an important element. Faith, we know, cometh by hearing, but how can they hear without a preacher, and how preach except they be sent? Money sends the preacher. It builds the church and compound money prints the Bible. Money supports the colporteur and educates the heathen children. It bears the standard of the Prince of Life among the lost of Adam's race. Money in the departments of Christian work honors God and magnifies His grace. Then if the money be His—and it is—it should be freely given to carry to the heathen that salvation which our Saviour on the cross for them purchased. "Freely ye have received freely give." This law of giving is not confined to the spiritual realm. It appears to be stamped upon the whole universe. The spring upon the mountain side gives to the hill its water, the hill bears the same to the brook and the brook to the river. The river, obedient to the same law, gives its treasure to the sea, and heaven comes down and conveys the same water back to the mountain spring. The rock gives of itself to the soil. The soil in turn gives to the plant, and the plant gives its life to the animal, and the animal sacrifices its being to man the king. In this scale man appears to be the top-most rung. But heaven bows down and waits upon man. The flowers give forth beauty and fragrance. The birds give forth their song. The sun, the centre of this system, gives forth life and heat and beauty. Yes, and God so loved our race that He gave His only Son. And Christ the Son gave Himself for us the lost and dying. Life in all realms is God's gift.

But that eternal life is God's grandest gift. This law of giving obtains in all realms. It is the law in man's redemption; thus God gave His greatest gift. It is also the law in Christian life by which the gospel is to reach the dark nations of earth. The world is to be subdued to Christ through the conversion of the children of God; by the law of giving, as manifested through the lives of those who love the Lord.

This law is also written upon our redeemed natures. The divine life in us pleases. We have tried hard and have left the impress of our own exertion on every dollar we possess. Now this is false reasoning and leads to error. If I

Christian Indebtedness.

Preached before the Convention at Yarmouth, August 24, 1890, by Rev. J. A. CARROLL.

Text: Rom. 1:14, "I am debtor."

The great apostle to the Gentiles had been an active Christian service some 20 years when he wrote this letter to the saints at Rome. He manifests a deep interest in this church—a church, the members of which he had not seen. He thanks God that by grace they had been called, and that for their faith they were noted the Christian world over. Having this deep personal interest in this church, Paul prayed that he might be permitted to make them a visit. This desire on his part was not selfish. His purpose in going to Rome was not to receive from the brethren there a blessing, but to impart to them some spiritual good. He yearned to see at Rome the triumphs of grace in saving sinners and perfecting Christian character in the saints. Paul then explains the ground of this desire—this soul yearning. We hear him say, "There can be no thanks to me. This desire in me to bless you springs from a deep sense of justice. I long to impart good to you because I have only you to thank for a deep sense of right that moves me toward you—I am debtor. This anxiety is the normal fruit of my ransomed life. It is no ordinary feeling of benevolence but an inwrought sense of right. I, by the very law of the divine life in me, am a debtor. As Jesus for me paid it all, then it follows that to Him I owe all."

Now in what sense we ask, was the great apostle debtor? He was a man who in one sense paid as he went. He admonishes this same church to owe no man anything. He was emphatically the apostle of grace. He taught that salvation was a life emanating from Jesus Christ. But life must be manifest—must produce activity; and this eternal life shows forth itself in deeds that are helpful to others. According to the law of the divine life in him, Paul realized that he must be helpful to those beyond. Hence his appeal to his Master. "Lord what wilt Thou have me to do?" As the new life in us urges me on I want the Divine guide. And can we not hear the Master say, "That desire to do is the fruit of a soul possessed by the Divine life; but I have need of nothing, I am now the exalted one, the glorified Christ; the cattle upon the hills are mine, as is also the gold and silver, all power is mine both in heaven and on earth. But then there are the nations of earth—lost—dying. For them I gave up my life; I stood in their stead; for them my blood was shed, and that blood has availed before the throne in their behalf. Because of that blood God's face is turned in love toward these nations. Every hindrance to their salvation has been removed except their perverse wills. I have purposed to give them the life giving message, and to give it to them through human agency—the foolishness of preaching. You, Paul, feel much indebted for that life eternal. That feeling is right. Now you may pay that debt you owe to your Saviour by carrying to the Greeks and Barbarians, yes, the Gentile world, that same message of life."

Now, as Paul views the death gloom of the race, and feels the working of the life of God in his own soul, I think he exclaims, "Ye, my Lord, I will: cheerfully, though with a deep sense of unworthiness, accept the order. It shall be my delight, so far as in me is, to pay that debt to the lost nations of earth. That work shall be the absorbing thought of my life on earth and an element of my joy in the coming eternity." Now from this standpoint it appears that the apostle in the text declares he is debtor.

But Paul's call differed from the call of the members of this Christian congregation only in office; in principle they are the same. The relation of the apostle to a lost world was then the same as is ours to-day, my brother. Paul's obligation to God was the same in that day as is ours in this evening of the 19th century; and, dear friends, just as long as the great commission remains a part of the inspired Scriptures, and there are tribes on earth destitute of the message of life, the obligation will remain the same. Every soul called and made by grace a partaker of the Divine life is called to impart that same life to those who have it not. We differ in our gifts and in our position, but we all kinds of Christian work, but we are all sent into the vineyard as laborers. We then, brethren, must conclude that the word debtor, which designates the relation of Paul to the lost nations, defines likewise our relation to those who know not our Saviour. In the commission our dear Lord gave the perishing of earth an order on us His children to carry to them the message of life through Christ. Now this divine order is far reaching. It includes:

1. All we are. As the Lord's ransomed we are not our own. Paul warns the Corinthians not to defile their bodies, for the body is God's own temple in which dwells the Holy Spirit, and that divine person dwells there not by sufferance, but by right; for ye were bought with a price and hence ye are not your own. If then we are purchased at such a cost we should not live unto ourselves but unto Him who bought us. "My Beloved is Mine." These words give me as God's child an absolute possession in Christ, the King of kings. But the complement of these words are, "I am His," and these give that same Saviour an absolute possession in me His child. They complete the joy stirred in my soul by the thought that Christ is mine. The trial cry of every ransomed soul must be then, "I am Thine, O Lord, I have heard Thy voice." How blessed to be owned by such a Master! Bought, then, with such a price and owned by such an one, we should never become servants of any world nor of our own lusts, but should all through life delight to be our dear Lord's bond slaves.

2. This divine order includes all we have. That which we have in one important sense is not ours. Any one accept the truth of the Christian faith in themselves, but reject the corresponding truth of His ownership of what they have. We ourselves, they say, belong to God. He created us and His Son redeemed us. But what we have is ours to use as we please. We have tried hard and have left the impress of our own exertion on every dollar we possess. Now this is false reasoning and leads to error. If I



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Messenger and Visitor

WEDNESDAY, FEB. 18, 1891.

PRAYER FOR OUR SCHOOLS.

We need scarcely call the attention of our readers to the notice, given in this issue by President Sawyer, of the Day of Prayer for Colleges; for our people believe in prayer and the great majority of those among us who are most inclined to pray for the progress of our Lord's kingdom love our institutions so well that they will crave the best blessings for the institutions of learning which the Master has entrusted to us.

For whom should prayer be offered? For the students. They need the work of the Holy Spirit to give them understanding, to create in them the humble, earnest, seeking disposition that will make them seek for knowledge as for hid treasure.

These young men and women in training in the schools have in them great potencies of blessing. There are dangers and perils in the intellectual life from which they need to be saved.

Pray for the professors and teachers. The real college is in the teachers. More than text-books and apparatus are the men back of the books. If the teachers are men of a large intellectual and moral mould, if they have on their hearts the young men in their charge, there is no fear of mental or bodily dissipation.

There is no demand for a denominational college if the whole atmosphere and direct influence be not simply religious but positively Christian. There is the added power in the smaller college that the contact may be more personal.

churches and country will stand debtor to them. Pray for those who manage these institutions. We have noble, earnest, generous men on our boards. Much depends upon their intelligent interest in the schools.

ACADIA COLLEGE AND THE WOLFVILLE WATER WORKS.

Elsewhere in this issue of our paper is found a letter from B. H. Eaton, Esq., copied by request from the Halifax Morning Herald. The letter, as will appear from reading it, deals with the matter of taxing the property of the Baptist denomination, located and centred in Wolfville, for the purpose of constructing water works and sewerage for that village.

More than this can be now said. Between the institutions and the town, from the first day of their existence till now, there has existed the best of feeling, generous friendship, mutually enjoyable and mutually profitable.

As Mr. Eaton says, the presence of these large and growing schools has been in every way an advantage to the town. No people know this or appreciate it more than the people of Wolfville themselves.

In view of all this, we are not surprised to learn from Mr. Eaton's letter that the citizens themselves have begun to put their names to a petition, praying the legislature of Nova Scotia to exempt the property of Acadia College and the associate schools from taxes for constructing water works for the town.

THE COUNTRY CHURCHES.

In New England, for quite a long term of years, the population has increased in the larger villages and the cities, and has fallen off in the rural districts. In consequence of this tendency, churches which were formerly strong and able to sustain an efficient ministry, are weak and pastorless.

they are able to hold the thinking men in the community. Two and three generations ago the country churches produced prominent thinkers and leaders in social and political life. The tastes and habits of these men made them safe and valuable counsellors in public affairs.

A writer in a late number of the Andover Review has been studying this subject, and offers some suggestions towards a solution of the problem. He finds a Baptist church in Georgia with a membership of 5,000, scattered over a wide district. The church has one pastor, with twenty or more assistant pastors and deacons.

It is suggested that some such plan might be adopted for the country churches of New England. The chief pastors for this service should have a broad education. The fields should be large. Assistants for the pastor should be appointed for each important locality.

This plan resembles in some respects the method adopted by our Home Mission Board, but differs from it in having but one large church on a field instead of several small and independent churches. Possibly our method would be considered to be more in harmony with the views of church-polity accepted by our people.

Archbishop O'Brien and Senator Power Again.

A collision between civil liberty and the imperialism of Roman Catholicism, especially in Canada, is a matter of interest to all beholders. In our last it was noticed that Senator Power and Archbishop O'Brien, the one representing the desire for civil liberty, and the other defending strongly the authority of the hierarchy, had come in conflict.

These thirteen gentlemen close their letter to his grace as follows: "We cannot believe that your grace intended to lay down the proposition that, in a question of this nature, where the religious element does not enter, any archbishop or bishop can speak infallibly and command the obedience of

his people. In any case, they feel bound to say respectfully that it is one to which they cannot assent either as Catholics or citizens."

To all this the archbishop replies skillfully. He gives nothing away. He makes it as easy as he can for the baker's dozen of distinguished laymen to back down. But by implication, says you may not far so well the next time you undertake to instruct the public in respect to the limits of the clerical authority.

These loyal sons of the church close the correspondence with a reply to his grace in which they seem satisfied that the archbishop did not intend to command the Roman Catholics of his charge to vote against the promoters of unrestricted reciprocity.

We here make no reference to the political matter of reciprocity unrestricted involved in this discussion between Archbishop O'Brien and his courageous correspondents and critics, when we say that it is an omen for good when Roman Catholic laymen have the courage to tell an archbishop in the public press, that they will not submit to clerical dictation in civil matters.

Acadia College and Wolfville Water Supply.

Permit me to call attention to an extraordinary state of things existing at Wolfville. In the latter part of the session of 1889 an act was introduced reciting the desirability of affording the inhabitants of Wolfville a water supply and sewerage, and power to assess themselves therefor.

But the special features of the Wolfville act, to which attention is requested, is its departure from the principle incorporated into the general assessment act of 1888, which exempts every place of worship and the real estate of every college, academy or other institution of learning and every public school house from taxation.

Of the wisdom and justice of the general act exempting such property from taxation there cannot be a shadow of doubt. When it is borne in mind that ever since 1827 the generous benevolence of the Baptists of these Maritime provinces has been flowing in a constant and ever increasing volume to the support of the Wolfville institutions of learning, and that Wolfville owes its present status, and a large part of its material growth to these institutions, and the vast expenditure made by them

in Wolfville, it does seem, to say the least, a short sighted and unwise policy to tax them heavily mainly for the benefit of the village itself. Acadia located in Wolfville, not as a business enterprise, nor to make money, but to spend it there. She spends it immensely to the advantage of every citizen of the place, and to every inch of his property.

The water act starts out to provide a water supply for the INHABITANTS, for which they were to assess themselves: it goes on to amerce the college and seminary and academy which belong to the Baptist denomination at large. Acadia did not want the new water supply. She had one of her own. She was never asked to go into the new enterprise. Her governors were never consulted and are not a party to the act.

Elsewhere, the value of a university to the immediate neighborhood is better appreciated. In Ontario a large bonus was given for the location of a Baptist college at Woodstock. No taxation but a bonus. That was a far-sighted, wise business policy of the Woodstock people. Windsor appreciates the value of having King's in her midst. Witness how she blocked the effort made to consolidate her with Dalhousie. Also how she exempts her from water works assessment. Dalhousie understands how she benefits Halifax and thereon at her last convocation based a strong plea for the benevolence of Halifax citizens—she enjoys exemption from taxes and claims material support from the people. And rightly so.

In connection with this analysis notice (1st) the churches are uncertain as to what should be done with the non-resident members. For instance, from the returns of 21 churches, including Moncton First, we get no mention of non-resident members at all. Other churches like Salisbury First, have dropped the non-residents altogether, i. e., practically excluded them. Then again, churches like St. Mary's have recounted the non-residents who evidently were dropped from last year's record. At least, one would infer that, from this year's report—for it reads: membership last year, 88, this year, 104. Now last year St. Mary's gained 2, and lost 2. But there are 25 non-resident members mentioned. And I suppose she has restored to her roll 16 of those non-residents—but the other 9? Ah! "Where are the nine"—maybe excluded, maybe—

Now, what is to be done with the non-resident membership of our churches? Our Association years ago grappled with this question, and gave advice to this effect:—"That when the whereabouts is known, we follow those leaving us with an admonition to unite themselves with the nearest Baptist church, and that they, failing so to do, be in due time excluded. One clerk in the Association, Bro. I. N. Alward, of Havelock, follows those from his church who locate in Moncton with this admonition. Though what the Butternut Ridge church does when its counsels in this matter are rejected, I know not.

The N. B. Eastern Association.

The statistics of the churches in the N. B. Eastern Association are fearfully and wonderfully made. The first church mentioned in the list is Albert. Drummond denies the doctrine of "Pause" in life. But the Albert church halted last year. Received none, lost none. Alas (2) gained 3, and lost 3; but is wrongly credited with an increase of 3. Bayside (3) lost 2 during the year. Blackville (4) has no pastor, but possesses a clerk, who however failed to report. Boutouche (5) has pastor and clerk, who alike failed to acquaint the Association of the church's condition. Butternut Ridge (6) received 1, and lost 17; a decrease of 16, and not long before the water act was passed, and did not need further supply. How the legislature came to pass a law for the whole province, exempting colleges from taxation, and the next year a law for Wolfville specially, including the college located there, is a mystery which I can only explain by the fact already mentioned that the act was brought forward only in the latter half of the session when a good deal of hurry usually prevails.

Of the wisdom and justice of the general act exempting such property from taxation there cannot be a shadow of doubt. When it is borne in mind that ever since 1827 the generous benevolence of the Baptists of these Maritime provinces has been flowing in a constant and ever increasing volume to the support of the Wolfville institutions of learning, and that Wolfville owes its present status, and a large part of its material growth to these institutions, and the vast expenditure made by them

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reported. First Hillsboro (21) gained 10, lost 13; decrease of 3, and not 2 as in Year Book. Second Hillsboro (22) lost 2, gained none. Third Hillsboro (23) gained 6, lost 3; increase of 3, bringing the membership to 113, and not 110 as reported. Fourth Hillsboro (24) gained 1, lost none; increase of 1, and not decrease as in Year Book. Hopewell (25) gained none, lost 1; present membership 296, and not 297 as in statistics. Lunenburg (26) has pastor and clerk, but unreported. First Moncton (27) gained 80, lost 7; increase of 73. Second Moncton (28) gained 4, lost 2; an increase of 2, and not 3 as reported. New Canaan (29) gained 1, lost 2; decrease of 1, and not same membership as last year. New Horton (31) gained none, lost 2. North River (32) lost 4, gained none; present membership 143, and not 150 as in report. Petitcodiac (33) lost one, gained none. Point de Bute (34) gained 4, lost 2. Point Midgie (35) had supply for a while, and clerk for a year, but no report. Pollet River (36) has pastor and clerk, but no report. Rockport (37) gained none, lost 1; membership being 64, and not 59 as reported. Port Elgin (38) gained 2, lost 1; present membership 35, and not 24 as in report. Sackville (39) gained 6, lost 9; present membership 424, and not 423 as in Year Book. First Salisbury (40) gained none, lost 6; present membership 247, and not 194 as reported. Third Salisbury (41) pastor at present and resident clerk, but no report. Shediac (42) gained 1, lost 4; present membership 88, and not 30 as reported. St. Mary's (43) gained 2, lost 2; present membership 88, and not 104 as reported. Underhill (44) gained none, lost 1. Valley church (45) gained 2, lost 3. Welford (46) gained none, lost 3. Total of churches, 46.

Now, what is to be done with the non-resident membership of our churches? Our Association years ago grappled with this question, and gave advice to this effect:—"That when the whereabouts is known, we follow those leaving us with an admonition to unite themselves with the nearest Baptist church, and that they, failing so to do, be in due time excluded. One clerk in the Association, Bro. I. N. Alward, of Havelock, follows those from his church who locate in Moncton with this admonition. Though what the Butternut Ridge church does when its counsels in this matter are rejected, I know not.

Now in this Association to-day there are 766 reported non-resident members and the unreported would swell the number to 1,000. Think of it! An Association numbering 4,591, and 1,000 non-resident members. Nearly a quarter of our membership practically "untouched" to our denomination.

But this letter is long enough, so we halt until next week. But, brethren, there is cause for sad reflection in these facts. In our Association we have 46 churches. Of these churches 8 failed to report last year. Of those 38 reporting churches 24 report a decrease in membership for last year—and a decrease amounting to 83. Only 9 of those churches report an actual increase for the year past, and that increase only 102. Here stands the record:

Table with 2 columns: Church Name and Membership Change. Includes churches like Blackville, Boutouche, Campbellton, etc.

Table with 2 columns: Church Name and Membership Change. Includes churches like Bayside, Butternut Ridge, Campbellton, etc.

Table with 2 columns: Church Name and Membership Change. Includes churches like Newcastle, 2nd Elgin, 3rd Harvey, etc.

Verily we need the power of the Holy Ghost. W. B. HINSON. A Startling Truth!—Thousands die annually from neglected coughs and colds, which soon ripen into consumption, or other equally fatal diseases of the lungs; when, by the timely use of a single bottle of Dr. Wistar's Balsam of Wild Cherry, their lives could have been preserved to a green old age.

Day of Prayer for

Permit me to call attention to that Wednesday, February 27th, set apart for prayer for our institutions. Special reports will be held at Wolfville churches throughout our earnestly invited to unite in carrying the day by special college and all our schools.

Readjustment

(2) Permit me now to speak of the comprehensive nature of the scheme so far as it embraces of enthusiasm, and special projects outside of a scheme weaken it. Whenever claims of the Convention the burden of the un- brethren, respond; but thus make no provision out of the appeal, no great North-west, and Grande Ligne. On the we urge the needs of Grande Ligne (object of enthusiasm centres), we cannot throw that into regular scheme, and finances while aiding instead of, by the pre- claims apart from the ing its insufficiency.

There is now an evil proportionate allotment Fund. The following last report of the Board Acadia College (see Y. "We call your attention that the Convention Fund for our educational institutions to which they are Plan entitled, and we may be taken to give their just proportion of the denominational churches and all other the Convention Fund bestow their bounty giving on the Convention ample, and thus each work will move on well."

Turning to the treasury 103) we find that last (including Aid Societies educational institutions, \$2,868, or little more. The proposed resolution one-month; but it is a larger fund, with a cor- of its proportionate as served; for, because siveness of the suggest churches, should it "bestow their bounty giving on the (read) Plan pure and simple, who would advocate college out of our C. We cannot for a moment Acadia must live in the people, if she would order to this, she must claim upon their re- benevolence. This make just what pro- seems wisest, it being the college looks for its ials, whereas the other theirs all through the idea of the resolution allied and our people Acadia would receive resident church mem- churches that have \$12,000 annually, and be but partially suc- realize more than at there should be prov- no advance in benefi- so divided as to give present average income.

If we are to have certainly cannot have ence without one), as will draw to itself all our enterprises, a flow through it in a current. Let it be c-

Dartmouth, Feb. 5

Acadia's You- The visit of Mr. C. "The Student Vol- was much enjoyed by productive of good. On Wednesday, ladies of the seminar help of Mr. Cosum Woman's Christian though the ladies had Christian work among before, they have not. Now we trust to see from the combined tian students. A lar- young ladies are ch- sure the influence of this society we may. and Foreign mis- very useful in the We very heartily com- ver to the Hill. in the highest degre-

The following ar- "Acadia Y. W. C. King; Vice Presid- Secretary Miss Hav- Miss Doty; Treasur-

Day of Prayer for Our Schools.

Permit me to call attention to the fact that Wednesday, February 25, is the day set apart for prayer for our Educational Institutions.

A. W. SAWYER.

Readjustment.

NO. 11.

(2) Permit me now to call attention to the comprehensiveness of the resolution. Manifestly a scheme will be a success in so far as it embraces objects that awaken enthusiasm, and special appeals for objects outside of a scheme must tend to weaken it.

There is now an evident disregard of the proportionate allotments of the Convention Fund. The following is from the last report of the Board of Governors of Acadia College (see Year Book, page 65).

"We call your attention to the fact that the Convention Fund does not yield for our educational institutions the share to which they are by the Convention Plan entitled, and we trust that steps may be taken to give these enterprises their just proportion of the benevolence of the denomination.

Turning to the treasurer's report (page 103) we find that last year out of a total (including Aid Societies) of \$22,000, one educational institution received but \$2,868, or little more than one-eighth. The proposed resolution gives them but one-ninth; but it is one-ninth of a much larger fund, with a comparative certainty of its proportionate allotments being observed; for, because of the comprehensiveness of the suggested scheme, our churches, should it be adopted, will "bestow their bounty and liberality by giving on the (readjusted) Convention Plan pure and simple."

Home Missions.

BOARD MEETING.

The February meeting, which is the half yearly meeting of the Home Mission Board, was held on the 9th inst.

Reports were received from twenty brethren, showing that much good work had been done during the past quarter, notwithstanding the severe and repeated storms.

When the brethren at Gibson were about starting their new interest, a few months ago, fearing that they would not be able to provide adequate support for their pastor, at the outset, they applied to the Board for assistance.

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YOUR VOTE.

AN APPEAL TO PRINCIPLE, NOT PARTY.

A sacred trust is yours, my countrymen! Bestowed on you by heaven for rightful ends, Your votes control the men who make or mar Your country's laws.

Acadia's Youngest Child. The visit of Mr. Cossum, secretary of "The Student Volunteer Movement," was much enjoyed by all and, we trust, productive of good.

TEA, SUGAR, FLOUR.

Staple Groceries and Dry Goods.

WHOLESALE ONLY. Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers.

JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

Religious Intelligence.

NEWS FROM THE CHURCHES. Rev. J. W. S. Young writes from Upper Keswick: The good work is prospering here.

PEITODIAC.—This church has been greatly revived. Many voices are heard praising God that have been silent for a long time.

GIBSON.—It is our privilege to report steady and substantial progress. Of late 17 have been added to the church by baptism and letter, and others are expected to submit to the ordinance next Lord's day.

ST. JOHN.—The Baptist ministers of the city met as usual on the 16th inst., in their fortnightly Monday morning meeting. The reports of the pastors were encouraging.

NEWCASTLE, Northumberland Co.—I have received and accepted a unanimous vote from the church in this town, and have been laboring here for a few weeks.

MONCTON.—Again we have to record that the Lord is graciously pouring out His spirit in our midst. On Sunday last five more were baptised into our fellowship, making a total of forty-three since the 24th day of February, at two o'clock p. m.

DORCHESTER, N. B.—Many will be glad to hear that the Baptist church in Dorchester, the shire town of Westmorland Co., is being blessed with revival influences.

TEMPLE CHURCH, Yarmouth.—Since the Week of Prayer we have been holding some special social services, with good results, and are now enjoying a deep quiet work of grace.

The HALLIDAY WINDMILL

FOR PUMPING OR POWER. The 'Model Canadian' Force Pump, THE "SUPERIOR" LIFT PUMP,



W. F. BURDITT & CO., ST. JOHN, N. B., General Agents for Maritime Provinces.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. All-Wool Challies, Checked Ginghams (French), and other Fancy Dress Stuffs.

W. K. McHEFFEY & CO., Telephone 29, 38 WATER ST., WINDSOR, N. S.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS

SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS.



Headquarters for School Books, Sheet Music and Music Books.

Miller Brothers, Manufacturers Agents for the Best PIANOS, ORGANS AND SEWING MACHINES.

158, Granville St., HALIFAX, N. S.

CARPETS & FURNITURE FOR SPRING 1891.

An immense collection of Household Goods from the different markets of the world A LARGE VARIETY OF ARTISTIC DESIGNS.

HAROLD GILBERT'S, 54 King St., St. John.

DO IT NOW!

WHAT? Send your address on a post card to CANADIAN VOICE, and get in return a sample copy of that paper and a description of the premium offered to new subscribers for 1891.

Address: CANADIAN VOICE, BOX 90, HALIFAX, N. S.

A Desirable Property for sale at Wolfville, N. S.

12 acres of land—5 cultivated and set with fruit to ex. 4 acres grassed fruit bearing, 100 pears, 100 plums and 3,000 choice small fruit—strawberries, etc. etc. good and convenient 1 1/2 story house—rooms, front porch, cellar, and water falling well of soft water at the door. Also bath and outhouses. Also, good horse—pure Jersey stock, and farm implements. All reasonable price and easy terms.

Bicycles!



Write to us for prices in BICYCLES, TRICYCLES, VELOCIPEDES, And Baby Carriages.

C. E. BURNHAM & SON, FURNITURE WAREHOUSES, SAINT JOHN, N. B.

Advertisement for 'DYSPEPTICURE' medicine, describing its benefits for various ailments like indigestion, heartburn, and general weakness.

Advertisement for 'NEW GOODS' in the Gentlemen's Department, listing various clothing items and accessories.

Advertisement for 'Manchester Robertson & Allison' COLONIAL BOOK STORE, listing various school and library books.



WHAT CAN I DO?

If you cannot from the platform... Or from sacred desk or pulpit... You can visit homes where evil holds an undisputed sway...

If you have no love for singing, And for music have no ear, You can enter homes where sorrow, Pain, and grief are ever near...

If you cannot, then, do great things, There are small ones you can do, And a sphere of Christian labor...

If you cannot, then, do great things, There are small ones you can do, And a sphere of Christian labor...

THE HOME.

The Best Methods of Self-Culture for Our Young Girls.

I would rather write to girls than of them, but I must keep to the text you have given me...

After the experience and observation of my life, if I had a daughter to educate, I would make most of self-denial in trying to develop her character...

There is a very old-fashioned word which I wish would come into fashion again; it may not appear attractive, but the comfort of a life time is in it, the old word duty...

I am not the woman I would like to be. I see my imperfections clearly enough; but what I am I owe to the determination I had as a young woman...

The selfish self in you; what you undertake to do, do it thoroughly; have much of the spirit of this one thing I do...

Hints for the Housewife. In peaching eggs do not drop them into boiling water, as it destroys their shape...

HALF a teaspoonful of sugar will nearly always revive a dying fire, and, unlike a few drops of coal oil which the servants are so fond of using...

To mend a large hole in socks or woven underwear tack a piece of strong net over the aperture and darn over it.

In taking a bath add a teaspoonful or more of powdered borax to the water; it will make the water soft and invigorate the lather.

Why He Renounced Vegetarianism. Dr. Alanus, the former leader of the vegetarians in Germany, has renounced his faith...

Minard's Liniment cures Distemper. THE FARM. THE HERRER'S FIRST CALF.—It has been suggested as being advantageous to have a calf drop her first calf in the spring...

Chinese Ladies in Washington. It must be a novel sight to see the tiny footed Chinese women go toiling around the streets of our national capital...

Lighting the Stables.—Did you ever notice the way some men light their barns? asks the Colorado Farmer.

Minard's Liniment is used by Physicians. FEEDING WORK HORSES.—According to a noted feeder the weekly allowance per horse is, 10 pounds, as follows:

DATE BEANS.—To each pint of very light wheat flour sponge add a level tablespoonful of salt, two heaping tablespoonfuls brown sugar, and entire wheat flour sufficient for a batter as stiff as can be stirred with a stout wooden spoon...

POOR MAN'S TEMPERANCE PLUM PUDGING.—Take one cup of finely chopped suet, one of milk, one of currants, three and a half cups of flour; mix, and add one teaspoonful of soda and spices of all kinds to taste...

Many diseases of the skin are not only annoying but are difficult to cure. You will not be disappointed if you try Baird's French Ointment.

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The Use Of

Harsh, drastic purgatives to relieve constipation is a dangerous practice, and more liable to fasten the disease on the patient than to cure it.

Ayer's Pills, which, while thorough in action, strengthen as well as stimulate the bowels and excretory organs.

For years I was afflicted with constipation, which at last became so bad that the doctors could do no more for me.

Effective than any other pill I ever took.—Mrs. R. C. Grubb, Burwellville, Va.

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A Bear in Church.

A London congregation was startled recently by the presence of a most unexpected member, in the shape of a bear.

The movement attracted the attention of the congregation toward the back of the church, and there they saw a large bear taking a seat in an unoccupied pew.

Notwithstanding the peaceable aspect of the bear, the women and children continued to leave their pews and take refuge around the pulpit, as they expected the minister to defend them.

It seems that the bear, one of the European sort which win coppers for their owners by dancing, had been accidentally freed for a moment in front of the church, and had seen the half-open door.

How a Rose Became a Mission. A lady who lived in a big city came back one evening from the country with a basketful of roses.

Chinese Ladies in Washington. It must be a novel sight to see the tiny footed Chinese women go toiling around the streets of our national capital...

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JOHNSON'S ANODYNE LINIMENT. Established 1810. Unlike any other.

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Tonsillitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Intermittent Chills, Malaria, Diarrhoea, Cholera, Stomachache, Nervous Headaches, Neuralgia, Lumbago, Soreness in Body, Rashes, Itchings and Burns.

BAIRD'S FRENCH OINTMENT. This Ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood or from infection.

RIDGE'S Food for INFANTS and INVALIDS. Dyspepsia and others, not sick enough to be in bed, but just in that condition when nothing can be fully enjoyed, should adopt Ridge's Food as a daily diet.

K. D. C. THE GREATEST CURE OF THE AGE. Not a Cure for all ills, but guaranteed to cure any Case.

Dyspepsia or Indigestion. (The Parent of Nine-tenths of All Diseases). OR MONEY REFUNDED! To those who have not tested K. D. C. and doubt its GREAT CURATIVE POWER...

K. D. C. COMPANY, NEW GLASGOW, N. S. CANADA.

INTERNATIONAL S. S. CO. INTERCOLONIAL RAILWAY. '90. Winter Arrangement. '91.

CHANGE OF TIME. ONE TRIP per WEEK. AFTER MONDAY, July 19th, 1891, and until further notice...

ST. JOHN BOSTON. Via EASTPORT & PORTLAND. Every THURSDAY morning at 7.25, Eastern Standard Time...

WANTED. STAMPS of New Brunswick, Nova Scotia, N. P. E. Island, Newfoundland, etc.

Baltimore Church Bells. Made only of Purest Bell Metal, Copper and Tin.

BAILEY'S BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, and Public Buildings.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

News Summary.

DOMINION. The fishing bounty checks will all be paid in this month. Sixty-one women voted, mostly on the temperance side, at the recent Charlottetown civic election. A valuable deposit of manganese is reported at East Bay, Cape Breton. It is said to be of great importance. Charles E. Knapp, has issued a call to the prohibitionists of Westmorland, asking them to organize a political party. The saw mill at Shelburne, owned by J. C. Ryer and John W. Bowes & Sons, was destroyed by fire Wednesday, loss \$22,000. As you like it. Gray and faded whickers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it. A factory for the manufacturing of cheese is to be opened at Mabou, C. B., the coming season. It will be under the control of L. C. Archibald.—Antigonish Courier. The Westmorland election (provincial), on Saturday last, resulted in the return of one supporter of the government, Mr. McQueen, and one on the opposition ticket, Mr. Powell. Mr. Casey, of Lower Stewiacke, is said to be the largest stock raiser in Colchester Co. He is wintering 68 head of cattle and a large number of sheep. He expects to beef 30 head of cattle this spring.—Trent News. Under a new customs regulation regulations to be used in the manufacture of soap can enter the Dominion free of duty, the importers to state that the grease is for soap-making, and state the factory at which it is to be manufactured. The bank of Nova Scotia netted last year, after providing for doubtful debts and losses, \$22,377.36 (\$12,974.81 of this amount carried over from previous year), out of which they paid a dividend of \$78,000.00; placed \$140,000.00 to rest, and \$7,376.36 carried forward. Mr. Dow-Stein, a prominent Miramichi lumberman, says that the snow in the burnt lands averages five feet, but is lighter in the deeper woods. He says that few, if any, operators are now hauling from the stump, but are engaged in hauling from the yards. It is his opinion that all the crews will come out early, as the yards will be hurried in as soon as possible. Sarah Cummings, aged 21 years, secured a position as domestic in a house on Victoria Road, six months after entering the house she complained of feeling unwell. She experienced a peculiar sensation in her side which the doctors could not account for. Last week she decided to go home at Guysborough. This morning a telegram was received announcing the girl's death. A post mortem held revealed the fact that her death was caused by a needle entering the girl's heart. The needle, a small one, it is supposed had been swallowed by the girl in food.—Halifax paper. Stephen R. DeWolf, of Parrsboro, was brought before Stipendiary McKay for violation of the Canada Temperance Act, and after a trial lasting two days was convicted of said offence and fined \$100 and costs. The fine was paid at once. The feature of this trial, which has also been a characteristic feature in most of the Scott Act cases tried in Amherst, was the hostility displayed by the witnesses—with acute memory on some points, then acutely would be a perfect blank upon others, especially if they believed that such had any material weight upon the result of the trial. One of the witnesses at the trial just referred to for a time forgot his own name, and that of his wife, or whether he was married or not. J. W. Hickman, Amherst, was prosecutor. EDITORIAL AND FOREIGN. Another atrocious murder was committed lately in the Whitechapel district, London. The election in Northampton, England, to fill the seat made vacant by the death of Mr. Bradlaugh, resulted in the election of the Liberal candidate by a majority of over 2,000. Mr. Bradlaugh's majority at the last general election was 750. There are disgusting reports from India of strong opposition on the part of leading Hindoos to the proposed legislation regulating the age of marriage for girls. It is regarded as an insult upon their religion and arouses loud and bitter remonstrances. Whether Germany expects war in the near future or not, it appears by recent reports that she means to be prepared. Berlin dispatches state that the German authorities are pushing forward military preparations with a rapidity and earnestness unexampled in many years. The Emperor is said to have decided that smokeless powder shall be exclusively used in the German Army. UNITED STATES. Sixteen thousand workmen are reported to be out on a strike in the Western Pennsylvania coke region, and a long and bitter fight between labor and capital is expected. General William Tecumseh Sherman died at his residence, in New York City, Feb. 14, having just entered his 72nd year. Gen. Sherman developed superior talent as a military commander during the civil war, and succeeded Grant as General of the United States Army. A. R. Fulton, manufacturer of Manhattan food, says: "I have used Foster's Liment with the best results in severe colds, and found one application as directed afforded immediate relief." 2c. bottles.

Do Not Believe It. Do not believe that Nerviline will cure neuralgia almost instantly. If your teeth are coming loose with the reflection that the pain can't last for ever. Don't use Nerviline; it might stop the pain. Rheumatism is often difficult to cure. Keep on rubbing the old-fashioned liniments as a matter of respect to your grandfather's name. Nerviline is a new discovery that in itself ought to condemn it. Therefore cling to the old; suffer pain; avoid the use of Nerviline, the most powerful, penetrating, and certain pain remedy in the world.

Public Opinion, the eclectic weekly of Washington and New York, has just announced the offer of three cash prizes of \$150, \$100, and \$50 respectively for the best three essays upon the question: "Is any extension and development of trade between the United States and Canada desirable; if so, what are the best means of promoting it?" The topic is particularly timely and the contest will doubtless attract considerable attention. Full particulars may be had by addressing the publishers of Public Opinion at either New York or Washington.

Completed to Deadwood. The Burlington Route, C., B. & Q. R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger cars, Pullman, N. Y. & N. E., Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood.

Marriages. GRAHAM-KIRK.—At Halifax, Feb. 4th, by Rev. A. W. Jordan, William Graham, to Jane Kirk, both of Halifax. TAYLOR-BARNES.—At Sackville, Jan. 7, by Rev. Wm. E. Hall, R. Blair Taylor, to Emma J., daughter of the late Isaac B. Barnes. SHAW-McLEOD.—At 49 Garden street, Feb. 11, by Rev. Sydney Welton, B. A., Wm. F. Shaw, to Fanny May McLeod, both of this city.

Gratefully Acknowledged. The friends at Oxford gave us a welcome reception and tea social at our new home on Feb. 2nd, and after partaking of an excellent tea provided by the ladies, presented us in cash, \$28. E. C. COVY.

There are various ways of pounding a minister. Some people do it with their tongues, others with black looks, and still others by severely leaving him alone, especially in the matter of support. But the Annapolis people found out a better way. On the evening of Jan. 29th the passage was literally taken possession of by those who came in swarms, laden with baskets and parcels, pounds and pounds, and pounds upon pounds. Not only our own people, but friends outside seemed to vie with them in an expression of good will. The articles brought were many and various and decidedly helpful to young housekeepers; but their chief value lay in the spirit which prompted the act. Were I to speak in detail of the benevolence of these people I would require a large sheet. During my recent visit to the States I received defies the expression of language, and the remembrance of it now, as I write, quite overcomes me. In this connection I cannot forbear to mention at least two names—Dr. Withers and Bro. W. M. McVicar. For weeks Dr. Withers devoted his superior skill and a very large share of his time to me, and that entirely without remuneration. Bro. McVicar was ever at my call day and night, and unflinching in his attention. In the dark, dark days when life was despaired of and there was little to encourage, they still stood, determined to leave nothing undone that could be done for my comfort while life remained. Through the generosity of Bro. Meikle (evangelist) and the students at Acadia, the pulpit work was kept up almost without a break. For my recovery I am devoutly thankful first to Almighty God, and also to these His servants who came so nobly to my assistance. By exercising care through the week, I am now able to carry on the regular Sunday services, and hope soon to regain my former strength. S. H. CAIN.

SONS OF TEMPERANCE.—The Grand Division of Nova Scotia has just closed one of the most interesting sessions ever held. This grand old order, of nearly a half a century standing, has one mission on this continent to awaken the conscience of the people on the subject of total abstinence and prohibition. Christian workers are recognizing, in this order, a power not easily subdued. Many of the noble of the land, who have yielded their earthly armor down, were enrolled in this grand, progressive army. With God and the right on our side we must and will prevail. And so we call on all good citizens to aid us in our efforts to beat back the flood tide of misery and death now pressing on for us. Our "agency work" is most useful and commendable. It is the sympathy and support of all good people. The practical addresses to the young in our day, and Sunday schools by our agents, must produce good results later on, and this feature in our work in the past has done much for our present time. The "Mutual Relief" fund of the order, which provides for the wife and children of our deceased members, has distributed \$300,000 in the past 11 years; and is becoming a great strength in the order, the charge to each member who chooses to participate is very moderate. The "Band of Hope" arm now takes in over 4,000 children, pledged against the use of liquor and tobacco and indecent language. In stead of over 100 of such bands, we have at least 500, with 20,000 children enrolled in Nova Scotia. This accomplished, there will not be found three-fifths of the city ratepayers (including church members) in such cities as Halifax to sign petitions for license to sell death and damnation to willing and unwilling dupes, and to roll misery untold on innocent children and helpless women. Have we not, then, a just plea for this "youth work." I might add more, but close for the present. W. J. GATES. New Glasgow, N. S.

Cold in the head is alarmingly prevalent at this season and if permitted to run unchecked is certain to result in Catarrh. Nasal Balm will instantly relieve the worst case. Try it.

The only part of the world in which no native pipes and no native smokers have been found is Australia.

HARDY-SMITH.—At South Brookfield, Jan. 28, by Rev. J. H. Jenner, Lawson Hardy, of Moles Mines, Queens Co., to Jennie Eder, daughter of Josiah and Charlotte Smith, of South Brookfield, Queens Co., N. S.

SHEPHERD-HUNTINGTON.—At the residence of John Huntington, Esq., Grand Mira, C. B., Feb. 3, by Rev. I. W. Carpenter, Elisha Shepherd, of Cow Bay, to Elizabeth C. Huntington, of Grand Mira, all of Cape Breton.

THOMAS-EATON.—At the house of the parents of the bride, Feb. 4, by Rev. S. B. Kempton, Fred, son of Wm. Thomas, Esq., of Canard street, to Eunice Maria, daughter of Benj. Eaton, Esq., of Sheffield's Mills, Cornwallis.

THOMAS-EATON.—At the house of the father of the bride, Feb. 4, by Rev. S. B. Kempton, Frederic, son of Deacon Wm. Thomas, of Canard, to Eunice Maria, daughter of Deacon Benjamin Eaton, of Sheffield's Mills, Cornwallis.

HARRIS-FARNHAM.—At the house of the mother of the bride, Feb. 11, by Rev. S. B. Kempton, Frank E., only son of Stephen Harris, of Sheffield's Mills, to Emma Sophia, daughter of the late Reuben Farnham, of Canard, Cornwallis.

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SMITH-SCHMIDT.—In Leinster at Baptist church, St. John, Feb. 10, by Rev. H. G. Mellick, B. D., H. Judson Smith, of Boston, Mass., to Hilda Schmidt, of St. John. ESTABROOKS-PHINNEY.—At the residence of the bride's father, Feb. 4, by Rev. Wm. E. Hall, Delhi Estabrooks, of Upper Sackville, to Lizzie, daughter of Mrs. Phinney, Esq., of Middle.

BRANERD-RICHAN.—At the Baptist parsonage, Digby, Feb. 6, by the father of the bride, J. Branernd Raymond, formerly of Digby, now of Lynn, Mass., to Annie L., daughter of Rev. W. H. Richan.

Deaths. HARPELL.—At West Jeddore, Halifax Co., Jan. 26, Lawrence Judson, infant son of Isaac and Susan Harpell, aged 1 year 1 month. HARPELL.—At West Jeddore, Halifax Co., Jan. 14, May Winnifred, daughter of Zacharias and Kezia Harpell, aged 5 years 4 months.

HARPELL.—At West Jeddore, Halifax Co., Jan. 18, Lillian Myrtle, daughter of Zacharias and Kezia Harpell, aged 3 years 4 months. INGRAM.—In this city, on the 14th inst., of tubercular meningitis, Eva T., third daughter of Rev. A. E. and S. A. Ingram, in the 15th year of her age.

HARPELL.—At West Jeddore, Halifax Co., Jan. 19, Sadie Eliza, daughter of Zacharias and Kezia Harpell, aged 1 year 1 month. May the God of all grace comfort the bereaved parents. GRANT.—At Roachvale, Guysboro Co., N. S., Feb. 7, Mrs. James Grant, in the 80th year of her age. Deceased has long been a member of the Baptist church of Guysboro. Her end was peace.

HENSHAW.—At Waldeck Line, 7th inst., Edward Henshaw, aged 94 years, 8 months. Although not a member of any church, he professed conversion about seventy-five or eighty years ago in meetings held at Bear River, and since that time has led an honest, straightforward life. He died in the sure hope of a glorious resurrection. MOSER.—At Ecum Secum, Guysboro Co., Dec. 26, of whooping cough and measles, Almira Rebecca, aged 4 years and 11 months; also Jan. 4, Henry

LABRADOR SEAL COATS. These coats are made of natural seal Labrador Seal Skin, and are warm, strong, and durable, and as they shed water well are just the coat for any one having long drives in cold weather. A few coats for sale by C. & E. EVERETT, Furriers, 11 KING STREET.

SLEIGH ROBES. The Sleigh Robes of our White, Black and Grey Seal Skins have been marked at very low prices to close. C. & E. EVERETT, Furriers, 11 KING STREET.

PATENT BAR STUFFS. Invaluable for Ladies, Gents, or Children. Price 10c. per pair, sent anywhere in Canada on receipt of 10c. in postage stamps. C. & E. EVERETT, 11 King Street.

VENETIAN BLINDS. If you are wanting either Venetian or Shutter Blinds, send your order to us as we guarantee satisfaction.

HARDWOOD FLOORING. A large lot of kiln-dried Flooring on hand DOORS, SASHES, WINDOW-FRAMES, BALUSTERS, &c. A. CHRISTIE W. W. Co. CITY ROAD, ST. JOHN, N. B.

1891. Our Travellers are now on the road with a complete line of samples for SPRING 1891, embracing— STAPLE AND FANCY Dry Goods & Millinery of Every Description. We ask our friends and the trade in general to carefully examine the samples before placing their orders. DANIEL & BOYD. Burdock B BITTERS Cures BAD BLOOD. Cures BAD BLOOD. Cures BAD BLOOD. PURIFIES THE BLOOD. Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a simple to a scurfulous sore.

Oak Hall, SAINT JOHN, N. B.

Spring and Summer Clothing!

WE are now opening our SPRING and SUMMER STOCK OF CLOTHING and GENTS' FURNISHINGS, and are prepared to give you the best value ever offered. Before buying elsewhere call at OAK HALL and examine our Goods. Will only take you a few moments and will cost you nothing.

BLACK CORKSCREW SUITS for \$10.00. DARK TWEED SUITS for \$5.50.

The balance of our Winter Clothing away down in prices.

SCOVIL, FRASER & CO.

TEAS HIGHER

I have to offer: 800 Hf. Chests Tea. 1,200 Boxes Tea.

These are imported by me direct from China at a saving of two to three cents per lb. They are new, fresh, strong Teas, and are warranted.

- Star Chop TEA. Eagle Chop TEA. Tiger Chop TEA. Cobra Chop TEA.

Send \$1.50 for Sample 5lb. Caddy.

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"The truth, the whole truth, and nothing but the truth." That's what you ought to know about the thing you wash with. What good soap doesn't hurt. Pearlina cannot. That's only part of the truth. Pearlina washes and cleans without the rubbing and scrubbing that wear things out—without the work that makes women old. Half your labor is spared by it; twice the work is done with it; time and money are saved by it. "Nothing but the truth" is the best policy for us; "nothing but Pearlina" is the best policy for you; but perhaps you use Pearlina. Millions do. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, the honest thing to do is send it back. JAMES PYLE, New York.



WHITE CROSS GRANULATED SOAP WASHES Dishes, Pots, Pans, Marble, Sinks, Floors, Oilclothes, Clothes, everything, CLEAN!