

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

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— PIER PICTURE.—Few have now not heard of a book which has become quite famous in the last year. In it the author describes her hero as having abandoned the orthodox faith and accepted a mixture of deism, new theology and rationalism of the Baur and Strauss type. Impelled by the enthusiasm for humanity begotten by these views, he is described as plunging into the degradation and wretchedness of the East end of London to labor with apostolic zeal for the good of the people, and as meeting with grand success. A Mr. Spears who, although a Unitarian of the school of Channing, has labored faithfully among this very class, writes to the *Christian Life*, showing the contrast between this creation of fancy and the reality. He says, the work of the hero of this novel is "pure fiction," while that of orthodox believers is "solid fact." He then describes the fate of an attempt to do work in East London by those who held views almost identical with those of the hero of this romance. Instead of success, the following is the result:

"Mr. Beaumont, fifty years ago, founded in East London, not an 'old-fashioned Unitarian church, but a theistic church of the so-called most 'advanced' type, that had done with all the arguments and supports of legend and mythology. The basis of that church was just what Robert Elsmere would have desired. I have the service book before me as I write. I have talked with men in East London who were the adherents of that church. It was purely and simply theistic. The one hundred and twenty hymns name Christ only once. The lessons are a kind of anthology, with little of the Bible in them. There is scarcely a whisper, from beginning to end in the book, of immortality. Did this attach the working men of East London to it, and become 'a living rational power?' Anything but this. In a short time it shut its doors, put up its shutters, and disappeared. Mr. Harwood, one of its principal ministers, afterwards joined the Church of England, and became editor of a High Church journal. This is the brief history of a theistic church."

— ERROR.—We see that the name of Isaac Lewis, Greenwold Hill, N.B., is given in the new Year Book in the list of ordained ministers. This is an error. He is not ordained, neither has he a license to preach.

— THE SABBATH QUESTION.—A new force is becoming enlisted in the cause of Sabbath rest. The working men of America are awakening to the danger which menaces them in the non-observance of the Lord's day. They are beginning to see that work on the Sabbath means for them no release from the wear of perpetual grinding toil, and are arousing themselves to resist all attempts to rob them of their day of rest. The Knights of Labor and the Brotherhood of Locomotive Engineers have taken action, and petitions are being circulated asking Congress to pass a law to stop Sabbath labor in postal, military and interstate commerce service. While this movement looks to the purely secular side of the Sabbath question, and is not broad enough to cover that side, completely, it has to do with the only side that governments have a right to touch, and may arouse attention to the need of a broader measure. Well may the working men rise up in defence of a Sabbath rest day; for it has been found that where it has been given up, the laboring class get no higher total of remuneration, while they get one-seventh more work. Let the employers of our country be on their guard.

— BRITISH BAPTISTS.—The English Baptist Handbook for 1888 has just been published. From it we gather the following:

There are 3,770 churches, averaging 117 members to each church, and making a total membership of 334,498. In the last three years about 9,000 members have been added to the churches, but little more, as the *Baptist* points out, than one to each church per year. If we mistake not, if Wales and the churches presided over by students from Springer's college, were taken out, there would be a loss and not a gain, in the remainder of the churches. In one respect the English Baptists are ahead of us; the 'pastors are increasing more rapidly than the churches. Our brethren in England have to combat many adverse influences of which we know nothing. It is to be hoped they may depend upon the pure word of God and consecrated service. This last year has been one of confusion; but the air will probably be cleared by the storms that have and are raging.

GOVERNMENT AID.—General Booth has done good work in the East End of London in the rescue of fallen women. Not long since he applied to the government for aid. His request has been refused. However much one may sympathize with this kind of work, he cannot but be glad that the government have

declined to open the national treasury to help any religious body in its proper work. For government to begin aid of this kind would open up the door to demands from all other bodies who will accept government aid for all kinds of assistance. In the end this would dry up the springs of voluntary contributions, and this would mean that the true spirit of philanthropy would languish and die. Better let misery continue to make its appeal to the spontaneous generosity of the kindly, even though the response be somewhat tardy, than that this be the result.

— LET OTHERS FOLLOW.—Bro. Ford, of Carlton, has begun a course of doctrinal sermons, which promise to be very instructive and profitable. We wish more of our pastors, for the sake of themselves and their people, would do likewise. In this day, there is great danger that the Gospel be reduced down to believe and be saved, and the broad foundations of Scripture truth be left out of sight, the mighty doctrines of grace be ignored, and the plainest commands of Christ be relegated to the outside realm of non-essentials, which men may regard or disregard as their convenience or associations may suggest. There is much in the Bible besides believe and be saved. If this were all, religion would be a selfish thing, and when personal security was attained, there would be nothing further sought. But there are great depths of mysterious divine wisdom, provision and love beneath this statement, and there are great towering heights of privilege and growth and loyalty and service above it. A series of sermons on doctrinal topics would lead men's minds down towards the depths and up into the heights and give to Christian life a fibre and robustness derived from a diet of strong meat.

— CUBA.—Mr. Dias reports that the attendance at the Baptist Sabbath-schools in Havana has grown from 1,448 last year to 2,914 this year, a little over 100 per cent.

— INFALLIBILITY.—An instance of the absurdity of the Pope's claim to infallibility is given by Dr. Gordon, in the *Morning Star* of Jan. 3rd. A Frenchman, Henry Lasserre, convinced that his countrymen needed, most of all, the Gospels in their own tongue, prepared a free translation. The Archbishop of Paris commended the work to the Pope, who gave it his apostolic benediction. As many as one hundred thousand copies were sold. The people showed great eagerness to possess it. This alarmed the Vatican, and his holiness, who blessed the work Dec. 4th, 1886, ordered it in '87 to be put upon the list of books prescribed for containing "degraded doctrines," and the people were instructed not to read it, but to hand over all copies in their possession to be destroyed. And yet all good Catholics will regard him as infallible in each deliverance, although the one denies what the other affirmed.

— SHORT PASTORATES.—Of all places for short pastorates, the Pacific coast seems to hold the palm. Pastor Herrick, of Sacramento, had a reception on the fifth anniversary of his pastorate. On this occasion it was stated that of 150 Baptist pastors in California, but two are now settled who were pastors five years ago. It is noteworthy that the Baptists of the Pacific coast have not prospered. Do not these two facts bear the relation of cause and effect? We notice that Dr. Hopper gave an address on the occasion.

— ONE OF THE GREAT MEN among the Baptists of the South has just passed over to the majority. Dr. Jas. P. Boyce, of the Southern Baptist Theological Seminary, died at Paris, France, Dec. 28. He gave his life and fortune to the work of theological education. To him chiefly is due the success which has crowned the work of the Seminary at Louisville. He will be greatly missed.

— HIGHWAY FOR THE BIBLE.—In another note mention is made of the selfish of the French people for the Bible, as shown by the wonderful sale of Lasserre's translation of the Gospels. This same eager longing for God's word in the tongue of the people exists also in Italy, under the shadow of the Vatican. The proprietor of a leading paper in Milan, determined to publish an Italian edition of the Bible in halfpenny numbers. Fifty thousand copies of the first number were sold. Dr. Gordon well says this uprising of a desire for the Bible, is "the most marvellous event of recent times."

— THAT NEW DEPARTURE.—On last Thursday, as announced last week, a meeting was held to consider the question of the formation of something in the line of a Baptist Institute for St. John and contiguous places. Owing to the

terrible storm, the attendance was not large; but the interest manifested was very deep. After a free conference, a committee composed of the pastors and representative laymen of the various churches was appointed to draught a constitution to be submitted to a meeting to be held at the call of the chairman, Bro. Jas. A. Estey.

— ARRANGED.—We are delighted to learn from the *Canadian Baptist* that the difficulty in the Foreign Mission Board of Ontario and Quebec over the appointment of Rev. J. McLaurin to the office of Secretary of the Board, has been amicably arranged. Bro. McLaurin will be accepted by the Board as its Secretary, while he gives up his position as Missionary. He intimates that he intends to return to India as soon as health will permit. Our readers may expect cheering news from our own mission next week.

Clear the Deck.

Under this caption, the St. Louis *Christian Advocate*, the Methodist paper of the Southwest of the United States, makes pretty radical recommendations, as a preparation for genuine revivals. While a point or two may be a little overdrawn, the whole article has in it the tonic breath of a northwester:

1. Clear the deck of evangelists. Not that they are all bad, or all hinder the work. Some of them might, perchance, help; that is, the new ones, who have not been in business long enough to become professional, Antinomian, sensational, frivolous, whose going does not stand on the money, who do not manufacture success, and who have no reputation to make or keep. Get them all out of the way. Don't look to them. Don't turn your thoughts that way. Kneel down to the work yourself. Marshal the praying ones, look to God and not the evangelist; if you need help, the Methodist preacher on the next charge will help you. Send for him, it will do him good; he needs to go through just such a sweating; it will open his spiritual pores and tone up his system.

Evangelists are too often the apology for our cowardice, the confession of our weakness, the result of our unbelief. Make the issue in God's name with the sins of your people; their sins are in the way of God's coming. Neither cover nor apologize for their sins; bridge the chasm they have made between God and themselves by sorrow, penitence and confession. If you are fit for your position you know more about these sins, their kind and number and where they are to be found than anybody. You cannot do the work by proxy—better not be done than half done. Face the music, gloves off, pitch in. God loves a brave man and never fails to help him. Make the issue in His name, for His glory. Two are enough to bring the revival when God is one of them.

2. Clear the deck of fairs, festivals and all things that minister to the flesh and which makes God's house a kitchen or a store. The revival deals with God, with conscience and sin; the festival deals with ice cream, oysters and the belly. The revival is a serious thing, the spirit is draped, the air is charged with heaviness and struggles, with battle and victory; the fair and festival are in the interest of lightness, the world and the flesh. Leave the fair and festival to the women who never pray, to the men who never pay, to the pastors who have no faith, to the churches that are courting the world, to the penitents who never sorrow for sin, to the church members who know nothing of obligation, nor of God but church connection. But do thou work God's work in God's serious and prayerful way. God's work cannot be run by fairs and festivals, they do not belong to the same game. They have no affinities; water and oil make a fine mixture compared with these.

The revival goes on when the fair and festival come in, repentance is not generated by ice cream. What shall it be this winter, a revival or a fair and festival? Cannot be both. Choose ye!

3. Clear the deck of "Gospel Hymns" and all their kith and kin; some good songs in these, but these are not the popular ones. What we need is an old-fashioned Methodist revival and neither "Gospel Hymns" nor their tunes belong to that despatchment. We want the spirit of seriousness and prayer cultured; these songs and tunes fill the air with lightness. You sing too much any way, penitential times are times for tears and not for song. Some songs may help the struggling soul, voice its sorrow and pain; but these are not found in "Gospel Hymns." Get these songs out of the way; they are too light for the heavy ordinance of Methodism. If our new hymn book is not out, hunt up an old one, rub the rust off such hymns as

"Show pity, Lord, oh, Lord, forgive!"
"When rising from the bed of death,"
"Come ye sinner, poor and needy,"
polish them up. They have slain their ten thousands in the past. They were made for this penitential business. God had a hand in making them. If you can't find the Methodist hymn-book, give them the word of God; put it on the raw places, salt it, rub it in without song and solace, for as sure as we live many of these popular songs do the work of God, with untempered mortar, dissipate all seriousness, arrest all profound convictions, all sorrow for sin, take the whole matter from the depths of the soul and make it surface, physical, emotional and sensual, if not sensual.

4. Clear the deck of pretty, sentimental anecdotes; lay aside buffoonery and humor. Give them the Word of God; this, accompanied by the Holy Ghost, is the reviving power. The Word of God is the seed from which germinates this eternal life. This Word of God cuts to the heart. This is quick and powerful; the life of God, the power of God is in it. It is searching, slaying, alarming. It is the sharp two-edged sword; use it. Lay the straight edge of God's law, around their depths by the plummet of righteousness. All that is necessary for a revival is for a man of faith to declare the Word of God, with the Holy Ghost sent down.

5. Clear the deck of self in a thousand patent and latent—great and small ways. Self is the Slough of Despond that beclouds the revival. Self is the grave-yard where the revival is buried. Self in myriad of ways in the shape of reputation, learning, sermons, success. The revival may be desired to add incense to the altar of self. Self is the giant hindrance. This big, abominable self detaches God, breaks His arm of power, is the Devil's chief ally, God's great enemy. Kill self, nail him to the cross without pity or relentings. Get rid of him at any cost and at all hazards.

Literary Notes.

Famous Women of the Old Testament. A series of lectures comprising faithful delineations and pen pictures of the most attractive characters in all history. By Rev. M. B. Wharton, D. D. Its contents include Eve, Sarah, Rebekah, Rachel, Miriam, Ruth, Deborah, Jephthah's daughter, Delilah, The Witch of Endor, Hannah, Abigail, The Queen of Sheba, Jezebel, The Woman of Shunem, Esther. The varied qualities, work and offices of women are admirably described in this book. The beauty, intellect, power and influence of the sex in the role of maidens, wives and mothers, are depicted by one who is a keen observer of human nature, who has enjoyed special opportunities, by travel and position, to see society in all its phases; who has wielded a facile pen in portraying what he has seen and learned, and has used it in the illustration of these lectures. Sentiments and facts, whether pleasant or unpleasant, in the life of woman, including love, courtship, marriage, divorce, heroism, jealousy, deceit, are treated in their appropriate places, as suggested by the character, and the good and evil traits in these famous women in oriental lands are made to read salutary lessons to their sisters of the present day. In one square 12mo volume; illustrated; 318 pages; \$1.75. E. B. Treat, publisher, 771 Broadway, New York.

The February installment of the *Lincoln History in the Century Magazine*, contain chapters of peculiar interest, describing (1) the events leading up to the final removal of General McClellan, (2) the financial measures undertaken by Mr. Chase and advocated by Mr. Lincoln for carrying on the war, (3) the relations between President Lincoln and Secretaries Seward and Chase, including the incident of the simultaneous resignation of the two Secretaries, and the manner in which Mr. Lincoln averted a political catastrophe. An enlarged reproduction of the map of Siberia published in the *May Century*, showing the route taken by Mr. George Kennan, will be mailed in a roller, at any address for 10 cents in stamps, by the *Century Company*, New York.

The following beautiful verses were written by the late Sir James Y. Simpson, M. D., of Edinburgh, shortly before his death:

On "mid the world's ceaseless strife,
When flesh and spirit fall me,
I stop and think of another life,
When life can never assail me;
Where my wearied arm shall cease its fight,
My heart shall cease its sorrow,
And this dark night change for the light
Of everlasting morrow.

On earth below there's thought but woe,
Even earth is gilded sadness;
But in heaven above there's thought but love,
With all its raptured gladness:
There, all I come, walk with a home,
All human dreams are ending,
In which at last, when life is past,
I'll find my real dwelling.

Though all be mine, through grace divine,
A soul that knows no ending,
Which my soul's eye would fain desire,
From all I'll with clay's bloodstaining,
And, Saviour dear, while I tarry here,
Where a Father's love has found me,
Oh! let me feel, through woe or weal,
Thy guardian arms around me.

W. B. M. U.

"Arise, shine? for thy light is come."

Mission Work Among Heathen Women.

CHINA.
One of the Missionaries from China said, not long since, "The doors of that long closed land are now opened to us. With few exceptions we can travel from end to end of that mighty empire. We can sell books and preach the Gospel in most of the cities, towns, and villages without let or hindrance. We have great liberty of action and splendid opportunities of presenting Christ to the Chinese."

Think of it! Eighteen magnificent provinces, each of them as large as Great Britain, 1,500 walled cities, 7,000 towns and over 100,000 villages are now open to the preaching of the glorious Gospel. Fifty years ago there was not a single Protestant convert in China. Thirty years ago there were only about 500. At the end of last year there were about 17,000 female church members, and besides there are thousands and tens of thousands who have learned to honor Christ and respect the Gospel.

The China Inland Missions has a staff of 296 Missionaries.
Throughout China there are 476 lady Missionaries; 40,000 children are taught in the different Mission schools. There are eighteen Hospitals, in which 100,000 patients receive treatment annually.

Look at the North China fields; there are enrolled over 30,000 Christians in less than 27 years of labor.

KOREA.
An American Christian lady is physician to the Queen of Korea.

The first Protestant Church has been organized with a membership of 15 and others are awaiting baptism. So the leaven of the Gospel has started in Korea.

SIAM.
A few extracts from a Missionary's letter will give us a very correct insight into the good work being done there; and of the great change the Gospel has brought in so short a time.

The past fifteen days have been very busy and joyful days for us at Peteharbury. The King of Siam with hundreds of his princes, ministers of state, nobles and soldiers have been in our city. The King rested in his palace on the top of the mountain one mile from our house. The plains below were covered with soldiers and followers in camp. The river in front, above, and below our house was filled with crowned boats.

We have been daily preaching to good audiences, and at night through the scriptural Bible pictures, have been drawing large crowds to hear the life of our Lord. Our homes, schools and hospitals were visited by princes and nobles who encouraged us in our work, some of them in a very substantial way.

We could not help noticing the contrast between now and former days. Not many years ago, when the King passed along the highway, the people were compelled to fall upon their faces, and dare not look upon his majesty. Now the King rode out through the villages and streets, halting now and again to speak with the people, crowds greeted him all along the way, and large companies visited him daily at the palace. His majesty had many kind words for them.

On one occasion about two hundred aged women sought him at the palace, carrying fruit, sweets, and flowers. The King received them gladly, and addressing one old lady said, well, grandmother, when your King comes to visit the Province are you filled with fear, or does it give you joy? The old lady answered, Your majesty's visit fills us with joy. Why, before your majesty arrived we took three meals a day; but since your arrival we have been so happy, that we take but one and are satisfied. The King laughed heartily, and replied, if that is the case, I will come frequently.

The Queen, during this visit, learning of the success of the girls' schools, and of the desire to establish a home for aged women, made the missionaries a donation amounting to nine hundred and sixty dollars, and the King donated them one thousand four hundred and forty dollars for their medical mission work.

So that day spoke volumes of the rapid leavening of the Gospel in Siam, and \$2,400 to still help it on.

The King and Queen expressed themselves as delighted with all they saw and heard of the Christian's work.

—Mr. Gladstone has made a calculation by which he arrives at the conclusion that in the year 2000 there will be 840,000,000 English-speaking people in the world.

This, That, and the Other.

— Within 100 years the population of the globe has doubled, and the membership of the Christian churches has trebled.
— One of the speakers at the English Baptist anniversaries reminded his hearers that Providence may not always be so kind as to kill off rash Baptists so opportunely that their legacies shall make up for the deficiencies of church collections.

— In the Fiji islands one wretched cannibal gloried in his shame. He was wont to put down one stone for every human body of which he partook, and his horrid memorial reached the number of 872 stones. At the late jubilee of missions not one avowed heathen was left.

— A seaman on returning home to Scotland after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and heard some of them talk in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

— Preaching is the chief function of the Christian ministry, and of all public speakers the preacher has the least right to address an audience unless he has something to say that has cost him brain-sweat and heart-throes to prepare. Some ministers, and even some parishioners, seem at times to forget this—*Morning Star*.

— The Chinese themselves believe that they are on the eve of great changes. More and more are they coming to the conviction that they are to receive great benefit from intercourse with other nations. A recent letter from Mr. Aiken of Peking says: "The air is full of rumors about a great American syndicate which proposes to build railroads, open banks, issue silver coinage, dyke the Yellow River, and in short, one might infer, to reform and re-generate China from the plains of Mongolia to the gates of Yunnan."

— And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than be lusty and strong, and never be visited by Christ.—*Rutherford*.

— A writer who has been in Japan for five years, says: "The first month I was in Yokohama I was invited to a State ball. There were about 1,000 ladies present, and of that number only three were in foreign dress. I was at another of those balls this year, and there was about the same number of ladies present, and there were only three ladies in Japanese costume. The Japanese women look a great deal prettier in their native dress. They are too small to look well in American costume."

— A New York paper says that Germany is doing considerable Foreign Missionary work nowadays. It has 18 societies and supports 522 Missionaries who look after their 210,000 converts. The total receipts last year, in money, were \$700,000.

— If a man is as passionate, malicious, resentful, sullen, or morose, after his conversion as before it, what is he converted from or to?—*John Angel James*.

— A negro woman in the West Indies, after dropping her own gift into the missionary collection, put a coin into the hand of her two-year old toddler, and guided it, also to the plate. When the collector became a little impatient at the delay caused by this, she said to him: "Hah, patience, broder, I want 's bring the little ting up to it." She had just the right idea. The children must be brought up to giving to the missionary cause if they are to be generous givers to that object when they become men and women. If they are not brought up to it now, they will never come to it then as they should. The way to reap a harvest of dollars from them by and by, is to reap a harvest of cents from them now.—*S. S. Times*.

THE TRIAL OF YOUR FAITH.

BY REV. C. H. SPURGEON.

The trial of your faith.—1 Peter 1: 7.

It is a great thing if any man can... The trial of your faith usually comes in the form of affliction.

But the trial of your faith usually comes in the form of affliction. O dear friend, it is an interesting subject, is it not, the trial of your faith?

III. In the third place, your FAITH WILL BE TRIED INDIVIDUALLY. The text says, the trial of your faith?

IV. "Your faith will be tried searchingly." It will be no child's play to come under the divine tests.

Expect trial, also, because trial is the very element of faith. Faith is a salamander that lives in the fire.

Indeed, it is the honor of faith to be tried. Shall any man say, "I have faith, but I have never had to believe under difficulties?"

It must also be tested to prove its strength. We sometimes fancy that we have strong faith when, indeed, our faith is very weak.

And besides that, dear friends, the trial of our faith is necessary to remove its dross. There are many accretions of worldly matter about our purest graces.

II. Now secondly, YOUR FAITH WILL BE TRIED VARIOUSLY. The trial of our faith does not come to all persons in the same way.

Some persons are also much tried in their faith because they are very fit for it. He does this also because he would have some men do him a special service.

quently tries us by the blessings which he sends us. This is a fast which is too much overlooked.

But you that do not love your Lord and Master, if you roll in riches, if your eyes stand out with fatness, if you mourn over your bullocks fattened for the slaughter.

Sam Jones was talking to a man of weak faith one day. The doubter asked him if he could not give him a demonstration of religion.

IV. Let me further observe, that "your faith will be tried for all manner of useful purposes, to develop, deepen, and strengthen it."

The trial of our faith is useful not only because it strengthens it, but because it leads to a discovery of our faith's weaknesses.

There is a kind of fish which resembles the grass. It hides itself in the midst of marine vegetation.

There is a room for congratulation, however, that the clergy have recovered from their panic; that the church is in no danger; and that the laity once more can turn its attention to the practical work of faith, hope, and charity.

Leading physicians recommend Ayer's Sarsaparilla. Old and young take it with perfect safety. It cleanses the blood, strengthens the nerves, and vitalizes the system.

Yan's Talent.

BY SARAH B. SCARBOROUGH.

"Hurray for grandfather!" shouted Oscar Ferris, holding up a bright shining gold piece. "Twenty dollars—just think of it! What did you get, Ned?"

"Well, Granny Watta didn't drink did she?" And grandfather picked up the paper again as Uncle Forth paused.

"I don't know about the last item," he replied. "No, but drinking Ben Foke did," said Aunt Sus, dropping her crocheted work hastily.

"Well, who has made the most?" asked Grandfather Ferris. "Oscar has the most in trade, money and shrewdness; Ned has the most useful and profitable knowledge with his press; but Nan has a mortgage on two business stands, has saved one life perhaps, and a man's manhood, and has contributed to a good many people's happiness."

"What for?" was the blunt rejoinder. "Why, for salvation. Don't you want to be saved?"

"Yes, I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know," said Uncle Forth.

"And was that where you were last Thursday night?" "Yes, certainly."

"Remember that Simpson's Liniment Has taken the lead, and is the best preparation ever offered to the people of Canada for the relief and cure of Rheumatism, Sciatica, Neuralgia, Catarrh, Cuts, Bruises, Swellings, Sore Head, Colic, Dyspepsia, Contraction of the Muscles, Lambs Back, Dysphasia, Stomach, Tender Feet, Corns, Stiff Joints, etc., etc."

Get on the Platform.

BY SARAH B. SCARBOROUGH.

Sam Jones was talking to a man of weak faith one day. The doubter asked him if he could not give him a demonstration of religion.

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"You bought Ed Hardy's, at first, I hear." "Yes, sir—just as good as new; but his father failed, and Ed had to dispose of it. I snatched it up the first thing."

"Aha!" said Grandfather Ferris, simply, as he turned to Ned's paper. "So you've tried printing, eh?"

"Well, you've done a little better in making out your statement. Mr. May says you do very good work, too—keep things clean, print straight, and spell all right."

"I tried to, sir; because I wanted to build up a paying business in future for myself," Ned replied.

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Every Household

Should have Ayer's Cherry Pectoral.

It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat.

Relieved By

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Sabbath School.

BIBLE LESSONS. STUDIES IN MARK. First Quarter. Lesson V. February 5. Mark 4: 10-30. THE PARABLE OF THE SOWER. GOLDEN TEXT. If any man have ears to hear, let him hear.—Mark 4: 23. EXPLANATORY. THE CIRCUMSTANCES.—Jesus had gone out of the city of Capernaum, probably toward the plain of Gennesareth, on the south, and was walking on the shore of the Sea of Galilee. Here Jesus began his new method of teaching by parables, and spoke the first of his recorded parables, that of the sower. PHYSICAL SUBSTRINGS.—Dean Stanley came upon a striking recess in the hillside, close upon the plain (and not far from where Jesus must at this time have been teaching). There was the undulating grain-field descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it or upon it, itself hard with the constant tramp of horse and mule and human feet. There was the 'good' rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending to the lake, and which, where there is no interruption, produces one vast mass of grain. There was the rocky ground of the hillside protruding here and there through the grassy slopes. There were the large bushes of thorn, the 'Nabab' that kind of which tradition says that the crown of thorns was woven, springing up like the fruit trees of the more inland parts, in the very midst of the waving wheat. THE MORAL SITUATION.—Vers. 10, 11. Much more important than the physical surroundings is the moral situation of that hour. Jesus saw in that multitude every kind of hearer which he described in the parable. He had been preaching now for almost two years. The people were familiar with the main truths of his Gospel. The teaching by parables came after a long course of simple instruction. The parables are an answer to the misapprehensions about the kingdom of God. 10. And when He was alone: with friends, and apart from the multitude. After Jesus had spoken the parable of the sower, he paused for awhile, perhaps to give his hearers time to reflect upon it. During this interval, the twelve, and other disciples, came to him with their questions. Asked of Him the parable; and also why He spoke to the people in parables (Matt. 13: 10). 11. Unto you it is given. To you who thus enquire, seeking to know the truth. That is the criterion. All who ask, receive, and according to what they ask: the disciples ask what is the inner meaning. The outward form was plain to all. To know the mystery, the inner truth which none can understand, something 'awfully obscure,' but one which, kept a secret from others, has been revealed to the initiated. Unto them that are without. Outside the circle of discipleship. WHY JESUS TAUGHT IN PARABLES.—Vers. 12, 13. (1) One reason is given in ver. 12, for opposers. 12. That seeing they may see, and not perceive. He gives parables, not to produce moral obliquity, but because moral obliquity existed. Those who see not shall be made more blind by the light, simply mystified and perplexed as to what the strange speaker might mean. Did he speak in parables because he did not wish them to know and to enjoy? Everything the reverse. But he was aware that in consciousness of those who were of their professions, they could not in the first instance see 'the secret of the kingdom' without being repelled in spirit and confirmed in their dissent and dislike. He wished, therefore, that they should not 'see.' But at the same time he graciously wished that they should 'look,' and keep 'looking,' so that they might if possible get such a glimpse of the inner glory as might fascinate their interest and attention, and by and by disarm their prejudices, so that they might with safety be permitted to 'see.' Last. They should be converted. His meaning is not. These things are done in parables, lest they should be converted, but, Their eyes they have closed, etc., lest at any time they should be converted. (2) The second object of speaking in parables, is given in the previous verse, and was to illumine truth to those who were willing to obey and would make a good use of their knowledge. 13. Know ye not this parable? An answer to the second question, implied in verse 10. It is not a reproach, but means, 'You find you cannot understand this without assistance.' THE SOWER.—Ver. 14. The sower sows the word. That is, whosoever soweth the word of God in the hearts of the people, is represented by the sower in the parable. Hence the sower designates (1) Jesus Christ. (2) The Apostles. (3) All who go forth to preach or to teach, in public or in private, the truths of the word of God. Note: (1) That the sower goes out to sow. Thus Jesus came forth from heaven to sow the good seed on earth. So the apostles went forth over all the world. So we must go forth, with a purpose to find the fields, seeking for opportunities to sow the good seed, and not waiting for the fields to come to us. (2) Against the sower sows in the proper season, most of all in the springtime. Late sowing of most seeds are far less effectual. (3) But the sower also sows at all times when there is an opportunity. He does not 'observe the clouds.' (4) In the morning sow thy seed, and at evening withhold not thy hand.' (5) He sows abundantly. (6) He is very careful to sow only good seed. THE GOOD SEED.—Ver. 14. Soweth the Word, that is the Word of God (Luke 8: 11). All Spiritual life depends on a divine seed sown in the heart by the Divine sower. THE SOIL. The soil for the good seed

peers at by the practice of carping at the preacher. Many a good impression made on a hearer in the hour of worship is dissipated in his mind before he reaches his home by the sneer or the censures indulged in against the preacher by some member in the church, whose influence against the truth is thus made to transcend by far all his influence for good in his whole life work. There are homes in which the children grow up chilled toward or embittered against the truth, by means of their parents' uniform habit of carping at the preacher, under whose ministrations in the pulpit the parents and children sit together. And every person who thus carps is a sufferer to his personal character by the evil course in which he indulges; so that his spiritual life is dwindling at the very time and through the very means by which he injures the souls of his fellows and gladdens the heart of the devil. New Spurgeon Proverbs. To God keep near throughout the year. Straying shepherds will make straying sheep. If you cannot get the best, make the best of what you have. Lord, touch my ear, that I may hear. A word once said flies much about. 'Too late' is written on the gates of hell. Plead for Jesus, for He pleads for you. Have as many good works as you please, still put your trust wholly in the Lord Jesus Christ, for if you do not your key will never unlock heaven's gate. God loves His people when He strikes them as well as when He strokes them. Satan is a master in bad, his work worse, his wages worst of all. Stay a while to help a lame dog over the stile. A saint is often under a cross, but never under the curse. If it rained porridge, the shiftless would have no spoon. When the preacher leaves Christ, leave the preacher. Pray without words can win; Words without heart are sin. That which comes with sin goes with sorrow. Stockwell orphanage needs stocking well. If you feel you are a houseless soul, you may have the key and enter now; Christ Jesus is the home of homeless souls. Drink none and you will not drink too much. Hear thy God that He may hear thee. Have the bacon and 'taters done, And a nice white cloth as the clock strikes one. Don't fire a gun at a blue-bottle. It takes a good many mice to frighten a cat. God's best comforts are reserved for our worst moments. Women talk less in February than in any other month. Empty your bucket before you draw from the well. After all, it is of small account how we are remembered or forgotten among men, so long as the Lord thinks upon us. Speak your mind, but mind what you speak. Doubt not, little though thou be, That thy Lord will think on thee. The world's all is nothing at all. Error in the pulpit is like fire in a hay-loft. Better keep Satan out than get him out. Every pig can grunt. It may be true, but has it aught to do with you? During life we are like a net, gathering at every moment. Spend nothing on silk till you've paid for your mill. We preach a full Christ for empty sinners. Begin the web, and God will send you thread. One ploughs, another sows, who will reap no one knows. In every matter think of the end. How to Select a Wife. Good health, good morals, good sense and good temper, are the four essentials for a good wife. These are the indispensable. After them comes the minor advantages of good looks, accomplishments, family position, etc. With the first four married life will be comfortable and happy. Lacking either it will be in more or less degree a failure. Upon good health depends largely good temper and good looks, and to some extent good sense also, as the best mind must be affected more or less by the weaknesses and whims attendant on frail health. Young man, if your wife is falling into a state of invalidism, first of all things try to restore her health. If she's troubled with debilitating female weaknesses, buy Dr. Pierce's Favorite Prescription. It will cure her. Advice to Mothers.—Are you disturbed at night and broken up by your rest by a sick child suffering and crying with pain? Cutting Teeth? If so send at once and get a bottle of Dr. Wm. Stearns' Soothing Syrup for Children Teething. He also is mentioned as it will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. Dr. Wm. Stearns' Soothing Syrup for children teething is pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is sold by all the druggists throughout the world. Price twenty-five cents a bottle. Be sure and get 'Mrs. W. STEARNS' SOOTHING SYRUP' and take no other kind. Consumption Surely Cured. To THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumptions, if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 57 Yonge Street, Toronto, Ont.

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Messenger and Visitor

WEDNESDAY, JANUARY 23, 1889.

EXPEDITABLE.

How to keep young Christians from what is unprofitable, inconsistent and hateful is a problem which becomes increasingly difficult.

holiness, and the ambition to exalt self by an ambition to exalt Christ and do good to men; self-dependence by dependence on God, the craving of earthly by that of heavenly riches, self-righteousness by that of Christ.

That all this is not mere theorizing is made evident by all observation. Young Christians who are induced to take up Christian work and to keep up the work till it becomes a confirmed habit, do not give pastors of churches trouble, because of tampering with evil, and by going down to the debatable land between the church and the world to be half-fellow-well met with those who are on the other side.

The lessons from all this lie on the surface. Let preaching against what is evil be outspoken; but let no effort be spared to get the hearers employed about what is good and elevating.

into subjection to parents in that sphere where most of all there should be the most perfect freedom at all ages, at the instances of the Romish Church, and if judgment is not to be delayed in order that appeal may be made, then it is time we knew it.

OBITUARY.

It is not often that two of our pastors fall within eight days. Last week we had the sad duty of recording the death of Bro. D. P. Harris; this week we have to refer to the departure of Bro. Jas. I. DeWolf.

Bro. DeWolf's native place was Canaan, Kings Co., N. S. He passed his course at Acadia with great credit, graduating in '74. During his course of study his health was very delicate, and he was obliged to leave for some time previously.

After graduating at Acadia he spent one year at Newton, and then became pastor of the churches of Ugg and Belfast, P. E. I., where he left the sweet savor of his influence as an abiding power.

In Bro. DeWolf we have lost one of our most unobtrusively pious and devoted men, and one of our most wise and effective workers. May the Lord fill up the ranks of our ministry, and make those already in the work very faithful.

The funeral services were held at Hampton on Friday morning last. Bro. G. O. Gates conducted the services, and preached from Numbers 23: 10.

THE WEEK.

There has been much interest excited in British political circles over the result of the county elections. They show a majority for the Liberals. The London county board elections are also completed.

The Times' Commission is again at its work. All parties seem wearied with the beating about the bush of the Times' counsel. Even the Conservative press are urging that the real point of the Times charges—the connection of Parnell, etc., with the crimes which all admitted to have been committed—be taken up.

Our readers will remember that there was much excitement over the publication of portions of the diary of the late Emperor of Germany. Dr. Geffen was

indicted for treason. The indictment was allowed to drop; but Bismarck has now caused the charges of the indictment to be published. As this is really an indirect attack upon the late Emperor, the British press are indignant.

Upon the strength of a verbal statement reported to have been made by Marshal Bazaine at the time he was most hopelessly discredited and was reduced to live on blackmail and charity, they caused a deliberate insult to be put by their reptile press upon the English Ambassador at St. Petersburg, who is at the head of the whole English diplomatic service, and the most popular and likeable man in that service.

Some remarks of Bismarck, at the opening of the German chambers, have given the impression that all Germany cares in its union with Great Britain to suppress the slave trade, is to gain help in her conquests in East Africa.

The German missions in East Africa are being wiped out by the Arabs. During the attack on the German missionary station at Tugu, the insurgents massacred four German missionaries and one woman. Three missionaries fell into the hands of the Arabs, and are held for ransom.

Another letter has been received from Stanley. It was addressed to Tippeco, Tib. Aug. 17th. He was well, and about to return to Emin Pasha, from whom he had just come to take on the remainder of his provisions, etc., left under the care of Major Bartlett.

Perhaps the popularity of Boulanger, in the face of ridicule and determined opposition, can be explained as the outcome of his indefinite demand for a revision of the constitution. Each section of those who are dissatisfied with the present order of things, hope that, if the constitution is revised, the new one will favor their ideas.

A heavy blow has been struck at Trusts in the United States. An action was taken in the New York courts against the North River Sugar Refining Company for having abused its privileges by entering the sugar combination.

The common law of the United States is practically the same in Canada, and there can be little doubt that in case of an action against any company which has entered a trust endangers its corporate existence. Such combinations are against the interests of the public, and the law, which is in the interests of the public, will eventually reach them all.

Questions.

1. Is it necessary for a church calling a council for the purpose of ordaining a pastor, to appoint delegates to sit with the council when the council meets with the church which calls it?

2. The church council so called have power to invite to a seat with them any who were not invited by the church which called it?

3. Certainly; the church calling the council has equal rights with the other churches who determine the question of the candidate's fitness for ordination. It would not be right for the whole membership of the church to have a place on the council, for this would enable it to rule the council; neither should it be unrepresented, because this would be a forfeiture of its just privilege.

And there are plenty of men, and women too, that strongly resemble these horses. They are found in our temperance societies. For a time they are regular attendants and zealous members, eager for the suppression of the wrong and the advancement of the good, but one day they move a resolution or propose a scheme which is negated by the majority, when suddenly their ardour cools and we see them applying for their withdrawal cards.

Quarterly Meeting.

The Carleton, Victoria and Madawaska Counties Quarterly Meeting, pursuant to appointment, convened with the Albert Street Baptist Church, on Friday evening, 4th inst. Rev. Geo. Howard preached a very suitable sermon from the words, "The joy of the Lord is your strength." Business meeting on Saturday at which a paper was read by Rev. E. J. Grant, "The Church vs. Societies."

Home Missions.

THE BOARD MEETING FOR JANUARY was held on the 14th inst.

REPORTS were read from Bro. Henry Wallace Hayward, Armstrong, Kinlay, Langford, Corey, J. A. Porter, I. W. Brown, L. J. Tingley, and A. E. Ingram.

GRANTS

- 1. To the Port Medway field, N. S., \$100 for six months, ending May, 1, 1889. Rev. A. W. Bars, pastor.
2. To the St. Mary's field, Kent Co., N. B., \$25, from August 1st, 1888, to April 1st, 1889. Rev. Mr. Normand, pastor.
3. To the Springfield church, Cumberland Co., N. S., \$125 for year. Rev. Joseph Murray, pastor.
4. To Mildford, Kent Co., N. B., \$100 for half time for one year. Rev. W. T. Corey, pastor.
5. To Dartmouth Lake church, \$40, for one year. Rev. F. R. Langford, pastor.
6. To Cardigan, York Co., N. B., \$50 for six months. Rev. P. O. Rees, pastor.

REMARKS.

The outlook of our Home Mission work is most hopeful. More men have been found to take charge of fields than we dared hope for at the beginning of the year. But more are needed, and we are praying for them. Many are sending forward their money to aid in the good work. We need a large amount early in next month to pay quarterly of missionaries salaries that fall due at the end of this month.

Unreliable People.

It is not often that I attempt to write for the religious press, but there are some thoughts which have been bearing on my mind for some time past to which I, with your permission, would like to give expression through the columns of the MESSENGER AND VISITOR.

We have all, no doubt, seen a team of horses that trotted along evenly and contentedly, cheerfully drawing a load, so long as the road was good and no difficulties were encountered, that were next to no good at all where the roads were bad. Let the carriage approach a place where the way was rough and the utmost care required and those same horses, that a few moments before seemed so tractable and well trained, will jump and run to the imminent danger of the destruction of their entire load, including the driver himself, or let them be what is commonly called "stuck" and see what miserable attempts they will make to extricate the vehicle.

1. Certainly; the church calling the council has equal rights with the other churches who determine the question of the candidate's fitness for ordination. It would not be right for the whole membership of the church to have a place on the council, for this would enable it to rule the council; neither should it be unrepresented, because this would be a forfeiture of its just privilege.

2. The council, certainly, would have no right to invite to seats, with full power to vote, any the church had not admitted; but it might invite to seats merely to assist in the deliberations without voting power.

—A brother over 74 years of age, but who knows how to put the truth plainly, writes: There are some churches whose deacons do not take their denominational paper. Ask them the cause of it, and they will tell you they are not able to take it. I set that down as a fly, as they can find means to purchase from ten to twelve lbs. of that abominable weed which our Meletoe Indians call temawawee.

ment of the interests of his constituents, is elected. For a while he works earnestly, and all goes swimmingly; but there comes a time when some pet scheme of his is frustrated, and he resigns his seat.

And alas that it is true, but they are found in our churches. We see some man or woman, professedly Christian, in regular attendance at the Sabbath services and weekly prayer meetings, teaching, perhaps, in the Sunday-school, doing work for the Lord in the Lord's name. When some one man, it may be the pastor, says or does something that does not meet with the approval of this servant of God, and at once he cuts off work for the master and forcibly declares he will never enter that church again. I wonder if in the bye and bye, when the Lord of the harvest comes to gather together the sheaves, He will say to that servant, "You have not been doing anything for the last fifteen or twenty years; but the pastor of the church to which you belonged was a little obstinate and overbearing, so I am going to give you the reward for being good and faithful all the same;" or will He not rather say, "The fruits of the spirit are meekness, charity, long-suffering, and that inasmuch as he had professed to love them and hated their brother, the truth was not abiding in them, and their place was on the left hand, their portion in the lake of fire.

What we most sincerely desire to see is that brethren may dwell together in unity, making the most of what is good in each other, and shutting our eyes to the bad, putting away all malice and evil-thinking, and together earnestly contending for the faith once delivered to the saints.

The above is written by one who has never, to his knowledge, had an unfriendly discussion even with a fellow church-member, and who has no particular care or person in mind at whom he is aiming, but by one who is desirous of seeing a union and steadfast fixedness purpose among church members that without which no church can make the progress nor its members receive the blessing that they should.

There were one or two other matters that I intended touching upon, but this letter is, perhaps, already sufficiently long. UXTON.

Funeral of Rev. D. P. Harris.

The funeral of the Rev. D. P. Harris took place at Upper Kingsclear, on Thursday, the 10th of January, at two o'clock p. m. A large concourse of people assembled. A sermon was preached by the writer, after which addresses were given by Revs. T. A. Blackadar, P. R. Knight, and Mr. Swim (Free Baptist).

At the close of the services in the meeting-house, the coffin was opened, and a deeply affecting scene took place as the family and friends of our departed brother took their last look on earth of his mortal remains. From the meeting-house the procession marched to the Long Creek burying-ground, where we laid our brother to rest, in hope of the first resurrection.

The writer is not well enough acquainted with the life and labours of Bro. Harris to give an intelligent sketch of them; but this he does know from his short acquaintance with him, that he was a devoted Christian, a faithful preacher of the gospel; had an intense desire for the salvation of the lost; was self-denying, humble in spirit, agreeable in company; had an undying love for his Saviour, and an unwavering trust in His promises.

Much sympathy has been shown the afflicted family, and many prayers offered for them. If any brother who is in a position to do so, would send to the MESSENGER AND VISITOR a brief sketch of Bro. Harris's life, is assured of the thanks of the bereaved family and his numerous friends. CALVIN CURRIE.

Grateful Mention.

Bro. R. M. Bynon, superintendent of the Sabbath-school at Lewisville, near Moncton, has been made the happy recipient of a present of valuable books, including six vols. of "Purken's Hours with the Bible," a Bible Dictionary, Concordance, and Life of Christ, from the school. Of course he is grateful and encouraged.

Bro. and Sister S. J. Archibald are very grateful to their people at Jacksontown for donation of \$33.40 cash, \$20 in useful articles, and the winter's supply of wood. Thus the friends have provided for warmth of body and soul.

The Amherst Friends made their annual visit to the parsonage Jan. 15th, and left substantial tokens of their good will to the amount of \$200. On the first Sunday of the year the Amherst Baptist Sunday-school presented Dea. W. M. Read with a beautiful ebony case, which will be a golden remembrance of their appreciation of twenty-one years faithful teaching. The Amherst people are always doing things, not one-half of which gets into the papers. Surely great blessings are in store for such a church.

Bro. L. A. Cooney makes grateful mention of \$36.20 from dear friends at Indian Harbor, and \$18.23 from others at French Village.

A Note from

The pastor, J. F. The Old and New vices will be met every evening congregating largest and best. Stuffed of good in Monday, we had Temperance Meeting was interesting. The speaker around the street—no less than 11—and pray the new of coffee and bun and it was an evening. Before young men handed for a parlor desk, their appreciation of the spiritual aid." It is no words to express thoughtfulness. the grace of God, of slacken to render

Since coming I gone on my plea evening a poor fellow put his whiskey flask he signed the pledge, your kind talk with you will altered my purpose. He said, O what I intended letter was as sad penned to a wife tenderness, love as said, "I cannot me." We would MESSENGER AND VISITOR We do not wish the denomination come first. But can afford it to magazine list for The January issue fresh and good.

Acadia College

- 100,000 SHARES PAID received since last Beals, Lawrence J. \$1,000; Prof. J. B. do, 1; S. F. Roop, do, 1; Ludlow Jenks Island, 2; Annie West Bay, C. B., do, 1; McKensie, do, do, 1; James C. B., do, 1; Willie Morse, do, 1; Harry M. Creed, Fredericton, Red Point, P. E. I. 270. Before report 17,282.

Received by Treasurers, W. C. Bill, M. Asa Dow, Ed. R. \$1,000; Prof. J. B. Mrs. T. H. Rand, T. Before reported \$3,880.08. Total \$5,414.08.

Whole amount \$14,055.08, or 25 1/2. Several pledges should be glad to early date, and also who have not come. The mortgage in the College, but a had to be borrowed are anxious to repay.

For W

- Wittenberg, per J. ley, \$100.00. Lower Aylesford, Weldon. Torbrook, per Mrs. Homeville, per Agnes Dubert River, per Cully. Lower Cambridge, Flowers. Fairville, per Mr. C. French Village, per Hubby. Clarence, per Abby for F. M., \$50.00. Tusket, per L. M. I. which are the concert. Hammond's River, Bezanson. South Brookfield, per man, \$5.60 F. M. Sussex, E. A. Triton. March. Bedford, Mrs. R. R. Halifax, North C. Wm. Moody. Little River, Miss B. M. U., per M. Sandy Cove, from East Onslow, per L. East Point, per Jes

Convention P

- East Point, P. E. I. Mrs. J. C. McNeil, Wittenburg Sunday Great Village, Cape Wolfe and Upper Pagetown. Second Horton C. East. Bossie M. Eaton, B

Yarmouth, Jan. 15. CORRECTION.—You \$165. It was \$65. the fur coat and the purse.

A Note from the Temple.

The pastor, J. F. Avery, writes: The Old and New Year—Our last services will be memorable; the Sabbath evening congregation was one of the largest and best. Seventeen hands testified of good impression made. On Monday, we had our regular Gospel Temperance Meeting from 8 to 12; the meeting was most impressive and interesting. The year previously nine gathered around the stove. What a contrast—not less than 110 remained to watch and pray the new year in. At 9.30 a cup of coffee and buns were passed round, and it was an evening of true Christian enjoyment. Before separation one of the young men handed the pastor an order for a parlor desk, "as a small token of their appreciation of him as a minister and of the spiritual benefit they had received." It is not wise to attempt in words to express thankfulness for such thoughtfulness. But the resolve is by the grace of God, our endeavors shall not slacken to render loving services.

Since coming here 572 names have gone on our pledge roll. Last Monday evening a poor fellow came forward and put his whisky flask on the desk before he signed the pledge. Another said, Sir, your kind talk and the hymn, "God be with you till we meet again," has altered my purpose. I said, what purpose. He said, Oh, read that, sir, that is what I intended to have done. The letter was as sad a farewell as was ever penned to a wife and children, full of tenderness, love and despair. "But," he said, "I cannot do it now. Pray for me." We would ask the readers of the Messenger and Visitor to pray for us. We do not wish to crowd the visitor, the denominational newspaper; let it come first. But we would ask all who can afford it, to find a place on their magazine list for Buds and Blossoms. The January issue will be exceptionally fresh and good.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH.

received since last report: From M. C. Beals, Lawrenceport, for 10 shares; Mrs. J. Newcombe, do., 1; Phinlay Saunders, do., 1; S. F. Roop and wife, Middleton, 2; Ludlow Jenkins, Mt. Allison, P. E. Island, 2; Annie McLeod, formerly of West Bay, C. B., now of Boston, 1; Annie McKenzie, do. do., 1; Wm. McKenzie, West Bay, C. B., 2; Mark Curry, Windsor, 200; James C. Morse and wife, Paradise, 7; Willie Morse, do., 1; Vernon Morse, do., 1; Harry Morse, do., 1; H. C. Creed, Fredericton, 20; Alex. Bruce, Red Point, P. E. Island, 2; A friend, 1—270. Before reported, 17,011; total, 17,282.

Received by Treasurer, per Dr. Saunders, W. C. Bill, M. P. P., Billtown, \$450; Asa Dow, Ed River, Car. Co., N. B., \$1,000; Prof. J. B. Oakes, Wolfville, \$25; Mrs. T. H. Rand, Toronto, \$50—\$1,525. Before reported by Dr. Saunders, \$3,880.08. Total by Dr. Saunders, \$5,414.08.

The whole amount received to date, \$14,055.08, or 28,110 shares. Several pledges are now overdue. We should be glad to record them at an early date, and also to hear from others who have not contributed.

The mortgage has all been lifted from the College, but a few hundred dollars had to be borrowed to do this, which we are anxious to repay at once.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PARISH—Union meetings held here last week were well attended. The Army people had to leave their barracks, for the want of heaters and came in and took part. The feeling appeared to be good. The ministers present all took part. D. J. TAYLOR.

OHIO—We are expecting to have our Meeting House opened in one week from next Sabbath. It is said by visitors it is the prettiest house in the County. There will be but a very small debt on it. We are hoping and praying that the Lord may be present to fill it with His glory. We expect Bro. Adams to preach in the morning and Bro. Simpson in the afternoon. We are living in peace, striving together for the faith of the Gospel. J. A. S.

BRIGHTON, Digby Co., N. S.—Rev. P. R. Foster has removed from the St. Mary's Bay Baptist Church, where he has labored for two years and three months with good success. Interesting farewell services were held at Barton on Sabbath, Dec. 30th. In the morning the pastor preached to a large and attentive congregation. In the evening a very interesting concert was given by the Mission Band, under the careful training and management of Mrs. Foster, who gave a very touching address on the occasion. After the benediction was pronounced, large numbers, both old and young, gathered around their pastor and his excellent wife and with tears bade them goodbye. W.

SHELBURNE FIELD—Eight months have passed pleasantly away since I bade adieu to Rochester Theological Seminary. Seven of these have been spent on the Shelburne field. On this field there are three churches and five preaching stations. I spend just one week with each church, and, therefore, get over the whole field once in three weeks. I found the churches in rather a low state, having no pastoral labor for about five months. I intended holding special services during the summer months, but as they seemed to be blocked up on account of so many of the men being away from home. But, in last December, we opened fire on the town of Shelburne, and continued our meetings for almost three weeks. Rev. B. N. Nobles, of Lockport, came to our assistance, and labored faithfully during the greater part of two weeks. His sermons were highly spoken of by all. Four professed faith in Jesus, one was added to the church by baptism, and wanderers were reclaimed. We rejoice that peace and union are once more within the borders of this dear little church. We are now about to begin a series of meetings at Sand Point and Jordan Bay for the purpose of saving precious souls. Brethren, please remember us in your prayers. The Jordan River Church is still trying to live, although burdened by a debt of \$1,000 on the new Meeting House. They are an honest and kind-hearted people, and willing to do what they can to liquidate the debt. But, feeling that they are unable of themselves they have become discouraged. Who will help this abandoned church? I can assure you, brethren, that it would be money well spent. I wish, also, to express my hearty thanks for the kind and generous manner in which I have been treated by all since I came to this field. L. J. THORLEY.

SPRINGFIELD, Kings Co., N. B.—The Springfield churches are without any pastor. They are earnestly desirous to secure one. Bro. Hayward—was much blessed on this field, and his successor, when he is secured, will receive a warm welcome. ST. JOHN—The German Street, Brussels Street and Carleton churches have had their annual business meetings. They all show a prosperous year financially, each having a balance on the right side.

PORT LORNE AND HAMPTON, Annapolis Co., N. S.—We have much pleasure in reporting progress in these places. Six months have rolled away since we came here. Six have been added to the church; we expect more soon. There is still a growing interest, spiritually. Six months ago the singing was very weak; but the people of Port Lorne and Hampton have done nobly in purchasing from Chute, Hall & Co., Yarmouth, two handsome and very fine toned organs, which are both ornamental and useful. We are holding a week of prayer. Several have already experienced a blessing. Oh, that the Lord would pour out His spirit abundantly that the church might be built up, sinners saved, and His name glorified in our midst. St. Croix Corner, a branch of the Hampton church, has not been left out in regard to religious matters. They were very kindly remembered by one of their own "boys," a Mr. A. J. Hall, who is doing business in Cliftondale, Mass. He sent them a very fine organ, accompanied by a very affectionate letter. We wish our brethren prosper in all things. May God's blessing rest upon him. They who receive are much blessed, but they who give are more blessed. J. W.

MILTON, Yarmouth—The satisfaction we have felt, since we first came here, with the church and congregation, was greatly enhanced during the holidays by numerous presents from the people, among which may be mentioned an elegant easy chair, a silver cake basket, and a china tea set. Congregations are large, everybody seems interested in the work of the church. W. B. SIMON.

ST. MARTINS—Two happy converts were baptized on Lord's day (6th inst.). The reports from officers and commissioners, presented at our quarterly business meeting (2nd inst.), were very encouraging. Our Finance Committee presented facts which proved that Cor. XVI: 2 is our safest and best method by which to raise money for religious purposes. Our experience during the past year certifies that when giving is made an act of worship by everyone on the first day of the week, church finances keep in a sound, healthy condition, and so does the church. We have enjoyed the services of the week of prayer held by our church. It was a great privilege and a most enjoyable one to have our venerable Brother, I. E. Bill, D. D., present with us in all these meetings. His prayers and exhortations were fraught with richness and ripeness of thought and feeling. Teachers and students are rallying to their work at

the Seminary. Our church holds a reception for them all on Monday evening next. Jan. 12.

GREENVILLE, Cumberland Co.—Perhaps a line or two from this field might not be uninteresting to the numerous readers of our valuable paper. I had been on this field under the Home-Mission Board for several months during last summer, and at the close of the term I received a unanimous call from the church at Greenville to remain with them for a year. There were many things to discourage, and obstacles to overcome; but encouraged by the few faithful ones, we went to work in faith, so that, with constant visitation and entreaty, we can now say, "The Lord has helped us." To His name be the glory for His mercy and truth's sake. My time has been divided between Williamsdale (the centre), Millvale and this church (the periphery), two miles distant, and the Westchester church, eight miles, with the out-stations, making an interesting but rather extensive field. Our congregations at the centre are large, where we have a fine Sabbath-school, ably superintended by Bro. Descon Howard, and a faithful band of workers. The prayer meetings are well sustained, and the interest deepening. On the first Sunday of this month, Bro. M. L. Fields of Brookfield, Colchester Co., was with us, and preached morning and evening to a full house, with power and acceptance. In the morning we gathered around the table of the Lord to commemorate His dying love. It was a sweet season. The following week we observed, in common with the churches, the "Week of Prayer." The week was not without the presence of the Master. All the meetings were deeply solemn and interesting. We have reason to believe that slumbering ones have been awakened and some saved. On Sabbath last I had the pleasure of receiving into the fellowship two worthy sisters, and one brother on relation of experience. After my return from Millvale I expect to hold special services, with the assistance of Bro. Wm. Cummings, Truro, who has before rendered valuable service to the church. We ask your prayers for us on this field. W. W. REES, L. S.

MONTAIGNE, P. E. I.—The following arrangements we agreed upon and carried out during the international week of prayer, by the four resident Protestant clergymen. On Monday evening service was held in the Presbyterian church, led by Rev. Mr. Goldsmith (Methodist); Tuesday evening, in the Baptist church, led by Rev. Mr. Spencer (Presbyterian); on Wednesday evening, in the Methodist church, led by Rev. Mr. Goldsmith (Methodist); on Thursday evening, in the Disciple's church, led by Rev. Mr. Skinner (Baptist); on Friday evening, in the Presbyterian church, led by Rev. Mr. Emory (Disciple); on Saturday evening, at the Disciple's church, led by Rev. Mr. Spencer (Presbyterian); on Lord's day evening, in the Anglican Hall, led by Rev. Mr. Skinner (Baptist). The meetings continued to increase in numbers and interest from the commencement to the close. The hall, capable of holding not less than six hundred people, was filled to its utmost capacity. Good order and good feeling prevailed among the crowds that assembled evening after evening during the entire week. It is to be earnestly hoped that the stirring addresses delivered and the earnest prayers offered may, under God, be productive of a divine quickening of new and greater efforts may be made for the furtherance of the Lord's work in the world. May a rich blessing come down upon the church and the world, and an abundant harvest of souls be gathered into the fold of the Great Shepherd, is the desire of A. J. S.

LEINSTER STREET—The Leinster Street Church, St. John, had a social to welcome their new pastor, Rev. E. M. Bottrell, on Tuesday evening, Jan. 15. After tea had been served, Bro. John F. Masters welcomed the new pastor very lovingly, on behalf of the church, and Bro. Bottrell, on behalf of the church, gave a very interesting address. The pastors of the city and neighboring churches were present, and gave short addresses. The Sabbath preceding the annual subscriptions for church purposes were made. The brethren were much pleased at the raising of a sum of money for his work with a united church, in the most excellent working order.

LEWISVILLE, Westmorland Co., N. B.—I am thankful to be able to report that the Master's smile is resting on us. Thirteen of our Sabbath-school scholars last year professed faith in Christ. We have added largely to our Sabbath-school library, including Pansey's and the A. L. O. E. libraries. These may be purchased from the Baptist Book Room, Halifax, and are very valuable Sunday-school books. With faithful officers, devoted teachers, ample Sunday-school helps and a new library, the largest number of scholars on ever enrolled, we are expecting the Spirit's power manifest, trusting this year many scholars may be made acquainted with Christ for His own name's sake. R. M. BYRON.

GREENFIELD, Carleton Co., N. B.—God is blessing His cause here at present. Bro. Howard has preached occasionally in the above place during the past summer. Together we began special meetings the first week in January. Bro. Howard has been called away by other duties much of his time. Five candidates have been baptized and others are receiving for the ordinance. A. H. HAYWARD.

LEINSTER ST.—Our brethren are still remembering us. We have received \$5 from Rev. B. N. Nobles, Lockport, and \$1 from Rev. D. H. Simpson, Maitland, Yarmouth Co., N. S. The donors will please accept our thanks. We are making an extra effort to raise a sum among ourselves to add to what we have received. The brethren are responding nobly. "Men of Israel, help!" J. W. BROWN.

BILLTOWN—Rev. F. Beals, so nicely settled at Billtown, two or three weeks ago, has been compelled to resign. He is not able to resign a sum among a large congregation, scattered over a wide tract of country and embracing some half-dozen preaching stations. He has been very useful there. We are sorry to have him leave our neighborhood. But he must leave or break down. KENTVILLE—Bro. J. Goodwin, who has been residing for some time in Lockport, has been invited to the pastorate of a church at Kentville. It is hoped by the

friends of Bro. Goodwin, as well as by those entrusted in the welfare of the church, that Bro. Goodwin will accept the charge offered him. All who know Bro. Goodwin feel assured that he can and will fill the place offered him—a most important and promising one—successfully. The only apprehension concerning him is on the score of health.

CANNING AND PEREAUX—The Canning and Pereaux churches are still destitute of pastoral oversight. Bro. God made them a visit in the autumn and the people were much pleased with him, but somehow they failed of a settlement. This is much to be regretted. Bro. Stackhouse and Bro. Ganong, both New Brunswickers, now at Wolfville, have been supplying the pulpits at Pereaux and with much acceptance.

CENTRAL GROVE, Digby, N. S.—God has been pleased to bless us in this place very much lately. Last fall the Rev. W. L. Parker came here on visit and preached several times, and then the Rev. S. H. Cornwell, of Little River, came and preached several times, and there seemed to be awakening in the minds of the people, who were quickened for baptism. Then the united efforts of Revs. J. H. Saunders of Westport, and J. L. M. Young of Beaver River, during the session of the ministerial conference on these islands, were greatly blessed. God's people were quickened, backsliders returned, and sinners were converted to God. Prayer meetings have been kept up since, with occasional preaching by Bro. Cornwell. Last Saturday we had conference, Bro. C. kindly consenting to attend. Five were forward for baptism, and on Sabbath afternoon we visited our baptistry, when four young men and one young woman followed the Saviour's footsteps in the ordinance of baptism. In the evening Bro. C. preached again; and young people went over their sins. Altogether it was a day long to be remembered. To God be all the glory. Brethren, pray that the work may still progress. Jan. 15. G.

HARVEY—Having good meetings at Germantown. Bro. F. Kempton, of Hopewell, has rendered considerable help. One, the head of a family, baptized last Sunday (13th). More to follow.

INDIAN HARBOR AND FRENCH VILLAGE.—I spent my holidays with the churches, and found them engaged in the Master's work, although without a pastor. Prayer meetings and Sabbath schools are well attended. I spent a little over a week at Indian Harbor, and four days at Dover and Shed Bay. At these places we held meetings every night, with good results. L. A. COONEY.

PERSONAL.—Bro. C. S. Stearns has accepted a call to the Penfield field. Will correspondents please address him at Central Penfield.

Bro. W. W. Rees has received many useful articles from his people at Millvale, Williamsdale and Greenfield, Cumberland County, as well as tokens of good will from ladies in Truro, for which he desires to return thanks.

Bro. S. McC. Black, as many of our readers are already aware, has become editor and proprietor of the Windsor Tribune. While we regret that Bro. Black has been compelled to give up the direct work of the ministry, we are glad that one of our secular papers has for its editor one whose fine abilities will assure it a leading place, and whose character will make its tone pure and sweet. We tender to him, on behalf of hosts of our people, our best wishes.

NOTICE.—We are requested to state that all communications for the Indian Harbor Church, Halifax Co., N. S., should be addressed to George Allen, Clerk, instead of to the old Clerk.

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Railway ticket agents of the Eastern, Middle and Western States, will sell, on any date, via the Burlington Route from Chicago, Peoria or St. Louis, round-trip tickets at low rates to San Francisco, Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver or Victoria; also to Denver, Cheyenne, Colorado Springs, or Pueblo. For a special folder giving full particulars of these excursions, call on your local ticket agent or address P. S. EASTES, Gen'l Pass. and Ticket Agt., C. B. & Q. R. R., Chicago, Ill.

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