

# The Messenger and Visitor

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The Baptist Ministers' Association of Toronto has had the single tax movement up for discussion again. According to a despatch to the Montreal Witness the result showed a strong preponderance in its favor. Even those who opposed it based their objections chiefly on the difficulties in carrying it out. — The Independent has counted up \$5,000,000 spent by the different denominations in the United States last year for Home Missions. — It is stated that last year the Bible had a larger sale in Italy than any other book. This is in remarkable and pleasing contrast with the condition of things in that country a score or so of years since, when the sale of the Bible was prohibited by the stern behest of the papacy. The condition of things in Italy, religiously, socially and politically, is far from being all that could be desired, but there is hope for a country whose people read the Bible. — The dedication of the Wesley Memorial church at Moncton, took place last Sunday. Before the dedication ceremony was performed Mr. G. R. Sangster handed a deed of the church and parsonage to the trustees of the Methodist church, to which that body responded with a resolution to Mr. and Mrs. Sangster on behalf of the congregation. — A remarkably clear sky last Sunday evening afforded every advantage for observing the total eclipse of the moon, which, of course, possessed all the interest which belongs to such a phenomenon. — It appears to us that it would be a decided advantage to the people of this city to adopt standard time, but the city council does not see the matter in that light.

The first instalment of a very interesting serial story will be found on the sixth page of this issue. It is a good time now to subscribe for the MESSENGER and VISITOR, as new subscribers not only get the story but also get the paper from date to the beginning of 1893 for \$1.50. We hope our agents will be active and send us as many new names as possible to begin with the new story.

Dr. Parks, the venerable ex-president of Andover Theological Seminary, appears to entertain a good deal of respect for Baptist principles as the following, which a Methuen correspondent writes to the Watchman, indicates: "I rode over to Andover yesterday, and called upon Prof. Parks, who said to me that the Baptists have the most expressive and binding creed in the world, in their baptism, embodying as it does the great doctrines of death, burial and resurrection. He said that it seemed to him a great mistake for men to become so broad as to lose their distinctive character as Baptists. Their principles had cost too much of sacrifice and suffering to be easily put aside now to please others."

"C. H. W.," writing for the Examiner an account of the Massachusetts State Convention recently held at Lowell, makes special mention of the "obituary achievements" of Dr. Bowers: "It would be the making of many a man," says "C. H. W.," "if he could get to me that the Baptists have the most expressive and binding creed in the world, in their baptism, embodying as it does the great doctrines of death, burial and resurrection. He said that it seemed to him a great mistake for men to become so broad as to lose their distinctive character as Baptists. Their principles had cost too much of sacrifice and suffering to be easily put aside now to please others."

Mr. Spurgeon is reported to have said that he had seen a number of different accounts of his plan of preparing sermons, but he never recognized any of them as true. It is quite possible that he would not recognize the following, which we clip from an exchange:

Spurgeon never composes his sermons until late in the week. One Saturday night he shut himself into his study, chose his text and began to work out his plan. But the wheels of thought drove so hard that he strove in vain. The sermon would not come. Despairing of success that night he retired, but on awaking he was confronted with the same awful state of affairs, the gravity of which only men who have had a similar experience can realize. "Church services were only three or four hours distant. He had his text, but not a shadow of a plan was in sight. In his extremity he appealed to his wife to help him out. "What is your text?" she asked. He read her, and at once she proceeded to state the plan first, secondly, and so on. "You've hit it exactly," cried Spurgeon in his astonishment. "Where did you get it?" "Why you sat up in bed in the middle of the night and got it off yourself," was her reply.

We are glad to have pastors and others send us items of interest for the paper, but too frequently those who send us communications neglect to give their names. We must have the name of the writer, not necessarily for publication, but as a guarantee of good faith and to avoid imposition.

For about a century now the Christians of England and America have been sending missionaries to India and other heathen lands for the purpose of evangelizing the peoples of those countries, and now the Christians of India are sending representatives to England and America to arouse the public sentiment of these Christian countries with the purpose of putting an end to the opium traffic, which, under the patronage of the British government, has so long been carried on with terrible consequences to the people of those countries. Two of these envoys from Heathendom to Christendom are now, or lately were, in the United States. Their names are given as Hira Lal Kumar and K. Ram Chandra, the former being a resident of Calcutta, the latter of Madras. These Hindu gentlemen are said to bring recommendations from well-known missionaries in India. More than four thousand tons of opium, it is stated, are annually produced in India, and under the sanction of the British government. Of this, about one-fourth is consumed in India, while the remaining three-fourths go to China. The degrading and damning effects of this traffic, both physical and moral, are terrible to contemplate. How long shall the shame and the disgrace of it continue to rest upon the name of England?

## PASSING EVENTS.

HON. SAMUEL CHIPMAN DIED AT HIS HOME IN CORNWALLIS, Nov. 10th, in the 102nd year of his age. On Oct. 18th he celebrated the 101st anniversary of his birth. To very few is it given to live so long, and to a still smaller number is it given to preserve the mental and physical faculties and to engage in the active duties of life for such a length of years. Mr. Chipman was for many years quite a prominent figure in the political affairs of his province, and was the contemporary of distinguished men who have long since passed away. His father, Wm. A. Chipman, had represented Kings County in the legislature, and when he retired in 1827, Samuel Chipman succeeded him, winning his election by a majority of over 1,000. From that date up to 1870, with the exception of two terms, Mr. Chipman represented the county either in the assembly or in the legislative council. He was a member of Mr. Howe's government in 1855, and held the office of financial secretary. On his retirement from political life in 1870; being then 80 years of age, he was appointed registrar of deeds for Kings County, and continued to perform the duties of the office for eighteen years, when the failure of his sight made it necessary for him to lay down his pen and retire from public duties. Mr. Chipman was a man whose integrity, we believe, was never questioned. His public life was honorable and his private life without stain. In politics he was a Liberal. Religiously he was connected with the Baptist denomination, though he did not become a member of the church until he had far outlived the ordinary limit of human life. About seven years ago he was baptized by his pastor, Rev. S. B. Kempton, and was received into the fellowship of the 1st Cornwallis church. In 1813 Mr. Chipman connected himself with a Masonic lodge in Halifax, and it is said that he was at the time of his death the oldest Mason in the world. The funeral took place on Thursday last. The services at the house were conducted by Rev. Mr. Kempton, whose address befitting the occasion. A great number were present from all the surrounding country as well as from Halifax and other places. A large number of Masons present formed in procession and the services at the grave were with Masonic ceremonies.

THE MONTREAL STAR STATES THAT THE CITIZENS' LEAGUE of that city has come to the conclusion that it is time to put a stop to the numerous lotteries that are run in the city, and, at a meeting of the executive, evidence was submitted showing the enormous extent to which these operations had extended in the past year. The information received against two lotteries in the city have been laid before the Attorney general, who is requested to act, and, if he does not, the Citizens' League will move in the matter. It is certainly high time that a determined movement was made against the lottery business which has so long exercised its unlawful and demoralizing influence in the province of Quebec, and

we heartily wish success to the efforts of the Citizens' League. It seems to be a notable illustration of the demoralization of public sentiment due to the lottery that, on the same page of the Star on which the item above referred to is found, there appears a large and conspicuous advertisement of a lottery company in which \$32,740 are offered in prizes as an inducement to invest in a lottery ticket. It is much to be regretted that a Canadian journal, so respectable and influential as the Star, should be willing to sell its columns to promote anything so disgraceful and degrading as the lottery business of Quebec, which is all the more worthy of condemnation because much of it is carried on in the name of religion and in the interests of what is called "The Church."

THERE WAS A NOTABLE MEETING IN Faneuil Hall, Boston, on Thursday last, when the Boston Post calls "the great Amazonia Army" of the World's Woman's Christian Temperance Union. The women of the union would no doubt prefer the more appropriate and euphemistic title of "The White ribboned Host." "The decorations of flags and bunting in the hall," says the Post, "were quite striking, but the monster petition of a million signatures in 40 different languages, 250,000 of which were brought from England by Lady Henry Somerset, sacking the nations of the world to abolish the opium and liquor traffic, caught every eye as it hung in festoons from the balconies." On the platform were Miss Frances Willard, Mrs. Hall, of Sheffield, England, Lady Somerset, Miss Tel Sono, of Japan, and other distinguished workers in the good cause. After the singing "The Rock of Ages," there were addresses from Lady Somerset, of England, and Miss Tel Sono, who is spoken of as "the Japanese lawyer." Miss Willard proposed Lady Somerset for president, but she declined on the ground that her country was not forward enough in temperance work to deserve the honor. The choice of the convention then naturally fell on Miss Willard, who accordingly becomes the first president of the World's W. C. T. U. Lady Somerset was elected first vice president, Miss Anna Gordon, secretary, and Miss Ella M. P. Williams, of Montreal, treasurer. The platform of the union is quite comprehensive, as the following preamble to the pledge adopted will show:

In the love of God and humanity, we, representing the Christian women of the world, band ourselves together with the solemn conviction that our united faith and works will, with God's blessing, prove helpful in creating a strong public sentiment in favor of personal purity of life, including total abstinence from the use of all narcotic poisons, the protection of the home by the outlawing of the traffic in alcoholic liquors, opium, tobacco and impurity, the suppression by law of gambling and Sunday desecration, the enfranchisement of the women of all nations and the establishment of courts of national and international arbitration, which shall banish war from the world.

PUBLIC ATTENTION ON THIS CONTINENT AND IN ENGLAND is at present strongly attracted to Brazil. It was hardly to be expected that the course of Republican government could run smoothly in a country where imperialism and Roman Catholicism had so long borne sway, and where there is so low a degree of popular intelligence. It is not surprising, therefore, to learn that what amounts to a coup d'etat has occurred, and that a revolution is threatened. President de Fonseca has abandoned constitutional methods, at least for the present, and assumed dictatorial powers, having dissolved the Congress, established a censorship over the telegraphic despatches, and put Rio de Janeiro, his capital, under martial law. It is not easy to learn just what has led up to the present situation or what is the feeling generally throughout the country toward de Fonseca and his government. He has been credited in the past with a good measure of wisdom, moderation and ability, and it may be that he is, in the interests of liberty and good government; but the despatches from Brazil are so conflicting that it is impossible to tell how far his present policy is likely to receive the support of the country. On the one hand it is declared that the whole country is on the brink of revolution, and on the other, that the insurrectionary spirit is confined to one province, Rio Grande do Sul. For some time past, it is known, the relations between the president and congress have not been harmonious. The president has not approved the financial policy pursued by congress. Recommendations of the president and his cabinet have been rejected by congress and certain measures passed by the latter have been vetoed. One of these was an act regulating pro-

ceedings in case of the impeachment of the president, but the measure was passed in spite of the veto. Then the congress was dissolved and martial law proclaimed. De Fonseca charges that there was a conspiracy on the part of the imperialists to restore the empire and that his course was taken to circumvent their plotting, and at the request of the army and navy. From the latest despatches received, it appears that there is actual revolt in the province of Rio Grande do Sul. There has been fighting with loss to de Fonseca's troops. It is declared, however, that the president is showing great energy in his efforts to crush the revolt. He is massing troops and preparing his warships for an attack on the revolutionists.

THE RECENTLY ELECTED PRESIDENT OF CHILE is Admiral Jorge Montt. He was the leading spirit in the late successful revolt against Balmaceda, and commander of the Congressional fleet. He has proved himself a brave and able leader in war, and there is good hope that his government will be salutary. It is said that he was not ambitious to be president, but has accepted the office in the interests of peace and in compliance with the popular will. He will, it is declared, pursue a conciliatory policy and recommend an amnesty to all political offenders. Senor Silva has been elected president of the Senate, and Senor Luco president of the Chamber of Deputies. These gentlemen, with President Montt, constitute the provisional Junta. Matters appear to be gradually settling into a constitutional and peaceful condition, but a late despatch from Santiago shows that it is not altogether plain sailing for the Junta. It says: "The cabinet appointed by the Junta have tendered their resignation. This act of the liberal deputies has failed to elect councillors of state in accordance with an agreement they had previously entered into with the ministers. A mixed cabinet will be formed to carry out a non-political programme."

IT IS ANNOUNCED THAT AN AGREEMENT HAS BEEN REACHED BETWEEN GREAT BRITAIN and the United States to refer the Behring Sea case to arbitration. This announcement took the public by surprise, since it was made by Solicitor general Taft in the course of his argument in the Sayward case, now before the Supreme Court at Washington. It was stated by the Solicitor general, and Attorney general Miller, a member of President Harrison's cabinet, confirmed the statement, that the matters to be submitted to arbitration included the question of damages to owners of vessels which had been seized in Behring Sea. This, of course, covers the point at issue in the Sayward case; and the announcement that arbitration had been agreed upon, had, therefore, the appearance of a plea for a stay of proceedings. Whether the court will reserve its decision in view of the fact that arbitration has been agreed upon, or whether it will continue its work without reference to the prospective action of that tribunal, has not been made known. It is stated that some of the details as to matter and method of arbitration have yet to be settled, and it is necessary that the agreement shall be confirmed by the U. S. Senate before matters can finally be submitted. It is intimated in a late despatch from Washington that President Harrison is anxious to hasten matters, that he has grown impatient of Mr. Blaine's delay, and that he is likely to take personal charge of negotiations.

## Literary Notes.

"The best brief history of the Franco-German war of 1870, from the pen of the man most fully qualified to write its record," is what the London Standard says of the volume of Count von Moltke's Memoirs just published by Harper & Brothers.

The Treasury for Pastor and People for November, is a rich contribution to theological literature. The portrait of Dr. Edward Judson, the worthy son of a noted missionary, is the frontispiece. His sermon on "Rank in the Kingdom of Heaven," is fresh and striking, and his biography by Dr. Middleitch is a truthful tribute to the man and to his work. The sermon by the Rev. John McNeill, "The Scottish Spurgeon," on "Conversion and the Way to It," is a fair specimen of the great preacher's style. Dr. A. MacLaren furnishes a Christmas sermon. Prof. Sayce, of Oxford, discusses "Biblical Archaeology and the Higher Criticism," and President Paton answers the question, "What is truth?" The Leading Thoughts of seven sermons by first-class preachers will supply many seed thoughts. A pen photograph of Dr. S. H. Cox, by Dr. Cuyler, will attract much attention. Yearly subscriptions, \$2.50; obituary, \$2. Single copies, 25 cents. B. Treat, publisher, 5 Cooper Union, New York.

W. B. M. U.  
MOTTO FOR THE YEAR.  
"Be not weary in well-doing."  
PRAYER TOPIC FOR NOVEMBER:  
"That the workers both at home and in the foreign field may realize as never before our great need of the power of the Holy Spirit; and that in answer to believing prayer (Luke 11: 9-13) He may descend upon us all."

Letter from Mrs. Churchill.  
Dear Sisters,—The missionary year just closed has had in it, for your sister at Bobhill, more work and less suffering than the previous one, but has been much the same in visible results, that is in converts gathered into the church.

The remaining two boys in the boarding department were baptized during the year. Both gave satisfactory evidence of conversion, but both were very dull in regard to learning, so neither is in the boarding department now. One I have taken into the house to learn mangle work, and thus be able to earn his living and give a tenth to the Lord's work, I hope, instead of being the starving beggar he was when I took him in a year ago. The other has returned to Jeypore of his own accord, and will be a farmer I expect. We have taken another boy from the Jeypore field. His name is Adennah. He is at present studying borya with Baga Van Bahara at Tekkall. His teacher reports him to be a very intelligent, smart boy. Our other boy boarder, Sungans, attended Samulocotta Seminary last year, where he won for himself a good name, especially in Bible study. He has gone back now for another year. One of my girl boarders, Godavery, who had done well in our school, having passed the 5th standard, was married in January to David, of Chicocoo.

Chinnamah and Winnamah are still attending school, the latter doing especially well. Chinnie has been in the boarding department part of the year, the rest of the time I have supported her myself. I have lately taken into the department a young Eurasian girl six years old, Mabel Beatrice Held. She is beginning to learn well. Her sister Rosie, 1 1/2 years old, I have taken to support myself, until she is old enough to get into school. These two children were fatherless and the mother out to service where she could not have her children, so she placed them with a drunken Catholic who had befriended her when she first came to Bobhill without food or friends. The only outlook before them if brought up there was ruin to both body and soul, and as the mother was willing to give them to me, I felt I ought to take them in His name, and do what I could for their salvation, and to train them for His glory. My little native girl Dora is growing finely.

The first of this year the two daughters of our preacher Nurish asked to join the church. The elder one was received and baptized, as she gave good evidence of a change of heart since a recent severe illness. The other was requested to wait awhile. Besides these three from my school already mentioned, two others have been baptized on the Bobhill field during the year—one an Eurasian young man whom we received with fear and trembling because so many of his class turn out so unworthily, but we hardly dared refuse his earnest request; the other is the wife of our preacher at Kotapund, Satya badi Putnik. Over her we rejoiced truly, for it had been a case of a divided head to the household in religious matters. More than two years ago she, thinking she was dying of cholera, called in the Lutheran missionary there, and was poured to prevent her dying unbaptized. Since then she has shown a very unteachable spirit until the past few months. Now we hope they will work together harmoniously and to the same end.

My girls' school in town continues prosperous. The educational year closed, with 65 on the rolls, March 31st. We have not received the report of the director of public education since the last inspection in March, but out of 85 girls' schools the previous year in the Presidency, two received this need of praise, the highest given, "Very good," and one of these was the Canadian Mission Girls' School, Bobhill. This was its secular standing of course. As to its religious standing in the minds of the Hindus, I will quote what the head master of the Rajah's School, Bobhill, said at our public examination and prize giving in March. Miss Govindurazulu, the acting inspectress, had urged the native gentlemen present to take more interest in the school, to send their daughters regularly and urge their fellow countrymen to send theirs, so in his speech he said: "If Mrs. Churchill would put less religious teaching into her school we Hindoos would more gladly send our daughters,

but religion is the first and last thing in the school and it is mixed with everything in the school." I told him at the close that our religion was the best thing that we had to give to the children, and why should we withhold the greater and only give them the less. He was the first Brahmin to send his daughter to the school after I reopened it on my return to India, and sends her and his new child-wife regularly up to the present time, except when they go away visiting relations in other towns.

During our absence from Bobhill the mother of one of my pupils died. We had often visited and told her the way of salvation, and when near her death she said to Stamma before all of her friends that she was trusting in Jesus only for salvation, and would never again mention the name of one of their idols; and Stamma believes we shall meet her among the redeemed. C. Chinnamah, who has given me so much pleasure, was married by her people to a heathen man while we were away, but she, I believe, will stand firmly by the help of the Lord, and bring others with her to the better land.

Now, a word about my Bible women. Stamma has been my helper so long, both as teacher and Bible woman, that you all know her and will be glad to know that she is doing her work right along; I believe she is growing in grace and in anxiety for souls. Mary, the wife of Saavama, has been with him at Samulocotta Seminary since the past year; she has now returned and resumed her work in the school, and during my absence she went with Stamma most every evening after school to tell the women of Jesus in a part of the town I had apportioned out to them. Neila returned to Bobhill in October, and from that time till we went to the hill, she and I went out regularly in the afternoons, so far as it was possible, talking to the women of the town. Those were joyful days to me, "just to tell the story," and I expect to continue this right along as soon as I get things into running order again. During my absence she took one of the boarders and spent the afternoons in talking to the women in the part of the town I had apportioned to her. I do praise the Lord for sending her back to me and to the work here.

The Lord has also given me something to do during the year in helping my Hindoo sisters in their times of anguish. Several have sent for me, and by His blessing I have not lost a case yet. Yesterday when I arose in the morning, and opened the door on to the veranda, there stood the mother of one of my former pupils and two of her elder brothers. As soon as they saw me they bowed down themselves and besought me to come and help her. They urged me to come and thus gain the favor of the gods. They had taken her away from my school and married her against my will and her's about two years ago, when she was not more than eleven or twelve years old, and now they came very humbly when they needed help that none of them could give and besought my pity and help. I told them that I too loved Uppiwa, she had been my little girl, and I would come immediately. I asked the Lord to help me, and her life was spared, and we had a good opportunity of again talking to her and many of the women of that street about Jesus and His love, for at such times every one runs to see what is being done.

Coming home, I was deeply impressed to ask my sisters of the Union to send to the women and girls of Bobhill a young lady with strong nerves and a medical education. If these could be combined with some successful knowledge of school teaching, and a love for it in the lady you send, your mission here would be well reinforced, according to the needs of the field as I see them. With these qualifications we would also expect the more important and higher ones, consecration to the Lord and a great love for His work in whatever sphere it would present itself to them. And now, my dear sisters, as I told you in days past of my great sorrow when it came upon me, so I must not hide from you the great joy that has come into my heart this year, in the conversion and baptism of our only child, Bessie, in May. I knew the Lord would keep that which we had committed to His hand when we left her in the home land and returned to our work, and now I want you to help me to praise Him for bringing her thus early in His fold. M. F. CHURCHILL.

One of the most interesting articles in the November magazine is Frank B. Sanborn's, "The Home and Haunts of Lowell," in the New England Magazine. Mr. Sanborn was for many years an intimate friend of Emerson, Hawthorne, Thoreau, and Lowell, and possesses a knowledge of the men which those who read their books can never attain. The personal element in this article is charming. The illustrations from pencil and pen and ink sketches made on the spot by Sears Gallagher and William Goodrich Deal add to the attraction of the article.

Biblical Science and the Higher Criticism.

BY PROF. WM. ARNOLD STEVENS, D. D.

Among the movements or processes that characterize modern religious history there is one which is coming daily into closer touch with the life and experience of every Christian scholar...

My object is first, to show what Biblical Criticism, particularly the Higher Criticism, is; secondly, to make it evident that critical research is legitimate Biblical science...

In this course of thought I shall be guided, and my arguments will be sustained, by the words of the Apostle Paul in 1 Thess. 5: 20, 21: "Quench not the Spirit; despise not prophesying; (but) prove all things; hold fast that which is good..."

Taking up our first question, let us ask what Biblical Criticism, particularly the Higher Criticism, is. In general, we may answer that it is simply a set of processes employed in the science of history...

Now criticism, as I have said, is simply one of the many processes employed in historical science. It is the process of ascertaining the truth of the past...

It is verification; the attainment of certitude as to alleged facts by the cross-examination of witnesses and the application of all possible scientific tests.

For instance, history takes up an old manuscript, or the copy of an ancient book, to ascertain the genuineness, or the purity and integrity, of its text—a line of research which is chiefly concerned with the transmission of documents...

THE HIGHER CRITICISM. The point, however, which I wish especially to emphasize in bringing to a close the first step of the discussion is the higher criticism, a purely and legitimately scientific research...

Of again, the science of history may investigate any set of institutional or historic facts, in order to ascertain their true origin—the basis of reality on which they rest; for example, the origin of the jury system, or of the eucharistic supper...

CRITICISM IN THE DOMAIN OF HISTORY. In other words, the function of criticism in the domain of history is to "prove all things" by the application of the resources and methods of modern discovery and science...

The one most familiar, by name, is the Homeric question—the problem of the antecedents, authorship, essentials and value of the Homeric poems, namely, the Iliad, the Odyssey, and a number of shorter poems called the Hymns...

I must not weary you by glancing at the elements of this problem, or by indicating the progress that has been made since 1795 towards its solution.

More than most persons are aware, the work of historical criticism upon this problem has been positive and constructive, and is not affected by the question...

of the existence or the non-existence of the poet Homer. You can best appreciate what a revolution has been brought about in Greek philology and history...

After the foregoing statement of what Bible criticism is, of its object and scientific character, it seems almost needless to urge its recognition, its necessity, and that Biblical criticism is legitimate Biblical Science, and as such to be welcomed and encouraged.

For another example: In the history of the Swiss republic William Tell appears as its national hero and the founder of its independence. The story is well known. The Empereur Albert, in 1307, had determined to annex the three Forest Cantons to the ancestral domains of the House of Hapsburg...

It is only within a few years that the researches of a Swiss scholar, almost unknown to the general public, have established the thorough unhistorical character of the whole story, which, indeed, had been suspected and often asserted before.

One of the most remarkable instances where a myth or legend gained credence and passed for centuries as almost unquestionable history, is that of the Pope Joan. The medieval chronicles relate that the successor of Pope Leo IV, who died in 855, was a woman. She had come to Rome from England, or as some said, from Germany, and concealing her sex, entered the service of the church...

THE HIGHER CRITICISM NOT NECESSARILY. In these last two instances the work of criticism has been destructive. But generally, as in the case of the Homeric poems, and in Roman history, its constructive results are far more notable and important, though in the very nature of the case they do not so impress the imagination, and are not so easily described.

Now I ask, is not this the reasonable procedure? Is not the method of honest inquiry? In reply you may put the question to me: Is it the method of Christian faith? Is it scriptural? The text which I quoted at the beginning of my address is but one of many passages going to show that it is the method sanctioned by our Lord and His apostles.

Failure. No Christian pastor should be discouraged by temporary failure. His Master suffered from more than ever he can.

Nearly the whole of the first year of His public ministry had been spent by Him in the city of Jerusalem—the country district of Judea—in the attempt to win the Jews of the capital to faith in Himself and acceptance of His doctrines. He did not succeed.

Let preachers who are discouraged reflect on the address with which Jesus, accompanied by a few disciples, joined Judea where He had hoped to win the multitude, but where, so far as present results are concerned, He had met with only one success. Let them reflect and then read again the record of what the Lord almost immediately accomplished in Samaria, and, later, in Galilee, where "the common people heard Him gladly."

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

What Many Christians Need.

BY REV. THEODORE L. CUYLER.

The man who is empty himself cannot fill others. The professed Christian who can hardly stand up on his feet is not likely to do much effective work in his Master's vineyard.

(1) Those who really want this more abundant life, and seek right to have it, have it; and one mark will be an increase of faith. The disciples asked for such an increase and so may we. A feeble faith may move a mole-hill, but it cannot stir a mountain.

If you do not give can you pray? "If you cannot give to missions you can at least pray for them." These words occurred in a missionary address...

Prayer, as an element of success in the Lord's work, is strongly emphasized in the Scriptures. "I have heard you, what does it mean to pray for missions? It is not the repetition of requests at stated times on giving subjects. It is not the mere wish—however sincere, and however fitly expressed—that the work of the world be done."

Think of the innumerable repetitions of the Lord's prayer since Christ gave it to His disciples: "Thy kingdom come. Thy will be done on earth as it is in heaven." Millions upon millions of prayers for missions—enough, one would suppose, to have long since brought about the millennium.

There are other charities in the world, beside the bread and butter ones. A human being may not need food or clothes, but he needs thought, the kindly sympathy. It is a cheap jest to say that churches give men sermons when they should be giving bread.

The danger and discomfort of Dyspepsia is proverbial, and it is also a proverb that Burdock Blood Bitters is a complete cure.

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

Faith and Baptism.

BY REV. THEODORE L. CUYLER.

When the Philippian jailer cried out and asked: "Sirs, what must I do to be saved?" he was no doubt entirely ignorant of the whole plan of salvation.

There is really no other way to account for the facts of the case. The divine record simply says that Philip preached unto him Jesus, and that he was baptized. Doubtless Philip in preaching Jesus preached the whole gospel in its facts, conditions and promises, and consequently he must have said something about baptism during his discourse.

Prayer, as an element of success in the Lord's work, is strongly emphasized in the Scriptures. "I have heard you, what does it mean to pray for missions? It is not the repetition of requests at stated times on giving subjects. It is not the mere wish—however sincere, and however fitly expressed—that the work of the world be done."

There are other charities in the world, beside the bread and butter ones. A human being may not need food or clothes, but he needs thought, the kindly sympathy. It is a cheap jest to say that churches give men sermons when they should be giving bread.

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Who was delivered and was raised again. —Rom. 4: 25. I. OTHERS OF JESUS AND MOTHERS.—In the palace, from three to morning. This was for the formal meeting at daybreak. II. THE SANHEDRIN DAYBREAK, CONVENED. Council chamber near Shaanah, five o'clock morning. This meeting convened to do what had been done before. Pilate could be induced to sentence and condemn had no power to put to death. III. PILATE'S FIFTH JESUS BY SCOURGING SIXTEN.—Court of Piliates o'clock. I. P. Jesus and scourged combined with the scourging that the scourging separate punishment it would suffice, and usual accompaniment used for the so it was done, not with no laceration, but with a horrible flagellum, knout is the only mode. The scourge of leather end with lead, or iron bones, which lacerate and face, fill the joints with the juice of torn flesh. Thus for our transgression for our iniquities, our peace was up stripes we are healed. IV. THE SCOURGING AND OTHERS.—In the great to seen o'clock. Jesus, out of the judgment, and in the great scourging He was mocked. V. 9th and the soldiers a crowd of thorns, fixed on the Ziaz called in Palestine as the plant emblem. The red robe of Jesus, the scarious referred to as the claim of Jesus, but quite as much as the hopes of the Jews. Romans despised their smote him with blows are mock bring. Or rather tended to increase the thorns of His Matthew further a need in His right scaples; and Mark upon Him in extreme. VI. PILATE MAKES LEASE JESUS, AND INNOCENT.—Outside "Pilate," went forth to the leaders of the Jews remained outside they were unwilling on passer day (14th) forth to you, in His find no fault in Him. He have been a Jew. (1) He was innocent had allowed the found it fell in with lease Jesus as being serious treatment. 5. "Then came the judgment hall, the indignation of a king them, Behold the a verb, but an inter Lo, the man! The asked me to crucify mocked, abused, during. Lo, they rather the ture of suffering—such a man injure 6. "They cried Him." Nothing them; whether they would be slow by their shouts of ye Him, and crucify fault in Him. I authorize them to words mean, Crucify do so; there is no condemn Him, and your act. 7. "The Jews took hope as the the governor was etc. That is to say of any crime against His nevertheless against our law ought to die." Lev. 24: 16. The phemy, with which Him, was made Himself to be) the Son of 70, 71. It is no ordered events that condemned on as on the ground of sabbath and to be visited by His. His nature and enforced to sentence the full consciousness of God." Not merely eternal Son, the beloved Son, the divine nature; 23: 10; 30: 36; I. VI. PILATE DESIRES WILL MOE HIM.—Within the and eight o'clock. (1) When Pilate was the more afraid before to know was innocent to have mislead claims should be the Son of God.

NOVEMBER

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Lesson IX. Nov. 29.

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GOLDEN

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—Rom. 4: 25.

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**Messenger and Visitor**  
 WEDNESDAY, NOV. 18, 1891.

**ABOUT TEA-MEETINGS.**

The opinion of the MESSINGER and VISITOR has been asked as to whether tea-meetings, basket socials and the like, held for the purpose of building meeting houses or advancing other Christian enterprises, are sinful.

We sincerely hope that those who have engaged in these things are not therefore necessarily chargeable with anything very sinful, otherwise a great many of our churches must have much to answer for, and it would be in order for our Convention to appoint a day of humiliation and confession in view of our manifold transgressions. If it is admitted that wholesome food and drink may be prepared, sold, purchased and consumed without sin—and we suppose this will not be questioned—it is difficult to see how any sinful element is introduced, if the cash resulting is devoted to the building of meeting houses or to any other religious work. But we think it should be said that, among things not sinful, there may be room for distinction and choice; as between what is wise and what is unwise, what is good and what is better, what is expedient and what is inexpedient. And it seems to us, too, that a Christian church, both for its own sake and for the sake of its example, should desire to make choice of the best.

The old-fashioned country tea-meeting has a somewhat sacred character to us, as being entwined with the memories of our boyhood, and we do not feel like bringing against it any railing accusation. As we regard it, it furnished a means of innocent and wholesome recreation, while it assisted at the same time in the erection of meeting houses and in other good works. The country tea-meeting of the past, held on some delightful afternoon of the late summer or early autumn, in a beautiful grove or the unfinished "meeting house," was quite an unique occasion. The old and young met together. There was feasting and mirth and pleasant social intercourse. The young people courted and the old folk revived acquaintanceships of the past. There was likely some speechifying, possibly a musical performance by an exceedingly amateur band—the wonder of the country round; and, if indulgence in the substantial and delicacies under which the tables groaned threatened serious consequences to the feasters, good country-bred digestive organs, the exercise in the open air and the long drive home in the evening, removed all cause for apprehension. There may be such tea-meetings still in some parts of the country. We have not, however, recently had an opportunity to attend one after the pattern described, but we should some day chance to stumble upon one of the good old-fashioned kind, we should hope to be able to stop and assist, and whatever qualms we might have as a result, we feel quite certain they would not be qualms of conscience.

But the tea-meeting of recent days, as we have seen it in towns and villages, is apt to be a very different affair. It is held in a hall filled with bed air. There is a crowd of people present who have come to eat and to drink and who care for but little besides, not infrequently there is a sprinkling of a rough and, perhaps, half-drunken element, and sometimes, though we hope very seldom in Baptist tea-meetings, there are raffish, lotteries, ring cakes or other gambling devices. Then as to results, there are many overfed people whose tempers will be all the worse the next day for having attended the tea-meeting, a number of devoted women half dead with work, worry and excitement, some wounded feelings which it will take weeks, perhaps years, to heal, and some money for the cause, which, when all the expenses have been deducted, will not amount to a very large sum. But the church, if it takes the matter into serious consideration, must perceive that in its effort to obtain money to carry on the Lord's work, it has appealed to the lower rather than to the higher elements in human

nature. The educative influence of such a tea-meeting, so far as it has any, is to lead men to eat and drink and to be gluttonous, while at the same time the church has failed to appeal to any high principle or to develop the grace of benevolence in its own members.

In these facts will be found some of the reasons, at least, why many pastors and other thoughtful Christians are opposed to tea-meetings and other such methods as a means of raising funds necessary for carrying on Christian work. To secure money for this purpose is certainly important, but it is not less important that the means and methods employed to obtain money for the Lord's work shall be such as can claim His approval. Though such methods as we have been considering may be capable of defence as not essentially sinful, yet we believe there is in most cases a more excellent way, and this more excellent way, the church having perceived, is in duty bound to follow. But, as we have already intimated, there may be circumstances in which the holding of a tea-meeting is not only excusable, but entirely expedient. It remains, therefore, for every church to do what in its judgment is right and best in view of the peculiar circumstances of its own case.

**SLAIN BY APPETITE.**

A melancholy illustration of the tyrannous power of the drink habit and the miserable results of indulgence in strong drink is found in the case of Col. John F. Mines, LL. D., who died November 6, "of alcoholism," in a workhouse on Blackwell's Island, New York, to which he had been committed ten days before for drunkenness. Col. Mines was a man of extraordinary ability and culture. The New York Tribune speaks of him as a "man of fine talents and elegant accomplishments, a scholar of more than ordinary attainments, a writer for the press who found a ready market for the productions of his pen, and who for many years had contributed to the instruction and entertainment of a wide constituency of readers, an attractive personality, unusually agreeable in manners, and as brilliant in conversation as he was facile and graceful with the pen." And such a man dead in the workhouse, a victim to appetite and strong drink!

One thing that makes this incident especially noteworthy is the fact that Col. Mines believed that he had gained a permanent victory over his mortal enemy, against which, it seems, with ever failing will power, he had long been fighting a losing battle. In the midst of his bitter humiliation and remorse, hope came to him. He had tried the Keeley treatment, of which it will be remembered some account was given in our columns two weeks since. He believed the demon was cast out, he rejoiced in a sense of liberty and restored power over his appetite. In the joy of his history and with generous sympathy for others who were enduring the pains of slavery and remorse which he had known, he wrote the story of his experience, his humiliation, and his triumph; "not shrinking from disclosures concerning himself and his frailties, such as most men would draw back from almost with horror, apparently sacrificing his own personal pride and almost his self respect in order that the narrative might not lose any of its effect upon the minds of those whom he sought to benefit by the results of his own experience."

It was published as an article in the North American Review, and the bi-chloride of gold treatment which he believed had wrought for him permanent deliverance from the thrall of strong drink he extolled as a means of salvation for other miserable victims of the drink habit.

"And then, while the readers of the Review were pondering the well-told story, and the newspapers all over the country were discussing the questions it raised, and the victims of the drink habit were considering whether and when—not now, but after a little more indulgence—they would try the infallible remedy, suddenly the brilliant writer and scholar to whom for a few months the world had become full of light and hope, and life an opportunity for high endeavor and useful service, fell down drunk in the gutter; a melancholy spectacle. Ten days of it; of such agony of remorse and bitterness of self-reproach as no one can measure, and the poor man lay dead on a workhouse cot. It was all over; all the turning and twisting, the stumbling and rising, high purpose and weak will, froth of the night and dregs of the morning; for him all ended."

This incident should not, of course, be allowed any greater influence than that which legitimately belongs to it in the way of disproving Dr. Keeley's claims. If it is true, as declared, that there are scores or hundreds who a short time since were victims of the appetite for drink, but have now regained their manhood and dominion over their appetite, they will stand as witnesses, whose testimony cannot be disputed, to the value of the Keeley treatment. Time of course will make more apparent what is the real value of the method.

But the life history of the man to whom attention has been called and his sad fate, must show that there is for the drinking man no absolute cure yet discovered. We may add that no such cure is likely to be discovered. The universe is not constructed in such a

way that a man may indulge unlawful appetites with impunity. Let men, therefore, take heed how they indulge any appetite to their hurt, thinking that by and by a few doses of bi-chloride of gold or some other "treatment" will make them all right again. The salvation of men from the power of appetite lies, principally, neither in legislative enactment nor in medical treatment. The abnormal appetites and propensities of human nature will be best dealt with, not by the Keeley method, but by the method of the Apostle Paul.

**India Letter.**

KIMEDY NEWS.

In a previous letter I referred to the fact that we were about opening a new station at Kimedy and had secured land there. As there is at present a special interest in the Kimedy work some more facts may be of interest to your readers.

The Kimedy valley is one of the most beautiful I have ever seen. The town nestles at the foot of a very steep hill, and is in the midst of abundance of luxuriant vegetation. In front of the town stretches the valley, through which a small river flows, on either side of which are broad fields of green paddy. Beyond the paddy fields the valley is skirted by lovely hills, whose sides are always clothed in verdure and whose tops are capped with banks of fleecy clouds. About nine miles back from the town our "big hill" may be seen towering far above all these little hills around. Our hill is called "Devagiri" (mount of God), "Deodangar" or "Nova Scotia." The latter name, of course, is confined to the missionary circle. Probably you will hear more of Devagiri in the future, as it promises to become a favorite hot weather resort. Reference has previously been made to the fact that the Kimedy valley is unusually feverish. If that is so what a pity that the most beautiful place in our mission should be so undesirable as a place of residence. When our missionaries first came to this country they decided upon Kimedy as a place for a station. Rev. W. F. Armstrong went there, purchased land, and opened a station. Soon he fell sick and was so prostrated with fever that he decided to abandon the station. The land was sold, and the missionaries removed to Chiole, where a station was opened instead. Ever since that time the prospects at Kimedy have looked dark; but during the fifteen years or so of further experience our missionaries have become convinced that a missionary family could live there without more serious risk to life and health than would be experienced in many other towns. As the time has gone on it has seemed more evident that when a man for the place was forthcoming the town should be again occupied as a mission station. True, the heat is a very intense there during the hot weather, and the town is occasionally visited by cholera, while fever is prevalent. But these undesirable things are found in most towns in this country. We might perhaps rather say that Chiole and Bimil are more than usually healthy, than to decide that Kimedy, Bobill, etc., are extraordinarily unhealthy.

In less than a year we hope to have the station reopened and a family there. There are about 25,000 people in the town, and it is the residence of a very wealthy Rajah. He is at present intending to build a branch railway through the Kimedy valley to meet the main line (which runs between Madras and Calcutta, the northern end of which is now being constructed). Hereofore our part of the country has been without a railway, but the East Coast Railroad there will be a continuous line road is now being built, and when completed from Madras to Calcutta. The road will come within eight or ten miles of Bimil, will pass through Vizianagram, pass Chiole about seven miles distant, and will pass through Tekkali (one of our outstations 35 miles north-east of Chiole). The branch line from Kimedy will join the main line between here and Tekkali. We may hope to have these railways in operation in two or three years, and then our travelling will not be so serious a business as it now is. But something further about the Kimedy Rajah. He has a magnificent palace almost as large in appearance as Acadia College. It contains a grand audience room of marble, which would be considered a fine hall even in America. The palace is not so extensive as that of the Maha Rajah of Vizianagram, but is more handsome and much more carefully kept. The Rajah is a mere boy, who spends his time chiefly in driving his numerous horses, shooting, etc. His estate is managed by an European who was formerly his English tutor.

**A BRIGHT DAY FOR KIMEDY.**

The Lord's work in Kimedy is looking especially bright now. I have already told you how God opened the way for us in the matter of getting land. We were wondering whether it was God who was blocking up our way or whether it was the devil. If the former, then we must abandon the idea of occupying the place and conclude that God did not want us there. If the latter, then we must persevere and believe that somehow the Lord would open the way. At the moment that we had almost lost hope

He did marvelously grant our request. First one and then another piece of land was obtained. The battle was won after getting the first piece, for the Hindus were quite willing to sell the land that bordered upon ours. Recently we purchased a grand chapel site, where we hope, ere long, to have a nice chapel built. For a year or two we shall content ourselves with a small temporary building which will serve the purpose. The securing of land was the "rift in the cloud" which indicates that better days are in store for Kimedy. God can do marvelous things, as we have reason to acknowledge, and can accomplish them by ways and means that we little dream of. Oh, how more faith!

Up to this time we have had in Kimedy a small band of Christians. A year ago one had to be excluded for very bad behavior. This year two or three of the others brought us much sorrow, and the Lord's cause much harm. These were the dark hours just before the dawn. The one excluded lost his wife last hot season and has met with a good many trials. As the result of it all he has, by the grace of God, become an entirely changed man. His "second conversion" (so to speak) has been a genuine work of grace and he has been restored to the church. The others whom I feared we would have to exclude, have also met with a wonderful change. They forsook their bad conduct, confessed their wickedness and were forgiven. At present they are devoutly following the Master and striving to undo some of the evil that they have done.

The baptism of the Apothecary and his wife a year ago added greatly to our strength. They are deeply concerned about the welfare of Zion, and are working hard to advance the cause of Christ. By their godly lives as well as their earnest words, they exert a splendid influence in the town. Some six weeks ago I baptized a young man living within six miles of Kimedy. About a fortnight ago I again visited the town and had the privilege of baptizing again. Three candidates were received, and baptized (in the river, about half a mile away) it was at sunset, and the scene was an impressive one. But some of our joy was soon turned into sorrow, for upon our return from the baptism a crowd of high caste people carried off one of the converts. We recovered him again in the morning, but found him no longer willing to follow the Lord. Evidently he did not count the cost, and probably was deceiving himself; the threats and crying of his relatives was more of an ordeal than he could stand. Of course, we had to exclude him. The other two who were baptized are doing well. There are several others who are professing conversion, and say they want to be baptized shortly. Whether they are really in earnest remains to be seen.

**THE KIMEDY BAPTIST CHURCH.**

As there are now some sixteen of our Christians residing in Kimedy, it has been thought best to organize a church at once. There are many reasons why a church should be organized there without further delay. When the Hindus ask the Christians where their church is they have to reply: "Some of us belong to a church nine miles away, others nineteen, and most of us are members of the Chiole church, 42 miles away." This is rather unsatisfactory. The new church will be, we trust, a centre to which the surrounding people will be drawn. The church will also bind together the little band of Christians in the town, and will make it possible for them to observe the Lord's Supper—a privilege which they have been denied. A council has been called to meet Oct. 7, for the purpose of organizing the church. At that time our quarterly meeting will also be held in Kimedy, so we are expecting a good time. God grant that we may have some baptisms as well. Will there is so much there that is promising and bright in the outlook, it is nevertheless one of our most difficult fields. The missionary who goes there will probably need to learn two languages, as half the town are Oriyas. Soon a corps of Oriya workers must be set to work there and a twofold work must be carried on. In a few years there will doubtless be a community of Oriya Christians as well as Telugus. In the different parts of the town services in the two languages will be carried on at the same hour. Sundays, schools, day schools, etc. etc. for both Oriyas and Telugus, must be provided. But though the work will be difficult and for some time to come rather discouraging, we feel that the prospects are bright, and we have every reason to go forward. It may be that Bro. Bars and wife will be sent to that station. But let whoever goes be supported by our prayers and our faith.

In closing let me give you some further good news. Four in Chiole recently applied for baptism. One was baptized on Saturday last. The other three will wait for a few weeks. Praise the Lord for His goodness.  
 WALTER B. HIGGINS.  
 Chiole, Oct. 4.

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

**Letter from the West.**

Just now the eyes and hearts of many of the leading men and women in the Baptist denomination are turned toward the West. It is probably no bit of news to our wide-awake brethren of the Maritime Provinces that in Chicago is being founded a university particularly for the young men and women of our own denomination.

The history dates not back to the early and hard struggles of a devoted people, as does that of Acadia, but is a growth of a few years. All this is known, how that the Board of the American Baptist Society, at its annual meeting in May, 1889, resolved to take immediate steps toward the founding of a well-equipped college in the city of Chicago; how that John D. Rockefeller came forward and placed at the disposal of the Board the handsome sum of \$1,600,000, in order that the scheme might be carried out; that in this great wealth centre might be established institutions of learning suited to the demands of the advancing age, and likewise to the necessities of our rapidly increasing denomination.

Baptists have watched the progress of this movement with eager eye; for we are of those who realize the importance of higher education, knowing that knowledge brings power, and truth raises us nearer to God. At the present crisis in the history of western life this proud advance must be recognized as a special and direct providence of the all-wise Father.

Such a work could not have been begun without money. He who moves the hearts of men gave Mr. Rockefeller the purpose and also the ability to carry that purpose into effect. Such a work could not have been entered upon without truly great men to organize the schools, and direct the plans for building. Such men God has raised up to meet the demands of the hour.

Dr. Harper, who, though young in years, has already won a reputation as a scholar, being considered to-day an authority in all circles of liberal education, has been appointed the president of the university. He has as his assistants an executive body—men of rare ability.

The time approaches for some tangible evidence of this great work, and "How prosper the scheme" is the question in the minds of all true Baptists. In a word this question may be answered, "All's well." As many of your readers know, Dr. Harper has been for some weeks among the leading educational institutions abroad, looking into the workings of the universities of Cambridge, Oxford, Berlin, Kiel, Paris, Glasgow and Edinburgh, and talking with many of their most learned men. He has now returned, and has already begun, with his usual vigor, to attack the vast amount of business accumulated during his absence.

On being questioned last Saturday as to the result of his mission to Europe, the president said:

"My mission in Europe has been almost wholly in the interest of our new university, and although I am not prepared to say just what my visit has accomplished, I can assure you that the way is being opened for bringing all the talent and experience possible to bear on our undertaking. I have talked with many men at the heads of great departments of the colleges and schools abroad, and the new ideas that I have brought back are legion; of course I have not been able to close contracts with men in Europe, whom we might desire to bring over here, for you know the contract-labor law strikes the higher levels of labor with the same force that it does the lower. At the same time, some men may find their way to this country before the World's Fair who will be prepared to connect themselves with the university. By February 1st, I think, the faculty of forty or fifty will be announced, and it will include the very best men that money can procure. Of course we mean to have an American university, an American faculty, but the mere fact that a man is from abroad will not exclude him, providing he represents the highest learning in his branch."

These words express the true spirit of the man, and his broad views are quite in keeping with the principles on which the university rests.

The work on the building is to be begun in two weeks. Dr. Harper said, further: "Hitherto I have been in Chicago only a day or so at a time, but now all my time will be devoted to pushing things along. The women's dormitory is to be paid for by women entirely, and only yesterday I received \$1,000 from one woman to be devoted to that purpose."

Plans for some of the buildings are already in the hands of the contractors, so things begin to take on a realistic appearance.

In his usual unostentatious way, President Harper is opposed to any formal opening or ceremonial laying of corner stones, and prefers that the first session shall begin as if they had been going on for a number of years.

The buildings are to be particularly fine in architecture and will fall within the late Gothic school; they will be four stories high, besides gable roofs, and will be made, probably, of granite. The situation is one most desirable, being near the famous Jackson and Washington Parks. This lot is two thousand feet long and three hundred and sixty-two feet wide. It was purchased at a cost of \$365,000, one half of which was

the gift of Marshall Field, of Chicago. The work of building and organizing, it is expected, will be completed by Oct. 1st, 1892, when the first session will begin.

Thus is being realized the hope and aim of those who thus seek to carry on the Master's work. Let us pray that this same religious spirit, moving now the hearts of the founders, may ever characterize this university in all its ways; that it may be a true light, directing the lives of this and coming generations in the way of eternal peace.

Those of our ministerial students in the provinces who have thought of coming west for their theological training will be pleased to know that the seminary now at Morgan Park is to become a school of the university, and will open next year with the other schools of the institution. There is an attendance of 173 at the seminary this year. About half of this number are employed as pastors of churches in this and neighboring states. While this is not, to the minds of many, an evidence of high scholarship, it means much to the average ministerial student, who has to rely largely on his own resources for securing his education.

In the seminary we found a very active missionary spirit. All are heartily co-operating in this greatest of modern movements. The students of the seminary have appointed one of the graduating class to be their missionary to some part of the foreign field. He is to be supported wholly by the students.

In reporting the work being done in the Maritime Provinces along this line, we were thankful that such a favorable report could be made. We tell of Acadia as having her graduates on the foreign field, and of others on the way; also of the large volunteer band and the fond hope centered therein. Acadia is missionary in a sense, but so much more could be done in the schools there, that would tell greatly on the churches throughout the provinces. Soon we hope that, as a university, Acadia shall be represented on the foreign field, having missionaries supported by her students. It can be done if the heart is not lacking. Let us pray and work for this noble end.

Not only the foreign land, so called, but the vast, growing West, presents to-day the appearance of the field ripened to the harvest, and there is room for many devoted workers in this part of the Master's vineyard. Seed sown now will, in not many years, yield a harvest of a hundred fold.

The Baptist cause in these parts, all things considered, is advancing rapidly. The progress here should be a cause of sincere rejoicing on the part of our brethren in Nova Scotia; for, although between this part of America and our beloved province there lies a national boundary, we believe with the missionary Paul that "God has made of one blood all nations of men for to dwell on the face of the earth," and we recognize that the kingdom of God on earth knows no national boundaries.

Will, then, the hearts of God's people in our own convention go up in prayer to God, that the new university in the West may be divinely directed and blessed, and that more men may find their way to this part of the Lord's garden who will break up the fallow ground in the name of Christ?

E. ALLISON READ,  
 Morgan Park, Oct. 30.

**Collections for Grande Ligne Mission.**

It will be remembered that the Convention passed a vote requesting the churches to take a collection for the Grande Ligne Mission the first Sunday in December.

The president of the society, A. A. Ayer, Esq., Montreal, is now sending an "Open Letter" to all the churches, setting forth the character and needs of this great work. It will be seen that a large amount is needed before the 1st of February, '92. The collections of our churches for this object have been encouraging in the two last years. We hope that there will be a more generous response during the present year. If any of the churches cannot take the offering at the time mentioned we hope they will do so as soon after as possible. All these collections are to be sent to Dr. Day, Upper Sheffield, and will be placed to the credit of the churches in his report.  
 A. COBURN.  
 Hebron, N. S., Nov. 13.

YOUR CHRISTMAS CAROL FREE.—In accordance with a custom of several years' standing, Harper & Bros., New York, offer to Sunday-schools a Christmas carol, in quantities of from 10 to 500 copies, as may be required. They furnish them free, and any Sunday-school officer may secure them if he makes an early request, and gives the name of his school, and the number of copies required. The words of this new carol are by Mrs. Margaret E. Sangster, and the music by Richard Henry Warren, organist of St. Bartholomew's church, New York city.

The "Odd Fellows' Grand March" and the "Air Ship Waltz" are two of the latest compositions of Isaac Doles, 24 West Michigan St., Indianapolis. They comprise five pages each, sheet music size, besides illustrated title pages, not difficult in execution but beautiful in composition. Mr. Doles will mail them at any address on receipt of 10 cents each.

Home I BOARD

The regular meeting Board was held on

were received from Wallace and Young four missionary missionaries. The encouraging showing ing done, and so are appearing. So as added by baptis being opened up

were made as of St. Francis field, Co., N. B., \$29 August 1st; Rev. 2. To the Florence Car. Co., N. B., August 1st, '91; pastor. 3. To the field, P. E. I., \$ November 1st; Rev. 4. To the Lower Co., N. S., \$100 from November 1st; Rev. pastor. 5. To the Road field, P. E. I., from August 1st; Rev. 6. To the N. S., November 1st; R

As regular applic to hand from some been heard from, in the hands of Co

**The St. Mar**

Our work at St an important or institution depend a few hundred ago it was annou be raised to annou its liabilities. N was stated that \$ on condition the were subscribed, from reliable bo and elsewhere th month ago our F their conference to take \$1,500 \$3,000 remaini our own denomi

Dr. Hopper's paired through efforts, and much been forced to Boston. In his collecting has filians and mys to be raised, and very hard to get us. The credit of December to period has almos \$800 lacking. I other subscribers this is not obt Seminary is de obtained! Bre the institution is trembling in

**Fredericton, N**

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is going on pleo look for the ye Miss Graves' duties with her enthusiasm, and students their work. Mi widely and favo the province, i of instructors Owing to the ill the popular t German, Miss studied in Pari of that depar taught by Mi studied for fou competent inst ure of this ye the teaching of of interest is t the pupils at numbering 55.

The total r rolled is 81, th nary building being pushed f seminary, and are greatly ch increased acco class-rooms.

We predict branch of our

Many wo the troubles p than consult a Dr. Williams' longer feel life

The Messe be sent to now till Jan

field of Chicago. and organizing, it completed by Oct. 1st session will

and the hope and seek to carry on let us pray that rit, moving now orders, may ever ally in all its a true light, di- and coming of eternal peace.

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of God's people go up in prayer niversity in the y directed and men may find of the Lord's t up the fallow t Christ?

ALLISON READ.

Ligne Mission.

d that the Con- requesting the collection for the first Sunday in

society, A. A. no sending an e churches, set- and needs of e been that a h before the lat collections of our have been en- last years. We a more generous present year. If cannot take the e after as possi- e to be sent to eld, and will be the churches in A. COHOON.

OL FREE.—In ac- of several years' ros., New York, a Christmas carol, to 500 copies, as y furnish them school officer may an early request, his school, and required. The are by Mrs. Mar- the music by rganist of St. New York city.

Grand March' are two of the Isaac Doles, 24 lianapolis. They ch, sheet music title page, not but beautiful in will mail them to of 10 cents each.

Home Missions.

BOARD MEETING.

The regular meeting of Home Mission Board was held on the 9th inst.

REPORTS

were received from general missionaries Wallace and Young, also from thirty-four missionary pastors and student missionaries. These reports are encouraging showing that good work is being done, and that encouraging results are appearing. Some 70 are reported as added by baptism, and new ground is being opened up.

GRANTS

were made as follows: 1. To the Tobique St. Francis field, Victoria and Madawaska Co., N. B., \$200 for the year from August 1st; Rev. C. Henderson, pastor. 2. To the Florenceville-Aberdeen field, Car. Co., N. B., \$150 for year from August 1st, '91; Rev. A. H. Hayward, pastor. 3. To the Montague-Murray field, P. E. I., \$150 for one year from November 1st; Rev. A. Freeman, pastor. 4. To the Lower Granville field, Anna. Co., N. S., \$100 for year or at that rate, from November 1st; Rev. W. L. Parker, pastor. 5. To the Fairview-St. Peter's Road field, P. E. I., \$175 for one year from August 1st; Rev. J. C. Spurr, pastor. 6. To the Lake George church, Yar. Co., N. S., \$100 for year from November 1st; Rev. T. Bishop, pastor.

As regular applications had not come to hand from some other fields that had been heard from, the matters were left in the hands of Cor. Secretary.

REMARKS.

From the above it will be seen that the Board is undertaking a large amount of work for the present year. The expenditure will be heavy. We hope the churches and all interested in this important department of our work will see to it that there is no lack of funds to carry it through. A. COHOON, Hebron, N. S., Nov. 12. Cor. Sec.

The St. Martins Seminary.

Our work at St. Martins is close upon an important crisis. The life of the institution depends upon the raising of a few hundred dollars. Some months ago it was announced that \$15,000 must be raised to enable the school to meet its liabilities. Not many weeks since it was stated that \$12,000 had been pledged on condition that the whole amount were subscribed. These pledges came from reliable business men in St. John and elsewhere through the province. A month ago our Free Baptist brethren at their conference in Marysville agreed to take \$1,500 as their share of the \$3,000 remaining. This left \$1,500 for our own denomination to subscribe.

Dr. Hopper's health has become impaired through his noble and untiring efforts, and much against his will he has been forced to seek medical aid in Boston. In his absence the work of collecting has fallen upon Pastor Williams and myself. There is still \$800 to be raised, and these last hundreds are very hard to get. Our friends must help us. The creditors gave us till the end of December to secure the \$15,000. That period has almost gone and there is yet \$800 lacking. If this is not obtained the other subscriptions are valueless. If this is not obtained in five weeks our Seminary is doomed! But it must be obtained! Brethren, help! The life of the institution that so many of us love is trembling in the balance.

A. K. DE BLOIS, Fredericton, Nov. 13.

Acadia Seminary.

The numerous friends of Acadia Seminary will be pleased to learn that work is going on smoothly, and that the outlook for the year is very encouraging. Miss Graves has entered upon her duties with her well-known energy and enthusiasm, and inspires both teachers and students with increased love for their work. Miss Augusta J. Dodge, so widely and favorably known throughout the province, is once more on the staff of instructors in instrumental music. Owing to the illness of Madame Bauer, the popular teacher of French and German, Miss Lizzie Higgins, who has studied in Paris and Berlin, has charge of that department. Vocal music is taught by Miss M. Brown, who has studied for four years in Boston under competent instructors. A new department of the teaching of the violin. A great deal of interest is taken in physical culture, the pupils attending the gymnasium numbering 55.

The total number of students enrolled is 81, those residing in the seminary building numbering 47. Work is being pushed forward rapidly on the new seminary, and the teachers and pupils are greatly cheered by the prospect of increased accommodation, especially in class-rooms.

We predict a greater future for this branch of our institutions at Wolfville. ALUMNUS.

Many women suffer in silence from the troubles peculiar to their sex rather than consult a physician. Let them try Dr. Williams' Pink Pills and they will no longer feel like a burden.

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PRICE 25 CENTS.

8 S. Convention.

The Yarmouth County Baptist Sunday School Convention held its 30th semi-annual session with the Sunday-school at Beaver River, Oct. 20th, at 10 a. m. Thirty minutes were occupied in devotional exercises, led by the president, Bro. Wm. Corning. After the reading of the minutes of the last session, also the constitution and by-laws, a committee of nomination was appointed, consisting of Revs. H. J. Foshay, G. R. White, and Bro. Simonson. The committee to read letters: Revs. W. H. Robinson, G. R. White and Bro. Moses Harris.

The report of nominating committee was as follows: president, Rev. F. H. Beals; 1st vice-president, Bro. Asa Wyman; 2nd vice-president, Bro. Leland Haley; secy., Rev. T. Bishop; treas., Bro. Zacheriah Patten; executive committee—Revs. A. F. Brown, Brethren E. C. Simonson and H. G. Tedford. The above were constitutionally elected.

Letters and statistics were received from twenty-one schools. The tone of the letters was very cheering, and the statistics showed progress all along the lines of Sunday-school work.

In the absence of Rev. A. Cohoon, Rev. H. J. Foshay was appointed to take his place on the programme.

Afternoon Session.—A few minutes were devoted to the consideration of facts contained in the letters. Remarks were made by brethren T. Bishop, G. R. White, Moses Harris, A. F. Brown and W. H. Robinson.

The model class was conducted by Rev. H. J. Foshay. The treatment of the lesson was thorough, practical and intensely interesting.

Rev. A. F. Brown read a paper on the Origin and Development of Sunday-schools. The writer, in his usually happy style, traced the development of the work from reformation times through its many changes until it crystallized in the noble institution known as the modern Sunday-school. Bro. Brown was requested to present his paper for publication in the MESSINGER AND VISITOR. A prayer of thanksgiving was offered by Rev. J. B. Woodland, for the rich blessings which have always and are now attending efforts along this line.

Rev. H. J. Foshay then gave a strong address upon the subject, "Whether there is not a danger in teaching Christianity of leaving the impression that it may be learned rather than experienced." He set forth as a reality that conviction and experimental character which lies at its base.

Rev. F. H. Beals gave an address upon the subject, "What should the scholar expect from his Sunday-school teacher." He very forcefully emphasized the difficulties attending the work of the teacher, but was deeply impressed with the thought that the scholar should expect, 1st, instruction; 2nd, ability to teach; 3rd, preparation; 4th, confidence in his work; 5th, a good example; 6th, love.

Evening Session.—After one-half hour spent in devotional exercises the time was given up to the consideration of the question of organizing our young people for Christian work.

A circular prepared by Rev. J. B. Woodland was read by Bro. Leland Haley, setting forth the practical character of the work as done by the Baptist Young People's Union of America, and the great desirability of having our young people enlist at once.

Bro. Robinson then followed, announcing his conversion to the scheme as embraced in B. Y. P. U. He thought the one thing needed to give greater efficiency to our work was organization. Many of our young people are idle for want of organization. He dealt with some prevailing objections to the Young People's Societies.

Religious Intelligence.

NEWS FROM THE CHURCHES.

LONG CREEK, P. E. I.—Two were added to our church here by baptism on Sabbath, Nov. 8th. We are looking and praying for others to decide this matter of the soul at an early day. F. D. D.

IMMANUEL CHURCH, TREBO.—Two persons more were baptized and united with this church on Sunday last (1st inst.). These, with three others, received the bond of fellowship before communion service in the evening of the same day.

CAMPBELLTON, N. B.—Last Lord's day (8th inst) was charming in every respect for baptism. Many Protestants and Catholics gathered at the Metepedia river to see a young sister follow her Master. A deep impression was made on the audience. Others will obey in the future. C. P. WILSON.

JACKSONVILLE AND JACKSONTOWN, N. B.—Our services are increasingly interesting in both these churches. Our hearts have been much cheered by hearing the song of triumph, "My Redeemer is alive." The people are in full sympathy with the pastor, as is evidenced by their continued acts of kindness. We labor on hopefully, prayerfully. B. H. T.

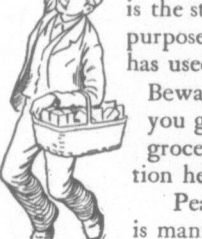
OXFORD, N. S.—I have just returned from Tidiah, where I spent a week assisting Bro. Marple, licentiate, in revival. Bro. M.'s labors have been attended with a rich blessing. A goodly number have professed saving faith in Christ. Ten were baptized last Sabbath according to the example and command of Jesus—eight heads of families—and united with the Abenest Shore church. Others will follow soon. E. C. COREY.

VIZIANAGRAM.—The 29th and 30th of September were interesting days here. A quarterly meeting, our first, was held on those days. There were prayer meetings of deep interest, papers on live subjects, two stirring sermons, a missionary meeting, conference meeting, baptism of one native candidate, and the Lord's Supper. All the preachers and their wives and children seemed to be happy, and in their prayers seemed to wait upon God for a rich blessing during the coming quarter. May their expectation not be in vain. M. B. S.

EAST POINT, P. E. I.—We are in the midst of a gracious revival and ingathering. A deep solemnity rests upon all the community. Twenty-one have been added to our number since the revival began, ten of whom have come forward within the past two weeks—that is, since the arrival of our indefatigable, home-bred evangelist, Rev. I. Wallace, whose praise is in all the churches. Others are anxious. Yesterday (Nov. 9) Bro. Wallace began meetings in Souris. May the hand of God be with him and many be turned unto the Lord. Brethren, pray for us. We much desire that the little Baptist church in Souris may share in the blessings which are being enjoyed on the eastern section of my field. R. H. BISHOP.

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Cures HEADACHE, Cures HEADACHE, Cures HEADACHE

REGULATES THE KIDNEYS.

A PROMPT CURE.

DEAR SIR,—I was very bad with headache and pain in my back; my hands and feet swelled so, could do no work. My sister-in-law advised me to try B. B. B. with one bottle I felt so much better, and I got case more. I can now well and eat and work as never.

ANNIE BROWN, Tilsonburg, Ont.

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It is a certain and speedy cure for colds in the head and ears in all its stages.

SOOTHING, CLEANSING, HEALING, Permanent Cure, Failure Impossible.

Many sore-throats are simply symptoms of colds in the head, and when the nasal passages are inflamed, being a source of much trouble, headache, and dizziness, etc. If you are troubled with any of these or kindred symptoms, you have catarrh, and should use no time in procuring a bottle of Nasal Balm. It is warranted to cure, whether cold in head results in Catarrh, or whether it is a permanent condition. Nasal Balm is sold by all druggists, and will cure you in 24 hours. Price 50 cents and \$1.00 by addressing FULFORD & CO., Brockville, Ont.

ANTIGONISH, N. S.—This church surrenders me for work elsewhere. May this "long stay" shine with increasing lustre through the dark night of time. The Lord's own hand has opened another door of usefulness suited to my strength. He always knows where to find and where to place his workmen. To Him be praise and glory. The changes necessitate a wide step. The churches and the brethren within these provinces have long been dear to me, and I lift my foot from Acadia soil with keen regret. Only the Master's "Go ye," could induce me to cast my lot elsewhere. All blessings abide upon the churches I have served. All grace be with the brotherhood. May our loved denomination advance to yet greater things through the Holy Spirit's majesty and might. Perhaps the Lord may use me still, as aforetime, in the columns of the MESSINGER AND VISITOR.

"Prayer of the leagues will find us, And to Acadia land we'll follow him, Blessing and love behind us." My new address will be Cobourg, Ont., J. CLARK.

PERSONALS.

Rev. L. M. Weeks and family have arrived safely at Cornwall, Ont. Correspondents are requested to note change of address.

After a full course of study in Systematic Theology, Christian Evidence and Church History, and a thorough examination before Rev. F. M. Young, Ph. D., Rev. Josiah Webb, of Halifax, has received the degree of S. T. B. from the National University of Chicago. CON.

NOTICES.

The Lunenburg Co. District Meeting holds its next session at Chester Basin on the first Tuesday in December. C. W. COREY, Secy.

ORDINATION.—The Brooklyn, N. Y., Times contains an account of the ordination of Rev. Arthur Vincent, now pastor of the church at Billtown, N. S. The ordination services took place in the Union Avenue Baptist church (the date is not given), of which Mr. Vincent was for several years a member. The council was composed of delegates from all the Baptist churches in the city. Rev. D. C. Eddy, D. D., acted as moderator, and Mr. James D. VanWinkle, clerk of the church, acted as clerk of the council. Mr. Vincent, in a clear, comprehensive and manly way, gave expression to his views on the points named, and then was put through a most searching catechetical test. He cleared away all doubts, if any existed, and at the conclusion was invited to leave the room while the members of the council took action on the question of approving of his application. The ordination sermon was preached by Rev. Dr. Eddy, and Rev. Geo. B. Kramer gave the charge to the candidate, and Rev. Samuel J. Knapp extended to him the right hand of fellowship.

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Which will Clean, Grade and Separate all kinds of grain in the most perfect manner, doing it with the least possible labor and in the least possible time. It is also THE CHEAPEST MILL, quality considered, that there is in the market. There are now 2,187 FAN MILLS AND CHATHAM FAN MILLS in use, and more of them are sold annually in Canada than all other kinds put together.

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**MILLER BROS.'S EXHIBIT.**

At the recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space (nearly the whole of the south end gallery), and their show presented a fine appearance. It was all enclosed by a nice neat railing of turned banisters and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and their whole place tastefully and richly draped and some nice pictures hung. They showed fifteen fine Organs and Pianos. The Karn Organ in church and parlour styles, some of which were very fine in both appearance and tone, ranged in price from \$75 to \$250. Also some fine Karn Pianos in mahogany, crested oak, walnut and rosewood finish. The Evans Bros Piano in mahogany, walnut and rosewood finish; both of these makes of pianos are becoming very popular. Prices of pianos shown ranged from \$25 to \$250. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Raymond Sewing Machines in different styles of oak and mahogany. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and to operate; and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas as a general reward for the highest award given; no term had worked up a very large business in the lower provinces, which territory they control. Those in attendance at the booth were Professor H. L. Lockwood, George Parker, J. H. Potter, A. Mack, J. H. Morse, Miss McKinnon, Miss Barrett.

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SURPRISE can cry "Excelsior!" It has reached the highest point of excellence for a Laundry Soap. Why do we say this? Because it is true, and has been proven by the experience of those who have used "SURPRISE" for years on washday. No boiling, scalding or hard rubbing necessary by washing the clothes the "SURPRISE" way. Be sure to read the directions on the wrapper.

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A GREAT "MEANS OF GRACE."

"The Bicycle is a great 'means of grace.' I get up sometimes at 3 Monday morning, nervous, headache, and hardly willing to see my best friends. A ten-mile spin on my wheel brings me home in a state of perspiration and bliss, and after a vigorous rub-down in the bath-room, I am quite prepared to love my enemies and pray for them that spitefully use me."—Rev. F. W. Rider, Pastor Central Sq. Baptist Church, Boston.

**BRANTFORD SAFETY BICYCLES** for \$20.00 wheel. "Little Boy" ball bearing 20 in. wheel, \$30.00. "Little Giant," with spring front fork, cone bearing, \$25.00 ball bearing. Baby Carriages. Send for Catalogue.

**C. S. BURNHAM & SON, 83 & 85 Charlotte St., St. John, N. B.**

Minard's Liniment cures Dandruff.

IDEALS.

Like butterflies that fret Entangled in a net, Then at the last thro' some chance rift escape, Of half their residence shores, With ruffled plumage and torn, Bright mechanics of their former hue and shape.

Selected Serial.

THE SQUIRE OF SANDAL-SIDE.

BY MRS. AMELIA E. BARR. CHAPTER I. SEAT SANDAL. There is a mountain called Seat Sandal, between Dunhill Rise and Grisdale Pass; and those who have stood upon its summit know that Gramere vale and lake lie at their feet, and that Windermere, Esthwaite, and Conistone, with many arms of the sea, and a grand brotherhood of mountains, are all around them.

hands. In the solemn "high places" they had learned to interpret the voices of wind and water, and among the stupendous crags, more like clouds at sunset than fragments of solid land, they had seen and heard wonderful things. All over this country, from Kendal to old Ulverston, Fox was known and loved; and from Seat Sandal, a tall, mannerly man not very far from Seat Sandal, he took his wife.

of fairy grandmothers, who gave them all delightful things, and her name of wind and water, and among the stupendous crags, more like clouds at sunset than fragments of solid land, they had seen and heard wonderful things. All over this country, from Kendal to old Ulverston, Fox was known and loved; and from Seat Sandal, a tall, mannerly man not very far from Seat Sandal, he took his wife.

suppose no two people would make their taps just the same. She was far too polite to yawn; but she made as much of the movement as she could not control, and then put a mark in her book, and laid it down. A very different girl, indeed, was she from her younger sister; a stranger word never had suspected her of the same prattle.

"Mr. Wordsworth speaks foolishness to a great many people besides Nancy Butterworth," said Sophia, warmly "but he is a great poet and a great seer to those who can understand him."

INTERNATIONAL S.S. CO. DAILY TRIPS (Except Sunday.) CHANGE OF TIME. SIX TRIPS per WEEK.

ST. JOHN BOSTON, AS FOLLOWS: ST. JOHN, MONDAY, 7.25 a.m., and EASTPORT at noon, Boston direct.

INTERCOLONIAL RAILWAY. '91. Winter Arrangement. '92. ON AND AFTER MONDAY, the 19th day of OCTOBER, 1891, the Trains will run Daily (Sunday excepted) as follows:

WESTERN COUNTIES RAILWAY. SUMMER ARRANGEMENT. ON AND AFTER MONDAY, 27th JULY, 1891, Trains will run as follows:

BAPTIST BOOK ROOM. 120 GRANVILLE ST., HALIFAX. BOOKS IN GREAT DEMAND: The Greatest Fight in the World. By Rev. A. P. Pierson.

THE CANADA SUGAR REFINING CO. (Limited), MONTREAL. OFFER FOR SALE ALL GRADES OF REFINED SUGARS AND SYRUPS OF THE WELL-KNOWN BRAND OF Redpath.

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Young People's Union. (Formerly Young People at Work) OUR NEWEST PAPER: Young People's Union.

Redpath. CERTIFICATE OF STRENGTH AND PURITY. CHEMICAL LABORATORY, Medical Faculty, McGill University.

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NOVEMBER LITTLE BESS BY SUSAN Little Bess and her mother talked about the Bessie trying to "They are sheering up in heaven. Just as grand as "In the old red "Have they got a "Where they were "Fare they over the "Falling down the "Yes, I'm sure th "Don't you men "Of still more a "Bout green "fed, "And a shepherd "Carries all the "None get lost out "Nor get hurt, a "It must be a pre "If we climbed, "S'pose we'd see th "Looking at us t "THE "Tell "—"I did love Lo "so." This was t "young husband, "who it seemed fr "past negro, had "precious to him w "wife, who had pi "that manufactur "knew was her du "so richly upon his "pathizing nature "repressed within "perhaps thinking "treating the com "good, until God "ling little five-ye "brought to him, t "joy. Those who "which shook the "not so, forget de "dear girls and bo " "Oh," said a m "I love are my s "loved to show th "and little cour "see every little n "Ready to go as a "proud, being "These are my m "them little bon-b "outings for their "slips for and mal "Oh we need not "way by which "thoughtful head "what they feel. "is in keeping rep "loving attributes "those we truly "how fondly we lo "miss some by. "Then we cry out " "Oh for one mor "kiss from those "come back to us, "should she have "to us should she "mother." "And little s, "in your side, "your every day j "for him, and his "and don't forget "when brook the "roof-top, to go o " (a cold and self "wings with man "feeling, and litt "ungentle stirr "that in the hom "his image has m "his memory of "sweet and sooth "own comfort, too "will miss those "your heart will o "when paught, al "his instance, yo "your memory. "The truth is, "impragate the "with the heaven "affection. We k "has often be "home in the w "nearest the typ "he could fancy, "and boy try and "these types "Roberts, in Beau "How fol "I think it is m "mental habits a "in detailing the "read and hear "detail, in idle g "tion, in empty t "ders an imposi "feels the dispiri "Fools have droop "ing eye, weary "egotists, tremol "noid well stored "to give the poor "The brain requi "without as well "nourishment, th "cial culture, m "heard, is 'exhal "hombast. Deep "about indifferen "which it warms "cloth, the want "course of half th "in the same wa "the intellect. N "out of exhaustio "Protestan fire, j "unstrung, jaded "invalids are obsti "sceptic once awa "five raw banan "which he statu "thuisiasm. I n "complained of h "hercelly," "Fruit "There is the y "in her belt und "then goes to th "skin lotion. You " "Oh, she stimp "I can breathe. " "He's many eno "life reading, and "the subscription "has been fixed a "Single Subscrip "Club of Five, eac "Club of Three, eac "Those subscribing "December numbers "GEO. A. McDONALD, Secy-Treas.

LITTLE BESS AND LITTLE JOE.

BY SUSAN TRALL PERRY.

Little Bess and Little Joe, Watching at the window-pane, Talked about the falling snow, Bessie trying to explain:

"They are shearing sheep, I guess, Up in heaven this afternoon, Just as grandpa did," said Bess, "In the old red barn last June."

"Have they got a river there, Where they wash the pretty sheep 'Fore they cut the woolly hair, Falling down in such a heap?"

"Yes, I'm sure they have, for Joe, Don't you remember Auntie read 'Of still waters,' and you know 'Bout green pastures where they're fed,

"And a shepherd very good Carries all the lambs there, too: None get lost out in the wood, Nor get hurt, as grandpa's do."

"It must be a pretty place, If we climbed, Bess, very high, 'S'pose we'd see the Shepherd's face Looking at us through the sky?"

"No, we can't get up that way, God must take us when we go; Some time we shall hear Him say, 'Come, little Bess; come, little Joe.'"

THE HOME.

Tell Them So.

"Did I love Ida, but I didn't tell her so?" This was the despairing cry of a young husband. Yes, a young husband, who it seemed from his deep sorrow for past neglect, had just begun to feel how precious to him was his young and lovely wife, who had pined day after day for that manifestation of regard that she knew was her due, and which she lavished so richly upon him. Of a cold, unemphatic nature, he kept his affection repressed within his own bosom, not perhaps thinking how cruelly he was treating the one to whom he owed so much, until God took her, and the darling little five-year-old daughter she had brought to him, to there is all love and joy. Those who witnessed the anguish which shook the strong man's frame will not soon forget the object-lesson for the dear girls and boys.

"Oh," said a model brother, "the girls I love are my sisters. And how he loved to show that affection in a thousand little courteous ways. Quick to see every little need of a helping hand. Ready to go as an escort, with a manly, proud bearing that seemed to say, 'These are my sisters.'"

"These are my sisters," being all these little non-bomb planning walks and outings for their pleasure, and bringing slips for and making their flower beds. Oh we need not try to enumerate the ways by which a loving heart and a thoughtful head can give expression to what they feel most tenderly with us all in keeping repressed these lovely and loving attributes of the soul when with those we truly love. We never know how fondly we love dear mother until we miss some day her gentle ministrations. Then we cry out in bitterness of soul: "Oh for one more embrace! One more kiss from those dear lips! O could she come back to us, what hourly assurances should she have of our devotion. Known to us should she be only as precious mother."

And little sisters who are so interested in your friends, don't forget brother in your every day joys and pleasures. Care for him, and his happiness and comfort and don't forget that the time will come when brother will leave that protecting roof-tree, to go out upon an untended sea, and with many a sinking, despairing feeling, and little sympathy from fraying, ungentle strangers. Let him know that in the home and hearts he has left, his image has a most sacred place. Let his memory of some of his friends be sweet and soothing to do this for your own comfort, too, for rest assured you will miss those familiar footsteps, and your heart will cry out for their return, when (naught shall be heard but their echo as it vibrates against the walls of your memory.

The truth is, we cannot too strongly impregnate the atmosphere of home and affection. We know a gentleman who has often been heard to say that his home after the labors of the day was nearest the type of heaven. One of his little girls, who he called "Fanny," and boy try and see how they can multiply these types of heaven.—Mrs. S. B. Roberts, in Evangelist.

How Women Should Live.

I think it is too little understood that mental habits have an enormous value in deciding the physical condition. A heart and brain disordered in frivolous detail, in idle, aimless, flaccid introspection, in empty trivialities, rarely engenders an imposing personality. The body feels the dispiriting effect of the regime. Pools have drooping shoulders, a wandering eye, cannot fix their attention, are egotistic, tremulous and uncertain. The mind well stored, inquiring, awake, seems to give the poor body poise and repose. The brain requires nourishment from without as well as from within, and nourishment that assimilates. Superficial culture rents and roars, makes itself heard, is exhorted in froth and endless bombast. Deep culture lies silent, alips about inoffensively, broods in the blood which it warms and invigorates. Mental aloof, the want of a vital interest, is the curse of half the women in the world. The same was the plague which tells upon the intellect. No good work can grow out of exhaustion, no fertility, no flash of Protean fire or genius, from nerves unstrung, jaded and jangled. But the invalids are obstinate. A confirmed dyspeptic one swallowed before a meal to the child who naturally came without enthusiasm. I timidly ventured, when he complained of his lack of appetite, "The bananas." He replied, glaring fiercely, "Fruit agrees with me."

There is the young woman who pulls in her belt until her face is purple, and then goes to the doctor for physic or a skin lotion. You mildly suggest, "facing." "Oh, she simpers," "it never hurts me. I can breathe."

To appeal to a woman about her health has long ago proved useless in these

matters, but every woman is jealous of her beauty. A tightly-laced girl may be lovely at eighteen; she will be hideous at thirty. Why will not the physicians touch and awaken the chord of vanity? But the doctors are dull or careless. They give a pill where they should loosen a string.

A physician was once heard to admit he could not discover the complaint of a blooming flower of fashion who was yet constantly in his hands. I could have told him, for I had seen her getting herself into her gown that morning. And how ungracious, how lacking in voluptuous abandon and forceful elegance, the movements of these strapped automatons, not to mention the red nose, the rouged complexion, and the started, pained eyeball.

Then as to the diet. A day begun with heavy, farinaceous food drowned in rich cream and sugar, it would indeed take the Scotchman's hard field-day to digest. The short walk or drive, and long session in hot rooms, of our city leave such a meal heavy on . . . the soul. How much wiser a cup of tea, a crisp bit of toast, quite sufficient for the opening hours of an artificial day.

At noon there should be a hearty repast, a light soup, a chop, some green vegetables, an orange. No sweets, no wine, if the figure's lines and the skin's purity are valued. A cup of tea and bread-and-butter at five are permissible to such persons as dine very late. They insure a lighter dinner, and this is sometimes an advantage. Then at the ball nothing should be touched, unless, in deed, a sip of bouillon. Hot suppers are superfluous. The hunger of the small hours can be easily assuaged. The return, by a glass of fresh milk and a biscuit. Upon this diet the most immoderate mondaine need never fear that horrid aspect of a dinner.

The exercise. How abused and neglected! Three miles a day walking is enough, and not too much, or a horse back gallop of six or eight miles. To be out in the air twice during a day is well, but never, never, never to fatigue one's self. Once is too much. Once has broken a constitution.

The Roman ladies knew the tonic of the bath. Lolla Paulina and Poppa Sabina prized their charms. The warm bath at night, the cold-water sponging in the morning, great beautifiers these. Another matter of vital importance in the living in rooms, not over-cold—for a habitually chilled skin can never be fine—but fresh and well ventilated. The large blazing heat of the open fire is very desirable as compared with the death-drap of the hidden register.—Julien Gordon in October Lippincott's.

Hints for the Housewife.

DOUGHNUTS.—One cup sugar, one cup sweet milk, two eggs, nutmeg. Two teaspoonfuls baking powder, flour, not too much. Mix and roll out. Fry in deep lipid.

VEGETABLE OYSTERS.—Wash a bunch of salady and cook in boiling, salted water till the skin will peel easily. Remove the skin and cut in inch pieces. Put a layer of buttered cracker crumbs in a scallop dish, add a sprinkling of onion pepper, then a layer of salady, with milk enough to cover; then crumbs and seasoning on top. Bake until brown.

TOMATO SOUP.—Cut up four large raw tomatoes, or one pint of canned ones; add one quart of boiling water and boil gently. When sufficiently done, add half teaspoonful of soda. It will foam immediately; then pour on one pint of sweet milk, and about one tablespoonful of butter, with salt and pepper. Serve with crackers. Tastes like oyster stew.

TOMATOES.—A very excellent way of cooking tomatoes is the following: Take four or five lbs., ripe tomatoes, wash, peel and cut the hard green part near the stem, and cook till perfectly done or until reduced to pulp; add salt, pepper and butter. Have ready two or three eggs well-beaten, and when stir to remove tomatoes from stove, stir in the eggs. Serve immediately.

SCALE CAKE cut into strips or small cubes and placed in the cake mixture at random as it is putting it in the baking tin, will become like new by the action of heat and moisture in baking, and it will be a wonder to those unacquainted with the process to see in the slices those perfect squares. Dark cake in a light colored cake mixture, or vice versa, gives the best result as to looks.

THE PROPER HEAT.—To judge of an oven's heat there are not better rules than Gouffé's: "Try the oven every ten minutes with a piece of white paper. If so hot, the paper will blacken; if not, when it becomes dark brown (i. e., rather darker than ordinary meat pie crust), the oven is fit for small pastry. When light brown (i. e., the color of really nice pastry), it is ready for vol au vent tarts, etc. When the paper turns dark yellow (i. e., the color of toast), you can bake bread, large meat pie, or large pound cakes; while if it is just tinged, the oven is just fit for sponge cake, meringues, etc.

Persons even in the least inclined to be so careless as to expose milk to absorption of odors should consider the results of experiments by Dr. Douglass, of Glasgow, tried by setting open jars of milk alongside jars of the other substances named, for eight hours, the milk tested being drawn from the lower portion of the vessels in which it had been deposited. He found that the smell in milk from coal gas was distinct; from ammonia and camphor, moderate; paraffine oil, strong; turpentine, onions and tobacco smoke, very strong; stale urine bad, and putrid fish, very bad. He says cream is still more liable to absorb and hold odors, ignoring the ill effects upon the butter made of infected milk and cream, it is highly dangerous to health where these are exposed to emanations from rooms where persons are afflicted with infectious or contagious diseases. It is cited where the children of an almshouse contracted scarlet fever from milk furnished by a man whose children had the disease. No other human food is so susceptible of absorbing odors detrimental to human health as are the products of the cow.

"Mamma suffered for many years without relief till she used B. B. B. Three bottles cured her."—Millie B. Parker, Norland, Ont.

—Use Baird's Balsam of Horshound for all affections of the throat and lungs.

JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. Originated by an Old Family Physician. Think Of It. Every Sufferer From Rheumatism, Neuralgia, Headache, Diphtheria, Cough, Catarrh, Bronchitis, Whooping Cough, Sore Throat, Hoarseness, Stomachic Pain, Inflammation of the Lungs, Pleurisy, Pleuritic Effusion, Dropsy, Dropsical Swelling, Burns, Scalds, Sprains, Bruises, Swellings, and all other painful affections, should have Johnson's Anodyne Liniment.

THE FARM. Bovine Breeding. Breeding cows for milk or butter, or both, breeds out a tendency to beef; in breeding for beef, the milking quality is reduced. Some strains of beef animals have been bred in that line so persistently that they scarcely produce milk enough to push to rapid growth their vigorous young. Breeding for milk and butter has reduced some strains to pigmies in size and skeletons in appearance. Both are abnormal breeding, and it may be a question whether this unnatural proceeding is advisable. To develop all the capabilities of an animal in union may be the better course after all. Breeding on a line that reduces the avoirdupois seems also to reduce constitutional vigor. It is conceded that tubercular (and perhaps some other) forms of disease is much more frequent in the diminutive milking breeds than in the larger beef breeds, showing conclusively the evil tendency of such breeding. A belief exists that all the breeds of cattle in Great Britain and the United States originated from those of Normandy. Breeding there seems to have been continually to promote all the good qualities the animals possessed—a breeding more in accordance with the laws of nature than any special breeding. It is reported on what seems to be a reliable authority, that at Caen, France, there is a certain Norman herdbook containing 4,000 entries. These animals are represented as weighing 1,200 to 1,800 lbs., producing 25 to 30 qts. of milk a day, which makes 2 lbs. or more of excellent butter. This equals the best of the beef breeds, the milk of the milk breeds, and the butter of the butter breeds. Surely these cattle were bred "for all that was in them." The Normans found their way to Friesland and there have been bred about the same line of dairy cows. 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