

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

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SAINT JOHN, N. B., WEDNESDAY, MARCH 19, 1890.

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—Dr. Theodore L. Cuyler, gives in the *Evangelist* this rendering of a very familiar passage: "Many are called but few are chosen." He says that "Dr. Arnold and many others insist that this is the right rendering of the verse. At any rate it is sound theology; for choice Christians are more scarce than they ought to be."

—Tobacco.—In our temperance column to-day will be found a symposium on Tobacco. Our good brothers and sisters who are indulging in the use or sale of the weed are taken severely to task by these writers for their habit, and influence for evil. And although we have it in our heart to shield if possible some of these dear brothers and sisters, yet we cannot find a word to say for them—we are powerless. We really wish they would quit.

—OUR CHURCHES.—In our columns are found some very cheering reports from our churches. With great joy we record that lost, wandering ones are coming home to the Heavenly Father's house. And quite as happy are we to report the wise tokens of good will so many of the pastors of our churches are receiving at the hands of their people. If it shall be found that any of our churches have neglected to co-operate most heartily with their pastor, or to cheer him on in his toils by special expressions of love and sympathy, let them with all diligence see to it at once. The report of friendly tokens to other pastors falls heavily upon the heart of the minister who is neglected by his own people. It is not the amount he receives, but the effort of love that cheers the pastor.

—THINK OF IT.—One of the happiest circumstances of our life is that almost every body has the privilege of living at the hub of creation. At the same time, out of this condition of things, comes one of the most perplexing trials of the business editor's life. Business letters are constantly coming to hand from some very important and well known place to the writer, but entirely unknown and unheard of by the editor, and without record in the latest post-office directory. Then what is the editor to do but to mourn over his ignorance, keep his patience, and write to some one, that if possible he may find where his friend's hub is. If our subscribers and correspondents would just give us the name of the county and province in which they live, and then write their names plainly, they will do much to make our bookkeeper happy, and prevent many otherwise unavoidable mistakes in our accounts.

—In the *Congregationalist* we find this record and truthful comment: "It is commonly supposed that when a church calls a man, it need only signify its desire for him and then await his reply. The first church in Lynn, however, when it called Dr. Dunn the other day, showed that there is another and a better way. The hundred or more members present when action was taken rose and signified their intention to be present at the prayer-meeting and co-operate in every way with the new leader. 'Yes,' would be a more frequent answer to waiting churches if the document were accompanied by such intimations of purposed fidelity on the part of the people.

In the absence of the special action of this church or any church, is not this pledge of co-operation always implied when an honest call is extended to a pastor? This pledge of co-operation is always given with every honest prayer offered to God for a pastor; either when prayer is made for the Lord to fill a vacant pastorate or to bestow the work of an incumbent. All pastors of churches have a right to this. If they fail to receive it, they are defrauded.

—FREE EDUCATION.—The subject of free schools is commanding the attention of English statesmen. All public funds now granted are there given to private and sectarian schools. In this way some \$3,000,000 are expended of the public funds. If the government should maintain free schools for all classes, the tendency would be to withdraw all aid from existing institutions. This measure appears to be opposed by many of the most eminent educators of England, both Catholic and Protestant. The chief arguments there used against free schools are that these admit all classes and conditions of children to educational privileges—the very arguments that are urged in favor of this system on this side the Atlantic. The working of our educational laws is being carefully studied. Free elementary education by the government is the necessity of a free government. As the latter prevails the former is sure of support. The extension of the franchise in Great Britain is at the bottom of this educational movement. An honest and intelligent constituency is the strong factor of national life.

—LET BOTH GROW TOGETHER.—While special calls are being made for our Foreign Mission work, let not our Home Missions be forgotten. Sowing and reaping preserve their true relations in all these efforts of the churches. The *Watchman* gives a piece of history which may serve to direct us in our labors and contributions for our own far western fields. It says:—

The *Vermont Chronicle* well urges on behalf of Home Missionary work, that New England is a great field not to be safely passed by, when it says:—"Christian life languishes without interest in missionary work, and this interest is increased by distance. New England has long been the field from which money has most freely flowed to maintain missions in the west, and it seemed a little amusing when recently Sunday school children in Montana and Oregon sent contributions to help plant Sunday schools in Maine 'for those poor children in the far east.' But they were probably better able to do this than the Maine children to help those in Oregon. The proposal from some churches in Kansas to contribute to missionary work in Vermont is reasonable and important. The help is needed, if Christianity is to be maintained in the country districts of the latter State."

What is herewith noted merits earnest attention. We are wise and we act in the true spirit of the Master, as we keep and cultivate our Home Vineyard while not neglecting to respond to calls from more distant fields.

Forming and Dissolving the Pastoral Relations.

There are few relationships in this life more sacred than the relationship existing between a pastor and his church. In proof of this it will be sufficient to refer to the words of Paul in his address to the Ephesian bishops or pastors. "Take heed unto yourselves, and to all the flock, in which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with His own blood." Let these words be pondered, and the sacredness of the relationship must be felt.

The sacredness of this relation demands:—
1. That it be entered into understandingly, not in ignorance or blindness. It is justly regarded as a most unwise, not to say wicked act, for parties without any knowledge of each other, to enter into the marriage relation. Is it not the same in this? Is there not reason to fear that such a union will be brief and unsatisfactory, one or both parties discovering that a mistake has been made?

But how shall the necessary information be obtained? Must the "candidate system" be resorted to and a man be invited "to spend a Sabbath with them," that they may see and hear him? Beyond the matter of personal appearance and voice and manner in the pulpit, they will not be much wiser by such a visit. The man may, in reality, be a poor preacher, but on that occasion appear as an able one. Or he may be a very good preacher, but on that occasion appear as a very inferior one. The minister, in like manner, can learn little concerning the church except as regards a few externals. And some of these will not appear in their normal condition, for word having gone out that a new minister, a candidate for the pastorate, is to preach, a congregation considerably above the average will be likely to come together, the choir will all be in their places and the offering will be unusually large.

There ought to be, and there are men, who in almost every case can give a church more trustworthy information concerning the man they are thinking of calling, than can be obtained by any such brief visit. And the same is true in regard to a minister obtaining information concerning a church. If the needed information cannot be obtained in this way, then let the church invite the man to spend a few weeks with them with a view to a settlement. Or if a minister invited has not the knowledge he desires, then in answer to an invitation to settle, let him say, "I will spend a few weeks with you, with a view to remaining."

2. That in negotiating, there should be the utmost frankness and honesty. Surely in all transactions between "the church of God" and "the steward of God," there ought to be the entire absence of everything like deception. In answer to the enquiries of the minister whose services are sought for, those whose duty it is to speak for the church should tell the whole truth. Let the church be seen as it is, as near as may be. If old grievances between leading brethren exist; if the church is divided into parties; if it is controlled by outside influence; if it has failed to meet its obligations to former pastors and to the denomination; if any or all these things exist, let the truth be known. If the minister is a true servant of God, he

will not be driven away by these things, but he will enter upon his work knowing what he must meet and remedy.

We are hearing every now and then expressions like these: "I had no idea of the real condition of things when I came here," or "there are old troubles of which I knew nothing," or the "complaint of not paying their pastor's salary, has become chronic. I must get away." How is this? Were there no pains taken to ascertain the true condition of things or was there deception somewhere?

But there must be honesty on the other side as well. If a minister is called to spend a few weeks with a church with a view to a settlement, let him be as near as possible his own average self. The pet sermons, if he has any, had better be left at home, they will work in well afterwards, and a few of his average sermons taken along. Or better still, after the first Sunday, at most, let him prepare his sermons on the ground. If he preaches the whole gospel, not excepting the duty of Christian beneficence, it is better to have the church know it, so that they may know what to expect. If he does not like pastoral visiting and does not practice it to any extent, then it will not do for him to show great zeal in that direction during his visit, not even for the sake of becoming acquainted with all the families, unless he gives the church to understand that he does not intend to continue, in this matter, as he has begun. If he is fond of the pipe and croquet playing, and is determined to carry his point and have his own way at all hazards, it is but fair that the church should know these things. In a word he should conduct himself during these weeks according to his real manner of life, just as he will continue to act after he has been settled in the pastorate for months and years, only, that as the years go by, there will be increasing devotion and faithfulness in his work.

3. That it should be formed with a view to continuance.

Short pastorates are injurious to ministers and churches, and both should unite in making them a thing of the past. As a step to this, there should be a view to "hiring by the year." Let the call be given and accepted with the intention and expectation of a union for many years, with the understanding that sufficient notice is to be given by the party desiring to dissolve it.

It is not wise for a church to strive to secure a man that there is no reasonable prospect of their being able to keep with them. Nor should they, on the other hand, call a man whom they would not be willing to continue, because they cannot then do any better.

A minister ought not to "light" in a pastorate merely to await the opening of a more inviting field. By so doing he may prevent the church from securing a pastor who will remain with them, and encourage an injurious practice, that is, also, becoming all too common among us. Hebron. A. CONOOR.

A New Departure in Sunday School Work.

The following communication from a correspondent of New Haven, Conn., to the *Religious Herald*, describes a change in methods of Sunday school work, which, if adopted, and heartily wrought out, will, doubtless, be an improvement on much of our present plans:—

"For some years past, Prof. W. R. Harper, of Yale University, and his associates, have been laboring to perfect a plan of Bible study for Sunday schools. With the beginning of the year 1890 they made their first publications in this line. Some of the leaflets lie before me. They are entitled 'Inductive Lessons on the Gospel of Luke, by Prof. W. R. Harper and George S. Goodspeed, of Yale University. In Four Grades—Advanced, Progressive, Intermediate, and Elementary.' The *Advanced Grade* is published only in the 'Old and New Testament Student'; the others are furnished by The Student Publishing Company, 336 Asylum street, Hartford, Conn.

"At a recent meeting, a committee of the Calvary Baptist Sunday-school of this city recommended the use of these lesson leaflets for the year upon which we are entering. Several reasons conspired to commend this move: the International and the Inductive lessons for the whole year are in Luke; both the authors of the Inductive lessons are members of the church in question, one of these being the leader of the weekly teachers' meeting. These things, together with the superiority of the Inductive lessons, as the committee saw them, led to the recommendation referred to above. Accordingly, on last Sunday the announcement of the change was made to the school, and elaborate explanations were

given of the method of study to be pursued.

"Many readers of the *Herald* will be interested in a brief mention of some of the good points of these new lesson leaflets: (a) They do not contain the text of the lesson; thus making the use of the Bible in the class indispensable. The 'leaflet' in, under no circumstances, to be used in recitation. Indeed, it is so prepared as to prevent its use there. (b) They include a study of every verse of the book assigned. They do not afford the Bible and common sense by skipping here and there through a Gospel for 'practical lessons.' I notice that the first lesson of the International series in Luke—I mention this for the sake of clearness, and not to institute a comparison prejudicial to the International series, it has done too much good for that—the first lesson of this series omits the first four verses of the Gospel. The Inductive series regards these verses as of great importance, and treats them accordingly. Their thought is stated somewhat as follows: Many persons have written down what the apostles told them about Jesus. So I looked up their writings, and I determined to write you this story, Theophilus, in order that you might be sure that the things your teacher taught you about Jesus are true. (c) They require considerable use of notebook and pencil on the part of the children, and encourage them to independence in stating the contents of the paragraph studied. (d) While, of course, the 'religious teaching' of a paragraph is brought out, the chief effort is to make the child familiar with the Bible—with the specific contents of each paragraph, chapter, book—a frequent question being, 'What does it say?' In order to this each passage is studied under two headings: on successive Sundays, viz: (1) Examination of the Scripture Material; (2) Classification of the Scripture Material. (e) Not to protect this characterization, I mention a fifth and last point—viz, the teacher is made, by the necessity of the method, a teacher, and cannot lapse into the cheaper function of preacher. The time allotted for class exercise is divided between examination of the work of the preceding week and assigning the work for the week following. The child becomes a student of the Bible, and the teacher is his teacher and not his preacher—drawing out what is in him, what he has learned in the study assigned, and not 'cramping' him with cheap talk. The writer knows a fine young man in his twenties who is a graduate of a first-class college. He is now a teacher. For thirteen years he has faithfully attended a so-called first-class Sunday school, having received honorable mention for faithfulness. He has been under so-called competent teachers for the thirteen years. He recently confessed that he knew nothing about the Bible. He knows where the Book of Psalms is, and can recite Psa. 23rd. He cannot find Hebrews without looking through the whole Bible, and as to placing the minor prophets, that is out of the question! A method of Sunday School Bible study—it is nonsense to call it 'Bible study'—which leaves results like these within the remotest range of possibility is, to speak mildly, not the best. The results of the experiment of testing the new methods herein referred to will be watched with unusual interest."

The Larder of an Ocean Steamer.

The great steamships which cross the Atlantic so constantly and so swiftly as to make New York and Liverpool seem much nearer each other than they did twenty years ago have been called floating palaces, as indeed they are. Some of the larger ones might almost be called floating cities—the number of people they carry would make a very respectable town, at least, and from this list of articles carried by and eaten on board of the Umbra in one of her trips from New York to Liverpool we should conclude that either there was not much seasickness suffered by the passengers, or else that it did not seriously affect the appetite. This is the list given by an English paper, the *Pall Mall Gazette*: 9,500 pounds of beef, 4,000 pounds of mutton, 900 pounds of lamb, 256 pounds of veal, 150 pounds of pork, 140 pounds of pickled legs of pork, 600 pounds of corned tongues, 700 pounds of corned beef, 2,000 pounds of fresh fish, 200 heads of calves' feet, 18 pounds of calves' heads, 450 fowls, 240 spring chickens, 120 ducks, 50 turkeys, 50 geese, 600 squabs, 300 tins of sardines, 300 plover, 175 pounds of sausages, 1,200 lbs. ham, 500 lbs. bacon, 10,000 eggs, 2,000 quarts milk, 700 pounds of butter, 410 pounds of coffee, 87 pounds of tea, 900 pounds of sugar, 100 pounds of rice, 200 pounds of barley, 100 jars of jam and jelly, 50 bottles pickles, 40 bottles sauces, 20 barrels apples, 14 boxes lemons, 18 boxes of oranges, 5 tons of potatoes, 24 barrels flour.

The Scriptural Rule for Giving.

REV. L. M. WESKA.

With much interest we have read Dr. Saunders' vigorous letter in opposition to the *Messenger and Visitor* on tithing, and the editor's clear and strong rejoinder. A discussion of this exceedingly important question has not, we think, come too early.

Much in Dr. S's letter we gladly accept, but we have to take exception to his position on tithing. On general principles, certainly, the least God requires from His people under the old economy is the least He requires under the new. But we base our acceptance of tithing on even more than general principles. We believe it to be an institution with the nature of a moral obligation.

The Jewish civil and ceremonial laws are not binding on Christians, we admit, and Dr. Saunders admits; but his moral laws are still binding, we both admit. And we both declare that the law binding us to honor God with our substance is still in force. Therefore, the law of giving is not civil, ceremonial, or ritualistic, but moral. This we both conclude. Very well. Now, if I give a tenth because I believe the law of tithing is scriptural, and Dr. S. gives a tenth because God has prospered him, why is my giving ritualistic and his not? Certainly neither giving nor the proportion given constitutes ritualism. Then, if I believe that God determines the proportion for me, and Dr. S. does not so believe, but himself determines to give the same proportion, does the fact that I believe God determines my proportion make my giving ritualistic, and his disbelief making his moral? Yet, by implication, our brother charges believers in tithing with ritualism.

He may reply, however, that it is because tithing is Mosaic. He asks, "Is Moses preferable to Christ?" But tithing is no more Mosaic than a part of the Ten Commandments, still the whole decalogue is accepted as of moral obligation. The fact of the matter is, tithing was practiced hundreds of years before Moses was born (Gen. 14: 20); then it was incorporated into the Mosaic constitution, and afterwards, when Judaism was laying down its weary bones of typical and ceremonial peculiarities in the land on which Moses last gazed, the greater than Moses commended tithing.

Standing in the presence of the Pharisee, the Christ exclaimed: "Woe unto you, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left the other (tithing) undone."—Matt. 23: 23. Now, if the Saviour knew tithing to be merely Mosaic and had repealed it, or even intended its immediate abrogation any more than the repeal of judgment, mercy and faith, this language is unaccountable.

And the way in which our brother gives tithing beginning of days and end of years with the "Old Testament ritual," without a word of proof, misrepresents the position of those who believe in it. If under "the Old Testament ritual" one tenth of the two or three tenths demanded from the Jews were devoted to ceremonial or sacrificial purposes, but on account of Christ's great sacrifice there exists, "on this side the cross," no need of such appropriation, surely that tenth may be abolished or applied to carrying the glad tidings to a ruined world, without so much as touching the principle of tithing, or laying believers therein open to the charge of ritualism.

We cannot understand 1 Cor. 16: 2 "Upon the first day of the week let each one of you lay by him in store, as he may prosper," unless there is a law governing the exact proportion we are to give. For example: "Honor the Lord with thy substance, (Prov. 3: 9) and with the first fruit of all thine increase," is as binding on us as on the Jews. The Doctor admits it. Well, in what light did the Jew read this text? Certainly in the light of the law of tithing. Otherwise it would be unintelligible. But shall it have this definite meaning to the Jew when it was first written, and an indefinite, entirely different meaning to him a few hundred years after, but still binding on him? And if it had this definite meaning to the Jew in Solomon's time and also in Paul's, should we not give the same meaning to a very similar passage in 1 Cor. 16: 2? And it gives point and power to this question to remember that Paul in this very letter (1 Cor. 9: 9-15) shows the law of tithing to be authoritative still.

This subject, it seems to me, is reduced to these two questions: 1. Are laws of moral obligation binding on Christians? 2. Is the law of tithing of moral obligation?

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR MARCH.
"Prayer for our native preachers and Bible-women."

Dear Readers of the Column: Last Tuesday we got home from our annual meetings, which convened at Bobbitt and at Cocanada, and as different requests have come from friends at home, for something for you, suppose I give you a brief outline of these gatherings.

The Telugu Association began its meetings at Bobbitt, on Saturday, the 4th inst. There was a fair representation from all the churches, and the interest grew to the last. The church letters manifest growth in various directions, and reported twenty baptisms from the three fields—Bimili, two; Chicacole, twelve, and Bobbitt six.

Subraidi preached the sermon on Sunday morning from Hosea 10: 12. It was good, and we hope will do good.

One of the most interesting subjects discussed was that relating to the independence of the churches and to self-support. It was introduced by P. David, and he spoke upon it with a vigor and freshness that did us good. The removal of the London missionaries from Visianagram set him to thinking. After about seventy years of work they have gone, leaving scarcely a visible trace behind them, and David's idea was, suppose something happens and the missionaries leave, is a fate similar to this to be ours? We had a good deal of talk along these lines which is sure to work healthfully.

Other and important subjects were discussed, and much interest evinced. The meeting closed Wednesday noon, and in the afternoon Basavannah, of Bobbitt, was married to Mary, of Chicacole.

On Thursday, towards evening, we missionaries started for Bimili in three carriages, where we arrived Friday morning, and had the long postponed pleasure of meeting our new missionaries.

As usual, when we go to Cocanada, we had to embark on Sunday, and we went deck passage, as that wonderful steamer had no other accommodations, being built for carrying coolies.

We were very comfortable, however, and saved our money, which is quite a consideration.

When we all met for the conference we found there were twenty-eight missionaries present, and two absent, so the two missions now have thirty Canadian workers. But dear friends, out of that number you have eleven only. The meetings were all good, and the seeing of so many new faces encouraging. We are beginning to realize the necessity of prayer, and feel that it is a more powerful instrument than many used in this work, therefore more time than usual was given to it. We inquired of the new missionaries from different parts of Canada regarding the appeal we sent you last year. Upon the whole we were not discouraged, and decided to send you another.

In conjunction with the Telugu Baptist missionaries farther south, we have appointed the 4th day of April next as an occasion of special prayer for this work, and it would cheer and encourage us if our friends at home, in the churches, societies, and in private, would remember this day with us in seeking the outpouring of the spirit of God. Some of the sisters who read this may be so isolated that they cannot meet with many others. There are only three of us here, you know, but we can all come into the presence of the King, and He is a king to whom His subjects do not cry in vain.

We reached Bimili last Saturday afternoon, and as soon as possible got away to our own work, from which we had been absent nearly three weeks.

Many of you know that I have expressed a wish to return to Canada this spring, for my health's sake. The way has not been open, therefore I remain on the field. Where is the Lord's man for this station? Where are His men for the other stations, which should be opened on this large and important field? Yesterday we asked our Christians to pray as never before, that He would lay His hand upon them and lay this work upon their hearts in such a manner, that they would have no doubt as to their calling, nor what they were called to. He is calling for men to preach the Gospel to those on this field, who have never heard it, and he who hears and accepts the call receives a great honor at the hands of Him to whom all authority and power are given.

Pray also for native laborers. Men who will go about the country, telling the glad news of salvation to their brethren, who will count all things loss for the excellency of Christ Jesus our Lord.

C. H. ASCHEBAAP.
Chicacole, Jan. 21, 1890.

PROFESSIONAL CARDS.

C. W. BRADLEY, DENTIST, MONCTON, N. B.

CLIFFORD SAYRE, M. D., PHYSICIAN AND SURGEON, MONCTON, N. B.

D. DELANEY, DENTIST, HALIFAX, N. S.

EATON, PARSONS & BECK WITH BARRISTERS, SOLICITORS, &c., HALIFAX, NOVA SCOTIA.

HERBERT W. MOORE, BARRISTER-AT-LAW, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., SAINT JOHN, N. B.

W. P. BONNELL, D. D. S., DENTAL ROOMS, SAINT JOHN, N. B.

JAS. C. MOODY, M. D., Physician, Surgeon & Accoucher, WINDSOR, N. S.

S. W. CUMMINGS, LL.B., BARRISTER, SOLICITOR, &c., KENT'S BUILDING, TRURO, N. S.

A. F. RANDOLPH & SON, WHOLESALE PROVISION MERCHANTS, SAINT JOHN, N. B.

FREDERICTON, N. B. SLEIGH ROBES. A full stock on hand and prices low.

PATENT EAR MUFFS. Five gross just received of these useful articles, which will be found invaluable to ladies or gentlemen whose ears are exposed to the cold weather.

FANCY DRY GOODS. Our assortment of Fancy Dry Goods this season will be very complete and embrace everything desirable in Hosiery, Gloves, Lingerie, &c.

DANIEL & BOYD, ST. JOHN, N. B. NEW GOODS, IN GENTLEMEN'S DEPARTMENT.

Manchester, Robertson & Allison.

Sabbath School.

BIBLE LESSONS.

First Quarter.

Lesson XIII. March 30. Psalm 73: 1-30.

REVIEW AND MISSIONS.

GENERAL REVIEW FOR THE YEAR. It will be well to take for our review subject for the whole year THE COMING OF THE KINGDOM OF HEAVEN.

1. The first quarter we will consider the Birth of the King and the Dawn of the Kingdom.

2. The second quarter, The Principles of the New Kingdom taught and lived.

3. The third quarter, The Principles of the Kingdom (continued).

4. The fourth quarter, The Crucified and Risen Lord, the Central Power of the New Kingdom.

The wise teacher will be faithful in the matter of reviews, for the scholar will fall of the full benefit of the teaching of each lesson, unless he sees it as a part of a great whole; as a stone carved never so curious is one thing by itself, and another when seen as a part of a noble building.

SUBJECT.—THE BIRTH OF THE KING AND THE DAWN OF THE KINGDOM.

I. THE BOOK WE STUDY. Name, author, date of writing, language in which written, etc.

II. DATES. To be learned by heart. Birth of Jesus, December, B.C. 5; birth of John the Baptist, spring of A.D. 3; baptism of Jesus, January, A.D. 26, when he was 30 years old.

III. PLACES. The land where Jesus lived, and the principal places associated with His early life and ministry.

IV. PROPHECIES. The Old Testament prophecies of Christ.—Isaiah, Daniel, Malachi.

V. THE THREE HYMNS. The Magnificat, the Benedictus, the Nunc Dimittis.

VI. PREPARATIONS AND ANNOUNCEMENTS. To Zachariah, to Mary, to the shepherds.

VII. THE CHILDHOOD AND YOUTH OF JESUS. Time and place of His birth, and all we know of His early life, with the lessons taught by it.

VIII. JOSE, THE FOREBURNER. His birth, early life, preaching in the wilderness.

IX. JESUS ENTERING UPON HIS WORK OF FOUNDED THE KINGDOM. Age at this time, baptism, temptation.

X. BEGINNING OF HIS TEACHING. Teachings as revealed in these lessons,—teaching with authority.

XI. BEGINNING OF HIS MIRACLES. The first miracle, the miracle recorded in these lessons, purpose of His miraculous works.

XII. APPLICATION TO MISSIONS. The Gospel for the whole world; the principles of missions found in Lessons I, II, III, IV, VII, IX, XI.

Little Tim.

BY EMMA F. BEARLER.

Little Tim sat on the dingy curbstone, crying as if his heart would break. As he cried, he rubbed his great brown eyes with grimy fists. His face was quite as dirty as it could be, considering its size, as every square inch was covered, to say nothing of his brown little neck and ears.

His dark curls, all shaggy and matted, peeped from the old crown which answered the purpose of a hat, though it was quite guileless of either band or brim. His feet were bare and rough from long exposure to the wind and weather; his pants and coat were much too small for even so diminutive a morsel as himself. Altogether he was as forlorn a picture as one would care to see, while the bleak November wind swept up the broad thoroughfare. A pitiful bit of humanity, all alone in the great heartless city. He had been poor all his life, which by the way, seemed to him a very long one as he thought, though it was in reality exceedingly short. He had been cold and hungry, too, many and many a time, but he had never before been quite alone in the great dreary world, with no one to love or care for him.

Little Tim had a great loving heart beating beneath his narrow, tattered jacket, and no wonder this great world, never too bright for the little wails, seemed doubly dreary this dark autumnal day. Only yesterday his weary, heart-broken mother had been laid away in the potter's field, where the grasses were so dead, and where the earth and swept with a mournful wail over the low unmarked mounds.

He had begged with tears to be allowed to follow the rough pine box to its resting place, and although there was an old half-blind horse that he had bought, he went, to draw the dingy cart, his request had been granted by the gruff old driver, whose heart was touched by the forlorn little creature. He made room for Tim on the high rickety seat without spring or cushion, and away they went over the rough pavements and the frozen roads, as though there were no silent white form enclosed in the pine box in the rear.

There had been no hymn, no word of prayer or sympathy, only the dreary rattle of the frozen clods of earth on the top of the pine coffin when it rested in the hastily-dug grave. Then little Tim had climbed up into the rattling cart, and flinging himself on the spot where the coffin had stood, vented his long pent-up grief in a paroxysm of passionate weeping. He had loved his mother; indeed he had never had any one else to love but little sister Amy, and she had been dead a long long time, it seemed to little Tim. His father had lived a drunkard, died a drunkard, and filled a drunkard's grave.

Tim's first remembrance of home was of two little rooms with bright little windows, overlooking the lake. One window where he and sister Amy watched the white sails go and come, and the busy little tugs pulling with all their might at the great stately steamers. There the waves glistened and smiled in the sunshine, and when he knelt there when the little prayer had been said and the good-night kiss given. There was one other window, made bright by a scarlet geranium within, and shaded without by a great thrifty morning glory. This was called mother's window, and here she sat day after day, busily mending the awit, shining needle that brought them their simple food and clothing, and the two snug rooms.

But there had been sad days since then. Sister Amy had sickened and died, and he had stood alone at the casement, watching the sails. His gentle mother wept now while she worked, and grew thinner and whiter every day. The bright little rooms had been exchanged, by and by, for a dark cheerless attic, in one of the most wretched streets of the great, wretched city. Here they had grown poorer and poorer, until the burden of life had grown too heavy to be longer borne, and the patient, pale-faced mother had rested at last, clasping her last earthly treasure in her arms.

All this passed through the mind of little Tim as the cart rumbled along on its homeward journey; homeward for the grim, silent driver and the tired old horse, but not homeward for Tim, he had no home; and the dreary attic was closed against him, and the stern landlord had taken all the little stock of household goods for rent. What could he do? Where should he go? His mother told him not to forget that God would care for him when she was gone. He had almost forgotten; he would ask Him now; and for the lonely heart of the little wail a cry that reached the ear of the Father of the fatherless.

The rickety cart had stopped, and lifting out the slender form of Tim, the grim driver placed a dime in the little black fist, and after bidding him cheer up, hurried away with something very like a tear glistening in the stern eyes which had not wept for many a day.

All this happened only yesterday, but it seemed to little Tim, as he sat crying on the cold grey curbstone in the bleak November night, that it might have been years ago. The dime had gone for his supper and breakfast, and he had knelt in the empty dry goods box, which served as his shelter during the night, and asked God to give him a home and some one to love him. He had crept out then, and wandered about all day, looking into the shop windows, bright with many Christmas toys, and watching the throngs of gaily dressed people, but no one had noticed him in all that gay company. It was almost night now; he was tired, and hungry, and cold; he did not know what to do or where to go, so he just sat down on the curbstone and wept.

Two young girls passed, and they looked sympathizingly at him from under the droop of their bright feathers. He heard one of them say as they tripped along, "Poor little fellow," but they did not stop to speak to him, how he wished they had! Fine gentlemen passed along closely wrapped up in their warm overcoats and mufflers, but they never turned to look at him. Carriages rolled by, filled with happy child faces. Every one seemed warm and happy except poor little Tim; he was very cold and very wretched.

In his desperation he had pulled the brimless crown which had served as a hat low down over his bright eyes and whispered two or three times very fervently, "Dear God, please don't forget me," when looking up he saw that his tears a lady walking rapidly towards him. Her face was as round as the full moon; she was large and motherly, and Tim wished that she might stop and speak to him, for he knew her words would be cheering and kind. Stop she did when she saw the tearful, upturned face. She did not seem to be at all ashamed to speak to ragged little Tim, although her cloak was of seal-skin, and cost more money than poor Tim had seen in all his life.

She talked with him a few moments, and then taking his grimy little fist in hers, they walked into a great restaurant close by, where the silver shone and the crystal glistened, and the air was so soft and warm that it seemed to little Tim that he was like the heaven his mother had told him to think about. He was wonderfully cheered by a steaming cup of coffee, and a huge sandwich, with plenty of meat between. He soon grew quite at home, and told the kind lady his sad little story. He wondered why she wept, and behind her black veil, when he was telling her how he had asked God to give him a home and some one to love him as his mother had done. How his eyes sparkled with sudden joy when she told him he should go home with her that very night, out into the quiet country, and if he were so good he should live with her always in the place of her little Willie whom the angels had carried away.

It was only a block to a great dry goods store, and in they went, and when they re-appeared no one would have recognized in the trim little boy dressed in a neat sailor suit, adorned with shining buttons, the ragged wail who had just sat crying on the curbstone only an hour before. His face shone after a vigorous application of soap and water, his brown curls glistened from under the blue sailor hat, and he had a new coat and trousers in soft shotes, with wonderful patent leather tips.

It all seemed to Tim like the fairy stories which he and sister Amy had read in the little blue book so long ago, and when they lived in the "cozy rooms" by the lake, and mother and father by his side, however, seemed quite too large for a fairy queen, and he thought after all it must be more like the beautiful heaven his mother had talked so much about. This thought deepened when he entered the charming home, which the lady said was to be his home he was a good boy. He walked shyly from room to room, quite overcome with the softness of the carpets, the brightness of the lights, and the beauty of the walls. There was a great piano in the parlor, and a conservatory at the side, filled with the choicest flowers he had ever seen, and a garden such a supper! It seemed to little Tim that he could never be satisfied, although the colored servant behind his chair made him just a trifle nervous, and he sometimes forgot to answer when they called to him to master. But he was very happy, and when he knelt that night at the new mother's knee, her tears fell thick and fast as he murmured softly, when his usual little prayer was ended. "And please, dear God, tell my mamma up in heaven to be very kind to little Willie, 'cause God Wrote that he is very kind to little Tim." And then he went to sleep, while the tiny clock on the mantel ticked softly, and the frelight grew faint and dim.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Dr. J. C. Williams' Corn Cure. Others who have tried it have the same experience."

A Cat's Whiskers.

The long hairs on the side of a cat's face are organs of touch. They are attached to a bed of fine glands under the skin, and each of these long hairs is connected with the nerves of the lip. The slightest contact of these whiskers with any surrounding object is thus felt most distinctly by the animal, although the hairs themselves are insensible. They stand out on each side of the lion, as well as on the common cat. From point to point, they are equal to the width of the animal's body. If we imagine, therefore, a lion standing through a chert of wood in an imperfect light we shall at once see the use of these long hairs. They indicate to him, through the nicest feeling, any obstacle which may present itself to the passage of his body; they prevent the rustling of bushes and shrubs, which would give warning to his prey if he was to attempt to pass too close a bush; and thus, in conjunction with the soft cushions of his feet and the fur upon which he treads (the claws never coming in contact with the ground), they enable him to move towards his victim with a silence even greater than that of the snake, which creeps along the grass and is not perceived until it is coiled round its prey. Is this evolution? or design?—Rev. J. Hunt Cooke, in the London Freeman.

The largest and most valuable seam of coal in the world is said to be the Ford pit at Stellarton, Nova Scotia. The seam is thirty-five feet thick, but of far greater value to those suffering from indigestion or dyspepsia in any form is King's Dyspepsia Cure, the only preparation of the kind in the market. Cure guaranteed or money refunded.

C. C. RICHARDS & CO.

Gents.—My horse was so afflicted with distemper that he could not drink for four days and refused all food. Simply applying MINARD'S LINIMENT outwardly cured him.

Feb. 1887. CAPT. HERBERT CANN.

C. C. RICHARDS & CO.

Gents.—I have used your MINARD'S LINIMENT for bronchitis and asthma, and it has cured me. I believe it is the best.

MRS. A. LIVINGSTON.

Lot 5, P. E. J.

Mose Schaumburg, jr.: "Vader, a shentlemans wants to know if do't unshrinkable undershirt don't shrink a leedle any way?" Mose Schaumburg, sr.: "Does do't shirt fit him?" "No; it was choost a leedle too pig." "Of course it will shrink. Vy don't you have some heads for pishness?"

You can make a large sum of money at home in your own locality. During the past few years, those who have not been successful in their business have been able to secure a few more workers at home. The work is easy, pleasant, always done in both your own and that of others. You can work all the time in your own home. Any one can do the work after studying our directions one day or two. We will send you a list of a list of those who are successful in their business. We will send you a list of those who are successful in their business. We will send you a list of those who are successful in their business.

LOUDEST WHISTLE ON EARTH.

It is made from a 50 cal. centre-fire shell, with nickel bullet and ring, very handsome, light and finished. Will thrill, roll, or make a single ear-piercing note which can be heard for miles. It is a great novelty, and gives the best satisfaction to all who use it. If you want to see one before buying, send coin for a sample.

A. W. KINNEY, Yarmouth, N. S.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered for Spavin, Strains, Sprains, etc. It does not blister. Read proof below.

OFFICE OF CHARLES A. STEVENS, CLAREMONT, N. B. and TRURO, N. S. DR. B. J. KENDALL, CO., 111, Nov. 20, 1886.

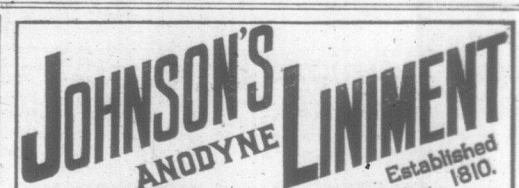
Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like to see in larger quantity. I think it is one of the best remedies on earth. I have used it on my stable for three years.

Yours truly, G. A. STEVENS. DR. B. J. KENDALL, CO., BROOKLYN, N. Y., November 5, 1886.

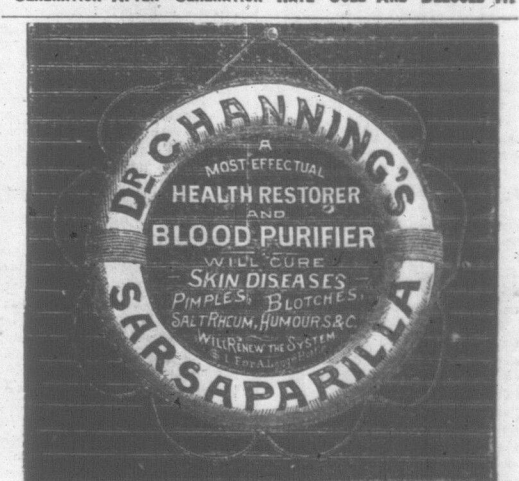
Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Strain, Sprain, etc. and I have found it to be a sure cure, I cordially recommend it to all horsemen. Yours truly, A. H. GIBNEY, Manager Troy Line Stables.

Price 50¢ per bottle, or six bottles for \$2.50. All druggists have it or can get it for you, or it will be sent to any address. Write for free trial. Dr. B. J. KENDALL, CO., BROOKLYN, N. Y. SOLD BY ALL DRUGGISTS.

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Messenger and Visitor

WEDNESDAY, MARCH 19, 1890.

RECEIVING AND GIVING.

Receiving is the first condition of natural life. By receiving, life continues; when supply is cut off life ceases. It is not a wonderful thing, therefore, that the desire for an inflow of wealth is most ardent, and common to us all. The first act of infant life is to reach out the hand to receive, and then to put it to its own mouth. The first cry is for a gift. Receiving holds a first place among the good things of life. It is also the principal aim of a sinful life. Then eternal life is the gift of God. Our only hope of future good is along the line of receiving. But what a failure life would be if receiving only were its chief good. Existence under such circumstances would be a dead sea, into which all the good things of the universe would flow and be lost.

By the one grand gift of eternal life, God has for all time to come averted such a dread calamity. By this gift He opens our eyes to see that receiving is not the only, or the best, condition of human life. That when the Lord Jesus says that it is more blessed to give than to receive, there is a sound philosophy underlying His teaching. The habits of all forms of life in the natural world are illustrative of the vocation and requirements of a truly religious life. This spiritual life is a God-like life. It is the only true Christian life.

God is only known to us by His gifts. Christianity is known in the same way. A religion that is not spontaneous and rich in its gifts to the world is of a doubtful type. Eternal life always honors its source. God gave His Son; Abraham gave his son. In this matter of giving Jehovah leads off. His people follow. The whole universe is a present from us. The greatness and glory of Jehovah is not so much revealed to us by what He receives, as it is by what He bestows on a sinful world. So we are most Christ-like in giving ourselves and our possessions to the service of others. Christian life is in deeds. It is an outflow as well as an inflow. Giving is a fixed cardinal condition of this, the highest type of life. "Freely ye have, freely give," is the law of spiritual life; mere existence is not eternal life. While what we are is of more importance than is all we can do, yet what we do is the best expression we can give of what we are. Neither is giving an arbitrary or accidental feature of the religion of the Bible. It is a spontaneous joyous exercise of every regenerate soul. All sentiments or religious experiences that are indulged in in the absence of a spirit of unselfish benevolence have no true relation to the eternal life which is God-given and God-like.

Then, again, the power of acquisition is conditioned on outflow. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. The merchant gains by investing. The farmer harvests by seed sowing. In spiritual life what we sow we reap—both in quality and quantity. One of the best possible methods of gaining knowledge is by imparting what we can to others. To remember a circumstance, or a tale, will be helped by telling it. Our hearts are cultured in benevolence; they grow warm and sensitive to beauty and goodness as we give to the needy. The musician improves best as he performs for the delight of others. The boundless ability of consecrated things is seen in the abundance for the multitude furnished by the few loaves and fishes of the lad in the days of the Christ. Our money is subject to this law of increase. Our possessions have no independent value. The real value of money must largely depend upon the use made of it, and because of this, upon the character of the possessor: "A little that a righteous man hath is better than the riches of many wicked."

Faith grows by expression, and its legitimate use is to confer blessings on the needy. The man standing on glass is not sensible of electrical currents, though his system may be surcharged with it. "But let him stand upon the earth, or touch his neighbor, in communicating he receives more abundantly and consciously. Just so as we engage in preaching the gospel, or in giving for the spread of the gospel, we become conscious of divine power, and of possessing inexhaustible resources.

If we refuse obedience to this divine law, we must suffer the penalty. Death is the result of avarice. Unused functions expire. So parasites—hangers on—in the church lose their positions and drop to lower forms of existence. Care-

less professors who refuse or neglect to communicate become incapable of even brief raptures or religious joys. Such persons will most likely tell us, with doleful countenance, that the old fashion religion is a scarce article in these times. It is when we give, of money and labor for the lost ones of earth that we sing: "Oh happy day that fixed my choice, On Thee, my Saviour and my God."

Christianity is a medium for the outflow of the divine love to sinners. Giving, constantly, systematically and freely, is demanded of us all in this our "high calling which is of God in Christ Jesus."

Now to describe in detail the practical features of this superb principle of giving, which inheres in a genuine Christian life, is not an easy task. And this for the two-fold reason that the human understanding, warped and wounded as it is by selfish desires and practices, cannot readily arrive at the conception of so grand an idea. Then the application of our most correct commercial or mathematical terms to this heaven-born action must ever fail to properly describe it. In the absence of a clear knowledge of the inwardness of Christian benevolence these pro- rata terms are always misleading. So it comes to pass that our good brethren may find it quite impossible to construct a scale of giving on which they can all agree. By ascending to the higher idea of complete fellowship or partnership with God, which is the central purpose of regenerate life, we may find ground on which we all may stand united and strong. When we embrace the truth by which we are taught that we receive all we possess from God, and that our highest good demands that we should give our all to God in His service, then we shall find our ability for doing good, and our joys in giving, increased to a standard we have not hitherto known. Receiving and giving will find their true harmony in the life which is from above and, by the grace of God, within us.

THE APPEAL FROM OUR MISSIONARIES AND OUR F. M. BOARD.

Many of our readers have doubtless read with much interest the stirring resolutions passed by our missionaries in India, and endorsed by our Foreign Missionary Board, as published in our last week's issue.

By this it is seen that our Board is bearing unreasonable burdens for us—more than we expected of them when we appointed them to these duties, and more than they agreed to do when they accepted the situation. As a business affair it is not at all creditable to the Baptists of the Maritime Provinces. Nor can we put against this fact the plea of inability, except our inability lies in the want of purpose and plan, and proper execution. These things ought not to be said of us as churches of Christ the crucified. This must be remembered by us on the 4th of April. Then, according to our own record in Convention, we asked for a place in the Foreign Mission field, and in answer to our prayers the Telugu land with its 3,000,000 perishing heathen were given to us to win from the curse and burdens of idolatry. To us the commission came, "Go preach the gospel" to these and "teach" them. Nothing short of our very best and utmost endeavor can meet the demands of the situation we accepted when we entered upon this noble Christian enterprise. The blessing of Jehovah has been upon us in this work. By His kind providence the lives of all our missionaries have been preserved. Precious souls have been saved; though not in marvellously large numbers, yet quite sufficient to prove that the gospel is the power of God to the salvation of these people. The increasing love for and zeal in this mission, on the part of our young men and women, are an unmistakable indication of the divine favor and purpose of grace to these Telugus. In distant California the love of Christ is constraining Bro. Shaw to say, "here am I, send me." In many a young Christian student's heart is felt, day by day, the throbbings of an intense desire for the conversion of these distant lost ones, and for a place in the ranks of the workers there. These, together with the consuming desires of our missionaries, as they are voiced in their frequent appeals for reinforcements, can but be regarded by our churches as the voice of the Master bidding us to go forward in this mission. What a joyous day for our churches at home, our overworked and anxious missionaries abroad, and the poor benighted Telugus, will the 4th of April be, if, on that day, all the Baptist churches of our fair Dominion are found in earnest prayer, and in full fellowship with the Saviour in this our appointed work. More missionaries, and money to sustain them, would be the immediate result.

— A GOOD RECORD FOR MONCTON.—The Telegraph says of it: "Probably there is no town or city in Canada where so large a proportion of the population attend church as in Moncton. Hence when the ministers of religion appear at the polls, as they did recently in the interest of the temperance candidates, their influence is felt. Moncton will this year have an entirely new mayor, and an almost entirely new council. We shall expect an even higher average than usual this year in the moral record of the railway centre.

THE WEEK. Unusual floods are filling the Mississippi River and its tributaries. On the Arkansas the situation is dangerous, and great damage has been done and much distress prevails. "The river conditions in the lower Mississippi Valley are ominous of disaster." On the Rio Grande the deepest snow on record is found. The weather is very severe.

The Pan-American Congress which has been rather famous for its excursions and dinners, has reported through a committee on the subject of a Pan-American Railway. The committee suggest that a commission of engineers be appointed, three by each nation interested, with power to make preliminary survey and estimate of expenses. The railway to pass through, if practicable, each one of the American republics, or to touch these by branch lines. An American exchange says of the proposal:

"It may well be doubted whether anything comes of these suggestions at present. The great and practically insuperable difficulty in the way of all schemes of this general character is that our present tariff system—irrespective of the question whether on the whole it is or is not a wholesome system for us—renders a heavy general trade among the Americans impractical. Our taxes on raw materials render our own manufactured products more costly than the same grade of goods sent from England. And the South Americans, like all other human beings, prefer to buy in the cheapest market."

That gigantic legalized fraud—the Louisiana Lottery Company—whose charter is about to expire, now offers to pay the entire State debt of Louisiana of over \$10,000,000 in order to secure the continuance of their charter. That they can make such an offer is a sufficient reason for its suppression. Their robberies must have been gigantic and their dupes many.

"The race problem" is commanding the attention of all good men in the American nation. A series of public meetings in the interest of negro education in the South are being held in the principal cities of the Union.

Brazil has succeeded in forming a new cabinet. Dr. Obis is the newly elected president.

In Peru, the campaign carried on by the followers of the Constitutional party for the presidency, has resulted in bloodshed in some parts of the country. In one province some 100 persons were killed, including some men of note.

The news from Uganda is encouraging. A recent despatch from Cairo conveys the intelligence that Mwanga, the son of the missionaries, has re-established his authority in Uganda, and destroyed all the slave dhows in that country, and is friendly to missionaries. This Mwanga's professions of good will are hardly to be trusted. His past record is that of a cruel, cowardly, treacherous despot. He was the murderer of Bishop Hannington nearly two years ago. He has been seen seeking Stanley to assist in reinstating him in the government of his country, from which he had been driven by his suffering people. Uganda is a country of grand possibilities. Its people are far in advance of most of the African races in their approaches to civilization.

Very naturally Portugal desires a continuous stretch of territory across the continent of Africa. Politically and commercially such an unbroken possession would give her the supremacy of influence in the affairs of Africa, which she so much covets. She is now endeavoring to appropriate a slice from the possessions of the British South African Company. Though she has made no efficient efforts to advance into the interior till now, after having remained on the coast for more than two centuries, she now embelishes this scheme for enlargement by the earnest expression of a desire to extinguish the African slave trade within the bounds of whatever territory she may now or hereafter possess. These professions are in the right direction, and it may be hoped that as Portugal now agrees with England on the purpose of ridding Africa of the great curse of the slave trade, they may readily settle other differences which have been disturbing their relations.

Two measures having an important bearing on the moral and social well-being of our Dominion, have been introduced and passed, the one in the Senate and the other in the House of Commons at Ottawa. One relating to the matrimonial of the Mormons in the North West was introduced by Senator McDonald of British Columbia. It excludes polygamy from the territories. This is a timely measure. This abhorrent practice may be easier stamped out now than when it shall have firmer foothold. The Minister of Justice introduced a bill to deal more effectually than even the "Charlot act" did with certain forms of social evils. With these measures party politics have nothing to do, and they will command the approval of all good citizens.

The French press of Canada continues to be particularly violent over the abolition of their language in the North West, and the passage of the Orange bill. The second reading of the bill abolishing the Roman Catholic schools in Manitoba was carried in the legislature of that province by a vote of 20 to 6.

The Local Legislature of New Brunswick was opened with the usual ceremonies on the 13th. Mr. A. S. White of Kings Co. was elected to the speaker's chair. The address passed the house without division. The present government claim a good working majority.

Ontario Letter. It is long since the country has been so stirred by any public event as by the burning of the Provincial University buildings on the night of Feb. 14th. Telegrams of sympathy came rushing in upon Dr. Wilson, the President, from all quarters, Yale and Harvard were among the first to offer aid in restoring the library, and Oxford and Cambridge were not far behind. Scarcely were the flames quenched when a bill was introduced in the Provincial legislature granting \$160,000. This, with the \$165,000 insurance, will, it is thought, be almost sufficient for the rebuilding of the ruins upon the same site and walls. In addition to these offers, the city of Toronto gives \$50,000, and the province of Quebec has granted \$10,000. The latter grant is a token of gratitude on the part of the French province. In 1871 the province of Ontario voted \$5,000 in aid of the sufferers by a great fire in Saguenay district. That sum, at simple interest, would now amount to \$10,700. This, the province of Quebec gives in the hour of Ontario's calamity. As a secular paper puts it, this is "casting bread on the waters and getting it back after many days buttered." The special fund for the library now amounts to \$15,000. The fire may prove a blessing, though at the time it was disguised beyond all recognition.

The Secretary of the Ontario Cabinet, Hon. J. M. Gibson, has introduced a temperance bill that is radical in its application. Hitherto, if an applicant for a hotel or shop license was not opposed by a majority of electors in the ward in which the premises were situated, little difficulty would be experienced in procuring the license. This measure, however, declares that the person applying must produce a certificate signed by a majority of the voters showing that such hotel or shop is desired.

The attention of the Dominion Parliament has recently been directed to the settlement of a colony of Mormons from Utah, in the Southern part of Manitoba. It has been suspected that they would import polygamous practices unless strongly dealt with; and suspicion became certainty when the leader boldly declared a few days ago, that Canadian law could not prevent polygamy, provided all the wives were married simultaneously!! This was indeed a revelation; but the Minister of Justice, Sir John Thompson, was equal to the occasion, and at once took steps to amend the Criminal Act as to prevent any man marrying more than one wife at one time.

The Province of Manitoba has likewise awakened to the situation, and Lieut. Governor Royal went down the other day to the head quarters of the colony to examine for himself. No doubt the "Saints" will find themselves "persecuted" in Canada as they have been left in Utah. Senator McDonald of British Columbia has originated a drastic measure in the Upper House at Ottawa in connection with the same question.

Hon. A. M. Ross, Provincial Treasurer, has introduced a bill on the tax exemption question. Some time ago the legislature addressed a circular to the municipal councils on the matter. On the basis of the replies, the law has been so amended that church, university, and college buildings will still be exempt, but the land will be taxable for local improvements. Public and separate school buildings and lands will remain exempt. The exemption of the salaries and residences of clergymen is abolished. Municipalities are permitted to substitute for the tax on merchandise that has become so onerous, a "business tax" that will bear more equitably on all.

THE YEAR BOOK is just out, and is a credit to the editor, Rev. James Grant, of the Parliament street Baptist church, Toronto. The statistics for Ontario, Quebec, and Manitoba are: Membership, 33,252; baptisms, 3,107; pastors, 285; churches, 324; buildings dedicated, 12; re-opened, 3; pastors ordained, 13; died, 5; contributions to foreign missions, \$14,861.43; home missions, \$16,972.73; Grande Ligne, \$4,628.61; education of individuals, \$1,788.63; for all objects combined, \$304,635.00.

Sunday school reports show 28,284 pupils in the junior class; 5,890 in the bible classes; 3,408 teachers and officers; united with the church, 1,407; collected \$13,286.64.

HOME MISSIONS. Grande Ligne is being rebuilt, at once. Insurance policies give on furniture \$1,000, library \$1,200, buildings \$8,000. This will probably cover one-third the loss.

The new chapel at St. Ste. Marie has been dedicated. Already it is none too large for the evening congregations that gather, and the Spirit is being outpoured. Congregations have increased from 29 to 100 in the morning, and the Sunday school has multiplied six fold.

In the struggle going on in Manitoba over the school question, the Baptists are putting themselves squarely on record against all state interference in religious matters. Separate schools in that province are already doomed, and the matter of religious exercises is to be left to the District Boards.

Rev. J. H. Doolittle has retired from the Superintendency of Missions in that region, and has taken the pastorate of the church in Rapid City.

FOREIGN MISSIONS. Rev. John Craig, of the Akidju field, reports 150 baptisms during the first half of the current year. Mr. Craig has 1,650 Christians under his care. The annual conference of the Canadian Missionaries was held at Cocanada, Feb. 13, 1890. Twenty-eight devoted men and women assembled, all of them among the brightest that Ontario, Quebec and the Maritime Provinces could produce.

The baptismal record for the past year is: Akidju 239, Cocanada 139, Tuni 6, Bimlipatam 2, Bobbili 6, Chicaco 12; total 404.

The memberships are: 1,645, 560, 70, 27, 23, 90; total 2,415. There are 21 churches in the above fields.

In January last the missionaries held a convention at Cocanada, and have sent a most urgent appeal to send fifty-two laborers this year.

Rev. J. D. Fulton, famous as the modern Luther, is acting as a supply for the equally famous apostle of Anglo-Israelism, Dr. Joseph Wild, in the Bond street Congregational church, Toronto.

Rev. J. B. Kennedy, B. A., has hidden farewell to Vancouver, and has come east to Toronto.

Rev. S. J. Arthur has resigned the Parkdale, Toronto, pastorate.

Rev. A. T. Sowerby has declined the call of the Immanuel church, Toronto. The Aylmer people are thereby greatly rejoiced.

Rev. D. B. Hutchinson begins his fifth year as pastor of the Park church, Brantford. P. K. D. Strathroy, March 8, 1890.

Rochester Correspondence. Another great Baptist has left us. In September a prominent pastor, the Rev. Dr. Barrett, was called to his reward. On Tuesday last, at 4.15 p. m., the largest procession ever formed in this city, accompanied the two hearses which bore the bodies of the late Dr. Anderson and his wife to Mount Hope cemetery. After long years of united, useful toil, they closed the bar almost together. In the death of Dr. Anderson we sustain a very heavy loss. The foremost citizen of Rochester has fallen. The leader of the educational interests here has gone to his reward. For thirty-seven years, as President of Rochester University, he toiled and worked, carrying its interests upon his mind day and night. He made the interests of the college his own. "Though dead, he yet speaketh," for he has left behind him a work which so bears the impress of his character that it will ever be a living witness to the faithfulness of his life.

To-day the sad news reached us of a railway accident which occurred at Bay View, six miles from Buffalo. Many homes are filled with sorrow through this calamity. It is felt very much here at the seminary, as it brings the sad news concerning one who spent two years in studying here. Mr. E. E. Stewart had settled in Rochester, and was returning, in company with his wife and baby child, when the fatal accident occurred. "Mother and father were instantly killed, being discovered on the floor of the car covered with debris, and crushed almost beyond recognition. In the arms of the mother, baby Stewart was found prattling and crying 'Mamma, mamma,' but the mother was cold in death and strong men wept when the wee little girl was tenderly lifted from the cold embrace of the dead mother."

May God be especially near to the bereaved ones.

While these things cast a gloom over all, there is much for joy and rejoicing. The spirit of the Lord has been working wonderfully in the hearts of his people here. A great work has been going on in the churches. The Baptist, Methodist, and Presbyterians, have all been blessed with large additions. It is said that a greater spiritual interest has been manifested than for many years.

The same spirit which is abroad in the churches is carried into the missions of the city with marked results. Besides the missions which are carried on by the various churches, there are four non-sectarian missions. In these, meetings are held every night in the year, and during this winter some on almost every night have come out and acknowledged Christ. The larger number of these are won through the personal invitations given them by earnest Christian workers. Often the students of the Seminary take active part in this personal work for Christ, and they have felt their faith strengthened and their zeal quickened as they have seen the efficacy of the Gospel among the lowest classes. At the Seminary we are all well and working hard. This Seminary year has so far been a successful one, and all are looking forward to the summer's work, hoping that it may be even more successful.

Rochester, N. Y., March 7. M. C. H.

Toronto Correspondence.

The winter here has been remarkably open and mild, and a continuous disappointment, consequently, to furriers and ice-dealers. Our real winter may be yet to come; at any rate, these opening days of March have been quite as cold as any since the first of last December. Still, many things remind us that spring is at our doors.

Our city churches and missions are not in so encouraging a condition as could be desired, though none of them are without tokens of the divine favor. Pastor Trotter's pastorate in the Bloor street church promises to be a very happy and successful one. Looking at the congregations which now sometimes crowd the Bloor to its utmost capacity, no one would suppose that less than six months ago nearly a hundred members went out to form a new church. I am glad to be able to report that his health, concerning which many fears were entertained at first, continues good.

Others of our pastors, however, have been temporarily laid aside by sickness. It is nearly three months since pastor Hargett, of the First Avenue church, occupied his pulpit. "La Grippe" developed into inflammatory rheumatism and this again into typhoid fever, and for two or three weeks there was little hope of his recovery. He is now, however, thanks to a kind Providence—considered out of danger. Pastor Harris, too, of the new Walmor Road church, from a serious affection of the brain, brought on probably by over exertion, relinquished his work a month ago. He is now resting in Florida, whence encouraging reports are received concerning him. He hopes to be able to resume his pastoral labors on the first of April. The church under his care is enjoying a large measure of prosperity. During the five months of its existence its membership has nearly doubled, and its Sabbath-school now numbers nearly three hundred.

Much sympathy is expressed for our afflicted brother Denovan, late pastor of the Immanuel church, and many prayers are being offered for his speedy and complete recovery. May his visit down by the sea conduce to this end. A man to succeed him in the pastorate of the Immanuel church has not yet been found.

Of the churches outside the city that are being revived, mention may be made of that at Stratford, of which Rev. D. G. McDonald recently became pastor. Bro. McDonald is being greatly blessed in his labors, and the church is thankful and joyful under his ministrations.

Save only the absence of the afflicted Principal, and the loss which his absence entails, affairs in connection with McMaster Hall are satisfactorily progressing. A good deal of work is being done and well done. Thirteen young men are expected to graduate on the first of May. Of these seven have already accepted a call to as many churches. Vining goes to Wallaceburg, Hughson to Cootesock, Sowerby to New Salem, Davies to Aurora, Hamilton to Cheltenham, Freeman to Whitby, and Grigg to Perth.

I regret to be unable to report any improvement in Principal McGregor's condition. The treatment to which he has been subjected so far in New York has proved a failure, and the only hope that remains appears to be in the direction of a surgical operation. Whether or not such operation will be undergone is not yet quite certain. If, after full consultation, the surgical experts so advise, it will be performed within a few days. The results of these operations so far encourage the hope and belief that in this way Prof. McGregor may be restored to his work again. I am sure that all who know him, or have heard of his affliction, will remember him in their prayers. D. M. WELTON.

Home Missions. BOARD MEETING. The regular meeting of the Home Mission Board was held on the 10th inst.

REPORTS were received from brethren Wallace, general missionary; P. O. Rees, of Keswick and Cardigan; I. J. Skinner, of Montague and Murray River; J. C. Spurr, of Fairview and St. Peter's Road; C. S. Stearns, of Pennfield; I. W. Carpenter, of Lunden; Thos. McDonald, of St. Margaret's Bay; A. Jogswell, of Norwood; F. A. Starratt, of Second St. Margaret's Bay; A. B. Staples, of Rockport; G. Starratt, of A. Moleges, and James Gabourel, of Halifax Co. colored churches.

GRANTS. 1. To Norwood station, Yarmouth Co., \$40, for current year. Rev. A. Cogswell, missionary. 2. To New Ross church, \$25 for current year, Rev. S. Langille pastor. 3. To Port Grenville and Diligent River, \$75 for nine months. Rev. J. W. Porter, pastor.

APPOINTMENTS. Bro. J. W. Keirstead, a mission of six weeks to Second Moncton and Welford churches.

WANTED. The Home Mission Board wishes to obtain eight men to settle as pastors on mission fields. Some of these fields are somewhat isolated, but a comfortable support will be guaranteed by the board. A. COHOON, Cor. Sec'y.

Hebron, N. S., Mar. 12.

Religious

NEWS FROM THE HEbron.—Seven baptized on March 9th, and received with them to welcome others as March 12.

CORNWALLIS ST. BAPTIST.—It was my privilege to preach at Hebron on Monday, the 11th inst. I was met by a large number of hearers. Others are inquiring. We trust will soon be edified.

THE UNION BAPTIST.—The meeting on Monday, the 11th inst. was a very successful one. Looking at the congregations which now sometimes crowd the Bloor to its utmost capacity, no one would suppose that less than six months ago nearly a hundred members went out to form a new church. I am glad to be able to report that his health, concerning which many fears were entertained at first, continues good.

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Hebron, N. S., Mar. 12.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HERNON.—Seven believers were baptized on March 9th, and two others were received with the water by later.

CORNWALLIS ST. BAPTIST CHURCH, HALIFAX.—It was my privilege to baptise two believers in Christ on the 9th inst.

THE UNION BAPTIST MINISTERS' CONFERENCE met in their room, Donville building, on Monday, the 17th. Members present: Revs. Gates, Spencer, Parsons, Capp, Welton, Martell, and Ingram.

FALMOUTH.—We are holding the fort as best we can. At the commencement of the new year, we held some special services which were seasons of refreshing.

CANNO.—At a meeting of the church held on Wednesday evening, 5th inst., the following resolution was passed unanimously: Whereas, our pastor, the Rev. H. B. Smith, has handed in his resignation of pastorate of this church,

NORTH-SYDNEY.—We are spending our twelfth winter in North Sydney. As the years roll by we have increasing evidence that we are among a kind, warm-hearted people, who appreciate their pastor's labors and cheerfully supply his needs.

BIRDWATER.—By the following note it will be seen that during the winter, we have not been able to report anything of interest. For five weeks I was not able to meet with the brethren and sisters in the house of God, and since then have not been strong enough to put forth any special effort.

NEW BAPTIST MISSION HALL.—The St. John Baptist City Mission has been worked with commendable vigor and a good degree of success.

YARMOUTH CO.—A Cogswell, \$25 for cur-pastor. Diligent River, J. W. Porter, mission of six n and Welford

WARD WISHES to be pastored on these fields a comfortable d by the board. Cor. Sec'y.

PETITODIC.—On Wednesday evening, 5th inst., I gave a very successful evening at our home, and after a most enjoyable time, departed, leaving us considerably richer in the grocery line, and to realize afresh that our lines have fallen unto us in pleasant places.

MARRIAGES.—BISHOP-CALDWELL.—At Newtonville, Kings Co., Feb. 26, Wesley E. Bishop, of Bishopville, to Maud E. Caldwell.

DEATHS.—REID.—At White Rock, Kings Co., N. S., March 3, George Reid, aged 92 years.

DEATHS.—LATHREN.—At Seal Harbor, March 2, John Wesley, aged 2 years and 8 months, son of William and Margery Lathren.

DEATHS.—HATFIELD.—At St. John, Feb. 26, Mrs. Amanda M. Hatfield, wife of Capt. Norman Hatfield, aged 54 years.

DEATHS.—GAVEL.—At Tuxet Lakes, Yarmouth Co., N. S., Feb. 26, Mrs. Maria Gavel, aged 74 years, eight months.

DEATHS.—PHALEN.—At Newport, N. S., Feb. 6, Ellen, widow of the late Captain James Phalen, aged 83 years.

DEATHS.—The Rev. W. J. Stewart has accepted a unanimous call to the pastorate of the Brussels street church at St. John.

NOTICE.—The next sessions of the Digby Co. Ministerial Conference will be held in the Baptist meeting-house at Weymouth, on Tuesday, the 25th inst., commencing at 2 o'clock, p. m.

TEA SUGAR FLOUR FULL LINES OF Staple Groceries and Dry Goods.

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

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

DEPTHS OF THE RICHES OF HEAVEN'S boundless love and grace. With a clear head and loving heart he often cheered the minds of his brothers, and a kindly word to his unconverted friends.

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COPPER STRIP FEED CUTTER, Cuts Easier and Faster than any other of like price.



W. F. BURDITT & CO., ST. JOHN, N. B. OR THEIR AUTHORIZED AGENTS.



FELLOWS' LEEMING'S ESSENCE Cures Spasms, Hysterics, Convulsions, Epilepsy, Stomachic, Indigestion, Headache, Neuralgia, Rheumatism, and all other Nervous Disorders.

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FINE COATINGS, TROUSERINGS, & C. First-class Cutters of the Berlin School of Cutting. Experienced Workmen.

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THE FOOD THAT SUPPLIES THE WANT. When you are tired and used up. When your appetite is poor. When you have an attack of indigestion.

JOHNSTON'S FLUID BEEF. Is very Strengthening; Is very appetizing; Is very easily digested; Is very warming and stimulating.

WAIT FOR STANLEY'S OWN BOOK

Henry M. Stanley is now at Cairo, busily engaged in writing the only authentic story of his expedition to find Emin Pasha.

CHARLES SCRIBNER'S SONS, NEW YORK. The Earle Publishing House, ST. JOHN, N. B.

SHORTHAND. Thoroughly taught by mail or personally at this Institute.

HAVE CHARITY.

If we knew the cares and crosses, Crowded round our neighbor's way; If we knew the little losses...

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc. BY GRACE RAYMOND.

CHAPTER XVI.—Continued.

"OUT OF THE DEPTHS."

The next day Eglantine was better, and in her usual place at the morning service, but to Marie's surprise declined to take her airing in the park...

Rene? I thought God was going to let her die to punish me. Do not deceive me. His only answer was to look up into her face, but that look was so full of love...

Pepin was in the corridor as Eglantine passed back to her apartments. "All is ready, dear lady. Fear not, he whispered, as he went by her, and his smile was even more reassuring than his words...

"Eglantine, you do not doubt His willingness to forgive? He knows your frame; He remembers how sorely you were tempted?" "It is not that," she interrupted him, while she turned her face to him...

CATARRH AND GOLD IN HEAD HOW CURED BY NASAL BALM. A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

CHANGE OF TIME. 2 TRIPS PER WEEK TO ST. JOHN, N.B.

INTERNATIONAL S.S. CO. TO BOSTON. COMMENCING TUESDAY, March 11th, and until further notice...

HEART-RENDING CASE OF NEURALGIA. Many a poor suffering person with weakened nerves and exhausted vitality, has wondered why the treatment that has been followed so faithfully for months was unsuccessful...

50 CENTS Watch for \$4.98. The watch has the reputation of being the most accurate and reliable...

WOOD'S & GERMAN BAKING POWDER. Most men call fretting a minor fault—a foible, and not a vice. But there is no vice, except it be drunkenness, which can so utterly destroy the peace and happiness of a home.

Stop that CHRONIC COUGH NOW! For if you do not it may become consumption. For Consumption, Scrophulous, Croup, Whooping Cough, Asthma, etc.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES. It is almost as palatable as milk. Far better than other so-called emulsions. A wonderful flesh producer.

INTERCOLONIAL RAILWAY. '89. Winter Arrangement. '90. ON AND AFTER MONDAY, 30th DECEMBER 1889, the Train of this line will run Daily (Sunday excepted) as follows:

THE undersigned hereby give notice and certify that a certain Limited Partnership under the name of W. G. PITFIELD and SAMUEL HAYWARD, conducted under the firm name of W. G. PITFIELD and SAMUEL HAYWARD...

PROVINCE OF NEW BRUNSWICK. CITY AND COUNTY OF SAINT JOHN, N.B. He it remembered that W. G. PITFIELD and SAMUEL HAYWARD, who reside in the City and County of Saint John, in the Province of New Brunswick, have entered into a partnership...

WINTER 'SASHES. The best and cheapest place to buy your WINTER SASHES is at A. CHRISTIE WOOD WORKING CO.

RUPTURED OR DEFORMED. Send direct to the largest and most complete establishment of the kind in Canada. GIBB, FLETCHER & CO. 110 King Street West, Toronto, Ontario.

BAILEY'S COMPOUND. THE LIGHT-SPEARED CONDENSING GLASS REFLECTOR. BAILEY'S REFLECTOR CO. 113 Wood St., Pittsburgh, Pa.

BUCKEY BELL FOUNDRY. Bells of Fine Copper and Tin for Churches, Schools, Hospitals, etc. VAN DUZEN & TIFT, Catalogue of Plants and Trees FREE! FRUIT RECORDER & EVAPORATOR.

Said the roses to the petals As they looked around, "Who can doubt it, who? We excel all other flowers. See our robes of many hues. And our petals most sweet. With a wealth of richest dye. Fill we all the summer's days. Not far off a tiny violet. Waited till she heard. Then, with gentle voice. "But the people love. Though we are not tall. Through our faces all. Search amid the richest dye. You will find the richest dye. Soon there came a gentle. As she looked the garden. "Ah!" she cried, "you are not fair. But my place is very high. Like the violets that. Ladies fair must wear. Violets, you were born. With her little hand she. Violets white and violet. Close upon her heart she. Pure and fragrant, free. And the tiny violets turn. Nestling close to her. Cry: "We are not like you. Yet, you see, she loved. "Ah!" I thought, "the. Lessons sweet and lessons. Though we are not fair. Some are not so lucky. Though we are not like you. Nor in silk and jewels. If we are but kind and. Some one's sure to love. THE HO. Confidential Relations. Children. It is not unfrequently parents who fondly love constantly neglect them of their own personal interests. No time is set intercourse with the child their troubles and joys are not permitted to of their parents. father is absorbed with cares of his children, and if children do not understand their parents they where else. They sympathy and commu denied them at home abroad. An Indianapolis parent possible the case of brought before the last sentence had been it with the culprit's father to be learned lawyer famous work on the science. Surprised and the son of so excellent felon's dock, the judge remembered his father. "Perfectly," was the one invariable way of work with the child would say, "Run away, trouble me." Many a man has kept of his sight and hearing period of his child-life might concentrate his work in his hands. He has sent her children streets in order that she for domestic toil or leis and novel reading. consider the presence of the children are times when the are disturbed; there are tic duties, to perform must leave her children there are hours which children, and during work right to hold fellowship with them. This is an and should not be inter calls except such as perative. If the close sympathy between parent not maintained, weary hearts will pay the for the interests of their always in the wisest way energy to domestic duty. They make a neglect of intellectual culture will influence over them. Siate their tastes and they cannot sympath the very time when the that she should have on them. She has thought she had no think and keep step they grew up and a ledge, but a large part voted for her children. been far better spent. Most a sign of the they will maintain an of union between the of children in the fond alth for them. Love is tie and the invincible not be permanent wit tactoious, and there of communion when the ents are wholly taken care and material in minds of the children up with science.

SOME ONE LOVES US BEST.

BY MARY R. VANDYKE.

Said the roses to the pansies, As they looked around the bowers...

THE HOME.

Confidential Relations of Parents and Children. It is not infrequently the case that parents who fondly love their children...

THE FARM.

The Government of Canada, on the recommendation of the Minister of Agriculture, has agreed to place in the estimate...



THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES.

A New Lease of Life. A Cure Without Medicine. All Diseases are Cured by our Medicated Electric Belt and Appliances...

READ OUR HOME REFERENCES. REV. CHAS. HOLE, Halifax, N.S. is happy to testify to the benefits received from our Belt and Actina...

W. T. Baer & Co., 155 QUEEN STREET WEST, TORONTO. Mention this paper.

WHAT DOES IT AMOUNT TO?

I give to young men and women such an education in business affairs as is not to be got in any ordinary school...

Snell College, WINDSOR, N. S.

LEATHER JACKETS. Oil Tanned. Waterproof. Warmly Lined. Patent Fastenings.

EVERY PERSON EXPOSED TO THE WET OR COLD SHOULD WEAR ONE. PRICE \$6.50 ONLY.

ESTEY, ALLWOOD & CO., Dealers in Rubber Belting, Packing, Hose, & Rubber Goods of all kinds.

H. C. CHARTERS, DEALER IN SAPLE AND FANCY DRY GOODS, No. 217 MAIN STREET, MONCTON, N. B.

"BEST VALUE FOR THE MONEY" OUR MOTTO.

Coughs, Colds, Croup.

Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested...

SHARPS BALSAM. SHARPS Cough & Croup Balsam.

Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Hardness of the Throat...

T. B. BARBER & SONS, St. John, N. B., Wholesale Agents.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS.

WILD MARCH MUSIC. Gentle and sweet melodies, sacred and secular songs, and all other kinds of music are in our thousands of books and millions of sheet music pieces!

GATES' INVIGORATING SYRUP. This preparation is well known throughout the country as a safe and reliable cathartic and FAMILY MEDICINE...

For Coughs, Colds, & La Grippe. A little night and morning will soon make them well.

For SPESPIA, it gives immediate relief. For IRRITATIONS OF THE BOWELS nothing can be found to equal it...

For ASTHMA AND PALPITATION OF THE HEART, one dose will give instant relief.

For RICK HEADACHE, STOMACH AND PIN WORMS yield at once.

It is an invigorator of the whole system, greatly regular and healthy circulation is maintained, has been well tested, and will cure all ailments.

OLIVER DITSON COMPANY, Boston. AGENTS WANTED for all reliable New England territory.

THE BEST STORE IN THE WORLD. POLISH.

NOPE! NO MORE THAN OTHER MAKES.

SEEDS.

BRUCE'S GENUINE GARDEN SEEDS. Our Descriptive and Priced Catalogue for Spring trade is now ready...

Jno. A. Bruce & Co. Hamilton, Ont.

THE BEST SEEDS ARE THOSE BY D.M. FERRY & CO.

SEED ANNUAL. For 1896 will be mailed FREE to all applicants, and to last season's customers.

D. M. FERRY & CO., WINDSOR, ONT.

A VEGETABLE WONDER!

HENDERSON'S NEW BUSH LIMA BEAN. Just fancy a Lima Bean growing only 18 inches high!

Just fancy a Lima Bean growing only 18 inches high! Yet this is exactly what we offer in HENDERSON'S NEW BUSH LIMA BEAN...

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PETER HENDERSON & CO., 85 & 87 Courtland St., New York.

