

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XLVI.

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THE CHRISTIAN VISITOR  
VOLUME XLVI.

Vol. X., No. 4.

SAINT JOHN, N. B., WEDNESDAY JANUARY, 24, 1894.

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—THE eminent physician, Sir Andrew Clark, was worth a million dollars at his death. He started life without a penny. But this fact is of less value than is the knowledge that he won so high a fame in relieving the ills to which men are heirs. The works of eminent physicians who are raised up from time to time suggest that Christ's healing hands are still laid upon multitudes of the sick through the skill He imparts to the faithful students of the remedial art. Every good gift is from God, and the able physician is not the least of these gifts.

—The following from the *London Freeman* concerning English Baptists may be applied to this side the Atlantic also: "The Baptist denomination may fairly boast of a good, strong, and cheap periodical literature. The fashion among a certain class of speaking superficially of the articles prepared by brethren of their own body, instead of marking superiority, is a sign of inferiority, however talented such persons may deem themselves, and we should be glad, if we could, to humble a little those who affect to look with disdain on the literature of our body."

—"There are few things in the whole field of administration and state-manship more difficult than those connected with the contact of civilized and uncivilized nations," said Lord Ripon to a delegation on the Matabele land troubles. These difficulties have emerged again and again on this continent in the conflicts with the Indians. Statesmen deserve sympathy and need the prayers of Christians in dealing with these questions. Often indeed the difficulties seem to arise from the cupidities of merchants in whose interests justice is sacrificed. A nation is tested morally by the treatment it accords to the weakest of the race.

—Dr. McCosh, the ex-president of Princeton, has reached the good old age of eighty-two. It cannot be said that his natural force is not abated. He has no longer the strength which enabled him, when a young man in Scotland, "to walk 60 miles a day and think nothing of it." He still walks every day, summer and winter, but his walks are only short and leisurely strolls now. He writes too, but only a little, and the book now passing through the press will be, he says, his last word to the public, to which he has been speaking more or less regularly for forty years. His wife, who is seven years his junior, is his constant attendant and carefully guards him against all chances of harm and annoyance.

—Sir Wilfrid Lawson says: "In this world unfortunately, success is a test of approval as a rule. There was once in the House of Commons a Mr. Merry, who represented a Scotch constituency, who, on one occasion, when addressing his constituents was accused of having once run a horse in a race on a Sunday. He admitted the charge, but said that he had three reasons to give in excuse. The first was that it took place a long time ago; the second was that it occurred in France; and the third was that his horse won. Directly they heard this third reason the Scotchmen were all for him." Christians need to be on their guard against accepting the view that success makes a career or an action right. The young are largely influenced by such a view and to their lasting injury. It should rather have been understood that one with God is a majority, and that the first things "the Kingdom of God and His righteousness" are to be sought first. The real success will then come of itself.

—In how great a degree crime and the expense attendant upon its punishment are chargeable upon the liquor traffic is illustrated by the fact that, in the 1,662 cases tried at the St. John police court during the past year, 1,335, or about four-fifths, were cases of drunkenness or of violation of the liquor laws—961 of the cases being for drunkenness. It is not easy to compute the loss and the evil inflicted upon the community through a traffic which is constantly producing the amount of drunkenness which is here indicated. There is the expense of the drinker for the liquor which makes him drunk, which in the aggregate is not a small item. There is the loss of time and wages incurred while the man is getting drunk and while he is sobering up, involving often the loss of a good situation which might have been permanently held but for the drink. There is the loss of the heavy fine imposed by the court, a loss frequently meaning bitter privation to a family always on the verge of want. There are the inconveniences and loss, frequently considerable, to the employes of the men who get drunk, and finally there

is the loss of the man who through his drunkenness constantly tends to worthlessness and to become a burden upon the community. Here is a business which in this city of St. John, results annually, it appears, in the conviction of nearly one thousand "drunks" before the police court, and which indirectly is chargeable also with a very large proportion of all other crime with which our courts have to deal. It is chargeable too with a vast amount of demoralizing and vicious influence constantly making itself felt in the community. Is there any offset to this evil account? Is there any essential good in this traffic which can be urged as a reason why it should be perpetuated? Is the saloon a blessing to anybody?

—The pressure of hard times in the United States is being severely felt, it would appear, by the missionary societies in greatly diminished incomes. The American Baptist Missionary Union for the eight months ending with December had received less than \$63,000, or less than half the amount received for the corresponding period in 1892 or 1891. It is thought that the special effort put forth last year to raise a centennial fund may have something to do with diminishing receipts this year. But unfortunately there is but a small amount of that fund which can be used for the current expenses of the present year. For this year's operations the union needs over \$650,000. It is no wonder under the circumstances that the Board of management is feeling some alarm and is issuing an appeal to the friends and supporters of the cause to come as promptly as possible to its aid. The American Home Mission Board finds itself in a similar position and has likewise issued a special appeal.

## PASSING EVENTS.

THE determination of Governor Mitchell, of Florida, to uphold the honor of his State by preventing the prize fight between Corbett and Mitchell, which has been announced to come off on Jan. 25th in Jacksonville or its vicinity, is worthy of the highest commendation. It appears that there are in that part of the State a number of men of considerable political influence who are interested in bringing on the fight and determined to accomplish their purpose if possible. Whatever influence these parties could bring to bear on the governor they have employed to induce him to recede from his position, but so far without success. Governor Mitchell is not to be bamboozled into permitting the fight, and declares that he will, if necessary, call out the militia of the State to prevent it. All honor to Florida's governor.

IN the United States the condition of things continues to be somewhat less prosperous and encouraging than the good citizens of the great republic could desire. Speaking generally the present winter is far that country the most trying one that it has seen in a long time. There are a good many tangles in political affairs, and for one reason or another, the government does not appear to be very successful in coping with its difficulties. Trade is still dull, but not without prospect of improvement. The unemployed class is extremely large and the destitution in many of the cities calls for the exercise of generous schemes of public and private charity. But no doubt better times will come soon, and trade will resume its normal conditions. Over-production probably has had something to do in producing the general stagnation in business now experienced, and uncertainty as to the currency and the tariff have had a still larger influence in the same direction. Now that a sounder monetary policy has been established, a basis is afforded for business which is tending to restore confidence. The end of the tariff discussion which must now be reached shortly with the passage in some shape of the bill now before Congress will have the effect of removing uncertainty which at present greatly hampers business. There are indications that trade is already beginning to revive and no doubt with the settlement of the tariff question the revival will become very pronounced.

THE Louisiana Lottery, which ceased on January first to have any legal standing in that state, is supposed to be transferred to Honduras. The use of the mails in the United States has been prohibited to the lottery, but so long as it can work through express companies no one need suppose that, whether its seat is in Louisiana or Honduras, the lottery will cease to ply its nefarious and

demoralising business all over the continent. It appears, too, that the removal of the lottery's headquarters from United States territory is more apparent than real. It is said that Florida is to be the lottery's home, and the city of Tampa its distributing point. There the lottery's agents have already erected a business headquarters, equipped with printing presses. Thence a line of swift steamers will carry the messages between the wheel in Honduras and the business in the United States. Express packages will be directed to Puerto Cortes, Honduras, but they probably will never go further than Tampa city. After a time if the plan succeeds, the Florida legislature will be tempted with immense bribes to grant a charter. Such is declared to be the scheme of the gamblers. In the destruction of this great organised inquiry the people of Canada are interested only less than those of the United States. That Florida is being sought as a home for the lottery and as a scene for the Corbett and Mitchell contest are facts that indicate a lack of moral sentiment among its people. It is to be hoped, however, that the righteous elements in the state are strong enough to prevent it becoming, through the means of the lottery, a plague spot to the rest of the continent.

THE case of Vallant, the anarchist who threw the bomb in the French Chamber of Deputies, has received favorable treatment at the hands of judge and jury, the man being promptly found guilty and sentenced to death. Honor is due to these men who have done their duty without regard to the revengeful and desperate character of the anarchists. In the case of the trial of the Anarchist Ravachol some two years ago, the jury though finding the man guilty, evidently acted with the fear of the anarchists before their eyes, and accordingly recognized "extenuating circumstances" in the case. Whether the jury in the case of Vallant was composed of braver men, or whether the cool and courageous action manifested by the Chamber of Deputies on occasion of the throwing of the bomb, served to stiffen up the courage of the jurymen, or whether the now thoroughly aroused public sentiment in France against the Anarchists made it safe for the jury to do their duty as to fall to do it—one thing is certain at all events, the meretricious Vallant was promptly, and doubtless with justice, found guilty and received his sentence. And though he has applied for a new trial, he will in all probability expiate his diabolical crime on the scaffold. It is noted that a good result of the recent demonstrations of the anarchists in Europe is likely to be a better recognition by the different governments of their common interest in resisting and subduing the lawless and desperate forces which are arrayed against civilisation. Alluding to this the *Outlook* remarks: "The incident in the Chamber of Deputies has been made the occasion for the expression of good will from many governments, and the President of the French Chamber has read aloud to that body words of sympathy and congratulation from the official representatives of Italy, Austria, Switzerland, and from the Speaker of the House of Commons; and while Emperor William has refrained from sending an official message, he has expressed his horror of the crime and his admiration of the manner in which it was met. . . . It is clear that these attacks upon governmental organisation and social institutions from so many quarters are impressing upon the minds of men in every country the necessity of standing together and of acting as a unit against the common enemy. Thus the anarchists are likely to defeat themselves by the use of illegitimate means; they are likely to consolidate their enemies instead of destroying them."

THE Toronto correspondent of the *Montreal Witness*, who is understood to be generally well-informed in reference to matters concerning which he writes, has given the readers of that paper some interesting information in reference to the manner in which the "Prohibition Test Case" is to be conducted. The case dealing with the general subject of the jurisdiction of the provinces in reference to the prohibition or regulation of the liquor traffic is presented by the Ontario government to the Superior Court of that province. Seven questions dealing with the subject were prepared by the government and amended by J. J. McLaughlin, Q. C. who was consulted by the attorney-general's department with special regard to his representative standing as

an advocate of prohibition. In October last Sir John Thompson consented to the case going immediately before the Supreme Court of Canada, and the case was accordingly removed from the Ontario Court of Appeals to the higher court. The correspondent of the *Witness* has learned that the necessary steps have since been taken for the submission of the case to the Supreme Court at Ottawa next month. The province of Ontario will be represented by the deputy attorney-general, Mr. Oatway and Mr. J. J. McLaughlin, Q. C. They will argue that the province of Ontario has power to prohibit not only the retail but also the wholesale traffic in intoxicating liquors, and that, further, the province has the right to prohibit the manufacture of such liquors for sale for beverage purposes. There is a possibility, we are told, that in view of the important revenue and other interests involved, the governments of some of the other provinces may be represented when the case is heard. After the case has been argued before the Supreme Court bench, it is expected that judgment will be rendered on some-day appointed for the purpose, before the opening of the May term. Further, as this case forms a sequel to the plebiscite, and is definitely included in the Plebiscite Act, the judgment of the Supreme Court is to be carried before the lords of the Privy Council in England. This, it is expected, will be done in September next, with the view of securing a judgment before the meeting of the first session of the new legislature. There is a possibility that Sir Oliver Mowat may be one of the counsel to appear before the Imperial Privy Council. The reference to the last tribunal made in consequence of the plebiscite vote being expressly taken upon the judgment of the final court of appeal, which is, of course, the Privy Council at London.

SENTENCE was pronounced on Thursday last in the case of three young Frenchmen, J. A. Palland, Paul de Maudigney and Honoré Morder, who attempted some weeks ago to blow up with dynamite the Nelson monument in Montreal. The foolish and reckless deed which these young men intended, was happily prevented through a comrade who acquainted the police with their purpose. The incident is of a kind to stir up race prejudices in the country—a thing which all good citizens must wish to avoid. There is no doubt very general sympathy among French Canadians with the feeling of hostility to the Nelson monument, but the better thinking among them are disposed to condemn such reckless and lawless acts as that which these young vandals intended to commit. The French papers of the Province, we believe, with a few exceptions, disclaimed any sympathy with the dynamiters, and properly condemned their attempt. The English papers, on the other hand, have wisely refused to take a very serious view of the doings of these rash youths. Public sentiment will therefore endorse the light sentence which has been pronounced upon them, which is a fine of \$25 each. Judge Dugas in declaring the judgment of the court took occasion to point out to the young men the highly reprehensible character of the deed which, happily, they were prevented from consummating, and to give them some excellent advice: They had reason to be thankful that they had not succeeded in their purpose. As it was, their act and its intent were exceedingly serious. The entire world was shocked when the report of the attempt went abroad, and serious trouble might have been caused had not the Governor-General, in his wisdom, immediately cabled to London the true state of affairs. Their act was most reprehensible, but the court believed that had they known the full extent of what they were doing, they never would have done it.

## Halifax Notes.

A very enjoyable time was held at Pastor's Church on New Year's evening. Dr. Maider, on behalf of the First Baptist Young Peoples Union, presented a very handsome set of Purfles, making pastor and wife happy at the beginning of 1894. The North Baptist Sunday-school held annual Mission Band exercises last Sunday afternoon in December, a full house assembled and the school rendered eight very fine Christmas selections of music. Primary classes were in excellent spirits and did their work to the entire satisfaction of parents and friends. Other class exercises were all of a Christmas character and engaged by all. North church held its yearlings' meet-

ing and election of committees for the year. The church has been to large expense repairing the front of building, also raising funds to reduce mortgage. Some 70 persons were welcomed into the church by letter and baptism during the year, the church and pastor are encouraged.

The Tabernacle and North churches are holding a series of meetings this week, and Evangelist E. Owens, from Tunbridge, Wales, who arrived on steamer Labrador, from London, on Saturday last, is helping Bro. Macondald this week. Bro. Owens is journeying to Toronto, he is a pleasing speaker and his Bible readings and evening addresses are gointed and earnest.

The Tabernacle church held yearly business meeting. The finances were quite satisfactory, two deacons were elected.

First Baptist Church elected one deacon last week.

Bro. March was out and on Sunday evening last preached and dispensed the communion at West End church. His connection with this church closed last of 98.

Bro. D. G. Macdonald and S. B. Kempton who have been ill, are out again.

The week of prayer, morning and evening meetings, have been largely attended. Notwithstanding the number of meetings being increased by two each evening. Much of the burden bearing of these meetings seems to be upon the pastors; a backwardness on the part of laymen to take part in the services was manifest.

District No. 8 met in Book Room on Monday afternoon. A large number present. Encouraging reports from Indian Harbor, Afriville, Preston, Beach Hill, St. Margarets Bay were given; work at Bedford to be taken up, needs of Jeddore and other fields were considered.

Rev. H. H. Johnson, of the Cornwallis St. Baptist church, reports having received contributions toward repairs on church property amounting to upwards of two hundred and fifty dollars, the same having been acknowledged through daily papers. The work of remodeling the vestry is complete, and the remodeling of the auditorium of the church is contemplated at an early date. Extra meetings are being held, and at the close of a regular Sunday evening service seven persons for prayer. The pastor is very much encouraged, and asks for prayers of God's children on behalf of the church.

Bro. Johnson's wife has been very ill for four months, which has prevented his visitations to outside friends. The annual festival given by some members of the city Baptist churches to the colored children of Beach Hill Baptist Sunday school was held on Tuesday last, Bro. W. Davis conducting the affair, reports a good time and a large gathering. This little interest is in a flourishing condition, and Bro. Davis has devoted time and talent to holding it up.

**W. B. M. U.**  
NOTE FOR THE YEAR:  
"Lord what will Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 211 Princess Street, St. John, N. B.  
PRAYER TOPIC FOR JANUARY:  
That a special blessing may rest upon the services during the week of prayer, and that a rich outpouring of God's Spirit may be experienced by our missionaries at their conference.  
Wanted:  
Short original articles contributed by our sisters who have the interest of the Master's kingdom deep in their hearts. We make no complaint regarding the response made to our request for reports, notes, &c., and are thankful for the valuable papers received. Although not personally acquainted with many sisters in our province, we know there are very many who could send us profitable articles if they could find the little time required to do so. Not long ago we received a helpful, inspiring communication from one who "never before wrote a line for the press." We should like to receive very many such "crude attempts." They help up all in our endeavor to serve.  
A Joyful Meeting.  
There is general rejoicing among the Ontario workers in India, over the arrival of the six new missionaries, but it is probable that the joy of none is so great as the joy of the long tired missionaries, Dr. and Mrs. McLaurin, as they welcome one of the six, their eldest daughter. We are contrasting this scene with one we witnessed twelve years ago when Mr. and Mrs. McLaurin said good-bye to their two only children and turned their faces eastward to again take up work for Telugus. The anguish, the patience,

and the hope of these years have brought their reward and the parents now receive their child, not only as a daughter, but as co-worker in the vineyard of the Lord. "He doeth all things well!"

## Heroic Missionaries.

It is surely the "faith that will not shrink" that has possessed of the young missionaries, Mr. and Mrs. Cyril Bird, of Central Africa. Two years ago they left their home in Ontario, with no prospect of protection and no assurance of support, excepting in the promises of the Almighty, with no Foreign Mission Board to back them, and with no record of great achievements to spur them on, they went forth in the name of the Lord of Hosts to set up His banner. But God supplies all their needs. "Loans" come in to them from Ontario, the United States, England and other points. Whatever they need is made a subject of prayer, and in every case the articles has been sent. Certainly their sufferings are great, sufferings from fevers, reptiles, savages, add the utter desolation around them.

Up to last April they had had no message from home since July, 1892, and with two exceptions, had not looked upon a white face for two years. But God is with them, and the wild field around them is being broken up ready for the sowing of the seed.

The monthly leaflet which was prepared at our last annual meeting has quite unconsciously taken to itself the name of "W. B. M. U. Tidings." This will, I am sure, supply a long felt need, and will increase the interest in all our W. B. M. U. meetings as well as keep each society informed as to the progress and needs of our mission field.

The January number must call forth gratitude to God and cause us to rejoice with the missionaries at Chicouas as they welcome from the ranks of high caste heathenism this Brahmin whom God has called into His service. How little that sister thought, when sending the little text book with an invitation enclosed to come to Christ, that she may have formed one of the links in the chain that drew this young man to the Saviour. The smallest act done for the Master is never lost. We may not be able to trace the result; but it cannot lose its reward. Mrs. Archibald writes later, "God's dealings are so wonderful, so gracious; and when His power is manifest it differs so from the power of man that we have no adequate words to magnify and bless His name. The heathen have said, 'Where is your God?' And we have prayed Him to honor His own Word, and His own name, and to let them know that there is a God in Israel He has done it. The people of Chicouas have said, 'you make Christians in small places among low caste people; you can do nothing here,' and right out from their midst comes a young educated Brahmin, and we are quite willing to stand still and see the salvation of God. Others have received strength to acknowledge themselves seekers, and we believe there are scores of such in this wretched town.

What about this self denial spoken of by Mr. Higgins? Shall we, who have so much more to be thankful for, be unwilling to deny ourselves in order that our mission may be relieved of debt and new missionaries sent forth in response to the importunate appeals of our brothers and sisters on the foreign field. We would recommend that the "Tidings" be read at Mission Bands and B. Y. P. U. meetings, so that all our children and young people may unite in prayer with us that this young Brahmin may be a consecrated, chosen vessel, fitted for the Master's use, and others quickly follow in his footsteps.

The "Tidings" is printed very cheaply, only costing one cent each and mailed free. Will each president see that twelve cents is sent to our treasurer, Mrs. Smith, with the next quarterly remittance so the actual cost may be defrayed? It is such a trifle for each one, but quite a sum if taken from the funds of the union. I fear some of the societies are not receiving the "Tidings." If this is correct, will you please send a post card to Mrs. Smith, Amherst, informing her, giving your name and post office address? S. J. MANSFORD.  
Literary Notes.  
The issue of *The Delinquent* for March is the great "Spring Announcement Number," and in its artistic display of new styles and general attractiveness it is superior to any former number of this popular magazine. In addition to the usual entertaining reading there are several new features noticed this month, one being an original and decidedly fascinating Scat Drill that will be immensely popular. Another is the resumption of the articles on the Uses of Crepe and Tissue Papers, with illustrations; and a third in the first of the promised series of papers on Hygienic Living. The housekeeper is especially considered in some Dainty Cookery, Hints to House Housewives, and the article on Household Renovation which treats of the repairing and polishing of the woodwork of furniture; while the mother of marriageable daughters will find food for serious thought in the concluding chapter of Child Life.

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by the law relating  
to the said Notary,  
and affixed my offi-  
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at St. John, N. B.,  
this 17th day of Janu-  
ary, 1894.



DIPLOMACY WITH GRANDMA.

"There never was a grandma half so good!" "His worship while beside her chair he stood...

Christ Our Example.

The righteousness of God came into vial connection with the human race when Jesus lived the doctrine which He taught...

PAUL IN ITALY.

NO. II.

On coming into Rome one pleasant afternoon by the Appian Way, when some two or three miles south-west of the Palatine Hill...

He not only taught that man should lose his own life for the sake of others, but He led the way and emptied Himself into the form of humanity...

We listen to His voice in prayer: "For their sakes I sanctify Myself that they also may be sanctified."

Philips Brooks put this thought in a striking way: "I am my best gift for myself but for the world."

Why Uzzah Touched the Ark, or Trifling and Its Excuses.

BY REV. C. W. WILLIAMS.

Excuse No. 2.

"But Uzzah was taken by surprise." Very true; for all of us most temptations are surprises. Satan does not send an explicit warning...

Character reaches down deeper than any surprise and so the judgment cannot so much upon the single act as upon the character which it revealed.

There is one fact which helps to make it so easy to get rid of a pastor that we secure one there generally more members helping to accomplish it.

There are two things which help to make it so easy to get rid of a pastor that we secure one there generally more members helping to accomplish it.

He Shall Suffer Loss.

BY E. T. HIBOX, D. D.

How to Get Rid of the Pastor.

Two difficult tasks in turn confront our churches. The first is the calling of a pastor. As soon as there is a vacancy in the pastoral office...

The standard is set up for the new pastor as brilliant, must be good looking, with light complexioned tone of voice. He must have good taste in dress.

A more delicate and difficult task, however, is to get rid of a pastor and to do it in a way that will not cause general regret.

We are afraid the churches which would use the methods we are going to suggest are already familiar with it.

Tell him how much you love him and how deeply the prospect of losing him pains you, but really it is going to be impossible to resist his going.

But what is to be the final outcome? Things are not always to remain as they are. The false is not forever to supersede the true.

Wait. Wait, but wait not too long. The King's business on which you are sent requires haste. The enemy is at the gate.

Our best things are gained in service. The soldier learns in the field; the swimmer becomes expert by plunging into deep water.

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fully against his going, and he makes up his mind not to desert them. But when they fall him, he is discouraged.

If there is any room for it to make an unfavorable comparison with some other preacher and congregation in town. Breed a spirit of discouragement in the congregation.

If he is strongly entrenched in the hearts of the people and in his purpose to remain, it may be necessary to tell him a few of his failings.

There are two things which help to make it so easy to get rid of a pastor that we secure one there generally more members helping to accomplish it.

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shall be saved. "Yet so as by fire." Being a child of God, he shall survive the day of fire, but his works of wood, hay and stubble shall perish.

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A Little Daughter.

Of a Church of England minister cured of a distressing rash, by Ayer's Sarsaparilla. Mr. RICHARD BURKS, the well-known Druggist, 207 McGill St., Montreal, P. Q., says:

I have sold Ayer's Family Medicine for 40 years, and have heard nothing but good said of them. I know of many performed by Ayer's Sarsaparilla, one in particular being that of a little daughter of a Church of England minister.

The child was literally covered from head to foot with a red and exceedingly troublesome rash, from which she had suffered for two or three years, in spite of the best medical treatment available.

But he condescends to our entreaties and to our intercession with God, and he condescends to our entreaties and to our intercession with God, and he condescends to our entreaties and to our intercession with God.

What more can He say to us? He hath said, "To you who for refuge to J. C. I fled."

Study this Scripture again, old hymn with new inspiration, your soul be at rest.

We are sorry that up to this we have not been able to order plans for enlargement. All is that it is not our fault.

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The unification of Baptist young men's associations, their elimination of their affiliation in scriptural instruction in Baptist churches, their affiliation in scriptural instruction in Baptist churches, their affiliation in scriptural instruction in Baptist churches.

For the Week Ending CHRISTIAN ENDEAVOR. "God's Promises and their Fulfillment." ECCLII. Heb. 6: 9-20.

endeavor to show that God has all things in Christ." "Up to us have had only types and shadows. Him we have the real. He then Moses, greater than he, the true tabernacle, the true truth preter. All the promises and shadows are now fulfilled for refuge to Him who is all in all? Is it danger that our souls may be wrecked in the storm? Ah, hope as an anchor both safe and sound. He who has been in no danger of her cable part who has had this anchor cast across can join with the Paul confidence—"what time I am weary will trust in Thee."

On what does this "strong man" rest? First God's graciously condescends to the immutability of His love ought to be enough for Abraham's child of God, God has removed all danger from our path, but he condescends to our entreaties and to our intercession with God, and he condescends to our entreaties and to our intercession with God.

What more can He say to us? He hath said, "To you who for refuge to J. C. I fled."

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Correspondents to this department should address their communications to REV. J. J. TEASDALE, St. John, N. B.

For the week beginning Dec. 28.

CHRISTIAN ENDEAVOR THEME:

"God's Promises and their Fulfillment."

SCRIPTURE, Heb. 6: 9-20. This book endeavours to show that God has perfected all things in Christ. Up to this point we have had only types and shadows. In Him we have the real. He is greater than Moses, greater than angels. He is the true tabernacle, the true sacrifice, the true priest, the true mediator. The promises of God are yea and amen in Him. If we have fled for refuge to Him, are we sure that all is well? Is there any danger that our souls may become wrecked in the storm? Alas, no, we have hope in an anchor both safe and strong. No matter how wild the tempest, there is no danger of her cable parting. He who has laid this anchor cast, in life's storm can join with the Psalmist in his exclamation—"What time I am afraid I will trust in Thee."

On what does this "strong encouragement" rest? First God's promise. He graciously condescends to show unto us the immutability of His counsel. It ought to be enough for Abraham or any other child of God that God has promised. But he condescends to our weakness and interposes with an oath. The oath is final for confirmation with men. So God swears by Himself that this may remove all doubt. And back of the promise and oath is His own character. Men swear by the greater. God cannot go beyond Himself.

"What more can He say than to you He hath said,

To you who for refuge to Jesus have fled."

Study this Scripture again, sing the old hymn with new inspiration and let your soul be at rest.

We are sorry that up to the present we have not been able to carry out our plans for entertainment. All we can say is that it is not our fault. In the first place, our friends need not be afraid of burdening us with material.

Those who are reading the January topic in the Conquest Course, Scandinavianism in America for Christ, will find it one of great interest.

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Sabbath School.

BIBLE LESSONS.

Adapted from Pollock's Select Notes.

FIRST QUARTER.

Lesson V. Feb. 4. Gen. 12: 1-19.

BEGINNING OF THE HEBREW NATION.

GOLDEN TEXT.

"I will bless Thee, and make Thy name great; and Thou shalt be a blessing."—Gen. 12: 2.

THE REASONS FOR THIS COMMAND seem to have been to separate Abraham from all the idolatrous influences of friends and country, from which it would be almost impossible for him to escape if he remained at home. But as a stranger in a strange land, with no ties binding him to idolatrous friends and customs, he could set up the worship of the true God, and train his family in the true religion. It is not probable that Abraham fully understood the reasons, though his good sense would give him a glimpse of them.

1. Now the Lord, Jehovah, had said. (Omit "that" with Rev. Ver.) Get thee out of the country Haran.

FIRST PROMISE. 2. I will make thee a great nation. This will compensate for the loss of his country. This promise required faith in a "great nation," because (1) There was no barrier of a natural improbability. Abraham was seventy-five years old, but had no children. (2) The promise could not receive sufficient fulfillment until after his death. A great nation could not be built upon the course of long centuries. It was literally fulfilled in the girls of Israel; spiritually, and more largely in the spiritual sons of Abraham, the whole Christian church (Gal. 3: 29).

A GREAT NATION is one (1) of large numbers; (2) of high character; (3) of great prosperity and culture; (4) of noble ideas, aims and hopes; (5) of great influence in blessing others; (6) and all these will be only in a nation which serves and worships God.

SECOND PROMISE. And bless thee. No earthly good can be so great as the blessing of God. Others are single, individual good things, but he that has God's blessing has the source of all good.

THIRD PROMISE. And made Thee great. Known, honored, loved through all the centuries, and by multitudes of people. It is a remarkable fact that perhaps no mere man has ever been so widely and so permanently honored.

FOURTH PROMISE. And thou shalt be a blessing. A blessing in thyself, and a source of blessing to others. It is more blessed to give than to receive. He should be famous, not for what he took from men, but for what he gave to men; not like Sesostris, Caesar, Alexander, or the victors of the sword, but for the grander victories of truth and love.

FIFTH PROMISE. 3. And I will bless them that bless Thee. This altar was to be so identified with God's cause, that whosoever favored Abraham favored God and His kingdom. So far as we are the true children of God, this is true also of us.

SIXTH PROMISE. And curse him that curseth thee. This is the other side of the same promise.

SEVENTH PROMISE. And in thee shall all families be blessed. By "family" is meant here, and often elsewhere, a people, or nation, regarded as one great family descended from a common parent. All families of the earth be blessed. This promise was fulfilled (1) in the benefits which the world has received from the industry, wealth, genius and morality of the Jewish people; (2) in the benefits which have come to the world through the Scriptures, the law, the literature, the religious spirit, and particularly the monotheism, of the Hebrew people; and (3) in the blessings which have come to the world through the Messiah, Jesus, who was "Abraham's seed" (Gal. 3: 8-16).

GREAT LIVES ARE TRAINED BY GREAT PROMISES.—The world has never been left without a great promise singing in its wondering and troubled heart. God's calls are upward; they are calls toward fuller life, purer light, and sweeter joy.

PILGRIMS AND STRANGERS. (1) A similar command is virtually given to us. The world around us lies in wickedness; we are to come out from it, and to be witnesses to it; we are to regard it as a wilderness through which we are passing as strangers and pilgrims to our Father's house.

4. So Abram departed, as the Lord had spoken unto him. This is the record of Abram's overcoming faith. And Lot went with him. Lot was the son of Haran, Abraham's elder brother, and hence was Abraham's nephew, and perhaps brother of his wife. No doubt Lot was a noble man. His wife, Hagar, in God's Word, and in the desire to worship the true God. Departed out of Haran. Not the same word as Haran the father of Lot, which begins with a soft H, while the place begins with an aspirated H, sometimes written "Charran." To this place his grandson Jacob came for his wife, the descendant of Nahor, Abraham's brother. Here, too, 2,000 years later, the Roman General Crassus was defeated and slain by the Parthians.

5. Servant. "My princess," afterward changed to "Sarah," a princess, i. e., for all nations, and no longer for Abraham alone. She was ten years younger than Abraham, and his half sister, or possibly some think the same as Isaac, Haran's daughter; therefore Abraham's niece and sister of Lot. Lot's brother Haran's son. And all their substance, property of all kinds. The blessing on Abraham had begun while he was in Haran. And the souls they had gotten in Haran. Servants or adherents, for Abraham was a sheik or head of a family. Some who had accepted the truth about God may have joined his family company. A few years later there were 315 armed men in Abraham's establishment (Gen. 14: 14), which implies at least 1,000 souls. Into the land of Canaan they came. A distance of 300 miles. Canaan is named after the son of Ham, a portion of whose descendants settled in Palestine. But they could not occupy it all, and there was plenty of room for Abraham and his company without in any way interfering with the other inhabitants.

6. And Abram passed through the land. From the north towards the south. Into the place of Sichem. Haran, Shechem, between Mounts Ebal and Gerizim. Into the Plain of Moreh. Rather, the oak, or oak grove of Moreh, who was probably the original owner of this oak grove in Shechem.

ENCOURAGEMENT. It is quite possible that Abraham, like Elijah and John the Baptist, and indeed most earnest men, had a time of discouragement and disappointment. He had no settled home and he was homesick and lonely. He was weary with travel and hardship. He had no children by whom the promise could be fulfilled. And it may be as Prof. Deeds suggests, that the uncultivated fields of Palestine stood in contrast with the ever fresh plains of the Euphrates and the lovely gardens of Damascus. No doubt he was ailing and the promised land expecting it to be the real Utopia, the paradise which had haunted his thoughts as he lay among the hills of Ur watching his flocks under the brilliant midnight sky. No doubt he expected that here all would be easy and bright, peaceful and luxurious. So the Pilgrims, when they first stood on the shores of the new world. So the victors, as they stand on the battlefield.

So to Babylon's Christians, when in the tough depend his companion said, "Is this the happiness ye have told me all this while of?"

7. And the Lord appeared unto Abraham to remove his discouragement. Unto a sacred field of general contemplation, or up dizzy heights of valour. If we follow Him, we may find that the steepest climb shows our grace, and lowest vale of humiliation is a highway to holiness. Jesus Christ does not guide us through such a world as this, but to make us comfortable. As Miss Fletcher of Glasgow (who spent her noble life in saving outcasts) well observed, "It is the devil that employs his gardeners to keep the religious pathway smooth. For Christians, the rough path of sorrow is not an untrodden path."

Christ leads us through no darker rooms Than He went through before; No one into His kingdom comes, But through His open door.

Fellow Christians, we may have some hardy and unflinching yet before we reach yonder streets of shining gold. Let us keep close to the Shepherd and take short views. Let us not be content to walk in a path wide enough for one, but try to take some paths narrower to heaven with us. We are only sure that our Shepherd is watching us and interceding for us and listening to every prayer that we weave upward to Him, then peace that passeth all understanding shall fill our souls like a river until it is lost in the ocean of Christ's eternal love.—Evangelist.

is hard to be poor while some others are pocketing a large income; it is hard to live on a sick bed and suffer while Godless mirth goes laughing past our door; it is hard to lose one we love while our neighbor's table is surrounded by a group of rosy-cheeked children; it is hard to drink the very cup that we prayed might pass from us; but the Good Shepherd comes to very hearts at such times and puts His arm about us and says: "I know My sheep and am known of Mine. I am with you always. Follow Me. If thy feet are sore, the green pastures will be all the softer by-and-by. If thy cross is heavy, I have borne a heavier one. Shall the disciple be above his Master, or the servant greater than his Lord?" Observe, too, that the Shepherd does not go behind us driving a reluctant herd; He goes before us, calling and drawing us onward. He offers to guide us if we will but bear His voice and follow Him. If He never promises smooth paths, He always conducts us into safe ones. When we obey Him, we may often be called to enter self-sacrifice and difficult duties; to encounter bitter opposition and to perform services of love to some very unlovable and ungrateful people; but we are never called to sacrifice conscience or to evil even for the sake of men, or to do anything that God may reasonably come to us. Our holy Shepherd will never lead us toward any precipice of error, or land as in a quagmire of self-reproach and disgrace. He will never conduct us into unchristian fields of sensual temptation, or up dizzy heights of valour. If we follow Him, we may find that the steepest climb shows our grace, and lowest vale of humiliation is a highway to holiness. Jesus Christ does not guide us through such a world as this, but to make us comfortable. As Miss Fletcher of Glasgow (who spent her noble life in saving outcasts) well observed, "It is the devil that employs his gardeners to keep the religious pathway smooth. For Christians, the rough path of sorrow is not an untrodden path."



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WEDNESDAY, JANUARY 24, 1894

SHALL WARS CEASE?

Within the last few days we have had rumors of war in the Old World and the expectation of great struggles between the great powers held for years, seems sometimes to be near fulfilment.

On the other hand various forces are operating against war. The growth of international commerce is constantly giving new hostages for peace.

For as a nation comes to be dependent upon other nations for its supplies of necessities it will be less inclined to break fellowship with those nations, and the increased complexity given to life by the advanced civilization and refinement of modern times makes the wants of mankind greater and more imperative.

The fact also that the suffrage is given to so many of all classes makes an additional force against war. The increase of the means of transportation and the greater blending of the people of the earth by social acquaintance, intermarriages, and immigration, afford reasons for peace.

The spread of science and literature creates a fellowship among the learned which operates to some extent in the same direction. An impulse to the abolition of war has also been given by the discovery that some wars can be avoided by arbitration.

The editor of the Popular Science Monthly makes the fact that Great Britain, and the United States have submitted disputes to arbitration, the occasion for suggesting the extension of the peace principle. Every settlement of this kind discredits war so much and helps to bring the day when war shall cease.

He thinks the time has arrived "for a serious demonstration in favor of arbitration as a substitute for the barbarous method of the sword; and the duty of initiating such a movement would seem clearly to lie with the two nations who have themselves set the example of a successful and happy use of arbitration." He admits that the project of persuading the nations to abandon wars is a vast, but not a hopeless one, and believes that a rough sketch of the conditions necessary for the realization of the object in view should be made and taken into consideration.

If each nation were to present its views and aspirations on this matter some unity of idea might be reached. The Review thinks that if the British government would start the movement and the United States government would lend its moral support, a hopeful beginning might be made. War surely has lasted long enough. Nineteen centuries of the Christian era ought to suffice for the sword. The burdens of standing armies are crushing the life out of European nations, some of which, like Italy, are on the verge of bankruptcy. Philanthropy and Christianity have always been for peace, and surely science, commerce and the struggle for a worthy existence now so fierce, should be forestal enough to bring in the days when the battle flags shall be forever furled.

patroism. Into the justice or injustice of the quarrel he is not to inquire. The laws of God are not to be his guide, the teachings of Christ are to be utterly disregarded.

"It is not part of the consideration of a Christian to be alarmed at the gigantic character of the evil he is called upon to combat. He is to have a courage far truer and greater than that of military valor. Let no believer in the kingdom of Jesus Christ, if in the world's assertion that war is inevitable. The fountain head of war is public opinion. Christ's system of subduing the world is by the dissemination of truth. Truth, after all, is the mightiest force with man. Let but correct views of peace and war prevail, and outside a museum there will not be found a single sword."

THE RELIGIOUS FORCES OF THE UNITED STATES.

The determination of the American Society of Church History to prepare a series of volumes which should recount the history of the principal religious denominations of the country grew out of a suggestion of the late Dr. Schaff.

The project is now well in hand. The committee under whose editorial management the work is undertaken and the choice of writers to prepare the histories of the several denominations afford good ground for the expectation that the work when completed will be one of great value.

For Canadians it would have increased the value of the work certainly if its scope could have been extended so as to embrace this country as well as the United States.

Canadian Baptists, however, will note with interest the fact that the Baptist volume of the series is to be written by Rev. Dr. Newman, professor of church history at McMaster University, Toronto.

The work is to consist of twelve volumes, of which vol. I. has been issued. Its full title is as follows:

THE RELIGIOUS FORCES OF THE UNITED STATES Enumerated, Classified and Described on the Basis of the Government Census of 1890, with an Introduction on the Condition and Character of American Christianity, by H. K. Carroll, LL. D., in charge of the Division of Churches, Eleventh Census. New York: Christian Literature Company, 1893. \$2.50.

Dr. Carroll acquired peculiar fitness for the authorship of such a volume through having had charge of the government census of the churches. The volume is largely devoted to statistics and the statistical tables are very full, embracing every religious body, Christian or non-Christian of whatever name or creed in United States. The reader is thus enabled to make comparisons, which are of great interest and value as to the relative numbers, growth, etc. of the different religious bodies. In connection with the statistics careful historical sketches are also given of each denomination, showing its origin and characteristic features.

In an introduction of some sixty pages the author assists the students by giving a valuable analysis of the tables and a description of the condition and character of Christianity in the United States. In examining the facts which this volume presents, one cannot fail to be impressed with the immense variety of religious belief and organization which has found a home in the American Republic. There are all sorts and kinds of churches, great and small, white and black, high and low, orthodox and heterodox, Christian and pagan, Protestant and Catholic, Liberal and Conservative, Calvinistic and Armenian, etc., etc. All phases of thought are represented by them, all possible theologies, all varieties of polity, ritual, usage, forms of worship. Christians, Jews and Pagans have their forms and their places of worship. If a man wishes to connect himself with a Christian organization "he may," the author tells us, "select any one of 125 or 130 kinds. He may be six kinds of an Adventist, seven kinds of a Catholic, twelve kinds of a Mennonite or Presbyterian, thirteen kinds of a Baptist, sixteen kinds of a Lutheran and seventeen kinds of a Methodist." He may in fact be a member of any one of 143 denominations. It should be said, however, that in a good many cases these denominational distinctions indicate little or no difference in faith or polity—as for instance in the case of the Baptists, North, and the Baptists, South.

The vigorous and growthful condition of the evangelical bodies as compared with that of the non-evangelical and non-Christian bodies is remarked. The statistics show that the non-evangelical, non-orthodox and non-Christian bodies count less than half a million, or less than 2 1/2 per cent. of the aggregate. The evangelical communions are to the non-evangelical as 108 to 1, and constitute more than 67 per cent. of all communicants, Christian and non-Christian.

As to the Roman Catholic church in the United States, owing to the very large Roman Catholic immigration from Europe and from the province of Quebec, its growth has been remarkable, but the statistics go to show that during the decade 1880-1890 the net increase in the Roman Catholic church has fallen considerably below that of the Protestant churches.

The dominant religious force in the United States Dr. Carroll finds to be evangelical Christianity, and its great

absorbing purpose is to spread the gospel. It considers itself commissioned to carry God's messages of love "to every heathen land," to every destitute community, to every godless home and to every unconverted person."

BUDDHIST TEACHING.

Rev. Dr. Ashmore is one of the oldest and most cultured of American Baptist missionaries in China. He has been a careful student of Eastern religions for nearly two score years, and is considered an authority on such subjects.

A catechism of Buddhism has been published with the approval of the high priest of Ceylon, and Dr. Ashmore furnishes us with extracts from it, some of which we copy verbatim.

"Was Buddha a God?"

No. The Christian and other sects acknowledge an eternal unchangeable Supreme Being. Buddhists do not believe in any such God. Gaudama was no greater in his Tuga (world-age) than the preceding Buddhas were in their Tuga."

Then follow questions with regard to Buddha's life and work, the cause of sorrow and the escape from it.

"When this salvation is attained what do we reach?"

Nirvana—a condition of total cessation of all changes; of perfect rest; of the absence of desire, and illusion, and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana man is constantly being reborn; when he reaches Nirvana he is reborn no more."

"Are our rebirths in any way affected by our individual merits or demerits?"

Yes—the broad rule is that if we have an excess of merit we will be well and happily reborn the next time; if any excess of demerit our next birth will be wretched and full of suffering."

"Do Buddhists consider Buddha as one who by his own virtue can save us from the consequence of individual sins?"

Not at all. No man can be saved by another; he must save himself. Buddha was to us and to all other beings simply an all seeing and all-wise counsellor."

Many other questions "with misty and formidable answers are given of which Dr. Ashmore furnishes the following summary: Buddhism really has no God, no revelation, no salvation, no deliverance from sin, no individual existence, no soul apart from the general aggregate and the general conglomerate, no faith, don't believe the Bible, don't take the Word of the Lord Jesus—unless what is said is "corroborated by your own wisdom and conscientiousness." Doubt every thing, believe nothing; endless succession of rebirths, now a man, now a frog, now a horse, now a loathsome insect, over and over and over for millions and millions and still more millions of years, and at the end of it all nothing but extinction of personal being and entrance on eternal torpor.

Such is Buddhism as gathered from its own living representatives. It is impossible that such a religion could ever become an aggressive force in Christian countries, and it is wonderful that it should hold enslaved so many heathen. Its day, however, has come. It will have to measure swords with Christianity—the uncompromising faith.

"I came not to send peace upon the earth but a sword," is the lofty challenge of the Nazarene. Christianity has no recognition for false faiths save at the point of their surrender. Peace comes only after victory. Christianity has the truth and needs to borrow nothing from Buddhism. The "Light of Asia" is only a phosphorescent glow beside Him who is the light of the world.

GRANDE LIGNE.

The fifty-seventh annual report of the Grand de Ligne Mission, lately issued, contains many interesting and valuable facts in reference to that Christian enterprise. The efforts put forth to preach the gospel as Baptists understand it to the French Canadians are not without encouraging results. There are evident signs that these people are growing more restive under the ecclesiastical tyranny of their priests and bishops and more disposed to assert their independence. Remarkable openings for the preaching of New Testament truth have been found at Maskinonge, Sorel, in the Ottawa Valley and elsewhere. There are some twelve or thirteen stations occupied by the mission. It cannot be said that at any of these stations the work is assuming anything like large proportions. The forces to be contended against are very strong and stubborn. Progress is slow, but in some cases at least encouraging progress is reported. Our readers are familiar with the history of the Baptist cause at Maskinonge, where, within two years, a church has been organized and a church building and parsonage erected. An other encouraging opening is at Sorel. At this place in July last, nine persons were baptised on profession of their faith. Two others followed at a later date. It was here that the Baptist colporteur, Gendreau, was imprisoned and fined on a flimsy charge of having distributed the peace, because he had quietly engaged in religious conversation with some persons

in the public square. An appeal was taken from the judgment of the magistrate to a judge, and the case came before Judge Oudet on the 15th of January, with the result that the conviction was set aside with costs against the city. The judge remarked that the complaint was utterly unfounded and that no breach of the peace had been established.

At the Feller Institute the regular work of the school has been carried on during the year, though under some disadvantage on account of Principal Masse's illness and his consequent absence for about three months. The total attendance of pupils was 122, of whom 69 were boys and 48 girls, with an average attendance of 107. Twenty-two of the pupils came from the United States and fifteen were Roman Catholics. Twenty-six of the pupils, four of whom were Roman Catholics when they entered, professed conversion during the winter. Eleven of these united with the Grande Ligne church before the close of the session. This is certainly very encouraging as showing the strong religious influence at work in the school. The applications for the present year have been greatly in excess of the capacity of the school. Increased accommodations are required.

It is proposed to build a principal's residence at Grande Ligne during the spring and summer of 1894. \$1,500 has been subscribed and \$1,500 more is needed.

Senator Sampson, of North Adams, Mass., bequeathed to the Grande Ligne Mission \$15,000. Some \$10,000 more is needed to erect the additional wing of the Feller Institute and \$50,000 to endow it.

A PLEA FOR THE PASTORLESSES.

Looking over the MESSENGER AND VISITOR I see where Bro. Adams visited the churches at Halifax; and while reading account of him holding meetings there the thought occurred to me, Why was it that no minister would ever visit those little village churches when they are pastorless for a long time, and feel so discouraged in the work of trying to keep a congregation together with no help. And again, there is some God-loving sister or brother that longs to hear a good gospel sermon and cannot get the chance, and still those little churches are doing their very best to help the B and to pay those heavy bills. And some of them do more according to their means, than some of those big churches that get favored with those great good men. Now, dear brethren (and I mean the ministers), I think, and am persuaded to believe, that a lot of the reason is they like to be with the multitude, while, perhaps, if they would come to some little village church they might be the cause, through the Saviour's love, of bringing some poor wanderer to God. Now this ought not to be.

GEO. MCGILVERAY.

GABARUS BAY, C. B.

We publish the above in order that our readers whose lives are cast in those favored places where the Word is regularly preached and all the ministries of the gospel are enjoyed may better understand how these privileges are regarded by some of their brethren who live under very different conditions. But we think our correspondent ought not to accuse our ministers of being more desirous of preaching in city pulpits than of helping churches which are in need. Our observations do not go to support this conclusion. The allusion to Pastor Adams in this connection certainly might better have been omitted. The "Halifax Note" from which our correspondent got his information showed that the Truro pastor was preaching in Halifax by way of exchange with a brother pastor—an exchange arranged no doubt with a view to the benefit of both congregations. If we are not mistaken, there is no one more willing than Bro. Adams to give a Sunday to a poor and pastorless congregation, when opportunity offers. Nor do we think that our pastors generally are lacking in willingness to do the same. Many of them are laboring even beyond their strength and for small remuneration to supply the needs of congregations which otherwise would be without the preached Word. If our good brother has read the MESSENGER AND VISITOR attentively he cannot have failed to learn that this matter has had much consideration at the hands of our pastors, and that in different sections plans have been made and special efforts put forth in order that the destitute places within reach might be supplied. At the same time it must be confessed that the feelings of our correspondent in regard to this matter are not unusual. From his point of view the blessings of the gospel appear to be very unevenly distributed in this Christian land. While well-to-do congregations with their regular pastors have more preaching than they know how to appreciate, and there are others, scattered, poor and pastorless, to whom sermons are like angels' visits. The condition in some of these churches too is such that, even if the H. M. Board were much better supplied with funds than it is at present, it would not, perhaps, feel justified in guaranteeing the salary of a missionary pastor for them. They are isolated fields without much prospect of growth, and for which it seems possible to do but little. But in these places there are Christian people who love the gospel

and long to hear it preached, both on their own account and for the sake of their unconverted neighbors. These places should not be forgotten by the strong and comparatively wealthy churches. It would not be to the disadvantage of these highly favored congregations, and surely it would be a Christian thing, if they should occasionally release their pastors for a Sunday that they might go and preach to some congregation whose privileges are so small compared with their own. Then pastors in taking their vacations might perhaps, in more instances than really occur, find their way to these destitute churches and spend one or more Sabbaths with them, preaching to them the gospel and sowing seed that might yield a joyful harvest by and by. But, on the other hand, the pastorless church—if it must remain in that condition—should see to it that it makes the best use of the means of grace within its reach. It is quite possible for a church to make advancement even though deprived of the preaching of the Word and the ministries connected with the regular pastorate. If there is unity among the brethren and a spirit of reliance upon God, prayer and conference meetings may be sustained along with the study of the Word of God, and thus the little church may not only preserve its own existence but prove a centre of spiritual life and influence in the community in which it is situated.

What a Crank Thinks.

There are upwards of two hundred Baptist ministers in the Maritime Provinces. If each one would send a dollar, over and above his regular subscriptions to the Convention Fund, the denomination would be over two hundred dollars better off. Then, if the professors, teachers and students would follow with their donations, it is likely that the good desecum and many of the good Baptist people would catch the inspiration, and in a little while the whole debt which is hanging like a black cloud over the Boards would vanish and the bright sun would shine down upon them as pleasantly as ever.

Our esteemed brother, Dr. Sawyer, in his appeal on behalf of the college asks: "Will the churches meet the required amount spontaneously, or shall special agents be appointed to urge them to their duty?"

Now, I am not a philosopher, but to expect that from ten to fifteen thousand dollars over and above the running expenses of the denomination will come in spontaneously, at a time, too, when money is so scarce without any appeal to the heart, is, to my mind, expecting too much. Let the missionaries, ministers, professors, teachers and students cheerfully lead and the people will cheerfully follow. A whole column of their names and donations will do more toward clearing the debt than a dozen special agents sent forth to "urge the churches to their duty."

"To urge" is to press; to drive, urging may answer very well in some societies, but Baptists like to be led; so lead on and the people will follow. I might say in closing that I sent my dollar as a New Year's present to the denomination, but I am afraid that my poor little dollar feels rather lonesome for the want of company. A CRANK.

India Letter.

It has been a long time since I wrote anything for the MESSENGER AND VISITOR. There have been several reasons for my silence which I need not recount. I am glad that others have done so well in this respect that there has been less need for my taking up space in the paper. But this evening I feel like writing a few lines about my afternoon's work. I am stopping for the day and night in an old horse stable with the roof badly gone. But it is fine weather. I started at 2 p. m. and went first to Satamvala, where one of our church members lives. He is rather old and does not know very much, but he seems to be living a really Christian life, as far as he knows. He was away, so I gave my time and attention for a couple of hours to some Raju caste men and a couple of Brahmins. Some of these Raju caste men have been reading the Bible for years, they say, and praying to the God of the Bible; and our man says one of them really believes in Christ but is afraid to confess his belief before the others. The Brahmins were rather good specimens of their race and treated me with some degree of respect. But when one of them began to speak against our teaching, the Raju man who professes to believe, took up the cudgels in my behalf, in right good earnest, and for a good while there was a lively time. Then another Brahmin of the worst type came along, and when he began to talk to the people against us the Raju took him up, too, and there was a hot discussion. Some Raju caste women came out and stood near, a thing I have never seen before. They are supposed to be kept out of sight of all but their own family. While I did not feel at all satisfied with my visit, yet I could not feel it had been quite in vain. I next went to Gurnam, a village a mile

away, where a large number of Raju caste people live, among them, those of whom I have written before as professing to believe in Christ. When I was here a month ago the wife of Soora Rama Raju, the one who I think is truly converted, had just died. Her death had made a deep impression on the people of the village, apparently quite against us. She had learned to read and pray, and we had heard before that she was no longer a Hindu, but was believing in Christ. The death was regarded as a punishment on her and her husband for leaving their own religion, and many seemed very bitter against us. We were not allowed to see or speak to Soeta Rama Raju, and I came away with a sad heart. As I came into the village this time I found him in the central street with quite a number of others. I distributed some tracts and papers, and while doing this one man asked me if I had heard of the wife's death.

"Yes," I said, "and when I heard of it I was very sorry and yet at the same time I was glad." "How could I be glad," he enquired, when she had been taken away from her husband and children who needed her so much. I asked if she was a good woman. "Oh yes," he said, "the only good woman in the village, for she was the only one who could read and who prayed to God from the heart, and being so good a woman, was it not a mistake or cruelty on God's part to take her away. I asked if she believed in Jesus Christ. "Yes," he said, "and she prayed to Him." I replied that God was our heavenly father and loved us too well to be cruel and was too wise to make any mistake.

Was it cruel or a mistake for a father to call his child home from a distant village. If she loved God and believed in Jesus Christ, as she said she did, then He had called her to His heavenly home to be forever with Him and to enjoy eternal happiness with Jesus Christ her Saviour. "Oh," he said, "that was not cruel, that was love." As I went on to speak of the Christian's hope in death, my own heart was deeply moved and I had such a hearing as never before in that village. Some old opposers were present, but not an opposing word was spoken. When I asked if Hindoism offered any such hope, one old man spoke up and said, "No. The Hindoo die like the cattle, without any knowledge or hope of the future. I want this Christian hope," he said, "How can I get it?" I asked him what he was trying to do to obtain it. He said he was meeting with several others from day to day and praying to God to forgive his sins and save his soul. Well, I said, have you no hope yet. "No," he said, "not yet." "Well, let us see about it," I said. "Do you believe God is our heavenly Father and loves you?" "Yes," he said, "I must believe He loves me or He would have destroyed me long ago for my sins." "Well, do you think He listens to your prayers?" he asked. "Yes, he thought so." "Did he think He was willing to give him a new heart if he asked for it honestly?" "Yes, he thought so." "Well, have you asked honestly?" I inquired. "Yes, he had." "In the name of Jesus Christ?" I asked. "Yes," he said. "Well, then, if you believe all this, how can you say you have no hope?" I inquired. "Oh, is that the hope?" he asked. "Why, if that is the hope, then I have some already," he said with much feeling. He seemed like a kind-hearted, simple-minded old man, and I could but hope that he was honest in his search after salvation. After talking some time I went on with Soeta Rama Raju to the house of Naraina Raju, another one who professes to be seeking and believing; but I fear "the cares of the world and the deceitfulness of riches are choking the Word." Another man, the old "Kurnam" or school teacher was with us. He is a strange character. Last year he went away with the Orthodoxes for a time and was baptised by them, but seems to have little to do with them. He declares he has constant joy in his heart as he prays to God. After talking with the three for a time about their professed belief in Christ I turned to Soeta Rama Raju and told him I was writing to Mrs. Churchwell and wanted to know what I should write of his present state. I told him I had heard that he had lost all his faith when his wife died.

"No," he said, "he had not lost it but for a few days his heart was so full of sorrow that his faith was very weak; but it was strong again now and he had no doubt." "May I write that?" I asked. "Yes," he said. "Well," I asked, "may I not write something more, may I not write you that you are ready now to come out and confess Christ before men and enter His service in telling others of the salvation you have found?" I said his wife has been a hindrance to his coming heretofore, but God had taken her to Himself and now the way was open. Would he not come. He seemed a deep real mover, but I did not get a definite reply. As we walked through the field from the village toward my stopping place, a man joined us and began to ask hard questions to puzzle us. I allowed the three men to answer him, and they did well. As I listened to them reasoning with him in Bible teaching and from the Christian standpoint I was deeply interested. As we stood together in the brilliant moonlight and as I prayed for them my heart went out for them that God would speedily lead them into the full light and liberty of the gospel of His dear Son. How many in the home land will join me in this prayer?

G. CHURCHWELL.

Punoakavala, Nov. 16, 1893.

DENOMINATIONAL

[All messages (except legends) on denominational work, i. e., Home Missions, Anti-Slavery, etc., should be sent to Rev. J. W. Mansfield, 108 GERRARD ST., ST. JOHN, N. B.]

CONTRACTOR.—The name of Todd, \$3 Dm. C. J. Shaw, Shaw, 50th, should have been the list of contributors in the meeting house at Bent the church, the int...

WOODSTOCK.—Ten sent the names of those baptised God, Miss Waterford, Miss Vege, Bertie L. Muller and Charles Ca...

MARYVILLE, N. B.—The new year has been and seen as we have on the been called upon to pro...

BRIDGEWATER, N. S.—The MESSENGER AND VISITOR stated that Rev. W. J. R. ed to resume his stud...

GISSON, N. B.—We had special meetings since commenced, and our he...

N. E. MARGAREE.—A privilege to spend a few weeks in the church. B...

LOCKPORT, N. S.—A week of new souls conve...

EAST MARGARET.—The baptismal waters by Past when two interesting...

CANNO.—In the de...

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DENOMINATIONAL NEWS

All copies (except legated) contributed for denominational work, L. S. Home Missions, Foreign Education, Sunday School, etc.

CONTRIBUTORS.—The names of Rev. F. S. Todd, D. D. G. J. Shaw, 100; Frank Shaw, 50c, should have been added to the list of contributors in the building of the meeting house at Benton.

WOODSTOCK.—Ten more taken into the church, the interest is still good. The names of those baptised are, E. H. Good, Miss Watterly, Mrs. Elias Shepard, Miss Verge, Bertie Digan, Mr. H. A. Muller and Charles Camp, and with three others received hand of fellowship.

MARYVILLE, N. B.—The last Sunday in the old year and the first two of the new year have been sad days with us here, as we have on each of these days been called upon to preach a funeral sermon.

BRIDGEWATER, N. S.—In a late issue of the MESSENGER AND VISITOR, it was stated that Rev. W. J. Rutledge expected to resume his studies at Acadia, after the holidays.

GIBSON, N. B.—We have been holding special meetings since the new year commenced, and our hearts have been cheered. Those who were cold and dead have been coming back in the right spirit, and are now taking their places in the church.

N. E. MARGAREE.—It has been my privilege to spend a few days at home. We pleased to find things moving along so well in the church that is so dear to my heart.

LOCKPORT, N. B.—As we read in the MESSENGER AND VISITOR from week to week of new souls coming and accepting Christ as their Saviour, we feel like saying in our hearts: To God be all the glory.

EAST MARGARETVILLE.—Yesterday the baptismal waters were again visited at this place by Pastor L. J. Tingley, when two interesting young people, Pryor Baker, and Bessie Maplebeck, were baptized in baptism.

CANNO.—In the death record of Jan. 16 will be found the name of Abraham N. Whitman, lic. of Canno. Though not prominent in denominational affairs, for half a century Bro. Whitman was the mainstay of the Baptist church.

G. ORRICKS, Nov. 16, 1893.

Receipts for Denominational Work. FROM NOVA SCOTIA. From Jan. 1st to 15th: First Baptist church, Halifax, \$15.15; First Baptist Sunday-school, Halifax, \$5.00; First Horton church, \$66.00; Rev. J. M. Webb, Acadia, \$1; Windsor church, \$15.00; St. Philip's A. Beals, Grand, Kings Co., \$1.20; North-west and Main church, \$15.20; Kentville church, \$15.00; Kings Co. quarterly meeting, \$3; New Germany, \$9; New Canada, \$3; Foster settlement, \$3; Riverside B. Y. P. U., \$6; Ames Sabover, Winter Hill, \$10; Ames Sabover, Waverley Hill, \$10; Ames Sabover, North church, Halifax, \$35; New Ross, \$7.50; Waterville, \$85.40; Calvary Baptist church, North Sydney, \$37; Milton church, Yarmouth, \$23.95; Mrs. Herbert Oana, Milton, \$1; Westworth Horton, Milton, \$1; Milton church, Yarmouth, \$23.95; Nictaux, \$11.20; Freeport, \$8; First Baptist church, Halifax, \$32.65; Margaret church, \$2.50; Gaboras church, \$5; Great Village, \$6.40; Wolfville Baptist Sunday-school, \$190; Mary Ann street, New Brunswick, \$1.00; local Union P. S. C. E. of Western Kings, \$3; Lockport B. Y. P. U., \$2; Second Digby Neck church, \$5; R. v. J. C. Moore, D. N. Sandy Cove, \$5; Shelburne church, \$1.41; Jordan River, \$1.35; Sand Point Jordan Bay, \$3.57; Shelburne Co. quarterly meeting, \$2.78; Mrs. Jacob Kempton, Wolfville, \$3; Rev. C. Henderson, Tanook, \$5; Tanook church, \$3; Parker's Cove church, \$3; Littleton, \$1.77; Dr. J. M. Layton, Amherst, \$300-\$1040.35; before reported, \$904.81; total, \$4945.19.

END OF SECOND QUARTER.—Only one week will remain after this express before the accounts for the second quarter will close, i. e., on January 31.

WOLFVILLE SUNDAY SCHOOL.—It will be seen that Wolfville Sunday school has sent in \$190. This is their offering for the year. J. W. Barnes, Esq. for a long time the superintendent of the school, continues to give his \$50 annually.

THE \$300 from Deacon J. M. Layton is for the college. Bro. Layton evidently believes that in assisting to train young men for the work of the ministry he is helping on the Lord's work.

THE SHELBURNE QUARTERLY MEETING will hold its next gathering with the church at Shelburne, on Wednesday, Feb. 21. The meetings are likely to be of great importance.

THE POSTPONED DISTRICT MEETING of Guyro and Antigonish counties and Hantsbury, will (D. V.) be held at Guyro, on Tuesday Jan. 30, 10 A. M. Let all the pastors and delegates make an effort to attend.

There will be a district meeting of the P. E. I. Association at Tyron, on Monday and Tuesday, Feb. 5 and 6. The first meeting will be held on Monday evening at 7.30 in the interests of denominational work. Addresses by ministers present. E. H. BENTLEY, Sec. The next meeting of the C. O. Am. Bd. will be held at Scotch Village N. S., on the first Tuesday of February, at 10.30 a. m. P. A. MACEWEE, Sec.

FROM JAN. 4 TO JAN. 16: Cumberland Bay, G. L. M., \$5; Amherst, H. M., \$15.15; Amount of collection taken by Secretary, Treasurer, during trip in Digby and Annapolis, \$41.58, expenses \$16.74; Round Hill Sunday-school, F. M., \$1; Sales of retrospect and reports \$1.60; Sub. to Tidings, 20c; Amherst shore Sunday school, toward Mr. Brown's salary, \$25.00; Bedouin, F. M., \$10; St. Johnstone, Thornton, F. M., \$10; Centerville, F. M., \$2; H. M., \$2; Gibson, F. M., \$4; Miss Johnstone from sale of literature, \$5.50; Upper Gaboras, F. M., \$2; D. B. E., \$5; Salacoa Creek, F. M., \$10; West Onslow to constitute Miss F. Amelia Blair a life member F. M., \$25; Hantsport, F. M., \$2.25; H. M., \$3.75; River Herbert, Mission Band toward Mr. Morse's salary, \$42.25; Fairmont, F. M., \$10; Billtown, F. M., \$8.75; H. M., 75c; O. A. public meeting, F. M. \$4; H. M. \$3.75; St. Sallibur, F. M., \$5.50; Kingston Village, F. M. \$6; H. M., \$2.25; R-port 5c; Falkland Ridge, F. M., \$6; H. M., \$2; G. L. M. \$1.

MARY SMITH, Treasurer. Amherst, N. S., P. O. Box 518.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

Acknowledgments. Permit me, through the columns of MESSENGER AND VISITOR to acknowledge the receipt of a Christmas present from dear friends in Waterville, Hants Co., N. S.

I wish to acknowledge the generosity of our people in the gift of three very important and necessary articles. In the warm and balmy summer, when the sombre sky bespeaks ominous showers of rain, I received a waterproof coat of No. 1 quality. Later on even more abundant outpouring of the blessed Holy Spirit was being felt, I was presented with a very beautiful baptismal gown, and lastly, when mother earth bade us good bye for the winter months and the cold thermometer stood shivering at thirty, I was wrapped in a fur lined coat that defied the northern blasts and enabled me to do my outside work. For all these kindnesses I am deeply grateful. A. F. BAKER.

Dr. Wood's Norway Pine Syrup is a sure and safe cure for coughs, colds, sore throats and all throat and lung diseases. Minard's Liniment for sale every where.

Receipts for Denominational Work.

THE TRADE saying of "one price—no dealers" has a history. The idea had no existence at one time in the Clothing business. As with other things, it became a fact of commerce—of life—through an individual struggle.

The venture was made. The economies banded up in the principle enabled them to cut prices something like twenty-five to forty per cent. The idea won. Almost immediately the story went abroad that the place to get clothing cheap was at the Oak Hall; while knowing to a certainty that you were getting what at Scovill, Fraser & Co. It was the first clothing store about where honesty was followed as a principle and not as a make-shift.

Dr. A. Wilford Hall's Statement Concerning his "Health Pamphlet."

"The 'HEALTH PAMPHLET,' giving the full details of Dr. Hall's drugless treatment, will now be sold at the reduced price of 25c—former price 50c.

THE SHELBURNE QUARTERLY MEETING will hold its next gathering with the church at Shelburne, on Wednesday, Feb. 21. The meetings are likely to be of great importance.

THE POSTPONED DISTRICT MEETING of Guyro and Antigonish counties and Hantsbury, will (D. V.) be held at Guyro, on Tuesday Jan. 30, 10 A. M. Let all the pastors and delegates make an effort to attend.

There will be a district meeting of the P. E. I. Association at Tyron, on Monday and Tuesday, Feb. 5 and 6. The first meeting will be held on Monday evening at 7.30 in the interests of denominational work. Addresses by ministers present. E. H. BENTLEY, Sec. The next meeting of the C. O. Am. Bd. will be held at Scotch Village N. S., on the first Tuesday of February, at 10.30 a. m. P. A. MACEWEE, Sec.

FROM JAN. 4 TO JAN. 16: Cumberland Bay, G. L. M., \$5; Amherst, H. M., \$15.15; Amount of collection taken by Secretary, Treasurer, during trip in Digby and Annapolis, \$41.58, expenses \$16.74; Round Hill Sunday-school, F. M., \$1; Sales of retrospect and reports \$1.60; Sub. to Tidings, 20c; Amherst shore Sunday school, toward Mr. Brown's salary, \$25.00; Bedouin, F. M., \$10; St. Johnstone, Thornton, F. M., \$10; Centerville, F. M., \$2; H. M., \$2; Gibson, F. M., \$4; Miss Johnstone from sale of literature, \$5.50; Upper Gaboras, F. M., \$2; D. B. E., \$5; Salacoa Creek, F. M., \$10; West Onslow to constitute Miss F. Amelia Blair a life member F. M., \$25; Hantsport, F. M., \$2.25; H. M., \$3.75; River Herbert, Mission Band toward Mr. Morse's salary, \$42.25; Fairmont, F. M., \$10; Billtown, F. M., \$8.75; H. M., 75c; O. A. public meeting, F. M. \$4; H. M. \$3.75; St. Sallibur, F. M., \$5.50; Kingston Village, F. M. \$6; H. M., \$2.25; R-port 5c; Falkland Ridge, F. M., \$6; H. M., \$2; G. L. M. \$1.

MARY SMITH, Treasurer. Amherst, N. S., P. O. Box 518.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

Acknowledgments. Permit me, through the columns of MESSENGER AND VISITOR to acknowledge the receipt of a Christmas present from dear friends in Waterville, Hants Co., N. S.

I wish to acknowledge the generosity of our people in the gift of three very important and necessary articles. In the warm and balmy summer, when the sombre sky bespeaks ominous showers of rain, I received a waterproof coat of No. 1 quality. Later on even more abundant outpouring of the blessed Holy Spirit was being felt, I was presented with a very beautiful baptismal gown, and lastly, when mother earth bade us good bye for the winter months and the cold thermometer stood shivering at thirty, I was wrapped in a fur lined coat that defied the northern blasts and enabled me to do my outside work. For all these kindnesses I am deeply grateful. A. F. BAKER.

Dr. Wood's Norway Pine Syrup is a sure and safe cure for coughs, colds, sore throats and all throat and lung diseases. Minard's Liniment for sale every where.

THE TRADE saying of "one price—no dealers" has a history. The idea had no existence at one time in the Clothing business. As with other things, it became a fact of commerce—of life—through an individual struggle.

The venture was made. The economies banded up in the principle enabled them to cut prices something like twenty-five to forty per cent. The idea won. Almost immediately the story went abroad that the place to get clothing cheap was at the Oak Hall; while knowing to a certainty that you were getting what at Scovill, Fraser & Co. It was the first clothing store about where honesty was followed as a principle and not as a make-shift.

Dr. A. Wilford Hall's Statement Concerning his "Health Pamphlet."

"The 'HEALTH PAMPHLET,' giving the full details of Dr. Hall's drugless treatment, will now be sold at the reduced price of 25c—former price 50c.

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Dr. Wood's Norway Pine Syrup is a sure and safe cure for coughs, colds, sore throats and all throat and lung diseases. Minard's Liniment for sale every where.

ANNUAL Red Figure Sale!

Mark-down sale in red figures of Men's Overcoat, Boys' Overcoats, Y. O. thes Overcoats, Boys' Reefers and Youth's Reefers. Men's Overcoats \$4.50, now \$4; \$6.90, now \$5.90; \$10, now \$8.50; \$11, now \$9.75; \$12.50, now \$11.00; \$15, now \$13.

SCOVILL & PAGE, 157 and 159 BARRINGTON ST. HALIFAX, N. S. (One door from Corner of George St.)

SAVE YOUR WRAPPERS.

To the lady sending us the most "STERLING" WRAPPERS from Aug. 1, 1892, to August 1, 1893, we offer the following Cash Premiums, viz: First, - Fifty Dollars in Gold. Second, - Twenty-five " " " " Third, - Fifteen " " " " Fourth, - Ten Dollars " " " "

Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

WILLIAM LOGAN, ST. JOHN, N. B.

\$37.50 BUT A GOOD ORGAN. This gives you an idea of our SPECIAL WHOLESALE PRICES DIRECT FROM FACTORY TO FAMILY.

Write to-day (Illustrated Catalogue) Free to-day (List of Latest Styles and special terms of sale.) We ship ORGANS direct to the Home on TEN DAYS TEST TRIAL, and sell on easy terms of payment as well as for spot cash. Every instrument Fully Warranted for Six Years.

Address: H. E. CHUTE & CO., YARMOUTH, NOVA SCOTIA.

THE KARN PIANO HAS ATTAINED AN UNPURCHASED PRE-EMINENCE, WHICH ESTABLISHES IT AS UNRIVALLED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.

THE KARN ORGAN "Best in the World."

Over \$5,000 of these Celebrated Organs in use. For Catalogue, Prices, &c., address: D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

HALL'S BOOK STORE, Fredericton.

BAPTIST HYMNALS, SABBATH-school Libraries, Paper, Cards, Gospel Hymnals. Headquarters for School Books, Sheet Music and Music Books.

If You Want the Best Paper Read The Springfield Republican.

THE LEADING NEWSPAPER OF NEW ENGLAND. Able, Progressive, Entertaining. Established in 1824 by Samuel Bowles, and published Daily—Sunday and Weekly.

SKODA. This beautiful ship was built by Mr. C. R. Burgess, a prominent shipowner, of Wolfville, N. S., and named in honor of the popular hero, and doing so much good in the U. S. and Canada. It will carry.

Skoda's Discovery, Skoda's Little Tablets, Skoda's German Skoda's Ointment and Skoda's Pine Cure, not only to keep her own crew in health, but to introduce them into foreign ports. In proof of their high standing read the following:

Nervous Prostration & Chronic Diarrhea CAN BE CURED. I have used several bottles of Skoda's Discovery in my family, and regard it an excellent remedy, especially for nervous prostration and chronic diarrhoea. In my extensive travels, I hear frequent and favorable reports of these remedies.

General Home Secretary for the Boston Home Mission Board of the Maritime Provinces. Medical Advice Free. SKODA DISCOVERY CO., LTD., WOLFVILLE, N. S.

A FARM BARGAIN. 525 Acres for Three Thousand Dollars. 750 Acres in Lower Canada. 1000 Acres in the West. 1500 Acres in the Northwest. 2000 Acres in the Southwest. 2500 Acres in the South. 3000 Acres in the East. 3500 Acres in the North. 4000 Acres in the West. 4500 Acres in the Northwest. 5000 Acres in the Southwest. 5500 Acres in the South. 6000 Acres in the East. 6500 Acres in the North. 7000 Acres in the West. 7500 Acres in the Northwest. 8000 Acres in the Southwest. 8500 Acres in the South. 9000 Acres in the East. 9500 Acres in the North. 10000 Acres in the West. 10500 Acres in the Northwest. 11000 Acres in the Southwest. 11500 Acres in the South. 12000 Acres in the East. 12500 Acres in the North. 13000 Acres in the West. 13500 Acres in the Northwest. 14000 Acres in the Southwest. 14500 Acres in the South. 15000 Acres in the East. 15500 Acres in the North. 16000 Acres in the West. 16500 Acres in the Northwest. 17000 Acres in the Southwest. 17500 Acres in the South. 18000 Acres in 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NEWS SUMMARY.

The Canadian Exhibition car has started in Michigan on a three months' tour in the United States. The Volunteer Electoral League has issued a strong appeal to the young men of Montreal to work for civic reform. The Caledonian Society of Montreal has decided to admit ladies who are Scotch or of Scotch descent as associate members. Mr. John W. Hamilton, an insurance agent, was lost in the recent storm near Niverville, Man., and it is now thought that he is dead. A special from Vancouver, B. C., says there is now being organized there a company of men to enter the service of the ex-Queen of Hawaii. The Montreal Minerva had another bitter article Monday on Mr. Papineau, seigneur of Montebello, on account of his recent change of creed. The Mayoralty contest in Montreal is likely to be a three-cornered fight between ex-Mayor McShane, Mr. Villeneuve, and ex-Mayor Beauregard. There is a great deal of diphtheria in Quebec, and the Provincial Board of Health is taking steps to prevent the spread of the disease. A local branch of the National Council of the Women of Canada has been formed in Ottawa, and Lady Ritchie elected president. Mrs. Strickland, of Digby, dropped dead Wednesday, presumably of heart disease, while reading. She had been on her death bed for some time. Dr. Bourinot, Clerk of the House of Commons, does not think that the Ministers themselves know the date of the opening of Parliament, but in his opinion it will be the first week in March. At a meeting of the Imperial Institute on Monday evening the Marquis of Lorne pointed out the importance of an independent telegraph service between England and her colonies. Mr. Turlin, the Quebec Premier, is much annoyed at the report that he has resigned, and says that the report was utterly false and absurd, and is without the slightest foundation. Mercier, Pelland, and Demartyng were brought up before Judge Dugas at Montreal on Thursday, and were each condemned to pay a fine of \$25 for attempting to blow up Nelson's monument. Dr. Leonard, a Montreal druggist, has been arrested, charged with manslaughter. He made a mistake in preparing medicine for a child named Gilsud, nine months old, and death took place soon after. The contract for supplying the plant, machinery, etc., for the binding twine factory to be started by the Dominion government in Kingston penitentiary, has been awarded to John Connor, of St. John. It is rumored in Ottawa that certain papers in the possession of Mr. Thomas McGreevy, at present in goal, will be placed in the hands of the Liberal party, and that their production next session will cause a sensation. The Wherry murder case was concluded at Fredericton on Saturday, the jury finding the prisoner, Edward Wherry—a deaf mute—guilty of the murder of his sister-in-law, with a strong recommendation to mercy. The Hamilton Ont. Templar's report gives the result of the Plibbette as follows: For prohibition 173,527; against, 92,537; majority for prohibition, 80,990. A few places remain to be heard from, which will, it is said, materially change the result. At a meeting of the Young Men's Conservative Association of Toronto, held last week, a resolution was carried, after an exciting debate, approving of the action of the Manitoba Government in refusing to respect the opinion of National schools. While an engine with a snow-plough was clearing the track of the Windsor and Annapolis Railway, at Wilton, on the 14th, the plough left the rails while crossing a bridge, dragging the engine with it. Driver Fagley and Fireman Smith went over with the wreck and were killed, and the plough and engine were totally demolished. Mr. Frank Butler, secretary of Harvard University, whose recent death is greatly lamented, spent last summer in Nova Scotia with Dr. Benjamin Rand, of the same college. He had prepared a series of articles on the maritime provinces for publication in the Atlantic Monthly. It is believed that the papers will appear in a few months.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

Seven hundred yards of new carpeting are being laid down in Parliament building, and the chamber of the House of Commons is being put in readiness for the session, although it is not expected that the House will be called before eight or nine weeks.

The wholesale woolen men of Montreal have a grievance, owing to the flooding of the market with imitation melton overcoats, which are really made of felt. Mr. N. Clarke Wallace, the Controller of Customs, has been requested to increase the duty on felt.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world who use it to restore and keep the hair a natural color.

W. P. McNeil's implement factory at New Glasgow, N. S., was destroyed by fire Wednesday. In addition to the main building several outbuildings were entirely consumed. The firm manufactured plows and barrows and also carried on a general foundry business. The stock on hand was burned, and the total loss will be over \$6,000; no insurance.

"Now is the winter of our discontent made glorious summer" by Ayer's Sarsaparilla. This wonderful medicine so invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctic explorers would do well to make a note of this.

British and Foreign. The Shah of Persia is very ill with influenza. The Princess of Wales is recovering from her recent severe illness, but she is still very weak.

Lord Hannen, of Appeal-in-Ordinary, who was one of the British arbitrators in the Behring Sea Tribunal, is seriously ill with nervous prostration.

The British Admiralty has decided to abandon the use in the new battleships of sixty-seven ton guns. The main armament of the new vessels will be fifty ton guns.

The appeal of the eighty French deputies for commutation of the death sentence of Vaillant has been sent unopened from the Palais de l'Elysee to the Pardon Committee.

The house in St. John's Wood which Lansdowne occupied for forty-five years is to be pulled down to make way for the line of the Manchester, Sheffield, and Lincolnshire railway.

It is stated that the naval programme to be submitted to the British Parliament next session will involve an expenditure of seven million pounds more than the usual outlay.

The Pope has sent in confidence separate instructions to each of the Sicilian bishops, calling upon them to preach peace to the people of the island and to morally intervene to bring the troubles to an end without taking any official stand in favor of the Government.

Dyspeptics lack strength. K. D. C. restores the stomach to healthy action, and gives the Dyspeptic strength. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Advices from Bulwago state that according to the latest reports King Lobengula is anxious to surrender. He has killed Induna, who persuaded him to retreat and countenance the attack upon Capt. Wilson. Lobengula's only reason for not yielding is that he fears the British might try to take revenge on him for Wilson's death.

Do you feel the muttering of indignation? Don't wait for it to become chronic. Use K. D. C. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Lieutenant General Sir George Tomkyns Chesney, M. P., in a speech in London on the defenses of the British Empire, expressed the opinion that the English Colonies generally, with the exception of Canada, were perfectly safe. In the event of war with the United States, he said, it would be impossible for Great Britain to prevent Canada from being annexed to the United States.

Marriages.

EASTON-CLAXTON.—At Summerside, P. E. I., Jan. 18, by Rev. B. H. Bentley, Robert S. Easton, to Annie Claxton, both of Hamilton, P. E. I.

YATES-WILDER.—At Gilem, N. H., Jan. 11, by Rev. W. E. Reshaw, Rev. E. Lewis Yates, of Warner, N. H., to Alice M. Wilder, of Gilem, N. H.

HODGENS-COLPITTS.—At the Baptist church, Bell-oune River, Jan. 10, by Rev. C. W. S. S. Allen Hodgens to Imogene Colpitts, both of Bell-oune, Maine.

WHEELHOUSE-WIERS.—At the Baptist church, Campbell, Jan. 9, by Rev. C. W. S. S. Allen Hodgens to Alma F. Wiers, formerly of Smyrna, Maine.

MORRISSEY-WHITE.—At the Baptist church, Nictaux, by the Rev. C. E. Pineo, Nov. 20, Albert Morrissey, of Torbrook, to Mary White, of the same place.

WOODBURY-STODDART.—At the Baptist church, Nictaux, Jan. 11, by Rev. C. E. Pineo, Frank Woodbury, of Torbrook, to Bert A. Stoddart, of Springfield, Annapolis Co.

HUTTON-HUNTER.—At the bride's home, Jan. 11, by Rev. F. C. Wright, George Hutton, to Bessie Hunter, both of Beaver Harbor, Chester Co., N. B. (St. John papers please copy)

Deaths.

WHITMAN.—At Canby, N. S., January 16, Abram N. Whitman, for 50 years the honored head of the Baptist church in that place.

FOX.—At Southampton, York Co., Jan. 2, Mr. Amos Fox, aged 71 years, leaving a son and many friends to mourn for him.

FORTER.—On Jan. 12, at Greenwood, Kings Co., N. S., Stanley R., only child of Zebina Forter, aged two years and eight months.

LITZIG.—On the 15th inst., infant child of Onlet and Mildred Litzig, of Greenwood, aged three months. "He carried the lamb in His arms."

MCKINIS.—Died at his residence, Wallace Bay, Can. Co., N. S., Jan. 20, 1894, Robert H. McKinis, in his 72nd year, son of late Andrew McKinis, M. P. E. He died trusting in Jesus.

HIGGINS.—At Salmon Creek, Chippewa Co., N. S., Jan. 9th, William H. Higgins, aged 80 years, leaving a large circle of kindred and many friends to mourn his departure. He died trusting in Jesus.

PERRY.—At Johnston, Queens Co., Jan. 14th, '94, of crop, Charles Van, aged 2 years and two months, beloved son of Eliza and Catherine Perry. May the grace of God sustain them in this sore affliction.

ANDREWS.—At Prince Albert street, Annapolis Co., N. S., Jan. 9th, Charles Andrews, aged 62 years. He leaves a widow, five brothers, one sister and a large circle of friends to mourn.

HARRIS.—At Margarettville, N. S., on the 13th inst., Mrs. David Harris, aged 84 years. Her end was peace. She leaves three sons and one daughter to mourn their loss.

POTTER.—At Clements Vale, Jan. 6th, of pneumonia and congestion of the brain, Arthur Potter, aged 65 years. For several years he was a devoted member of the Clements Baptist church. May the Lord abundantly sustain the bereaved.

BLEAKNEY.—At Pettoitida, Oct. 1, 1893, Mrs. Elizabeth Ann Bleakney, aged 75 years. Her faith was firm in Him who is the resurrection and the life. She leaves two sons and two daughters and a large circle of friends to mourn their loss.

FREEMAN.—At Milton, Queens Co., N. S., Dec. 11, 1893, Mrs. Mary Ann Freeman, aged 69 years. Our sister leaves two daughters—Mary and Mrs. J. I. DeWolfe, widow of the late Rev. J. I. DeWolfe—and a son, Dr. R. B. Freeman, to mourn their loss.

PETERS.—On Dec. 28, 1893, at Lexington, Mass., of la grippe, Mrs. Mary A. Peters, aged 34 years, beloved daughter of Deacon David C. Parent, of Upper Queensbury, York Co., N. B. Seven years ago the deceased was baptized by

Rev. Mr. Hatch and united with the Lexington Baptist church, of which she remained a consistent member till death. She leaves a husband, father, mother, two brothers, two sisters and a large circle of friends to mourn their loss; but they rejoice that she was a humble follower of Christ.

HARDY.—At Jordan River, Shelburne Co., Jan. 6, after a most painful sickness of eighteen months, borne patiently, Mary, beloved wife of Thomas Hardy, aged 46 years. She was an active member of the Baptist church from her youth and leaves behind her a memory fragrant with sweet words and kind acts. In the midst of the most fearful sufferings her face would brighten at the mention of Jesus and His cause, and many saw in that sick room the very glory of Christ and felt His presence. She leaves a husband, four children and many relatives and friends to mourn their loss; but they rejoice that she was a humble follower of Christ. "Absent from the body, present with the Lord."

CARTER.—At Northfield, Sunbury Co., Dec. 24, Allan Carter, aged 74 years. Our dear brother was a member of Christ's body in some time. His life was a living epistle read and known by all who knew him. The writer of these lines can say that this brother surely is now at home in heaven with Jesus. He loved all God's children. He had a conscious knowledge of his calling and election being sure, his dying hours were blessed. Those who saw him die saw radiant smiles on his face and heard him say that he saw the angels coming. His face carried a smile upon it till death came. One who gloriety came thrilling his soul, while friends and relatives were weeping around. See how a redeemed soul can die—saved and washed through the blood of our Lord Jesus Christ. Based on the text saved Rev. 14: 13. Based on the text saved in the Lord.

FLOOM.—At Fort George, Annapolis Co., January 2, of heart failure, Capt. J. E. Slocumb, in the 76th year of his life. Mr. Slocumb was, in a pre-eminent degree, a self-made man, and, possessing keen powers of observation and a marvelous memory his storehouse of fact and anecdote was simply inexhaustible. For many years he was engaged in the carrying trade between St. John and his native port, and while in that position employ saw many times the providential care of God and "His wonders on the deep." Faith in Him who said to the dead "be still" was his great consolation then as well as in the hour of approaching dissolution, which freed him in the enjoyment of the hope set before us in the gospel. Bro. Slocumb was a kind husband and father, yet he never lost sight of the best gifts for his children, but ever encouraged them in high mental attainments and spiritual graces. And now while mourning their great loss they sorrow not so many who have no hope.

FITCH.—At Upper Clarence, Annapolis Co., N. S., Jan. 15th, 1894, Eliza A. Fitch, aged 71 years, widow of the late Handley E. Fitch, Esq., founder of Clarence Seminary, a man of worth and spiritual power. Sister Fitch resided for 52 years on the "Fitch Farm," which is now owned by her son, Freeman Fitch, a well-to-do and prominent citizen, where her life has been like flowers and sunshine. Her fine qualities of mind and truly devotional spirit contributed much to make empathic the splendid character of her husband. At his death, occurring 21 years since, she felt God called her to do all possible to prevent the church from feeling the lack of her husband's presence, and she succeeded well. The Clarence Seminary did a grand work under the principalship of Miss Wentworth, afterwards Mrs. Morse, a most amiable and devoted lady, and mother of Ernest Morse, the talented teacher in Horton Collegiate Academy. But how much of its success was due to sister Fitch will not be known on earth. The Wilnot church mourns the loss of another of its devoted workers; the W. M. A. Society one of its best helpers; the community another link connecting it with the throne of God; the children tenderly devoted and loving mother, and the thirteen grandchildren one who earnestly prayed they might all become children of the living God, as the faithful are removed. May the marks of blessing and the Divine benediction rest upon the surviving. J. T. E. Lawrenceton, Jan. 18.

Bronchitis and influenza are quickly cured by Hawker's Tolu and Wild Cherry Balsam.

Rheumatism, sciatica and similar complaints yield to the curative powers of Borden's Blood Bitters.

Advertising men what do you think of this? We advertised our \$15 Black Cutaway Suit quite often last year and it sold well—just about as well as we expected. But we haven't said a word about it, ately, and yet it keep on selling just the same. Is it the suit? or don't advertising amount to any thing?

SCOVIL, FRASER & CO., ST. JOHN.

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JUST NOW.

IS A GOOD TIME TO PURCHASE THE FUR CAPE YOU REQUIRE. Our Stock is Second to None; our Prices the Lowest; our Goods the Best—all kinds that are ever made. Call or write for prices.

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Partnership Notice.

THIS LETTER Is Written And Printed for the BENEFIT OF DYSPEPTICS. Others Need Not Read It. Annapolis, N. S., Dec. 20, 1893. THE UNDERSIGNED, desiring to form a limited partnership under the laws of the Province of New Brunswick, hereby certify: 1. That the name of the firm under such partnership is to be conducted as Meritt Brothers and Company. 2. That the general nature of the business intended to be conducted by such partnership is the buying and selling at wholesale of Meats, Sugar, Tea, Flour, Provisions, and other Merchandises, and generally a Wholesale Grocery and Commission business. 3. That the names of all the general and special partners interested in said partnership are as follows:—Joseph F. Meritt and G. Wm. Turnbull, who reside at the City of St. John, in the City and County of St. John, Province of New Brunswick, are the general partners, and G. Wm. Turnbull, who resides at the same place, is the special partner. 4. That the said G. Wm. Turnbull has contributed the sum of fifty thousand dollars (\$50,000) as capital to the common stock. 5. That the period at which the said partnership is to commence is the twenty-first day of November, A. D. 1893, and the period at which the said partnership is to terminate is the first day of February, A. D. 1896. Dated this seventeenth day of November, A. D. 1893. (Signed) J. F. MERRITT, G. W. TURNBULL, W. W. TURNBULL.

THE INTEREST INCOME OF THE ONTARIO MUTUAL LIFE COMPANY

Is more than sufficient to pay its death claims or expenses, hence no company is in a position to give better returns to its Policy Holders. For rates, etc., apply to E. M. SIPRELL, Office, Chubb's Building, SAINT JOHN, N. B.

At the Sunset

of the season you may look for a dropping of prices in our store. We make our own prices and they're right in the first place, they don't need revision to compare with other stores, but because we will show our customers NEW GOODS every season, we must not carry any of the present stock into the next year. Down goes the prices to a degree that actually compels them to go.

Dress Goods. Grey Flannels

The choice of the best in stock for 80 cents; some were \$1.45 a yard. This means that you can buy the Highest Class of Goods for 80 cts but then, if you wish, you can get Double Width Goods as low as 15 Cents a Yard.

Cloakings:

The best we have in stock is \$3 a yard, but now you may have your choice for \$2. Black, Navy and Seal and Green, all new goods, and marked at prices that were considered cheap in the first place. Hosiery and Gloves: Heavy, All Wool, Cashmere Hose that always sold for 35c are now 25c. Nice Fine Cashmere G'oves 20c that were 30c. previous to this week.

LADIES DEPARTMENT

A pile of Corsets that are now laid out at 25c a pair, may be there when you want them and, they may not, but at the time of writing there is one hundred and forty pairs to be sold at that price. Ladies Wool Vests that were 75c are now 50c. Ladies grey Flannel Drawers 55c that were 75c.

F. A. DYKEMAN, 97 King Street, St. John, N. B.

THE CHRISTIAN MESSENGER VOL. X, No. 5. Owing to an unusual... sure this week upon denomi... news columns, we are obliged... over some matter that we shou... been glad to find place for... ways pleased to receive items... from the churches, but will co... ents practice the art of compo... as possible? Write briefly... quently—that is a good rule in... nction. —The New York Observer... the following as the substance... version between Dr. Henry... missionary in India, and a Hin... pass it on for what it is worth... missioners asked: "Do you... ing me which of all our met... the most?" The reply was... tive. "Why should I put we... the hands of the enemy... the Hindoo, but I will... We do not greatly fear you... not send our children... fear your books, for we do... them. We do not much... preaching, we need not listen... doctors are winning our heart... women are winning our hearts... when our heart and homes... what is there left?" —The following question... posed in one of our exchange... a legible handwriting and abili... all persons in civilized socie... manners are? Has anyone... trial to make his writing a... trial vexation and weariness... lowmen than he has to mak... social presence offensive... some?" These are questions... editors generally will feel a... practical interest. After sp... hour or so of valuable time... or less successful endeavor... the hieroglyphics of a coo... who is perhaps secretly proud... legibility of his manuscript... hour in re-writing the arti... the compositor may not go... the attempt to make out wh... one is likely to be in a mood... emphasis that every civili... woman who wields a pen is... obligations to make his or... legible. —The Cumberland Pres... Western paper urges upon... become more active and m... in the matter of infant be... says: "There is a deplora... knowledge through out our... on this very duty, and in... there greater need of a... this. Let every Evangelist... pastor preach often upon... land Presbyterian doctrin... baptism, for God er joins no... clearly." —Commenting up... Journal and Messenger rem... berland Presbyterian doctr... baptism is good: If it v... Bible doctrine there might... urging it. If the Cumberland... ion would only tell its read... findable duty," rejoined in... God! When it says that... no duty more clearly," it... at least one passage wh... teaches the duty. Unless... ought not to be surprised... do not hasten to obey its c... —When a man or wom... wholly sanctified the cont... such an one and ordinary... might be supposed to be so... to render it unnecessary fo... so blessed to spend much... claiming the fact of his o... attention to others. This ap... sensible view of Bish... senior bishop of the... Episcopal church, South... by Zion's Herald, gives... bit of advice; "when yo... wonderful blessings, do... great a hurry to tell of... caught up into paradise... told it but once, and not... years after the event. Th... nowadays of saying, 'I an... tified,' 'I am holy.'" T... something wrong about... man to take me aside at... honest, or, 'I am a wise... not believe him. So th... something wrong with th... way some people have o... their own piety." —We have learned w... ples and much regret th... Rhode has resigned the p... St. Martin's Seminary, I... to take effect at the clos... school year. We feel a... gret in this matter will... ly shared by the friends... the school. When Dr. d... ed the responsibilities of... the principalship he... or no experience in s...