

Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOL. XX, No. 1

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR, VOL. XXVI, No. 1

Vol. XX, No. 8

SAINT JOHN, N. B., WEDNESDAY JANUARY, 31, 1894.

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

— Owing to an unusual pressure this week upon denominational news columns, we are obliged to hold over some matter that we should have been glad to find place for. We are always pleased to receive items of news from the churches, but will correspondents practice the art of condensation as far as possible? Write briefly and frequently—that is a good rule in this connection.

— The New York Observer relates the following as the substance of a conversation between Dr. Henry Martin, a missionary in India, and a Hindu. The missionary asked: "Do you mind telling me which of all our methods you fear the most?" The reply was suggestive. "Why should I put weapons into the hands of the enemy?" said the Hindu, "but I will tell you. We do not greatly fear your schools, we need not send our children. We do not fear your books, for we do not read them. We do not much fear your preaching, we need not listen; but your doctors are winning our hearts and your women are winning our homes, and when our heart and homes are won, what is there left?"

— The following questions are proposed in one of our exchanges: "Is not a legible handwriting an obligatory upon all persons in civilized society as good manners? Has anyone any more right to make his writing a cause of trial vexation and weariness to his fellowmen than he has to make his personal presence offensive and burdensome?" These are questions in which editors generally will feel a rather lively practical interest. After spending an hour or so of valuable time in the more or less successful endeavor to decipher the hieroglyphics of a correspondent who is perhaps secretly proud of the illegibility of his manuscript, and another hour in re-writing the article, so that the compositor may not go insane over the attempt to make out what is meant, one is likely to be in a mood to say with emphasis that every civilized man or woman who wields a pen is under moral obligations to make his or her writing legible.

— The Cumberland Presbyterian, a Western paper urges upon its people to become more active and more zealous in the matter of infant baptism, and says: "There is a deplorable lack of knowledge through out our communion on this very duty, and in no direction is there greater need of a revival than this. Let every Evangelist and every pastor preach often upon the Cumberland Presbyterian doctrine of infant baptism, for God enjoins no duty more clearly." Commenting upon this, the Journal and Messenger remarks: "Cumberland Presbyterian doctrine of infant baptism is good. If it were only a Bible doctrine there might be no need of urging it. If the Cumberland Presbyterian would only tell its readers where to find the 'duty' enjoined in the word of God! When it says that 'God enjoins no duty more clearly; it ought to cite at least one passage which clearly teaches the duty. Unless it does that, it ought not to be surprised if its readers do not hasten to obey its command."

— When a man or woman becomes wholly sanctified the contrast between such an one and ordinary sinful mortals might be supposed to be so manifest as to render it unnecessary for the person so blessed to spend much time in proclaiming the fact of his or her sanctification to others. This appears to be the sensible view of Bishop Keener, senior bishop of the Methodist Episcopal church, South, who is quoted by Zion's Herald, gives the following bit of advice: "When you do get those wonderful blessings, do not be in too great a hurry to tell of it. Paul was caught up into paradise, but he never told it but once, and not until fourteen years after the event. There is a habit nowadays of saying, 'I am wholly sanctified,' 'I am holy.' There must be something wrong about this. Were a man to take me aside and say: 'I am honest, or, 'I am a wise man,' I would not believe him. So there must be something wrong with this complacent way some people have of proclaiming their own piety."

— We have learned with some surprise and much regret that Rev. Dr. de Biola has resigned the principality of St. Martin's Seminary, his resignation to take effect at the close of the present school year. We feel sure that our regret in this matter will be very generally shared by the friends and patrons of the school. When Dr. de Biola assumed the responsibilities connected with the principality he had had little or no experience in school manage-

ment, but all must admit that he has shown administrative ability of a high order, and the school has been very efficiently and successfully conducted under his leadership. Dr. de Biola has succeeded in gathering around him an excellent staff of teachers, the internal affairs of the Seminary, so far as we have learned, are characterized by great harmony, and will be seen by the report of the school's work published in another column, in spite of some untoward circumstances, its condition has never been more prosperous and encouraging than at present. Principal de Biola has certainly not spared himself in his labors on behalf of the Seminary, and his indefatigable efforts to promote its interests demand generous recognition. We are not informed as to the reasons for Dr. de Biola's resignation, but presume that the embarrassing debts which still hang over the Seminary may have something to do with the matter. We suppose it is quite impossible that the school should continue for any great length of time under its present conditions, but we hope that some way may be found whereby the situation shall be made easier, and that, if possible, Principal de Biola's valuable services may be retained.

— It appears that according to a Florida judge's interpretation of the law of that state Governor Mitchell could not constitutionally interfere, as he had declared he was determined to do, to prevent the Corbett-Mitchell fight from taking place, and so the bigger man was permitted to pound the smaller man in a state of insensibility in accordance with the rules of the ring. The Springfield Republican thinks there is reason to believe that "the savage combat at Jacksonville between two human brutes is the last by which American civilization will be disgraced." For the honor of American civilization we would, I am sure, but if one should judge of the matter by the amount of space and attention given to this affair by a very large section of the press both in the United States and in Canada, he might well come to the conclusion that the fight at Jacksonville was an event of tremendous importance to the world and that an interest in pugilism and prize fights is something which deserves to be solemnly cultivated. If the large amount of space which, for the past week or two, our own daily papers have thought necessary to devote to every thing pertaining to the Jacksonville contest, the very circumstantial and realistic description which they have given their readers of the fight, with biographical sketches, potshots (?) &c., of the champion pugilists,—if all this is to be taken as an indication of the sort of thing in which the people of St. John are most deeply interested, then we should not be surprised to hear of this city being convulsed as affording a congenial atmosphere in which to hold the next great slugging contest.

— A FRIEND has sent us a copy of the Boston Guardian in which, among several "marked" items, we find the following: "Word and Work (London) returns to the subject of the late Parliament of Religions at Chicago, which it terms a 'Facilitation of mankind error.' It states that an evangelist, speaking at Chicago, brought the following anecdote to bear upon the situation. An Irishman, who had just landed at New York, came, in the course of his peregrinations, to one of those huge structures which are a feature of the city. The New Yorker has a saying that 'ground is cheaper in the air,' and so they pile four or five houses on the top of each other. The structure in question was some fifteen stories high. It was erected by it. He stood on the opposite side of the street gazing up and up till his hat dropped off, and the pipe fell from his mouth. His despondent astonishment had been noted, and a way to lead out from one of the topmost windows, and shouted, 'Well, Pat, did you think it was a church?' Pat's astonishment had not been his wit, and he replied, 'Sure I did, till I saw the devil put his head out of the window.' If anyone was in danger of mistaking this big conglomeration of idolatry and error for a church, remarks Word and Work, heads enough have been put out of the window to undeceive him."

— That error, if not idolatry, found expression at the Parliament of Religions no one will undertake to deny, but to speak of the parliament as a big conglomeration of these two things certainly does not indicate an unprejudiced and judicial frame of mind in Word and Work. If you have not the faith of assurance, practice at least the faith of adherence. That surely is in your power. Clave to God exactly as if you were certain of being accepted of Him at last; and thus fulfilling his own conditions, you will be accepted of him, whether you are assured of it beforehand or not. Minsard's Liniment for sale everywhere.

PASSING EVENTS.

THE Brooklyn Tabernacle, of which Rev. Dr. Talmage is pastor, is a great centre of attraction, or rather Dr. Talmage himself is such a centre. He probably preaches to the largest congregation in America, if not in the world, and his sermons published week by week are without doubt far more widely circulated and read than those of any other living man. For nearly a quarter of a century Dr. Talmage has been ministering to the same church in Brooklyn. But his great congregation appears evidently to lack some of the essential of a strong and progressive Christian church. It is well known that the church does not impoverish itself by over-generous contributions to the cause of missions. The pastor is said to have contributed much from the proceeds of popular lectures to the building fund of the church, and accordingly it would seem that reasonable expectation that the Tabernacle would have been able to free itself from any pressing embarrassments on account of debt or running expenses. This, however, it appears is not the case. A loan from Russell Sage, the millionaire, of \$125,000, is secured by a mortgage upon the church, and an insurance upon the life of Dr. Talmage. The expectation appears to have been that Mr. Sage would never call for his interest and would permit the church to choose its own time for the repayment of the loan. But whether owing to the pinch of the hard times or for other reasons, it appears that the rich man wants his money. The church, it will be remembered, was in financial difficulties about a year ago, and Dr. Talmage threatened to resign. Now again it is said that the eminent preacher has announced his intention to resign on reaching the 25th anniversary of his settlement with the church, which will be next spring. There are some who blame Dr. Talmage in this matter, and regard his proposed resignation in the light of a desertion of the ship at a perilous juncture. On the other hand the congregation are accused of a disposition to shirk their responsibilities. Where the trouble principally lies it may not be easy to determine, even for those who know much more about the matter than can be known at this distance; but with a church of 4,500 members, having for its minister so eminent a preacher as Dr. Talmage is, and so large a congregation as weekly gathers at the Brooklyn Tabernacle, it would seem that there should be better and more permanent results than the facts appear to indicate.

IT is far from being to the discredit of President Cleveland that his course is not always endorsed by every section of his own party. It is no secret that he has never been a favorite with the Tammany democrats of New York. David B. Hill, the Tammany senator, wanted the presidential nomination of 1892 himself, and brought to bear what influence he could command, which was very considerable, against the nomination of Cleveland. But the event proved that Cleveland was by great odds the most popular man in his party, and the ambitious schemes of the unscrupulous Hill and his followers were thwarted. The course pursued by the president since his inauguration evidently has not been shaped with a view to winning the regard of the Tammany politicians. The demerit of New York state, under the leadership of Senators Hill and Murphy, nominated last fall a state ticket, including the notorious Maynard, as a candidate for the State Court of Appeals, a man who, by his scandalous conduct in connection with a previous election, had forfeited all claims to public respect, and had been denounced by the New York bar association, composed of both democrats and republicans. The result was that the better class, or Cleveland wing, of the democratic party in the state combined with the republicans to defeat the Hill and Tammany ticket. For this and other things Tammany has determined to be revenged, and the revenge has been sought in such a way as to show very plainly the evil possibilities involved in the United States system of electing its judiciary. When it became necessary for the president to nominate a candidate for the federal supreme court, he sent to the senate the name of Mr. William B. Hornblower, of New York, a gentleman who is said to be possessed of the requisite qualifications, but who was objectionable to Tammany as being a friend of President Cleveland, and especially because he had actively opposed the election of Maynard. The New York senators were enabled to secure the co-operation of several

other democrats in the Senate, and by the help of a number of republican senators, who were not above aiding such a scheme for the purpose of embarrassing the President, the rejection of Mr. Hornblower was accomplished. The enemies of the president congratulate themselves on their victory; but if he has any intention of cultivating more friendly relations with the Tammany interests, Mr. Cleveland has given no intimation of it in the nomination since sent to the senate in the place of Mr. Hornblower's. The president's present candidate is W. H. Peckham, of New York. Mr. Peckham's character as a lawyer and a citizen is said to be unimpeachable, and the president's nomination of the strongest he could have made. But Mr. Peckham will likely be even less acceptable to Hill and Tammany than was Mr. Hornblower, and it will be a matter of interest to see whether in this case also they will be able to secure the rejection of the president's nominee.

THE alarming utterances which a week or two ago appeared in some leading English newspapers, indicating an expectation amounting almost to a certainty that a great European war was about to break out, do not seem to be supported by ascertained facts. The apprehensions of these newspapers does not appear generally to have affected the popular mind, and there is no indication in the state of the money market that the alarm expressed by the newspapers is shared in monetary circles. For so many years now we have been accustomed to hear the frequently recurring cry of a European war being immediately imminent that rumors of impending war have naturally come to be regarded with less credence and alarm than formerly. But the facts and conditions which support the expectation that a great war in Europe is something which may be expected to take place, if not now, yet at least before many years shall have passed, cannot be ignored. The ambitious schemes of Russia and of France, the jealousy of the latter toward England and her desire for revenge upon Germany, the generally unsettled condition of affairs, the great military organizations which have been established, and the militant spirit which is thus cultivated; these are among the things that make for war. It is possible, perhaps, that for years to come, as for years past, the belligerent forces may be held in check upon what seems the very brink of war. But it is also possible, and perhaps more probable, that through the voluntary act of some ambitious ruler or government, or through some blunder in diplomacy, or some other incident, peace will be broken and all Europe set by the ears; for the conditions are such that if once the dogs of war shall be let loose, many nations are likely to be involved in the conflict. In the event of war much must depend for England on her ability to maintain her supremacy on the sea. France and Russia now possess powerful naval equipments, and the attitude of these nations toward each other and toward England is such that, in the opinion of English statesmen, it is necessary that if Britain is to continue mistress of the seas, her naval force shall equal the combined forces of France and Russia. With this purpose in view England is to expend \$1 million sterling to increase the efficiency of her navy. But Russia too, it is said, is to spend immense sums for a similar purpose; and it is evident that for England to maintain a position of assured supremacy upon the seas will be, to say the least, a very costly business. The triple alliance between Germany, Austria and Italy, it cannot be doubted, has done much to preserve peace in Europe. But it is now said, whether correctly or not may be questioned, that Austria has less interest than formerly in maintaining the alliance. It would seem impossible, however, that Italy can maintain her position as a member of that Alliance, unless England shall come to her aid with generous loans, and thus relieve her financial embarrassments. From all this it must appear that that readiness for war which is supposed to be the price of peace, in for England, as well as for the other nations of Europe, an exceedingly expensive thing.

PROFOUND interest has been felt in Germany over the reconciliation of Emperor William and Prince Bismarck, and the announcement that the Kaiser and the ex-chancellor were again on friendly terms has been received by the people with demonstrations of great joy. A short time ago we were informed that the Emperor had sent to the ex-chancellor a present of choice wine accompanied with an autograph letter. Whether it was the Kaiser's good wine

that softened the heart of "the man of blood and iron," or whatever the cause may be, it is certain that there has been a reconciliation. On Friday last Prince Bismarck went to Berlin with the purpose of paying a visit to the Emperor. He was received with manifestations of most distinguished regard and great cordiality by his majesty and the imperial household, along with enthusiastic popular demonstrations. William's personal reception of his distinguished guest was of the warmest and most cordial nature. "His majesty embraced the prince with the utmost heartiness, and a kiss pressed on the old man's cheek sealed the reconciliation between the Emperor and the greatest of his subjects." The reconciliation is not probably to be taken as having any particular political significance. Naturally the Emperor desired to resume friendly relations with the aged prince whose mortal career may soon close, and whom, though he would not tolerate as a master, he cannot but regard as a true patriot and a statesman of most eminent ability—the man who, more than any other, made "the fatherland" what it is. It would not be to William's credit, if he could prevent it, to let the old prince die unreconciled to the ruling house, and Bismarck too, though it has cost him a severe wrench to his pride, will live and die the happier for being reconciled to his sovereign. The great and general joy with which the people of Germany are said to have received the news of the reconciliation may be taken to indicate that the event will not be without some effect in promoting the unity of the empire.

SOME excitement has been caused in England during the past week by the attitude assumed by the Khedive of Egypt toward Great Britain and its representatives in that country. The situation has been considered sufficiently grave to cause the British government to make preparations for sending considerable reinforcements to its army in Egypt. Meanwhile it appears that the young khedive has been given to understand that the course he has been pursuing will not be tolerated, and a recent despatch from Cairo says that the khedive has acceded to the demands made upon him by Lord Cromer, the British diplomatic agent there, that he publish a formal retraction of the strictures recently made by him upon the British army, and that he issue a circular praising the condition and efficiency of the British and Egyptian officers. There is little doubt that French influence is at work promoting on the part of young Abbas Pasha, unfriendly feelings toward England. But England is not yet prepared to evacuate Egypt in deference to the wish of France, and if the young khedive is not cured of his folly by gentler means he will probably be deposed.

W. B. M. U.

- W. B. M. U.
 "Lord what will Thou have me to do."
 Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.
 PRAYER BOOKS FOR FEBRUARY.
 Thanksgiving for the good news from Chicago and Kansas; prayer for a steady increase of the blessing; and that we at home may be ready to receive it.
 WOMEN AS HELPERS IN GOD'S KINGDOM.
 BIBLE READING.
 ARRANGED BY MISS S. CHALONER.
 "The Lord giveth the word: The women that published tidings are a great host."—Psalms 68: 11-16.
 IN OLD TESTAMENT TIMES.
 1. Pharaoh's Daughter.—Exodus 2: 5-10.
 2. The Willing-hearted Women, workers for the Tabernacle.—Exodus 35: 22-26.
 3. The Widow of Zarephath.—1 Kings 17: 9-16.
 4. The Shunammite Woman.—2 Kings 4: 9-10.
 5. The Daughters of Shallum, who helped repair the walls of Jerusalem.—Nehemiah 6: 12.
 IN THE TIME OF CHRIST.
 1. Mary, the Mother of Christ.—Luke 1: 38.
 2. Anna, the Prophetess.—Luke 2: 36-38.
 3. The Woman of Samaria.—John 4: 28-30.
 4. Mary and Martha.—Luke 10: 38-42.
 5. The Poor Widow.—Mark 12: 41-44.
 6. The Woman with the alabaster box.—Mark 14: 3-9.
 7. The Women who ministered to Him.—Luke 8: 2-3.
 IN APOSTOLIC TIMES.
 1. The Women in the Prayer-meeting.—Acts 1: 14.
 2. Priscilla.—Acts 9: 36-41.
 3. Rhoda.—Acts 12: 13.
 4. Lydia.—Acts 16: 14, 15.
 5. Paul's Helpers.—Romans 16: 1-6; Philimon 4: 3.
 By women as helpers, a Leader and Lawgiver for Israel is provided; the Tabernacle beautified; God's servants cared for; the Lord Jesus aided in his

work; his mission accepted and proclaimed; his resurrection joyfully made known; prayer-meetings sustained; the needs of the poor supplied, and ministers helped and encouraged. By women, generally of humble, lowly spirits, but whose names are in the Book of Life. "The field is the world; there is service for the Master every where."

A Prayer and its Answer.
 "Are there no sheaves for me?"
 I've toiled from morning until now,
 And have weary grown;
 The sun is midway in the sky,
 Yet not one sheaf I own.
 The heart is sick with vain attempt,
 And fruitless tears and prayers;
 I cannot bring to Thee, my Lord,
 The stable, weeds and tares.
 So empty handed still I come
 And pray again to Thee:
 Are there no sheaves for me, my Lord?
 Are there no sheaves for me?
 While thus I prayed One spake to me,
 "And made me this reply:—
 'Is the servant greater than his Lord?
 More worthy thou than I?'"
 Hast thou forgotten that so long
 I walked alone on earth?
 And that I traveled night and day
 To give the soul its birth?
 Thou knowest how Jerusalem
 Did spurn the life I give;
 And how I went to see her die,
 Entreatings her to live.
 And heavy-hearted I, too, prayed
 Through all the dreary night,
 When I awoke the winds were loud
 Where was the joy and light
 I toiled, and prayed, and grieved, and wept,
 To save a world defiled;
 I gave my all—My life—and yet
 Where were My sheaves, O child?
 My father's glory now is Mine;
 The angels sing My worth;
 Behold and see where now My sheaves,
 They fill the heaven and earth.
 Wait patiently until I call,
 Serve well, the time is near;
 Thou shalt thy Master's glory share,
 And find thy sheaves all here."

Sabbath-school Missionary Meeting.
 The Pughwash Sunday-school held a public missionary meeting, on Jan. 19, with a full house, and enjoyable session, and a fair collection to increase the fund for the education of a child in India. The following is the programme: Hymn, "Onward Christian Soldiers"; Scripture reading, Ps. 97, and prayer; hymn 41 in G. H.; exercises, "Our Bread for India," by fifteen girls; hymn, "Jesus Bids us Shine," by school; reading, "Matrona's Sacrifice," by Nettie Elliot; dialogue, "Our Mission"; recitation, "Only a Penny," by George Heaverstick; reading, "Mrs. Jane Smith's conversion," by Miss Aah; offering for missions; remarks by chairman; recitation, "That Story," by Laura Read; reading, "Come and Help us," by Jamie Elliot; dialogue, "First Mission to the Indians of America," by five scholars; reading, "Eliak's last Mission," by Miss Una Murray; hymn 250 in G. H.; benediction. FLORENCE MACDONNELL, Sec.

The following is from the pen of Mrs. M. Bottoms, in *The Ladies' Home Journal*:
 I opened a letter a few moments ago and read this sentence, "I think you were sent here to comfort women." What a mission! For a moment it seemed as if it might be so, and then the old words came so quickly, "Comfort ye, comfort ye, my people, saith your God." He must see the need of comfort to give the message. What an army of women need comforting. And I recalled the close of a most remarkable letter I had received only a day or two ago. "Just consider yourself to be a fountain of life to earth bound, weary-worn and weary souls who, coming where you are, can be refreshed, having their thirst quenched, having their hunger satisfied." I did not go to Chicago to speak at the Parliament of Religions, but I have never been so glad that I was a follower of Jesus as then, and I felt that for me there was no name under heaven among men whereby I could be saved but the name of Jesus, and when I think what the religion of Jesus has done for women, I'm amazed when I hear women say, "I am not a Christian." Not love Jesus Christ! "Can it be," I find myself saying, "that you have even read the life of Jesus Christ and do not love the Man, Christ Jesus?" I can understand the heathen woman who, when she first heard of Jesus, said as she listened to the story while the tears rolled off her dark face, "And He loved women?" Loved his mother? Cared for his mother? "Oh, yes, I do love Jesus," she exclaimed. I sometimes think that in some way by some means we miss seeing that the Lord Jesus is as perfectly human as when He trod the streets of Galilee.
 Notice to N. B. Aid Societies.
 The annual report has been sent to every society within my knowledge. There are yet a few copies for any who may have been inadvertently omitted, or any wishing additional copies. Any society not supplied is requested to communicate with
 Mrs. L. A. LONG,
 Prov. Sec'y W. B. M. U.,
 Fairville, N. B., Jan. 27.

A CHILD'S LADDER.

BY M. G. B.

A little boy in his mamma said, As she was pushing him to bed, "If I could give my heart to thee, Until they reached clear to the sky, And then, dear mamma, if thou wilt, I should go down those happy stairs, Wouldst thou from heaven send down like hand And take me into the promised land?"

SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

Dear Girls and Boys:

I am glad that my grandfather was a Christian. For example, here am I and here is the Telugu preacher who is with me constantly. My grandfather is gone, and his name is gone. He has no reason to hope that his grandfather is anywhere but in that region whose name he trembles to pronounce. I look forward in his poem again in heaven the godly, grand old man, whom I loved and feared from my infancy, and on whose burial day I shed my first tears of bereavement. There is in my pocket, today, a silver watch which he bequeathed me on his last day. An aureole of sacredness envelopes it. Although it is now somewhat tarnished with the years, yet it often glitters in my eyes, as if it were a solid diamond; because it is the token of the love and approval of one who was so strong in his love of righteousness and his hatred of iniquity. The older I grow, the more my reverence grows for him, whose word was gold, whose hands were hard, whose heart was warm, whose voice and soul were manly, and whose faith in Jesus was that of a little child. And when he died the neighbors said: "If there is a heaven, he is there!" Happy the orphan who can sing with power, in his poem written when there came to him a picture of his departed mother:—"My boast is not that I deduce my birth From loins enthroned and rulers of the earth; "But higher far my proud pretensions lie. The son of parents, passed into the skies."

But what of the Telugu preacher, who is with me every day. His grandfather, his father, his mother are gone—gone in the darkness of heathen unbelief. Their memory is burning upon his heart. He knows that if he is really a Christian, his eternity shall be separated from them by an impassable gulf. If I had to look back upon such fathers, I would wish that "my head were waters and mine eyes a burning fire." My heart rejoices and leaps for joy because I was brought up in a Christian land. If, while I was an infant, I had been wrapped up and exported to this idol-dotted land to be brought up in a mud hut beneath the eaves of a Hindu temple, it is plain as day that I would have been an idolater, a liar, a child of the devil. Instead of praying with pensive tears to my Creator in the name of Jesus, to have taken up upon me, save my soul and let me live to honor Him, my whole body and spirit would have been steeped in the blackness of darkness, and I would have been bowing down to a hideous junk of stone.

A miscellaneous paper, published at Madras, complains that at the World's Parliament of Religions in Chicago, the oriental religions were not well enough represented. That is as true a word as ever was published in any paper. They should have taken up upon them, in the Hindu village, translated it in Chicago and exhibited it as a fruit of Hinduism. Let American fathers and mothers pass through its lanes, enter its huts, visit its temples, listen to the talk on the corners of the streets, behold its dumb idols, meet its rude children, learn the lewd life of its priests, read the stories of its Gods, and then let those who with their children brought up in that vision that snuff upon the furnace of feeling of shame often crush a man, think I am living in such a land. Two years have not yet passed since landing on this shore, yet I sometimes wonder if respectable people at home would speak to me after seeing what I have seen and learning what I have learned. But I am here and God knows the reason. By Divine grace the missionary can be kept ever purer in heart than his lot had been cast in a garden of flowers. Mesopotamia, Mesopotamia and Abednego were cast into the burning fiery furnace of Babylon; but because there was one with them like unto the Son of God, the fire had no power over them. When they came forth not a hair of their heads was singed and their hair of their heads was singed and there was not so much as the smell of fire upon them. So may God walk with His missionaries here and bring them forth from this snuff upon the furnace of feeling of shame often crush a man, unspotted by fumes, unspotted from the Pagan world! Between a Christian land and a heathen land there is all the difference in the world, and in the world to come. What makes the difference? Nothing more nor less than the gospel of Jesus Christ. It is this which has so enlightened the understanding of men, that our land is so full of civilization as Lebanon is full of cedars. The mowing machine, the locomotive, the telegraph, the telephone, the printing press, the free public school, the happy home, and all our brightest privileges, and benisons have sprung to life beneath the benediction of the gospel as grass springs up on the hillside beneath the warm showers from heaven. Greenland has no apple tree nor

in the way of duty, if he overleaves this joy, may ordinarily have a great deal of joy. And, as a rule, argues, how do not be moved away from it. Do not be so foolish. Various things will come, all sorts of things, claiming to preoccupy your mind, so that for the present this joy will fall into the background. They claim it, and far too often they are allowed to succeed. Do not let them. Rejoice in the Lord always; again I will say, rejoice. Always; for many be- lievers rejoice in the Lord sometimes, for example, in hours of undisturbed meditation. But when they go out into the stir of life to meet experiences which either greatly grieve or greatly grieve them, then it seems fit that the new passion should have its turn, and the heart indulge in this indulgence. So also when some great hope absorbs the mind, or some great anxiety weighs upon it, the soul seems fascinated with the coming good or ill, and hangs upon the prospect as if it were the prize for the present. And so it is. Now the Apostle does not say that intelligibility is the duty of Christians in these circumstances. Indeed it is because these ex- periences do interest and impress, that we have an effective instrument of Divine training. But Christ is fit to be rejoiced in, right through all vicissitudes; and common experiences ought to throw into relief the reasons why He must still be the source of gladness, whatever may be felt about other things.

This maintained joy of the Lord—a rejoicing faith, a rejoicing love, a rejoicing obedience—is the temper in virtue of which the joy will fall into its due place, and will assume its just proportion. "Though the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. Hab. 3, 17, 18. Then, "Let your moderation (or forbearance) be known to all men." The word here used expresses a state of mind opposed to all the eagerness that overtakes the worth of our personal objects and to the arrogance that insists upon our own will in them. Some would render it "considerateness," and a temper which dictates a gentle and forbearing way of dealing with men.

This is the appropriate evidence that the impetuosity of the heart about its own objects is not the temper of the unlearned presence and the influence of Christ. Christ seen, felt, and rejoiced in, is the secret of this moderation. A great vision of faith, and that not a vision which is needed, but a vision which is loved, brings the movement of the soul into happy order.

Why Uziah Touched the Ark, or Trifling and its Excuses.

BY REV. C. W. WILLIAMS.

"It was such a little thing." Error of error. There are no little things in God's world. There are no little things that have fulfilled the most important part of God's commission concerning the Amalekites, but God taught him that all of it was important. There again was trifling with God's word, and its result. It is a mistake to say that the Jews called the "bird's nest," or the "least of the commandments;" and the blessing promised upon its observance is the same as that promised in the fortieth verse of the fourth chapter, after Moses' sublime exhortation to obedience. This is most significant, for this God teaches us that nothing he has com- manded is trifling. Nadab and Abihu lost their lives for offering strange fire—a little defect in ceremonial law. Moses was inspired of the privilege of Canaan, because of the spirit's mani- festation in striking instead of speaking to the rock. All this is because it is not the seeming importance of an act that is punished, but the simple fact of dis- obedience. Let a child deliberately re- fuse to pick up a piece of crust as his father has ordered, and he is as worthy of punishment as if he had refused to go to school. Whatever it is worth while for God to command, it is worth while for us to obey. "The main thing is to get the ark to Jerusalem. No matter how it is taken. No matter if I happen to knock it. These are little things." But Uzzah was struck dead. "O's the memory of his death! It does not matter what church I join. Be careful. To be particular about going to heaven and not particular about obedience, is to trifle with God's revealed will, and to invite judgment instead of reward. What is worth while for you to obey."

Meetings in Atlanta. BY R. P. HAMMOND. The meeting of the Convention of Georgia was increased in interest until the adjournment. On Sabbath evangelistic meetings were held in various parts of the city and suburbs and much good was accomplished. Quite a number of the delegates remained in Atlanta after the adjournment of the convention to conduct special evangelistic services.

We held one service in Agnes Scott Institute, Decatur. The building of that institute was erected by Col. George B. Scott in memory of his daughter, at an expense of over one hundred thousand dollars. We found about two hundred young ladies and girls present. Mr. Scott is a native of Pennsylvania. He is the main support of the institution. It is refreshing to meet such men. We found among the young ladies Prof. Totten's daughter, of New Haven, Conn. She told me her father had attended the meeting I had conducted in New Haven a few years ago.

I am very general that in connection with the nine meetings which it was our privilege to hold in Atlanta, it was our duty to say between four and five hundred protracted conversion. Many I am sure thank God for what they have felt in the presence of the Holy Spirit and His converting grace. We shall long remember with pleasure and gratitude the many warmheart-

K. D. C. RELIEVES DISTRESS AFTER EATING.

SUNDAY SCHOOL PROGRESS.

In these closing years of the century the young people are cared for as never before. In interest, successful work, and help for the young, the advancement made by all religious bodies is notable and praiseworthy. It is stolid churches (if there were any such) have been compelled to go to work or die out, for their youngsters would get away into other schools and stay there. Nearly every church member in the world to day is in that particular denomination because his parents learned that way or they went there to Sunday School. There is a special class of literature, books, lesson books, pictures, maps for little ones who cannot read well, of whom there are nearly two millions in the 8 day S. Schools of the U. States and Canada; there is quite a flood of literature for S. S. teachers, of whom there are about one million; and also for the 182,000 S. S. presidents.

Table with columns: EUROPE, Sunday Schools, Teachers, Scholars, Total. Rows include England and Wales, Scotland, Ireland, Belgium, Denmark, Finland, France, Germany, Greece, Holland, Italy, Norway, Portugal, Russia, Sweden, Switzerland, European Turkey, ASIA, India, Ceylon, Persia, Siam, Japan, Central Turkey, AFRICA, NORTH AMERICA, SOUTH AMERICA, OCEANIA, Australasia, Hawaii Islands, Other Islands, World.

The following particulars for Canada show gratifying improvement, especially the figures from Nova Scotia, in comparison with the report of 1890, at Pittsburgh:—

Table with columns: No. of Schools, Teachers, Officers, Scholars, Total, Population. Rows include Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, British Columbia, Total for Canada, 1898.

It is exceedingly desirable that every S. School be reported; none are so insignificant. Some of the best work is done in the small schools. At the Pittsburgh Convention less than 800 schools were reported from Nova Scotia. That careless official report injured the good name of Nova Scotia more than we, to this day, realize. The schools of the Congregationalist, Lutheran, Free Baptist, Disciples, Advent, Kirk, and some church of England, were omitted, and thereby out-ranking in the S. S. world was put down to the level of Louisiana, Oklahoma, New Mexico, and Nevada,—where we now stand, and ought to have stood then, the learners in school and every school reported. Even the Baptist schools are not all given. Truly few churches in N. S. did not send any report of S. S. work to the last Association; and I have reason to believe and do believe that quite a number of the S. S. reports from churches contain incorrect figures and blanks in important columns. Whenever you see a 0 or a 5 in the last figure in a report you can, in three quarters the cases set that number as a guess on the part of those who made it up,—yet an estimate is generally near the truth, and is far better than a blank. The N. S. Central Association declared when in session last summer that a correct list would send upwards of 1000 names to our Sabbath Schools. This is somewhat beyond my estimate, but I may be wrong. I believe if all the Sunday Schools in N. S., N. B. and P. E. Island were named and reported the aggregate would show that for our population these maritime provinces are among the most advanced states of Christendom. It behoves all denominations to so gather and publish their S. S. statistics that we may stand not low down in the scale, but in our proper place among the nations.

Halifax, Jan'y 10th, 1894.

—These burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K. D. C. The Greatest Cure of the Age for all forms of Indigestion.

WALTER BAKER & CO. COCOA and CHOCOLATE. Highest Awards (Medals and Diplomas) World's Columbian Exposition.

TAKE YOUR HEAD ACHES. THEY CURE. RICK-HEADACHE, SORE STOMACH, CONSTIPATION, JAUNDICE, TORPID LIVER.

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SHILOH'S CURE. Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee. Sold by SAMUEL WATERS.

B. Y. P. U.

The publication of Baptist young people's statistics is a most interesting and instructive feature of our religious activity, and one which should be carefully studied by all our members.

Every young person who is a member of a Baptist church, and who is not a member of a B. Y. P. U., should be encouraged to join one of these societies. They are a most valuable and profitable organization, and one which should be carefully studied by all our members.

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WOLFFVILLE, JAN.

The first of a course of lectures on the life of Jesus Christ was delivered by Rev. W. F. Immanuel at the Baptist Church, on Monday evening, Jan. 22nd. The lecture was well attended, and the audience was greatly interested.

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B. Y. P. U.

The celebration of Baptism young people; their...
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Sabbath School.

BIBLE LESSONS.

Adapted from Palmist's Select Notes.
FIRST QUARTER.
LESSON VI Feb. 11. Gen. 17: 1-9.
GOD'S COVENANT WITH ABRAHAM.

GOLDEN TEXT.
"Ye believed in the Lord, and he counted it to Him for righteousness."—
Gen. 15: 6.

THE HISTORY OF HISTORY extends over
the 18-17, the main incidents of
which we should bring into this lesson.

FAMILY QUARRELS (1) There is a
special den... of quarrels in the family
and among kindred, and in ear-
at churches where there are strong beliefs
and active work, because there are so
many conflicting interests among them.

THE COVENANT AND ITS FIGURES.—
"About sixteen years before the
condition for the deliverance of Lot, B.
C. 1897."

FIRST. ABRAHAM'S PART IN THE COV-
ENANT (vs. 1-9). I. And when Abram
was ninety years old and nine, Ishmael
his son by Hagar, Sarah's maid, was now
thirteen years old, and Abraham began to
think that it was through him the
promise was to be fulfilled. But God
told him, No. Something better was to
come, although beyond hope. It was almost
thirty years since the first call to Abra-
ham, and twenty-four years since he
entered the Promised Land. I am the
Almighty God, and therefore able to fulfil
my promise, however difficult. My
nature is unchanged. I take nothing
back. Walk before me, in the way I point
out, as in my presence and with my ap-
proval. Let everything be done as I
conceive that God knows it. And do
thou perfect, complete sound and healthy
in soul, blemishless. The conscientious
walking as in the sight of the Almighty
leadeth on to perfection.—Prof. Newhall.

Not only to Abraham, but to all his
descendants, both natural and spiritual,
this has been the condition on which
they could receive the fulfilment of God's
promise. Not only in definite state-
ments, as in Deut. 28-30, but in the whole
history of the Jews is this fact emphasiz-
ed. Just so far as they "walked with
God" and "walked before God," just so
far they realized the fulfilment of the
covenant promises.

SECOND. GOD'S COVENANT OF PROMISE
(vs. 2, 4, 6-8). 2. I will multiply thee ex-
ceedingly.
4. Thou shalt be a father of many
nations. The descendants of Abraham,
including not only the Israelites, but the
Arabians, the Midianites, the Ammon-
ites, and Moabites, were a numerous
people, and were for more than a thou-
sand years one of the most important in
Asia. And at least two branches of his
strong stock yet remain—the Jews, who
are found in every part of the earth, and
the Arabs, who still roam unconquered
over the desert—"Hudud." But the
highest fulfilment was in Christ, the seed
of Abraham, all whose children by faith
"are children of Abraham" and "inherit
according to the promise," and blessed
with faithful Abraham" (Gal. 3: 7, 9, 29).

6. Kings shall come out of thee, the
rulers of these many nations, but high-
est and best, Jesus the King of Kings and
Lord of Lords.
8. And I will give unto thee, and to
thy seed after thee, the land wherein thou
art a stranger. This was not to be for
more than four hundred years, or four
generations of one hundred years each
(Heb. 11: 9-10). This was a long time to
wait for the promise. But it was a
necessary season of preparation and
training. For an everlasting possession.
This has been fulfilled to the letter just
in proportion as the people kept their
covenant. During the time that the
land was forsaken, on account of their sins,
but it was kept for their return. Again,
for their rejection of the Messiah they
were sent away for a longer exile, but the
land is being kept for them. The signs
of their return are manifest, but the
Jews are now living there. They have
doubled within three years. And the
time will come when both the natural
and spiritual descendants of Abraham
will have possession of the land.

THIRD. THE THREE SIGNS OF THE
COVENANT (vs. 9). THE STARS AS A
SIGN. In the vision, chap. 15, he
pointed to the stars of heaven and said,
"Shall thy seed be?" (1) These
bright words were created and are held
in their places by Divine power. So
great is the God who would defend Abra-
ham, able and willing to keep his
promises. (2) The stars never alter.
Each night they appeared in their
places, and moved unvaryingly in their
courses. God's faithfulness in nature
was the assurance of His faithfulness to
His Word given to Abraham. (3) The
stars in that climate are brighter than
in ours. Prof. Hall says that he has
known Venus to shine so bright as to
cast a shadow. Brighter than the stars,
steadier than their flames shall be the
fulfillment of God's promise. (4) There
are infinitely more stars in heaven than
Abraham could see. God's promises
are ever better in their fulfilment than
it is possible for us to conceive. We find
about five thousand stars visible to the
naked eye in the whole heavens, both
north and south. We think we can
easily number the stars; but train a
six-inch telescope on a little section of
the Twins, where six faint stars are
visible, and over three thousand im-
mense points appear.

THE CHANGE OF NAME. 5. Thy name
shall be Abraham. His name up to this
time, "Abram," means "high or exalted
father." It was changed to "Abraham,"
meaning "father of a multitude." For
the same reason at another time, his
wife "Sarai's" name, meaning "my
princess," was changed to "Sarah,"
"Princess," not Abraham's alone, but
henceforth for the world. In both cases
the change is made in the original by
the addition of the letter h; the chief
letter of the word Jehovah. God Him-
self was in the promise. Every time
these two need their new names they
had a renewal and memorial of God's
promise.

THE RITE OF CIRCUMCISION.

The rite of circumcision, which has ever been
the rite of the Jews, as baptism since
then has been the sign of the Christian's
covenant with God.

THE CARE OF A COLD.

The care of a cold in three days, when
a slight influenza may develop into
a serious inflammation of some vital organ
is a matter which should be carefully
considered. Usually a cold is preceded
by a slight chill, a general depression
and symptoms of influenza. Almost
every one has a pet remedy, all of them
do little or more or less value if care is
taken afterward.

The great danger of a cold lies in its
depressing power on the system, and
there is always need of tonic to bring
the body back to its normal condition,
especially if powerful remedies have
been used to break up the cold. A great
majority of physicians use quinine in
powerful doses of six grains, or even
more, when the symptoms first appear,
following it by a tonic. But this drug is
now well known to have a depressing
power on the heart, and though often
recommended to public practice, it is not
safe to use it without a physician's pre-
scription. A hot drink of flaxseed lem-
nace or some similar home remedy to
promote perspiration is safer than any
drug, and often is as effective. Hot
beverages and abundance of blankets must
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duced. The danger of taking extra
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strength. It is said that simple and
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are better than any alcoholic stimulants.

Godliness is that outward deportment
that characterizes a heavenly temper.—
G. Crab.

Work for the union of all who live in
the service of those who suffer!—W. T.
Stead.

Make God real, make art holy, make
righteousness beautiful, and the family
life universal.—G. W. Cable.

As we hold a candle to the flame,
until it is fully lighted, so we must hold
ourselves to Christ and His Word by
meditation.—Bengel.

The care of no bird that flutters over
her nest to feed her young, and the care
of no mother who watches the cradle of
her babe, is to be compared with God's
tender care for us.—United Presby-
terian.

To seek the Lord is to come to him as
a physician who seeks application to a
physician—with faith in his wisdom,
with regard for his opinion, and prom-
ising a faithful compliance with his in-
structions.

Soul, rest thyself. On passion, deed,
deeds.
Lay thou the laws of thy deliberate
will.
Stand at thy chosen post, faith's senti-
nel;
Though hell's lost legions ring thee
round with fire. —J. A. Symonds.

With thanksgiving for the past, let us
be hopeful for the future. When David
surveyed his mercies he exclaimed:
"Surely goodness and mercy shall follow
me all the days of my life!" The past
he regarded as the pledge for the future.
—Christian Inquirer.

Christianity was nothing so much
in the world as sunny people, and the old
are hungrier for love than for bread, and
the Oil of Joy is very cheap, and if you
can help the poor on with a G-ment of
Peace it will be better for them than
blankets.—Prof. Drummond.

When Economy
Is Wealth
'Is Folly
To Be Extravagant.

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Attention

In time to any irregularity of the
Stomach, Liver, or Bowels may
prevent serious
consequences.
Indigestion,
costiveness,
headache, nau-
sea, bilious-
ness, and ver-
tigo indicate
certain func-
tional derange-
ments, the best
remedy for
which is Ayer's Pills. Purely veget-
able, sugar-coated, easy to take and
quick to assimilate, this is the ideal
family medicine—the most popular,
safe, and useful aperient in phar-
macy. Mrs. M. A. BROCKWELL,
Harris, Tenn., says:
"Ayer's Cathartic Pills cured me of sick
headache and my husband of neuralgia. We
think there is
No Better Medicine,
and have induced many to use it.
"Thirty-five years ago this Spring, I was
run down by hard work and a succession of
colds, which made me so feeble that it was
an effort for me to walk. I consulted the
doctors, but kept sinking lower until I had
given up all hope of ever being better.
Happening to be in a store, one day, where
medicines were sold, the proprietor noticed
my weak and sickly appearance, and, after
a few questions as to my health, recom-
mended me to try Ayer's Pills. I had little
faith in these or any other medicine, but
concluded, at last, to take his advice and try
a box. Before I had used them all, I was
very much better, and two boxes cured me.
I am now 80 years old; but I believe that
if it had not been for Ayer's Pills, I should
have been in my grave long ago. I buy 6
boxes every year, which make 210 boxes up
to this time, and I would no more be with-
out them, than I would no more be with-
out bread."—H. H. Ingraham, Lockland, Mo.

AYER'S PILLS
Every Dose Effective

As we hold a candle to the flame,
until it is fully lighted, so we must hold
ourselves to Christ and His Word by
meditation.—Bengel.

The care of no bird that flutters over
her nest to feed her young, and the care
of no mother who watches the cradle of
her babe, is to be compared with God's
tender care for us.—United Presby-
terian.

To seek the Lord is to come to him as
a physician who seeks application to a
physician—with faith in his wisdom,
with regard for his opinion, and prom-
ising a faithful compliance with his in-
structions.

Soul, rest thyself. On passion, deed,
deeds.
Lay thou the laws of thy deliberate
will.
Stand at thy chosen post, faith's senti-
nel;
Though hell's lost legions ring thee
round with fire. —J. A. Symonds.

With thanksgiving for the past, let us
be hopeful for the future. When David
surveyed his mercies he exclaimed:
"Surely goodness and mercy shall follow
me all the days of my life!" The past
he regarded as the pledge for the future.
—Christian Inquirer.

Christianity was nothing so much
in the world as sunny people, and the old
are hungrier for love than for bread, and
the Oil of Joy is very cheap, and if you
can help the poor on with a G-ment of
Peace it will be better for them than
blankets.—Prof. Drummond.

When Economy
Is Wealth
'Is Folly
To Be Extravagant.

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Watches, Clocks, Jewellery & Silverware
You get best goods and lowest prices.
Catalogue free.

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Late Clinical Assistant Royal Ophthalmic Hospital,
London, Eng.

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HOMOEOPATHIC PHYSICIAN AND
SURGEON,
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January 31
Total.
6,561,994
757,804
836,256
4,422
7,708
54,859
158,646
63,900
784,709
187
167,603
11,628
68,370
1,122
16,001
4,410
23,251
130,908
130,234
1,709
208,469
6,816
873
6,317
761,619
23,252
169,849
640,240
45,609
127,420
10,800
22,508,861
Population
2,114,000
1,488,585
450,896
321,000
190,500
152,000
4,635,481
Dr. S. L. Walker, of Truro, has been
appointed transportation leader for
Nova Scotia, and A. H. Chipman, of St.
John, for New Brunswick and P. E.
Island. They have almost immedi-
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the trip to Toronto. It will be well for
our unions to take into consider-
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can send a reasonably large delegation
to the convention, doubtless very
low rates can be secured. You will
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