

# Messenger and Visitor

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VOLUME LII.

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Let all our agents kindly note this fact and press the canvass at once. There is no time to lose, if the MESSENGER AND VISITOR is not to be forestalled by other papers, in families where it should have a place.

The Congregationalist believes that earnest evangelical preaching was never more acceptable than at the present time! The great danger is that ministers will seek to play the orator and, in this way, cater to and cultivate a vitiated taste. The Canadian French are a very prolific people. From 65,000 in 1763, they have increased to 1,240,000 in Canada, and the immigrants to the United States and their progeny number a round million more. The Massachusetts Baptist Convention had a lively discussion over the question whether it was right under any circumstances, to license the liquor traffic for the purpose of restricting it. The question was finally decided, and that the only course, consistent with Christianity, was totally to suppress it. God.—Hon. J. D. Cox, in an article in the *Bibliotheca Sacra*, argues that the smaller colleges offer equal advantages, on the whole, with the larger. For real mental drill, we say the latter offer the better.

This serial we are publishing, "How they kept the Faith," is published by A. F. Randolph & Co., New York. Anyone wishing to purchase it in book form will receive it by remitting \$1.50 to them.

OUR FACT.—We have found that we omitted to send the list of licentiates of the Western N. S. Association, which was sent us as chairman of the committee on state of the denomination, to those who had the printing of the Year-Book in charge. We have just discovered this omission, and take the blame to ourselves, so that it may not rest on wrong shoulders.

HORTON ACADEMY.—We are glad to give this note of cheer from the *Acadia Athenaeum*:

We notice with pleasure the advancement of late in the Academy. The standard of matriculation has been raised, and the lines between the different years more sharply drawn. This year their boarding hall is distinguished for the gentlemanly behaviour of its occupants. Over fifty students are already present, which number by Christmas will be increased to over seventy five. Principal Oakes is enthusiastic over his work, and backed as he is by so able a staff, we venture to predict greater growth and prosperity for Horton Collegiate Academy in the future, than it has known in its already bright history of over sixty prosperous years.

NEW THEOLOGY.—The New Theology is still troubling the Congregationalists of the United States. The American Board of Foreign Missions held its anniversary in New York from Oct. 15 to 18. It was only by the earnest and powerful appeals of the president that the two parties were kept from a square issue and a possible breach. A committee of fifteen was appointed last year to report on the question of a change in the constitution, securing a closer relation between the Board and the churches. The committee had sent out over 1,300 circulars to churches, theological professors, etc. The replies convinced them that the time had not come for a change. This was a great disappointment to the new theology wing. It was finally agreed to attempt to work together another year, and to appoint a committee of nine to inquire into the management of the rooms in Boston and to report next year. This but defers the conflict. Boston and vicinity are strongly in sympathy with the new theology view. As once before, it may be that another disruption in the Congregationalist body may occur, and that Boston may again lead Unitarianward.

FREDERICTON AND VICINITY.—We spent two days at Fredericton, St. Mary's, Gibson and Marysville in the interest of the MESSENGER AND VISITOR. The result should be satisfactory, as 33 new subscribers were obtained. This was chiefly through the aid of Bro. Crawley. We found the work being pressed forward steadily. Across the river from Fredericton, at St. Mary's and Gibson, the Baptists have erected a neat house of worship. It will seat over 300. We hope to have an account of its dedication next week. Bro. Crawley has been holding services here for a long time, and there have been a goodly number added to the church in Fredericton. These have been determined, with the hearty concurrence of the church, to form a separate organization. At Marysville also, where Mr. Gibson carries on his great lumber and cotton business, Bro. Crawley has been holding a service Sabbath afternoons, and is much encouraged at the prospect. This

will form an out-station of the new church. Search is being made for the right man to head the work on this promising field. A great deal of praise is due the friends who have united to build the new house. Much energy and push have been shown. We are sure the new interest will receive a warm welcome into the sisterhood of churches.

STILL TROUBLED.—It was thought by many that Mr. Gooderham's bequest of \$250,000 would settle the question of federation of Victoria University with the Provincial University, as well as fix its location in Toronto. It seems that the questions of federation and location are considered separate. An influential meeting of prominent ministers and laymen of the Methodist church was held in Toronto a few days ago. The question of the removal of Victoria University to Toronto was considered settled by Mr. Gooderham's bequest, which was conditional upon this step being taken. Letters were read from gentlemen who were ready to subscribe to an independent university and not to one federated with Toronto University; also from others who would contribute more to the former than the latter. Others expressed themselves as having become convinced that independence was the better policy, though they had voted for federation at the General Conference. Mr. H. A. Massey offered to give one-tenth of any sum received for an independent university up to a million dollars. A resolution was passed deprecating any action committing the body irrevocably to federation, before the next General Conference, and a committee was appointed to canvass for subscriptions for an independent institution. The *Christian Guardian* is very bitter against those who oppose federation and pool-pools the results of the meeting above referred to. This much is plain; however the question of federation is carried, the Methodist body will be sore rent, unless special care be taken on both sides. In the meantime, another scheme is being advocated by some—that of a great central university at Ottawa.

A DELIVERANCE.—Dr. Langtry, at the opening of the High Church College in Toronto, the other day, preached a sermon in which he gave a deliverance on the comparative worth of his own and all other denominations as interpreters of God's Word. It was to be expected that he would exalt his own church; he could not be a true man and remain a member of a church whose belief and practice he did not consider superior to those of all others. His reason for this belief, as well as his idea of what other Protestants believe, as to the correct way to interpret God's Word, are alike peculiar. He says other Protestants depend upon some "interior verifying faculty" to discern the true meaning of Scriptures, while his church appeals to the testimony of the church from the beginning. Now, if Dr. L. was as knowing as he is ignorant of the belief of the Protestant bodies on this point, he would never have made the above statement. They do believe that the state of the heart as well as of the head has to do with the discernment of the deepest meaning of Scripture; but they repudiate the belief he declares they hold. They also have little faith in his canon of interpretation. In the first place, who is to tell what is to be recognized as the church whose continuous and universal testimony is to be considered authoritative? Besides, can it be the best for any that they be referred over to the interpretations of men, and have a great barrier of dry tradition interposed between them and the living fountain of God's word? Our Lord said, "Search the scriptures," Dr. Langtry's canon says, search what tradition says about the teaching of Scripture. We prefer to follow the word of our Lord, and we believe the man who struggles up to a belief of his own through study of the word itself, even though he has to force his way through some mazes of doubt, will be a much better and stronger man than he who accepts a belief all cut and dried for him by a consensus of the thought of the fathers of the church.

DR. TALMAGE AGAIN AN EDITOR.—Beginning with January 1st next, the Rev. T. DeWitt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

—It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad."

## Notes by the Way.

The church at Freeport is much united in their pastor, the Rev. J. W. Tingley, who is putting good solid work into his ministry. Among his people there are found many who highly appreciate this sort of thing. In this field I find a large list of subscribers to the MESSENGER AND VISITOR, with the prospect of an increase by a canvass of the pastor. When we find a people well supplied with religious reading, such as our own paper affords, we always expect to find a people appreciative and helpful to their pastor, with the assurance of a bright future. The people of this place have been much disturbed and hindered in their work by the foolish and fraudulent practices of the Salvation Army. This, however, is finding its proper level; and while much of its fruitage is of a sad type, especially its influence upon the young and unwary, yet, as a means of sifting and testing Christian principles, it is most valuable to our churches. After the furor has passed away, and the emptiness and harmfulness of these religious demonstrations have been seen, a genuine Christianity will be more clearly recognized and highly valued. The business of this flourishing village is fairly prosperous. Marks of improvement are everywhere visible.

In speaking to an intelligent brother of the value of the religious newspaper, he gave me this item of his own experience. He said: "Some years ago I used tobacco. I knew it did me no good, it rather harmed me. It cost me eight dollars a year. I resolved to quit it, and did so. Instead I took the MESSENGER AND VISITOR, and paid my pastor five dollars, and still had a balance to good. I would not be without the reading of our paper and its influence in my family for a great sum." Brethren of this kind are a great help to our pastors, and a blessing to the churches. May their numbers be speedily multiplied.

About half-way from Freeport to Tiverton we came to "Central Grove"—a settlement of considerable thrift. Farming and fishing are both carried on in a small, but profitable way. Here you will find a convenient place of worship, a fine schoolhouse well occupied, a flourishing Division of the Sons of Temperance, all under the control of the Baptists, of which there are about forty church members in a community of very promising young people. This is a branch of the Freeport church.

At the harbor of Petite Passage we find "Tiverton." This is evidently one of the coming towns of Digby Co. It enjoys superior facilities for conducting the fishing business, with quite an acreage of superior land for farming. The people have a good share of energy and snap in a business way, so that indications of success are seen on every hand. The Disciples have here a flourishing interest under the faithful care of Rev. Bro. Devoe, who is commanding the respect and confidence of the whole community by his devotion to their best good. It did seem for a time that the little Baptist church here, left pastorless, would be absorbed, but it is found that its influence and work are still necessary to the well-being of the village. Under the pastoral care of Bro. Tingley, who gives a small part of his services here, matters are assuming a more hopeful form. We hope to be able to send several copies of the MESSENGER AND VISITOR to their assistance.

By crossing the Petite Passage you land upon the western point of Digby Neck, a narrow strip of land, from one-half to two miles wide, lying between the Bay of Fundy on the North and the St. Mary's Bay on the South, and extending thirty miles from the town of Digby. This is the territory occupied by our dear and venerable brother, the Rev. J. C. Morse. His parish is twenty-four miles long, with six preaching places. Five of these are convenient meeting-houses, with one school-house.

Almost half a century ago, when in the budding of his manhood and ministry, our dear brother pre-empted this land in the name of his Master, and by a continuous occupancy and laborious cultivation he holds it as a pastorate, in fee simple, as no other pastor of our acquaintance can be said to own his people.

While it is easy to record this very interesting fact, and with the pen of the recording angel of Jehovah can describe all the rich, joyous experiences, or the many heart-breaking sorrows of such an extended pastorate. Who can tell of all the anxieties and painful passages in the life of the pastor's wife and family? The slight pinches of poverty—the unappreciative and carping comments of the cutting tongue upon the labors of the

man of God, who is laying his all of strength and wealth upon the altar of sacrifice for the salvation of his people. Who but the minister's wife measures aright the effects of his excessive labors, and restless wrestling nights upon his physical and mental powers. Who sees, as she does, from afar the approach of premature old age, or hears as she hears the approaching footsteps of the death angel. And then so much of this is borne unshared by others—not even by the dear ones for whom she is most burdened and anxious. God bless these toiling, patient, burden-bearing ministers' wives! A grand reward awaits them. It would be well if our churches now would enter just a little more into the inner circle, in a kind-ympathetic way, of the pastor's life. But there is a brighter side to all this life in the service of God. A recent writer in the *Boston Globe* is stirring the public mind with the fact that some 25,000 people are owning one-half the wealth of the United States. He predicts future ruin to the nation if this trend of things continue. It is not to be feared that a like monopoly of spiritual wealth is being captured by the few in our churches; and that the piety and most profitable graces of christianity are possessed by a privileged class, and that many of our pastors are at the head of these spiritual millionaires. The law of spiritual life given by the Great Teacher when He said, "To him that hath shall be given—the sure increase that comes from the right use of attainments—is being fulfilled in the experience of all the faithful followers of Christ. It is not true that the self-sacrificing toilers are growing richer rapidly, while the many in our churches, who are only maintaining a nominal relationship to Christ, are growing poorer in spiritual wealth and influence. If an undue monopoly of the wealth of a nation, by the few, is threatening its prosperity, the magnificent growth in the Christian graces of only a small portion of our membership, while large numbers are not growing, cannot portend for our denomination a very prosperous future. The largest possessions attainable in Christ's kingdom does not in any possible way hinder others from an equal share of the same good. The provisions for enlargement are so abundant that every member may, if they will, be rich.

It would do any of our younger brethren in the ministry good to visit our Bro. Morse, or to look into the present standing of any of the advanced faithful toilers in the vineyard of the Lord. What indescribable wealth is theirs. All along in their toiling they have been gathering and storing up hidden knowledge for themselves. These investments will all the demands of the future. Is the light and life and liberty of the truth they live, in an independence of other human conditions entirely unknown to the richest financiers of the earth.

When parting with our dear brother at his own gate, his "God bless you" and prosper you in your new position, was a most comforting and inspiring benediction. After more than fifteen years of very happy association in this county, the pains of the parting are wondrously alleviated by the light which overhangs the end of our life's toils, not far in the future.

## Presbyterianism.

Moody says that a man must be very careful in preaching before the Scotch, for every old woman is armed to the teeth with texts of Scripture, wherewith to refute what she may consider innovation or error, and every man, old or young, considers himself a theologian and a good judge of a sermon. These points in the national character of the people were brought very forcibly to the notice of a reporter at the door of a Presbyterian church one Sunday by a very audible conversation between two Aberdonians, resident in a New England village. The two worthies were scarcely out of the building when they tackled the sermon in this fashion: "Man, Sandy! that was a braw sermon we gat frae that young man, Mr. Mitchell. That chiel's a thinker, and he has the knack o' presentin' his thoughts (and there's pain in them, I tell ye) in a most attractive manner. That was a masterpiece o' logical thought expressed in terse listin' terms. Every thocht was as clear and snart as a drop o' dew. The only thing that could have improved yon discourse wud have been gien' it to us in the grand expressive Doric o' oor ain country."

"Ay, Jamie! it was a precious discourse, and yon second in doctrine. Loobie me! wad it no have been gran' in braud Scotch as ye say? Weel, he's Scotch in doctrine and in style o' thocht, and he has the *perferriatum ingenium*, see we'll excuse the want o' the bonnie Doric. Everybody canna be as lucky as to be 'a Scotchman born.' But tairk my words, yon birkie's gawn to be a credit frae our denomination, an' that before long. It's no denaen I think a sermon over short, but I did to-day."

## W. B. M. U.

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

Farewell Address to Miss Fitch, delivered by Mrs. J. W. Manning.

The W. B. M. U. is interested in every department of missionary work, and contributing from its funds towards the support of each object. Yet the primary work of our Union is to send young ladies to India to devote their whole time and strength to the evangelization of heathen women and children. This is why I have been asked to speak these farewell words to our sister this evening.

It is with mingled feelings of joy and sadness that I address you on this occasion—joy that you are so soon to go forth in the Master's name, and in obedience to His last command, to tell to those who sit in darkness that the "Light of Life is Jesus." For thirteen long years Mrs. Churchill has labored alone, as far as human helpers were concerned, sowing beside all waters. She has been calling, oh so frequently, for some one to come and assist her. We have been praying the Lord of the harvest to give us laborers. Should we not rejoice that He has heard our prayers, and here's by making you, dear sister, to hear His gentle voice saying, "Go tell" that you have been led by His Spirit through all the successive steps of doubt and unwillingness to desire and at length not only to feel it your duty, but as you have stated, a privilege and joy to enter upon this great work. I am sad to-night that you stand here alone; other young ladies should go with you. How anxiously many of us have looked among our own congregations for some one to consecrate herself to this service. When will we arise to our duty in this matter?

My purpose at this time is to assure you of the interest and sympathy of our sisters comprising the W. B. M. U. We send you as our representative in foreign lands. We shall follow your work as if it were our own. We cannot enter the darkened homes of our heathen sisters; look into their sad faces and hear their tales of woe. We cannot tell them of Jesus as the woman's friend, the helper of the helpless in all ages, but we shall do this through you. Be assured of our confidence and union in the work. We gladly give our money to supply all your wants and provide you with means to carry on your work; only make known your needs, and to the utmost of our ability they shall be supplied. More than this, we will uphold you by our prayers.

It must be a source of strength and inspiration to know that over 3,000 of your sisters are bearing you and your work upon their hearts before God in prayer. On the first Tuesday of every month, from all the W. M. A. S. of these provinces, earnest prayers are going up to heaven for you and those who labor with you. On Saturday evening, as you are going forth for your Sabbath work, we have agreed to spend some portion of time in especially invoking God's Spirit to accompany the words spoken and open the hearts of those who hear, to receive them: While we thus pledge to you our interest and sympathy, money and prayers, we have two requests to make of you, our missionary. First, that you will remember us and our work when you pray. You have not all the discouragements in India. We feel that your prayers should unite with ours in the ear of the Eternal God, from whom must come the help we require to carry on this work successfully at home and abroad. The work is identical; those that remain by the supplies shall share equally of the spoils with those that go forth to the battle in the great day of victory. Second, we ask you to keep us informed with reference to your work. The value of a missionary letter can scarcely be estimated. Through the MESSENGER AND VISITOR, as well as the *Link*, let us hear from you. It has been urged "that this takes too much time." Is it not time well spent: that will bring rich reward? It will increase the interest at home, and perhaps lead some one to consecrate herself to this work and continue what you have begun. The Master may use you in this the early history of our missions, as bells to sound forth the needs of the perishing heathen and call others to the rescue; or don't fail to send forth peal after peal and clear. Accept it as a very important part of your work, and the Lord's blessing will accompany your words.

Now, dear sister, let me give you one word of advice; do not be discouraged if you do not see as great results from your labor as you anticipate. In reviewing the early history of the Telugu Mission we see that the Lord required long years of sowing before there was any reaping, but the harvest was sure. Let us be satisfied to labor faithfully every day, and leave the results with God. We must believe that the self-sacrificing toil of Day, Jewett, Douglas, and Vanburen was just as acceptable in the Master's eyes, although after thirty years there was but one small church, as Dr. Clough and others, who have welcomed thousands into the fold. Who judges the Old Testament prophets by the number that believed their report? Is the reception of the message any criterion by which to judge of their faithfulness? Noah preached 120 years and we believe he pleased God, although he had not one convert to show. Do we throw discredit upon Isaiah because he had to contend that none believed his report, or upon Elijah when, as he thought, he was left alone to serve God after years of faithful ministry. Who ranks Jonah among the grandest of ancient servants of the Most High? Yet in three days' preaching he saw a whole city—King, courtiers, and people—brought to repentance and receive pardon. It seems clear that results are not our business; but merely to fulfill our Master's command, and be sure that the message, Christ died to save sinners, be intelligently known by every one within our reach. Before closing let me give you one of God's exceeding great and precious promises. It may be a pillow upon which to rest your weary head. "Thou shalt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." It is possible for the child of God to have this perfect peace even in the midst of trouble. Many times during the next few weeks you will see the waves of old ocean lashed into fury by the winds, and rising mountains high. They tell us, far beneath the surface it is as calm and placid as a summer's day. So may it be with your soul—though like David you may be forced to cry, "All thy waves and thy billows have gone over me," but within may be perfect peace, "peace that passeth understanding." Christ says "My peace I leave with you." This peace is born of implicit trust in the Lord: In behalf of the W. B. M. U. I bid you God-speed, hoping that a long life of usefulness may be before you. "The Lord bless thee and keep thee. The Lord lift up His countenance upon thee and be gracious unto thee. The Lord make His face to shine upon thee and give thee peace."

From the Mission Field.

Each correspondence in the last *Missionary Magazine*, we learn that the gospel is beginning to take hold of the higher caste people among the Telugus. The latest news of the work on the Congo is very cheering. The church at Lukonja has grown from 20 to 30 members. The church at Inza Manteka is holding on its way alone. Its members have no opportunity of pressing the gospel upon their heathen associates. The heathen priests prophesied all manner of disaster as about to fall on the Christians for destroying their charms, etc. As no evil has befallen them, the people are having their eyes opened to the falsity of the pretensions of these priests, and are in doubt about the religion they represent. The clergy of the Established church in many places in Germany are throwing every obstacle in the way of the progress of our work there; but the opposition is often overruled to the furtherance of the gospel. Considering the much greater wealth of those belonging to the Church of England, its members make a poor showing in the matter of missionary contributions when compared with what is given by Nonconformists. The respective contributions of the two last year were \$2,300,000 and \$2,500,000. This is significant of the doctrine of Brahminism in India. A few years ago, the temple of Mouhyur used to receive \$50,000 during the annual festival, now it receives but \$20,000. The priests declare the influence of the missionaries to have been the cause of the decline in receipts. In Benares, one of the most powerful castes have determined to adopt total abstinence as a caste regulation. By this iron rule from 40,000 to 50,000 of the people have given up the use of liquor. For once, caste has been a means of good. The English church stops at almost nothing in accomplishing her purpose. Some year or two since it was announced that a certain Molino, a priest of high position at Havana, had become a Baptist. He was really a spy who took this means to attempt to find out something to be used to turn the tide against the Baptists of Cuba. Finding nothing, he has gone back to Rome and been rewarded with high position.



The Helpers.

In his letter to the Corinthians, Paul enumerates the various classes of gifts and workers God has put in the church to accomplish all the offices of the body. There are apostles and prophets and teachers and workers of miracles put in the prominence of first mention. These are gifts which any one might be proud to possess and exercise. In covering earnestly the best gifts we universally think of the power to preach with boldness and to teach with shining ability and to perform marvels of service.

But the places of honorable and useful positions are not all exhausted in this list. To give standing room and holy employment for the greatest number of Christians on whom no tongue of fire has rested, and whose hands are not endowed with miraculous agency, he adds some other classes. Among these is a comprehensive, undefined class whom he calls "helpers." While they are not thrust out into solitary prominence as leaders, they are as usually sacred duty of helping others. They are here to stand by the good men and women who occupy the more conspicuous places, and by their ready presence they are to help these in every good work.

There are many beautiful patterns in the Scriptures of this high ministry helping. In one of the valleys shrouded by the majestic Heres, Israel struggled for a passage against the Amalekites. On one of the adjacent peaks stood Moses with his hands uplifted for the help of Jehovah. At last when his hands were weary and dropped by his side, victory leaned to Amalek. Human strength broke down just at the crisis. God could have put unnumbered vigor into the prophet's hands and left him to keep watch in prayer alone. Instead of this, He left him to grow faint. What his brethren could do for him the Lord refrained from doing. Aaron and Hur were not commissioned to lead in the praying—for it was prayer in action—but they were ordained to help. And they stood, one on each side the prophet, holding up his tired hands until the victory was won. They have honored and immortalized the office of the Helpers.

There was many a little but important task about the tabernacle which the aged Eli had neither time nor activity to perform. Awaiting his call and obedient to his bidding was the boy Samuel, not yet judge and prophet, but only a helper. The hands which were used to one day anoint Israel's first and after that his greatest king earned service by sweeping at the tabernacle and closing the doors. Samuel was a helper.

One afternoon as Peter and John were on their way to prayer-meeting, a lame man appealed to them for help. Peter as was his custom, became spokesman. And in the minute received what our Lord cured is said, "and Peter, fastening his eyes upon him with John, said look on us." Peter was not alone in giving the blessing. John stood near him, looked with him upon the helpless man, joined Peter by his approving countenance and for his helpfulness receives mention scarcely less prominent and certainly not less honorable. John was helping Peter.

Here is a commission for every Christian. There is always room to help. There is always some one near needing help. No gifts are so meager but that they may come in to supplement the labor of some one who is not quite equal to the task.

The pastor needs about as much help as any other of the Master's servants. He can do only his own part, and not at all that as he wants to do it, the weakest member of the church can help him out, and it often happens that just that little help makes the difference between failure and success. Brother, you can help him preach by attending punctually, listening attentively and blessing conscientiously. You can help him by introducing him to strangers, by telling him of the people who have recently moved into the neighborhood, and by notifying him of any who need his visits. The fact is the pastor is dependent on the same channels of information as other people. He is not a mind reader that he can know without being told that there is certain work for him to do.

It is a good thing to help the pastor make a pastoral visit when he comes to see you. Receive him as your pastor, not as a mere neighbor. Open your heart to him. If it is convenient to have prayers, open the way lest he is embarrassed by an inopportune proposition, or goes away with a fear of having missed an opportunity of doing good.

But the pastor is by no means the only man to be helped. The superintendent wants more teachers and better. While one fourth of his brethren are with him, the others are of uncertain frame of mind. There are unruly boys, and untalented teachers, and giddy girls and empty treaters, and classes without teachers, and absentees to be looked after, and the sensitive ones to be placated. Timber for good superintendents is not lying around in every lumber pile, and even the best incumbents at this difficult office must be left to struggle alone.

The fact is, everybody is in need of generous friendly help. The leader of the prayer meeting next Wednesday evening is counting on somebody to stand in the breast of a leader's sinning, for silence is not always golden—and carry the interest over the spell of waiting. He needs assistance in the singing. Most of all he wants hearty promptness in all the exercises. If only one leads, all may help.

Four church treasurers—poor too often in soul as well as in purse—are looking for the day break of the millennium if all the delinquents should conclude to help him out by volunteering their dues without his sad visit to them. Give him a chance to meet you as a welcome neighbor rather than as a bearer of sad tidings.

Help all of them. Help the children to behave. Help the erring ones to try to do better. Help the choir to keep in a good humor by keeping in a good humor with them and by keeping in a good humor with the whole church. Help the singers by going to the fourth end of the pew instead of blocking the way or occupying the first easy corner. Help the sexton with a constant smile and an occasional quarter for personal attention. Be known as a candidate for high and holy offices of Christ's Church. Crave ordination to this office by the gratitude of those who will lay their hands upon you and bless you. If

the pastor must needs print his name on the church cards and nail it on the door that people may know his office, let it be so the helpers will soon be found out and their names will be cherished in the hearts of those to whom God has sent them as helpers in times of need, and God will enroll them in the same verso that contains the names of apostles.—Central Baptist.

A Powerful Preacher.

If people had the excellences of character and initiative then, we would not need to be very careful of our example; but unfortunately for us, the crooked things in our lives are more apt to secure the imitation of others than the things that are entirely correct. A gentleman sent a cracked plate to China as a sample of the plate he wanted, and the Chinese imitated it perfectly, for every plate he received from them had the crack in it. So in imitating our fellow-men we are apt to get their imperfections in our own lives.

The good instruction will not counteract the bad. The little child said to the father who was trying to teach him to pray, "Why do you want me to pray, pa? I never see you pray." The bad example weakens every other kind of instruction. The best instruction loses all its force when communicated by persons whose lives do not correspond with it. For that reason the life of the minister and the character of the teacher should harmonize with the truths they would impart. The immoral teacher ought to be as rare as the immoral minister. Nor can the parent who would impart religious knowledge to his children be regardless of his character. Says Tillotson: "To give children good instruction and bad examples, is but beckoning to them with the head to show them the way to heaven, while you take them by the hand to lead them in the way of hell."

A good example gives new beauty and power to truth. It was said to Dr. Goodell, the missionary: "The daily walk of such men as yourself shows what moral beauty there is in the true Christian character." An English nobleman, leaving the house where the pious French resided, remarked: "I could stay no longer. If I did I should become pious in spite of myself." It was said of John Keble, author of the "Christian Year": "The holiness and consistency of his daily life were so remarkable, that it was impossible to live under his roof without receiving profounder impressions of the power of religion."

Said Hume, the infidel, of an earnest Christian man: "There is an argument for Christianity which I cannot answer: I have, as I think, fairly met and answered every other argument. But that young man's consistent life is something which I do not pretend to answer." A Roman Catholic priest remarked that he would willingly change his faith if all Protestants were like Oberlin. Says Chalmers: "The strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ."

It may seem hard to us to live up to our own resolutions and teachings on this subject, but it is worth a trial. We have the theory, and if we would put it into practice it will give increased power to what we teach and do. When we find a character where this correspondence of teaching and life is seen, we ought to appreciate it. Such a man must make an impression on those upon whom he preaches. The eminent Scotch minister, telling the impressions he received from a car-driver when asked to drink, who said: "I am a teetotaler, and I won't taste a drop of it." Said he: "Well, that stuck in my throat, and it went to my heart, and to my head." He was humble, cultivated, uneducated Roman Catholic carman; and I said, if that man can deny himself this indulgence, why should not the Christian minister?

Bunyan says: "Dost thou see a soul that has the image of God in him? Love him, love him." This man and I may go to heaven some day.—Christian at Work.

Sick Prayer-Meetings.

That fine spiritual teacher and preacher, Rev. Theodore L. Cuyler, communicates to the New York Evangelist an article with the above heading which is altogether too expressive to be withheld from the reader.

The best place to feel the spiritual pulse of a church is the prayer-meeting. If that is full of life, warmth and vigor, then the church is healthy; if the prayer-meeting declines, then this whole body is apt to suffer from the disease at the heart. The circulation of warm blood is impeded; devotion, which is the breath of the church, becomes feeble, and pretty soon the church grows cold, as in the case of a dying man.

Prayer-meetings, like human bodies, are subject to a variety of diseases. Sometimes they suffer for want of a nourishing diet. No themes or topics are introduced to quicken thought, or arouse devotion, and the meeting is starved to a skeleton. But if some arousing practical topic is introduced; above all, if the vital truths of God's Word are presented, then the meeting has something to feed upon. The Holy Spirit honors the service that honors his precious Word. People run dry; even the best soon talk themselves out, and talk their souls are replenished from God's inexhaustible storehouse of wisdom, knowledge, and quickening power. Let the leader of the meeting choose some central truth or some arousing practical passage of God's Word, and invite the people to come and talk about it and weave it into their prayers. The weekly gatherings of Christians should be instructive as well as devotional. The pastor is not supposed to be the only one who is well up in Bible knowledge; some private Christians get insight into the "deeper things of God" that a minister has not yet discovered. On the evenings when special prayer is made for the evangelization of the world, "Monthly Concerts" is not supposed to be the only thing to be fed with fresh information from the missionary fields. If nothing is carried into the meeting, very little will be carried out. I suspect that a large proportion of church members saunter into their prayer rooms in a listless, listless, listless fashion, trusting that somebody else will have brought "five loaves or a few small fishes" for the evening's repast.

They do not even carry a felt hat, a fervent desire, a spiritual hunger; there are apt to bring nothing and to carry nothing away. Scores of prayer-meetings are held, but the people who are expected to be converted persons or young people will ever be attracted to a meeting in which there is nothing to interest them, or even keep them awake? A devotional meeting is no more a self-feeding apparatus than a human body is; its supplies must come from God's Word, and the presence of the Holy Spirit, and from the experiences which the Spirit has awakened.

Many other prayer-meetings are suffering from what the doctors call "general debility." They have run down. The few people who do attend them, hear only the same stereotyped remarks, and the same stereotyped prayers, week after week. The blood has been slowly drained away from the meeting until it has reached the last stages of consumption. A is too busy to attend the meetings any more. B is too tired after his day's work. C has her round of social engagements. D goes to his club and E to his political headquarters, and F cares more to stay at home and read his newspaper. And so forth, the whole alphabet of delinquencies comes the same "I pray thee have me excused." The faithful few who need the meeting the least are at their posts; the unfaithful majority, who need to pray and to be prayed for the most, are absent. The feeble praying-meeting, which makes the whole alphabet heart sick, but it sends its slow paralysis through the whole church.

"What is the matter with us?" says one church-member. "Had we not better look for another minister?" says another. "Perhaps we had better invite an evangelist to come and revive us," suggests a third brother. "People are attracted by fine music; let us get up a fine choir," suggests an aesthetic brother, who attends the opera generally on the prayer-meeting evening. Good friends, there is no mystery about the state of your church. You are drifting away from God! You are freezing to death, as people always freeze when they get too far from the source of all heat and life. That poor, sickly declining prayer-meeting is not merely a symptom of a declining church; it is one great cause of your decline. Revival and recovery, if it come at all, must come there, and had better begin there. The few who have stayed by the mercy-seat all along should direct their prayer "at a mark," and that is for the descent of the Holy Spirit as a fire from heaven. The desperate decline, or the regular recovery, and the church also into its present diseased and enfeebled condition, must "face about," and go back to their deserted place of duty. Returning health cannot come from pulpit or music-loft, from minister or evangelist; it can only come from the heart of the church, and will only come to those who penitently pray for the blessing, and are ready to work to secure it. Until that sick prayer-meeting begins to amend, there is not much hope for your declining church. Call for the Great Physician there!

Christian Experience.

A pious frame of mind is the most precious acquisition that can be attained in this world; it is as much superior to the general religion that is current as the health of a sound constitution is to the bitter, dry, and feelings of a man in a deep decline, or the regular order of a sound intellect to the lucid moments of the deranged. But this happy state of mind is not generally attained at all without much previous spiritual exercise and praying without ceasing, nor is it retained without watchfulness, prayer, and constant strivings against the corruptions of the heart, the influence of circumstances, and the various temptations of life. But whatever may be the privations and difficulties attending its possession, they are infinitely overruled by the fruits of joy and permanent consolations it produces. In this state of mind only it is that a person is prepared to meet the various storms and trials of life, and can look forward with a well-grounded confidence to the close of the present scene. It is walking in the light, and the person is more acquainted with divine things, with a moderate capacity, than others with large intellects. He is at home in the deeper subject of experimental religion, the various workings of the corruption of the human heart, the weak yet genuine workings of divine grace upon a revealed Saviour, the suitableness of the promises to convey the blessings of salvation to perishing sinners, the adaptableness of Christ in what He is, and what He has done, to supply all the wants of sinners enlightened by the knowledge of themselves, and seeking salvation in His name. He knows, in some measure, the inexpressible beauty of the moral character of Christ, of God in Him, and has tasted the pleasure that flows from thus beholding the beauty of the Lord. This gives strength and vigor to every grace, and in the strength of grace he is enabled of the being of grace, and raised above the misery of living even doubting his state.—David Charles.

A "View Halloo."

"This oatmeal isn't cooked," remarked Susie, pushing her plate away. "I am sorry," said her mother, looking at the oatmeal. "Wife, it does seem as if Bridget might learn not to overdo the steak," said father, critically. "No, it's more oatmeal." "But the oatmeal is delicious, and the cornmeal melt in your mouth," sang out Susie, from her watch tower on the sunny side. "And the baked potatoes can't be beat," echoed Bob, indignantly. "When the oatmeal is cooked, and the cornmeal melt in your mouth, and the baked potatoes can't be beat, give me a 'View halloo!' and I'll answer back," said Bob to Susie. "Here is a rare piece; I didn't see it," said father. "I'd as soon have a pear as the oatmeal," reflected Susie; and these two conspirators flashed looks at each other, while mother smiled knowingly, and the wind had changed.

A little child once asked his mother the question of Mrs. what part of heaven do people go to who are good, but not agreeable? "Then Laura lifted the child to her lap

Our Little Girl.

The train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly and came back with the tidings that there was an obstruction on the track that would cause the delay of an hour.

The countenance of most of the passengers instantly fell into the depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper and passed impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?" "No. But an hour lost! It's unbearable!"

A young girl looked at her companions with the tears in her eyes. "I am going into town for the trimming for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pumpos old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to leave here this afternoon before the 10 o'clock train," he exclaimed in hot indignation. "The audience will be out in twenty minutes!"

A young man sat immovable, his head bent upon his breast, his face set and hard.

"My little boy is dying," he said to some one who questioned him. "I was telegraphed for. I shall not see him alive."

But while with most of the passengers there was a secret conviction that the wheels of the universe had stopped because they were delayed in their pursuits or work, one woman sat silent and tranquil.

She was near the end of a long life of pain and hardship and wide experience. She had come, too, near enough to the God who ruled over all lives to understand how every event and accident, great or little, has its place and purpose in the eternal order, as have motives living in the sunshine. She was close enough to the gate of the future life to see how little is its infinite height and meaning was the old ball-dress, or the fall of stocks, or even the loss of an hour with the string of beads.

"One of the most singular studies in life," says Bouchet, "is to note how different men, each with his own scales, weigh the same objects and attach to them different values." The lost bit of finery which brought tears to the eyes of the young girl was lighter than a feather in the eyes of the stockbroker; and his loss of thousands was contemptible to the man whose child was going from him into the grave without a word; and doubtless his pain seemed momentary and trivial in the vision of angels, as a thousand years are as a day, and death but a momentary change of life.

"How, then, are we to find the true weight and value of things in the world?"

In the United States, many, when they built a machine, weighing coin, with absolute accuracy, they sank a shaft deep into the earth and through upper formations, which are shaken by passing jers, and reared the foundation upon the immovable granite bench.

The man who finds this way to find a foundation for his life, through the flowers and surface growths which shake with every storm, to the everlasting rock below, only can weigh the events and belongings of the world at their real value.—Canada Presbyterian.

For Jesus' Sake.

Annie Griffin stood on the dunce stool for the third time that week. The offense was twisting her tangled brown curls into horns, so that little Lottie May laughed outright and disturbed the school. The hands of her mother, pointing to four, and the other children were marching, two and two, out of the school-house, most of them looking wistfully over their shoulders at the shabby figure standing on the stool, and wearing a pair of worn-out man's boots. Annie was generally favorite, the children would miss her merry chatter and romps, which brightened the long way home, and the little ones would miss the strong young arm in crossing fences or ditches. When the last child had gone out, Miss Laura turned to her pupil and said, wearily: "You may sit down, Annie, and study the lesson you missed this morning." The big boots came down heavily from the stool, and their owner dragged them slowly across the room to her seat, into which she carelessly dropped, bending her curly head over a greasy spelling-book.

For some moments not a sound broke the stillness, save the occasional snapping of the coals in the stove. The school mistress leaned her head on her desk and closed her eyes. From time to time two brown eyes glanced at her from over the greasy spelling-book, and suddenly they flashed in astonishment, for tears were stealing down the teacher's cheeks. Poor Laura was disheartened. The children had been hard to manage. A letter had come from home, saying her precious father was not at all well, and added to her anxiety, was the certainty that her salary would not be paid in time for her to go home to spend Christmas. Her head ached and her heart ached, but she knew him who was "a man of sorrows and acquainted with grief," and her lips moved silently in prayer for strength and comfort.

As the watching eyes in the corner gazed, a mist gathered slowly in them, quenching their defiant sparkle. Two tiny little feet were drawn from the boots and crept boldly across the room, a little arm was wound around the school-mistress' waist, and a sweet voice said, hesitatingly, "Please don't cry, Miss Laura, and I'll never make horns or do anything to trouble you again." The teacher drew the child towards her, and in broken tones told her of the cause that burdened her, and of how she tried, through all, to bear them for Jesus' sake, and do her duty faithfully.

"Miss Laura," said Annie, "I have troubles, too; but I cut up and try to forget them. How can you be so sweet and good?"

Then Laura lifted the child to her lap

and told in simple language how the dear Saviour loves and cares for every one, and how He wants us to take up our cross and bear it patiently, looking to Him for strength and guidance. When she finished, Annie was sitting bolt upright, a hopeful light shining in her great brown eyes as she said:

"Oh, I am so glad you told me that. I'll tell Tim, tonight, and father, too. We used to be better and go to church till mother died, and then father took to drinking, and Tim and I don't say our prayers, or try to do anything for Jesus' sake. Tim rides with the mail bags, rain or shine, and he's sick, and father takes the money and spends it as fast as Tim gets it, and that's what's breaking my heart. But I ought to be good and help them to remember, instead of being so wild and naughty."

Miss Laura again urged the little girl to go to Jesus with these troubles, and assured her of His loving comfort, and then Annie pulled on the old boots and they walked home in the gathering twilight. It was a precious influence the teacher had left with this little girl, who, through her example and teaching, had been led to see Jesus. Soon Annie had made the poor house cheerful with freights, and set the evening meal. Then, with hope in heart, but with anxious eyes she watched for the home coming of her father and brother.

Soon her face brightened, for some one rapped up to the post-office, and handed the mail bag to the post-master, then on to the stables, for Tim took care of the horses, too. The moments seemed ages to the girl at the window, and she thought she had never known Tim to walk so slowly as he came towards the house. She could wait no longer, but rushed out and caught him by the arm. As the rays from the fire fell through the open door into the boy's face, it showed a hopeless, almost despairing look, and when the door was reached he fell helplessly into the arms of others footsteps came rapidly up the path, and in a moment Mr. Grim was bending over his boy with a pale face.

An anxious week followed, and then the mail carrier was better. During the father of silent consolation, Annie told her teacher, and with tears, told her for her sake and Tim's, but most of all for "Jesus' sake," to lead a better life, and when Tim was better she told him, too, and it was beautiful to see the pale face light up as he whispered, "Yes, for Jesus' sake, we will lead better lives, trusting all to Him."

And they were faithful to the end. Tim became a minister of the gospel, and years after we find Annie a happy wife and mother. The old gray-haired man the children call "grandpa," often gathers round the fire, and tells them how the sweet duty of living for "Jesus' sake," planted in the heart of a child by her teacher, worked a miracle in the home and lives of three of their nearest and dearest.—E.

The Rainy Sabbath.

"My dear child, you certainly are not going out in this rain!" exclaimed Mrs. Hill, as her daughter entered the room dressed for the street, on a disagreeable Sabbath morning.

"Yes, mamma, I am going to church," she answered pleasantly. "The rain did not keep me from that concert last week, nor from going to the stores yesterday. Tom, what did you do with my umbrella?"

"I am sure I don't know," said the young man who had just sauntered in. "But what nonsense—your going to church this morning! You had better stay at home; you can read a sermon that will do you just as much good."

"Forsake not the assembling of yourselves together," quoted his sister. "Ah! here's my umbrella. Good-by."

As Mary approached the church, walking carefully to keep the rain and mud, Harry Hampton, a bright-faced boy of fourteen, came rapidly down the church steps and ran against her, and she started up. "I beg your pardon," said the boy, raising his hat. "Why, Miss Harry, is it possible you are out Sunday day this? Let me help you up these slippery steps."

"You are going the wrong way, Harry," said Mary, pausing a moment, as he turned again toward the street.

"Well, yes," replied Harry, with a slight blush; "I looked into the church and it looked so empty and desolate that I thought I would go to see some fellows who had invited me to their rooms to-day. I know that it is not the way to spend Sabbath, but you do not know how lonely a boy gets in a town like this, by himself all day on Sabbath."

Harry Hampton was the son of a farmer, with whom Mrs. Hill and her family usually spent the heated summer months. Mary had heard that Harry had come to town and entered a store. She had intended to ask Tom to look him up; as she now spoke she reproached herself for not doing so.

"I know you must be lonely," replied Mary; "will you not come and sit with me in our pew? I, too, am alone to-day."

"Certainly, if you wish it," and the boy's face brightened as he followed the pretty and well-dressed young lady into church.

The minister gave as his text, "Choose ye this day whom ye will serve," and followed it with an earnest appeal to those who had not yet chosen the Lord's side. When the services were over and Mary turned to Harry, she was startled at the earnest, thoughtful expression on his face; he refused her invitation to dinner, and walked quietly off to his own room.

Several weeks had passed, and Mary had been nothing more to Harry; when, one bright communion Sabbath, she was made happy by seeing him come forward to be received into the church.

"I want to thank you for keeping me at church that rainy Sabbath," said Harry, afterwards. "I was on the road to ruin that day, and the sermon had stopped me."

Harry Hampton is an active member of the church, and Mary Hill often thanks God that He used her faithfully spent "rainy Sabbath" in the salvation of a soul.—Christian Observer.

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Home Missions.

At the meeting of the Home Mission Board, held on the 11th inst., reports were received from general missionaries Hayward and Wallace; from missionary Pastors Langille, of New Ross; W. R. Skinner, of Lower Stewiacke; Armstrong, of Senors; Spurr, of Fairview and St. Peter's Road; Dykeman, of New Glasgow; J. E. Bleakney, of Millford; Munro, of Shelburne; Archibald, of Sackville and Hammond's Plains; Ross, of Carleton Place; Brown, of Lunenburg; Miles, of Sydney; Barrs, of Port Medway; J. J. Skinner, of Montague and Murray River; Henderson, of St. Francis; Ingram, of St. John city mission; and Coldwell, of Carleton, Yarmouth; from student missionaries Ingram, Davis, Starratt, Rutledge, Bradshaw, Wilson, McQuarrie, Erb, Waresing and Wallace.

GRANTS.

- 1. To Fairview and St. Peter's Road churches, P. E. I., \$140 for one year from Sept. 1; Rev. J. C. Spurr, pastor.
2. To the St. John city mission, \$125 for six months from Oct. 1; Rev. A. E. Ingram, missionary.
3. To Lower Granville, Annapolis Co., \$100 for one year from Nov. 1; Rev. W. L. Parker, pastor.
4. To Westchester, Colchester Co., \$75 for one year.
5. To New Glasgow church, \$100 for the year from Sept. 23; Rev. A. T. Dykeman, pastor.
6. To St. John's Bay and Kings Co., N. S., \$100 for current year; Rev. D. Freeman, pastor.

APPOINTMENTS.

Rev. J. W. S. Young was appointed as a general missionary of the Board for six months.
Rev. H. Mutch, pastor of Port Hawkesburg, was appointed a mission of six weeks to West Bay, C. B., mission to extend through the year.

COLLECTIONS FOR MANITOBA AND NORTHWEST MISSIONS.

It was decided to ask the churches to take a collection on the first Sunday in February for Manitoba and Northwest missions. Information will be furnished to the pastors by Bro. J. H. Doolittle, superintendent of missions for the Northwest. It is hoped that all will take hold of the matter so that the promised \$1,000 may be made up. We have not yet received the payment of all the pledges made at Convention for balance due on last year.

A. CONOON,

Hebron, Nov. 13. Cor. Sec'y.

An Explanation.

The list of licentiates for the N. S. W. B. Association was carefully revised this year.

In referring to the Year Book for this year, however, I find the old list appears with no change. In it, though we have the names of our lamented brother who died last spring, the names of others appear who were not reported in the letters to the Association; while the names of seven brethren who were reported, are omitted from the list altogether. These names are as follows:

- Ralph E. Gillison, Bear River.
Howard Wright, Clements.
George M. Henson, Milton, Queens.
Ingram E. Bill, Jr., West Yarmouth.
Harold A. Giffin, Jet Ragged Island.
William Crulman, Wilnot.
M. E. Fletcher, Yarmouth Ist.

I do not know where the trouble has been. Whether the list has got lost in its passage through "many hands" on its way to publication, or whether it found its way into some printer's waste-basket by mistake before the time, or whether the publishing committee can account for it in some other way, I know not. The fact, however, is, that the revised list does not appear in the Year Book for 1889, and I thought it was due to the brethren referred to that this explanation, as far as it is an explanation, by your leave, should appear in the MESSINGER AND VISITOR.

I. E. BILL,

Clerk of N. S. W. B. Association. Chegoquin, Nov. 6.

For W. B. M. U.

- Salem Branch of 1st Hillsboro Society, per Mary F. Camp, F. M., \$24 50
Truro, per Lizzie Faulkner, F. M., 11 50
Five Islands and Lower Economy, per Ella E. McBurnie, F. M., \$6 35; H. M., \$1 45. 7 80
Charlottetown, per E. E. Clarke, F. M., \$8 00; H. M., \$2 00. 10 00
Portland, per Mrs. N. C. Scott, F. M., \$16 72; H. M., \$2 28. 16 34
Amherst, Jane Logan, F. M., 25 00
Port Hillford, per Mrs. R. Hewitt, F. M., 4 00
Milton, per Mrs. H. A. Freeman, F. M., \$6 00; H. M., \$4 30. 9 30
Lawrencetown Mission Band, per Missie Eaton, F. M., 8 00
Randolph, Fairville, per Mrs. C. B. Baker, F. M., \$5 30; H. M., \$2 30 7 06
New Mines and Canaan, per Mrs. L. A. Strong, F. M., 6 00
Bridford, F. M., 4 00
Newcastle Creek, per Mrs. A. L. Bailley, F. M., 4 00
Fairview, per F. M. Kennedy, F. M., 9 00
Portingup and Upper Economy, per Jennie Fulton, F. M., \$14 70; H. M., \$2 30. 17 00
Mrs. Mary Smith, Amherst, N. S.

G. E. Northrup, Esq., who does such fine work in photography, has kindly consented to act as agent for the MESSINGER AND VISITOR in Moncton.

Religious Intelligence.

NEWS FROM THE CHURCHES.

WINDSOR PLAINS.—Bro. J. W. Johnson baptized one on the 3rd inst., and is much encouraged.
SECOND FALLS.—I baptized two into the Second Falls Baptist church, Sunday, Nov. 10, both heads of families. May God bless the brothers and their families. Brethren pray for us. C. E. PINCO.

PENFIELD.—Bro. Steam baptized one the last week in October. The candidate was a lady. She could not see her way clear to be sprinkled, although pressed by all the influence and arguments of the Episcopal minister, preferring to be baptized as her Lord had been.

ELMCRIFT.—Elmcraft is four miles from Second Falls, and forty of the members of the Second Falls church live here. It presents to the every other Wednesday evening, also once every three months on Sunday. Wednesday evening, Oct. 30, they met at the school-house, where a very pleasant and profitable evening was spent, listening to recitations and readings by nine of the congregation. The above church program was carried out, they presented their pastor and wife with gifts, amounting to \$36.00, which were very useful and thankfully received. Three of the brethren took charge of the gifts and brought them twelve miles down the river to St. George. May the Lord bless the cheerful doers. C. E. PINCO.

ACADIA MINES.—The Lord is graciously blessing the united efforts of the church at Acadia Iron Mines. Last Sunday fourteen were received into their fellowship, eleven of whom were baptized at 10 a. m., in presence of at least 700 people. The whole lot in Summerside, on the moving of the water. The day was delightful, and the place of baptism romantic and inspiring, the service impressive and solemn. We are praying for and expecting gracious displays of divine grace all parts of this large and important field of Christian effort. It is due that I mention my faithful and devoted co-laborer, W. J. Rutledge (dia.), who is so untruly devoting himself to the Lord's work. He has the esteem and confidence of the churches in this place. We should be thankful to the Great Master that He is raising up such young men to fill the places of those called up higher. P. R. FORSTER. Great Village, Nov. 12.

SUMMERSIDE AND BEDFORD, P. E. I.—We are pleased to be able to report some advance along the lines on this field. The first Sunday in October I baptized five candidates in Summerside, one of whom we believe will devote his life to the preaching of the Word. Since then two have been baptized and received into the Bedeque church, both heads of families. I have now entered upon my third year in P. E. I. In the past many discouragements have surrounded my work here, but for our cause we believe the dawn has come. Prejudices are breaking down before the power of God's own word. Our congregations are large and steady all over the field, especially in this tract at Summerside, where a large proportion are young men. We look trustfully forward to the day when on this field the victory will be for God and His children. On the Bedeque field we have adopted the weekly offering system. As yet we know not how it will succeed. It is the plan, however, and God's plan must be the best plan in His church. Last evening, Nov. 13, at Bedeque, we held a very interesting Sabbath-school concert and realized by silver collection \$9.00 for missions. Jos. A. CABILL.

PERSONAL. Bro. Isaac Shaw has kindly consented to act as agent for the MESSINGER AND VISITOR in Moncton.

Bro. J. A. Gordon has returned to his work after a short vacation spent in St. John and Yarmouth. Bro. S. W. Kierstead wishes his correspondents to address him at Edgett's Landing, Albert Co., not Salem, as formerly.

Bro. T. A. Blakadar has accepted a very hearty call to the pastorate of the Hampton and Norton churches, and enters upon his work at once. Bro. F. M. Young of Ohio, has accepted a unanimous call from the Bridgetown Baptist church, and will begin his pastorate the first of December. There has been long and patient sowing on this field. We hope Bro. Young may have much of the joy of harvest.

Bro. Rowe wishes us to state that he has decided to remain for the winter at Melvern Square; but that his remaining is not to stand in the way of any who may wish to correspond with the church with a view to the pastorate. He also wishes to acknowledge \$43 left by friends who surprised him at the parsonage, a short time ago.

NOTICES. A meeting of the Board of Governors of Acadia College will be held in the College Library, on Thursday, Nov. 23d, at 10 a. m. T. A. HIGGINS, Secy.

The Board of management of the Ministers' Annuity Fund has decided to ask the churches to take the annual collection, recommended by the convention, on the first Sunday in the New Year. The Board requests that this Sunday shall be left free for that purpose. E. M. SANDERS, Treas.

Convention Funds Received.

- Wolfville, \$9 75
A. Friend, Morristown, N. S., for F. M., 1 00
Mudon Dune, Bonaville River, 5 00
Judson Dunn, P. E. I., 10 00
Murray River, P. E. I., 1 50
Dundas, P. E. I., 4 50
First St. Martins, 24 81
Brussels street, St. John, 16 60
Port Medway, 5 00
Shelburne, 3 40
Sack Point, 3 60
Port Clyde, 2 00
German street, St. John, 70 05
Lawrencetown Valley, West, 11 00
Truro, 80 00
Yarmouth, Nov. 9. G. E. DAY.

W. B. Lynch, M. D., of Auburn, N. Y., says that he has used Wistar's Balsam of Wild Cherry in his family for coughs and pulmonary complaints, has recommended it to others with invariably happy results, and esteems it a valuable remedy.

Marriages.

WARD-WALSH.—On the 12th inst., by Rev. A. E. Ingram, Frank Ward, to Celia Walsh, all of St. John.

CROSS-MILES.—At the Baptist Parsonage, Pennfield, Oct. 20, Fulton Cross, of Beaver Harbor, N. E., to Margaret M. Miles, of St. John, N. B.

MERRY-TODD.—At Lawrencetown, Oct. 16, by Rev. J. T. Eaton, John H. Merry, of New Albany, to Kate Todd, of Dalhousie West, Annapolis Co., N. S.

CORSE-PRICE.—At the Birches, Petticoat, N. B., Aug. 28, by Rev. George Seeley, Lee F. Corse, of Havelock, N. B., to Eades Price, of the same place.

LENT-LENT.—At Belyea's Hotel, St. John, N. B., Nov. 14, by Rev. H. H. Cosman, Gilbert Lent, of Weymouth, N. S., to Elizabeth Lent, of Westport, N. S.

ROSE-PATHE.—At the Baptist Parsonage, Hebron, N. S., Nov. 7, by Rev. F. H. Beale, Robert Rose, of Hebron, to Mrs. Annie Patten, of the same place.

SMITH-COLPITT.—At the residence of the bride's mother, Forest Glen, Nov. 12, by Rev. George Seeley, Robert A. Smith, to Mary A. Colpitt, all of Elgin, Albert Co., N. B.

MAURER-DELEP.—At the residence of the bride's mother, Lower Grand Falls, Oct. 20, by Rev. W. L. Parker, George B. Maurer, to Blanche, daughter of the late Capt. David Delap, all of Granville.

BARTEAU-GATES.—In the Baptist church, Lawrencetown, Oct. 22, by Rev. J. T. Eaton, Judson Adoniram Barbeau, of Nictaux, to Eloise E. M. Gates, of Lawrencetown, Annapolis Co., N. S.

LEWIS-BELVEA.—At the residence of the bride's mother, Nov. 13, by Rev. J. D. Wetmore, Capt. John P. Lewis, of Kays, Kings Co., N. B., to Maggie J. Belvea, of Wickham, Queens Co., N. B.

TURNER-SAMPSON.—At the residence of the bride's grandmother, Windsor Plains, Nov. 1, by Rev. J. W. Johnson, Edward Turner, of Preston, N. S., to Elizabeth Sampson, of Windsor Plains, Hants Co., N. S.

JONES-MCGREGOR.—In the Baptist church, Summerside, Nov. 6, by Rev. Jos. W. Cabill, assisted by Rev. H. Dickie (Presbyterian), Clarence L. Jones, to Bertha McGregor, both of Summerside, P. E. I.

Deaths.

ROSE.—At Hebron, Oct. 5, Melbourne, son of John and Harriet Rose, aged 17 years.

REID.—At Bloomfield, Kings Co., Nov. 1, of typhoid fever, James R. Reid, aged 34 years.

SNOW.—At St. John, N. B., Nov. 7, Stephen E. Snow, of H. M. Customs, aged 66 years.

WHEATY.—At Keswick, Sept. 19, of lung fever, Emily August Wheaty, aged 7 years, youngest daughter of Joseph L. and Sarah L. Wheaty.

FARRIS.—At Lower Cumberland Bay, Queens Co., N. B., Oct. 20, Harry M., only and beloved son of Henry and Alice Farris, aged 7 years, and baptised at mouth. "What I do thou knowest not now; but thou shalt know hereafter."

FREEMAN.—At Greenfield, Oct. 28, of consumption, Jennie F., beloved wife of J. P. Freeman, aged 21 years. Our sister was a member of Greenfield church. She was a patient sufferer, and has, we trust, entered into the joy of her Lord.

PATTON.—At Wellington, Sept. 1889, the beloved wife of the late Rev. Jonathan Patton, aged 92 years. Sister Patton was one of a large number who was converted under the labors of Father Harris Hurling. Through a long life she cherished a strong hope in Christ, and died trusting in Him.

STEVENS.—At Salem, Oct. 18, of typhoid fever, Daniel E. Stevens, aged 24 years. Though only a young man, our brother had for several years lived a consistent Christian life. He died very happy, trusting in Christ. As he was the only son his parents feel deeply their loss. May God grant them His consolation.

RUSSELL.—At his residence in Fredericton, Oct. 29, John Russell, aged 89 years and 9 months. The death of our aged and respected friend was a sad and blessed release from the burdens and infirmities of many years. He had long cherished a humble hope, often expressed, in the person and work of the Redeemer.

WALLEY.—On the 5th inst., Loran E. Walley, late of Hopewell, Pictou Co., but formerly of Scotch Village, Hants Co., aged 32 years. The cause of death was typhoid fever. Bro. Walley was an excellent young man of fine principle and fine intellect. Many will mourn his departure. His widowed mother, his young wife and two children, will especially feel that they have sustained a great loss. They have the sympathy of all who know them. Mrs. Walley is the only daughter of Rev. A. Freeman.

ROSE.—On the 24th ult., at his late residence, Overton, Yarmouth, Deacon Kelley Rose, in the 82nd second year of his age. Our departed brother was a member and deacon of the First Yarmouth Baptist church from the time of its organization to the day of his death. Through his last sickness he was patient and his faith strong and unwavering in his Saviour. He remains were followed to their last resting place by his sorrowing widow, children and grand-children, and a very large number of friends and acquaintances. An appropriate sermon was preached in the church by Pastor I. E. Bill.

VAUGHAN.—On Oct. 17, Mrs. Sarah Vaughan, of Summerside, Hants Co., N. S., widow of the late Rev. Benjamin Vaughan, passed the bounds of her mortal state, aged 84 years. All who know her fondly cherish her as a straight-forward Christian woman, kind and charitable. She won to herself many friends and admirers. By looking well to the ways of her household she was a great help to her husband, who knew while from home breaking the Bread of Life to his fellow men she would give matters at home due attention. She leaves behind three sons and three daughters; the daughters settled near the old home and all in the Christian fold. The sons are in the United States, one or more of them housed in the church. Several of her children after arriving at man and womanhood passed on before

her. Her death was very peaceful. With her was a shrinking back was mortal life. She longed to be with Christ. The Lord bless those who mourn their loss.

WALLACE.—At Hillsboro, Nov. 3, Mrs. Wm. Wallace, aged 72 years, leaving a husband, one son, three daughters, and a host of relatives and friends to mourn their loss. A daughter of our deceased sister is the wife of Rev. W. T. Corey, of Havelock. Her only son is practicing medicine in Eureka, California. Dr. Steeves, of the P. L. Asylum, is a brother. Our sister Wallace was baptized by a Methodist minister, Rev. Mr. Barrett. She did not unite with the church at the time of her baptism, but afterwards joined the First Hillsboro Baptist church, to which she belonged up to her death—some 40 years. Since the writer knew this sister she has been confined to her home by rheumatism; but though unable to get to God's house, she was always deeply interested in the work of the church. She often spoke encouragingly to her pastor concerning his labors. She was a noble Christian woman. We have lost one of our best members. She has gone to her reward and we greatly miss her; but we believe she died happy in her gain. And we thank God for her life and pray that the influence for good may be felt for many years; though dead she will continue to speak to us by her Christ-like life.

EVANS.—At Pleasant Lake, Yarmouth Co., N. S., Nov. 8, there passed away one of the very dear and devoted members, Mrs. Clarissa A. Earl, widow of the late Abram Earl, was born at Pleasant Lake, where she has resided throughout her long life. At the time of her departure, Mrs. Earl had seen 92 years and six months. In her early life she gave her heart to Christ and was baptized at Tusket by Rev. Mr. Torrance when only 17 years old, remaining a faithful member of our denomination for more than 75 years. For many years our sister was a great sufferer from an incurable disease. But through all her affliction she was sustained and cheered by the presence of the Lord's comforting spirit. Her last moments were peculiarly bright with that holy joy which this world can neither give or take away. Mrs. Earl left behind a large family. She was the mother of thirteen children, seven daughters and six sons. Ten of her children survive her. In this prolific family there are sixty-five grandchildren, ninety-seven great-grandchildren, and five great-great-grandchildren, one hundred and eighty in all. A large proportion of those who have reached the age of accountability have joined our Lord's army. The funeral services occurred Sunday afternoon, Nov. 10. The driving rain-storm did not prevent a very large attendance at the Baptist sanctuary, where the funeral sermon was preached, from Rev. T. L. "These are they which came out of great tribulation."

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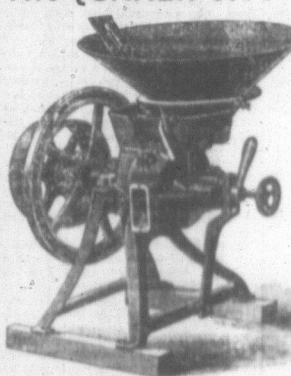
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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Kingston Works," will be received until Friday, the 8th day of December next, exclusively for the construction of a Wharf at Kingston, Kent County, N. B., according to a plan and specification to be sent on application to William J. Braint, Kingston, and at the Department of Public Works.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenders. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender must accompany each tender. This cheque will be forfeited if the party desist from the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order, A. GOBELL, Secretary. Department of Public Works, Ottawa, 8th Nov., 1889.

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A little pause in life, while daylight lingers... Between the sunset and the pale moonrise... When daily labor slips from weary fingers...

Selected Serial.

HOW THEY KEPT THE FAITH.

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

CHAPTER VII.—Continued.

With the stay of life's ebbing current, Henri's strength began to return, his brain grew clearer, and he looked earnestly at the grave, kindly face, partially covered with snow...

"She hath indeed grown my young sister, into something fairer and purer than the whitest lily that was ever blown... The soul of my father is in her eyes, and in her voice—the people say—a note they have not heard since the good pastor went away...

"The stars do not change, my young sister." "Nor the angels in Paradise. You are right, mon ami. But tell me how you manage to pursue your forbidden vocation without interference?"

which had flashed upon him in the crowd; above all, that outburst of grief at sight of the captive pastor. "Once more the young Chevanel smiled. "It is not to be expected you should recognize her as soon as I, monsieur. I needed but that one look into her eyes! Yet if I desired further proof it is given me..."

"Spare me. To love one's duty; to wish always what is right? Such heights are too high for me, Rene, though I doubt not you find them easy climbing enough. You were always one of the good sort. I will not say you ever longed for the plum in another boy's pie, nor thought somebody's slice better than your own."

it. But since you will be obstinate and see me back to town, let me have the help of your strong arm, mon ami. I feel strangely shaken." (To be continued.)

An interesting question. IS TOBACCO THE CAUSE OF MORE DEATHS THAN ALCOHOL? HARD FACTS FOR CONSIDERATION. It is generally asserted by radical reformers that tobacco is directly responsible for a great many ills and maladies, from smoker's cancer to paresis.

acred emotions in the old channels, and deeper hopes and fears beating upon the well-worn banks. The day when your great bereavement came; the day when the neighbors knew that death was in your house; the day when joy, with that subtle look of the possibility of deep pain which is always in her eyes, came to your door and knocked in the splendor of the rising sun...

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Messenger and Visitor

WEDNESDAY, NOVEMBER 20, 1889.

WILL OUR LORD'S SECOND COMING BE BEFORE OR AFTER THE MILLENNIUM?

When the address of the retiring president of our late Convention was published, we promised to give some attention to the very strong statement it contained of the pre-millennial view. This was felt to be necessary because of the extreme confidence with which the assertion of this doctrine was made.

A courteous and candid treatment of the question is needed for another reason. There are those making a specialty of the pre-millennial view who associate with it beliefs which are harmful. The chief reliance of those who hold this view is in the literal interpretation of the scriptures. This interpretation is peculiarly liable to lead into the materialistic idea that there is no conscious existence after death, the body, that could sleep between death and the resurrection, and that the wicked are to be annihilated.

This is our final introductory word. Although Bro. Creed's remarks are the occasion of our considering this question at the present time, we do not propose so much to answer them directly as to give a brief statement of reasons why we are not able to accept the view that our Lord's second coming is before the millennium and not after it.

THE EXACT POINT OF DIFFERENCE between the Pre and Post-millennial views. Pre-millennialists believe that the second coming of our Lord will be 1000 years before the resurrection of the wicked, the final judgment and the end of the world or age. This period may be 1000 literal years, or an indefinitely long space of time.

Involved in this chief distinction is a minor one. The Pre-millennial view regards the gospel as insufficient to convert the world. The purpose of its preaching is only "as a witness." The world will grow no better if it does not grow worse. It is only by the coming of our Lord and the direct assertion of his personal presence and power that the millennial triumph is to be brought in.

Other minor differences will appear as we proceed. Which of these views is favored by scripture, is the chief question. What early or later Christians believed is of minor importance. Yet it is of importance that we should know just the facts as to the history of these doctrines in the church to prevent misconception.

From A. D. 110 to 250 this belief gained general but not universal prevalence. It was a time of fierce persecution, and the saints saw no hope except in the near coming of the Lord to assert His own power, and fled to this belief for consolation. They were thus led to interpret some passages of scripture as giving them assurance that the Lord was about to appear for this longed for purpose.

Even during this time Ignatius refers to orthodox believers who rejected it. From this time on Pre-millennialism rapidly declined, and from the beginning of the fourth century it had few supporters. If the common doctrine of the millennium is a novelty in the history of the church—if it is not found in any of the standards of the Reformation, let it not be inferred that pre-millennialism is found there.

In our next, we shall begin to investigate the scripture teaching on the question at issue between the two ideas.

OUR WISTERY TRIP.

While in Toronto, we could not resist the inclination to visit Woodstock, where six laborious years were spent. We have often thought that no place could ever hold an equal position in a minister's heart with that in which he had his first pastorate. To this place he comes in the first flush of enthusiasm before any hard experience has dampened his ardor.

We found that the sisters of the West were holding their Convention in the church, and that tea was provided for all. As the friend who met us at the station drove us down and we neared the church where we had so often seen the power of God displayed, and had buried one hundred and ninety in baptism, old memories began to crowd in space, and a hallowed tenderness, half joyous, half sad, possessed us.

stream toward old age and death. How emphatic the lesson, "work while the day lasts"—our own day and others day—"the night cometh when no man can work."

But enough of this reminiscence. We were glad to find Bro. Dadsen living in the loving esteem of his people. They have every reason to esteem him highly; for he is as conscientious and manly as he is able, judging of all we know and heard. The audience room has been enlarged to hold 900 people easily.

WOODSTOCK COLLEGE held a reception the evening we arrived, after the tea, in the church. This has been altogether renovated since we saw it last, and another spacious building has been erected. The Ladies' Department has been given up, since Moulton Ladies' College was opened at Toronto. As a speaker at the Convention said, the Baptist are taking the lead for once. At Woodstock, a manual training department has been opened. It and the scientific department have been handsomely provided with all the necessary facilities and apparatus for work.

WOODSTOCK has had great since we left. It is now one of the chief railroad centres in western Canada, and manufacturers have not been slow to avail themselves of its advantages. Here is the organ factory of D. W. Karn, Esq., a deacon of the Baptist church, and now mayor of the town. It turns out from 75 to 100 instruments a week, and still can not keep pace with the demand. He proposes to start a piano factory in the near future. His push and enterprise have done much for Woodstock. Here also are the agricultural implements works of the Patterson Bros., one of the largest in Canada, the output last year reaching the value of \$1,200,000. We cannot take time to enumerate other industries.

We could not but notice one fact. In the great wholesale and the larger retail districts the names were almost exclusively British. In the small shops and in the poorer districts the French form the great mass of the population. This is significant. It shows that either the French genius does not fit this people to engage in the larger commercial enterprises which require brains and energy, or it proves that the dominance of Rome has cramped spirit, crushed energy, and kept the minds of her votaries undeveloped. Perhaps both reasons may hold.

PROHIBITION PARTY CONVENTION.

In response to the call, as published in the MESSENGER and VISITOR of two weeks ago, this convention was held in Moncton on Wednesday and Thursday last. It was largely attended. Nearly 200 registered their names as delegates from various temperance organizations from all parts of the Maritime Provinces, and there were quite a number present who came on their own account, because of their personal interest in the object of the gathering. The first session on Wednesday afternoon was spent in a free expression of opinion as to the present situation on the question of Prohibition, and the outlook for the future.

In the evening, a preamble and resolution were presented, committing the convention to the organization of a Prohibition party. These were carried with enthusiasm and practical unanimity. The session of Thursday morning was the most important during the whole gathering. Its chief business was to consider a platform for the party. While some were found who supposed that there was hope enough in the old parties to justify a continuance of effort to bring upon them an influence to make them commit themselves to prohibition, the following platform was adopted with practical unanimity:

1. We acknowledge our dependence upon the righteous Ruler of the universe. 2. It is the recognized duty of the state to protect and conserve by law the material welfare, the health and the morals of the people. It is equally acknowledged that the liquor traffic works the greatest injury to all these chief interests of the individual, the home and the community. It is therefore the most evident right and duty of the state totally to prohibit the traffic which is the greatest foe to these interests, which the state is pledged to protect and conserve. 3. With the great organized influence of the liquor interest in the old politics,

parties, we have no ground of hope that either the government or the opposition will make prohibition a plank in their platform in the near future, if at all.

4. We fail to distinguish any distinct issue which claims the sympathy and practical support of all good citizens who have the highest welfare of the country at heart.

5. We therefore declare the total suppression of the liquor traffic to be the chief plank of the platform on which we stand, and believe it to form a political issue which claims the sympathy and practical support of all good citizens who have the highest welfare of the country at heart.

6. We recognize the fact that, when the prohibition party may have to assume the responsibilities of power, the minor interests affecting the welfare of the country will require to be considered. Until, however, this time has nearly come, we do not consider it best to risk the division of the prohibitionists by introducing these issues before they require immediate practical consideration.

The attendance was very large considering the effort made to secure it. It was also representative. There, say 200 delegates, have no mean force behind them. It is also very evidently a growing force. The convention indicates that the temperance men are becoming very impatient, and will not longer be put off with vague promises of future action under well nigh impossible circumstances. The evil and wrong of this traffic are too evident and pressing to permit the question of prohibition to be evaded and shelved, and its consideration deferred and deferred. There is also, in this movement, an evidence that many people are awakening to the consciousness that legislative action on a subject involving so much of moral principle as does prohibition, demands as its source and support a party roled by conviction and not by mere political expediency.

The movement is beset by natural and artificial dangers. While it involves principles which lay hold of the deepest moral conviction, it must be guided steadily by cool heads as well as pushed forward by warm hearts. Many movements of this kind have been driven out of a steady course, if not wrecked, by gusts of windy rhetoric, because no strong, calm hands had hold of the wheel. Great care will also be required to allow no man to use it as a hobby whereby he may secure prominence or position. Those who favor this party will also need to be patient, and not say hard things of prohibitionists who cannot immediately see eye to eye with themselves.

SKETCH OF OPEN COMMUNION.

In Ford's Christian Repository for November is an article under this caption from the pen of Dr. Pendleton. It contains several facts drawn from the records of the famous "St. Mary's Norwich Chapel Case," which throws considerable light on the origin of open communion among the English Baptists. This chapel was deeded to the Particular Baptists. In 1858 the majority of the church holding it had adopted the open communion practice. The minority entered action in the courts to recover possession of the church property. This brought up the whole history of the origin of open communion among the Baptists of England. Mr. Roundell Palmer was chief counsel for the plaintiffs, and searched Baptist history as thoroughly as possible on this point. The result of his researches was that very little trace of open communion could be found in the seventeenth century. Of the five ministers who were said to have held it, he finds that two gave no evidence of having adopted the view, while two others had only submitted to immersion, but did not unite with the Baptists. The only prominent Baptist advocating open communion was Bunyan. The Confession of Faith of the "seven ministers of Christ in London" gives baptism as precedent to the Supper. This was dated 1643. In 1689, the year following Bunyan's death, a confession was issued which made no mention of the order of succession of the ordinances. The omission is supposed to have been due to Bunyan's influence. The controversy over the question of open communion then dropped until the latter part of the eighteenth century. At the first of this century, Dr. Wall gives the decisive testimony, "I know that the Anti-Pedobaptists do not admit to the Lord's Supper, when it is administered by themselves, any but what are baptised in their way." It was the commanding genius and influence of Robert Hall, who revived the open communion practice among the Baptists of England, and it has gradually come to be prevalent there, although in Wales and Yorkshire, where the Baptists have had the most

rapid growth in all Great Britain, the strict practice has always continued to prevail.

THE WEEK.

There is little of interest in British politics this week. Some of the leaders have been enlightening the electors upon some of the issues before the country. The papers are discussing the significance of the speech of Lord Salisbury at the Lord's Mayor's banquet.

There is a rumor abroad that Lord Dufferin, regarded on all hands as one of the ablest of British noblemen and diplomats, has assented to Gladstone's new scheme for home rule, and is the prospective Lord Lieutenant of Ireland when the Liberals come into power. It is hoped his influence may do great things to give the people of England confidence in the home rule measure.

It is evident that the attitude of Germany in East Africa is very offensive to the generosity of the English people. Sir Samuel Baker has been calling attention to the loss of influence and of prestige Great Britain has suffered by giving up the Sudan, to be overrun by Arabs, and to become the centre of the terrible slave hunting power. Germany cares little about its horrors, so long as it does not interfere with her political plans. Since the removal of the blockade, the slave trade has bloomed out into greater horrors. The missionaries around the great lakes have had to fight for their lives. At Fwambo missionaries have been compelled to build a big fort in self-defence, and those at the north end of Lake Nyassa are kept busy fighting slave raiding parties, who attack the native villages and murder and capture inhabitants. On one occasion in July last the missionaries killed all the Arabs of a raiding party and released a long string of women and children being led into slavery. While the natives have no arms save their spears, the Arabs are armed with English guns, which latter fact arouses the indignation of the missionaries.

Greater fear is being had of Russia. The government has introduced a great lottery loan fund, and has proved that in this way, almost unlimited amounts of money can be obtained from its own people. Eighty million roubles have been obtained in this way, while thirty-two times this amount was subscribed over and above the amount needed. Russia has been hampered, hitherto, by the great difficulty of negotiating loans in the various European countries. This new source of means will make her independent of the foreign money market, and help to make her more aggressive and dangerous. It is said that she is already pushing her forces up close to the Austrian frontier, and her demands in reference to Bulgaria are becoming more imperious. The latest news is that Bismarck has accepted the office of arbitrator between Russia and Austria and Bulgaria on the very difficult and delicate matter of the relations of these powers to this much troubled little kingdom.

Bismarck is also said to be much elated over the result of the Kaiser's visits to the various potentates. William II. has certainly inaugurated a new era in the methods of kingship, and it is to be hoped that salves of salutes may take the place of the roar of artillery on blood red battle fields, as the result.

The world has been surprised by a sudden and successful revolution in Brazil. This largest South American state is now a republic. The aged and excellent Dom Pedro has been kindly treated; but has had to leave the country. He will have a pension from the new government. The provisional president of the new republic is General Fonseca. The most of the provinces are favorable to the new government, and it is hoped the revolution will be altogether peaceful.

A great national congress of Catholic laymen has been held at Baltimore. There was much enthusiasm and many expressions of attachment to their church and of very worthy sentiments. Mercier was one of the stars of the occasion.

Baptist Seminary.

A friend, \$10; Mrs. E. P. Turner, \$10; J. M. Stevens, \$10; Isaac L. Milband, \$10; Peter Murphy, \$10; Rev. J. W. Brown, \$10; Mrs. Wm. White, \$5; Manning W. Tingley, \$10; Rufus Tingley, \$30; Ruth White, \$10; R. Wilbur, \$10; Mrs. Hiram Fillmore, \$10; J. A. Turner, \$10; Zenas E. Turner, \$10; C. F. Dow, \$10; E. H. Robinson, \$10; Herman C. Henderson, \$10; Mrs. C. F. Dow, \$5; Mrs. Rufus Tingley, \$20; Mrs. H. D. Cleveland, \$10; Mrs. T. W. Peck, \$10; John A. Styles, \$10; Capt. A. Berryman, \$10; cash \$1.10. Total \$251.10. Previously acknowledged \$2,741.47. In all \$2,992.57.

E. M. Sipperoll, \$5; J. E. Vincent, \$2; Martha G. Barnes, \$5; Rev. S. J. Archibald, \$2; Jordan Grandall, \$2; S. McDiarmid, \$6; Mrs. B. Vanwart, \$2; J. R. Vanwart, \$2; Mrs. John McInty, \$10; a friend, \$2; Mrs. Wm. Carlisle, \$2; J. P. Duval, \$2; Rev. C. Currie, \$2; Geo. W. Day, \$2; W. J. Doucette, \$1; Frank H. Hayes, \$2; C. E. Harding, \$2; Chas. W. Parker, \$2; Eliza A. Dolson, \$1; Milton Hicks, \$2; J. McE. Belyea, \$2; W. R. Floyd, \$2; Chas. H. Hay, \$2; Bolton Daggett, \$2; A. C. Smith, \$10. Total, \$77. Previously acknowledged, \$317.97. In all, \$1,014.97.

Fitting.

A few Acadian students take pity on a tired pastor, and tell him to go aside and rest awhile, engaging meanwhile to supply his pulpit. Heaven's blessing on the dear thoughtful brethren. Halifax becomes the first stopping place, and the North Baptist church affords the first opportunity for public worship. Pastor Manning discourses from Phil. 4: 6 with his usual earnestness. We leave the sacred place cherishing, doubtless with many others, the resolve to bring more of prayer and trust into our daily lives, that we may realize more of the "Peace of God that passeth all understanding." This church, under the watch-care of its devoted pastor is doing a good work for God. Its pulpit gives forth no uncertain sound; but every time for truth and righteousness.

There is a little church across the water. It was my privilege to spend the winter of '85 there, as a supply for Bro. Grant, who had gone to complete his course at MacMaster Hall. The memories of that winter are very pleasant. I cannot think of coming to Halifax without going to Dartmouth. The Old Micmac is still doing service on the harbor. Bro. Williams has been pastor here for a year, lacking a few days. He has had a hard day's work already. Though courageous, he is nevertheless weary, and another service before him. How can the request to preach be resisted, even though the prohibition of friends at home ring in my ears. It will be a pleasure to speak once more to the dear people whom I learned to love. The pastor is regaining lost strength; God is blessing his work, and he has a strong hold upon the affections of his people. Exceedingly pleasant were their words of appreciation. A union cemented by mutual esteem and affection gives promise of permanence.

The place of worship here has been considerably improved. The vestry has been remodelled and joined to the rear of the building. A room for the pastor and another for the library have been added; and an excellent baptistry has been placed under the pulpit.

After making a few calls we are back again in the North church for the farewell missionary service, of which your readers have had a good account. The impressions of that evening cannot be effaced. Here were three in the vigor of their youth ready, at the command of Jesus, for toilsome and perilous service in India, that they may save those who are ready to perish; and going, moreover, to represent their brethren who remain at home, who also have received the same solemn charge to "go."

Was it only a fancy of Bro. Gates, who in his eloquent address, pictured the scene of the Lord Jesus, with the angelic hosts, beholding the scene and rejoicing in this fresh proof of the allegiance of His servants? All present seemed to join, with tender emotion, in the singing of the closing hymn:

Yes, my native land I love thee; All thy scenes I love them well; Friends, connections, happy country, Can I bid you all farewell? Can I leave you, Far in heathen lands to dwell? Bear me on, thou restless ocean; Let the winds my canvas swell; Heaves my heart with warm emotion, While I go far hence to dwell. Glad I bid thee, Native land, farewell, farewell.

The final parting came on Wednesday, Oct. 23. Dr. Higgins and wife, X. Z. Chipman, Esq., Miss Fitch and a few friends were present at Richmond. Just as the gun announced the hour of 12, the bell gave the signal, the ropes were slipped, and the huge ship began to move. Handkerchiefs waved until the waving was useless. One of the mothers, who had borne the ordeal of separation bravely, stayed herself upon a post and wept. Hard is it to part with loved ones—to have them separated by oceans and continents, with all the uncertainties of human life. The Lord's service still demands sacrifice. For the sake of Christ many a wrench must come to the heart. But a little beyond is the recompense from Him who will say to the faithful, "Ye have done it unto me."

Wooden weddings are very proper, but not very common. The pastor of the First Church had one. An invitation to attend was cheerfully accepted. An inspection of the presents was a revelation of the variety of beautiful and useful things that may be produced from wood, and demonstrated the great regard of the people for their pastor. Mrs. Cline read a paper brimming with wit and wisdom. It seemed apparent that she was not sorry for the choice she made five years ago. Bro. Cline is happy in the affection of his flock. Few of our churches have an equal number of young men of promise who are actively engaged in Christian work.

I was glad to accept Pastor Miller's invitation to go to Wednesday evening prayer-meeting in the Tabernacle. This is Bro. Avery's monument—a good foundation for a noble structure. This is the vestry of the church that is to be. May the consummation be hastened. The brethren here have, in the northern part of the city, a wide and growing field, and ought to have the prayers and sympathies of all the Baptist brotherhood throughout the city and Province. But we must turn from these pleasing associations and take another flight—this time to Truro. M. F. F.

(To be continued.)



**A TRUST-SONG.**

Better a smile than a sigh, dear,  
Better a kiss than a frown;  
Better a look toward the sky, dear,  
Than always be looking down.

Better in time of trouble  
A song of hope and cheer,  
Than a heart that broods o'er sorrow,  
And makes that sorrow dear.

The joys we find in to-day, dear,  
Perhaps seem poor and small;  
But better'll I live, dear,  
Than to have no sun at all.

Then make the most of the present,  
And its little joys, I say;  
For what is here we have, dear,  
To-morrow is far away.

So look in my face and smile, dear,  
And sing a cheerful song,  
It never is worth our while, dear,  
To help life's worries along.

We have love, and we have each other,  
And God, who is kind and true,  
And we'll hope for the best, and trust  
The rest.

To Him, life's journey through.

—Eben E. Rexford in *Congregationalist*.

**THE HOME.**

**Home Blessings.**

It is sad to hear so many young people who have pleasant homes, with all their comforts, and the protection which fathers and mothers throw around them, fret and grumble because they have not things just as they wish to have them. A young girl said a few days ago, that she was perfectly wretched, because a new dress that had been sent home did not quite suit her. Thoughtlessly expressed, of course, for she had realized the import of such a phrase, she would not have had allowed herself to have used it. But so many such things of minor importance, young people are apt to make of great import, as if they were among the serious matters of daily living. If you young people in good homes, could only take into account what the lives of the masses of young people are in the cities, you would appreciate your conditions and positions more.

Every morning finds thousands of girls and boys starting for their places of business. Many of them live in rooms where they cook their own meals, hurrying off to the day's work with only a cup of coffee and a roll for breakfast. At the lunch hour they go out and buy a few cakes or a little fruit, at night they are supposed to go home to dinner, which to many of them is some cold food taken in their rooms, or warm, poorly-cooked food in a cheap restaurant. Many of these wage-earners are weary, and oversleep in the morning, and hurry to their work (for fear of being "docked" in their wages) without a mouthful to eat until lunch time. These young people are always exposed to the vices of city life, and it is really worthy of note, amid all their temptations and discomforts, that so many of them live honest lives.

It is for the need of a good, comfortable, attractive home, that so many go wrong in the city. There is nothing to interest or entertain them when they go back from their work to the unattractive places they call home, and so they are led away into questionable resorts, where it is always warm and bright. You children have no idea how many wage-earning children there are, even among the very youngest.

Hejen Campbell, in an article in the *October Christianian* says these facts, which when you feel discontented with your lot, you will do well to remember: "In one family a child at three years old had infantile paralysis, easily curable. The mother had no time to attend to it. At five years old the child was taught to sew buttons on trousers. She is now at thirteen years old a hopeless cripple, but she finishes a dozen pair of trousers a day, and the family are thus twenty cents the richer. In another family were found twin girls, four and a half years old, sewing on buttons from morning until night; and near them was a family of three—a woman, who did the same work, and whose old father of eighty, and little girl of six, were her co-workers."

Think what it would be if those dear little sisters of yours, who love the fresh air and the pleasant play times, had to sit all day and sew buttons. We could fill columns with pitiful facts regarding the lives of so many boys and girls, who are really heroes and heroines, who are the entire support of drunken fathers and mothers, who when they wake up in the morning with a headache or a side-ache, or feel languid, cannot lie still and rest as you can, but must get up and go to work. Be very kind to such, my dear young friends, if they come in your way. Let them know by your manner and words that you are interested in them. Be very charitable to them if they do wrong, remembering how much has been done to hedge you in from the temptations and snares of life. If when you grow to manhood or womanhood, you should have employes, make their condition the very best you can. Remember all through life to make life easier for others, not harder, and doing the Master's work in this way, you will find true happiness for yourselves.—*Susan Teall Perry*.

**The First Duty.**

The mother's first duty is to her children. A dear, good mother said not long since, "I feel so discouraged; it seems as if I were doing comparatively nothing to make the world better. I read so much of what good women are doing over all the world, but I am tied right here with my children." Blessed indeed. The greatest gift God gives to womanhood. A little world of the mother's own, to make good and happy. Little feet are to be taught there how to walk in pleasant paths and ways of peace; little hands to learn how to bless with cheerful work; other, and young hearts to be enlarged and nobled, to go out in the world and make it better by-and-by, when the days of manhood and womanhood come. Never be discouraged, tired mother; never grow impatient of your grand work, and feel that you are in a corner, somewhere doing nothing to help the Master. You are doing this best work, if you are doing it faithfully, in your nursery and home-making. Seek wisdom and strength from the Almighty Father, to enable you to fulfil the trust He has given you to His honor and glory.

The work that you wish you could do now, on in the days of your youth, and-by through your children, who have learned in the days of childhood and home staying, how to live good lives themselves, and how to help others up to a higher plane of living. Do the nearest duty now, and feel assured that it is just what God most wishes you to do, and wait with patience, for your influence for good will be inestimable in the years to come. One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of the stranger's feet, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wisest, and the prayer the strongest. Her alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the retrospection of their early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.

**THE FARM.**

**The Use of Fairs.**

There is a good deal to be learned on the fair ground besides the merits in the different breeds of stock. One of these points which all do not see is the methods of feeding practiced by the best stockmen. On the fair ground are brought together perhaps a hundred different breeders of live stock, each of whom is doing what he can to make his animals the best of their kind. They have made a special study of feeding, and during the fair desire to keep the stock on exhibition in perfect condition. This they do by the best system of feeding known to them.

A tramp among the pens at a fair reveals a half dozen different methods of feeding. Dry corn, soaked corn, fine ground grain, coarse ground grain, mixed grain, ground and unground, and sweet and sour feed, all have their advocates. Among cattle men almost as many methods of feeding are followed. Coughing results come from any and all of these methods, but to the keen observer there is a best way among all of these. In feeding stock, in which growth and flesh are both to be cultivated, that course of feeding is best which will induce the animal to consume the largest quantity of feed consistent with digestion. For example, we observed one stockman at a fair recently held feeding his pigs a small amount of dry corn immediately after they had eaten all they would of soured milk. This was undoubtedly an excellent plan, as the sweet dry grain was so much more digestible in the system, and it would at the same time aid digestion by taking the proper amount of saliva into the stomach in the masticating process, and by acting as an antiseptic in the system.

Another feeder of cattle gave his animals a nice amount of mangels after they had eaten all they wanted of hay and crushed grain. This mess was eaten with as much relish as if the stomach were craving food, and it would be foolish to say such feed was not beneficial. The show ring demonstrated that the herbs above referred to were well fed.

In producing live stock of the highest quality blood is only half the battle. Good feeding and care constitute the other half. The blood can be seen and the method of feeding learned also on a fair ground by keeping the eyes open.—*Western Stockman*.

When fowls are killed before being sent to market, it is best not to pack them as soon as they are plucked. It is best to let poultry hang at least twenty-four hours after being plucked before packing, so as to allow the animal heat to entirely pass off. After plucking, wash off the bloodstains with a cloth and warm water in a careful manner, for if any are left to harden and become dry, their removal will prove very troublesome.

**TEMPERANCE.**

**Mr. Spurgeon on Drunkenness.**

Mr. Spurgeon said he felt inclined to commence like the young men who attended weddings. "Unaccustomed as I am to public speaking,"—for it was quite true that his week-day addresses very often became sermons. Their attention, he continued, had been called to-night to the terrible sin of drunkenness, and he wanted to say a little about this great curse of our country—this deadly serpent which poisoned the very soul. Let them look to their Bibles if they wanted to know what God thought of drunkenness, and they would find that it had been there placed in the very worst company. Together with fornication, murder, and adultery, it had received the censure of God; and Christians were commanded to have no fellowship with those who drank, as well as with those who committed unmentionable sins. Many a time drink was the next door neighbor of murder, for that crime lay in the intent, and how often had the drunkard lifted his hand to strike the blow which would deprive of life. To drink was violation of the Ten Commandments, for any man who took that which would shorten or destroy his life, was guilty of a breach of the commandment, "Thou shalt not kill." Drink incapacitated a man for the performance of his duty, and very often brought him all the way from Manchester singing, "We've got no work to do." To some men there came a time when they must be on the drink, and employers gradually felt that such a man could not be trusted. He knew men who were not more than thirty years of age who had literally drunk themselves out of employment. Drunkenness prepared men for other crimes. If the story of what had been done under the influence of drink could be written, it would be a book too terrible to read. It had been



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"Oh Liberty! what crimes have been committed in thy name," but with how much more truth could it be said, "Oh Drink! what crimes have been committed in thy name?" Mr. Spurgeon then turned to the question of moderate drinking, and his statement to the effect that he who never drank would never drink too much, was received with prolonged applause. He would advise, he said, that his hearers never gave people anything to drink, but he certainly did not wish that nothing more than his earnings should be offered to any man. He thought that a cabman ought to have more than his fare.—*London Baptist*.

If you are depondent, low spirited, irritable, and peevish, and unpleasant sensations are felt invariably after eating, then get a bottle of Nutriport & Lyman's Vegetable Discovery and it will cure you. You have Dyspepsia. Mr. E. H. Lawson, St. Mary's, writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases; I now feel like a new man."

They that deny a God destroy a man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit he is a base and ignoble creature.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Hints on Art Silk Needle Work. Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled and it will be a valuable addition to your wardrobe. Mr. E. H. Lawson, St. Mary's, writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases; I now feel like a new man."

Our Girls as Successful Women. A wealthy woman recently gave \$200,000 to establish a summer resort for poor mothers and their children. God bless her; this is only one instance among thousands where woman has conceived and executed grand ideas. Women are rapidly entering every branch of the useful arts, and aspiring to every money-making employment. "What shall we do with our girls?" is no longer a mighty problem for mothers and fathers to solve. Some one has said "It takes a woman to set a hen;" and so it does. The most successful poultry raisers are women. We have in mind a woman who has for years raised fine poultry and got more eggs from her hens at less expense, than her male neighbors,—practical men too. Let your girls enter in the poultry industry, as many are doing. Give them a fair share of the profits, and they will soon convince their fathers that girls are mighty handy persons to have about the old home. With the aid now offered any person can make hens lay even in cold weather. Out of twenty-four gold coin premiums offered last winter for the best results, one-third were won by the women who used Sheridan's Condition Powder to make hens lay. For example, Mrs. Henry Baker, Holliston, Mass., won \$10 and got from 18 hens during the three months' trial 1359 eggs; Mrs. L. J. Wilson, Northboro, Mass., got 3243 eggs from 100 hens; Mrs. Edwin Brown, East Greenwich, R. I., from 35 hens got 2454 eggs; Mrs. E. Bartley, Freeport, Pa., got 2029 eggs from 32 hens. Miss A. L. Ross, of Mt. Sterling, Ill., from 15 hens got 886 eggs; and Miss Maggie Croushorn of Ottobine, Va., got 2000 eggs from 30 hens; each of the last five ladies also won a \$5.00 premium of Powder. S. Johnson & Co., 22 Custom House Street, Boston, Mass. Every person who sends this firm now \$1.20 for a can of Powder, and desires it, can have his name entered as a competitor, if the premiums are again offered. For 50 cents they will send two 25 cent packs of Powder; for \$1.00, five packs, postpaid; six cans for \$3.00, express paid; a large can of powder, also one year's subscription to Farm-Poultry monthly, both sent post paid for \$1.50. Sample copy of paper 5 cts. Send stamps or cash. Testimonials sent free.

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COMMENCING MONDAY, Nov. 11th, and until further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every MONDAY, THURSDAY morning at 5.25 Eastern Standard time. Always travel by the Palace Steamers of this Company. All Ticket Agents sell by these Popular Lines. For State Rooms and further information, apply to  
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