

Sabbath School.

BIBLE LESSONS.

FIRST QUARTER.

(Condensed from Peabody's Select Notes.)

Lesson VIII. Feb. 21. Jer. 36: 1-19.31.

JEHOIAKIM'S WICKEDNESS.

GOLDEN TEXT.

"Today if ye will hear His voice, harden not your hearts."—Heb. 3: 15.

EXPLANATORY.

THE BOOK BURNED BY THE KING. 19. die hide them. So as to be safe from the anger of the king, should he refuse to believe the words they had written. The princes were uncertain how the king would receive them. They knew he was bad, and could only faintly hope for his repentance.

20. And they (the princes) went in to the king into the court. The inner court of the palace. They laid up the roll in the chamber of Elishama the scribe. So that it would be safe if the king did not take kindly their report of his message. And told all the words in the ears of the king. It was of the utmost importance that he should know them. His own salvation and the safety of the kingdom depended on it.

21. So the king sent Jehudi. The same descendant of a noble house, an under-officer, who had been sent by the princes at first to Baruch to read the book to him. To fetch the roll. He was not satisfied with a mere second-hand report. The roll is the book Jeremiah had written. Books were then made of a long strip of parchment or papyrus rolled upon a stick, and written in columns across the whole breadth of the roll, so that a column at a time could be unrolled and read. And Jehudi read it. The princes standing by and hearing it for the second time.

22. The king sat in the winter house. In common parlance, the lower apartment or simply of the house; the upper is the "allicheh, which is the summer house. Every respectable dwelling has both, and they are familiarly called *heiti shetayim* and *heiti sefi*—winter and summer houses. These are on the same story, but the external and airy apartment is the summer house, and that for winter is the interior or more sheltered room. In the ninth month. The ninth month corresponds nearly to our December. It was therefore the cold and rainy season of the year. There was a fire on the hearth burning. Rather in the fire-pan. They have no chimneys, and hearths are unknown in the East. Braziers containing charcoal are placed in a depression in the middle of a room for purposes of warming. The Orientals still use pots made of burnt earthenware for warming, instead of fire-places. These pots have the form of a large pitcher, and are usually placed in a hollow place in the middle of the room.

23. When Jehudi had read three or four leaves. Rather columns of the writing across the roll. He, the king, or if Jehudi, it was by the king's orders, and was really his work (ver. 28). It seems probable that after Jehudi had read three or four columns, the king snatched the roll from his hands, and taking the penknife used for sharpening the scribe's pens, cut up the roll himself.

24. Yet they were not afraid. This expresses the writer's astonishment at the depth of depravity, the intense hardness of heart, the mental blindness and dullness of the king and his attendants, as if they imagined that burning the roll would destroy the Word of God, or shutting their eyes would ward off the lightning stroke. Nor any of his servants. Not the princes, but his personal attendants, chosen because they were like minded with himself.

25. And the king commanded Jerahmeel, etc. These were probably among the "servants" referred to in ver. 24. They must have been of noble houses. To take Baruch... and Jeremiah. The king would not only destroy the prophetic book, but also the fountain whence it sprang, so that no more such prophecies could be written by them, and so that no others would dare to write them. Even if he had succeeded, the result would not have saved him. But the Lord hid them. By some unknown providence, or guidance, saved them from being discovered.

A CONTRAST. The contrast is very instructive between the way Jehoiakim treated God's Word and the way it was treated by his father Jehoshaphat (see 2 Chron. 17: 14-15). He did all that was possible to reform the people. And in consequence the danger was escaped. Jehoiakim, on the contrary, refused to repent, did nothing for the people, and his dynasty fell swift and terrible upon him.

WHY THE KING WOULD NOT LISTEN. He was a bad man at heart, with no faith in God; and having determined to go on in his evil way, he would allow nothing to disturb his plan. MODERN INTERPRETERS OF THE BIBLE. Jehoiakim had but a brief succession to his throne, but he had a long line of successors in his policy. Great numbers, in many ways, have imitated his vain attempt to destroy the truth and escape the power of God's Word, by destroying the form in which it has come to them.

THE BOOK RESTORED. 27. Then the word of the Lord came. That word was not burned, nor was Jeremiah hidden from the eyes of the Lord.

28. Take thee again another roll, etc. The entire book was re-written; and the record adds, "There were added besides unto them many other like words." 29. And thou shalt say to Jehoiakim... Thus saith the Lord, etc. This dignified and fearful word of Jehoiakim the prophet is commanded to go to him and proclaim, fearless of danger. We must suppose that the heroic prophet went. What a contrast between this man, morally hardened, and impious king, scoffing with wrath against the prophet and against God, and this heroic prophet, bearing the message of God to the royal tyrant, facing death firmly, and never shrinking from any duty which his divine Master enjoined!

30. He shall have none to sit upon the throne of David. His son Jehoiachin, 18 years old, attempted to do it for three months, but the whole time the land was occupied by Nebuchadnezzar's army, and Jerusalem was in a state of siege (2 Kings 24: 8-17). His death body shall be cast out. See 25: 7.

31. I will punish him and his seed. Why was slain, his kingdom destroyed; his son was carried in chains to Babylon. But they hearkened not. This implies that they might have been saved from the threatened evil, if they had repented, as in the case of Nineveh under Jonah's preaching. Otherwise there would have been no use in warning them. The warnings were for the purpose of keeping them from the ruin before them; to make the way of transgressors so hard that no one would continue to walk therein.

THE KING'S FOLLY. Only fools imagine that stopping the fire-bell will put out the fire; or leaving up the doctor's prescription will cure the disease; or refusing to hear the warnings against an evil way will prevent the consequences; or stopping the cars to unpleasant truths will destroy the truths. The king only suffered more on account of his burning the book. And by that act he shut the door to better things in his own face, and threw away his last opportunity of safety.

An Unexpected Lesson. "I didn't enjoy the sermon at all this morning," said Mrs. Fisk. "It seemed to me Dr. Prescott went out of his way to say odd things, and I am sorry to notice he is beginning to put on little pulpit airs, something I especially detest in any minister."

"What do you mean by little pulpit airs, wife?" "Why, didn't you notice how every little while he shrugged a shoulder," and Mrs. Fisk drew up one shoulder in exact imitation of the minister's movement. "Then there was an affected way of glancing with great rapidity from right to left, as if startled by his own ideas."

Again Mrs. Fisk mimicked the pastor, turning her eyes from side to side in so ludicrous a manner that her husband laughed outright, and little Dot burst into a loud peal of laughter too.

"It's such queer little mannerisms as those," she added, "that I call pulpit airs, and as I said before, I detest them. I only wish some one would tell Dr. Prescott how he spoils the effect of what he is saying by assuming such looks and attitudes."

Mrs. Fisk and her husband had just returned from church, and little Dot, seated on the floor, was paying such fixed attention to what her mother was saying, that her father, after laughing a while, said, "And what do you think of pulpit airs, little Dot?" "I-a-test 'em!" said Dot emphatically.

This caused a merry laugh at Dot's expense, for the little tot, who was particularly fond of getting hold of words altogether too large for her little pucker of a mouth. The dinner-bell ringing just then effected a change in the subject. It was only Monday afternoon however, that Dr. Prescott and Mrs. Fisk, and the servant, thinking her mistress was at home, admitted him. On discovering that Mrs. Fisk was away, the girl returned to the parlor and was surprised to find Dot carrying on what appeared to be quite an animated conversation with the minister.

When Mrs. Fisk returned she saw by her pastor's card in the salver on the hall table, and later in the afternoon as she sat sewing, with Dot seated as usual on the floor, surrounded by her beloved dolls, the waitress in passing looked into the room and said: "I suppose you saw Dr. Prescott's card, ma'am?"

Mrs. Fisk replied that she had seen it, and was sorry that she had not seen the gentleman himself. As the girl passed on, Dot looked up, and remarked in a tone of great satisfaction: "I seed him and I telled him I-a-test pulpit airs."

"What?" Mrs. Fisk started so, and spoke with such energy, that Dot started too. Then she added more quietly: "Dot telled mamma what you said to Dr. Prescott. The child began with a satisfied air, as if sure of commendation for having so worthily performed a needed duty. "I telled him I did a-test pulpit airs. And he say: 'What do you mean, little girl?' And I say: 'You sticks up your shoulders, and you goes this way, and Dot opened her brown eyes to their utmost extent and wriggled her little body about in her desire to look as wild as possible."

"What else did he say, and what did you say?" asked Mrs. Fisk, her voice fairly trembling with excitement and anxiety. "He say, 'Who telled you that, little girl?' And I says, 'Miss Mittikins, and Dot threw back her head and laughed merrily."

"Was that all he said?" asked her mamma. "No, he say, 'Who is Miss Mittikins?' And I say, 'Old Mother Hubbard is.' And he laugh and say, 'Who ole Mother Hubbard is?' And I say, 'Little ole Marm Hubbard, and the unconscious Dot laughed the harder. Mrs. Fisk, despite her trepidation, had to laugh too, but she asked again: "And what did Dr. Prescott say then?" "Tull mamma tully, Dot."

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"No! truly rooly, I didn't say mamma or papa one single time." Then Mrs. Fisk added lightly, not wishing to impress the matter further on the childish mind. "You must not speak to any one of that again. Now remember, Dot!" And the innocent Dot reassured her, promising "truly rooly" never to tell to Dr. Prescott again nor to any one else, "ever any more."

In taking the matter over with her husband that night, Mrs. Fisk concluded with the remark: "I did not realize for an instant that the little midget would understand in the least what I was saying, much less treasure up and remember it. But it shows that parents cannot be too careful what they say before children, and especially about others. As to my minister, I am simply ashamed of it, and I acknowledge frankly my criticisms were unnecessarily uncharitable and severe. I can only say I have learned a lesson not soon to be forgotten."

Not very long afterward, Dr. Prescott preached an admirable sermon to which Mrs. Fisk listened with a forced air of placid attention, although her heart fluttered in little uneven bounds at several points in the discourse. There was entire absence of any superfluous mannerisms, but only a very earnest, impressive air, as the good man admonished Christian parents to beware lest their style of conversation prove anything but beneficial to the younger members of the family.

He reminded his hearers that, let a preacher be ever so faithful and ever so sincere, his teachings would lose all power and his precepts all value, in fact his influence for good would be totally lost upon the young people of the household, if he were criticised unfavorably in their hearing. A single remark, he argued, of a detrimental character, was sufficient to destroy the most earnest efforts on the pastor's part. And the sermon was one which could be profit by many a well-meaning but thoughtless parent.—Christian Observer

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Messenger and Visitor.

WEDNESDAY, FEB. 10, 1892.

SOCIETIES, UNIONS AND CONVENTIONS.

We do not clearly see why our esteemed brother, Rev. C. W. Williams, an article from whose pen appears in another column, should feel it necessary to draw the inference which he does from a sentence quoted from an editorial in our issue of January 20.

As to one being "entirely exclusive of the other," we understood, of course, as the circular appended to the article referred to explained, that Baptist Young People's Societies, having connection with a Baptist Union, are not on that account debarred from the privileges of fellowship with Christian Endeavor Societies, provided they retain the Christian Endeavor name, and, in a general way, the Christian Endeavor principle.

The death is announced of Principal Huston, of the Woodstock Baptist College. The Canadian Baptist says in his editorial: "Among the Christian brethren and workers whom it has been our privilege to know somewhat intimately, we have never met, we think, a truer, more conscientious, more unselfish, or more lovable spirit.

The Baptist also speaks in the highest terms of Mr. Huston's work as a teacher, his deep interest in the students, and his earnest endeavor to beget and cultivate in them the highest ideals of life and character. His taking away is felt to be a heavy loss.

The Royal Commission. I read the remarks of Rev. E. J. Grant, in your issue of the 20th inst., with some interest, and am compelled to differ with him as to the outcome of the royal commission, because: 1st. The appointment of the commission was forced upon the government by the people's representatives, as they feared the result of a vote on Mr. Jamieson's resolution; hence it was done through the constitutional forces provided by responsible government, which demands that "the government shall be conducted in accordance with the well understood wishes of the people as expressed through their representatives."

It is said that an important reason for the existence of B. Y. P. Unions lies in the opportunity thus afforded for uniform systematic Bible study and instruction in Baptist doctrine.

convention by themselves; or would not all real advantages be secured—and perhaps in somewhat larger measure—by meeting in a Christian Endeavor convention with young Christians of other communions, while at the same time, by so doing, embarrassment—possibly serious—contingent upon the organization of a Baptist young people's convention, would be avoided?

We wish to add here that, having permitted in our columns a very free and general expression of opinion in reference to the subject, we believe that it may now, in the interest of our readers and all concerned, be committed to the judgment of those who have to deal with it practically.

The vote on the Scott Act in the County of St. John takes place on Tuesday. We go to press too early to learn the result of the vote. We hope, however, to hear that the temperance sentiment of the County is triumphant.

Just as we go to press, a despatch reaches us bringing the sad intelligence that Mr. Selden, of Halifax, died on Monday of pneumonia, after a week's illness. The announcement will be received with regret and sorrow by the many friends of Mr. Selden to whom he was known personally or through his connection with the Christian Messenger.

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The Baptist also speaks in the highest terms of Mr. Huston's work as a teacher, his deep interest in the students, and his earnest endeavor to beget and cultivate in them the highest ideals of life and character.

The idea of a Baptist Young People's Union may have originated with those who were not enthusiastic about the C. E. movement. But whatever may have characterized the first stages of the movement, the outcome is a union, so inclusive and elastic, that many enthusiastic advocates of the Endeavor plan believe in it.

If anyone ask why our leaders, when assembled at Chicago, did not simply endorse the C. E. plan, and make provision in that plan for the above-mentioned instruction, the answer is, "Simply because there was not sufficient unanimity to insure the bringing together in this way of the great mass of our Baptist young people."

I believe in the B. Y. P. U., and I believe that, in ten years, there will be, in the territory most influenced by it, more Christian Endeavor Societies than (under existing circumstances) there would have been, had the union not been organized.

the people taking ground against it; if the latter their doom will be sealed at the very first election—that there can be but little doubt.

4th. We must bear in mind that the liquor business is but a small factor in the political forces of this country, compared with other nations. The capital employed in the business is small, and its political influence, consequently, is small. I presume that this statement will be objected to by some. It is, nevertheless, true. Only about one-sixth of the revenue is derived from the trade in Canada, while nearly one-third is so derived in the States.

The question of revenue is easily settled. "Give me a sober people," said Mr. Gladstone, "and I will find the revenue." Maine pays but three cents per capita on liquors consumed in the state for all purposes, while the nation pays \$1.63; yet Maine pays as much revenue per head as the rest of the nation, because she spends the fifteen to twenty millions she saves on liquor in articles of usefulness and comfort, much of which pays duties to the government, so that the revenue paying power of Maine is improved under prohibition; so it will be in Canada after a few years of enforced law.

I have but little fear of the outcome of the commission, if it is appointed and composed of the right men. The government have undertaken to deal with the question, and they will trifle with it at their peril, and they know it. Our excellent form of government puts the cabinet in a tight place on such subjects, so that no matter what the views or personal interests of its members may be, they must bow to the wishes of the people expressed through constitutional channels, or resign; and the people have thus expressed themselves.

W. H. ROGERS. Anherst, N. S., Jan. 30.

B. Y. P. U.

I am sure that very many must appreciate the helpful and inspiring words with reference to our young people's work, found in the MESSENGER AND VISITOR from time to time. There is, however, an expression in the editorial in the issue of Jan. 20th, that I fear may cause some misunderstanding. As to the "relative merits of Y. P. S. C. E. and B. Y. P. U.," the editor says, "Our own preference is for the Christian Endeavor plan. We regard the particular movement represented by the Chicago convention as a mistake."

The inference is that the movements are antagonistic, or, at least, that the one is entirely exclusive of the other. But the question a Baptist local Christian Endeavor Society has to ask itself is not whether it will have fellowship with the United Society of Christian Endeavor or with the B. Y. P. U., but whether it will enjoy the fellowship of the U. S. C. E. and that of B. Y. P. U. The B. Y. P. U. asks no C. E. Society to surrender either its specific organization or its name. It simply asks every Baptist Endeavor Society, all other Baptist young people's societies, and all Baptist young people in churches having no young people's organization, to associate for the purpose of uniform, systematic Bible study and instruction in Baptist doctrine. It does not antagonize Y. P. S. C. E. It merely supplements it.

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beautiful spiritual fellowship" which has been so marked in connection with the Endeavor movement. Baptist Young People's conventions are good. They will doubtless be so arranged as not to interfere with the Christian Endeavor conventions.

Of the two local constitutions, I myself prefer that of the Endeavor Society, and, as I wrote in the Young People's Union, "I have a Christian Endeavor Society in my church and hope to have as long as I am a pastor." Personally, I should have been pleased had it been practicable for the Chicago convention to simply endorse the C. E. movement. Yet I do not regard the Chicago action as a "mistake," but rather as a very good and sensible thing under the circumstances. The same circumstances which made it the best practicable thing at Chicago prevail also in these provinces. Hence the Moncton resolution.

Interdenominational Amity vs. Christian Fidelity.

The Baptist excuse for being, is, that in their important Bible truths have their chief representatives; that a pure Christianity is dependent on their faithful adherence to truth; that they have been God's protest in all Christian ages against the "mystery of iniquity," which, in the apostolic age, was already working. That mystery of the ages still works, and is a power in the world, in the propagation of error.

The Y. F. S. C. E. are good in their place, and are doubtless a vast benefit in Pedobaptist circles, but they should have no place in Baptist churches. Even our Methodist friends saw danger to their church in interdenominational amities indulged in through this instrumentality, and though having little, if any, theological principle at stake, they promptly instituted the Epworth League to meet the danger, and they were wise.

"Interdenominational amity" is a good thing, but let it be indulged in by those of age and fixed principles, and then it will be lovely to all, and "Christian fidelity" will not suffer.

Good Words from a Methodist.

Please allow a Methodist, who has taken your paper for several years past—in remitting his subscription—to congratulate you on the bright, strong, useful and entertaining paper which comes from under your hand. It gives me great pleasure to assure you that we (I speak for my family) have learned to prize these weekly calls very highly. In the person of the "Visitor," (who has always been becomingly attired,) we have now an outward adorning which is the acme of good taste and elegance; and in the "Messenger," we have good proof of the disciple to the kingdom of heaven, who "is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old."

BAPTIST CHURCHES MUST BE WATCHFUL.

Christian charity, one of the noblest virtues, has, in mistaken application, been made to uphold interdenominational eating and drinking, and as a consequence these "amities" many of our English Baptist churches have all but entirely dropped their peculiarities, and are now arranging to drop into the Congregational fold. The same influences are at work nearer home.

THE Y. M. C. A.

is a grand institution and doing a great work, which, however, which ought properly to be done by the church, but is, unconsciously perhaps, yet truly cultivating a disregard for more than one leading Bible truth, and with them it is now and ever has been a serious breach of Christian courtesy, a venial hint at Bible baptism, or of faith as its prerequisite. "Christian fidelity" must hide its head in the presence of "interdenominational amity." The history of our Y. M. C. A. affords more than one instance where young Baptist ladies, conversed in the meetings of the Y. M. C. A., are so surrounded with anti-Baptist influences, and become so enamoured with the principles of Christian charity in their association with other Christian ladies, as to fail to recognise the necessity of taking up crosses not required in the Christian lives of their companions; the bearing of which, in their case, would, they are led to conclude, only separate them from the fellowship of their fellows. So they quietly ignore the church of their fathers, and live on in a disobedience which does not appear to hurt the Christian character or influence of their associates, and if in some future exigency it becomes desirable to become a member of the church they quietly slip in by the driest way, and if they maintain an otherwise consistent walk they will not be the less respected because they followed the things that make for peace. The latest raid on Baptist principles is in

"Interdenominational amity" is a leading feature. Presbyterians, Baptists, Congregationalists, and others, the youth of the churches, intermingle in the closest fellowship. Individual societies

are, of course, connected with individual churches, and church officials are supposed to have a sort of oversight. But the constitution is one. One interdenominational committee arranges the leading programmes. Youthful enthusiasm and sympathies run in the same interdenominational channels. Fraternal visitations, town conventions, county gatherings, provincial and general conventions, in any of which it would be a crime to speak of some of Christ's commands—all tend to lead the young Baptist to belittle our distinctive principles, and ere long they are lost to the denomination. "Christian fidelity" is under the heel of "interdenominational amity." I am not prepared to say to what extent this has already prevailed; I speak of manifest tendencies. I am glad that Baptists are taking the alarm and that our young people are being gathered into

THE YOUNG PEOPLE'S BAPTIST UNIONS.

There may be different views as to what extent the demands of our young people should be met, but under wise management the Baptist Young People's Unions bid fair to be a valuable aid in church work. The opinions of valued brethren, who fear separate interests in the church, and who can find no Scripture warrant for such organizations, are entitled to consideration, and should lead to the exercise of greater care; but do not the same objections apply to Sabbath-school work? taking, as it does, the place of parental instruction, and yet the Sabbath-school has been wonderfully owned of God as a right arm in church organization. It does not appear that any principle of God's Word is being violated by either instrumentality.

The Y. F. S. C. E. are good in their place, and are doubtless a vast benefit in Pedobaptist circles, but they should have no place in Baptist churches. Even our Methodist friends saw danger to their church in interdenominational amities indulged in through this instrumentality, and though having little, if any, theological principle at stake, they promptly instituted the Epworth League to meet the danger, and they were wise.

"Interdenominational amity" is a good thing, but let it be indulged in by those of age and fixed principles, and then it will be lovely to all, and "Christian fidelity" will not suffer.

Good Words from a Methodist.

Please allow a Methodist, who has taken your paper for several years past—in remitting his subscription—to congratulate you on the bright, strong, useful and entertaining paper which comes from under your hand. It gives me great pleasure to assure you that we (I speak for my family) have learned to prize these weekly calls very highly. In the person of the "Visitor," (who has always been becomingly attired,) we have now an outward adorning which is the acme of good taste and elegance; and in the "Messenger," we have good proof of the disciple to the kingdom of heaven, who "is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old."

BAPTIST CHURCHES MUST BE WATCHFUL.

Christian charity, one of the noblest virtues, has, in mistaken application, been made to uphold interdenominational eating and drinking, and as a consequence these "amities" many of our English Baptist churches have all but entirely dropped their peculiarities, and are now arranging to drop into the Congregational fold. The same influences are at work nearer home.

THE Y. M. C. A.

is a grand institution and doing a great work, which, however, which ought properly to be done by the church, but is, unconsciously perhaps, yet truly cultivating a disregard for more than one leading Bible truth, and with them it is now and ever has been a serious breach of Christian courtesy, a venial hint at Bible baptism, or of faith as its prerequisite. "Christian fidelity" must hide its head in the presence of "interdenominational amity." The history of our Y. M. C. A. affords more than one instance where young Baptist ladies, conversed in the meetings of the Y. M. C. A., are so surrounded with anti-Baptist influences, and become so enamoured with the principles of Christian charity in their association with other Christian ladies, as to fail to recognise the necessity of taking up crosses not required in the Christian lives of their companions; the bearing of which, in their case, would, they are led to conclude, only separate them from the fellowship of their fellows. So they quietly ignore the church of their fathers, and live on in a disobedience which does not appear to hurt the Christian character or influence of their associates, and if in some future exigency it becomes desirable to become a member of the church they quietly slip in by the driest way, and if they maintain an otherwise consistent walk they will not be the less respected because they followed the things that make for peace. The latest raid on Baptist principles is in

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"Interdenominational amity" is a leading feature. Presbyterians, Baptists, Congregationalists, and others, the youth of the churches, intermingle in the closest fellowship. Individual societies

brigade in this battle. "The Lord God of your fathers make you a thousand times as many more as ye are, and bless you as He hath promised you." We have met again on the field. I give you my heartfelt cheer as we move forward to our respective points of battle. We cannot tell—any of us—just where or when we shall have the victory; only this we know: the battle is not ours, but the Lord's, and "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Victory is sure! And then—

At the name of Jesus bowing, Falling prostrate at His feet; King of Kings in heaven we'll crown Him, When our conquest is complete.

J. S. COFFIN, Windsor, N. S., Jan. 22.

The Tobacco Question.

I am sorry your editorial scissors are and were so sharp last autumn (Aug.). You intimated you had received a "strong letter from Anti-Tobacco," and gave but a small outline of it. Now I think, Mr. Editor, in view of the complaints of all denominations about this very evil, Baptists should not wait until all other bodies of Christians take the initiative. I saw in a recent number of the Presbyterian Witness, a complaint of a "Ruling Elder" on this same subject. The Methodist body is working along this very line, and the young men are going to ruin by it, as I believe it is a strong incentive to strong drink. Then the complaint of Bro. Cohoon about our depleted treasury—why, Mr. Editor, I venture to say, let the Baptist denomination divert the money spent in tobacco for one year, and as the immortal Gladstone says about strong drink, "Give me a sober people and I will find a revenue." Let our brethren abstain from tobacco and you may surely rely on a full treasury of all our mission boards. Why, just fancy, 10 per cent. of our membership spending \$8 to \$12 per year in that article, the use of which renders them unfit company for any society. Even our churches are polluted with the disgusting odor of the weed.

ANTI-TOBACCO.

No DOUBT some of your readers will be interested to know how the Day of Prayer for Colleges was observed at Rochester. Thursday, Jan. 25, was the day set aside for that purpose by American colleges. At our seminary the following programme was carried out: 9.15 a. m.—Meeting of faculty and students in seminary chapel. 10.15 a. m.—We joined our friends at the university, in their chapel, where we listened to an able and instructive discourse delivered by Dr. Millard of the First Presbyterian church of this city. 3 p. m.—Public prayer-meeting in the seminary chapel. All these meetings were well attended.

Acadia was not forgotten during this blessed season of communion with God. Shortly after the noon hour the Acadia representatives, eight in number, met in one of the rooms to pray that the Holy Spirit would be abundantly poured out upon the faculty and students of our beloved Alma Mater, and that many, now out of Christ, may be brought into the kingdom. Let us not confine our prayers for this purpose to one day in the year, but rather let us remember them daily at the throne of grace.

Brethren, do not forget us when you approach the mercy seat.

ELBERT E. GATES, Rochester Theological Seminary.

OUR RETURNED MISSIONARIES, Mr. and Mrs. I. C. Archibald, will spend the next few weeks in New Brunswick—visiting the churches of Queens County, as outlined in a recent issue of the MESSENGER AND VISITOR, and those of Kings Co. as follows: Collins Corner, Wednesday, Feb. 17th, 7 p. m.

First Springfield, Thursday, 18th, 7 p. m. Second Springfield, Friday, 19th, 7 p. m. Kaz, Sunday, 21st, 11 a. m., 7 p. m.

The other places in Kings County, mentioned in the MESSENGER AND VISITOR of Jan. 20, will have to be omitted by the missionaries at present.

W. J. STEWART.

St. Martins Notes.

The day of prayer for colleges was appropriately observed at the Seminary. Dr. Hopper, Dr. McLeod, Dr. DeBlois, and the St. Martins pastor took part in the services. The feeling was good. We trust that, in all our educational institutions, the remaining months of the year may witness many indications of spiritual power.

The Scott Act is engaging everyone's attention just now. A most interesting seizure of liquor has just taken place. The best people of the community have banded themselves together in the determination that no one shall longer defile the law. There is also incessant work among the electors, in the hope of thus polling a heavy vote on the ninth of February. The Scott Act must be sustained in this country. We can never attain success in fighting the liquor traffic by allowing a license law to take the place of a law embodying the principle of prohibition. But to win means hard work. Dr. McLeod addressed a meeting on the evening of January 27. It was a most telling effort. A Christian Endeavor social, Friday evening, January 22, was a decided success, and reflected great credit upon the responsible committee.

New Baptist Church.

In compliance with the wish of a number of brethren at Tidnish a council, consisting of delegates from various churches, as given by a vote at Tidnish on Monday, was called to advise the brethren in relation to the formation of a new Baptist church at that locality. Under the blessing of the labors of Bro. Marple, who greatly prospered in the negotiations in this region. Bro. Marple was lending timely assistance, it was felt that the time had arrived for organizing a new church. The following were present as delegates of their respective churches:—Dea. Geo. W. Christie and Wm. Taylor; Centreville—Bro. Wm. Lindon—Bro. John Mills; Oxford—E. C. Corey and Bro. G. O. Smead; Elgin—Dea. Stephen Tremblay; Cope and Bro. David Polly; Bute—Rev. A. H. Lavers, Dea. J. H. Warren, Dea. Hiram B. Dixon; Pugwash—Rev. C. E. Dea. S. M. Lowe; Sackville—W. H. Warren, Dea. Hiram B. J. W. Sangster, M. D., and Rev. Isa. Wallace; and Howard, with a number of others invited to seats. A letter from A. Steele was read, explaining his account of the serious illness, and the brethren were moved by the sad intelligence. Isa. Wallace was chosen as secretary, and the brethren were asked for the formation of a new church, clearly and fully prepared. Rockwell and others, of mature consideration it was felt, in the opinion of the committee, proposed organization was advised to proceed in carrying out plans. Thirty-two brethren accordingly, having obtained mission from other churches, were recently baptized, covering upon the basis of Hampshire confession of faith together in church fellowship, aid one another in the performance of the duties pertaining to the organization.

Cordial recognition of the formed church was given by the through the moderator, who, of the delegates, gave the hand of fellowship to the new church. Ephraim McKay, Chappel and Netus Chappel, having been ed by the brethren, were apart to the diaconate, and addresses were made by Brethren Lacey, Corey and Lavers in the charge to deacons and church members.

Bro. J. A. Marple was chosen church as their pastor, and was asked to consider the pro his ordination, this being one of the objects for which the council was called.

Rev. A. H. Lavers was secretary of the ordination service. He will furnish the MESSENGER AND VISITOR with a record of that part of the proceedings.

The little church at Tidnish its career under favorable auspices have every reason to believe that by the grace of God, become centre of spiritual power. We hear good tidings from this time to time. W. H. WARREN, Secy.

The Ordination.

Pursuant to a call from the organized church at Tidnish was called to consider the advisability of setting apart to the gospel Lic. Bro. J. A. Marple, whose connection with those of Rev. Wallace have been greatly increased by following churches were Wm. Amherst—Dea. Geo. W. Christie; Bro. A. D. Taylor; Centreville—Wm. Taylor; Lindon—D. Mills; Oxford—Rev. E. C. Corey; Geo. O. Smith; Fort Elgin—Stephen Tremblay, C. Copp, D. Point DeBute—A. H. Lavers, J. Tingley, Bro. A. Tingley, J. A. Pugwash—Rev. C. H. Haverstock, S. M. Lowe; Sackville—Rev. Warren, M. A., Dr. Sangster; Read and Bro. Edward Read. Bro. Wallace and a number of others were invited to seats in the church. Bro. Wallace was chosen pastor and the writer secretary.

Bro. Marple then gave a very interesting account of his conversion, the ministry and views of doctrine, and the council unanimously advised his ordination.

The following programme was successfully carried out in the evening of a large congregation being present. Sermon, Rev. W. H. Warren; prayer, Rev. Isa. Wallace; charge, Dea. J. W. Sangster; reading of the law. There is also incessant work among the electors, in the hope of thus polling a heavy vote on the ninth of February. The Scott Act must be sustained in this country. We can never attain success in fighting the liquor traffic by allowing a license law to take the place of a law embodying the principle of prohibition. But to win means hard work. Dr. McLeod addressed a meeting on the evening of January 27. It was a most telling effort.

A Christian Endeavor social, Friday evening, January 22, was a decided success, and reflected great credit upon the responsible committee.

C. W. W.

—Minard's Liniment cures

New Baptist Church.

In compliance with the invitation of a number of brethren at Tidnish, N. S., a council, consisting of delegates from various churches, as given below, convened at Tidnish on Monday, Jan. 25, to advise the brethren in relation to the formation of a new Baptist church in that locality. Under the blessing of God the labors of Bro. Marple have been greatly prospered in the ingathering of souls in this region. Bro. Wallace has been lending timely assistance, and it was felt that the time had fully come for organizing a new church. The following were present as representatives of their respective churches: Amherst—Dea. Geo. W. Christie and Bro. A. D. Taylor; Centreville—Bro. Wm. Fraser; Lindon—Bro. John Mills; Oxford—Rev. E. C. Corey and Bro. G. O. Smith; Port Elgin—Dea. Stephen Tremblin and Copp and Bro. David Polley; Point de Bute—Rev. A. H. Lavers, Dea. O. Tingley, Bro. Alfred Tingley and J. A. Dixon; Pugwash—Rev. C. Haverstock and Dea. S. M. Lowe; Sackville—Rev. W. H. Warren, Dea. Hiram Read, Bro. J. W. Sangster, M. D., and Edward Read. Rev. Isa. Wallace and Deacon Howard, with a number of others, were invited to seats. A letter from Rev. D. A. Steele was read, explaining his absence on account of the serious illness of his son, and the brethren were deeply moved by the sad intelligence. Rev. Isa. Wallace was chosen as moderator, and the undersigned as secretary.

The reasons which led the brethren to ask for the formation of a new church were clearly and fully presented by Dea. Rockwell and others, and after mature consideration it was decided that, in the opinion of the council, the proposed organization was desirable and necessary, and the brethren were advised to proceed in carrying out their plans. Thirty-two brethren and sisters, accordingly, having obtained their dismission from other churches, or having been recently baptized, covenanted together upon the basis of the New Hampshire confession of faith, to walk together in church fellowship, and to aid one another in the performance of the duties pertaining to the new organization. Cordial recognition of the newly formed church was given by the council through the moderator, who, on behalf of the delegates, gave the hand of fellowship to the new church. Brethren Ephraim McKay, Chappel Brundage and Netus Chappel, having been selected by the brethren, were formally set apart to the diaconate, and appropriate addresses were made by Brethren Wallace, Corey and Lavers in the way of charges to deacons and church.

Bro. J. A. Marple was chosen by the church as their pastor, and the council was asked to consider the propriety of his ordination, this being one of the objects for which the council was called. Rev. A. H. Lavers was chosen as secretary of the ordination services, and he will furnish the Messenger and Visitor with a record of that interesting part of the proceedings. The little church at Tidnish begins its career under favorable auspices. We have every reason to believe that it will, by the grace of God, become a strong centre of spiritual power. We hope to hear good tidings from this field from time to time. W. H. WARREN, Secretary.

The Ordination.

Pursuant to a call from the newly organized church at Tidnish a council was called to consider the advisability of setting apart to the gospel ministry Lic. Bro. J. A. Marple, whose labors in connection with those of Rev. Isaiah Wallace have been greatly blessed. The following churches were represented: Amherst—Dea. Geo. W. Christie and Bro. A. D. Taylor; Centreville—Dea. Wm. Taylor; Lindon—Dea. John Mills; Oxford—Rev. E. C. Corey, Dea. Geo. O. Smith; Port Elgin—Dea. Stephen Tremblin, C. Copp, D. Polley; Point de Bute—A. H. Lavers, Dea. Obed Tingley, Bro. A. Tingley, J. A. Dixon; Pugwash—Rev. C. H. Haverstock, Dea. S. M. Lowe; Sackville—Rev. W. H. Warren, M. A., Dr. Sangster, Dea. H. Read and Bro. Edward Read. Rev. Isaiah Wallace and a number of other persons were invited to seats in the council. Bro. Wallace was chosen moderator, and the writer secretary.

Bro. Marple then gave a very satisfactory account of his conversion, call to the ministry and views of Christian doctrine, and the council unanimously advised his ordination. The following programme was successfully carried out in the evening, a very large congregation being present: Sermon, Rev. W. H. Warren; ordaining prayer, Rev. I. Wallace; charge to candidate and right hand of fellowship, Rev. C. Haverstock; charge to newly ordained deacons, Rev. E. C. Corey; charge to church, secretary of council; address, Rev. J. A. Marple; prayer and benediction, Rev. J. A. Marple. A deep interest was manifested in all these exercises, and it is a matter of rejoicing that the Lord is helping the efforts of his servants in Tidnish and other localities in Cumberland and Westmorland Counties. Secy. —Minard's Liniment cures la grippe.

Halifax Notes.

The Rev. H. F. Adams has signified his intention to resign his pastorate of the 1st church of Halifax, to take effect in the coming spring. He also states that some correspondence has taken place in regard to looking to the New England States for a settlement. Mr. Adams is an attractive preacher of the Gospel. He has had good congregations since he has been in Halifax.

The District Committee held its quarterly meeting in the rooms of the 1st church on Thursday last. The plan to raise \$1,000 for the Carey centenary was sanctioned. The Rev. Wm. Hall will present the subject to the church at St. Margaret's Bay. The Rev. J. W. Manning to Hammond's Plains, Sackville, &c. Rev. D. W. Crandall will look after the Jeddore field.

The Tabernacle has taken shape on its foundation, and while the carpenters are rearing the structure of earthly material, the church, with their pastor at their head, are holding special meetings for the purpose of the spiritual edification of the church. Other pastors are considering the matter of special services. A number of them will visit Hammonds Plains and hold some extra services. This was arranged for by the District meeting.

Four were received for baptism at Windsor on Friday last. Extra meetings have been held and the signs are hopeful.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

LEINSTER STREET.—Two were baptized by Pastor Mellick at Leinster street church on Sunday last.

HEBRO.—Two candidates—husband and wife—were baptized last Sabbath. We expect others soon. F. H. BEALA, Feb. 1.

WOLFVILLE.—Rev. S. Welton, of St. John, being here by invitation of the students, preached in the morning in the church, and in the evening in College Hall—both times to appreciative audiences.

GERMAIN STREET.—A deeply interesting sermon in reference to the late Charles Haddon Spurgeon was preached by the pastor in the morning. In the evening, after a short prayer meeting, three worthy brethren were set apart to the diaconate, with appropriate accompanying exercises.

TABERNACLE CHURCH, ST. JOHN.—On Lord's Day last Rev. C. B. Welton preached in the morning, and Pastor Ingram in the evening gave the hand of fellowship to four new members and administered the Lord's Supper. The ordinance of baptism is to be administered next Lord's Day evening. The pastor's health is improving.

BROOKFIELD.—On Sabbath, Dec. 10th, after several weeks of extra work at Clifton, it was with great joy administered the ordinance of Christian baptism to six professed believers. These, with three received by letter, were welcomed into the fellowship of the Brookfield church. Again, on Jan. 3rd, another happy convert followed Jesus in the same manner. This is the first Christian baptism in this section of the country. A prayer meeting and Sunday-school are begun.

M. L. FIELDS. EVERETT, MASS.—The church in Everett, Mass., of which Rev. G. B. Pitso is pastor, dedicated its new house of worship with appropriate services on Thursday, January 28. Among other ministers who were present and took part in the services were: Dr. A. J. Gordon, of Boston; Rev. J. R. Stubbert, of South Framingham; and Rev. G. A. Cleveland, of Melrose. Only a small debt remains upon the building, which it is expected will soon be provided for.

YORK COUNTY.—As church notes, briefly stated, seems to be solicited by the Messenger and Visitor, I will contribute a few facts concerning the churches in this county. There are in York County nineteen Baptist churches, four settled ordained pastors and one licentiate, who have charge of eight of these churches, leaving eleven without pastoral care. A few of the pastorless churches keep up prayer and conference meetings, others seldom have a service unless visited by a minister. For a few Sabbaths the writer has been supplying the First Kingsclear and Prince William churches, and has been greeted with good congregations. Devout attention is given to the Word preached, and we hope good is done; but we have to confess the cause is generally low. What few pastors we have are working faithfully, and we hope the showers of blessing will soon fall. CALVIN CURRIE.

TRVON, P. E. I.—On the first of this month we began our fourth year's service with this church. For three years we have had the pleasure of laboring with this warm-hearted, united and intelligent people. God has blessed our united efforts. Our three meeting houses have been repaired to the extent of about \$600. Another organ has been bought and paid for and placed in the meeting house at Westmorland. Our parsonage property has been improved. We have adopted the weekly offering system, and under it our finances are hopefully sustained. Forty-five persons have been added to our membership thirty-seven by baptism. Some are now awaiting the ordinance and others profess conversion, who no doubt will unite with us in the near future. This is only one side of the story. Six of our number have left us to join the church above, thirteen received letters to join churches elsewhere, and seven names were dropped from the roll. One discouraging feature of our work here is so many of our people moving to the other provinces and to the United States. It is no small matter simply to maintain our position against this tide. The work, however, of rescuing the young from the paths of folly and sin, and helping them to start right, wherever they cast their lot, is no unimportant work. It is as well as the churches they join, reap the result of the home work. This

Lame Horses.



FELLOWS' LEEMING'S ESSENCE

Spurine, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Slips and SHIF Joints on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day fresh testimony from horsemen of all parts of the country, proving that FELLOWS' LEEMING'S ESSENCE is without a rival in all cases we announce to horses for which it is prescribed.

PRICE 50 CENTS.

church has 175 members, with 46 non-residents. We start out on a new year much encouraged. We began extra services during the week of prayer, and have been continuing them ever since, though much interrupted by the stormy weather. Several have risen for prayers and some have found peace. This is the jubilee anniversary of this church, and we hope to celebrate it in June with a roll-call and under the most favorable conditions possible. We may have the service in conjunction with the association meeting here last July. E. A. ALLABY.

LOWER ECONOMY.—The last Sabbath in January Bro. Champion and I exchanged pulpits. In the morning I preached at Five Islands, and at 3 p. m. at Lower Economy. Here I had the privilege of baptizing two young converts—a son and daughter of Lister Huntly, of Economy Point, who travelled about seven miles through the raging storm in order that they might get to Christ. This was the first time the church used their new baptistry, and found it a very great convenience, especially on account of the great storm. In the evening I gave the hand of fellowship to four new members of the First Hillside church. Truly our hearts rejoiced today as we welcomed these sixteen into the fellowship of the church: To God be all the glory. I feel greatly encouraged and strengthened in the work here by having Rev. M. Gross with me, who is ever ready in every good word and work. Brethren, pray for us, that the Spirit may continue to be poured upon us. S. H. COHENWALL.

TABERNACLE, HALIFAX.—We are slowly but surely progressing with our work at the Tabernacle. I wish to acknowledge the favorably received notice of the city and ask our friends still to remember us. Those in the city will be acknowledged in due time in the city papers.

Previously acknowledged.....\$41.33
Rev. E. O. Read, Lockport..... 1.00
Rev. M. P. Freeman, Gasperaux..... 1.00
New Ross church..... 1.45
Collected by a friend on vacation, 8.50
Mrs. Tho. Fletcher, Debert..... 2.00
R. E. Gibson, Dancook..... 2.00
W. S. Black, Newton Centre, Mass..... 1.00

The sisters of the church and congregation are making an effort among themselves to pew the house; I hope they will succeed. We need a revival among us greatly, and expect to begin some special meetings next week. Hope all your readers will pray for us. Wm. E. HALL.

CARLETON BAPTIST CHURCH.—After nearly four years of a successful ministry we have to state the fact that our pastor, Rev. J. A. Ford, very unexpectedly resigned his charge with us. We are looking forward to a successful winter's work in the spiritual advancement of the church, but it has been otherwise ordained. While it has been to us a serious set-back, still we know what the Master will do, must result ultimately for our good. We trust now as we are without a pastor, that God's people will unite with us in prayer, that He will send to us one who will be earnest in the love of our Saviour, and his main desire to see the cause of God followed in our midst. We are in hopes of having the services of Rev. Isaiah Wallace for a few weeks while we are without a pastor, and as he has been a former pastor, and holds a strong place in the affections of the members of this church, we feel his coming will result in a blessed outpouring of the Holy Spirit. E. L. STRANGE, Clerk.

WATERVILLE, N. S.—At Waterville, Hants Co., N. S., Sunday, Jan. 17, a beautiful baptism was witnessed by a large number of people. Five happy believers in Christ were baptized and received into the fellowship of the Waterville Baptist church. May the good Lord continue His blessing and cause many more to decide soon to follow Him in all His appointed ways. A. WHITMAN.

MUSQUASH.—This large field has been destitute of pastoral care or preaching since Licentiate Shaw left in August last. Prayer-meetings and Sunday-schools are kept up at South Musquash and Chance Harbor. The election for repeal of Sec. Act will be held on the 9th of February. I am happy to be able to say that the Baptists are a unit in favor of the act. C.

GREENFIELD, QUEENS CO., N. S.—Since last writing two have been baptized at Chelsea, and as we are permitted to meet with the brethren the interest still holds good. Lately we have been much hindered by bad weather and la grippe. I have been housed by it for the past ten days. The people still remember us kindly. Christmas and New Year's came bringing from Chelsea a nice robe for ourleigh and beautiful hose for the child the prayer and conference of late have been very interesting. C. S. STEARNS.

DORCHESTER.—A brother writing from Dorchester informs us that an invitation has been extended to Rev. Isaiah Wallace to spend a few weeks in that place in evangelistic labors. We sincerely hope that it may be possible for Bro. Wallace to comply with this invitation. We should have great hope that much good might be the result. Our correspondent speaks of the prosperity of the Sunday-school at Dorchester, and says that the prayer and conference of late have been very interesting.

GUYSBORO, N. S.—We have been holding special services since the week of prayer with the church in this town. God, who is ever faithful to His promises, has heard and answered the supplications of His children. The church has been much revived, and souls have been born from above. On last Lord's Day, I administered the ordinance of New Testament baptism to a number of young persons from the Sabbath-school classes and received them into the church. While mercy drops around us are falling, yet for the showers we plead. WILLARD P. ANDERSON.

PERSONAL. Rev. Alex. McArthur, though still quite ill, has somewhat improved since last week, and it is hoped the improvement will prove permanent. Rev. John Rowe informs us that he has removed to Roseville, Yarmouth Co., and wishes all correspondence addressed to him at that place.

We are pleased to know that Rev. A. E. Ingram is able to be about again and to resume his work at the Tabernacle church, where there has been of late a very encouraging condition of things.

Both the manager of the Book Room and the book-keeper have been for some days laid aside by la grippe. Friends and customers will please accept this as an apology for any delay that may have occurred in replying to communications.

Rev. C. H. Day, M. A., who, for some two months past, has been preaching for the Baptist brethren of Quebec, has accepted a call to the pastorate of the church. Mr. Day is a son of Dr. Day of this province. He has been at much pains and expense to qualify himself for his work. We are pleased to know that he has made a good impression in Quebec and trust that his work there may be accompanied with rich blessings. A. A. AYER.

Acacia Notes.

The students of the college Y. M. C. A. have been holding some extra services, and a good degree of interest has been manifested. The daily papers will have already noticed the sudden death of Mr. Robert, brother of Professor Roberts, of Windsor, on Sunday the young gentleman conducted services for Canon Brook, at the Episcopal church here. He had not been in robust health since an attack of la grippe, some months ago, and perhaps the exertion was too great. He was taken ill on Monday, and, early on Thursday morning, passed away. Professor Roberts arrived on Wednesday. The people of Wolfville sympathize deeply with the bereaved friends.

Grateful Mention.

Rev. E. A. Allaby of Tryon, P. E. I., wishes to express his thanks to his friends who recently paid himself and family a donation visit, leaving them richer to the amount of about \$30. Bro. A. says: My lot is cast among a kind people and this is but one of many similar acts.

Bro. Harry S. Erb, of Port Lorne, Annap. Co., makes mention of the kindly sympathy and generous support given by his people, and wishes particularly to acknowledge a donation received, under very pleasant circumstances, on the evening of January 12.

A number of the members of church and congregation of the 1st Baptist church, met at the parsonage some time ago, and after spending a pleasant evening presented the pastor with cash and goods amounting to about \$41. We feel grateful to the friends for the timely aid. We need not only the financial aid but the sympathy. Our afflictions seem to call for sympathy. Mrs. Keirstead being laid up entirely for about eight months with rheumatism. But the same God who gives us spiritual blessings can supply our temporal wants. S. W. KIRKSTEAD.

ACKNOWLEDGMENT.—Would you kindly allow me space in your columns to express my warmest thanks to the friends of Halifax, for the donation of \$36, collected by Mrs. David Freeman, for the North Mountain Mission, Kings County—part of the field last occupied by the late Rev. David Freeman—where I have been laboring since last spring. Let me say the above donation was very acceptable and in answer to prayer. W. A. SNELLING.

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OAK HALL! OAK HALL! SCOVIL, FRASER & CO., CORNER KING AND GERMAIN STREETS, ST. JOHN, N. B. MILLER BROS.' EXHIBIT.

The recent exhibition MILLER BROS. (Grandville St., Halifax) occupied a large space (nearly the whole of the south end gallery, and their show presented a fine appearance. It was all enclosed by a nice neat railing of turned woodwork, and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and there were some nice pictures hung. They showed fifteen Acacia Organs and Pianos. The Acacia Organ in church and parlor styles, some of which were very fine in both appearance and tone, ranged in price from \$75 to \$150. Also some fine Acacia Pianos in mahogany, walnut and rosewood finish. The Evans Bros. Piano in mahogany, walnut and rosewood finish; both of those makes of pianos are becoming very popular. Prices of Pianos shown ranged from \$250 to \$400. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Raymond Sewing Machines in different styles of oak and walnut. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and operate, and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos—the highest award given; so prices were offered. They have now ten in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control.

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JOINT HEIRS.

BY MISS M. E. SANDSTER.

There came a precious meaning Into the world to-day— A waft of sweetness from the land That is not far away.

Joint heirs with Christ the Blessed, The Father's only Son, So lifted into equal place With that beloved One, So given rights of sonship Before the Father's face, So made the heirs of all things, By heaven's most royal grace.

Not as the younger children Who forth from home may fare, But as the firstborn of the line The birthright shall share. In the presence of the Father, Uplifted by the Son, I shall be loved as Christ is loved, And dwell near His throne.

Dear thought that bids me cherish To-day the hidden name Which will be mine when Jesus His own shall come to claim: Dear hope that bids me glory, In charm o'er daily care, And give me joy and freedom Oft as I kneel in prayer.

Joint heir with Christ the Blessed, The Christ-life mine to live, And every day some sacrifice Of mine own will to give, Some trial to endure for Him, Some brother's load to ease, Or in the quiet home routine Some little child to please.

Joint heir with Christ in heaven, Joint heir with Christ on earth, Made equal in the Father's sight, Divinely deeded in birth. A waft of precious meaning Comes floating from that word, A harp note from the ceaseless strain By saints and angels heard.

THE HOME.

Home Life.

The infinite difference between a lodging house and a home is felt by every properly constituted individual. It is usually the indolent and frivolous who prefer hotel life. Even the most luxurious hotels, with all the comforts that modern luxury throws about them, are barren and devoid of rest to one who has known and felt the refining influence of home. The table of the hotel, with its variety of food, cooked by the very best methods, soon becomes tiresome and monotonous, while the home table, if properly kept up, seldom falls upon the taste. Strange as this seems, it is literally true. Whether it is because the food at a hotel is cooked in a mass, and acquires in that way a monotonous flavor, or not, it is certain that one soon becomes tired of it, and after a long experience one never returns to a hotel table with the same expectation of good things to come as one returns to home fare, plain and humble though that home may be. It has been said in disparagement of the French that they have no word that is equivalent to the Anglo-Saxon word "home." At the house of my friend "it is quite a different thing from "at the home of my friend." His house may be his lodging-house or any temporary abiding-place. A great deal of the domestic trouble of this world arises from the failure of people to appreciate the difference between a lodging-house and a home. To a coarse worldly person there is no essential difference. Providing he is fed and lodged, he is satisfied.

The only objection to-day to co-operation is the fact that it destroys the home. It is only where our individual tastes are catered to, where our individuality is recognized, our personal fancies and even our whims regarded, that we can have a genuine home. Such a thing as this cannot be done in a wholesale way. The cut and cooking of beef that will satisfy Mr. Brown may be wholly unsatisfactory to Mr. Smith. The particular way of dusting and other methods of work which may suit one housekeeper may be entirely distasteful to another. The house of an American or an Englishman is his castle. It is the place where he has the right to have his meat served to him in the way that best suits him, whether it be the orthodox or the heterodox method. But above all, it is in the home that there is always the atmosphere of trust and love. Those within it are joined by the strongest ties—the ties of love, trust, loyalty and a common interest. Their parlor and their hearts are in common to themselves alone. Their cares and their joys are shared together. It is a little kingdom by itself, which knows no higher laws beyond its own present will, and it is all the happier if conducted on a purely republican basis, with no household tyrant within its precincts. Probably the most desirable feature of the servant-girl problem is that it drives so many households to hotel or boarding-house life. And it needs no sage to tell us that none of the features that make home life beautiful can be ever conceived as existing in the arrangements of boarding-house or hotel.

Coffee.

It is difficult for a nation of coffee-drinkers, such as we have certainly become, to realize that coffee was introduced into Europe but a little over 200 years ago. It came from Turkey by a certain Mr. Edwards, about the same time that tea was introduced by the Earl of Arlington and Oseory from Holland, where it was obtained by the trade of the Dutch with the Chinese. The introduction and consequent popularity of these two drinks was the greatest movement in favor of temperance that has ever been made. The ale-house or the tap-house was the regular resort in the olden time of gentry and commoner, and the coffee-house which were established with the introduction of coffee were immediately conducive to temperance and refinement of living. At these houses coffee, tea, chocolate and tobacco were sold, but no liquor of any kind could be obtained. The great change this made for the better in the general life of people in England could hardly be appreciated to-day. The wine-room began to be looked upon for the first time as a disreputable place where

gentlemen might be ashamed to be seen, though no such odium attached to the saloon in those days as does to day in the minds of all refined, well-bred people. The increasing popularity of coffee in this country cannot be better tested than by the number of patents granted yearly for improvements in the coffee-pot, and the liberal sale which such inventions always find. While coffee is a native of Arabia, it grows all over the tropical parts of the world. Mocha coffee comes from Arabia direct, though comparatively little of genuine Arabian coffee ever comes to our market. The island of Java furnishes the next best coffee, of which there are two kinds, the plantation Java and the Government Java. The latter brings two or three cents a pound more than the former, because of the security, which its name is supposed to bring, and has been dried in bonded Government warehouses for full seven years. As a matter of fact, about three-quarters of the coffee that comes to America comes from Brazil, whatever name is given to it. The immediate effect of coffee is not so much in the stomach as it is in the trade in this country shows conclusively that the market does not depend upon a supply that has been stored for seven years, as all properly cured coffee should be. A great deal of coffee in market is not properly cured, and it furnishes from the year's supply. If housekeepers would take the trouble to buy coffee by the bag and store it in a dry, clean place in their own home, they would not only experience an improvement in the flavor of the coffee, but would save about 25 per cent. in the cost. A wild coffee properly cured and properly browned and ground when it is used is superior in flavor to the finest ground plantation coffee which has not been cured, but has lain in open market. It had been browned, as coffee so often does in ordinary grocery stores. The moment coffee is browned it is ready for use. While it improves with keeping before it is browned it loses flavor after. It should, therefore, be kept in an air-tight vessel. Where one purchases his coffee from a grocery store, where it must have laid after being browned for several months, and often in an open or loosely covered tub, one is certain of obtaining inferior coffee, no matter what price the grocer has paid for it or what country it came from. The superiority of coffee made in Germany over that of coffee in other countries is due to the care the German housewife takes to buy her coffee in the green berry, brown and grinding it at home, and preparing only enough at a time for the day's supply. The German housewife also makes her coffee in an earthen coffee-pot. She would not hear to a coffee-pot of silver, much less to one of tin or baser metal. It really is a trifling trouble to brown enough coffee for a week's supply. The coffee should be roasted about twenty-five minutes in a cylindrical roasting machine such as comes for this purpose. The family roasting machine which will hold about a pound cost \$1.50 to \$2. They are arranged to fit over a stove hole. There is a handle which must be turned slowly till the coffee begins to throw out aroma. Then it must be turned more rapidly as the coffee is to be roasted. As soon as the coffee is a rich chestnut brown, remove it from the roaster, and spread it out on a broad flat dish of any kind. Beat up the white of an egg with a tablespoonful of melted butter. Stir the coffee in this mixture so that the beans will be thoroughly coated; then cover it up and let it remain until it is perfectly cold, when it should be shut up in an air-tight canister. It is not positively necessary to coat the coffee at all with butter, but it tends to preserve the aroma of the coffee when as much as a pound is browned at a time. If the coffee is browned fresh every day it is not desirable to use such a coating.

—Deborah, the wife of Benjamin Franklin, was as industrious and frugal as her husband. She willingly helped him in his business by tending the shop, stitching pamphlets, buying old linen rags for the paper-makers, etc. Their food was plain and simple, and the furniture of their home of the cheapest kind. For a long time their breakfast was bread and milk eaten from a two-penny earthen porringer with a pewter spoon. But luxury will often enter a family in spite of principle and one morning Dame Franklin served her husband's breakfast in a china bowl and with a spoon of silver! It was an affront to her, as the new articles had been purchased without his knowledge and had cost the immense sum of "three and twenty shillings." Dame Deborah, however, defended this extravagance by saying that she considered her husband had as good a right to a silver spoon and china bowl as any of his neighbors.—Ez.

—Strength of character is shown quite as much by what one is content to leave undone as by what one does. There are virtues, as well as sins, of omission. A bright woman lately said that she feared her epithet would be "She hath done what she could," but "She tried to do what she couldn't." Not merely the thousands of foolish women who are endeavoring to dress, to entertain, to travel, to live on a much more ambitious scale than their time and means allow, but also many sensible, intelligent women betray this one weakness of not knowing where to stop. Never were the temptations greater. The attractions and opportunities of social and club life, the claims of charitable and church work, together with business opportunities of which women of a former generation never dreamed, appeal to the wife, the mother and the housekeeper. It is quite as important, therefore, to choose intelligently and to refuse decisively as it is to be diligent in business and unselfish in our ministry. A good work becomes a very evil work for us if it necessitates the overtaxing of our strength, the undue strain of our nervous system or the neglect of more important duties.—Sel.

—Do not fail to send a note of sympathy to friends in bereavement. A terrible or any kind, some neglect this duty from a mistaken notion that it is an intrusion upon one's grief. Especially in the face of some overwhelming sorrow do they feel that any words they may proffer will seem like mockery.

Of course a formal letter of condolence full of stereotyped cant phrases does little good. But even the briefest message, if it be a spontaneous expression from a loving heart, will be gratefully received afterwards though it make no deep impression at the time. We recently saw a model note of this character which contained scarcely half a dozen lines. To be silent toward a friend in trouble is a greater mistake than to send him an inadequate note. Remember, too, that these tokens of sympathy are doubly comforting if repeated several weeks or months after the shock of bereavement. The loneliness and loss are always more keenly felt after life has settled back into its old routine and friends, busy with their own interests, seem to have forgotten your changed circumstances. Then it is that friendship can show forth her most gracious and thoughtful deeds.—Selected.

THE FARM.

Healthful Influence of Forests.

The hygienic value of forests is thus set forth by a German medical journal: Forest air has a favorable action on health on account of its greater oxygen contents; its value resides in purity, except in the dust and smoke, and the small quantity of injurious vapors and gases contained in it. Forest air, just as sea and mountain air, is poorer in bacteria; even the air in city gardens shows this difference. Besides this, the forest air is not "agricultural" as city air. The air in the skirts of a forest, as well as over the crowns of the trees, is richer in ozone. In the interior of the forest ozone is taken up by combining with the decomposing matter, and the forest air is not "agricultural" as city air. Forests are acting also as protections from strong atmospheric currents, especially from the rough air currents, which easily cause inflammatory diseases. For this reason, sanitary stations should be located in the neighborhood of forests on southern declivities protected from cold winds, high above the bottom of the valley.

Big Churn Brings Butter.

Mr. Edwin Montgomery, of the Southern Stockman and Farmer, persuaded a dairywoman with twenty-two cows to substitute for her 10-gallon churn one of our churning machines. Result: "Last churning with old churn (and about the daily average) 13 lbs. butter. First churning with new churn, 17 lbs.; second churning, 19 lbs. She attributes the increase entirely to the new and larger churn. The butter from her churn being more roomy, the concussion is greater in churning, and hence there is not so much likelihood of so much butter-fat being left in the buttermilk. But, if with the smaller churn she had returned to the old churn, the butter would have secured the balance of the butter, but the quality of butter from second churning would have been very much inferior to that of the first."

Rural and Farm Items.

—What is an "inch of rain"? It means a gallon of water spread over a foot of nearly level square feet, or a fall of about 100 tons on an acre of ground. —The thoroughbred cow, says Hoard's Dairy, will degenerate into the scrub if you give her scrub feeding and harsh treatment. She is a millennium beast! —Do not allow the sheep to be out long in cold, rain or snow. When the fleece gets filled with either, it takes a long time to dry out, and this heat requires extra feed to keep up. A heavy fleece thoroughly saturated with water is a heavy load for the animal to carry about. —Winter is a good time to apply manure to the garden, says the American Cultivator. It will have soaked down into the soil before spring, and as the trees have formed their fruit buds, the manure will go to increase the size of the fruit and to promote new growth of wood. —A polished knitting needle dipped into a vessel of milk and immediately withdrawn in an upright position, will tell you whether your milkman is honest or not. If the milk is pure, a drop of the fluid will hang to the needle, and the rest of the small portion of water will prevent adhesion of the drop.—Norwich Bulletin.

—A low vehicle is more handy for nearly all uses than a high one. The extra top in loading up comes after we have heaped up the basket of potatoes, apples, or corn, to empty them over our high box. And more easily can we put the hay, stalks, or bundles on a low rigging. The draft of trucks, to be sure, is a little heavier for the horses, but the occasions are rare when we need to favor the horses on this account. And per se a "drop axle" can be devised, and thereby get a low bed and retain the high wheels. —Mr. George R. Scott saw at a farmhouse in New England, a rooster and three hens standing on a cake of ice, each with one leg tucked away out of sight. "They didn't seem to be enjoying the situation," nor, we venture to say, supplying any material for omelet. Another Witness writer mentions a woman who threw skimmilk on the ground, "they having killed their pigs," instead of warming it for the needy poultry. These experiences suggest that of the foolish countryman chronicled by the late lamented N. C. Meeker, whose fowls roosted in trees during the storms of winter, while he, "wiping his nose on his coat-sleeve," the while, "overly" complained because he "got no eggs."

—The well is too often an unsuspected source of sickness and disease. And yet the spring may be pure. The lining may be open and the covering not sufficient to keep out small germs which cause the common diseases, due into the water and pollute it. There is but one way to make a safe well, namely, to use cement pipes for the lining, raise the top one foot above the surface, and bed a flag-stone covering in cement. This stone (or it may be brick covering) should be made perfectly tight, so that no worm can find its way into the well. It is not necessary that a well be vented; it is better not. The clean earth purifies itself, while the air brings in innumerable germs that must pollute

the water. Some carbonic-acid gas may gather in a well, but it is in no way injurious, unless it be breathed. All water contains this gas to some extent, and it improves the taste. And it will always stay at the bottom because it is much heavier than the air, and the water will be continually absorbing it. But the smallest animal that gets into the water poisons it and makes it unfit for use. —The American Shorthorn Breeders and the Illinois Swine Breeders' Association have both petitioned the Chicago World's Fair to be closed on the Sabbath, the latter setting forth that Sunday opening "would deprive the animals of the rest which is in accordance with the laws of nature, and which is so much needed in order that they may appear at the best on the remaining six days."

—For several years I have tested the heat-scalding water by the unfeeling thermometer, and always have the heat precisely at 180 degrees. The hog put in at this temperature and kept in for ten seconds, being scalded a little, continually, to insure contact with the hot water, will slip the hair perfectly. No lower or higher heat has ever made a good job in my experience of thirty years. —Overfeeding cattle results sometimes in a dry husky cough as if some obstacle were in the throat. Remove the cause and the effect soon ceases. Recovery will be hastened by giving a dose of one pint of oil with a teaspoonful of ginger and a few meals of bran mash. A regular supply of oil is helpful to the digestion and should not be neglected. No dry food will replace grass for summer feeding, and the want of grass is apt to produce indigestion. Where there is no pasture, fodder corn will serve. —A good many people will think decidedly that the Florida Experiment Station professors can hardly expend any part of their annual \$15,000 or \$20,000 of Government funds in a worse way than by making and reporting tests of tobacco cultivation. Raising this weed is not "agriculture" in any sense, its production wastes soil-fertility, for whose proper employment man is accountable steward; it demoralizes everybody who has anything to do with its growth or manipulation, and most of all the persons who smoke or chew the "finished" product. Let the hard-earned money of patient taxpayers be devoted to the welfare of the public, not to its degradation. Were Horace Greeley alive he would put an emphatic "ditto" to this statement.

Life After Forty.

The best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a raw apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in just measure. The trained temper does not rush at work like a blind bull at a haystack, but advances with the calm and ordered pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early years of his manhood in striving to understand the deeper problems of science and life, and who has made some way toward comprehending them. To him the commonest things are rare and wonderful, both in themselves, and as part of a beautiful and intelligent whole. Such a thing as staidness in life and its duties he cannot understand. Knowledge is always opening out before him in wider expanse and more commanding heights. The pleasure of growing knowledge and increasing power makes every year of his life happier and more hopeful than the last. —It is surprising to notice how many persons present being turned out of their pews in church to accommodate strangers. Usually the usher is taken to task in private for allowing the intrusion, but it sometimes happens, as recently at a prominent church here in Boston, that those who "profess and call themselves Christians" are rude enough to manifest an ungracious manner to the unoffending visitors. The conduct of these selfish people affects the reputation of the church to which they belong. The members, as a whole, may delight in showing hospitality by yielding their seats to visitors, but one sinner in this matter destroys much good. It is curious, too, that the pious owners who are habitually the greatest sticklers for those who consider their "rights." It is humiliating to see such exhibitions in the house of the Master who "pleased not Himself." They are violations of both good manners and good morals. —Many dangerous diseases originate from kidney disorder. Burdock Blood Bitters regulates and strengthens the kidneys and urinary organs. —A fat woman entered a crowded car, and, seizing the strap stood on a gentleman's toes. As soon as he could extricate himself, he arose and offered her his seat. "You are very kind, sir," she replied. "Not at all, madam," he replied, "it's not kindness, it's self-defense."

ON HIS HONOR.

"Have you any cough syrup?" he asked of a druggist, when he had got his breath after a long fit of coughing. "Yes sir." "How many kinds?" "At least fifteen." "Anything of your own make?" "Yes, sir." "Something you can warrant?" "I can." "Well, to be square and honest, what would you advise me to take for this cough?" "Um! Well, if you put it on that ground, I recommend a bottle of Hack-nore, which is sold everywhere."

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Burdock Blood Purifier Cures BAD BLOOD. Purifies THE BLOOD. Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. It is purified by regulating and toning these organs, removing the cause and making new blood, removing all blood diseases from a simple to a scrofulous case.

BAPTIST BOOK ROOM Halifax, N. S.

New Book "William — Carey." A SKETCH OF BEGINNINGS IN MODERN MISSIONS. (Read before the Baptist Ministers of Chicago, and published at the request of the Conference.) BY REV. ARTHUR C. CHUTE, Pastor of First Baptist Church, Austin, Illinois. With Prefatory Note by Rev. E. E. Hubbard, D. D.

Send 25c scrip or stamps for this Gem. Everybody should have a copy. GEO. A. McDONALD, Secy-Treas. SPRINGFIELD REPUBLICAN. AN INDEPENDENT, COMPLETE AND ABLE NEWSPAPER. THE REPRESENTATIVE JOURNAL OF NEW ENGLAND. Daily, \$8; Weekly, \$2; Weekly, \$1. THE WEEKLY REPUBLICAN is a remarkably faithful and comprehensive record of American life. Its weekly review of the news is very carefully compiled and its 12 broad pages contain in addition to the news, a wonderfully rich collection of valuable and entertaining reading matter. All the best features of The Daily and Sunday REPUBLICAN are reproduced in THE WEEKLY in full or but slightly abridged, and arranged with admirable skill and intelligence for the convenience and pleasure of the reader. The result is a weekly news and family journal which far exceeds in interest and worth any similar publication in the United States. It is a paper that New Englanders at home and abroad will find of special value, and which Americans everywhere can appreciate and enjoy. THE WEEKLY REPUBLICAN, a 16-page paper, will be sent free for one month, to any one who wishes to try it. Address THE REPUBLICAN, Springfield, Mass.

THE OHIO WOODEN-WARE FACTORY. Is fitted with the most perfect machinery for the manufacture of all kinds of wooden ware. Clothes-Pins, Hay Rakes, Washboards, Children's Wagons and Sleds. Sole Agents, H. H. HARRIS, 111, Market Street, St. John, N. B. GEORGE CHERRY, Proprietor. OPPOSITE RAILWAY STATION, OHIO, Vermont Co., N. S. BUSINESS CARDS. LAMP GOODS. (HANDMADE) Baskets, Library Stands, Table and Hand Lamps, Barbers, Chemists, and all kinds of Glass, Lamps, Oil and Spirit Lamps, &c. J. R. CAMERON, 61 PRINCE ST., N. B. THOMAS L. HAY, GENERAL DEALER IN HIDES, SKINS, AND WOOL. Also, Hay, Oats, Cracked Corn & Oats, Milling, and Flour. Head Office: Market Hall, Haymarket Square, Residence—41 Paddock Street, SAINT JOHN, N. B. JAMES S. MAY, W. ROBERT MAY, James S. May & Son, MERCHANT TAILORS, Domville Building, Prince Wm. St., SAINT JOHN, N. B. P. O. Box 303. Chipman's Patent IS ONE OF THE Best Family Flours made in Canada. Ask your grocer to get it for you; if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S. J. McC. SNOW, GENERAL FIRE, LIFE, & ACCIDENT INSURANCE AGENCY, MAIN STREET, MONCTON, N. B. Marble, Freestone and Granite Works. A. J. WALKER & SON, TRURO, N. S. A. J. WALKER & CO., KENNELVILLE, N. S. All work done first-class.

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



NEWS SUMMARY.

British and Foreign.—France has resumed diplomatic relations with Bulgaria. The Danube has overflowed its banks in the Poah district, causing serious floods. The will of the late Cardinal Manning shows that he was possessed of less than one hundred pounds, which was in consols, and a collection of books.

United States.—Russell Sage, jr., nephew of the millionaire, died on Thursday last of meningitis. It is said that he never fully recovered from the shock sustained at the time of the attempted assassination of his uncle. Gov. Flowers, of New York, has signed the bill recently passed by the legislature, allowing newspapers to publish the names of electors, and the cases against a number of newspapers for publishing, such reports or pretended reports, have been dismissed.

A shock of earthquake was felt in the north-western part of United States on the night of February 2d. At Omaha, plates were thrown from the walls, dishes smashed, &c. At Portland, Oregon, buildings were shaken, windows rattled and people badly frightened, though no serious damage was done. A Cripple Creek, Col. dispatch says: The wildest excitement prevails over the discovery in the Plymouth Rock shaft on Gold Hill at the head of Squaw Gulch. At a depth of 13 feet a chimney of pure silver was discovered, a perfect mass of shining gold, conservative mining men estimating the value at from \$12,000 to \$15,000 per ton.

Judgment against the Brooklyn Tabernacle of which the Rev. T. De Witt Talmage is pastor, in the suit of Charles T. White to foreclose a lien for \$75,000, was given last week by Justice Pratt in the Supreme Court. Charles M. Stafford, who appeared for the Tabernacle, says all the claims proved by Mr. White are null and void, and that an appeal will be taken from the judgment. A story comes from North Dakota about a Chinaman who "was found illegally in the country" some four months ago and was promptly sentenced to be sent back to China or Canada. To wit: He had no money, and he could not work, and the State would not supply "the needful." So they clapped the poor fellow in gaol and there he has been for four months already, and will stay there forever, unless he does not advance a little cash. If they would let him out on the streets, he could soon earn the required sum; but that is not the method of these Christian governments. And yet we are told that the Chinese are doing better in the Celestials do not receive our missionaries in a kindly manner.—Montreal Star.

The Railway Age publishes some interesting statistics of the development of railway building in this country. At the outbreak of the rebellion there were only 22,000 miles of road in the United States; today there are 171,000. The West has advanced the East and South. Illinois stands first among States, with 29,500 miles of road, and Pennsylvania, with 23,700. Kansas with 8,900, Texas with 8,854, Iowa with 8,444, and Ohio with 8,152 miles, all lead New York, which is credited with only 7,920. Of the Southern States, Missouri stands first, with 6,138 miles; Georgia second, with 4,828; Alabama third, with 3,604; Virginia fourth, with 3,556; North Carolina fifth, with 3,244; while Kentucky and Tennessee follow close with 2,976 and 2,971 respectively. California leads the Pacific States, with 4,818 miles; Massachusetts the Eastern States, with 2,102. New Mexico stands first among the Territories, with 1,405 miles, Utah second, with 1,347, and Indian Territory third, with 1,276.

W. B. M. U. RECEIPTS.—South Brookfield, per Mrs. M. E. Smith, \$3.70; Collections, \$9.00. F. M. Economy and Portapique, per Mrs. J. H. McDonald, F. M. \$8.89; H. M. \$2.80. Westfield, per Mrs. J. Mitchell, F. M. \$8.25; H. M. \$4.00. Upper Gagetown, per Mrs. Sadie Crothers, F. M. \$3.45. Antigonish, per Mrs. J. M. Brough, F. M. \$8.25; H. M. \$4.00. West Onslow, per Mrs. M. W. Brown, bequest of the late Miss Ruth Hamilton to constitute Mrs. Samuel Hamilton a life member, F. M. \$25.00. Lunenburg, Mission (and), per Mary J. Hovey, F. M. \$1.04. Oak Bay, per Alma Lewis, F. M. Lawrenceton and Valley West, per L. J. Wheeler, F. M. \$9.00. Berwick, per Mrs. C. E. Eaton, F. M. \$6.50. Lewisville, S. S., per W. B. Hinson, for support of Mrs. Churchill, Bible woman Sianna, \$25.00. Chipman, per Mrs. Rufus Demmons, F. M. \$3.00. Brookville, per Edith Glenn, proceeds of concert, W. M. A. S., \$1.00. MARY SMITH, Treas. W. B. M. U. Amherst, Jan. 26.

As a cure for paralysis, sciatica, rheumatism, female troubles, such as suppurations, bearing down pains, etc., general debility and that tired feeling peculiar to so many, Dr. Williams' Pink Pills stand unrivalled. Beware of imitations and substitutes. Sold by all dealers or sent by mail post paid, on receipt of price—50 cents a box.—The Dr. Williams Med. Co., Brockville, Ont.

CONVENTION FUNDS RECEIVED.

Table listing church and individual contributions to the Convention funds, including Halifax church, Seiden, Dartmouth church, Pugwash, and various individuals like Mr. and Mrs. John Nichols.

Rev. B. Fay Mills, the evangelist, has concluded a series of meetings at Cleveland, Ohio, which were attended with great interest and many conversions. He is now in Cincinnati, and the work there gives promise of great results. In reference to this the Advance says: "After four days of work people were pressing into the Kingdom literally by the thousands. The meetings are to be held consecutively in five sections of the city, and then concentrated in the great Music Hall. The unvarying power of Mr. Mills' plain and uncompromising presentation of the good news is worthy of study by those looking for methods of holding their congregations."

If you have a hacking cough that distresses you and annoys others—particularly in church—and 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Haekmonore Lozenges. He will send them to you by mail. They give immediate relief.

Minard's Liniment is the best.

STOP! STOP! STOP!!!

Swallowing poisons, drugs, pills and patent medicines. They do you more harm than good. Dr. Oliver Wendell Holmes declared before the Massachusetts Medical Society: "I firmly believe that if the whole medical materia were sunk in the bottom of the sea it would be all the better for mankind, but terrible for the fishes." Sir Ashley Cooper, who was physician to the royal family, said in a lecture to the students of Guy Hospital: "The science of medicine is founded on conjectures, and improved by murder." Dr. F. L. Oswald says: "Many diseases are caused by the impurities of the human system, under names of tonic, beverages, or remedial drugs. The only cure is to slay the poisons." Prof. Gregory, of Edinburgh, says: "Ninety-nine out of every hundred medical facts are medicinal lies and medical doctrines are, for the most part, stark, staring nonsense." People all over the world are deceived and humbugged by nostrums that are said to "purify the blood." There is no such thing as purifying the blood. The only way of getting pure blood, is to stop taking poisons into the stomach; such as liquor, tobacco and drug medicines; confine yourself to the use of pure nutritious food, and you will soon have pure blood. No impurities in the human system can be made pure. The secretive organism must have time to carry these off; and in the meantime, if you will only take good nutritious food, you will give the secretive organs time to work, and when the poisonous matter is carried off by nature's own arrangement your disease will go with it; and being thus made of new pure material you will have a healthy constitution. The Bible says: "The life is in the blood." If, therefore, your blood is poisoned by the taking of poison into the stomach, you have that much death in you instead of life. No diseased part of the body can be cured, until the secretive functions carry it all off, and the assimilative system rebuilds by the circulation of the blood. So if your blood is made of pure nutrition, and you are poisoned by the use of trash that God has forbidden, you will have a pure body. All the drug medicine in the world cannot make one drop of blood; but very little of it will poison all the blood you can make. But the question arises, "Can we not cure the disease by the use of the disease we are afflicted with?" Yes. But not by an introduction of other poisons into the stomach; but by the use of Dr. A. Wilford Hall's hygienic treatment, which acts in harmony with nature, and assists it to carry off the diseased matter and to cleanse the system of its impurities. This is the testimony of hundreds of thousands who have used it. And one using it will soon be convinced of the fact. As general agent for this pamphlet, I am sending it all over the Dominion of Canada and to many parts of the States, and the business is increasing every day. If you would like to know more about its priceless value send me your address by post card, and I will send you free of charge a treatise concerning the health pamphlet. See my article in the MESSENGER AND VISITOR of Jan. 13th.

55 Charlotte Street, St. John, N. B.

The monthly concerts at the School for the Blind have been resumed. The first of these took place on Wednesday afternoon in the assembly hall of the institution. The visitors were conducted to different parts of the buildings, and were loud in their praises of the arrangement of the music room. Through the plate glass doors each of these rooms a pupil could be seen practicing upon one of the new Evans Bros. or Kay pianos, recently put up by Miller Bros. of this city, who are the sole agents. These pianofortes are particularly fine in tone and are giving every satisfaction.—Halifax paper.

Minard's Liniment for rheumatism.

Acadia Seminary New Building.

MONEY RECEIVED.—On Principal Account: C. B. Whidden, Esq., Antigonish, \$1,000; Rhodes, Curry & Co., Amherst, \$500; and G. P. Day, Esq., Lunenburg, \$250. On Interest Account, chiefly annual payments: Mrs. A. Colborn, Hebron, \$25; Miss E. T. Harding, Wolfville, \$12.50; Miss A. E. Delap, Granville Ferry, \$10; Miss Annie M. Short, Halifax, \$10; Dea. D. Thompson, Halifax, \$5; Wm. E. Bremner, Halifax, \$2; Mr. Laybourn, \$2; Mr. S. S. Forest, Esq., Halifax, \$20; Miss Heckman, Amherst, \$4; Miss Isa. Bill, Liverpool, \$5; Rev. A. M. Bartlett, Wolfville, \$1; Geo. W. Sweeney, Esq., North Sydney, \$20; Dea. Richard Clark, Hillsboro, \$25; Rev. C. Burgess, Westport, \$1; "Friend," Yarmouth, \$5; Rev. J. J. Tingley, Meivern Square, \$1; Mrs. L. E. Bennett, Berwick, \$5; Rev. S. Langille, Springfield, \$1; Rev. John Miles, Alexandria, P. E. I., \$2; Mrs. Botsford Smith, Amherst, \$10; Mrs. N. A. Rhodes, Amherst, \$5; Mrs. Alex. McLean, East Point, P. E. I., \$1; Miss Annie M. Short, \$1; Henry Dimock, Esq., Windsor, \$15; H. A. Crosby, Esq., Hebron, \$25. Total \$343.50.

The work on the new building is being pushed forward rapidly, and there is need of funds. We shall be glad to receive remittances from subscribers and others on account of the same.

On behalf of Finance Committee, A. CONNOR, Chairman.

Miller Bros., Granville street, Halifax, at the recent exhibition, received the diploma of honor on their organ and piano exhibition.

Marriages.

QUINLAN-YOYCO.—At the Baptist parsonage, Liverpool, Jan. 25, by Rev. J. E. Bill, Frederick Quinlan to Clara Yoyco, both of Liverpool.

WASSON-TIPPING.—At the home of the bride, Parrsboro, Jan. 13th, by Rev. C. E. Fines, John Wasson to Tipping, both of Parrsboro, N. S.

MOWATT-SMITH.—At Chipman, N. B., Jan. 26, by Rev. W. E. McIntyre, Arthur L. Mowatt, of Montana, to Isabella J. Smith, of Harcourt, Kent.

DYKEMAN-DYKEMAN.—At the residence of the bride's father, Jan. 13, by Rev. J. D. Wetmore, Jefferson M. Dykeman, of Albion, N. B., to Cordelia Dykeman, of Albion, N. B.

LOCKARD-MANUEL.—At the residence of the bride's father, Grand street, Woodstock, N. B., Feb. 2nd, by Rev. H. H. Thomas, Joseph A. Lockard, of Maple Ridge, N. B., to Cordelia Manuel, of Upper Queensbury, N. B.

CAIN-QUEEN.—At the residence of the bride's father, Jan. 27, by Rev. J. D. Wetmore, brother-in-law of bride, assisted by Rev. W. G. Corey, Charles J. Cain, of Springfield, Kings Co., to Alberta Davis, of the same place.

Deaths.

BLACK.—At Parrsboro, on January 5th, infant son of William W. and Annie Black.

LEWIS.—At Upper Cumberland Bay, Queens Co., Jan. 27, Thomas Lamney, aged 90 years.

BEELER.—At Clementsvalle, N. S., Jan. 24th, of influenza, Catherine, loving wife of William Beeler, in the 78th year of her age.

ROSENCRANS.—At Waldwick Line, 18th ult., of consumption, Emma L., beloved wife of James Rosencrans, aged 35 years.

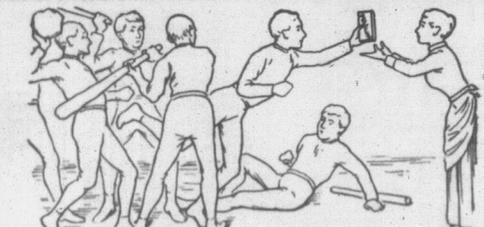
TRIMPER.—At Clementsvalle, N. S., Jan. 10, James Scott, aged 87 years on the 24th of his age. Deceased was baptized by Rev. I. Potter in March, 1822, at Clements, and became a charter member of Brookfield church in 1822.

KELLY.—At the American Baptist Mission, Montreal, Burma, on Dec. 14, 1891, little Beth, youngest child of Rev. E. W. and Mary L. Kelly, aged 1 year and 2 months and 11 days. "He gathers the lambs in His bosom."

SLACK.—Jan. 4, of a lapse, Mrs. Rachel Slack, aged 74, wife of William Slack, Esq., of Eastville. Sister Slack was for many years a member of the Baptist church at Great Village. She leaves an aged husband, five sons and three daughters to mourn her departure. The loss is a heavy eternal gain.

ZWICKER.—At Greenfield, Queens Co., N. S., Dec. 22nd, Mrs. Henry Zwicker, in the 29th year of her age. Through life and in death she could sing with rapture, "All the way the Saviour leads me." She was a consistent Christian and has gone to the reward of the righteous. The Lord comfort the bereaved.

CHUTE.—At No. 2 Wheelock Avenue, Dorchester, Mass., Jan. 25, of consumption, Frank L., eldest son of the late Daniel H. Chute, in the 23rd year of his



Running the Gauntlet

Pearline has been through it, but it has "got there." Every other modern improvement has had the same struggle. There's an unbelief, prejudice and misunderstanding—peddlers of imitations—the false statements of soapmakers and unscrupulous grocers to fight against. The old way is hard to leave, even if a better way is open. You can't believe that Pearline can do so much; then you can't believe that it's done safely—in the end, you can't see how you ever did without it. That's the story of millions—full of doubt at first, full of satisfaction at last. If you're at the doubtful stage, try it. You won't know easy washing and cleaning 'till you do.

Beware

Foolishness and cheapness will tell you, "this is as good as" or "the same as" Pearline. IT'S FALSE—but what a pain for Pearline. JAMES FYLE, New York.

CARPETS AND FURNITURE FOR SPRING 1891.

An immense collection of Household Goods from the different markets of the world. A Large Variety of Artistic Designs. A Superior Quality of Workmanship, suitable and durable. Long looked for expectancy, a better quality of goods in all departments. Prices no higher.

Table listing various household goods and furniture items like Carpets, Bedding, and Bary Carriages.

HAROLD GILBERT'S, 54 King St., ST. JOHN, N. B.

ago. His former home was in Clementsvalle, N. S., where he was highly esteemed by all who knew him. He has gone to a city in which there is no night. (Boston papers please copy.)

SMITH.—At Yarmouth, Jan. 24, Mrs. Marjory J. Smith, aged 78 years. Sister Smith was baptized by the late Rev. Wm. Burton, Feb. 5th, 1843, and has ever since lived a life of faith upon the Son of God. For some years she has not been able to attend public worship, but in her home she had the comfort of God's Word. She leaves children and grandchildren and an aged partner of life's cares and joys to mourn her loss.

WOODWITH.—At Demoiselle Creek, Dec. 28th, Mrs. Ann R. Woodwith, aged 60 years. Our sister was a member of the 3rd Hillsboro church, was baptized about twenty years ago by Rev. James Irving; since then she has lived a consistent Christian life, and had been a very earnest worker in the church, although she had been in the prayer and conference meetings. She leaves a husband and family and a large circle of friends to mourn her loss. But their loss is her gain.

HOGAN.—At Demoiselle, Lunenburg Co., N. S., Lucy beloved daughter of Mr. and Mrs. M. Hogan, of Waterville, N. S., aged 25 years. She was teaching school at the above-named place when her sudden and unexpected death occurred, resulting from an attack of influenza. She was a beautiful girl, greatly beloved and highly esteemed by all who knew her. "Blessed are the dead who die in the Lord." May the Lord sustain and comfort the bereaved family and all the mourning friends.

McLennan.—At North Brookfield, Jan. 25, Hannah, beloved wife of Allan McLennan, aged 30 years. Sister McLennan leaves a husband and two small children to mourn their loss. During the last few months of her life, her friends here have been called to eternity; and though we grieve over their absence, we are thankful that the unsaved in our midst are still spared. Our departed sister was a true Christian and had a strong hope in Christ. "Precious in the sight of the Lord is the death of his saints."

LANTZ.—At New Ross, N. S., Jan. 19, Margaret Lantz, beloved wife of James Lantz, in her eighty-first year. Sister Lantz united with the Baptist church in New Ross 57 years ago, and was baptized by Rev. Joseph Dimock, of precious memory. She was an excellent Christian woman, a kind mother and a friend to all. She always manifested great interest and particular regard for God's ministers. As soon as she was taken ill it appeared to her that the time of her departure had come, and expressed a willingness to go, and up to the last moments of her life manifested implicit confidence in Christ the sure foundation. Frequently in the conflict with death she was heard to repeat the following beautiful words, "How firm a foundation, ye saints of the Lord."

THOMSON.—At Hammond Plains, John Thomson, on the 4th November, death again entered the ranks of our church, and summoned one of its worthy members to join the church triumphant. Our brother was baptized April 30, 1843, by the Rev. Ebenezer Stronach, and was appointed deacon Nov. 20th (the same year), which office he faithfully filled, until his death. He was a member of the church while he was able, but for a number of years he has been laid aside from active work. During his long illness his faith in God never wavered, and we have reason to believe that the mighty arm of Jehovah sustained him in the hour of death. The funeral service was conducted by the Rev. J. W. Manning, who faithfully preached from these words, "He still and knew that I am God."

THOMSON.—At Minneapolis, Minn., on Dec. 4, Mary, aged 36, beloved wife of Amos Thomson and second daughter of Mr. and Mrs. Henry Havenstock, of Hammond Plains. Our sister leaves a husband and four little children, besides a large circle of friends, to mourn their loss. She united with the 1st Hammond Plains church under the labors of Rev. Edward Clay, and continued a worthy member with us for eight years, when she took her dismissal to unite with the Immanuel Baptist church of



THE CHRISTIAN MESSENGER AND VISITOR.

—TWENTY-EIGHT have been given a cheque for \$50,000 to University, raising the Total that institution to a total of \$250,000.

—The longest-settled Baptist in Massachusetts is Rev. Wm. of North Cambridge, his settling back to 1808. Next in seniority is Dr. A. J. Gordon, who became the Clarendon street church pastor in 1809.

—Our readers will be interested to learn that in another column we give a list of names of those who have been in connection with the late Mr. Seiden. An obituary sketch has been prepared which we are unable to find work. It will appear in next issue.

—REV. N. E. WOOD, D. D., of Place church, Brooklyn, N. Y., accepted the call of the Baptist Brookline, Mass., to succeed Gifford, lately removed to Chilwood, who begins at Brookline of March, is said to have achieved reputation as a preacher and a

—On the second page of will be found a very interesting on Spurgeon and his work, by Rev. H. F. Adams, of Halifax, is able to write not only from knowledge of his subject, but the love and reverence which naturally feels for so great a

—It is reported that Rev. land, D. D., is to write a history, which will be published by American Baptist Publication.

—Rev. A. C. Chute's motto William Carey is spoken "Williamman as 'timely, brief, and comprehensive.'" It is the Halifax Baptist Book

—HON. ALEXANDER MACKENZIE a severe shock from ten days ago, and his condition days was reported as all. Later reports, we are observe, are much more favorable. Mackenzie has not yet recovered advanced age. His integrity and the value of his public freely acknowledged by all who value the presence of able men in the parliament would rejoice to see Mr. political career prolonged. been, however, for some time most an invalid, and it is turn to anything like vigor not to be anticipated.

—We learn that at a meeting Leinster street church on last, a resolution was adopted the pastor, Rev. H. G. Mellish in his present relation church for another year. formed, however, that Mr. accepted a call to a position superintendent of Home Missions in Manitoba and the North-Mellick is highly esteemed work's sake in this city, and love, the esteem and fullest of all his brethren in the whom he is personally known years ago he spent some time in Manitoba, and for, acquainted with the conditions with which he deal. We regret very much Bro. Mellick leave us, but we feel sure that his ability and will insure a large blessing work which he now feels himself to undertake.

—TO OUR READERS.—For the precative words, the Messengers and Visitor is very grateful to its faithful patrons. For the months recently made in the management has large drafts is not too much to ask that scribes now look carefully on the labels of their several see to it that, to the utmost ties, these are rightly marked always means that the Messengers and Visitor is paid for by our Pastors and agents will ward all dues to this office for to the subscribers. We have our dear brothers and sisters interested in the good work for our own beloved Baptist Union, and for the enlarged of a wholesome religious literature, will not fail to do this year may be one of great in all our departments endeavor. Will not all speak a kind word for us in gregations, and if possible so many new subscribers?

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