

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME XLVII.

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THE CHRISTIAN VISITOR
VOLUME XLVII.

Vol. X., No. 11.

SAINT JOHN, N. B., WEDNESDAY, MARCH 14, 1894.

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

— An interesting article—"Mission Notes, etc."—will be found on our eighth page. A press of matter this week makes this unusual position necessary.

— Is it right for ministers to attend foot-ball games? Perhaps, but if they do they should take care to keep out of the way of the players and not get mixed up in a "scrimmage," as did Rev. W. A. Benedict, of Newton Centre, Mass. After being laid aside five months from a broken shoulder and internal injuries, the result of his indiscretion and consequent experience on a foot-ball field, he is just getting out again, and thinks he is able fully to appreciate the glory so eagerly striven for on gory fields by College athletes.

— We had hoped that we should not be called upon to publish any further correspondence in respect to the matter of Dr. Day and the Yarmouth church. But as that church has been subject to a good deal of unfavorable criticism in connection with this matter, it appears to have a right to be heard in own defence, and therefore though greatly regretting the necessity, we have felt that we could not do otherwise than accede to the request of the pastor of the Yarmouth church to publish the article which appears elsewhere in this issue.

— ALREADY "the New England Baptist Train" for the May meetings is advertised. As the *Watchman* says, this train has become a recognized institution and has led to an increased attendance of New England Baptists at the annual meetings of the great societies. The meetings are this year to be held in Saratoga, N. Y., and will therefore be convenient to the Maritime Provinces as well as to New England. We call attention to this in good time, so that any of our readers who desire to attend the meetings may be able to make their arrangements in good season.

— THE *Presbyterian Witness* says: "Rev. B. Fay Mills * * * will come to Halifax on or about April 10th. He will conduct services here for about two weeks, possibly for more. Methodists, Baptists and Presbyterians are unanimous in inviting Mr. Mills. The services of Mr. Mills at Montreal lately were remarkably successful; and reports from all cities where he has labored are to the same effect." Mr. Mills is at present engaged in holding a series of meetings in Providence, R. I., among the churches on the west side of the city, principally Congregationalist and Baptist.

— Do not fail to read the conclusion of Mr. Baker's sermon, which will be found on our fourth page. It contains some wholesome truths, well put, in reference to the drink evil. The preacher narrates at the close of the appalling results of it, which have come under his own observation. The worst of it is that we all know that his experience in this matter is nothing rare or unique, but is paralleled in the experience of thousands of other ministers. The defenders of the drink traffic tell us that prohibition is impracticable, impossible; but surely Christian Canada will not rest until an honest and heroic effort has been made to obtain deliverance from this terrible curse.

— THE story on our sixth page, by "Grace Dean McLeod,"—Mrs. Rogers, of Amherst—will be read with interest. The conclusion will be given next week. Mrs. Rogers has written a good many short stories, which have found much favor with the public. In the fact and legend connected with the settlement of Acadia and its Indian life, she has found material for a number of charming stories, which have been republished in a volume entitled, "Stories from the Land of Evangeline." In our opinion Mrs. Rogers possesses literary faculty of a high order, and though she has given us some very excellent things, we may confidently expect, as the product of her mature thought and literary culture, things of still greater value.

— We see it stated in one of our exchanges that a Parraboro man has purchased Spencer's Island with the view of turning it into a skunk farm. It is also stated that the first skunk farm in this part of the world was started by a Mr. George Beale, of Midgie, Westmorland county, last year. This may be quite correct, but we are under the impression that we have heard that a certain minister, now in England, went into the skunk business in Cornwallis some years ago. His operations may not have been on so extensive a scale as those of the gentleman referred to above, but we believe we are correct in saying that he succeeded in cornering the market and that he realized a very high percentage upon his investment. But if we are correctly informed, our ministerial friend retired from the business with the conviction that it was one which required very careful handling and, all things considered was scarcely in keeping with his cloth. We believe he has never since sought to secure an option in skunks.

PASSING EVENTS.

THE grand topic of discussion during the past week of course has been the retirement of Lord Rosebery and the appointment of Lord Rosebery as his successor. There has been much discussion of the reasons for Mr. Gladstone's resignation and speculations as to whether the ostensible motives were the real ones. The reasons which we noted last week as those which might persuade the aged statesman to embrace the first opportunity moment to lay aside the cares and burdens of office seem to us sufficient, without supposing some unexplained motive for the course which he has taken. Mr. Gladstone is in his 85th year, and though his physical vigor is said to be wonderful considering his great age, his sense of hearing has become quite indistinct, cataracts have formed on his eyes, and the hopes of retaining his sight lies in an operation, the success of which is more or less uncertain. The immediate future in British politics is big with issues too, waiting to be fought out, and the conflict must tax to the utmost the strength of the leaders. Under these circumstances there seems no reason why we should feel obliged to infer concealed reasons or to be surprised that Mr. Gladstone should desire to transfer to younger shoulders the great burdens and responsibilities which he has hitherto borne, and to seek in the retirement of private life and in congenial literary employment that repose which he has so well earned, and which would form a fitting close to his long and great career. It is quite probable, of course, that Mr. Gladstone and Lord Rosebery did not see eye to eye in reference to the necessity of expenditure for naval defence, but that their differences were such as to have much influence among the considerations which decided Mr. Gladstone to retire, there seems to be no sufficient reason to believe. But one can easily believe it is not without some keen feelings of regret that the old warrior lays aside his armor and transfers the leadership to other hands. The world of British politics in its present phase, with all its dangers and difficulties, must doubtless have great attraction for a man of so eminent ability and so great experience in statesmanship, and it is scarcely possible but that Mr. Gladstone has longed for the vigorous strength of his prime, that he might continue to marshal his forces on the great political battle-fields. But "there is no armor against fate." Even the god-like force of a Gladstone is spent at length. Grandly, with no tottering step, he moves aside to make room for a younger man. The man who follows him is no unworthy successor, yet of the retiring premier we well may say, "Take him for all in all, we never shall look upon his like again."

LORD ROSEBERY, as the success or of Mr. Gladstone in the premiership, is naturally much talked and written about at present. His Lordship was born in 1847, and is therefore about 47 years of age. The family name is Primrose. About 200 years ago an ancestor of the present Earl received the title of Viscount Rosebery, and a few years later was made an Earl. Unlike most of his predecessors in the Premiership for the past century, Lord Rosebery has not had to fight his way up to that position through the House of Commons. He took his seat in the House of Lords on attaining his majority, in 1868, and has never been a member of the representative body. He has had little opportunity therefore to distinguish himself as a debater or a parliamentarian. But the great personal force and commanding ability of Lord Rosebery is unquestioned by friend or foe. His administration of foreign affairs in the present and the preceding Gladstone ministries, and his management of the London County Council, of which he was the first chairman have been such as to create great confidence in his capacity for administration. His successful attempt to settle the difficulties between mine-owners and workmen in connection with the great coal strike of last year, added materially to his fame, and won for him the goodwill of the working-men. Other names were canvassed in connection with the Premiership—chiefly those of Lord Spencer, Lord Kimberley and Sir William Vernon Harcourt; but the position doubtless belongs to Lord Rosebery by right of preminent ability and greater power to unite and command the diverse elements, of which the Gladstonian party is composed. But whether the genius of Lord Rosebery

will prove equal to this herculean task remains to be seen. As a peer and a man of great wealth, it is supposed that Lord Rosebery will stand better with the English aristocracy than did Mr. Gladstone. The Liberal-Unionists now in alliance with the Conservatives, evidently look with more favor upon Lord Rosebery than they have done upon Mr. Gladstone, and would doubtless gladly rally to his standard if he would drop home rule, or possibly if he would consent to some less radical measure of reform in that direction, than that to which Mr. Gladstone had committed his party. But on the other hand, the Irish Nationalists are suspicious of Lord Rosebery and his policy, and murmurs are already heard in that quarter, which are likely to break into a furious storm, unless assurances are promptly given that the Gladstonian policy in respect to Home Rule will be faithfully adhered to. The Radical contingent in the House of Commons, led by Labouchere, objects to Lord Rosebery as premier, because he is a lord, but whether the dissatisfaction in this quarter will pass into open revolt is as yet scarcely apparent. The real situation will probably appear more clearly when parliament re-assembles and the speech from the throne is delivered, as in the speech some general outline of Lord Rosebery's policy may be expected.

THE golden opinions which the Earl and Countess of Aberdeen are winning on every hand in Canada, and the increasing regard which is felt for their Excellencies because of the active interest which they manifest in the social and moral welfare of the people, will dispose our readers to wish to know something of Lady Aberdeen's father, the late Lord Tweedmouth, whose death occurred in Bath, England, on the 4th inst. Lord Tweedmouth did not inherit his title, but was raised to the peerage in 1881. The family name is Majoribanks—which the English people pronounce *Marshbanks*. The late Baron was Dudley Coutts, son of Edward Majoribanks. He was born in 1820, educated at Oxford, served for a time as director of the East India Company, was called to the bar of the Middle Temple in 1848, and speedily rose to prominence in his profession. In 1863 Mr. Majoribanks became a member of Parliament, representing in the House of Commons the constituency of Berwick-on-Tweed, and continued to do so in the Liberal interest until 1881, when he was raised to the Peerage with the title Baron Tweedmouth, of Edington. Lord Tweedmouth was a man of literary taste, and his fine library contained many books of rare value. He was also an enthusiastic art collector. His collection of original Wedgwood pottery is widely celebrated, and contained many famous specimens of antique art. In the earlier part of his life he acquired an estate in the highlands of Scotland, where also he made his home when his parliamentary duties permitted. Much of this property Lord Tweedmouth reclaimed for agricultural purposes, making it one of the finest estates in the North of Scotland. His herd of polled Aberdeen Angus cattle became famous throughout Great Britain. Besides employing much labor upon his property, Lord Tweedmouth built a model village upon his estate, and in other ways materially enhanced the welfare of the people of that part of the country. The Countess of Aberdeen has doubtless inherited the benevolent spirit of her father and has profited by his excellent example. The Right Hon. Edward Majoribanks, the eldest son, now succeeds to the peerage. He is well-known as a member of Parliament, and as Chief Government whip in the House of Commons. He is regarded as a man of sagacity and tact. His wife is sister to Lord Randolph Churchill. Two younger sons of the late Baron Tweedmouth are at present in Canada, one of them, the Hon. Coutts Majoribanks is joint manager of the estate of his Excellency, the Governor General, in British Columbia.

PRESIDENT ELIOT, of Harvard, in his annual report to the Board of Overseers of the University, has dealt at some length with the matter of college athletics. Athletic exercises and sports, in his view, are, in a general way, to be commended as affording wholesome amusement and as being of indispensable importance in developing and maintaining the physical powers of the student; but to make these sports and exercises a means of getting money or of winning popular applause is to misuse and degrade them. Against most of the sports of the campus and gymnasium nothing is

to be objected on this score, but there are some—as boat-racing and football—which have become a source of serious evil. The preparation for the great public contests absorbs so much of the time and energy of the students who engage in them that they have little left to devote to their studies. The overtraining involved is in itself an evil, and the large sums which come into the hands of the students as gate money is often unwisely spent. Recent developments in the game of football have made the game more dangerous without compensating advantage. Among the recommendations which President Eliot makes in connection with this subject, are the following: That Freshmen intercollegiate races or matches should not be permitted; that intercollegiate games, or games in which the students of a college engage, should not be played elsewhere than on college fields; that no student should be a member of a university team or crew in more than one sport within the same year; that no football should be played until the rules are so amended as to diminish the number and violence of the collisions between the players; and to provide for the enforcement of the rules; that intercollegiate contests in any one sport should not take place oftener than every other year. If these provisions should prove insufficient as safe guards against the evils which have become connected with intercollegiate contests, then, President Eliot holds, these contests should be abolished.

THE Negro problem in the United States is still a problem, and will probably continue to be so for some time to come. There is sufficient proof that the negro in America is not incapable of a high degree of intelligence and culture. With equal conditions as to heredity and environment, it is doubtful if in intellectual ability he would stand much if at all inferior to the Anglo-Saxon. But it must be admitted, we suppose, that outside of the few who have enjoyed the benefit of special training, the character of the average negro on its intellectual and moral sides is not such as to command a very high degree of respect. Nor does it appear that the condition and character of the black man are being materially improved by association on terms of citizenship with his white-skinned brother in the land where all men are, in theory, born free and equal. It is believed by many, that the influence of the white race upon the black is for the worse rather than for the better. It has been proposed by some leading men among the negroes of America that their race should be transplanted to its native soil on the African Continent. But the difficulties in the way of carrying out such a scheme are many, and the negroes of America, as a class, do not appear ever to have been greatly attracted by it. Now, we are told, it is proposed to segregate the negro population of the United States in a state or commonwealth by themselves, but forming a part of the nation. The Southern Negroes, it is said, are preparing a monster memorial to be presented to Congress, asking for such a separate state in which they may have the exclusive right to live and vote and hold office, sending their representatives to Congress, and working out their racial destiny apart from the competitors and prejudices of other people. It is included in the plan that only in this proposed Negro Commonwealth should the negro in the United States possess the rights of citizenship. Bishop Turner and other intelligent representatives of the race are said to favor the scheme.

THE scheme to connect the Northern and Southern Continents of America by means of an inter-continental railway has probably much more to commend it on the score both of feasibility and utility than the project of railway connection between America and Asia by way of Alaska and Behring Strait. A proposed route for the former, it is stated, has been surveyed, and, utilizing existing routes, it is found that about 4,000 miles of new road would need to be laid. The route would be principally along the Andes and the engineering difficulties through great, are not insurmountable. Probably in the course of time, this scheme will take shape and the proposed road will be built, but as its estimated cost is \$20,000,000, it is safe to say that it will not be undertaken until the capitalists of the world get into a more speculative mood than they are at present.

IF the plans now being discussed for extending the limits of New York city shall be realized, there will be embraced within its boundaries Brooklyn, Long Island city, Gravesend, Coney Island, Rockaway Beach, Moth Haven, Creedmoor and other places, and its population will be raised from 1,800,000 to 3,000,000. That this ambitious scheme will be carried out appears quite probable, though some opposition is expected on the part of Brooklyn, which does not altogether regard with favor the idea of losing its name and place among the great American cities in order to form a part of "the greater New York." As to the advantages to accrue from the proposed consolidation one paper says, "An expansion of civic pride among the citizens of the district is not the least of them." Then it is thought that the cause or reform in civic government in opposition to the power of Tammany will be aided by bringing within the city limits a class of voters who have been gradually moving beyond the boundaries of the city proper into the suburban districts; and the construction of bridges and other means of rapid transit, which it is expected would follow consolidation, would also secure to these districts a more rapid development. Another argument urged in favor of this "Greater New York" scheme is that united action on the part of the 3,000,000 people who would thus be consolidated under one municipal government, "would strengthen the movement already on foot to enlarge the traffic connections with the great lakes, and avert the threatened diversion of trade to Canadian canals and parallel railroads."

"A Cook stove in the basement never gives an spiritual warmth to a church."—*Ram's Horn*. This sounds smart, but it is true? No doubt cook stoves may be so used as to be a means of grace. Nevertheless we are much inclined to believe that there should be a cook stove in the basement or in some other part of the church-building, and that this homely and highly-prized institution may play a very important part in promoting the spiritual interests of the church. Social intercourse among the members of a church is by no means incompatible with spiritual progress. There are a good many churches which are suffering for lack of sociability among their members. They do not know each other, and the church provides no means for making them acquainted. A good social one in a while is worth more to a church than a sermon. We say let there be a cook stove in the basement and let it be used, not to provide tea-meetings and oyster suppers for money-making purposes, but to promote sociability in the church. Let the rich and the poor, the old and the young meet together and remember that the Lord is the maker of them all and the redeemer of them all. Let them eat and drink and talk together, and learn through pleasant social intercourse to take a more intimate and generous interest in one another's welfare.

GOVERNOR RUSSELL, of Massachusetts, last year appointed a commission to inquire into the merits of the Gøtheburg and Norwegian methods of conducting the liquor traffic. The commission has reported in favor of the Norwegian plan, and a bill has been drafted which provides permissively for the adoption of this system by Massachusetts towns which vote "license." The general features of this system seems to be quite similar to the Gøtheburg. According to the account which *Zion's Herald* gives of it, it places the business in the hands of a company or corporation, and limits its profits to five per cent. on the sales. Any profits above this percentage are expended in some way for the public benefit. As it is expected that the company undertaking this traffic will be composed of those who favor sobriety and good morals, it is urged by the advocates of this system that its adoption will tend to abolish all immoral accessories of the saloon, to check the consumption of liquor and to divorce liquor-selling from politics. Only one corporation is to be permitted in a town or city, and the system once adopted is to continue in force for three years. The journal from which we have quoted says that it stands for prohibition now and always, but if the people insist upon license, this Scandinavian system, it believes, is the best that can be devised.

Many can testify to the great healing properties of LARDER'S LINIMENT.

W. B. M. U.
MOTTO FOR THE YEAR
"Lord what will Thou have me to do?"
Contributors to this column will please address Mrs. Baker, 31 Princess Street, St. John, N. B.
PRAYER TOPIC FOR MARCH
FOR OUR MISSIONARIES AND BROTHER WORKERS AT VILIMPATAM.

Letter From Miss Gray to the Cor. Secretary.

Bimilipatam, India, Jan. 1894.
MY DEAR MRS. MARFIELD
I have something to tell you which will cause your heart to rejoice. Six of our boarding girls have been truly converted. On Sunday, the 7th inst., the Lord came into our midst with power. From morning till evening the children kept coming with sob and tears and anguish of soul, pleading with me to pray for them. Their repentance was genuine and their sorrow deep. Before six o'clock fear had yielded their hearts to the Saviour. Two did not find peace till Monday morning. I have never spent such a happy day in India, though all alone. Mr. and Mrs. Morse having gone to Vizianagram to attend the Telugu Association. I felt that I should stay at home a few days longer, and did so without any particular reason; but the Lord had this blessing in store for us. On Monday, a letter was on its way to V.—to tell me what great things the Holy Spirit had wrought among us. At seven in the evening the post handed me a telegram with the message, "Could fly home on wings of joy, hallelujah!"
A few days after the girls were converted, the MESSENGER and VISITOR came. On opening it to see what the W. B. M. U. had for us, my eye fell on the prayer topic for December, viz. "For the workers at Bimilipatam, and the new converts."
Are you not glad, that you prayed for us in December? And take notice that it was the 7th of January, the next day of the week of prayer, that the Lord visited us. Is this not encouraging to those who prayed? I like to think that these children were converted in answer to your prayers. "Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded." Believe, dear friends, that this is only the beginning of a great ingathering. I have never seen so much interest manifested on this field as there is for whom we have prayed during the past fifteen months. I do not last evening that he had found the Saviour. Two others are under deep conviction.
You will hear from Mr. Morse about the men from Polilly, being baptized last Sunday. This is the first month of the new year, and what may we not see before its close?
Pray for us, that we may be filled with the Holy Ghost, and have power from on high. Without this we are helpless. I never loved this work more, was never more hopeful regarding the Telugu, and never more grateful to you for sending me to India.
Now, for the benefit and encouragement of Sunday-schools, and Mission Bands, supporting these girls, I shall give the names of those who are converted, as follows: Mary, Unikamma, Narsamma, Appiahamma, Peggy Kavats and Mary Acadia Graves.

Pray for these dear children, that they may be kept in the fear of the Lord, and grow in grace. Yours in the work.
A. C. GRAY.
THE LEGEND OF THE TABLEY.
A Bill of Chinese Literature Translated by Missionary Richter, Amoy, China.
Years ago a poor old widow, with her children, was struggling with poverty to maintain her family in food and clothing. She was a kind and loving mother, sharing neither time nor patience, and ever enduring suffering if thereby she could only provide some pleasure for the loved ones. Such devotion and love won the affection and reciprocal love from all her children, save one. This one son, in his hardness of heart could touch his mother's so hard to please him. He found fault with everything. His dinner was either too hot or too cold, too early or too late; his clothes too thick or too thin; and every demonstration on his mother's part met with snarls and growls on his. The lad was a shepherd by occupation, and one day he failed to put in an appearance at dinner time. The mother, not without all the abuse she had received at his hand, was exceedingly anxious about his non-appearance. She delayed the meal, and waited and waited until she found there was no need of waiting longer, when she took a little basket, filling it full of the choicest things, and set out to find her absent boy. She found him—not starving—but generally sullen. The kind and thoughtful deed of his mother, instead of awakening affection, aroused his anger to frenzy. Becoming violently enraged, he began to abuse her, while in an uncontrollable fit of passion, he struck her a blow that sent her staggering on the brink of a precipice near which they were standing, and before she could recover herself she went over and down into the abyss below. Frantic with grief now, the shepherd rushed madly down the mountain side in search of his mother; but look where he would, not a sign of her could he discover. The only thing he could see was a tiny wooden tablet, into which he was led to believe the spirit of his mother had entered. Taking it up tenderly, he carried it to his desolate home, and ever after made it his shrine.

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or injustice to the individual, since it is far better to be a member of a well-organized society than to possess the utmost license to do as one's personal preferences and selfish interests may prompt.

The way to the largest liberty is through law.

Now if it is admitted to be right, and necessary in the general interest, that a man shall submit himself and his family to the inconvenience, not-to say danger, attendant upon vaccination; if he must submit, when attacked with a malignant contagious disease to be removed from his own home, or in case of less danger to have his family shut up within their own doors; if on similar grounds a man is prohibited from setting up a powder-mill, a slaughter-house, a soap-factory or even building a pigsty within the limits of a city; if the justice of such interference with personal liberty is acknowledged, and, in general, cheerfully submitted to for the sake of the interests of society at large, can there be any question that the right belongs to society so far as is necessary to prohibit the traffic in intoxicating drink?

The drinker may say, "I want my liquor, it is an innocent luxury to me; in drinking it I harm no one; it is my right to purchase and drink it in and where I please." And the liquor-seller may say, "This is my business and the means of my living; no one has a right to take it away from me."

Now, to put the case very mildly, from our standpoint, it certainly will not be to the disadvantage of the liquor-seller if his attention to some useful employment, nor will it be to the disadvantage of the drinker if he shall cease to be a patron of the saloon. The best interests of both will be promoted if the one shall cease to sell and the other shall cease to drink. But suppose it were otherwise and that the seller and the drinker were both called upon to surrender something of real value, of what consideration can such interests be counted worthy when compared with the tremendous sacrifices which the prohibition of the liquor traffic involves, is no new thing under the sun. It is as old an organized society which can exist only on condition that each member of it, recognizing the rights of others, consents to restrictions for the sake of the common good and for that larger liberty which the organization secures. Interference with personal liberty is thus cheerfully submitted to in many enactments which are in principle more or less strictly analogous to the prohibition of the liquor traffic. There are certain occupations—and some of them of a very useful character—in which, nevertheless, men are not permitted to engage except under restrictions, because of the danger involved to the life or health of their fellow citizens. The same principle is recognized in the legislation respecting contagious diseases. If a community is threatened with an epidemic of small-pox, the citizens, at great inconvenience and at some risk, perhaps, to health and life, are obliged, both themselves and their families, to be vaccinated; because this is judged to be necessary in the interest of society. If one is attacked with a deadly contagious disease, he—and perhaps all his household—must be removed to a hospital or quarantine station. If even one member of a family is attacked with scarlet fever the house is placarded and the whole family are inhibited from ordinary intercourse with their neighbors while the danger lasts. A citizen may say, "The risk of myself or my family being attacked by small-pox is very small. I have objections to vaccination. I prefer rather to take the risk involved in neglecting it." But the reply is, "This is not your affair only, but that of the community, and society through its laws, you must lay aside your personal convenience and preference in the matter. A person attacked with small-pox or cholera may say, 'I object to being removed to a hospital or quarantine station; I shall be more comfortable here, in my home; removal may cost me my life.' But the law, expressing the general judgment of society in the matter, virtually says, 'This is a case in which not your own individual preferences and interests merely are to be considered, but the welfare of the whole community, and therefore you must be removed.'

The examples given above are but a few out of many which might be adduced to show how generally, in a highly organized society, the principle is admitted and acted upon that personal preferences and merely individual interests must be subordinated to the interests of the whole body. The welfare of the people is the highest law—*Salus populi suprema lex*. If therefore any business becomes a public nuisance or a serious evil, threatening the health, the happiness or the general well-being of the community, it implies the introduction of no new and strange principle if society shall order its suppression, even though the doing so may involve some disregard of personal preferences or merely individual interests. Nor does this signify any real injury

St. John and the Liquor Traffic, or Sinful Waste and Its Remedy.

BY REV. J. J. BAKER. (Continued.)

III. WHAT IS THE REMEDY? There is only one remedy, and that is in the total suppression of the traffic. The thing must be cut away root and branch. Your children must be in the streets; you cannot save them from the mad dog except by killing the dog. There is only one way in which you can save your children from the awful curse of the liquor business, and that is by killing the business. "But you can't make men sober by law." You can hinder them from getting drunk, which for practical purposes amounts to about the same thing. Have we the right to ask for prohibition? Surely we have the right to use the heel of the law to stamp out any terrible evil. I don't know what report the Royal Commission may present, but I do know that several of the provinces have declared in the most unmistakable way when they stand on the question of prohibition. Manitoba says yes. P. E. Island says overwhelmingly yes, and the great Province of Ontario says, by a majority of nearly 82,000, yes. If the members of the federal government want to know what the people think, let them listen to those who have spoken. The good people of this country want to shake off the chains and free themselves from the curse, and some of these days they will do it. The Premier of Ontario stands pledged to give his province the fullest measure of prohibition within his right. Does prohibition prohibit? "But you can't enforce the law." No one believes that the strictest prohibitory measure would forthwith absolutely stop the use of one strong drink. It would take perhaps more than one generation to get rid of the burdens and other evils entailed by the licensed liquor curse. Laws against theft have not put an end to stealing. Laws against murder, even with the death penalty attached, have not made murder an unknown crime. What then? Is your law no good? You cannot enforce it. This is a valid argument then even against your present license law. And some of you say you have the best law to be found anywhere. But I repeat, you can't enforce it. Men and women refuse to obey your law. Last year you issued 104 liquor licenses. But there were 106 arrests of those who were keeping liquor without a license—three for selling liquor to minors, three for violating the wholesale law, 27 for selling in prohibited hours, six for selling without license, three druggists for selling for other than strictly medical purposes. You are not able to keep people from violating your law. What will you do? Erase it from your books? You are not so foolish. You say your law is a means of great good and you will enforce it more and more by keeping your guardians of the peace constantly in pursuit of the violator. Thus and only thus can you enforce any law that men are bound to transgress.

Does prohibition prohibit? In my judgment our experience as to our ability to enforce a prohibitory measure under fair conditions is yet to be had. Let those answer who know. I have it on the authority of your chief of police, that even so-called sober by law. There is a clause in your license law which provides prohibition for bad cases, and he tells me that it works, they "make it work." Therein lies the secret. Give us an efficient executive determined to enforce the law and we can well afford to take the risks.

I have in my hand evidence from those living in Kansas, and the testimony is that the law is enforced as well as any other. In some towns liquor is sold, but young men are growing up without having seen a glass of liquor sold. The high character of the young people especially is recognized and the sentiment in favor of the law is daily growing stronger. We have in our home at present one who has been actively engaged in the prohibition cause in Iowa for many years. The testimony is, there has been a strong fight against the law by the liquor interests. "Last year the Governor was against the law and readily pardoned convicts, so that many were defiant. Liquor is sold in many of the border towns, but in the central towns the traffic is pretty well driven out. I have lived in a central town for ten years and never saw a drunken man." Similar testimony comes from Maine. A gentleman was telling me only a few days ago that he lived in a town where the rum-sellers were defiant, and dared the officers of the law. It was not long, however, before every saloon-keeper was forced to quit his business or was driven out of town. Several years ago the father of the Maine law said, that at the time when the law was passed the State was over run with distilleries and breweries. There were seven of the former and two of the latter in the small city of Portland alone. He declared that now (1894) there was not a distillery or brewery in Maine. Before prohibition Maine was one of

the poorest States in the union. Now she is among the most prosperous, saving probably \$20,000,000 annually that would be squandered under any license system. The testimony from others is in the same direction. There is drinking, and we are told that Bangor has open bars. Is the law therefore inoperative? St. John has a strict license law, and last year what? Remember we are a law abiding people. Only this: 151 arrests for violation of the law and \$3,250 paid in fines; We have some defiance at home

"You interfere with personal liberty." Liberty! O fair name so dear to every true Baptist heart! That all men might enjoy thee for seven hundred long years, our brethren have waited. Some have suffered the loss of worldly goods, some have endured cruel tortures and imprisonment, and many thousand accepted the martyrs crown. We would not foul thy garments, now. But what is liberty? Is it the right to beguile the poor man of his wages? Is it the right to take the trustful young wife's husband and make him a mandrin fool? Is it the right to make the mother a widow and her children cry for bread? True liberty is strict conformity to the highest law. Liberty is never lawlessness. "Thou shalt love thy neighbor as thyself." "All things whatsoever ye would that men should do to you, ye also do to them." Do I interfere with personal liberty when I bind the hand that would snatch away my children's bread? Do I interfere with that liberty when I strike down with all my force the arm that is uplifted to slay my brother? Do I interfere with that liberty when I hasten to seize the razor that my brother has put to his own throat? Let him give answer who will.

"Will you commit robbery by sweeping away the traffic without compensating the liquor dealer?" Compensate the liquor dealer! What effort! You only allow him to conduct his nefarious business from year to year to meet, and that without any guarantee for the future. Compensation? What has he given you for the \$32,000,000 he took from you last year? A revenue? Yes, and a disgraceful revenue it is too. When the English tried to induce the Chinese Emperor to place a tax upon opium, (which he had already forced upon him) he said, "Nothing will induce me to derive a revenue from the vice and misery of my people." Come with me to the jails and police courts, and I will show you something more of the revenue. Come with me down one of our streets. We enter a dismal room containing an old stove, a straw bed with an old blanket and a kind of rag patchwork over, and two chairs. Here exists an old body who is the mother of a large family. Her utter wretchedness is a part of the revenue. "We speak thereof we do know, and testify that which we have seen." Who compensates your brother whose boy was killed with drink one Sunday last summer? Here is a talented young woman who marries a bright young man, a member of one of our Baptist churches. Three lovely children bless the union. The rum-seller plays his part and the way is downward. I see the husband at church on Sunday evening. During the week the message comes to me that he is dead; I am in the cell under delirium. I am summoned to the home (a travesty on the name) and there lies the bloated body. There is an old stove with no fire and no fuel. The shivering children have no bread. After awhile the eldest girl dies. She has suffered for the revenue. Who compensates this widowed mother? Here is another case. John worked for me as gardener. He was industrious, careful and kind. He had spent years in the ranks under India's sun, and his brain was easily fired. Being annoyed about something, the liquor dealer gets in his deadly work and John goes home to shoot his landlady, to shoot twice at his landlady and then kill himself. I am called in; here is a young wife actually tearing out her hair as she bides in delirium over the bleeding body of her husband. Who offers compensation for all this? It is a part of rum's revenue. Who says compensation? I cry, shame on him for his unblinking impudence. I might multiply these cases within my own experience, but there is no need; you yourselves know the story.

We are thankful when men ask, "Watchman, what of the night?" that we are able to answer, "The morning cometh; the brighter day is dawning." In the early part of this century the missionaries and their converts in Jamaica suffered much persecution. When one of the missionaries wiped the blood from the back of one of the slave converts who had been cruelly beaten for praying, he vowed unceasing effort until slavery in Jamaica would be no more. On the 1st of August, 1834, slavery in the British West Indies was abolished. In the Wesleyan chapel, Kingston, the night before the missionaries gathered their followers. One preached a sermon. Then the whole assembly knelt in prayer and remained on their knees till the town clock tolled the hour of mid-

night. At the first stroke the leader said, "The monster is dying," at the second, "The monster is dying," at the twelfth, "THE MONSTER IS DEAD," and then a thousand voices joined in the shout, "Glory be to God! We're free! We're free!" So if I read the times aright for this worse monster the death-knell is sounding—Manitoba struck one, P. E. Island struck two, Ontario struck three. The hammer is back; Nova Scotia will strike four. The monster is dying. The other provinces will follow, and the voice of the sovereign people must be obeyed. It will not be long, I trust, before over all this broad, fair land of ours, the shackles will be struck off and the hour of twelve will ring out. May God spare us to be among the number of those who will take up the shout, "Glory be to God! We are free! We are free!"

ANOTHER CHURCH COUNCIL.

Another church council in the matter of Dr. Day met in the Brussels Street church, St. John, on Thursday last. We understand that this council was called by the St. Martins church seeking advice in connection with the application of Dr. Day to be received into its fellowship, and also to consider his restoration to the Christian ministry. The churches invited according to our information, were: Brussels St., Leinster St. and Main St. Churches, St. John. The churches of Fredericton, Woodstock, Chipman, Lower Cambridge, Hampton Village, First Moncton, First Hillsboro and Sackville, N. B., and North Church, Halifax, and Annapolis church, N. S. The churches represented were the St. John churches named, Fredericton, Hampton Village, the North church, Halifax, and the Annapolis church. If we are correctly informed, the council considered that it was no part of its duty to investigate the matters which led to the calling of the Yarmouth council or to review the action of that council. The question before the Brussels Street council was whether, in view of the acknowledgments made by Dr. Day, his position was now such as to entitle him to seek admission to a Baptist church and restoration to the ministry. This matter, we understand, was discussed at great length. A resolution was proposed which declared in the preamble that the council having knowledge that the Yarmouth church was willing to restore Dr. Day on certain conditions, could not recommend action without consultation with that church, and therefore resolved to advise the St. Martins church not to press unduly its demands on Dr. Day, but to seek to restore him with the advice of a mutual council. In amendment, it was moved that in view of a resolution sent to Dr. Day by the First Yarmouth church in answer to his application to be received to church fellowship, the council recommend that the St. Martins church request the First Yarmouth church to restore Dr. Day to church fellowship and ministerial standing, and if this request is not acted on in three weeks, the St. Martins church is requested to receive Dr. Day to full fellowship as a member and a Christian minister.

"We do not give these resolutions as verbally correct, but if we are rightly informed, they are so in substance. When the vote was taken the amendment was carried 14 to 6. Those who opposed the amendment would, 'no doubt, have supported the resolution, as we are told there appeared to be an unanimous desire to see Dr. Day restored to his former standing in the denomination. As matters now stand, there appears to be danger that the action of one church, supported by the advice of a council, will be opposed to that of another church also supported by a council. This would be a result much to be deplored, as it could not be otherwise than embarrassing both to Dr. Day and the churches. We trust that it is not putting too much confidence in the piety and wisdom of our Baptist churches to hope that, under a controlling Providence, such a result will certainly be averted."

Personal. Rev. W. W. Weeks, of Moncton, recently returned from a few weeks visit to Quebec and Ontario. We are pleased to learn that his throat-trouble is being overcome, and we trust that his health will be completely restored.

Fred Seely, a student at Horton Academy, Wolfville, met with a very serious accident on Monday last week. In attempting to board a train of the W. & A. R. as it was moving out from the station, he slipped and fell in such a position that the car wheel passed over his right arm, crushing it in such a manner that amputation near the shoulder was found necessary. Fred is a young man of excellent character, a member of the German St. church, and a son of Mr. Alfred Seely, of Mt. Pleasant, St. John. On hearing of the accident Mrs. Seely went immediately to Wolfville to nurse her son. We hear that he is doing well. Our friends have our sympathy as well as that of many others in their sad affliction.

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy. Even in the advanced stages of Consumption, this wonderful preparation affords great relief, checks coughing, and induces sleep.

The First Baptist Church of Yarmouth and Dr. Day.

In view of the position which Dr. Day has taken against the action of this church, it is now considered necessary to make a public statement of the facts as they are, that the churches may form a more correct idea of our attitude toward the doctor than they can gather from what he has given them in his published letters. The church would not willingly publish anything which would make the doctor's case worse than it now appears to be, but feel that we cannot patiently suffer misrepresentation any longer.

In order to clearly understand this much regretted affair, it will be necessary to go back to the origin of the trouble and trace its history down to the present time.

The difficulty began, so far as we know, in the year 1892, when Dr. Day was treasurer of Convention Funds for the Maritime Provinces. His duty as treasurer was to receive money from the churches and pass the same on without delay to the various Boards, and to give an account of the same to the Convention during the year 1892.

Monies were not forwarded to the Boards as received by Dr. Day from the churches, and acknowledged in the MESSENGER AND VISITOR. This withholding of funds caused the Home Mission Board considerable embarrassment compelling the Board to borrow money on which interest had to be paid. The secretary of the Home Mission Board wrote more than once to Dr. Day stating the needs of the Board and requesting him to forward money. These letters were ignored, no reply being made to them by Dr. Day. Finally the Board passed a resolution stating the needs of the Board and requesting the doctor to forward our share of the revenue from the churches as soon as it came into his hands. To this resolution a reply came to the effect that *boards might be a little too fast in passing resolutions, etc., etc.* This was a little exasperating, to say the least, but it did not occur to us that Dr. Day was embarking our funds. The Board put the most charitable construction upon this reply to our request and patiently awaited the coming of Convention, when we supposed our money would be placed in our hands and we would be able to pay our just debts.

When Dr. Day came to the Convention of 1892, assembled at Bridgetown, he was indebted to the Foreign Missionary Board \$1,300 and to the Home Missionary Board a like sum. Besides this indebtedness there was a large amount, no one had any means of knowing how large, in Dr. Day's hands to be accounted for in a supplementary report. This money remained in his hands until the Convention of 1893, which assembled at St. Martins. The Boards not only did not know how much Dr. Day held from 1892 to 1893, but they were not offered any security for the same. It would be natural to suppose that coming to Convention with his finances in this condition, the Boards would have been called together in a joint meeting and the whole matter laid before them, and whatever explanations were to be made would there and then have been made. Instead of this, however, the Boards were dealt with separately through their secretaries, what was being done with one being concealed from the other. In the early part of the session Dr. Day called me aside into his private room and acquainted me with the fact that he had through some hitch in his affairs been unable to bring the entire amount of his indebtedness to the Board with him to Convention, but that he had brought a joint note having his own and his brother-in-law's names subjoined, which he hoped the Board would accept. It was told that the secretary of the Home Mission Board had consented to take the note if I would sign it. I hesitated, but was assured that the money would be paid in four weeks, and that it was only a formality etc. for me to sign; and it would be considered a great act of kindness to Dr. Day etc. I signed the note. Perhaps I did wrong; but I pitied Dr. Day and thought that, for the sake of avoiding four weeks' delay it was not worth while to expose a good man. I was not told that the doctor was in debt to the Foreign Board as well, and so of course I was ignorant of the true state of affairs. During the afternoon of the same day, a member of the Foreign Mission Board asked me if I was aware that Dr. Day had asked that Board to accept a note for \$1,300. I replied, No he has asked our Board to do the same. The truth then began to dawn upon me. I inquired, is it possible Dr. Day has used the church money? If so, I may be considered a party to wrong-doing by signing his paper. At all events he should have told me the true state of affairs before securing my signature. With these thoughts in my mind, I called the doctor out of Convention and told him that I considered he had done wrong. He assured me the money would be paid in four weeks and that I would never be put to trouble. I felt sorry for him and turned away.

Convention closed and we went home and nothing, except and indefinite reports was matter until the Convention which fully explains why we could not act at that time, no definite knowledge of what we did not give to the Convention of 1892, we were by the secretary that we not cash the note, and he in no better financial condition than before Convention. Information was received forthwith repudiated the showing that the B. and H. to accept any such a secretary had accepted the own responsibility, and still looked to Dr. Day for this was rather a relief, which he placed. He hoped that the money was the time appointed. In were destined to be Weeks passed away, but from the doctor. He was and replied that he was to raise money on his part been unable to do so, he years he had employed about the election of New Brunswick to make but that as soon as the over we would get the event over, still no Dr. Day was written to, cuses were made, as I should go to the best I could to settle. Accordingly, I set out to Fredericton, in connection with the Foreign went in the interest, as I did of the H. M. B. Dr. Day in Fredericton had been done toward the Board of the Home Mission Board considerable embarrassment compelling the Board to borrow money on which interest had to be paid. The secretary of the Home Mission Board wrote more than once to Dr. Day stating the needs of the Board and requesting him to forward money. These letters were ignored, no reply being made to them by Dr. Day. Finally the Board passed a resolution stating the needs of the Board and requesting the doctor to forward our share of the revenue from the churches as soon as it came into his hands. To this resolution a reply came to the effect that *boards might be a little too fast in passing resolutions, etc., etc.* This was a little exasperating, to say the least, but it did not occur to us that Dr. Day was embarking our funds. The Board put the most charitable construction upon this reply to our request and patiently awaited the coming of Convention, when we supposed our money would be placed in our hands and we would be able to pay our just debts.

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Dr. Day urged pressing demands, his letter to the p

Minard's Liniment Cures Colds, etc.

The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

Shuffle-Shoon and Amber-Locks.

Shuffle-Shoon and Amber-Locks Sit together, building blocks; Shuffle-Shoon is old and gray, Amber-Locks a little child, But together all that play.

When I grow to be a man, So the wren's one's prattle ran— I shall build a castle—so, With a gateway broad and grand.

Shuffle-Shoon quoth: "Yes, I know, Thus I builded long ago! Here a gate and there a wall, Here a window, there a door:

So they gossip at their play, Headless of the floating day. One speaks of that Long-Ago, Where his dead hopes bled lie;

Long-Ago and By-and-By— Ah, what years between them lie! Yet, O grandeur, gaud and gray, By what grace art thou beguiled.

THE HOME.

One of the greatest blessings of country life, which we fear is seldom appreciated in these over-nervous, crowded days, is the chance which it gives to be alone.

A lower moral tone always exists where human beings are herded together in too great proximity. This is the great curse of the tenement-house.

While the pursuit of pleasure as a relaxation is not only good, but desirable, when it is sought merely as an end it is always contemptible.

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house which had been so bright and all in a moment grew so dark.

They never dreamed they were spending their last earthly days together, the two who drank the cup of love's bliss, with hearts so light and smiles so coy.

For immediate relief for a scald or burn the application of the white of an egg to the injured spot is said to be especially efficacious.

A soft rug of some thick woollen stuff, such as old carpet pieces, is a great relief for tired feet to those who have to stand in a table for any length of time, say washing dishes or kneading bread.

Preventives for flies will never cease, but a most simple one, that is very effective, is the presence of sweet clover in the room.

Sweetbrier is one of the most delightful of scented flowers, and is well fitted to decorate sitting-rooms, for its fragrance, though very sweet, is not liable to affect one seriously.

There is a very good old-fashioned method of sweeping a carpet with a broom wet with warm salt water.

A good way to remove paint that has been splattered on a window pane is to wet it with alcohol, a small portion at a time if it is a large splash, and then rub it with the edge of a penny.

Without Wine Sauce, Please. A young man sat at a hotel table with a gentleman and a lady friend, for whom he felt the greatest respect.

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is grazed short by sheep, the grass afforded them being only one-half or two-thirds as much as would give them fuel, the deficiency being made up with grain or meal.

The sales of fruit from this orchard for many years have been equal to \$100 from each acre it occupies.

The shade of the apple trees prevents a rank growth of the grass, and the grazing of the sheep gives it somewhat the appearance of a lawn.

The Vermont experiment station has printed the following information about potato blights.

Our potato vines are attacked by two distinct blights. The early blight attacks earlier potatoes, spreading slowly in July and August, causing premature death of vines, but no rot.

On the average, in the last two years our yield has been doubled by spraying. The total cost for chemicals and labor is \$5 to \$10 per acre.

Remember that this is a preventive, not a cure, and the first application should be made before the disease appears.

Paris green should be added to the mixture as needed for the potato blight. This is best done with a barrel spraying pump.

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AN OWEN SOUND MIRACLE

THE REMARKABLE EXPERIENCE OF MR. WILLIAM BELROSE.

Attached by Malarial Fever, followed by Fatal Pneumonia, Mr. Belrose could do nothing for him. The means of Cure Discovered through Reading a Newspaper.

The Times has published very frequently the particulars of remarkable cures attributed to the use of Dr. Williams' Pink Pills for Pale People.

Mr. Belrose was a resident of this town since 1860. The Times undertook to get the facts from Mr. Belrose in order to satisfy ourselves.

Mr. Belrose said: "Yes, sir, I would not be using this big axe if I had not taken Pink Pills." The story is briefly told in the following manner.

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"Only the Scars Remain,"

Says HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., who certifies as follows:

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc., none impress me more than my own case.

Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores.

Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old

Mother Urged Me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since.

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WHISTON'S COMMERCIAL COLLEGE

REOPENS On Tuesday, Jan. 2, 1894, where young men and women will receive instruction in

Bookeeping, Business Writing, Commercial Law, Letter Writing, Book-keeping, Arithmetic, Shorthand, Typewriting, Spelling, etc.

Specimens of penmanship and circulars containing full information mailed to any address. KERR & PRINGLE, 444 Fellows Hall.

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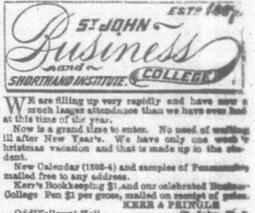
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IF YOU USE SUNLIGHT YOUR RIGHT. This world-renowned Soap stands at the head of all Laundry and Household Soap, both for quality and amount of suds.

WANTED! Nova Scotia Stamps. For which I will pay the following prices: One penny, \$1.50; 2 cents, \$0.08; Three cents, \$0.10; 5 cents, \$0.15; 10 cents, \$0.25; 15 cents, \$0.35; 20 cents, \$0.45; 25 cents, \$0.55; 30 cents, \$0.65; 40 cents, \$0.80; 50 cents, \$1.00.



St. John's Business College. We are filling up very rapidly and have now a much larger attendance than we have ever had at this time of the year.

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Foreign Mission Notes and Extracts from Letters of Missionaries.

In a letter dated Dec. 9, '93. Rev. M. B. Shaw, of Visianagram, says: "We have been able to get in a lot of hard work this year on this field, and though the crop harvest is insignificant, I am growing daily more certain that the trip is sure. If we can only keep the upper lip stiff—the shadow out of the heart—the road for prayer to God unobstructed, and faith in the Word glowing brightly."

"I have had experiences this year that have helped me to answer the watchman's cry, 'What of the night?' as Bro. Steele did in his Convention sermon. The morning has come long ago, and now we are on the way to high noon. Personally, I am gaining a freedom in the language that makes me feel that I can utilize all my energy when preaching, and there is no doubt the natives will listen better to the 'Dora' than to one of his preachers, if he can make himself understood."

After referring to the work shown and some of the influences at work which are hindering the progress of Christ's kingdom on earth, Bro. Shaw says: "Well, I feel there is only one thing for me to do—Keep right on in just the line of work the Lord has given me and spare no ounce of energy or item of time, and getting a clear and as graphic as possible, understanding of the gospel of Jesus before as many Hindoos as possible in as short a time as possible. They, the Hindoos, are so frightfully indifferent, so certainly lost out of Christ, that I feel it to be woefully out of place to be coolly and sometimes hagglingly occupied in discussing matters that could rest quietly if let alone."

In a letter dated Dec. 31st, 1893, Bro. Archibald says: After getting off reports and letters to you in October, was detained at the station for some days by a severe cold and cough.

When very much better, started to Callagapattam with two helpers, Tommah and V. Farsina, Oct. 26, and spent a week. Found considerable encouragement in the work. A young Brahmin, a signaller in the Telegraph office was earnestly enquiring the way. Tommah's own daughter showed a mind to hear.

Soon after returning to Chicacole, Naminhamurli, the young Brahmin, of whom I wrote you, was baptized. On the morning before his baptism he wrote me as follows: "I want to be baptized to-morrow, because I firmly believe in the Lord Jesus Christ as my Saviour, who cleanses all His believers from all sin, and having found that there can be no salvation gotten from the Hindu Philosophy, I request your reverence to guard me from the unlawful trespasses which are likely to be made by my relatives. I will be nineteen years of age on the 11th inst."

This he composed and wrote rapidly in English. Within an hour or so of his baptism some hundreds gathered outside the compound. We kept the gates locked till the arrival of the police-inspector and the superintendent, who, fortunately were in the town. The latter is a European. About this time the father came also with a Brahmin lawyer and the principal of the municipal high school. They tried their best to induce the young man to desist from his purpose, but in vain. Soon after we took him in town to Palcondah and he has since been assisting Mrs. Archibald in the translation of the Blakesley Series of S. S. Lessons. He remains firm. To God be all the praise. The young man of the Goldenfish Caste baptized at the same time is also doing well.

Our tour on the Palcondah field was from November 10 to 28. We labored hard in the town and in the villages within three or four miles. Found multitudes of attentive hearers, perhaps more than in any previous visit, yet we were not permitted to baptize any."

"Made a tour of nine days to Julunon and Tekkali, Dec. 12 to 20. For about two months E. Lingish has been located at Julunon with his wife. He owns eleven acres of land in the vicinity, and hopes in time to live largely from its proceeds as I am gradually lessening the monthly amount from the mission. Our presence was a great help to him in the settlement of several difficulties.

We were joined here by Balla Gurusna and Jacob from Palcondah.

Our chief work in Tekkali was to bring all the kindly influences we possibly could to bear upon the poor Christians who came several years ago from the lowest of the outcasts—the Reliefs. We visited them in their homes, talked and prayed with them, and at last called them all and a number of their heathen relations to come and take a meal with me at the tent. To the very poor some clothes were also given. We have now reason to believe that they will not go back into caste as they were being tempted to do. There is a good prospect that on our next visit to Tekkali one will be restored who went back into caste years ago. Baghavan Behanna's work among the outcasts has not been a success. He cannot make himself at home with them so they think he is proud, and give up coming to the meetings."

J. W. MARSHING, Sec. Treas.

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



SUMMARY NEWS.

—The city council of St. Thomas, will petition the Legislature to abolish all tax exemptions on churches. —Owing to the sudden melting of ice this season in the Thames and Grand rivers, London, Brantford, Paris and other places in Western Ontario are suffering from serious floods. —The Campbell heresy case will be again placed before the Presbyterian Synod of Chester, to meet in May, which will be held at Carleton Place, Ontario, in May. —The Montreal *Monde* says that there are serious discussions in the Quebec cabinet over the Northwest school question. —The Montreal *Monde* says it is now certain that there will be an appeal to the Privy Council from the decision of the Supreme Court in the Manitoba school question. —The emigration season is opening badly in England. During the past month the number of emigrants to Canada, as compared with the corresponding month of the previous year, declined from 2,258 to 250.

—The case of the *Canada Revue* against Archbishop Fabre is fixed for hearing before Judge Pagnuelo, but as this judge is not acceptable to the council of the *Canada Presse*, a strong effort will be made to put the case over till next term. —Nominations for local elections took place throughout Nova Scotia on Thursday. There will be contests in every county, no candidate being favored with an election by acclamation. Samuel Macdonnell has been appointed to the government in the place of Dan. McNeil, resigned.

—A number of deer have lately been captured in New Brunswick and transferred to Nova Scotia. These animals are quite numerous in New Brunswick, but seem to have become nearly or quite extinct in the other province. A young deer was run down and after a tussel captured and taken home by Messrs. Lockhart and Mitten of Salisbury.

—Mr. William T. Stead, the London journalist, left New York Wednesday for England. —A man named De France was sent to the Sioux Falls penitentiary on Tuesday to serve a life's sentence for robbing a mail-carrier on one cent. —A representation of the passion, crucifixion, death, burial, and resurrection of Christ was given in pantomime in Winfield, L. I., on Sunday evening. —After five days of debate the Pension Appropriation bill, carrying \$151,000,000, was passed in the House of Representatives on Wednesday without division.

—It is reported that Mrs. U. S. Grant has decided not to publish her memoirs of her husband during her lifetime, notwithstanding that she has been offered fifty thousand dollars for the work. —The Behring Sea trouble is not yet all over. The British government has asked the United States authorities for a modification for the present year, at least, of the terms, which are too harsh for the interest of Canada. The United States suspect a trick to give Canadian whalers a chance of reaching Behring Sea before the regulations are agreed to, so that they can continue fishing until notified.

—Democratic members of the Senate Finance Committee finished consideration of the tariff bill Wednesday. Lumber remains on the free list. Coal is put at 40 cents a ton, although as the committee were almost completing the work a proposition was made to give coal 50 cents and the final print of the bill may show that this was done. The duty on iron ore is made 35 cents a ton. The income tax remains part of the bill.

—There have been severe earthquakes in the southern part of Russia. —Mr. Henry Labouchere has given assurance that he will not move or support a motion of want of confidence. —Mr. Gladstone continues to improve, and bulletins announcing the changes in his condition have been stopped. —The goals of Rio Janeiro are full of political prisoners, and they are being carried off in large numbers by yellow fever.

—Lord Dufferin, in addressing the British Chamber of Commerce in Paris, on Monday evening spoke in the most cordial terms of the Czar. —The Westminster *Gazette* advocates a national memorial to Mr. Gladstone in the shape of a fund for the establishment of village libraries. —Wyndham Carter, the crank arranged in the Bow street police court, Feb. 12, charged with having menaced the life of the Queen, was to-day adjudged a criminal lunatic.

—The Queen will leave Windsor on Tuesday for Florence, where she will remain about five weeks. Then she will proceed for a Coburg to stay about nine days, returning from that place to England. —\$2.00 will spent for other Cures, \$5.00 well spent for K. D. C.

K. D. C. Pills Tone and Regulate the Liver.

MARRIAGES.

CROFT-HATT.—At Chester Basin, Feb. 13, by Rev. H. N. Parry, Enos Croft, to Adelia Hatt, all of Chester Basin, Lun. Co., N. S.

EVANS-STEVENS.—At Chester Basin, Feb. 7, by Rev. H. N. Parry, Freeman Evans, of Chester, to Lalla Stevens, of same place.

BEZANSON-ESKOR.—On Feb. 29, by Rev. H. N. Parry, Nathaniel Bezanson, to Eva Innor, all of Middle River, Lun. Co., N. S.

JACQUES-WOODWORTH.—At Aylesford, Feb. 28, by Rev. J. M. Bancroft, assisted by Rev. Wm. Brown (Methodist), Henry A. Jacques, to Jessie M. Woodworth.

DEATHS.

WADON.—At Five Islands, Feb. 16th, Edith Viola, infant daughter of Brother and Sister Joseph Waugh, aged six months.

BENT.—At Margerville, Jan. 22, '94, of paralysis, Fannie E. Bent, aged 67 years, widow of the late Leonard Bent. For over forty years a devoted member of the Margerville Baptist church.

VIDITO.—Died, at Nictaux Falls, Feb. 12, Rev. Beverly Vidito, Bro. Vidito was baptized into the Nictaux Baptist church by the Rev. John Clark, and afterwards became a minister of the Advent Union, and died in the sure and certain hope of a glorious resurrection.

COONEY.—At Seal Harbor, Feb. 15, Susan Malles, beloved wife of Henry Cooney, in the 28th year of her age. She was baptized into the fellowship of the Seal Harbor Baptist church some years ago. In her long sickness she patiently waited upon the Lord, looking for the time to come when He would call her home to be with Him.

COONEY.—At Port Medway, Queens Co., N. S., on Feb. 12th, after a lingering illness, Thomas Cooney, aged 88 years. Our brother has been for many years a consistent and devoted member of the Baptist church of this place. He leaves five sons, five daughters and a large circle of friends to mourn their loss. "Blessed are the dead who die in the Lord."

MARSH.—At Five Islands, Joseph Marsh, in the 76 year of his age. Although not a member of our church, this Christian brother held Baptist principles. He was highly respected as a neighbor, and was generally known as "Uncle Joe." He passed through much affliction, having lost his wife and many children. His last words concerning the future, were: "I am ready to go."

SPONGALE.—At Coddle's Harbor, Guysboro, Co., N. S., Feb. 13, Mary Susanna Spongale, aged 83 years. She was born in Lunenburg Co., N. S., having moved here many years ago. She united with the Seal Harbor Baptist church in the year 1860, being baptized by the late Mansel Biglow. In all these years she remained a faithful child of God. The Lord has taken her to be with those who have gone before.

MAHON.—At Base River, Sept. 2, of dropsy, Logan Mahon, aged 51 years. Bro. Mahon spent the latter years of his life in the wild West. He said he greatly missed the noise of the gun which we enjoy here. The last few months of his earthly career was spent at the home of his son, Joseph Mahon. He was quiet and retiring in manner. He was pleased to hear God's Word read and enjoyed Christian communion. Thus he left earthly scenes to mingle with loved ones above.

GRAY.—At Portauquie, Jan. 30, of a gripe, Mrs. Henry Gray, aged 72. Our sister passed peacefully away to be forever with Jesus. The Lord had been preparing her for this change, she having publicly acknowledged Jesus by baptism last June, after hesitating for a number of years. She had that resignation of spirit which says, "It is well with my soul." Sister Gray's husband preceded her to the spirit world just one week. Then Mr. Gray's sister was carried to her last resting place within two weeks from the same house. Thus a gripe hurries the aged ones away.

FROCH.—Died, at Methuen, Mass., Dec. 26, after a lingering illness, Annie youngest daughter of the late John and Lucy Fitch, of Greenwood, N. S., aged 20 years. Our young sister professed faith in Christ during the great revival in the Lower Aylesford church eight years ago and was baptized by the Rev. J. W. S. Young. Her mortal remains were brought home and interred in the Greenwood cemetery, with the sure and certain hope of a glorious resurrection. The funeral services were conducted by the Rev. Mr. Tingley, of Melvern.

WHEATON.—At Bellevue, Florida, Dec. 25, '93. Wm. Albert Wheaton, aged 55 years, son of the late Thos. Wheaton, of Sackville, N. B. Our brother was for many years a deacon of the first Salisbury church. A few years ago he removed to North Easton, Mass., where he continued to be an active worker in religious matters. Failing health induced him to go to Florida, where he met the king of terrors and calmly and peacefully.

PIDGON FERTILIZER CO., Ltd., WINDSOR, N. S.

High Grade Fertilizers:

"EUREKA" Brands Superphosphate and Potash Manure, Ground Bone, Ground Plaster.

"EUREKA" Plant Food for Flowers, Cattle and Poultry Food.

Special Fertilizers Compounded to Order.

Agents wanted in localities where these goods are not represented.

GARDNER.—At Brooklyn, Queen Co., N. S., 1893, entered into rest, after a long illness, Mary, widow of the late Henry Gardner, in the 84th year of her age. She was born in Milton, a daughter of Samuel Freeman, who was one of the first two deacons of the Baptist church formed in 1821, comprising then the three places, Liverpool, Milton and Brooklyn. During a revival under Rev. Thomas Ainsley, in 1839, she was converted and baptized, joining the church. In 1844 she was married, and Brooklyn became her future home. Here she boldly maintained her religious principles against great odds, bringing her family up in that faith, which meant many times to go by water to meeting to the church on "Shipyards Point." Later, through difficulties, she took an active part in the erection of a suitable place of worship in this village. Long was she interested in the denomination; her account of the early times, and of the father of the body was like linking us to the past. THE MESSENGER AND VISITOR was proverbially her delight. The chain is broken, but the memory remains. The funeral services were conducted by Rev. I. E. Bill, who preached an appropriate sermon from the words: "I shall be satisfied, when I awake, with Thy likeness." Isa 17:15.

IT HAUNTS ME STILL.

The Balaclava Blood Bitters, Bottle of Childhood Days, and What It Contained.

Whenever I see the snows beginning to melt and signs of spring to make themselves unmistakably known I remember with horror the springtime season of my boyhood. How mother used to dose us poor little unfortunates with home-made bitters! And we had to be the ministers of our own punishment. We had to scour the woods for ground hemlock, scurry bark and princess pine, which were to be stewed up together, mixed with liquor of some kind and then poured down our devoted throats to clear our blood and tone up our system. Ugh! the taste of it, like her bright smile! "In the old song—it haunts me still. Very often there was a little sulphur bag we wore around our necks at school to ward off the itch, the biters bottle, a huge black one, was one of the terrors of existence. How much more fortunate are the people, old and young, of to-day, who can purify their blood and tone up their system in the spring time by a mild and pleasant course of Hawker's Liver Pills and Hawker's Nerve and Stomach Tonic, the most thorough and effective combination in the form of spring medicine ever placed before the public.

That tired, depressed and exhausted feeling with which so many suffer at this period of the year, is a sure indication of a weak and debilitated state of the system. Sleeplessness, Dyspepsia, Mental Inactivity, irritability and other symptoms of a disordered state of the system gradually follow. Hawker's Nerve and Stomach Tonic is a certain cure when faithfully used in all diseases arising from nerve exhaustion, weakened or impaired digestion, or an impoverished or impure condition of the blood, and the prostrating effects of L. Grippe, or any nerve weakness of the heart or brain arising from worry, overstrain of mind or body or excess of any nature. Hawker's Nerve and Stomach Tonic can be obtained from all druggists and dealers. Price 50 cents a bottle or 6 bottles for \$2.50. Pills 25 cents a box.

TRUSTEES NOTICE!

SEALED TENDERS, addressed to the undersigned and marked "Tender," will be received at the office of Trauman & McIntyre, Barristers, etc., in the city of Saint John, until the thirty-first day of March, 1894, for the purchase of the buildings known as the St. John's Seminary, and the premises thereon, situated at the end of the street in the Province of New Brunswick, also a quantity of School and Household Furniture in said buildings, and a subscription list. Tender to specify the mode and conditions only, for lands, buildings, furniture, and subscription list.

The above premises comprise about seventy acres of Land fronting on Commercial Street, and Brick and Stone Building thereon, three stories in height, 27 feet long by 130 feet deep, with outbuildings, and may be inspected any week day between 9 and 5 P. M. A list of the Furniture, etc., may be seen at the above office. Sale subject to a mortgage of \$10,000, and possession given on the first day of July next. The undersigned does not bind himself to accept the highest or any tender.

Dated at St. John, N. B., this twelfth day of March, A. D. 1894.

JACOB S. TITUS, Trustee.

C. H. MCINTYRE, Solicitor for Trustee.

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MANUFACTURERS OF High Grade Fertilizers:

"EUREKA" Brands Superphosphate and Potash Manure, Ground Bone, Ground Plaster.

"EUREKA" Plant Food for Flowers, Cattle and Poultry Food.

Special Fertilizers Compounded to Order.

Agents wanted in localities where these goods are not represented.

March 14th, 1894.

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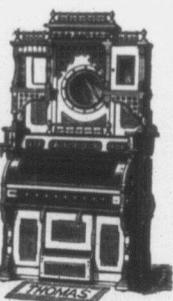
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SACRAMENTAL GRAPE JUICE Warranted Pure. We hold Dominion Analyst's certificate, and have appointed J. B. TURNER, 15 North West St.

Special Fertilizers Compounded to Order.

Agents wanted in localities where these goods are not represented.

March 14th, 1894.

THE CHRISTIAN MESSENGER

VOLUME LVIII

Vol. X., No.

No very definite Nova Scotia Plebiscite question as yet known, however, that cae! and that the triumph in the interest reform. When return will probably be seen sentiment in Nova favorable to prohibition other province where been held.

We have no space comment on Principle letter to the Baptist wick, which we publish um. It is perhaps we should do so. The situation to which speak for themselves ly. It is evident that which is imminent it help must come in and come at once.

THROUGH the our MS, by the comp title in last issue Church Council," we that the council "resc St. Martin's church n its demands on Dr. should have read, "t the St. Martin's church quest the First Yarmou press, etc." The err until it was too late

The celebration of this month of birthday in the suggest teresting remark. T set thinks that the "tion" resembles Eng Man," and says: "T for all of us that h ninety noble years. Cuyler, who has be ciated with Neal Do temperance reform Do-like Whittier Quaker parentage; does fight he never glorious veteran ha heroes of the ninete he live to march 'with his beaver on eye looking toward high calling of God Sr Leonard Tille brate the 90th birth esteemed friend, I not only be renderi the cause of tempa a just appreciation deder the good most zealous, con ing advocates of p has ever had. I platform in Engla and Canada. He convincing; his m may be spared mar for God and huma

A MURPHY has been opened John, in charge and it is understo persons who had d drink habit are A large audience chanic's Institut ing to listen to ar Murphy, the fou institutes. Mr. M speaker and kno audience intere humor. He spl ciation of the d rible results, as the only sub evil. He also the Gold Cure as he declares to the alcohol h persons he cla in the eleven has established 100,000 in simi United States. addressed at son who offers him what the Gold tim of the drink a year ago, it gave in the M count of the wo attitude in Mon the treatment Ryan dwelt up beneficent res given in the M he claims i others, at least ing successful enlized Fat humane and he is inspired, out means M. free of charge.