



# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR  
VOLUME XLIII.

VOL. VII., No. 41.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 14, 1891.

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

The Baptist ministers of Toronto have the single-tax-on-land theory under consideration. Their Monday morning conference was addressed last week on the subject by Mr. F. W. Bengough, of Grip. Further discussion was postponed to next meeting. — Mr. Spurgeon has gone to Eastbourne, a watering place on the coast of Sussex. Though still very weak Mr. Spurgeon, it is said, expresses himself as confident of complete recovery. — Toronto University Convocation was held on Monday, October 6, in the partially restored building. Speeches of a high order were delivered by Hon. G. W. Ross, and Hon. Edward Blake. Sir Daniel Wilson spoke favorably of university extension work under proper safeguards. A conference on the subject of University Extension will shortly be held in Toronto, with a view to effect some scheme of inter-university co-operation. — Rev. O. P. Gifford, of Brookline, it is said, has been called to succeed Dr. Lorimer, as pastor of the Immanuel Baptist church, Chicago. Mr. Gifford's acceptance of the call is not yet announced. — On Saturday, October 3, a party of seventeen missionaries under appointment by the Missionary Union, sailed from Boston for various fields in the East. In addition to those above mentioned, more than as many again will have gone out before the close of November. There will be a total increase in the Union's missionary force abroad this year of not less than 45 missionaries.

The attention of our readers is called to matter on the second page of this issue in reference to the Young People's Union.

Our readers cannot, we think, afford to skip the news summary on our eighth page. A good deal of pains is taken to make it fresh and interesting.

Our attention has been called to an error which appeared in our recent summary of the majority and minority reports submitted to the Committee on Elections and Privileges in connection with the Langevin investigation. In comparing the two reports we said that both the majority and minority reports agreed in charging Owen Murphy and Robert McGreevy with fraud and perjury. Our information has gathered from what we considered reliable, though unofficial sources; since the arrival of the parliamentary reports, however, we find that the above statement is incorrect so far as the minority report is concerned.

The *Watchman* remarks: — About the worst way we know anything about for securing a good attendance at a Sunday service or prayer-meeting is for the preacher or leader to scold those who are there because others stay away. It is a pretty good thing for the preacher or leader, in such circumstances, to make the service as bright, interesting and attractive as he can. It is far better for people to go away and say to their neighbors who were absent, "You should have been there, it was the kind of meeting we cannot afford to miss," than to say, "He gave us a scolding because you were not there."

And sometimes when the minister is wise enough not to scold, and does his best to make the meeting cheerful and profitable to all, and even dares to hope he is succeeding, some good brother will spoil it all by moaning in a pious manner over the sad condition of things. If only all those who do attend the prayer-meetings would realize for themselves the privileges and blessings of the hour, and then use their persuasive powers outside to induce others to come, the attendance would certainly be much increased.

It has been wisely said that a man's character is revealed in the way he takes criticism. If the chief things with him are selfish interest and personal reputation he will, no doubt, be greatly disturbed by any estimate of his work that discounts his personal ability or casts doubt upon the wisdom of his methods. The critic's shafts are aimed at what to him is of most vital importance. His pride is humiliated, his vanity is wounded; if the criticism be true, he is undone. If, on the other hand, the worker's chief interest is not in himself but in his work, if what he cares for most is not his reputation but the cause which he professes to serve, he will be able to live and prosper under the fire of hostile criticism. He will meet it calmly, he will hear what the critic has to say. The great question with him will be, not does it hurt my self-esteem? but, is it true? If it is not true it does not matter much. If it is true, he will not despise the truth because, possibly, it came from some one who did not love him. If necessary he will reform his plans, he will pull down what he has builded in order that he may build more wisely. The great and true leaders are always those who sink selfish

interest and personal ambitions in an enthusiasm for truth and righteousness. There is an essential element of greatness in every man who has learned to do that. Every one should in some way be a worker with God. That should be the supreme aim in his life. The glory of Paul and Apollas and Cephas is not to have reputation for leadership in the church, but to be workers together with God. Their true aim is not to exalt and perpetuate their own names, but to serve and edify the church of Christ. The great lesson for James and John to learn is not how to secure the places of chief eminence in Christ's kingdom but how to wash the feet of their brethren. To true greatness humility is the stepping stone. The names of these men would never have reached us had they not learned to take the place of servants. The name which is above every name belongs to Him who made Himself of no reputation, and took the place of a servant.

What is needed more than anything else in the present generation is that we who profess to be Christians should imitate the example of our divine Master in using every opportunity and every faculty in doing good to our fellowmen. We want to indulge our propensities, to have comfort and respect; and we are far too little willing to take up our crosses and follow the Christ. Some of us do not even know what it means to do that; we think it means speaking in a prayer-meeting.

### PASSING EVENTS.

THE SYNOD OF THE PRESBYTERIAN CHURCH of the Maritime Provinces, which, as noted last week, began its annual session in St. Matthews church at Hall fax on Thursday, the 1st, closed on Tuesday, the 6th of October. The attendance was large and the meetings harmonious. Mr. Baird appealed to the Synod from the action of the Presbytery of Miramichi. The Synod ordered the Presbytery to give Mr. Baird his certificate, which had been withheld. The chief interest to the public was in the cause of the trouble in Mr. Baird's congregation. Some of his people are Gaelic, and therefore conservative. Young people and women had not been in the habit of taking part in social religious services. In fact, there had been no prayer meetings in the congregation, except in name, and these were carried on exclusively by Mr. Baird's predecessor. Mr. Baird was progressive. He organized societies of Christian Endeavor. Girls and boys were induced to sing, exhort and pray. This was a disturbing innovation. The old people remonstrated and resisted. The matter got before the Presbytery and then before the Synod. Mr. Baird leaves the field without censure. Good, no doubt, has been done. The next minister will smooth matters over, and the church and community will be the better of this experience of new ideas and methods. Conservatism in any and all departments of life must either bend or break in these days.

THE UNIVERSITY EXTENSION MOVEMENT, which has of late become so popular, has reached this city. St. John does not enjoy the advantages of being a university town, nevertheless, it is believed that those who are so inclined may be able to avail themselves of some at least of the privileges which are being enjoyed in towns where institutions of learning are situated and where the "extension system" has been established. Some persons here, interested in the matter, held a consultation and decided to apply to the University of New Brunswick, with a view to having "extension" classes held in St. John. It appears that the application has met with a favorable response. We learn from the *Globe* of Saturday that Professors Stockley and Duff of the University were in the city that day "making their arrangements for the university extension classes, which they propose to have in the city during the coming winter." We are further informed that "there will be classes in a variety of subjects, scientific and literary, covering English Literature, chemistry, botany, geology, physics, etc. Four of the professors—Messrs. Bailey, Stockley, Duff and Murray—will take up subjects, and they will add other specialists to their list, as, for example, Messrs. Matthews, Hay, MacIntyre, while Mr. I. Allen Jack, Rev. Mr. DeSoyres, and probably others, will be asked to assist. All the arrangements are not yet completed, but it is expected the classes will begin in the middle of November; that ten or twelve subjects will be taken up, two on each evening, and an hour will be given to each; that the place of instruction will be the Centennial school; that a nominal fee will be charged, and that, at the conclusion of the

course, there will be an examination and a certificate will be granted to all who reach a certain standard." We are pleased to hear of this idea taking shape in St. John. The course of studies proposed, under instructors so competent, cannot fail to be valuable, and we should suppose a large number of persons would avail themselves of the advantages about to be offered.

THE DEATH OF THE RIGHT HON. WILLIAM HENRY SMITH, First Lord of the Treasury, Warden of the Cinque Ports and the government leader in the House of Commons, took place on Tuesday, October 6. He had been in poor health for some time. Mr. Smith was born in 1825. He belonged by birth to the lower middle class of English society. His father was a bookseller, who started in a small way, but rose in the world by establishing a newspaper booth at a railroad station, and laid the foundation of a business now worth \$250,000 a year. The son having received a high school education, entered into business with his father, and by his energy and ability added greatly to the volume of the business and to the prosperity of the firm. At the age of forty he entered parliament, standing for Westminster, in 1865, his defeated opponent being a man of no less note than John Stuart Mill. The same industry, patience and energy, combined with tact and suavity, which had won for him remarkable success as a man of business, Mr. Smith carried into his public life. He attracted the attention and won the confidence of Disraeli, who when he came into power in 1874, made Mr. Smith Financial Secretary to the Treasury. Three years later he became First Lord of the Admiralty. In 1885, again, Mr. Smith was Secretary of War, under Lord Salisbury, and in the following year was, for a few days just previous to the fall of Lord Salisbury's government, Chief Secretary for Ireland. During the present parliament, Mr. Smith was, for a time, Secretary of State for War, and afterwards, on the defection of Lord Randolph Churchill, became First Lord of the Treasury and leader in the House of Commons. Mr. Smith's place was not, of course, among statesmen of the first rank. He is, however, an eminent example of a successful man, who, rising by virtue of his own ability and energy, won high honor both in private and in public life, a man of strict integrity and fine ability, a safe and trusted, if not a brilliant, leader. No doubt that the operatic comedy, "Pinafore," which, some years ago, so tickled the popular taste by its burlesque of Mr. Smith, had the effect to rob him in a measure of the popular respect to which his high position and eminent ability entitled him. It may not be known to all that Mr. Smith, then First Lord of the Admiralty, was the living prototype of Sir Joseph Porter, K. C. B., and that Mr. Smith also owned a yacht named the Pinafore.

PARNELL IS DEAD. The announcement, flashed over the wires on Wednesday last and wholly unexpected, produced a shock in which surprise and pain were mingled—pain, not perhaps so much for the death of the once great leader as from the reflection that his life had closed without his having done or attempted anything by way of atonement for the folly and wrong-doing which stained the last years of his life and covered with reproach his once fair fame. He died near midnight on the night of October 6th. The incidental cause of death, it is said, was a chill taken on the previous Friday. Rheumatic fever set in and death ensued from excessive temperature and heart failure. The Parnells were originally English—a Cheshire family—but removed to Ireland long ago and became identified with the interests of that country. Among Charles Stewart Parnell's ancestors were members of parliament and several men of more or less distinction. The name Stewart is the family name of Parnell's mother, who was a daughter of Admiral Charles Stewart of the United States navy—a man of note—and who still lives, a sad and lonely woman, on the old Stewart homestead at Bordentown, N. J. Charles S. Parnell was born in 1864 at Avondale, Wicklow County, Ireland. He was educated at private schools and attended Magdalen College, Cambridge, but never took a degree, nor does he seem to have attracted any particular attention as a student. After travelling for a time in America he returned to his home in Ireland. He developed an unsuspected ambition to enter parliament, but failed in an attempt to get elected for Dublin. A little later, however, in 1876, he entered the House of Commons as member for Meath. He was no space at command in which to dwell upon Parnell's parliamentary career. That it has proved him to be a man of

remarkable capacity and power, able to hold steadily in view the aims he sought to accomplish, and to compel for them the attention and respect of his political enemies, able to control and marshal, along constitutional lines, the Irish forces in and out of parliament, as no other man had ever been able to do, this his bitterest enemies will readily admit. That his spirit was patriotic, that he sought the good of Ireland and not mere personal fame and that he rendered immense service to the cause of reform, will not be denied by those who can see any justice in Ireland's cry for liberty. But Parnell lived to tarnish sadly the grand reputation he had won. Dying at the comparatively early age of forty-five, he yet lived too long. The things which belong to the past year may, for the time being, be lost sight of, and Irishmen of all parties will mingle tears of affection and sympathy at the grave of the fallen chief, but the record of the past year cannot be wiped out or ignored. It has revealed another side of the man. If Parnell had died two years ago, his reputation would have appeared stainless. His name would have passed to history as that of a great man and a patriot who had done grand service to his generation and his country. But those years have shown him to be a man destitute, not only of all religious principles, but lacking in that moral fibre which is essential to any really great career. He has stood revealed as a man with whom the gratification of unwhirlwind passion was a paramount consideration. For this he could trample upon the laws of God and man, outrage the moral sentiment of his colleagues and his countrymen, and wreck the hopes of Ireland in respect to that reform which it had been the grand aim of his life to secure. Two forces united to pronounce and to seal the doom of Parnell. There was first the moral sentiment of England as voiced in the decision of Mr. Gladstone, and secondly, the attitude of the Roman Catholic hierarchy in Ireland. With one or other of these forces Parnell might have contended and regained some measure of his former prestige; with both against him, he was lost. His career is an illustration—a conspicuous and melancholy illustration—of the forces, good and evil, which operate in human nature, and their possible results. If a man would ensure his life against eventual shipwreck even in this world, he must needs have anchorage in God.

THE ANNUAL CONGRESS OF ENGLISH LIBERALS, held recently at Newcastle, was characterized by great enthusiasm. Resolutions were discussed and adopted advocating a reform of the registration laws and the adoption of the "one man one vote" principle; shorter sessions of parliament; simultaneous voting; indemnity to members of the House of Commons, as the only means of securing an adequate representation of the working classes in parliament; also resolutions in favor of local laws in reference to public house regulations; a thorough reform of the land laws, the repeal of the laws of primogeniture and entail; the disestablishment and disendowment of the Church of Scotland, and for "amending or ending" the House of Lords. Sir Wilfred Lawson, who moved the last-mentioned resolution, gave it as his personal opinion that the time for "mending" was past, and advised its complete abolition of the House of Lords.

THE ENTHUSIASM CULMINATED with the appearance of Mr. Gladstone at the Tyneside Theatre, the largest public building available for the meeting. Four thousand people were packed into it, every inch of available standing room being occupied two hours before the meeting began. One and two guineas were paid for seats. When Mr. Gladstone appeared he was received with tremendous cheering. The labors which he is able to undertake would indicate that the great liberal leader must have, in great measure, recovered his former strength. He is spoken of as being on this occasion, "in fine form, unwearied by exertions that would try the strength of a much younger man." He had come down post-haste from Perthshire, where, the day before, he had delivered a long speech on the occasion of laying the foundation stone of a new wing of Glen Almond College. Just fifty years before he had been present at the same place, at the opening of the college, of which he was the chief promoter. His speech gave little sign of any diminution of physical or mental power. It was long, and dealt with the matters which Mr. Gladstone proposes to make subjects of legislation: when his party shall return to power. The Irish question is given the place of precedence. Home

Rule is conceded as the right of the Irish people and the House of Lords is rightly warned that it will not be safe to obstruct the popular will. While approving the general policy and spirit of the present administration in respect to foreign affairs, Mr. Gladstone deprecated the continued occupation of Egypt, which he characterized as "burdensome and embarrassing" to England. In reference to the Temperance question he predicted as certain to come, though perhaps not in his day, "a thorough and effective reform of the laws concerned with the traffic in alcohol with an acknowledgment of the right of local populations to settle the question whether within their limits public houses shall exist." Touching on the question of disestablishment, he declared that both Scotland and Wales, in this matter, had the hearty support of the Liberals. The labor question also received attention at Mr. Gladstone's hands, but his views on this subject seem not to have been sufficiently advanced to please the more radical among the laboring men, as evinced by resolutions since passed by them at a recent mass meeting in London.

THE ROYAL COMMISSION, appointed by Leut. Governor Angers of Quebec, and consisting of Judges Davidson, Jette and Baby, to investigate the *Rio des Chaleurs* Railway Scandal, is now in session at Quebec. Two or three sittings were held last week in order to dispose of the preliminaries and to pave the way for the real work of investigation, which is taken up this week. The public interest is strongly excited, the court room being thronged during the preliminary proceedings. Friends and foes of the Mercier government were present in large numbers, and, among them, many leading politicians of the province. The commissioners seem disposed, it is said, to proceed with the investigation with as little delay as possible. This also, the government profess, is their desire, and also that the enquiry be made as complete as possible. *Le Canadian*, Mr. Tarte's paper, believes that the investigation will be fruitful in surprises for the public, and remarks:

"Naturally the evidence of Mr. Parnell is the one which is looked forward to with the most impatience and interest. But the active Liberal organizer seems to take matters very coolly and quietly, and pretends that his explanation will completely exonerate the ministers, who knew nothing whatever about this transaction."

THE TERRIBLE ACCOUNTS OF FAMINE and dreadful distress which come to us from Russia should make us grateful for the blessings which we are permitted to enjoy and arouse our sympathies for those unhappy people who are perishing for want of bread. "This Canada of ours," during the last decade, has not increased in population and material resources with sufficient rapidity to flatter greatly our budding national pride. There are a good many people in the country who, rightly or wrongly, contend that its present fiscal system is unsound, and we are scarcely able to point with pride to all the departments of our government as models of purity in administration; the brain and brawn of the Dominion in far too great a measure has passed over the national boundary to add to the strength of the mighty republic to the south. But, at all events, we have not known the pangs of famine; we have bread and to spare. Canada is a good country to live in. And this we are able to say when we compare it with the most prosperous countries in the world. But when we compare our land with Russia; when we think of the liberty and the blessings of popular government which every Canadian enjoys as compared with the serfdom and despotism of Russia; when we think of the conditions of plenty and comfort in this country as compared with the bitter poverty and starvation which are the portion of so many of the subjects of the Czar, it is base ingratitude if we do not recognize with devout thanksgiving the blessings bestowed upon us by the Giver of all good. Throughout large districts of Russia, if the reports that come to us from week to week are to be credited, there is a most terrible condition of affairs, and the prospect is utterly appalling. Disaster after disaster has fallen upon the peasant in pitiless succession. The rye crop, which is his chief dependence both for food and as a means of securing other necessities, almost totally failed. Then came rains, deluging the country, destroying the remnant of the rye and other crops, and rendering the product of the farm worthless. Then came a plague among his cattle, destroying his last hope. Think of people living on a bread made of bran, chopped straw and a little rye flour; think of them trying to

support life on a diet of bread made out of weeds and dried dung! And this, we are told, is what the people in some parts of Russia have come to. The Russian government is doing something to relieve the distress. Taxes have been remitted in the famine stricken districts which will amount in the aggregate, it is said, to £12,000,000, and other provision is being made to give relief. But it is evident from the accounts that reach us that famine is doing its dreadful work among the people, and that the provision of the government is slow and inadequate. Will the Christian people of Europe and America send aid? The English people, no doubt, feel that they do not owe Russia much goodwill and the Christian world will not be likely to respond so quickly as it would under other circumstances, to the need of a nation which impoverishes its people to keep up an immense standing army and the powers of war, which are a perpetual menace to the peace of the world and the prosperity of all the nations. But no Christian people can behold their fellow beings perishing with famine and not be moved to active sympathy. This may be England's opportunity, as a Christian nation, to heap coals of fire on Russia's head.

AN INDICTMENT FOR HERESY HAS BEEN presented against Dr. Briggs before the New York Presbytery. A resolution was offered by Dr. George Alexander, reciting the fact that since the last meeting of the Presbytery Dr. Briggs had affirmed his orthodoxy in categorical replies propounded to him by the directors of the seminary, and declaring that "this Presbytery without pronouncing on the sufficiency of these latter declarations to cover all the points concerning which the accused has been called in question, deems it expedient to arrest the judicial proceedings, and hereby discharges the committee from further consideration of the case." A second resolution was introduced by Dr. John Hall, tabling the report, but censuring Dr. Briggs for injudicious language. This, intended as a compromise measure, was lost, not being acceptable to Dr. Briggs and his friends. Dr. Alexander's motion was accordingly put and lost by a vote of 62 to 64. Dr. Briggs will, therefore, be put on trial before the Presbytery. The time set for the trial is Nov. 4. It is worthy of note that the question whether or not the case should proceed to trial was virtually determined by the lay delegates. A majority of the ministers voted for no trial, but the vote of the elders turned the scale in the opposite direction. The progress of the trial will, of course, be watched with deep interest.

BISHOP POTTER, of New York, in his charge to the clergy of his diocese, at the recent Diocesan Convention, spoke, in reference to the opposition to the election of Dr. Phillip Brooks as bishop, in a way not very complimentary to the methods of some of those who opposed the election, and in a way which would seem to evince little sympathy with the "prevalent view of the apostolic succession." He said:

The effort which we have lately seen in this church to defeat the confirmation of an eminent Presbyter elected to the episcopate, and to defeat it by methods which in the judgment of all decent people ought to redound to the lasting dishonor of those who employed them, was an effort ostensibly to compass that defeat on grounds of doctrinal unsoundness, but really because the individual concerned did not happen to hold a prevalent view of the Apostolic succession. It does not seem to have occurred to such persons that a different view was long held by a venerated and saintly man who was for the first fifty years of his history the presiding bishop of this church, and that William White was by no means the only presiding bishop who held such a view. It seems quite as little to have occurred to such persons that, if such a view is a positive disqualification for the episcopate, it would have excluded scores of men from the House of Bishops, some of whom have lent to it much the noblest lustre with which it has ever shone. It does not seem to have occurred to them, either, that what is true of the American is quite as true of the Anglican church. Least of all does it seem to have occurred to them that this endeavor to force the view of one party or school as a finality upon the whole church is simply so much partisan insolence. But it is high time that at least that much did occur to them.

—Mr. Mooly says: I like to here good singing, but I don't like to hear singing in an unknown tongue. A good many of our high-toned choirs sing in Greek, or it sounds like Greek to me. I think one of the greatest attractions which would make our church service less formal and more easy to enjoy, is good singing by a choir who sing in a known tongue; sing so people can understand what they say.

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Peloubet's Notes.)

LESSON IV. Oct. 25. John 14: 1-3, 15-27.

CHRIST COMFORTING HIS DISCIPLES.

GOLDEN TEXT.

"I will pray for the Father, and He shall give you another Comforter that He may abide with you forever."—John 14: 16.

EXPLANATORY.

I. COMFORT THROUGH FAITH.—Ver. 1. "Let not your heart be troubled." We have in this passage a precious remedy against an old disease. That disease is trouble of heart. That remedy is faith. Heart-trouble is the commonest thing in the world. No rank, no class, or condition is exempt from it. No bars, or bolts, or locks can keep it out. Jesus saw that His disciples were troubled (1) by the treachery of one of their number; (2) by the foretold fall of another; (3) by the number and intense hatred of their enemies; (4) by the knowledge that soon their hearts would be taken away; (5) by their disappointment that the kingdom of God was not set up in the open and glorious way they expected; (6) by their dread of the unknown future.

Notes that He who comforts them is himself no stranger to trouble. Only a day or two before He said (12: 27), Now is My soul troubled; only a few minutes before (13: 21), when about to predict the betrayal, He was troubled in the spirit; and these expressions were but the prelude to the trouble in the garden of Gethsemane only a few hours later. In that He Himself hath suffered being tempted, He is able to succor them that are tempted (Heb. 2: 18).

"Ye believe in God, believe also in Me." The Greek verb has the same form for the second plural indicative and the imperative. The passage may therefore mean ye believe in God and believe in Me, or ye believe in God and believe in Me. We somewhat decidedly prefer the latter. The disciples believed of course, in God and Jesus; but they needed a firmer hold on the hand of God as they walked through the terrible and tempestuous darkness just before them.

II. COMFORT FROM THE ASSURANCE OF A HEAVENLY HOME.—2. "In My Father's house are many mansions." This does not mean, as in our modern use of mansions, many separate houses; but the image is of separate rooms in one great house or palace. The palace of the Vatican, for instance, contains more than 4,400 rooms. There were many rooms for priests and for various purposes in connection with the Temple. The idea here is, plenty of room in the Father's house for all His children. The term mansions is derived from the Greek verb to abide, and hence implies the idea of abode, rest, stability, home. . . . Earth as well as heaven is to the child of faith a part of that house; abiding-places are here as well as there. The universe, in short, is presented to us by our Lord as one house over which the Father rules, having many apartments, some on this side, others on the other side, the grave as well as the life. He who dwells now, and the Father and the Son come unto him, and make their abode with him (ver. 23); in another of them he will dwell hereafter. When, therefore, Jesus goes away, it is not to a strange land; it is only to another chamber of the one house of the Father. The main thought is that wherever Jesus is, wherever we are, we are all in the Father's house; surely such separation is no separation. "If it were not so, I would have told you." If our separation was to be an eternal one, I would have forewarned you; I would not have waited for this last moment to declare it unto you. His teaching would have been entirely different from what it had been. He would not have invited them to a place where there was not room and a home for all. . . . There is prepared a place not merely for all, but for you, a personal preparation in glory for each child as by grace in each child; a room, a house, for each nature adapted to its needs. Heaven is a prepared place for a prepared people.

3. "And if, or since, if does not here imply doubt. 'I will come again, and' (the effect will be) 'to receive you unto Myself.' This coming is (1) His return to the earthly realm by His resurrection; (2) the beginning of His kingdom on the day of Pentecost, when He came through the outpouring of the Holy Spirit; (3) the words refer to His constant spiritual presence in their midst; whereas the reception of them to Himself is to be understood of the complete union which will accompany that spiritual presence. (4) To the day of our death, when Christ comes to take our souls to His own home; (5) to the final coming of Christ, when all His people will be received unto Himself in the glorious manifestations of His kingdom. 'That where I am, ye may be also.' Being with Jesus, they would enjoy His beautiful home, His heavenly Father, His perfect love, communion, and friendship with Him; they dreaded the separation which the next few hours would bring, but Jesus assures them that it would be but for a little time.

III. COMFORT FROM THE PROMISE OF THE COMFORTER. 15. "If ye love Me, keep My commandments." (Rev. Ver., ye will keep, i. e., lay you in your hearts and preserve by careful watching.) The test and proof of love is obedience to the teachings of their Master. 16. "And I will pray (ask) the Father," in behalf of those who prove their love by their obedience, for no others are able to receive the gift in its fulness. "And He shall give you another Comforter." Another, not a different sort of, than Christ who had been their Comforter up to this time. The Holy Spirit was to take His place in His absence from them. The Comforter. The original word inadequately rendered in our English version by the word Comforter, is simply untranslated. (And hence often it is simply translated as Paraclete.) It is composed of two Greek words, (para kato), to call to one's side; and signifies one who is called to aid another. And this etymological significance of the word indicates the office of the Holy

Spirit in His relations to us: He is our present help in every time of need, the one with whom we walk, our Consoler, our Strength, our Guide, our Peace-giver, our ever-present God. "That He may abide with you for ever." Not leave as Jesus their present Comforter was about to do. Jesus in the body, could not be with each one of the disciples all the time as they went on their missions in different parts of the world. But the Holy Spirit would be with each one all the time.

17. "Even the Spirit of truth." The Holy Spirit is so called because (1) His nature is true and sincere; (2) He knows all truth, even as God knows it; (3) He imparts His truth loving nature to those He influences. (4) The truth is the instrument by which He does His work in the souls of men. He convicts and converts by means of the truth. He shows men the truth about themselves, their character, their needs, their danger; and also the truth of God's love and promise. (5) He teaches the truth, guiding men into all truth; He reveals the truth offered by inspiring those who are to teach. (6) He guides our daily conduct, our judgment, so that we may walk in the truth. "Whom the world cannot receive." Because they have been unwilling to undergo the spiritual training which is absolutely necessary to receiving Him. They shut their hearts to Him; they refused to do His will. Only by His qualities, by faith, love, humility, spiritual life can He be known. "Because it seeth Him not." Shuts his eyes, does not really believe His existence. "But ye know Him; for He dwelleth with you." He has been working in your hearts all these years. "And shall be in you," indicating the progressive development of the Christian life.

IV. COMFORT FROM THE ABIDING PRESENCE AND LOVE OF JESUS.—Vers. 18-24. 18. "I will not leave you comfortless." Literally, orphans, fatherless, and hence desolate, un cared for. "I will come to you." I come. I am coming to you, lest they should think the Spirit was exclusively to take His place. 19. "The world seeth Me no more." Even at His resurrection Jesus did not appear to the world. "But ye see Me," in His spiritual presence. He was real to them as if they saw Him with their bodily eyes. "Because I live, ye shall also live." Jesus is the fountain and source of life, and from His life gives life to His followers. If Jesus perished when He was crucified, then there was no hope of resurrection or eternal life for His followers. The power that could give them no more.

20. "At that day." The day when He comes, by His resurrection, by His Spirit, by His presence in their hearts. "Ye shall know." They had very little knowledge of Jesus, while with Him in His bodily presence, compared with their understanding of His nature and work after His resurrection and Pentecost, and their life-long experience of His presence in their work for His kingdom. "That I am in My Father," one with Him in essence, in power, in purpose, and in glory. "Ye in Me, and I in you." "Ye sharing My purposes, and seeking My honor, and sympathizing with your infirmity, and strengthening your hope."

21. "He that hath My commandments" has received them into his heart in their spirit. "And keepeth them, he is that loveth Me." See it in ver. 15. "He that loveth Me shall be loved of My Father, and I will love him." Every disciple may thus become a beloved disciple. For the love here spoken of is not that love of compassion which the Father and the Son have for the world (1: 10), even while it dwells in trespasses and sins (Eph. 2: 4, 5), but the love of spiritual fellowship and personal friendship (15: 14, 15; Gal. 4: 7).

22. "Judas saith . . . not scariot." Jude, the writer of the Epistle, and brother of James, the Apostle, who speaks here. He is called elsewhere Lebbeus and Thaddeus. "How is it," etc. This is a natural question if Jude understood the manifestation of Jesus to be one outward and visible to the bodily eyes. Jesus therefore explains again His meaning in the next verse. 23. "If a man love Me, he will keep My words." My word (singular), the Gospel message in its total unity, and not as broken up into separate commands. Jesus repeats, and thus emphasizes the condition on which alone He can be repeated to men. "And make our abode with Him." This promise is more than the preceding one (ver. 21). There Christ promises simply that the obedient disciple shall see His Lord; here that He shall become a temple in which His Lord will manifest Himself to the soul; here that the Father and the Son shall dwell in the soul. 24. "Keepeth not My sayings," words, the plural of the same original as words and word, in vers. 23. The test of obedience is again emphasized by being put in the negative form. "Is not Mine" (see 7: 16), of My own devising or commanding, in which case it might have been rejected with impunity. "Called me to the city." (2: 4), so that in rejecting My word you practically reject Him.

V. COMFORT FROM THE TEACHING AND GUIDANCE OF THE HOLY SPIRIT. 25. "These things have I spoken unto you, being yet present with you." That is, as far as this I am able to carry My instructions, but no farther; the Spirit shall complete them. 26. "But the Comforter which is the Holy Ghost." The Spirit who is holy, and whose work is to make others holy. By what follows, we see that Comforter includes much more than Advocate (see on ver. 16). "Send in My name." That is, the Christ who is for Christ, to manifest His glory, and lead men to trust in His grace. In My behalf, carrying forward My cause. "He shall teach you all things," etc. He was to teach them all things, not as though Christ's teaching was incomplete, but inasmuch as it was imperfectly understood. He was to bring all things to their remembrance, not merely as enabling their memories to retain the actual words and matter of their Lord's teaching; but as illuminating their minds to see and hold fast all that was contained in it.

VI. THE COMFORT OF PEACE.—Ver. 27. "Peace I leave with you." The customary salutation, as of one who is about to go away and says good-night and leaves his blessing. The Lord takes the common words and transforms them. Peace is not merely quiet upon the surface,

but a deep-seated rest of the inner life. Sickness cannot destroy it; poverty cannot rob it of its incorruptible riches; bereavement only makes it more real, and the approach of death more deep. CHRIST'S PEACE. "My peace I give unto you." A peace which is not dependent on what He has procured for us. A peace to be gained in the same way with His Peace that flows from His abiding presence and love. Peace which is characteristic of His kingdom. "Not as the world giveth." (1) Not in promise merely, but in reality. (2) Not outwardly, but inwardly. (3) Not depending on circumstances, but enduring under all circumstances. (4) Not for a brief time, but forever. (5) Not the best at first, but growing better. (6) Not meagrely, but in overflowing abundance.

To the Youth.

I desire to say a few words. Listen to a man who feels a deep interest in your welfare and remember when I was young and can appreciate the increasing danger which you are exposed to. Our country becomes more densely populated. Love, honor and obey your parents. From them you received the first kind attentions of humanity, by them you have been fed, clothed and preserved until God from your helpless infancy to the present moment. During your more tender age, when you knew no care, felt no anxiety and realized no blessings, their anxiety, care and love impelled them to watch over you and provide for you numerous and accumulating attentions. They have opened the quarry of ignorance in which your intellect lay concealed and aided in bringing your mental powers from the darkness of nature to the light of intelligence. If your parents are Christian they have taught you the necessity of alighting all vice and of reposing your trust in the Immaculate Redeemer. For all this your hearts should swell with gratitude; you owe them a debt you can best pay by loving, honoring and obeying them and departing from all evil and walking in the way of wisdom, virtue and truth. Improve your minds by acquiring a good store of useful knowledge. If the tree put forth no blossoms in the spring we gather no fruit in the autumn. If the springtime of your lives passes without the cultivation of the noblest and most trifling amusements of this deceitful and deceiving world engross your minds to the exclusion of salutary improvements, the darkness and ignorance will remain stamped upon your mental powers and will ever tempt you to the murky waters of shame and disgrace. At the week-day and Sabbath school improve your time, love your teacher and fellow schoolmates, endeavor to be first in your class, and live in harmony and peace with everyone. Shun every vice, every temptation, every wrong, and bear in mind that you will soon take our places—become fathers, mothers, teachers, ministers, statesmen, governors, presidents—and that the responsibility of preserving our country and race will soon devolve on you. Let these reflections raise you above the trifles that only amuse without benefiting you. Learn to be men and women while you are boys and girls. Above all, study the Bible. Seek religion, and remember your Creator in the days of your youth, when you may yet be prosperous, useful and happy.—George A. Smith, in Western Christian Advocate.

The Basket of Flowers.

I wrote last week about giving thanks always in all things. Alas! how sadly this duty is neglected. Why, we do not thank God for the gifts that we receive most highly. We receive them as if His sending them was a matter of course, and as if He would continue to send them whether we manifested any gratitude for them or not. Paul writes to the Philippians in expressing his prayer and sympathy for them that he was glad, let your requests be made known unto God." He means that we should never pray for what we want or need without thanking God for what He has already given us. Thankgiving is an essential element in all true prayer. Had I any objection, with thanksgiving, let your requests be made known unto God." He means that we should never pray for what we want or need without thanking God for what He has already given us. Thankgiving is an essential element in all true prayer. Had I any objection, with thanksgiving, let your requests be made known unto God." 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\$2.00 per annum: When paid within thirty days, \$1.50.

S. McC. Black, Editor. J. H. Sawyer, Business Manager.

Office: 25 Gerrain Street, St. John, N. B.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

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Messenger and Visitor

WEDNESDAY, OCTOBER 14, 1891.

BAPTIST INTERNATIONAL CONFERENCE.

Dr. Lymer, in a late Chicago Standard, advocates the holding of a Great Baptist International Council in Chicago during the World's Fair in 1893. The idea is an admirable one, and there would seem to be no good reason why it could not be carried into effect. Dr. Lymer says, "In my judgment the time has come when we should step forward and challenge the attention of the world, secular and ecclesiastical, as we have never been able heretofore to do, to our position in religious history and our spiritual significance in the kingdom of God." These are strong and ringing words. It is reassuring to find that Baptists are beginning to comprehend their strength and to discharge religious movements of international importance. The time has gone by when, by our modesty or timidity, we placed ourselves before the world as making a standing apology for denominational existence. The Baptists have filled too important a place in the world's history to justify an attitude of timid reserve, especially in an age in which all sorts of beliefs abound, and wholesome beliefs and false ones are so much needed. Other bodies are pushing their claims for recognition; they are announcing their position, and winning the attention of the world. Should Baptists, whose claims are first and strongest, because most scriptural, be satisfied with a position of retirement? The fact that our principles have been steadily and grandly winning their way in spite of our own comparative lack of denominational push and enterprise speaks strongly in favor of their divinity.

If we have not, hitherto, taken our proper place before the world we have ourselves to blame. If other religious bodies appropriate the credit to which we are justly entitled, should we not deprive them of their ill-gotten laurels by pointing to our true place in history, and show that the struggle for religious reform, all along the centuries, was mainly a struggle for the supremacy, in whole or in part, of principles for which Baptists have ever been distinguished? Surely it cannot be wrong to remove prevailing misconception, and acquire the strength and standing which a correct knowledge of our position would bring us. The Christian world occasionally felicitates itself on the general prevalence of certain beneficent ideas, but it is strangely forgetful that for holding these very ideas Baptists were once exiled, imprisoned and slain. Liberty of conscience is today a recognized article of belief among all civilized nations, and yet there was a time when Baptists were its only opponents. "The basis of modern civil liberty," says Curtis, "may be traced back to speculations upon religious liberty and the rights of conscience." And Bancroft the historian, declares with commendable candor that, "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists." It would appear from this that the world owes a debt to the Baptists that it is slow to acknowledge, and one which Baptists themselves are, as a rule, strangely backward in pressing. A world's council of Baptists in Chicago, in 1893, would be a highly proper method of emphasizing our historic beliefs, and giving the world an opportunity of comprehending the significance of our position in relation to the great social and political as well as religious problems that agitate the world today. Baptists maintain that a rigid application of New Testament principles affords the only satisfactory solution of the vexatious labor difficulties. They insist that the alarming complications growing out of the union between church and state will never be settled till they are settled right; and that can only be done by going back to the religion of primitive times. They further claim that simple loyalty to New Testament beliefs, irrespective of human form or ritual, presents the best

safeguard against the "battle of the creeds," that from time to time disturbs the harmony of Christian bodies. The Baptists are the only denomination that can consistently urge upon the world the adoption of New Testament principles in social and political, as well as religious life, without provoking the remark, "Physician, heal thyself." They themselves stand by truth in all its parts. They are willing to abide by its logical issues in all things, and they want the world to know it. And the world would be better if its knowledge in this respect were enlarged. Believing as we do, we should aim to make that belief universal. To this end by all means let us have the international conference, and let representative men from the great Baptist family in every part of the world be present.

CHURCH DISCIPLINE FOR WORLDLY AMUSEMENTS.

Dancing and theatrical plays are fair specimens of worldly attractions now offered Christians. Dancing ranks all the way from the gleeful merry making of little girls, in their parties for youthful pleasure, the physical training in schools for young ladies, the parlor dance at a social gathering, kept within reasonable hours, to the typical ball, at which the apparel, the wine, the music, and time extended till the dawning of the day, are necessary accompaniments. As it is in dancing, so it is in theatrical performances. Dramatic entertainments in school rooms, tableaux in parlors, and various other simple representations of real life, to instruct and please, are of the nature of the theatre which is fully developed on the "boards," to meet the demands of the present day. Temperance, literature, and even religion, are ostensibly the ends sought to be served by some forms of theatricals. The progress made, however, not infrequently makes it necessary for the civil authorities to interfere for the purpose of preserving the morals of the community. In case members of churches participate in dancing and theatricals, what is the duty of the church in the matter? Then the question arises, what was the character of the dance, or the theatre? Was the dance confined to some merry girls who have come together for youthful pastime and pleasure? Was the theatrical some parlor performance extemporized? Were the dancers composed of young men and young women at the ordinary gathering for social intercourse, the time being restricted to the early evening; or was the dance that of the ball, as now understood, and the theatre that which represents fairly that institution in the present day? There are genus and species of the theatre and the dance as well as of the animal and the plant.

We assume without argument, that dancing and theatres, taken in the broad sense, are hurtful to religion and destructive to personal piety. The pulpit and the church cannot therefore sanction them. They must be opposed because they are inimical to the life of the church. Here the question arises, How should an apostolic church proceed in discharging its duty in this matter? We have heard of one church at least, adopting, as a means to defend itself against the encroachments of these excessive worldly amusements, the passing of resolutions condemning them. What next? If members disregard the decision of the church in this matter, it follows that they are to be called to an account for it, and if they do not make suitable confession, they must be expelled. Is there not a danger, seeing that dancing and theatres can exist in so many forms, of a difference of opinion in respect to the extent of the meaning of the prohibitory decision of the church? Does not this course tend to draw away the mind and heart of all concerned from the New Testament to the records of the church and to the opinions of the church members? Moreover, may there not come in and reasonably demand for additional prohibition—cards and all games of chance, the manufacture, sale and use of tobacco, etc., etc.

Let us look out upon another course. No New Testament church was directed to pass a resolution that Jewish menbers shall not worship at the temple or circumsise their children. They did both. There is not found any instruction for Gentile Christians to keep clear of eating with heathens; but, if the food was declared to be eaten in worship of a false god, then the Christian must abstain. The New Testament church did not pass a law prohibiting members from holding slaves or giving liberty to slaves to run away from their masters; but masters were divinely taught to give their slaves things that were just and equal; and the slaves were taught by revelation to be faithful to their masters, not with eyes service merely. Drunkenness is denounced in the severest terms; but wine is not absolutely prohibited by resolutions on church books.

But the new nature and its oneness with Christ, and the mission of believers on earth are exhibited in various ways and in strong light. The new life and the old life, the church and the world are contrasted. Christian pleasure and the world's pleasure are not the same.

The objects sought by the one are man's good and God's glory; the objects of the other are earthly and selfish. The relation of one believer to another is clearly defined, and as their duties to each other. The disorderly are to be sought out by the spiritually minded, and when restored. When one member suffers all the members suffer with it. Each is to bear the burden of the other; each is to edify the other. The new life from within is to be worked out by seeking to know the right and wrong of every question, forgetting the things that are behind and striving for new and greater attainments in the divine life.

In this course development is contemplated. Circumcision, temple worship, slavery, and largely the making, selling and using of intoxicants, have gone. Believers have thrown them off. This has not been done by church resolutions, but by the unfolding of the new life.

Now there is struggle with worldly amusements. They are against religion. Have we not the more excellent way indicated in holding up the high standard of Christian life; in going after those blinded or deluded by the glare and glitter of the world's blishments, and, with eyes moistened with tears and hearts filled with holy sympathy, entreating those who have yielded to the attraction of worldly pleasure and gaiety, to return to the place of prayer in the church, in the family, in secret, and to greater earnestness and freer communion with Christ. By this course, which seems to be that given in the New Testament, every member of the church is made to feel individual responsibility. Looking after those who step aside is a mutual means of grace. The family life of the church is quickened. Prayer becomes the pressing duty of all.

In this matter, as in others, "the letter killeth, but the Spirit gives life."

THE ANNUITY FUND AS IT RELATES TO MINISTERS AND OTHERS.

In another column under the heading, "Denominational Objects," our correspondent, "Lay," offers some observations in reference to the Annuity Fund. We publish this communication, not because it is in accord with our own views, or, as we believe, with those of the members of our churches generally, but because it may find more or less acceptance with a good many persons who do not generally express their opinions through the public press. We wish, however, to add a few words by way of comment.

First, in reference to the salary of ministers, "Lay" intimates that our ministers are receiving salaries of from \$600 to \$1,500, and thinks that with such salaries the ministers should be able to support their Annuity Fund themselves. A salary of \$1,500 should certainly, under ordinary circumstances, in this country, enable a minister to live comfortably and make some provision against a time of need. But will our correspondent tell us how many of our ministers are receiving salaries of \$1,500 or anything near that amount? There is a wide difference between \$1,500 and \$600, and a salary of six hundred barely enables a family, with the strictest economy, to live, maintain the position as to respectability and perform the duties as to hospitality, benevolence, etc., on all hands expected of the minister. Many of our ministers have to manage to exist, somehow, on a salary of less than six hundred, and probably 90 per cent. of the salaries are nearer six hundred than fifteen hundred. Look at some other facts in this connection. The young man who proposes to enter the ministry must possess at least a fair measure of ability. The churches do not want drones or dullards for their ministers. He must be educated, for an ignorant is not wanted in the pulpit. He must be, for the most part, at his own charges for his education, for the churches do little to aid him in this respect. Frequently, therefore, the minister enters upon his life-work in debt. That work requires all his time and the best energies he has to give. If he is one of the few who become pastors of wealthy churches and receive comparatively good salaries, he may manage to pay off his debts and lay by something against a rainy day; but, under ordinary circumstances, he finds it impossible to do more than to live, take care of his family, discharge the duties of benevolence which he feels incumbent upon him, and keep out of debt. In view of these facts, then, can we wonder that the ministers themselves have felt that some provision should be made for them against a time when they will no longer be able to work, so that, while they are giving all their strength to the work of the ministry, their souls should not be burdened with care in reference to what should become of them and their families if their health should fail. Many of the members of the churches have felt anxious that some adequate provision should be made for infirm and aged ministers. Some have felt moved to give generously to establish an Annuity Fund, in order that they might aid the ministers in their endeavor to make at least some provision against a time of need. Very many of the members of our churches, we believe, are in full sympathy with the effort, and are glad to be able to contribute to the fund. No one, of course, is under any compul-

sion in the matter. No church that is not able should be unduly urged to contribute. But, on the other hand, the duty of the churches to make adequate provision for the support of the ministry should not be pushed into a corner, and to every one the privilege of contributing to the fund should be accorded.

One or two statements as to matters of fact require a moment's attention. Our correspondent says: "A very large majority of the churches are giving more than their tenth in charitable offerings, church buildings, pastors' salaries, Sabbath-schools, poor, etc., etc." It is not very plain what this means, but if it means, as we suppose, that in a very large majority of our churches the members are giving, on an average, more than a tenth of their income for religious and benevolent objects, we must regard the statement as proof that our brother has failed to bestow much study upon the matter. If the members of our churches were contributing anything like one-tenth of their income, we venture to say that the treasures of all our denominational enterprises would be wonderfully replenished, and there would be a surplus to distribute among the ministers sufficient to make them independent of any annuity fund. Again, we are told that "many who give to pastors' salaries have to live on one hundred dollars a year." If this is meant of some young persons it may be quite true, and why should it not be so? But, if it is meant, as seems to be the case, that many men who are contributing to the pastor's salary are supporting their own families on one hundred dollars a year, then the mere statement is, of course, its own refutation. Very little skill in the use of arithmetic and very little knowledge respecting the cost of living will enable anyone to compute how far one hundred dollars will go to support a family a year in this country.

Finally, it is advised that the ministers should practise economy and trust in the sure and precious promises of the Bible against a time of sickness or old age. This is good advice, certainly. But in view of the fact that the ministers are already, for the most part, conscientiously endeavoring to do these very things, would it not be better to commend this same economy and these gracious and never failing promises to those members of our churches who are living in comparative luxury, or to those whose hoarded thousands might be yielding the grandest returns if they were but invested in some way for the advancement of the Kingdom of God?

Foreign Missions.

The regular monthly meeting of the Foreign Mission Board was held yesterday. There was quite a full meeting and mission matters were earnestly discussed. Rev. I. C. Archibald was present and made a statement of work done since the Convention. The Board expressed its satisfaction with Bro. A's work, and seeing that he is not willing to be idle while home, the Board requested him to visit the churches and do what he can to awaken a deeper interest in the cause of Foreign Missions. The Board instructed the secretary to write to Halifax pastors to arrange for a farewell meeting for Bro. Morse and Sister McNeill, who are expected to sail on Monday, Oct. 12. It has always been the custom of the Board to hold a farewell meeting for the missionaries before sailing. Sometimes churches in which the missionary holds membership decides to have a farewell meeting among themselves, but in these meetings the Board has not been in the habit of taking part. They have generally looked upon these meetings as family matters, and while they have felt glad at any and all such expressions of goodwill to the missionary, they have felt that one such meeting, and that an official one, is as many as they should be at the expense of attending. Bro. Bradshaw complains in the last MESSINGER and VISITOR that the Board was invited to the farewell in their church for Bro. Morse, but neither represented themselves nor replied. Now the Board as such has no responsibility in this matter, as they knew nothing about it, for this reason, that the letter inviting the Board to be present came after the last meeting of the Board was held, and the meeting in question was over before the next meeting of the Board was held. So the only way the Board could have known anything of that farewell meeting in Nictaux, would have been for the secretary to call a special meeting, but the secretary knew very well that the Board would not have considered that of sufficient importance to call them together and that no representative would have been appointed, and so the secretary let the matter rest. It is to be hoped that the Board will soon have a man who can devote all his time to the interest of the mission at home, and who will be able to go wherever and whenever needed by the churches to assist them in carrying out their foreign mission plans.

W. J. STEWART, Sec. pro tem.

CONNECTION.—In article on "Two Sabbaths in Brooklyn," in last week's issue, instead of "each of the cables are," read "each of the cables is;" and for "affectionate preacher" read "affective preacher."

Mr. Spurgeon's Reply to Convention.

At the late meeting of Convention Prof. Keirstead, secretary, and Rev. I. E. Bill were appointed to forward a suitable expression of the sympathy of the denomination with Rev. C. H. Spurgeon and Mrs. Spurgeon in their great trial. The following reply to the secretary of Convention will be of interest to our readers, who are all rejoicing in the prospect of Mr. Spurgeon's restoration to health: WRETWOOD, BRULAH HILL, UPPER NORWOOD, Sept. 21st, 1891.

Dear Sir,—Mrs. Spurgeon is unable to reply personally to the large number of letters of loving sympathy with her dear husband and herself. She asks me to say how deeply grateful they are for the expressions of Christian love sent by your Convention, and how much they are cheered by this token of fellowship with them in their past trial and present gratitude to the Healer of Prayer for so far restoring His dear servant, and giving hope of perfecting that which concerneth him.

Mr. Spurgeon has frequently said during his long illness, "God's people will not let me die; they keep me here by their prayers."

I am, Dear sir and brother, Yours very truly, J. L. KEYS, Secy.

A Final Reply.

I am about discouraged, Bro. Editor. I had no idea it would be so difficult a matter to collect tithes from New Testament Christians. I begin to suspect that some (myself also, I fear) have gotten farther above the "old Jewish law" than above some other things that look quite Jewish. But let that pass.

I had hoped that brethren of the opposite party would "lead us (myself) not into temptation" to write any more at present on the subject of tithing. But alas! for the hopes of the wicked. Bro. Morgan, it seems, is still in pursuit of me. Passing over my last two articles entirely, he comes out this week in nearly a two columns' recognition of a certain meek, little postscript which I happened to append to the first of these last two articles. I like his communication. Both its substance and its spirit is good. The temptation, however, to make several strictures, and also to reply to his questions, would be almost irresistible were it not that our discussion has already been drawn out over about six months; and that ought to suffice us. I will only say that the clue to what I wanted to draw out by that P. S. I sought to furnish in italicised words. As to Abraham being "our father," see Gal. 3: 7.

In closing up this discussion as far as I am concerned, permit me, Bro. Editor, to utter just one word of complaint. I have not failed to notice the persistency with which all who have opposed my views so far, either with voice or pen, have sought to hold the argument right where it need not have been carried at all, that is, in the Mosaic Dispensation, and among those ancient ceremonies which were "nigh unto vanishing 1900 years ago."

Now, why was this? I am really puzzled to know. Are we not all agreed, (1) That tithing was Patriarchal, if not Adamic? (I refer, not to the origin, but to the first observance of tithing.) (2) That according to accredited history almost all, if not all, the leading nations of antiquity were accustomed, from times immemorial, to give the tithes to Jehovah?

We find Arabians, Phoenicians, Britons, Romans, Grecians, Carthaginians, all paying tithes. In point of fact one historian, I am told, has gone so far as to say, "Instances are mentioned in history of some nations which did not offer sacrifices, but in the annals of all times none are found who did not pay tithes."

(3) That when the original tithing system was carried forward, from the earlier to the Mosaic Dispensation, it was incorporated simply and only as a basis of giving. The Jews were required "to bring their tithes, together with their votive and other offerings and first fruits to the chosen centre of worship." (See Deut. 12: 6) Beside the first tithes, a second, and some say a third, "every third year" was demanded of them. (See Smith's Bible Dict.) The Levites were not exempted from paying tithes. (Num. 18: 23; Neh. 10: 38.)

Surely no one will deny the above facts; nor, that, in the light of those facts, all the New Testament references to tithing were made and received; nor, that, consequently, in the light of those facts that beautiful Pauline model, which was "ordained in all the churches" must have been given to the Corinthian church (1 Cor. 16: 1, 2). A glance at this model and we are done. It shows:

- 1. That all Christians should give. "Let every one of you lay by him in store."
2. That all Christians should give as an act of worship, regularly and often. "Upon the first day of the week let every one of you."

- 3. That the giving should be proportionate to the degree of prosperity enjoyed by each. "As God hath prospered him." What proportion? "Less than a tenth, or even a twentieth?" Possibly; but it seems quite a venture to think so in the light of the history of tithing.

Denominational Objects, Etc.

The report of the Western N. B. Association in MESSINGER and VISITOR of September 23, in which reference was made to the work of the Baptist Book Room of Halifax, and management of MESSINGER and VISITOR as denominational enterprises. May I ask is the MESSINGER and VISITOR a denominational enterprise? Do the profits, if any, arising from the publication of said paper go to the denomination for denominational objects, as in the hands of the stockholders of the Maritime Baptist Publishing Co.? I prize very much the MESSINGER and VISITOR and wish it every success.

The Annuity Fund seems to be claiming a large measure of attention. While no doubt such a fund is a good thing for infirm ministers and their families, it should be established by the ministry themselves. The churches who find it hard to keep a minister and pay him (and if he is not paid will not stay), are called upon to give to this fund as though the Lord requires it. A very large majority of the churches are giving more than their tenth in charitable offerings, church buildings, pastors' salaries, Sabbath-schools, poor, etc., etc. Pastors who receive from six hundred dollars up to fifteen hundred dollars in money should be in a position to assist their brethren in establishing such a fund in case of need. Many who give to pastors' salaries have to live on one hundred dollars a year; many have smart, bright boys, too, who would be benefited by a college training, but for want of means have to go to the fishing banks or to lumbering woods. By economy men receiving from six hundred dollars to fifteen hundred dollars per annum, ought to be able to provide for old age or those dependent upon them. The righteous shall not want any good thing. Their bread and water is sure. Our ministers should endeavor not to become a burden upon the churches while living and when God sees fit to remove them upon higher. He will provide for those left, according to His never-failing promises. With such pressing demands for funds to carry on our Home Mission and Foreign Mission work, sustain local preaching and other church work, the Annuity Fund should take a back seat in pressing its claims upon the churches. West Jeddore, Sept. 26. LAY.

In reference to the question contained in the first paragraph of the above, it is to be said that the MESSINGER and VISITOR is not, in one sense, a denominational enterprise. If there is any financial gain from its publication, no money comes thereby directly to the denominational treasury. If, on the contrary, the paper is published at a loss, the denominational funds are not thereby diminished. In another sense it is a denominational enterprise. It was undertaken by Baptists and for the sake of the denomination. Those who subscribed stock in the company by which the paper is published, did so not on commercial principles merely, expecting that the enterprise would prove a profitable venture, but with the purpose of unifying the interests of the denomination and giving to the Baptists of these Maritime provinces a first class religious newspaper. The MESSINGER and VISITOR has, therefore, claimed and has received the endorsement and support of our people. It is very gratifying to us to be able to add that we have reason to believe, both from the published expressions of the Associations and the many assurances which come to us privately, that the support accorded the paper has never been more generous and cordial than at present.

It is time that every communicant of the church of Christ addressed himself to the doing of his Master's will in respect to the spread of His kingdom. It is time that facts which bear upon it in these modern times were familiar to every one naming the name of Christ, since ignorance at this point strikes at the roots of his vocation. It is time that our missionary literature were welcomed and read in Christian homes. It is time that more workers—ten to one—found their way into the wide field. It is time that people who are hoarding their thousands and tens of thousands—yes, their millions—dispersed the Lord's treasure that they are holding back from His work in a critical epoch of this world's history, and began to seek themselves. "Wherefore have I come into this kingdom of earthly possession?" Rev. H. C. Hayden, D. D., LL. D.

The Ministerial Quarterly Meeting of Cumberland County will meet at Moacan, October 20, at 2:30 p. m. We hope to see a large delegation present. Each church is requested to send two delegates with its pastor. H. B. STRAIN, Secretary.

Home M.

HELP FOR OUR PEOPLE. When visiting a at Blue Mountain, few weeks ago, I found a few books or papers home a call was made Sunday school paper had a number of that had been given school, a box of books experience has shown much can be done our mission Sunday and papers, and all opportunities for making for the Master.

Having obtained the Home Mission Book now ask that some of our larger Sunday schools to receive such books from time to time give the same and paper Sunday-school paper lect, and then report number of the books the titles. In due time of some school books sent.

Here is a grand opportunity for a brother or sister to do for Him who said, have done it unto these, you have done unto Me. Schools unable to with books and paper report to me, send their last library as we hope, by means stated, to be able to them obtain a supply of freight. Hebron, N. S.

Ontario

The summer is respected and gathered people of this province. Our record this year of wheat alone, to barley, rye, corn and so on. We will have 10,000 more than last year already the people gains. The long vacation and professors ending their way back Woodstock College McMaster Hall, at present are all in run have begun work. Importance will be to meets in the Col Toronto, October 17 ing for a good time, good things with paper next month.

On Wednesday, Sept. 10, assembled in the W. for the purpose of Gooch for ordination. The examination and the brother evening of the same place, the deacons. Revs. Dench, Bone, of Toronto, Brantford; and H. the speakers from W. McCullough, of onto, and W. H. Fr land Mission, also Gooch was for some work in Toronto and strongly moved, he could not but be married to Miss F. who will accompany Special interest in medical missions. \$30, another lady and \$50 per year. A steleman promises \$10 students to prepare Mission.

Three new recruits—another brother in at his own expense will also go at her lately graduated friend and a young man, play of the Y. M. C.

We in Ontario, American brethren, by choice, of Mrs. dra. Her father, J. pastor of the Dover Toronto, had made visit her in October news seem doubly on.

Mr. Edward Duff Baptist school in W. assumption a few weeks has been merged Brandon, conducted Kee, and will receive Manitoba Baptists.

Mr. H. McQuarrie years past has been fession of a teacher, pastor of the O. 11, 1891. He is a variety of Toronto, for his new work.

A very enthusiastic in the Walmer R. August 24, '91, in b. U. The chair was of the seminary. evening was Mr. Chicago, president of



Home Missions.

HELP FOR OUR POOR SUNDAY-SCHOOLS. When visiting a little Sunday-school at Blue Mountain, Kings Co., N. B., a few weeks ago, I found that they had few books or papers. On my return home a call was made for second-hand Sunday-school papers, and having on hand a number of Sunday-school books that had been given me by the Hebron school, a box of books and papers was soon sent to the destitute school. This experience has suggested to me that much can be done towards supplying our mission Sunday-schools with books and papers, and at the same time furnish opportunities for many to do some work for the Master.

Having obtained the approval of the Home Mission Board to the plan, we now ask that some one in each of our larger Sunday-schools become our agent, to receive such books as the school may from time to time give him, and to repair the same and pack them along with Sunday-school papers that he may collect, and then report to me, giving the number of the books and a catalogue of the titles. In due time we will inform him of some school to which we wish the books sent.

Here is a grand opportunity for some brother or sister to do a valuable service for Him who said, "Inasmuch as you have done it unto one of the least of these, you have done it unto Me!" Schools unable to supply themselves with books and papers are requested to report to me, sending a catalogue of their last library as near as may be, and we hope, by means of the plan above stated, to be able to inform them where they can obtain a supply by paying the freight.

A. CONROCK, Cor. Sec. Hebron, N. S.

Ontario Letter.

The summer is past, the harvest is reaped and gathered into barns, and the people of this province are rejoicing. Our record this year is 30,500,000 bushels of wheat alone, to say nothing of oats, barley, rye, corn and the various roots. We will have 10,000,000 bushels of wheat more than last year for exportation, and already the people are counting their gains. The long vacation is now at an end and professors and students are finding their way back to college halls. Woodstock College, Moulton College, McMaster Hall, and the Arts department are all in running order again, and have begun work. The next event of importance will be the convention, which meets in the College street church, Toronto, October 17-23. We are looking for a good time, and will share our good things with the readers of this paper next month.

FORBIDDEN MISSIONS.

On Wednesday, Sept. 2, a council assembled in the Walmer Road church, for the purpose of examining Mr. F. W. Gooch for ordination to the Telugu field. The examination proved satisfactory, and the brother was ordained. In the evening of the same day and in the same place, the designation service was held. Revs. Donohue, of Hamilton; Bone, of Toronto; Hutchinson, of Bradford; and Harris, of Toronto, were the speakers from the Baptists. Messrs. W. McCullough, of the Y. M. C. A., Toronto, and W. H. Frost, of the China Inland Mission, also spoke briefly. Mr. Gooch was for some time in Y. M. C. A. work in Toronto and Quebec; but felt so strongly moved, toward the Telugus that he could not but go. He was recently married to Miss Frazier, of Brockville, who will accompany him.

Special interest is being manifested in medical missions. A lady has offered \$50, another lady offers \$100 this year and \$50 per year afterward, and a gentleman promises \$100 per year, all to aid students to prepare for the Medical Mission.

Three new recruits are offering themselves—a brother in Montreal, who goes at his own expense; a young lady, who will also go at her own charges; and a sister lately graduated from the Seminary; and a young man, who is now in the employ of the Y. M. C. A.

We in Ontario, in common with our American brethren, mourn the death, by cholera, of Mrs. D. H. Drake, of Madras. Her father, Rev. John Alexander, pastor of the Dover Court Road church, Toronto, had made preparations to visit her in October, and this makes the news seem doubly sad.

OBITUARY.

Mr. Edward Duff, principal of the Baptist school in Winnipeg, died of consumption a few weeks ago. The school has been merged in the academy at Brandon, conducted by Prof. S. J. McKee, and will receive the support of the Manitoba Baptists.

Mr. H. McQuarrie, who for several years past has been following the profession of a teacher, was ordained to the pastorate of the Osgoode church, Aug. 11, 1891. He is a graduate of the University of Toronto, and is well equipped for his new work.

A very enthusiastic meeting was held in the Walmer Road church, Toronto, August 24, '91, in behalf of the B. Y. P. U. The chair was taken by Prof. Trotter of the seminary. The speaker of the evening was Mr. J. H. Chapman, of Chicago, president of the society. It is

to be hoped that the meeting will result in the formation of a large number of local branches of this society in Ontario.

Rev. J. W. Millard has gone to the Clarmont church.

Rev. Wm. Harryett has settled at Burgessville.

Rev. James Keay, of Dundas, has completed his preparation for the bishopric, by marrying Miss Millard, of Port Rowan, Ontario.

Rev. S. Sheldon, having recovered his health under electric treatment, proposes to give himself to evangelistic work.

Rev. T. Booker has resigned at Blenheim. P. K. D. Strathroy, Oct. 2nd.

W. B. M. U.

MOTTO FOR THE YEAR. "Be not weary in well-doing."

PRAYER TOPIC FOR OCTOBER: For the workers on their way to India; for a prosperous voyage; and the fulfillment of Psalm 107: 29, 30 to each.

The meetings of the Eastern Association of N. S., which met in Onslow, in September, were characterized by more than usual of the Spirit's power; and we think this was felt too in our women's meeting.

The Presbyterian church was kindly placed at our disposal, and quite a number of sisters were present. The meeting was presided over by the Provincial Secretary, and opened as usual with devotional exercises. The story of the widow of Zarephath was read; showing that even as out of deep poverty God commanded her to give to one still more destitute, so to-day He calls to each one of us to send the bread of life to those who are exhausted by hunger and thirst. The widow woman might have kept her meal, might have eaten of it, and died. She gave it, and not only lived, but received from God a richer, fuller blessing, even life from the dead for one she loved. Even so with us, obedience may mean not only life for ourselves, but a deeper, richer spiritual experience, and life, even eternal life, for those of our own household, now dead in trespasses and sins.

An address of welcome was given by Mrs. N. M. King in earnest, loving words. The reports were to be verbal, and this being a comparatively new departure, the responses were somewhat slower than usual.

Several of our societies were not represented, but earnest work is being done. West Onslow makes a life member every year. Will any member of our Woman's Aid who may chance to read this, please make a "note on it," because it means \$25.00 over and above the annual fees. An autograph quilt and a basket social (at which each one paid for the tea), were other means by which West Onslow sought to aid during the year.

Pogwash and Wallace River, both new in the work, are making good progress. East Onslow holds its meetings as well during the absence of the president as when she is with them. How many of our societies do the same? Is not the absence of the president often an excuse for no meetings?

Among the good things said we note the following: "The Aid Society meeting is one of the most important we have." "We should thank Him who put it into the hearts of His people to organize these praying bands." "We are not giving time or money as we should. Giving is a privilege." "The society that is not using the mite box is behind the times. You need a box to hold the Lord's money. Go at once and deposit His money in it, and do not use it in any other way. These boxes are a great blessing to those who use them." "The reason so many of our meetings are poorly attended is because our women do not try to attend. Begin on Monday to plan that you may attend the monthly meeting. Let all your work that week be arranged with this meeting in view."

Mrs. Martell, who for so many years did such good work in Onslow and in the county as its secretary, spoke on our work for this year. It was wonderful what God accomplishes through women, sometimes through our blunders; but even so, better go right on. Only one twentieth of our women are in our societies, yet there is not a woman anywhere who cannot give two cents a week. We need money; yet back of this is a greater hindrance—the want of the Holy Spirit in our members. All that we are doing must be touched by self-sacrifice. Very earnestly was the question asked, "Is there any one here, who, if called away to-night, would hear the welcome 'She hath done what she could'?" Is there any one here who is doing less than she could?"

Miss Wright spoke for a few moments on the needs of our heathen sisters. Their devotion to their own religion, especially in the training of their children, never neglecting to take them to the Temple. Miss Wright pleaded for more earnestness, more money, more devotion on the part of those at home. These associational meetings are year by year becoming more interesting, and more valuable to our work. Every society should endeavor to send at least one delegate. Mrs. Brown, of Onslow, is our secretary for Col. Co. May all our meetings during the year be filled with the same earnestness as this one at our Eastern Association.

ONE WHO WAS THERE.

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Religious Intelligence.

NEWS FROM THE CHURCHES.

BRIDGEWATER.—Baptized two on the first Sunday in October. The Lord is still quickly working among us. C. W. COREY.

WOLFVILLE.—The pastor, Rev. Dr. Higgins, was absent on a vacation during the month of September, and his pulpit was supplied in his absence by Rev. A. Martell, who, with his wife, has come to reside in Wolfville. Dr. Higgins resumed his place the first Sunday in October, and administered the ordinance of baptism. The College Y. M. C. A. gave a reception to the new students on Saturday evening, Oct. 3rd.

BLISSFIELD, Northumberland Co., N. B.—Rev. J. W. S. Young writes: On Oct. 4th, I baptized two more, making twelve in all. The ordinance was administered by Rev. A. Martell, who, with his wife, has come to reside in Wolfville. Dr. Higgins resumed his place the first Sunday in October, and administered the ordinance of baptism. The College Y. M. C. A. gave a reception to the new students on Saturday evening, Oct. 3rd.

ST. MARTIN'S.—The Holy Spirit is doing a deep and quiet work in our midst. Last Sunday (Oct. 4) ten were baptized, two of the number being young ladies from the seminary. Dr. Hopper was added by baptism and fire by letter. We close the special meetings here in the midst of a deep interest. At the evening meeting on Sunday, 4th inst., twenty-one arose for prayers—all non-professors—and one asked for baptism. The probability is that the Lord will settle on this field, and he will then be able to go on with the work.

OHIO.—On Sunday, Sept. 20, we again had the privilege of visiting the baptismal waters. The Lord has been very gracious to his people here this summer, both in quickening the spiritual life of the church members and bringing the unaved to Himself. Besides giving me many Sabbath-school prizes, I was presented by the ladies of the church and congregation with a very valuable watch. We spent the last evening together in listening to a very interesting and instructive missionary concert given by the Sabbath-school at the request of the ladies of the church. The amount taken at the close, which amounted to about seven dollars. I leave here to resume my studies at Acadia, and commit these kind and benevolent people to the hands of the Great Shepherd.

A. F. BAKER.

HOPWELL.—A word from this church may be acceptable to our readers. We have three preaching services each Sabbath, at all of which we have encouraging congregations. I regularly attend three weekly prayer meetings and three monthly conferences, some of which could be better attended, but we have many refreshing seasons. The work on the new meeting house at Lower Cape is progressing favorably, while the repairs on that of the Upper Cape are completed. The Albert section of the field has appointed a committee of three deacons to take the necessary steps to treat the sittings in their house of worship. We are trying to get the church as a body to adopt the titling system. Four families, including the pastor's, have been doing so for some time. I see no other way to supply the urgent demand for funds. Our young brother, J. McLean, is prosecuting his studies at Wolfville for the foreign field. A paragon is in prospect. Remember us in prayer.

W. MCGREGOR.

KEWICK RIDGE, N. B.—On September 13 I had the painful misfortune to break my leg, which has prevented me from attending to pastoral duties, and my people have been left destitute of regular preaching. Would be glad if any of the brethren could run in and spend a Sunday or two with them. Or if any brother is seeking a permanent location it might be well for him to come this way. The Lord has permitted this affliction to come upon me in the midst of a kind and loving people. Since coming to this field, in May, 1890, I have received many tokens of kindness, and since I have been afflicted they have been increasing in their kind words and acts. On the 2nd inst., a letter expressing deep sympathy for me in my affliction and earnest wishes for my permanent recovery, together with a donation of \$20.00, was presented to me by a committee representing Moncton church and congregation, for which I desire to express my hearty thanks, hoping that the Great Giver of every good will abundantly reward their kindness to His unworthy servant.

S. D. ERVING.

Miss H. Wright wishes all her correspondence addressed to the Baptist Missionary Training School, 2411 Indiana Avenue, Chicago, Ill.

Rev. I. C. Archibald requests that correspondents will address himself and

Mrs. Archibald in care of MESSENGER AND VISITOR, St. John, N. B.

The many friends of Prof. Keirstead will have heard with regret of his serious illness. He is suffering from an attack of fever, so prevalent in many sections of the country this season. We are glad to say that our latest information indicates that the fever had about run its course, the symptoms are favorable and the professor hopes before very long to be able to resume work with his classes.

NOTICES.

The Digby County Ministerial Conference will meet at Weymouth on Monday evening, October 19. Rev. E. P. Colwell will preach the opening sermon.

D. H. SIMPSON, Chairman.

The 35th session of the Albert Co. Quarterly Meeting will convene with the 1st Elgin church at Elgin Corner, on the 20th of October, at two o'clock p. m. On account of an agricultural exhibition the meeting is one week later than usual. As it is our annual meeting and election of officers, we hope for a large representation from the churches.

W. MCGREGOR, Secy-Treas.

We learn from the Amherst Record that the meetings being held in that town by Evangelist E. Wells Bliss, have awakened a deep and general interest. Every evening the Baptist church is filled, and a number have for the first time manifested a desire for salvation. Mr. Bliss is 47 years of age, a man of splendid physique and admirable presence. As a speaker he is plain, lucid, happy in illustration, and withal very impressive. He is accompanied with aid in his work by Mr. Frank H. Clark, who possesses fine ability as a singer and has been engaged in evangelistic work for the last three years.

QUARTERLY MEETING.—The Carleton, Victoria, and Malawaka Counties Quarterly Meeting commenced with the Windsor Baptist church on 25th ult. Preaching in the evening by Bro. Horace Estabrooks, lic.; social service followed; prayer meeting; Saturday morning business at 10 o'clock. This being the annual session the following officers were elected for the ensuing year: Rev. J. C. Blakney, president; Rev. C. Henderson and Dr. H. Hannah, vice-presidents; Rev. Thos. Todd, Secy-Treasurer. Officers and executive committee of the Sabbath-school Convention: Rev. B. H. Thomas, chairman; Rev. A. L. Palmer, secy-treas.; Brethren W. S. Saunders, D. L. Pitt and Robert Hannah, Rev. A. L. Palmer was appointed member of corresponding committee in place of Rev. Geo. Howard, removed from the county. Rev. Thos. Todd was appointed to preach on Friday evening; Rev. A. H. Hayward on Saturday evening; Rev. B. H. Thomas, quarterly sermon; Rev. Thos. Todd to write an article on "The nature and design of the Lord's Supper, and who are scripturally qualified to partake." Rev. I. C. Archibald, returned missionary, and Horace Estabrooks, lic., were invited to do a special work. A committee was appointed to locate the next Quarterly Meeting. A very excellent conference was held in the afternoon. At the missionary meeting in the evening Bro. Archibald delivered a very interesting address on the character of the missionary's work among the heathen, followed by addresses of other brethren. The writer preached the quarterly sermon on Sabbath morning. Sunday-school convention in the p. m.; addresses by the Revs. J. C. Blakney, Archibald, Lewis and H. Estabrooks (lic). Bro. Archibald preached in the evening. The congregations were large; the services spirited, profitable and enjoyable. The people abounded in hospitality. We separated praying that such a rich spiritual fruitage might be the result of our efforts. Collections were taken for the Convention plan. Thos Todd, Secy-Treas.

Woodstock, Oct. 8.

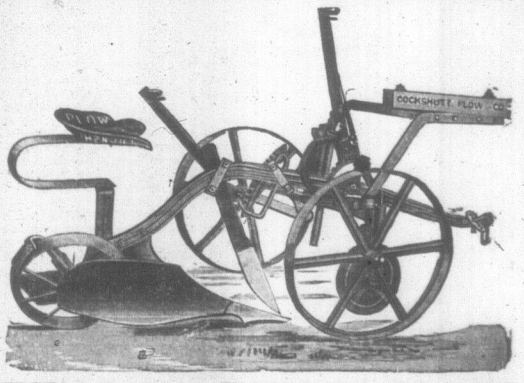
Alcohol and the Brain.

Dr. Norman Kerr at the late annual meeting of the British Women's Temperance Home, held in London, gave an address upon inebriety among women, in which he said: The reason I have insisted so strongly on the physical part of the question, is that, in making observations on dead bodies, I have constantly found in the skulls of those who drank certain conditions. Now, the brain is a set of thinking cells, set in a tough framework or tissue. All goes well as long as these two kinds of tissue—the outward envelope and the inward contents—are in proper proportion to each other and to the size of the skull. Alcohol, however, has the effect of thickening the binding and connecting tissues, thereby diminishing the space allotted to the thinking cells, so that they shrink and become unable to do their work. Thus, if you come from a port-wine, or champagne, or still worse, a beer drinking ancestry, you do not possess the conditions of brain which God intended you to have; and the result can be not modified at once, though in course of time it may be done. I do not care in what shape spirit is used, the effect is the same.—Religious Intelligence.

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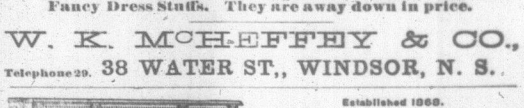
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MANY PEOPLE Have Dyspepsia and don't know it.

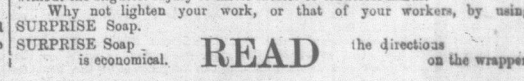
Of course all who are troubled with sour stomach, heartburn, flatulence and other ordinary symptoms of Dyspepsia, know what is the matter, but probably half the Dyspeptics in the world have none of these feelings. In Liver Indigestion, for instance, the trouble begins about two hours after eating, with headache, depression of spirits, nervousness, dizziness and oftentimes faintness, all caused by the liver being unable to do its work. A dose of "Dyspepticure" taken during these attacks gives wonderful relief. If the treatment is continued for a short time "Dyspepticure" removes the cause of the trouble and

LIVER INDIGESTION DISAPPEARS.

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THE APERTINE.

There cometh a time for laughter,
And joy for the days and years;
But ever there cometh after...

The Five Minute Club.

It was first named the "Vacation Club" for the six grammar school boys,
who put their heads together in a corner...

And beside," said Chester Holcombe,
"we can't get along without girls.
We couldn't, some of us have managed...

"What for?" asked my father curiously.
"Let him," Frank was one of our own class...

"It began to look as if poor Frank
would have no vacation after all—
unless— and perhaps father and I...

'boy' here and 'boy' there, and 'look
sharp' and 'hurry up' and 'do that over
again'...

The children were delighted to be left
alone. It was better than a picnic—
almost as good as camping out.

The minister and his wife found a low-
priced room, bought a few provisions,
dressed in their house-clothes...

"I'm glad when I got into bed
that night that there was only one day
more? But somehow I didn't sleep...

"The rest of the day was spent in pre-
paration, and the next morning the peo-
ple going down to the post-office and...

The Reverend John Bronson preaches
every Sunday in the little unsteeped
meeting-house of the Cumberland Pres-
byterian at Centalla, Mo.

is scarce, but by hiring a room and doing
our own cooking I think, as you do, that
we can manage to live comfortably for...

The anxious look was a little deeper
on the mother's face, but the little Bron-
sons were in high spirits when their...

"I'll only worry mamma. They won't
send us anywhere 'cause they haven't got
nothing to send. I know we can get...

"The day was hot, many people passed
that way and found the lemonade cold
and well flavored. It was cheaper than...

The second day was market day and
their sales were larger still. And so
they worked on, doing poorly on cold...

Nevertheless Mr. Bronson had a great
desire to go to St. Louis. The General
Assembly or Quadrennial Convention or...

Jimmy's "Thank You."

It was a tall, grimacing, crowded
among other tall, grim buildings, in the
heart of the great city, noise and con-

Nobody could tell just when it began,
or quite how it had come about, but so
it was that every one in the large build-

It was but a few days that he had
been at work when the foreman had oc-
casion to send him a long distance, and...

"I'm glad when I got into bed
that night that there was only one day
more? But somehow I didn't sleep...

Then from acknowledging a service at
Jimmy's hands, it came an easy transition
to acknowledging the same from each...

Minard's Liniment cures Garget in Cows
— A child—God's problem waiting
man to solve.

Donald Kennedy, Roxbury, Mass.

Dear Sir: I took your Medical Discovery for one
year for Scrofula on my knee.

When I began I was told by the
Doctors my limb would have to be amputated, but it
cured me.

Yours very truly,
Mrs. M. D. DALTON,
Edina, Mo.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NO. 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020.

HAVE YOU READ

this description of rheumatism and neuralgia?
"Put your hand in a vise, turn the vise until you can't bear another turn, and that's rheumatism; give it another turn that's neuralgia."

New Brunswick Stamps.

I will pay cash for any old Stamps of N. B.
N. S. E. J. M. B. etc. used before 1890.
Ten per cent. extra for those left on the original envelopes.

CURRIE & HOWARD
Manufacturers of FURNITURE FOR THE TRADE.
AMHERST, N. B.
Photos and prices on application.

YOU WANT IT!

GATES' LIFE OF MAN BITTERS
PURIFIES THE BLOOD
ONLY 50 CTS.

LIFE OF MAN BITTERS
Invigorating Syrup.
one bottle has made a cure of me, for I have not been troubled in the same way since.

THE CANADA SUGAR REFINING CO.
(Limited), MONTREAL.
OFFER FOR SALE ALL GRADES OF SUGARS AND SYRUPS

Redpath
CERTIFICATE OF STRENGTH AND PURITY.
CHEMICAL LABORATORY, McGill University.

Baltimore Church Bells
Since 1848 celebrated for superiority over others
in making only of Pure Bell Metal.

Minard's Liniment cures Garget in Cows
— A child—God's problem waiting man to solve.

To the Doctor—A person cured of Deafness
and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to Nicomoloz 30 St. John St., Montreal.

Minard's Liniment cures Garget in Cows
— A child—God's problem waiting man to solve.

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INTERNATIONAL S. S. Co.

DAILY TRIPS (Except Sunday)
CHANGE OF TIME.

SIX TRIPS per WEEK.

COMMENCING MONDAY, June 22nd, 1891
on September 12th, one of the members of this company will be a...

ST. JOHN, MONDAY, 7.25 a.m., and EASTPORT
at 8.00; Boston direct.
TUESDAY, 7.25 a.m., and EASTPORT
at 8.00; to Portland, Connecticut,
with Boston & Maine R. R. train.

Through first and second class Tickets can
be purchased and Baggage checked through
from all booking stations of all railways, and
on board steamer "City of Montreal" be-
tween St. John, Digby, and Annapolis. Also,
Freight billed through at extremely low rates.

INTERCOLONIAL RAILWAY.

'91. Summer Arrangement. '91.

ON AND AFTER MONDAY, 22nd JUNE,
1891, the Trains of this Railway will run
Daily (Sunday excepted) as follows:

Trains will leave Saint John,
Day Express for Halifax & Campbellton, 7.00
Accommodation for Point du Chene, 11.00
Fast Express for Halifax, 11.00
Night Express for Montreal and
Chicago, 11.00

Sleeping Cars are attached to Through Night
Express Trains between St. John and Halifax.
Trains will arrive at Saint John,
Night Express from Halifax (Monday
excepted), 6.00
Fast Express from Chicago, Montreal
and Quebec, 6.00

WESTERN COUNTIES RAILWAY.

SUMMER ARRANGEMENT.

ON AND AFTER MONDAY,
27th JULY, 1891, Trains will run
as follows:

LEAVE Yarmouth—Express daily at 8.30
a.m., arrive at Annapolis 12 noon. Passen-
ger and Freight, Monday, Wednesday and
Friday at 8.00 p.m. LEAVE Annapolis
7.00 p.m. Passenger and Freight, Tuesday,
Thursday and Saturday at 2.00 p.m., arrive
at Yarmouth at 6.00 p.m.

BAPTIST BOOK ROOM,

120 GRANVILLE ST., HALIFAX.
SUNDAY SCHOOL PERIODICALS
OF THE
American Bap. Publication Society
NOW READY FOR FOURTH QUARTER.

THE BEST SERIES OF PUBLICATIONS
FOR BAPTIST SUNDAY-SCHOOLS. Circulation
last year over 25,000 copies. Improvements
are continually being made in the
literary and mechanical features of the
series, while the prices, already very low, are
also being reduced. Our publications are
adapted to every grade of Sunday-school
work. There are:

6 GRADES.—13 PERIODICALS.
PRIMARY GRADE.
Picture Lessons, 3 cents per quarter; 12 cents
per year.
Primer Quarterly, 2 cents per quarter;
Our Little Ones, 25 cents per year.

INTERMEDIATE GRADE.
Intermediate Quarterly, 2 cents per quarter;
9 cents per year.
Sunlight, 8 and 10 cents per year.
Bible Lessons, 6 cents per year.

ADVANCED GRADE.
Advanced Quarterly, 2 cents per quarter;
10 cents per year.
Young Worker, 10 and 20 cents per year.

SENIOR GRADE.
Senior Quarterly, 6 cents per quarter; 24 cents
per year.
Young Folks, 9 cents per year.
Worker, 6 cents per year.

TEACHERS.
Baptist Teacher, 50 cents per year.
Baptist Superintendent, 25 cents per year.

RENEW YOUR ORDER AT ONCE.
GEO. A. McDONALD, Secy-Treas.

A cyclone in the nursery,
Sent Noah's ark a-flying;
It made the dolls turn pale
And almost fall to crying...

The cyclone in the corner
of other name was Flo;
Her face was overcast with
And, looking in the door just...

"A weather bureau?"
She asked, and stopped;
"Let it be a banner try his
From wind and rain to foundation...

"What's that?" inquired
child;
Again the tears had started
"Hold on a minute, you shall
I'll hold on, and off he started...

"This means no storms to
"Way, Flo, how did you
Now every time you smile
The flag shall fly to show...

"Through out of doors"
From wind and rain to
Sweet looks will change
day
To bright and pleasant w...

A great improvement this
In temper and in manne
For in the nursery still I
A pretty blue silk banner
And this I know, that ear...

There are many kinds
foolishness, some of which
rected by a lesson in kind
the Boston 'Post' reports
which might well be tried...

"Not in the least, my
pleasantly, 'I'm merely in
the fashion. I worked
rained' with a good deal
seems to me rather more
'awfully sweet.' I mean...

"The young people mem-
berly of one of his friends
the way of using many
sweet, 'I'm awfully jolly
something else.

"Some evening this gen-
erance with a budget of
quaintance had failed in
spoke of the incident a
said." He had ridden up to
with a noted wit, whom h...

"The young people mem-
berly of one of his friends
the way of using many
sweet, 'I'm awfully jolly
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