

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR  
VOLUME XLIII.

VOL. VII., No. 8.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 25, 1891.

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

Our readers will rejoice with us that it appears from the "News from the Churches" that special blessings are being enjoyed in many places. Churches are being revived, pastors encouraged, unbelievers brought to Christ. Let the good work go on. There are many other churches that greatly need these gracious influences. Why should they also not receive a blessing?

We hope that the remarks of Mr. Fraser and Mr.oucher in this issue, in reference to the petition for prohibition, will be carefully read, and acted upon. It is immensely important that the Christian sentiment of the country favorable to the prohibition of the liquor business should obtain the fullest possible expression through the agency of these petitions.

Many of our readers will be interested in what "T. H. R." says in another column, under the heading "Church History." The proposed work cannot fail to be an important addition to ecclesiastical history and to American literature as well. The Baptists of Canada, as well as McMaster University, will feel themselves honored in the selection of Dr. Newman for the important services assigned to him in connection with the undertaking.

On the second of March, proximo, our Methodist brethren, quite generally, we believe, will hold special services in their churches in celebration of the centennial of the death of the distinguished founder of their denomination. The Methodists do well to honor the name of Wesley; nor can Christians of all names withhold most grateful recognition of a life and ministry which were so strong in faith, so faithful in service, and which, in their results have become so grandly fruitful in blessing for the world. We have all reason to thank God that He gave the Wesleys to the world, and especially to the English speaking race.

A correspondent writing from Upper Mauderville, N. B., takes exception to a paragraph which appeared in our last issue in reference to a demonstration of the unemployed in Toronto. Our correspondent claims to know that there were "but 168 men" in the procession referred to, and that "the whole affair was a Grit fake," but he does not cite his authority for the statement. It is quite possible that the despatch on which the paragraph referred to was founded had been colored for political purposes, though we do not know this to have been the case, and certainly had no reason to think so when our remarks were written. We shall be glad to know that the conditions for the laboring men in Toronto are better than we had been led to suppose. Anyone, however, who read the paragraph referred to in our last issue, will not need to be told that it had no reference, in our minds, to the present political situation.

By special request of Rev. F. D. Crawley, of Fredericton, we publish on our second page this week an article on "The Evangelist in Revivals," by Rev. E. A. Whittier. We feel sure that both the spirit and the substance of this paper will commend it to our readers and ensure for it an attentive perusal. Bro. Whittier is now laboring in Fredericton, and Bro. Crawley says of him that he is "a safe, wise, simple-hearted, humble, earnest, conservative worker, wholly free from claptrap and sensationalism." We are not advised as to Mr. Whittier's plans, but it is possible that other of our churches might secure his services if they so desire.

(Since the above was written, the note from Fredericton in our church news department was received. In this Bro. Crawley gives further information in reference to the good work going on in connection with that church, and in which all will rejoice.)

We trust that due consideration will be given to the remarks and counsels of our correspondent "Elihu," in another column. The present is an hour of unusual excitement, even for an election campaign. Christian men are placed under strong temptation to do and to countenance things against which their consciences utter indignant remonstrance. Let Christian electors consider the trusts and responsibilities committed to them. The real traitors in this country, no matter by what name they may call themselves, are the men who make their own petty, personal interests the pivot on which their political action turns, who for gold, or office or some form of bribe, sell their votes, their influence and their manhood, and thus, so far as they can, their country. Let every Christian man remember that he is in this world as his Divine Master was to bear testimony to the truth. The present is emphatically a time for bearing such testimony.

## PASSING EVENTS.

A VETERAN ROMAN CATHOLIC MISSIONARY to the Indians has lately returned to Montreal after more than forty years of service in the North-west. When Mr. Maisonneuve ascended the Mississippi in 1848, there were three houses at St. Paul and one on the opposite side of the river where Minneapolis now stands. He labored among the Cree Indians, and, besides the religious instruction given to the people, he has been mason, carpenter and blacksmith for them, and was the first to introduce cattle, stoves and wagons into the country.

McGILL UNIVERSITY IS BEING DEALT WITH in a most generous manner by its friends. Mr. W. C. McDonald, the wealthy tobacconist, has given \$40,000 to the endowment of a chair of electrical engineering in the college. This is said to make some \$2,000,000 Mr. McDonald has given to McGill within the past two years. It is also announced that Sir Donald Smith will shortly make a very large donation—over a million dollars probably—toward the completion of the Donald department for the higher education of women.

THE DOMINION ALLIANCE has issued an "electoral address" on the prohibition question, in which electors who entertain prohibition sentiments are urged to make their influence felt in the selection of candidates for the next parliament; when nominations are made to act wisely upon their knowledge of the record and character of the candidates and their attitude toward the prohibition question. Where none of the candidates comply with the requirements of the Alliance platform, independent nominations are recommended. Temperance electors are exhorted "to stand by the only policy which can make our cause speedily successful, even if it do so you must, for the time being, sacrifice party predilections for the sake of patriotism and principle."

DURING THE PAST THREE MONTHS several and disastrous, such attended with considerable loss of life, have taken place in the eastern part of this Dominion, but these all have been overshadowed by that appalling calamity which befell at Springhill on Saturday. An explosion occurred about one o'clock on Saturday in No. 1 Slope and on the east side of the eastern seam of the C. R. and C. M. Companies' collieries, by which, according to latest reports at time of writing, 117 men and boys were killed outright and several others injured. This disaster recalls that of the Fford pit, Pictou, in 1880, when 44 persons were killed, and that of the Drummond colliery, Westville, in 1873, when the list of victims numbered 73. But the number of lives lost in the Springhill disaster, if correctly reported, equals those which resulted from both the others, and marks it as by far the most terrible in the history of Nova Scotia coal mining. The blow must have fallen with appalling and paralyzing force upon the town. In a moment its active mining population has been literally decimated. Every tenth man is gone. More than fifty wives are made widows, and more than one hundred and fifty children are left fatherless. It would be easy to fill columns with the harrowing details, but to what purpose? The duty of the sympathizing public is now to those who are left bereaved and unprotected. An appeal has gone forth for aid. We hope and believe it will meet with a wide and generous response. It will afford an opportunity for those who have been providentially spared the experience of so terrible a visitation to express in a practical way their gratitude to God and their sympathy with those who have been bereaved and afflicted in so terrible a manner.

SIGNOR CRISPI'S SUCCESSOR, AS PRIME MINISTER OF ITALY, is the Marquis di Rudini. How long he may be able to maintain that position we shall not venture to predict, but the situation seems to be at best a precarious one. The position which Italy has taken of recent years among European powers has excited admiration, but it is well known that the price she has been paying for her glory is heavy, if not utterly ruinous. To rank as a first class power and to be a member of the Triple Alliance are ideas which, no doubt, appeal strongly to the national feeling in the breasts of Italian citizens. But these positions mean the maintenance of a large standing army and naval forces, together with an aggressive foreign policy. These in turn involve a degree of taxation which even to the wealthiest nations is burdensome and, to a country so financially exhausted as Italy, cannot but be oppressive in the extreme. Most of our banks, we are told, are on the verge of bankruptcy; the large monied concerns are going to the full extent of their capital and their credit; in the

country districts the unemployed form a large and increasing class, while poverty and distress abound. Under the circumstances, therefore, it can excite no wonder that the people of Italy should think the time had come to call a halt in the matter of taxation, or that the public sentiment should feel itself outraged when the late prime minister failed to respect his pledges, given at the time of the last elections, that the taxes should not be increased. The Marquis di Rudini has undertaken to pursue an economical course, while at the same time he will preserve the Triple Alliance intact. This, of course, is what the people of Italy desire, but, under the circumstances, it will hardly surprise any one if it shall turn out that the prime minister is attempting the impossible. Light taxes and heavy armaments do not flourish together.

LATE ADVICES FROM ST. PETERSBURG state that such scenes as are now being enacted in that part of Russia have not been witnessed in Europe since the days of the Inquisition. A vigorous crusade is being carried on against heretics, and both Jews and Roman Catholics are suffering persecution. The latter are spared actual punishment in their persons and estates, though their churches, with few exceptions, have been closed. Against the Jews severer measures are employed and their expulsion from Novgorod involves the ruin of a number of eminent Hebrew families that had lived for centuries in that ancient capital.

## Notes by the Way.

Westmorland Co. is under high pressure to-day. A local objection is being held. If in religious services or in church work of any kind, such wild enthusiasm were manifested, the cry of fanaticism would be raised; and justly so. For while the cause of truth and righteousness may well demand more of earnest intelligent endeavor than an election, in which no principle is at stake can, yet even religion asks not that its servants shall forsake the dictates of common sense, as success in modern political campaigns demands of its employes. There certainly is a harmony between the legislation of our day and this unreasonable and unjust fanaticism of our election campaigns that is far from prophetic of good to our country. As it is, money and rum are chiefly relied upon for success, and success in this connection means a debauched constituency, and as a consequence an assembly of debauchers as legislators. As a foul fountain cannot send forth pure water, so it is impossible for a parliament made in this way to enact wholesome laws. The good of the commonwealth demands that in the exercise of the franchise there be a speedy and radical reform. Then the demoralization seems to be so general in all parts of the body politic that it is not an easy task to point out just where is the best place to begin the reform. It may be that the elevation of the piety of the churches will do much in this direction. The fact that many who call themselves after Christ's name have a hand in corrupting the franchise may well lead to this conclusion. At the close of this contest in Westmorland, all seem quieted down. Neither party knew just exactly what to shout, as each had lost and won a candidate.

An inspiration helpful to Christian work and enjoyment was gathered at social services being held in the Baptist church, at Moncton. For six weeks special services have been held under the leadership of Pastor Hinson. With his large and efficient corps of workers, he has the work well in hand. The one purpose—the salvation of the unsaved—commands the entire thought. A quiet work of grace is prevailing. There are indications of over anxiety. With the pastor the candle is burning at both ends. A Sabbath was pleasantly spent with the Baptist church at Shediac. To small but appreciative audiences it was a great privilege to preach the gospel in the morning and evening of the 15th inst. This was the first sermon this church has been favored with since October last. Prayer and Sunday school services are regularly sustained, and spiritual growth are the results. The faithful ones are ready to receive and properly use the truth. This promising town, and these our brethren and sisters, are reasonably demanding a regular pastoral supply. A few weeks' mission, and this succeeded by a long omission, tends much to discourage and scatter the congregation. They are now looking, with pleasure, for a visit from Rev. Isa. Wallace. As there is here an open door for evangelistic services, gospel triumphs may well be expected; but a settled pastor is the great need that must be supplied. If some of our churches that are all but over-preached would allow their pastors to go out and supply less favored congregations the advantages would be mutual. Moncton, Feb. 13. J. H. S.

## From England.

The Religious Disabilities Removals Bill, introduced into the House of Commons last week by Mr. Gladstone for the purpose of opening the offices of Lord Chancellor of England and Lord Lieutenant of Ireland to Roman Catholics, was rejected by a majority of thirty three. They have been very divided opinions among Nonconformists as to the rightness or otherwise of the Bill. Dr. Parker has been speaking out and putting the case clearly, although there do not seem to be many who see with him. He says, and most truly, that not only is the papacy a religious organization, but a state policy, and that for the latter reason and not the former he opposed the Bill. The Pope claims supreme power, both temporal and spiritual, the right to say who shall sit on the throne and who shall not, and as every Roman Catholic, if true to his profession, ought to use his influence in the interest of the Pope, and the higher his official position the greater his influence, no Roman Catholic ought to be allowed to occupy the offices above referred to. A true Catholic—a Catholic first and an Englishman afterward; and as Mr. Gladstone in one of his works on Romanism says, "If any conflict should arise between the Queen and the Pope, the Catholic would obey the Pope and let the Queen shift for herself."

To my mind instead of "The Religious Disabilities Removals Bill" it should rather be called "The Papal Political Power Bill." The *Univers* (a Roman Catholic newspaper) in anticipating the Bill being opposed says: "It will be necessary for us to close our ranks and work strenuously to carry the Bill in the teeth of every opposition." It has been opposed and happily thrown out, and it will be necessary for all who are loyal to their Queen and desire the best interests of their country to strenuously oppose every endeavor, whether made by Protestants or Papists, to give such power to Popery as the passing of such a bill would confer.

The Baptists of our island have been stirred up through a reported decrease in our numbers during the past year. Some of our leading men are giving their opinions in the *Baptist*, as to the reasons, which are very varied. The prevailing opinion seems to be that there is not sufficient emphasis put upon the doctrine of believers' baptism, which view I consider not to be far from the true one. It is certain that the doctrine is held very lightly by many of our largest so-called Baptist churches, which admit to membership with or without baptism according to the desire of the applicant. I hope the discussion of the question will lead to more stringency in admission to our churches, and that some day, the sooner the better, it will be thoroughly well understood by all who would join a Baptist church that the condition is, "Repent and be baptized, every one of you."

General Booth has obtained the hundred thousand pounds which he asked the public for to carry out his "social scheme," and two thousand five hundred and fifty-nine pounds over. He has therefore commenced work by opening a home for liberated convicts. The General appears to rise above all prejudice and meets the unfavorable criticisms most successfully, and the tide of popular sympathy which at one time threatened to turn, continues to rise. He must take care lest he overwork himself and get laid up.

Mr. Bradlaugh has passed away, as you have no doubt learned before this. He was a very successful member of parliament and was making his influence felt more and more. Rev. Hugh Price Hughes, speaking at Barnsley last Monday said, "That every Christian ought to contemplate the history of that champion of the democracy, and the reasons why he became an atheist. His clergyman snubbed him when he had religious difficulties, and the result was that he became an atheist. Had sympathy been shown him he might have become a pillar in the church." He was a man of indomitable courage and perseverance. In an article on him the *Figaro* says: "He died of struggle for life. During thirty years, in order to live honestly and take nothing from the working men who formed his constituency, he toiled 18 hours a day. He was a martyr to work, and it is impossible not to feel the deepest respect for him." What a blessing to his generation would he have been had his talents and energy been employed in the cause of the Redeemer.

Mr. Spurgeon, whose talents and energy have been so employed, preached at the Tabernacle on Sunday, after three months' absence in the South of France. The *Daily News* says, "He looked remarkably well and strong," and that "it was soon made apparent that his voice

had not suffered by his illness, for not only were the tones as clear and musical as ever, but the sermon was delivered without any apparent effort." In the course of his sermon he said that "he denounced those ministers who gave themselves to little entertainments, and became competitors with the managers of theatres. It was a degradation so hateful that he would rather see a minister a chimney-sweep, in which calling he might do some good, than that he should become the world's fiddler." In speaking of the way some people pray, he said their prayers were like the grocer's bill, "Ditto, ditto, ditto," or "as per usual." I am afraid that is often the case. Oftentimes one knows what is coming before it comes. The question, however, might not be out of place if applied to one's self: "Does not ditto, ditto, ditto," too often describe my own prayers?" J. Brown.

Wincanton, G. B., Feb. 9.

## W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

## Extracts from two of Mrs. Churchill's Home Letters.

"Nov. 20.—Mr. Churchill has not yet returned from his tour, preaching in the different villages. He has found a few high-caste men and women believing in God, and he is working among them. The opposition from their people is so severe, they are obliged to meet the missionary secretly. The women are of a caste who cannot leave their homes or allow a man to see them—not even their relations. To reach these shut-in women I must go to their homes and teach them. I was very anxious to have gone, and planned to meet Mr. C. at these villages, but on account of illness I was obliged to remain at home. My Bible woman went instead, and has visited these women to a considerable extent, but so great was the opposition to the gospel by their relatives, they—who previously confessed their belief in Christ hid it this time from my Bible woman. Poor things, how miserable their lives! Just enough has been admitted into their hearts to show the dense darkness, and while they are longing for more they are afraid to acknowledge it on account of the ill treatment they will receive. It is a comfort to know our God knows them perfectly, and if their desires after Him are sincere, He will satisfy them. They greatly need teaching, but their people are not willing for them to receive it. How easy to confess Christ in a Christian compared with what it is in this terribly dark, cruel, heathen land.

"Since recovering from my illness the Lord has given me work to do at home. He has given me fine opportunities of working for Him to-day. Since we had Telugu worship this morning, first an Eurasian youth came, who visited me yesterday for the first time, saying he wanted me to save his soul. I asked him in and then we talked, read God's Word and prayed. To-day when he came I gave him the third chapter of John to read, and after he read it, we had prayer again. As he had nothing to eat I sent him into the garden to work, telling him I would teach him daily and he could work for his food until Mr. Churchill's return. Then came three Yellama men. One spoke in English, the others not understanding. I immediately surmised he was the young man who came here alone two years ago, saying he wanted to learn to pray to our God. Baraman was here at that time and read many passages from the Bible, then the three of them knelt down and Baraman and I prayed. He seemed much impressed after some further talk. I gave him a portion of scripture and he went away. Since then, I have thought much about him, yet he never returned, nor did any of our people meet him in the town, though he lives only a quarter of a mile from the mission house. I believe he was one of the young men who came to-day, for he listened so attentively as I told them the way and urged them to walk in it. He has learned to speak a little English in the meantime, and the thought came to me that he had learned it, so that he could come to the house with others and not seem peculiar, but could talk to us and his people not know what he was saying. But we soon dispensed with the English, for I wanted all three to know what I was saying. After these were gone, I went into my room, and saw Zage Kuser in the yard. This is the young man for whom we labored before we went home, and for whom the Archibalds tried so hard to do something while we were home. I had not seen him for a long time. I called him to the verandah and had a good serious talk with him, which I prayed the Holy Spirit to impress on his heart. There another

man who was here formerly had the benefit of a few words. He confessed that he was believing in Christ, and at last said he wished to be baptized, and would come to the next conference and ask for baptism. While this conversation was going on, a man from Old Bobbili came, leading a blind man, a relative of his. They came up on the verandah and sat down and listened, and when I was done with the others, I turned to them and asked if it was all dark, if no light at all came to his eyes. He said, "All is darkness." Then I said to them, that is just how it is in both of your hearts, no light, all complete darkness, and will be thus till you learn of God. He is all light and He will come into your hearts and make it all light there if you will only let Him. They listened well, especially when I told the blind man where he might have his sight, where none are blind. I gave the man with sight a tract and told him to read it to the other, and asked the Lord that they might both obtain their sight. I felt a little unhappy this morning that I had not been allowed to go out to those villages, but concluded it must be the Lord's will, and asked Him to give me some special work right here, and I believe He heard me.

"Mr. Churchill sent in a letter this afternoon saying they were tenting beside those villages, and he believed a great work of grace is going on among the people. Oh, that some of them may soon come and confess the Lord in baptism! He says Siana says she never saw such women; they look like Christians, and one of them prayed with her yesterday. Oh, that many may come!

"The people in our town recently had a great scare from a tiger prowling round. We have not known of its coming nearer the house than two miles. At different villages it has killed three cows, and on Sunday killed a woman from Bobbili, who had gone with other women to the hill for wood to sell. Three were relatives, and near each other; one, the grandmother, was stooping for sticks, when the tiger sprang on her, caught her by the back of the neck and threw her backward quite a distance; she screamed, 'I am killed.' He again pounced upon her, tore open her chest and drank her blood and made off. The other women then came to her, stripped off her jewels and clothes and returned to Bobbili. In the afternoon a gang of the Rajah's men went out and found only one leg from the knee down remaining. The tiger had returned after the women left, and eaten all that.

"Dec. 4.—I had a new experience yesterday afternoon, and but for the Lord's care I might not have been here to write this morning. I went first to my school; from there, accompanied by my Bible woman, we visited several women. We had a profitable lesson. The Lord gave me earnest words to speak, for which I trust He had prepared their hearts to receive. After calling on others and finding them from home, I said to Nella, 'I don't think there is any more work for us to-day.' At that instant I thought of a Telugu woman I used to visit; of late she has always been from home, so I sent one of the coolies to see if she were home, and ask if we might visit her. He returned, saying, 'Come.' We went down and followed him through tortuous, ill-smelling, dirty streets till we came to her house. She welcomed us and gave us a chair. We sat and read, and talked with her until sundown. She said she believed and had believed ever since I first visited her years ago with 'Willie'; but with further conversation I found she did not know the meaning of the word *believe*. I brought Nella with me to the corner, then bade her good night, started again, and had just come into the main street when a bull—one that has been given one of their god's names, 'Symbadee-upponda,' and in whom many of these people are placing their sins to be forgiven—came up in front of the bullock and stopped the coolies, then scurried behind it, put his head under and I expected to be overturned in the street. People all around, but they offered no assistance. Heathen like, I screamed for help, for I dare not get down lest the would attack me and there were high walls on either side of the road, so whether should I lie with an *engaged* bull after me? Seeing my great distress the coolie, who had been pushing behind, but ran when the creature approached, returned with a long pole and drove him away ahead of the bullock. There he stood as guard with his head down as if ready for combat if we started again. I felt the situation rather ridiculous—the missionary's wife at bay before one of the heathen gods in the shape of an *uninvited* bull.

"As the way was open behind I told the coolies to turn the carriage, and we took another street. The people soon saw this beast a god, and let him do whatever he pleased; many of them feeding him and praying to him when he comes into their street. I have written a letter to the sub-magistrate detailing my encounter and requesting him to have the nuisance removed from the town."

The Evangelist in Revivals.

BY REV. H. A. WHITTIER.

THE WORK OF THE EVANGELIST IS A SCRIPTURAL ONE.

In Ephesians 4: 11, Paul enumerates the various offices of the ministry, when he says: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."

The meaning of the word Evangelist is "publisher of good tidings." In this passage of Scripture they are represented as standing between the apostles and prophets and pastors and teachers.

We quote now from Smith's Bible Dictionary on the work of the evangelist: "It follows from what has been said, that the calling of the evangelist is expressed by the *Kerussen* rather than *Didasken*—it is the proclamation of the glad tidings to those who have not known them rather than the instruction and pastoral care of those who have believed and been baptized. And this is also what we gather from 2 Tim. 4: 25: 'Timothy is to preach the word. In doing this he is to fulfill the work of an evangelist. It follows also that the name denotes a work rather than an office. This evangelist might, or might not be a bishop, elder or deacon. The apostles, so far as they evangelized, might claim the title, though there were many evangelists, who were not apostles.'"

According to the early fathers the work of the evangelist, soon after the Apostolic age, became that of a Bible reader, varying somewhat from that of the Apostolic age. So, to-day, his work is somewhat different in lands where the gospel has been preached a long time, although in essence it is the same—a "publisher of good tidings" with no pastoral charge, preaching the "good news" to those who are without.

MODERN EVANGELISM COVERS THE LAST ONE HUNDRED AND FIFTY YEARS.

From the early centuries onward to the time of the Reformation there were very few evangelists, comparatively speaking, none in those dark ages. The reformers were not strictly speaking evangelists, although in many cases doing similar work. It is now about one hundred and fifty years since George Whitefield began to preach in the open air as an evangelist—then almost a bareheaded youth. A few months later John and Charles Wesley began their preaching as evangelists. Whitefield and the Wesleys found the churches and ministry full of formalism, worldliness and even immorality in Great Britain, and spirituality was "at a low ebb" in America. How God spoke through these men to thousands and thousands, and used them to send forward a mighty wave of salvation in England and America, the historian tells us in part, but the whole results eternity alone can reveal.

In America, the coming of George Whitefield was like the coming of Paul. How he was welcomed by such pious souls as Dr. Jonathan Edwards, the Tennants and others whose hearts had been on account of the low state of Zion! The hall-way covenant received its death-blow in this revival; the churches were lifted out of their long sleep, and many were saved. Dr. Jonathan Edwards, the Tennants and others became, for the time-being, evangelists, and thus "the word of God grew and multiplied."

For about twenty years preceding the nineteenth century, there were but few evangelists, and at the same time there is a decline of piety in America. There are great rejoicings over the liberty and independence gained as a nation, and yet there comes a great bondage to French infidelity and atheism. At the opening of the present century the revival breaks out again in great power—especially in the South. Pastors and laymen are compelled to labor temporarily as evangelists in "protracted meetings." In the midst of this work Dr. Nettleton, the conservative, humble man, enters upon the work of an evangelist, then closely following him Dr. Chas. G. Finney thunders forth the word of God, with his logical grasp of truth, the whole land feeling the power of his ministry, many thousands replying in hope as one result of his faith; then follows Dr. Edward N. Kirk, "the loving disciple," and Elder Jacob Knapp, the stern, eccentric preacher—the blessed record of those labors, with those of Elder Jubal Swan is in heaven. Evangelists more or less widely known increased, men like Dr. A. B. Earle, who is now nearing the time when he must lay down the sickle. Finally, the lay-evangelist movement, led by D. L. Moody and Ira D. Sankey, is ushered in.

In the judgment of many, we have reached an important and yet somewhat critical point in our evangelism. It is "the enchanted ground" for evangelists, we fear. The work has become popularized to a great extent; and yet we believe the work was never better manned by large numbers of intelligent, earnest evangelists.

A LITTLE COUNSEL TO CHURCHES AND PASTORS.

1. Do not depend too much upon evangelists. Although their labors tend to promote revival more generally through out the land, yet as churches and pastors, remember you are dependent only upon the Holy Spirit. Willing you should be, wherever it seems wise to do so, to call in their aid; yet do not wait for upon them for their labors, but upon Him who has said: "My Spirit will not be power, but by My Spirit."—Zech. 4: 6.

2. Encourage only men of good report to labor as evangelists. The land has been flooded with evangelists during the past ten years or more, some of whom are unstable and lacking in true Christian character. Some of them have fallen and wounded the cause. Brethren

of the true and faithful ones may sometimes have been ensnared by such, but others have noticed an "evil" "fell into condemnation of the devil." The Lord may use even an ungodly man for awhile in carrying on His work; but in the end the work is not as salutary as when a true man labors for Christ. Great temptation lies along the pathway of the evangelist, and great grace is needed in this department of work.

3. Use evangelists sparingly. This caution is for the few, and not for the many. There are ripe fields even in Massachusetts, where the laborer and evangelist would be a godsend to both pastor and people; but there are other fields suffering to-day from overwork in that direction. The best fields for such labors are places where no evangelist has been on the soil for several years. Like Pittsfield, Mass., where God saved brothers Pratt and Birdsal, so wonderful fully.

4. Do not hamper evangelists. If it seems wise to call in an evangelist, let him work as fully as you desire to work in your own chosen field. Having confidence enough in him, which are not, sense the man to call him to your aid, let him "work in his own harness," and thus the best results will follow.

A WORD OF ADVICE TO THE EVANGELIST.

1. He must be humble. Pride is one of the great temptations of the evangelist. When very successful, flattery will meet him from men and from Satan as well. If the work drags, then his pride of reputation will be attacked, and this may lead him to scold the churches and pastors. This he must resist, or his power will wane. Humility has thus far been one beautiful trait of character in D. L. Moody.

2. He must be wise. It is said of Gen. Grant, "that he never lost his head in the most exciting, or discouraging circumstances." So the evangelist, of all men, ought to be level-headed.

3. He must have large spiritual discernment. Many things in revival work may seem to be genuine, which are not. Our people are mercenary in their temperament. The evangelist must not play upon the feelings of the people, or encourage this state of things too much. Whatever emotions the Spirit of God begets, he should not repress—even if men and women should fall to the earth under powerful convictions, as doubtless has been the case sometimes since the days of St. Paul; but this must not be deemed essential, or favored as such, by Christian workers.

4. He must know his place. He is not pastor. He cannot be. If a pastor, he comes to aid the pastor; to bridge over chasms, if chasms exist between pastor and people, and not to widen them. As an evangelist he is to preach the preaching God bids him to preach, no man forbidding him; he is to take special heed of the meeting generally, but when his special work is done, he should quietly pass away, bidding the people remember "Jesus only," and the Word of God.

5. He must honor the Spirit and the Word of God. Thank God! The day of mere sensationalism is passing away among pastors and evangelists. Let it pass away before the brighter dawning of the Spirit and the Word of God!

When the evangelist comes "filled with the Spirit," he will testify of Christ, and not of himself. His message will be freighted with the Word of God, which is the sword of the Spirit; then only healthy results will follow his preaching and labors, and pastors and churches will have abundant reason to thank God, that He gave some to be evangelists as well as some to be pastors and teachers.—The Vanguard.

A Wrong Tendency.

There is a tendency among us to be satisfied with a shallow religious experience, and this disposition is passing away among pastors and evangelists. Let it pass away before the brighter dawning of the Spirit and the Word of God! When the evangelist comes "filled with the Spirit," he will testify of Christ, and not of himself. His message will be freighted with the Word of God, which is the sword of the Spirit; then only healthy results will follow his preaching and labors, and pastors and churches will have abundant reason to thank God, that He gave some to be evangelists as well as some to be pastors and teachers.—The Vanguard.

What is the remedy? Let the preachers tarry till they are endued with power from God; let them not go forth till they are clothed with strength and pentecost of grace. Let them be filled with the Holy Ghost, and with faith; then let them preach out of the fullness of a blessed experience, relying on the promise of God that His work shall not return void, but shall accomplish that whereunto He has sent it.—Alabama Christian Advocate.

The True Life.

There sometimes comes a time in the life of a church when the spiritual pulse seems to beat but slowly. The attendance at the church services may be good, the benevolent contributions up to the average, but one thing thing seems to be lacking. A writer in the Christian World explains the difficulty in a suggestive way: "The church's life is in the individual contact of its members with Him who is the life. The men who are the soul of missions, whether in the field abroad or in the heart of the church at home, are those who have felt within them the mysterious double force of spiritual attraction—its force centripetal and centrifugal. Two voices have spoken to them, one saying 'Come' and the other 'Go.' There has been felt first a sense of need and emptiness drawing the soul to Him who alone can satisfy and fill it. Then, when the heart was filled with a feeling of what life can become, in enjoyment and in possibility of growth, under the touch of Christ, an immense desire comes that men everywhere should share the boon. There is the missionary spirit in its genesis and development.

Looking for a Blessing.

In order that a man may be heartily glad when the call comes to go into the house of the Lord, he should cultivate a personal interest in the service. It is quite a common thing for an honest man to go to his place of work or trade six days in every week with a lively interest and a joyous anticipation stamped upon his face. He is happy in the prospect of a day of activity, and his countenance shows that he is happy. In a somewhat similar way—that is, by regarding the Lord's house as a place of spiritual activity, a place for personal participation, in praise and prayer—the attendance on Sabbath services may become such a delight to the soul as to make one's thought of duty quite subordinate to his intense appreciation of the privilege of worship. He will do the right thing in respect to church-going, because he loves to do it; because it affords him a positive, personal, spiritual pleasure. Being in that frame of mind which will prompt him to silent prayer as he sits in his pew, and to enthusiastic singing when he rises with the congregation, he will be the better prepared to take to Him on high when God shall "speak peace unto His people." Sabbath church-going ought to be more than a form or custom with Christians. It ought to be practiced as a precious possession of one's life as a means of soul-profit and spiritual enrichment. Unlike the secular scholar after profit, no man is enriched spiritually by another man's expense. In the church of God the benefits are equally open to all aspiring souls, and the edification and enrichment of one tends directly to the spiritual profit of the entire brotherhood. Every time we go to church we ought to go there in search of a special blessing, and make personal efforts to obtain it.—The Interior.

Shutting the Door.

A contributor to the Christian Advocate gives the following good advice for prevailing prayer, and touches upon a point that is too often forgotten: "One of the wonderful things about our Lord Jesus Christ's words is that the meaning of them deepens and widens just as our hearts and lives deepen and widen. Not long ago a young Christian fell into great distress about not being able to pray more earnestly. He went into the presence of his pastor, and petitions, he knocked loudly at heaven's door, and then he went away empty and unsatisfied. 'Have you followed the Master's rules?' asked an old preacher, to whom he told his trouble. The young man said he thought he had. 'You entered into my shoes, he used full petitions, he knocked loudly at heaven's door, and then he went away empty and unsatisfied. 'Have you followed the Master's rules?' asked an old preacher, to whom he told his trouble. The young man said he thought he had. 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**Sabbath School.**

**BIBLE LESSONS.**

**FIRST QUARTER.**

**STUDIES IN THE BOOKS OF KINGS.**

(Condensed from Peloubet's Notes.)

**Lesson I. March 8. 2 Kings 5: 1-14.**

**NAAMAN HEALED.**

**GOLDEN TEXT.**

"Who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103: 3.

**RULERS.**—Jehoram, son of Ahab, king of Israel; Jehoram, son of Jehoshaphat, king of Judah; Benhadad II., the king of Syria.

There is scarcely any one of the narratives of the Bible more celebrated than this. The story of Naaman is a precious contribution to the evidence that the love and care of God are not restricted within any limits of country or race, but are wide as the world.

**EXPLANATORY.**

I. NAAMAN, THE SYRIAN GENERAL; ONE IN NEED OF SALVATION. 1. "Now Naaman (beautiful or pleasant to look upon), captain of the host." The commander in chief of the Syrian army. "Of the king of Syria." Benhadad II. "Was a great man with his master." He had great talents, he had done much for the king, and was therefore very highly esteemed, and exalted to the highest places of honor and power. "Because by him the Lord." Jehovah (as is always in the original when the word LORD is printed in capitals). Jehovah is God of all the earth; and events, even in heathen nations, are under His guiding providence. "Had given deliverance unto Syria." The Hebrew word rendered deliverance means not merely victory, but prosperity of every kind, in which no doubt victory was included. One naturally asks how Syria came to need deliverance, since, when last we heard of the Syrians, they were victorious over the combined forces of Israel and Judah (1 Kings 22: 1-36). To this question Scripture gives no reply, but the Assyrian monuments furnish satisfactory evidence, that an Assyrian monarch had pushed his conquests as far as Syria exactly at this period, bringing into subjection all the kings of these parts. But his conquest was not permanent. Syria revolted after a few years, and once more made herself independent, in which condition she is found at the accession of the monarch's son. It was probably in this war of independence that Naaman had distinguished himself. "He was also a mighty man in valor." A great general, a very courageous soldier. "But he was a leper." No life is perfectly happy. There is some discord in life's sweetest music; there is a tincture in its paradise; a drop of bitterness in its cup of delight; a black spot in its sunshine. And God would have it so for the discipline and salvation of men. It was his leprosy that led Naaman to the knowledge of the true God.

Prof. George E. Post, M. D., in Rice's Commentary on Matthew, Edward Clifford in the *Fortnightly Review*, and Sir Rison Bennett in the *Diseases of the Bible* are sure that Naaman's leprosy was the *leucoderma* (or white skin, the *lepra leucoderma*), which is common, but is comparatively rare. The whole body turns to a disagreeable white color, and has a scaly texture; but the disease does not seem to affect the general health or the power of getting a livelihood.

The far more general opinion is, that Naaman's was the oriental leprosy, the *elephantiasis*, so called, either from its likeness to the rough hide of the elephant, or because it was a monstrous disease, as great among diseases as the elephant is among animals. Dr. Edward Clifford says, "I have found many who had been lepers for nearly thirty years. But usually death brings relief in five or ten years. Thus Naaman, even if afflicted with the true leprosy, might have been able to remain commander-in-chief for a time, though he knew that he was doomed. Lepers were not excluded from society in the other nations as they were in Israel.

LEPROSY AS A TYPE OF SIN. Sin is a deadly leprosy which has involved our whole race in one common ruin. (1) Sin, like leprosy, is the most loathsome, polluting, deforming, unclean thing in the universe. (2) Sin, like leprosy, originates from the pure and clean. (3) Sin, like leprosy, is in a sense infectious by intimate contact, as when the sin of others is received into the soul, by yielding to temptation, or following bad examples. (4) Sin, like leprosy, is contagious. (5) The tendency to sin, like the tendency to leprosy, is hereditary. (6) Sin, like leprosy, is deceitful in its workings.

II. THE CAPTIVE MAID; "DIBERTING TO A SAVIOUR." 2. "And the Syrian had gone out by companies." Plundering parties, who made forays upon the neighboring Israelites. The old border was far of the Scotch Highlands, but the new idea of those incursions. The nations were not at war, but doubtless the Syrian government connived at these raids. "Brought away captive." A little maid. "Not necessarily a little child, but a young girl." And she waited on Naaman's wife. Either Naaman's troops were among the marauders, or he bought her in the slave market.

3. "And she said unto her mistress." Like Joseph in Egypt and Daniel in Babylon, this captive girl becomes the instrument of making Jehovah known among the heathen.

4. "And one went in." Either Naaman or some messenger. In the Hebrew the subject of the verb is not given. The Septuagint says she, i. e., Naaman's wife, went in. "And told his lord." Naaman's lord, the king.

5. "Wax a child can do." Children cannot teach much about Christ; but they can invite others to church and Sunday-school, where those are who can teach. They cannot answer all arguments against the truth, but they can point to those who are able to do it. They cannot make others Christians, but they can lead to Jesus, who is able and willing. They cannot draw the train, but they can move the lever which lays on the steam.

III. NAAMAN APPLIES TO THE KING OF ISRAEL SEEKING HELP IN THE WRONG PLACE. 5. "And the king of Syria." Benhadad II. "Saw or scolded." The Syrian god Hadad. "Said, Go to go," Go, depart. Set out at once. He was

anxious to have his friend healed. "A letter unto the king of Israel." Probably Jehoram, the son of Ahab. "He took with him." To come before anyone without a gift was to be asked would have been inexcusable rudeness. "Ten talents of silver." Worth \$16,400. "And six thousand pieces of gold." Worth \$48,000. Geikie and Keil, and other writers each estimate the amount differently. "Pieces of gold." Coined money did not exist as yet, and was not introduced into Judea till the time of Cyrus. Gold was carried in bars, from which portions were cut when need arose, and the value was ascertained by weighing. "Ten changes of raiment." Costly robes, suitable for festive occasions. The oriental custom of including clothes among gifts of honor still continues.

6. "That thou mayest receive him of his leprosy." Of course through the prophet at his capital. He imagined that King Jehoram would be of course kind all about such a man.

7. "Rent his clothes." In token of his anxiety and trouble at such a request. For not knowing what the captive maid had told Naaman, he misunderstood the request. "Am I God, to kill and to make alive?" He had done utterly incurable leprosy was considered. It was the equivalent of death, and to cure would be to make alive. "Wherefore consider." Probably said in private council. "How he seeketh a quarrel against me." A pretext for again invading the country. Jehoram's army was utterly defeated in the war, after the severe defeat of his father.

8. "Seeking salvation in the wrong place." There are still many earnest seekers after salvation who go to the king instead of the prophet, and to the man instead of the Lord. They are not their own good deeds, acts of kindness, or honesty. Some look to science and knowledge for salvation. But all these alone, while on the way, are powerless to save men.

IV. NAAMAN GOES TO THE PROPHET ELISHA. SALVATION IS FROM GOD ONLY. 8. "When Elisha heard these things, he probably had his home in Samaria, in another part of the city (2 Kings 6: 32). "Let him come now to me, etc." However sinful the king had been, and however powerless to help Naaman, yet true religion was not dead; and God would graciously show His power through His prophet.

9. "With his horses and with his chariot." (Rev. Ver. *chariots*.) For though the Hebrew word is singular, the sense is, chariotry, i. e., a number of chariots. In attendance on so great a man Naaman would have many persons on horseback and in carriages, and the display would seem such as to draw even the prophet forth to behold. "And stood at the door." Waiting, in his chariot, for the prophet to come forth. Naaman's attitude was that of a man who desired the great man what he desired. Why should not humble religion bow obsequiously to wealth and power and rank?

10. "And Elisha sent a messenger unto him." Why did not the prophet come forth himself? (1) We need not think of him as avoiding a leprosy person, either from fear of infection, or from legal scruples. (2) It was rather that he wished to prevent any thought of himself as the worker of the cure coming into Naaman's mind. The prophet was only the mouthpiece of Jehovah. (3) Elisha, as Naaman would be humbled, and God was no respecter of persons; that God would respect the proud, and give grace unto the humble. Only as children can men enter the Kingdom of God. All the means used by the prophet tended to influence the character, and change the heart, as well as cure the body. The latter would have been of small account without the former. Naaman came with the feeling that he was honoring Elisha by coming to his humble home. Elisha would have him understand that he was the ambassador of the living God, before whom Naaman's king was as nothing.

THE WAY OF SALVATION. "Saying, Go and wash in Jordan seven times." The reason for this prescription is evidently in the moral effect of the cure, that the healing of the body might lead to the healing of the soul. (1) It would lead Naaman to the true God. Naaman would be quite sure that the waters of the Jordan were not a cure for leprosy, otherwise there would have been no lepers in Israel. (2) It would test and strengthen his faith. The journey from Samaria to Naaman's would be a great test of his faith. (3) It would be a great test of his sincerity and obedience. Without yielding the heart and will to God, there is no salvation. The same principles apply to salvation through faith in Jesus Christ. "Seven times." Seven is the number of God's true body. The number "seven" has been held somewhat more sacred than other numbers. Hence its frequent mention in religious services and ceremonial. "And thy flesh shall come again to thee." Leprosy is characterized by raw flesh and running sores, and in the end, by wasting away of the tissues. Hence the expression is peculiarly suitable.

V. GOD'S WAY OF HEALING REVEALED. 11. "But Naaman was wrath." Was not Elisha a little disrespectful, rather bluff, and deficient in true Christian politeness? And did he thus give offence for Naaman's anger? (1) Elisha was directed by God as to what to do. (2) His first business was to teach God's truth, and do what was best for Naaman. It often requires far more self-denial to resist the great than to yield to them. Not all is pride which seems to the world to be such. That which Naaman believed to be the contempt and rudeness really proceeded, in the case of Elisha, from genuine love to him, and humility and obedience to God. "He will surely come out to me," and show due respect for his rank and reputation. "And call on the name of the Lord his God." Literally, of Jehovah his God. Naaman is aware that Jehovah is the God of Elisha. "Strike his hand over the place." Or, as in the marginal rendering, move his hand up and down over the place, not actually touching it, but passing the fingers up and down it at a short distance.

12. "Are not the Abana and Pharpar, rivers of Damascus." The Abana is no doubt the modern Barada (which signifies "cool" in the Arabic, and "clear" in the Hebrew). It rises in the tablelands 23 miles from Damascus, and flows through the city in seven beautiful streams. The Pharpar, now called Nahle Awaj, is a rapid stream, passing a little

below the city. "Better than all the waters of Israel." In contrast with the Abana, the world-renowned Jordan is often a muddy and discolored stream. "May I not wash myself and be clean?" No, because it was not the river that cleansed, but the power of God. Only the means of God's appointment could succeed. And yet, as we have seen, God had the wisest reasons for appointing the means that He did.

13. "And his servants came near," gently soothing Naaman's rage, and seeking to restore him to reason. They were naturally less blinded by excitement and anger. "My father." The respectful and affectionate salutation of a confidant servant. "Some great thing." Something difficult to carry out, which better accorded with his pride. They are thinking, perhaps, of some deed of prowess, befitting the mighty man of valor, or some fatiguing journey by way of pilgrimage. "How much rather then." The ease and simplicity of the requirement, a reason not for objecting, but for obeying. It removed all excuses. Moreover, he had to cross the Jordan on his way home.

VI. NAAMAN CLEANSED, WITHOUT AND WITHIN. 14. "Then went he down." His story passed was calmed, because he had received the blessing. "And dipped himself seven times in Jordan." Not only in the journey to the river, but also in the repeated dippings was the faith of Naaman put to the test. For if we may judge from the fall of the walls of Jericho, which stood unmoved till the last time the ark was carried round them, it seems probable that the cure did not show itself till the whole of the ablutions were completed. "Like unto the flesh of his former foul and diseased condition, it now became fresher and fairer than was natural in a full grown man." He was clean "from the festering corruption and defilement of the leprosy."

Naaman, as we learn from what follows, became a worshipper of the true God, in a very imperfect way indeed, but with gratitude for past favors, and a resolve to worship only Jehovah henceforth.

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— Teacher: "What is the meaning of the phrase, 'They burned their bridges behind them?' Bright Boy—"It means they waited till the 'got across'."

— A distressing cough or cold not only deprives one of rest and sleep, but, if allowed to continue, is liable to develop more serious trouble in the way of Consumption or Aneurysm, or perhaps Whooping Cough. Use Baird's Balsam of Horehound.

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Which are brought directly into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

**ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS.**

Isaac Hofford, 23 Adelaide St., east—Butterfly Belt and Insulator cured him of Inflammatory Rheumatism in four weeks. Samuel W. Abbott, Millington's Building, cured in six weeks, Rheumatism in knees and feet—knee pads and insulators. A. E. Caldwell, curer, 11 King Street, City, rheumatism in the knee cured. Geo. H. Lucas, Veterinary Institute, 105 King Street West, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insulator. H. Austin, 4-1/2 Lane Street, City, dyspepsia six years, Butterfly Belt cured him. W. J. Gould, Garvey's Store Works, City, not able to work for three weeks, cured in four days—insulators. Mrs. J. Swift, 27 Agnes St., City, cured of scabies in six weeks. Jan. Weeks, Parkdale, a catarrh and lame back, cured in fifteen days. Josiah Fennell, 287 Queen St., east, City, could not write a letter, went to work on the sixth day—neuritis. Mrs. Geo. Plummer, City, liver and kidney, now free from all pain, strong and happy. Mrs. Hall, 322 Clarence Ave., cured of blood poisoning. E. Riggs, 229 Adelaide St. West, City, catarrh cured by Actina. Miss Annie Wray, Manning Ave., finds Actina invaluable. Richard Hood, 46 Stewart St., City, used Actina three months for a permanent cure—catarrh. John Thompson, Toronto, Ontario, cured of tumor in the eye in two weeks by Actina. Miss Laura Grose, John St., City, constitutional sore eyes, cured in one month. C. C. Rockwood, 14 Balfour St., City, cured of lame back in a few days. Thomas Guthrie, Argyll, N.S., says our Butterfly Belt and Insulator did him more good than all the medicine he paid for in twelve years. Thom. Bryan, 54 Dundas Street, nervous debility—improved from the first day until cured. A. L. F. V., cured of emisions in three weeks. Your Belt and Suspensory cured me of impurities, writes G. I. I would not be without your belt and suspensory for \$20 writes J. McE. The general debility your Belt and Suspensory are cheap at six pence says S. N. C. 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MESSINGER and VISITOR.

\$2.00 per annum: When paid within thirty days, \$1.50.

R. McC. BLACK, Editor. J. H. SAUNDERS, Business Manager.

Messenger and Visitor

WEDNESDAY, FEB. 25, 1891.

RESPONSIBLE FOR GOVERNMENT.

Our Canadian people are justly pleased with their system of government. It is our frequent boast that we are a self-governing body; that we are not ruled by an irresponsible aristocracy.

But if we have responsible government some one must be responsible to the Supreme Law; and if it is not the rulers it must be the people.

Nor is the case essentially changed by the fact that it is the many that are concerned. This is in harmony with modern life and customs.

THE SUNDAY-SCHOOL TEACHER.

Sunday-school teachers would do well to magnify their office, for certainly the opportunities and the duties committed to them are not to be despised.

arouse interest and enthusiasm. In the way of help, exegetical and illustrative, there is almost everything that can be desired.

The work of the earnest and devoted teacher is not limited to an endeavor to impart and enforce the truths contained in the lesson week by week.

The influence of the faithful teacher will be felt not in the Sunday school only, but in every department of the church's life and work.

Modern Pentecostal Revivals.

THE MESSINGER AND VISITOR has already alluded to the recent and remarkable intelligence received from the Telugu mission under the auspices of the American Baptist Missionary Union.

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any motives. In 1878, June 15, Mr. Clough sent word to all the native preachers to bring their candidates for baptism to a ford on the Gundalacuma river, a little north of Ongole.

Dr. Clough adds: "I will trust, but send over and help us. Come soon. Come in numbers. Don't delay. I beseech you in God's name."

Church History.

The American Society of Church History at its third annual meeting held at Washington, D. C., in the closing part of December, 1890, resolved to undertake the preparation of a series of denominational histories, which should constitute together an American Church History.

The history of each communion is to be prepared by an eminent scholar who will be selected by the editorial committee.

And now comes the thrilling news of another revival at the Ongole station. A few days since, Feb. 4, a letter was received from Rev. P. M. Johnson, giving full particulars of this new work of grace.

The writer asked a man a few days ago whether it was true that he intended to be a candidate in a certain county.

To the Editor of MESSINGER AND VISITOR.

I want to say that I am personally grateful to Bro. Clark for his very excellent poem, "Your Vote," in your last issue.

I have it on pretty good authority that two active members of a Baptist church in a certain locality have signified their willingness to sell their votes to the highest bidder.

Think of a Christian man taking money for his vote! The man who will propose to buy a vote is not a patriot, but an office-seeker and a scoundrel.

Let not pulpits or religious journals descend to the slums of partisan politics, but let them speak out in thunder tones against this shameless barter in that which every man should hold as a most sacred trust, his vote.

hundreds of you sitting in the pews and taking an interest in the discussion. You are many, and you are strong.

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Baptist Ministers' Annuity Fund.

AN APPEAL TO THE CHURCHES IN THE CONVENTION FOR COLLECTIONS IN AID OF THE FUND.

Even the small amount in the hands of the Board has done much to relieve the wants of disabled ministers, widows and children.

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New Brunswick Eastern Association. Owing to pressure of work—meetings every night—and to the fact that the season for special effort is rapidly passing away, we forego continued analysis of our condition as indicated by the Year Book, to say one little practical word to the members of this association.

Remember how all God's mighty ones have been men of prayer. Think of Luther giving six hours at a time to prayer, of that grand old Baptist hero Havelock giving the first two hours of the day to communion with his God, and time and space would fail to tell of the valiant ones who by earnest prayer have called in God to the rescue, and laid hold of the arm that moves the world.

Let us remember the praying ones of holy scripture—the Elijahs of the Word; let us be familiar with the multiplied prayers of the Bible and their corresponding answers; and then unitedly, earnestly, and persistently, beseech God for the blessing.

Then, let us attempt great things for God. Though circumstances be unfavorable; though surroundings be depressing; though the love of many may have waxed cold; and the zeal of many be flagged; still, let God's faithful few in every church throughout our association make an honest, earnest, sensible, scriptural effort to obtain the blessing of the most high God.

And then, brethren, let us expect great things from God. A discouraged student complained to Spurgeon that souls were not being saved. Said Spurgeon, "You don't expect God to save a soul every time you preach, do you?" "Why certainly not," was the reply.

O, you deacons, help the pastor! He is careful and troubled about the many things of a scattered field, and a difficult pastorate—hold up his hands; cheer his heart; tell him you are praying for him; be silent of his faults; sing of his good points; and help him all you can.

O, you members, help the pastor! Criticise him when you get to heaven; just now lend him a helping hand. Speak, pray, work; don't be as Achan; don't merit the curse of Merod.

O, you singers, help the pastor! Be in time, sit well up in front; don't save your voices, swing the old gospel song along; praise God in a soul inspiring way. And as a Scotch minister said: "Hold in w' yer old freend the Holy Ghost, for if one ever grieves him away, you'll not so easy get Him back again."

And on next Sunday—the first Sunday of March—let special prayer ascend to our Father from every company of baptized believers, that God may work mightily in every church in this Eastern New Brunswick Association.

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brethren have a prayer meeting. I am very much broken down, have disease of the heart, and irritation of the spine, which produces great weakness and nervous prostration."

The churches are responding nobly to the Grande Ligne appeal, let them show equal liberality in this call for help to the ministers and their families when the days of darkness come.

Please take collections promptly and forward them to E. M. Saunders, Treasurer, Halifax, N. S. On behalf of the Board, E. M. SAUNDERS, Treasurer.

Petitions for Prohibition and the Dissolution of Parliament.

SPECIAL NOTICE.

Owing to the dissolution of the Dominion parliament and the agitation consequent upon a new election, a word to all friends of temperance, and all parties engaged in the prohibition movement is necessary.

1. Do not cease to canvass for signatures, but push the work all the more diligently.

2. If you have closed your petition lists, owing to the short time given in our first circular, and have not done the work as fully as you would have done had more time been given, open new lists and take such steps to increase the number of signatures as you may think best.

3. It is not enough to place the petitions in the lecture room or at the door of a church, and say to the people they can sign them if they so desire.

4. Have the signatures written upon both forms of petition—House of Commons and Senate—as we petition both Houses.

5. All persons who have sent complete petition lists to any ex-M. P.'s will please send them a stamp asking for the immediate return of said lists, as said petitions are seriously liable to be mislaid or lost.

6. Withhold all petitions until the new parliament opens, and then send them on the second week of the session to the M. P. and Senator, Ottawa, representing the constituencies in which the petitions reside.

7. We would respectfully ask the W. C. T. U., and all other temperance organizations, as well as all other parties having resolutions or petitions, or both, to observe the directions given above, so far as they may apply.

8. In case any person needs an additional supply of petition forms apply to either of the persons whose names are given below, and they will be promptly sent.

9. Do not forget the finances, which are imperatively needed to pay expenses.

Friends of our holy cause keep at this work with tireless energy, and by the blessing of Almighty God upon our work we will have good success.

D. STILES FRASER, D. L. BRETHOUR.

In the political excitement now on, let not our brethren lose sight of the petitions in circulation, asking the ruling powers at Ottawa, whoever they may be, for a Prohibitory Liquor Law.

Don't make the hackneyed excuse, "That it will do no good." Nothing will do good unless tried. We must push this battle to the gate.

Three great religious bodies have united in appealing to the government of the country on a question vital to the best interests of the country.

I wish to say that, although my name as representative of the Maritime Province Baptists, appointed by the Convention on the interdenominational temperance committee, to prepare and circulate the petitions for prohibition, does not appear on the circulars sent out, yet I endorse what has been done.

G. J. COULTER WHITE, 23, Dalton st., Boston, Feb. 20.

Hants Co. Auxil.

The Auxiliary Home Mission Society of Hants Co., N. S., met in at Falmouth on Tuesday, Jan. 21, 1891.

Rev. P. S. McCreger, presiding. Began with devotional reading of minutes of previous meeting. Bro. John McLearn, of Falmouth, gave a good report of his work at Falmouth.

District Meeting.

The second district meeting of the St. Martin's group of churches with the St. Hubert church, corner on the 17th st., was held on the 17th of the month.

There were 20 of the group represented, Messrs. 1st and Norton, Hampton Village, and Cornwall, Grant and Seth Keirstead, of Elgin, preached and assisted.

Bro. Grant's mission, thrilling information, fields of the East and sea. Collections were public service to the church at Penobscot, week in April.

The Prince William

On the second (the 8th inst.) at 11 and re-furnished church, a fine interior appearance, overflowing with an

Dr. Hopper not being D. Ervine, pastor of church (whom we be us), was asked to pre hour of waiting be services, assisted by Methodist. His text while he preached Christ, which he did

At 3 p. m. Bro. Cur of the Free Christian of this vicinity, preached the sympathy of the preached a good sermon.

At 7 p. m. Bro. Isala was a forcible which will bring forth of God. At present what presented Dr. with us, but we have provisionally detain

Some statistics on nomination and early he were read, a part of the residence Young, on the 2 1800, Rev. Edward what was then called and Queensbury Baptist members. The deacons Ker and John Manze on the 1st of Febru church was visited by brooks, who baptized it 47 members. He church on the 29th received a part of he baptized and rec September, Rev. El James Mannin

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Hants Co. Auxiliary.

The Auxiliary Home Mission Board of Hants Co., N. S., met in regular session at Falmouth on Tuesday, Feb. 3, at 10.30, Rev. P. S. McGee, president, in the chair. Began with devotional exercises. Reading of minutes of previous meetings. Bro. John McLean, of Rawdon, spoke of the excellent work being done by the Halifax city churches. Bro. N. Crandall, of Windsor, gave a good report of his visits to Waterville and Montserrat. Rev. P. S. McGee, of Hantsport, referred to the good results of efforts used early in the winter in their town to suppress the liquor traffic; also of the special meetings held in connection with their church, and of the valuable aid they were receiving from Bro. J. E. Champion; Sunday school in excellent condition. Rev. Jos. Murray reported of the work at Falmouth; strong drink is still the mighty evil; hoping for good results from some recent local appointments; special meetings during week of Prayer. Sunday schools all working well; finances good. Rev. L. A. Cooney of Rawdon, gave an account of the work and prospects on his large field. Interest good at Rawdon; baptisms several times during the winter. At Noel and Matt settled nearest one who can visit them more frequently. Rev. P. A. McEwen, of Windsor, gave some of his past experience in Ontario, referring to matters of discipline; pleased with prospects in Windsor church; spoke particularly of the number of way workers who have come out of town each Sabbath to labor for God; hoped the number would increase and that other churches would as far as possible encourage similar work. The social conference meeting in afternoon at the close of business was resumed. Rev. L. A. Cooney preached in evening. The next session will be held (D. V.) at Hantsport on Tuesday, March 3rd, in connection with the Sunday school Association, to which the several churches are requested to send delegates. R. H. CREEK, Secy.

District Meetings.

The second district meetings of the St. Martins group of churches were held with the Studholm church at Cullins Corner on the 17th and 18th of this month. There were seven churches of the group represented, viz: Studholm, Sussex, 1st and 2nd Springfield, Norton, Hampton Village and Belleisle Creek. There were present, pastors Cornwall, Great and Blackadar, Bro. Seth Keirstead, of Elgin, was also with us; preached and assisted in our services. We had good congregations and enthusiastic meetings. At the conference on Wednesday afternoon, we had the Rev. Elias Keirstead, now 84 years of age, father of Prof. Keirstead, of Acadia College. He spoke of his abiding love for the truth, and his hope of immortality and eternal blessedness, with genuine fervor and pathos. His words warmed and cheered our hearts. Our conference was an exceedingly interesting one. A large number of brethren and sisters talked of their unbounded joy and delight in the service of God. Bro. Grant's missionary sermon on Wednesday evening, was replete with thrilling information from the mission fields of the East and the Islands of the sea. Collections were taken up at each public service for the Convention Fund. Our next meetings will be held with the church at Penobscot, about the third week in April. T. A. BLACKADAR, Secy-Treas.

The Prince William Church Re-opened.

On the second Sunday in February (the 8th inst.), at 11 a. m., the repaired and re-furnished church, which presented a fine interior appearance, was filled to overflowing with an expectant audience. Dr. Hopper not being present, Rev. S. D. Ervine, pastor of the Macaque church (whom we believe God sent to us), was asked to preach. After a half hour of waiting commenced the services, assisted by Rev. Mr. Reid, Methodist. His text was Psalm 29: 5: He asked the audience to forget men while he preached salvation through Christ, which he did faithfully. At 3 p. m. Bro. Currie, who has charge of the Free Christian Baptist churches in the vicinity, preached; subject: "The tomb of Christ." Our young brother had the sympathy of the large audience and preached a good sermon. At 7 p. m. Bro. S. D. Ervine again preached; text, Isaiah 28: 16. The sermon was a forcible presentation of gospel truth, and we believe seed was sown which will bring forth fruit to the glory of God. At present we do not know what prevented Dr. Hopper from being with us, but we have no doubt he was providentially detained. Some statistics concerning the organization and early history of this church were read, a part of which we give: At the residence of Mr. Stephen Young, on the 26th of November, 1800, Rev. Edward Manning organized what was then called the Prince William and Queensbury Baptist church, with 47 members. The deacons were John Barker and John Manser, clerk, Wm. West. On the 1st February, 1801, the young church was visited by Rev. Elijah Estabrooks, who baptized and received into 147 members. He again visited the church on the 29th May, baptized and received 3. Again on the 20th June, he baptized and received 5. On the 5th September, Rev. Elijah Estabrooks and Rev. James Manning baptized and received 7. On the 2nd Jan., 1802, Rev. T. S. Harding baptized and received 15. On the 7th February, Rev. T. S. Harding and Rev. Joseph Crandall baptized and received 7. On the 7th August, Rev. Elijah Estabrooks baptized and received 3. Thus in a year and ten months the church had reached a membership of 116, its highest number. The church records show that for several years after the above date, Rev. Elijah Estabrooks paid occasional visits to the church, who quite a number were baptized and added thereto. Subsequently other churches were formed, which drew largely from the membership of the parent church. Dissensions also occurred, false doctrines were introduced, which marred her harmony, and retarded her prosperity. Yet all down

through her history have been found those who were faithful unto Christ and the truth. And to-day, we to whom have been bequeathed this glorious legacy, celebrate the 91st year of her history. We are now under a pastor. The Second Kingsbury church at Falmouth. The two form an important field, which ought not to remain vacant. CHURCH CLERK. (Since writing the above I received a card from Dr. Hopper, which informed us that he started from St. Martins, on the 6th inst., to fill his appointment at Prince William on the 8th, but that train was disabled and he had to return to St. Martins.

Card of Thanks.

On behalf of Mrs. Ingram and myself, I desire to express our sincere and hearty thanks to the many, many friends in this city who so kindly ministered to us and our dear departed child in the hours of her suffering and of our deep affliction. It is very gratifying to us to remember that all that kind hearts could pray and kind hands could do for us, have been done to alleviate her sufferings and to relieve us in our days and nights of anxious watching and waiting; to the teachers and officers of Leinster St. Sunday-school for unceasing attention and practical expressions of sympathy, and to Dr. Foster Macfarlane for his kind, wearied attention, kindly and cheerfully rendered without hope of fee or reward, our hearts go out in grateful remembrance. The kind, sympathetic words of the large concourse of people who visited our home, many of whom brought costly floral tributes, will be treasured in our hearts for many days to come, and our earnest prayer to God is that the Christ of Bethany and Calvary, who comforts us now as none other can, may be life is over with them they may receive from Him the commendation, "Well done, good and faithful servant." With grateful remembrance of your kind sympathy. A. E. INGRAM. St. John, N. B., Feb. 20.

Religious Intelligence.

NEWS FROM THE CHURCHES.

St. John (Brussels street).—Seven persons were baptized yesterday into the fellowship of the Brussels street church, and one received on experience. Large and attentive congregations attend the ministry of the Word, and many have requested an interest in the prayers of God's people.

JACKSONTOWN.—We are in the midst of special work here. A revival is in progress, confined as yet chiefly to the church members. Wanderers are coming back to the Father's home. We are attempting great things for God, and we are "expecting great things from God." B. H. THOMAS. Feb. 17.

UPPER KILWICK, N. B.—Rev. J. W. S. Young writes: The good work is still going on in this place. Nine more were baptized Sunday, 18th, six of them heads of families. We had many interesting meetings and a blessed season of communion in the evening—a high day for this place. Twenty eight have been added in all by baptism and five others by letter and experience since the work began. To the Lord be all the praise. Brethren, pray for us.

SALT SPRINGS, Kings Co., N. B.—I came to the above named place Jan. 28. Found religion at a low ebb, but glad to find some earnest Christians that were not at ease in Zion. I have visited every section of this extensive field. The church here is being revived. It is desired by the brethren and sisters that I remain with them longer. I purpose visiting Hammond and Taberville next week. We are praying that God will revive His work on this field. Brethren, pray for us. O. W. WHITE. Feb. 14.

MANOTON.—Again we have cause for rejoicing. On Sunday last we baptized six more into the likeness of Christ's death and resurrection. This makes 49 who have been baptized since the commencement of the year; and the work of reclaiming that has been done, the number of wanderers who have returned from the hucks and swine to their Father's house has greatly increased our joy. And the end is not yet, for no meetings are crowded, and the voice of the inquirer is still heard in our midst. W. B. HISSOX. Feb. 18.

CRISTVILLE, N. B.—As news from the churches is always interesting, perhaps a few lines from this place may be in order. At our annual business meeting it was unanimously resolved to invite our pastor, Rev. Geo. Howard, to remain with us another year. Bro. Howard has been with us seven years and has greatly endeared himself to the people in this section of the vineyard. His preaching is as new and crisp as ever. Our prayer is that God may guide him in his decision. The financial condition of the church is in a very healthy condition. Bro. Lemuel J. Sherwood continues to superintend the Sabbath school, and we feel pleased to say that the school is prospering under his judicious management. The Messenger and Visitor is highly spoken of by those who read it, but we regret that there are so many Baptist families who do not take it. C. G.

GRANANTOWN, Albert Co.—It is now nearly three months since I settled on this field, and I am thankful to Almighty God that the prospects over the whole field are encouraging. The preaching services are well attended, and the interest with which the preaching is received could not help but be an inspiration to any minister. The prayer meetings are fairly large and the Spirit of the Lord seems to be manifest in their midst. We held services at Germantown during the week of Prayer, and the following week. As a result of this, one has been baptized by experience, and two were baptized on the 15th inst. One more has been received for baptism; while we are praying for and expecting larger accessions to our numbers in the near future. Brethren, pray for us. C. E. BAKER.

FARMINGTON.—Rev. E. A. Whittier, evangelist of Lawrence, Mass., began his labors in this city on Sunday evening, February 8. A union basis for the movement was earnestly sought, but, up to date, had not been secured. The work has been practically limited, thus far, to the Baptist church, and the pastor de-

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sires to report, with joy, the present encouraging outlook. After more than a week of earnest, tender, faithful and searching preaching and Bible readings, the break came, three evenings ago, and to-night, scores of rejoicing converts and earnest seekers were found in the inquiry room. There is every prospect of deeper and more extended work. I believe remain humble and faithful. Bro. Whittier is a devoted and humble worker, a graduate of Newton, and now for 21 years engaged in evangelistic work, largely in New England, although last season was spent on the Atlantic coast. He has in his possession telegrams, notes and letters received in reply to his special inquiries from Baptist, Methodist, Presbyterian, and Congregationalist pastors in Lawrence and in Houlton. These are, without exception, most heartily commendatory. A testimonial is the endorsement sent by Rev. O. C. Wallace, late of Lawrence. In Houlton, where Bro. Whittier labored recently for three weeks in union effort, a great blessing came. More than 200 were hopefully converted. The Frederick Baptist pastor is now prepared to add his endorsement of Bro. Whittier. His methods are wise, his spirit is devout, his preaching is characterized by great simplicity and clearness, and is often pungent and searching, as well as tender and touching. His Bible readings have been much appreciated, and, in a word, his work commends itself to our most judicious members, and is utterly devoid of clap trap and sensationalism. We trust that all who are interested in the political and social progress of our country, the greater blessing still in store for us. F. D. C.

DORCHESTER.—As reported last week, the pastor of this church, Rev. L. M. Weeks, has been assisted for a time by our good evangelist, Bro. Wallace. An excellent impression has been made, and all around hopeful signs are seen. At a social service led by Bro. Wallace, with his usual sympathetic and instructive way for the young seekers of the new life in Christ Jesus, it was readily seen that the Holy Spirit was moving in the hearts of the people. Good attention was given to the word spoken, and soul stirring testimonies followed in quick succession. In these exercises it was readily seen that the pastor had been faithfully doing foundation work; and we rejoiced with him that now the good time of increase had begun. Several candidates for baptism have been received since the last baptism reported. By a few short visits in the homes of the people with the pastor, signs of future good were seen. The strength of this religious awakening is seen in its successful candidates for baptism. This work now prevails in this county. There is a question that burns, in connection with the religious services at the penitentiary in this town, that certainly demands the attention of the government at Ottawa. In the provision of the law, it is provided that the clergyman of other denominations, in no sense inferior, but in many particulars, by many of the people of this commonwealth, regarded as far superior, are excluded, carries on the face of it an injustice to which no free and intelligent people should submit. This question is broader than the town of Dorchester or the county of Westmorland. A gentle reference to this circumstance should be sufficient in itself for the proper redress of this public service. J. H. S.

Rev. L. M. Weeks writes: Last evening we closed a seven weeks series of meetings. During the last three weeks Bro. Isa. Wallace has been with us doing faithful work. And the church showed its appreciation of his work by not allowing him to be any expense to the Home Mission Board. Five more are to be baptized to-morrow. Others are expected shortly, and we do not intend that faithful work and ingathering shall cease with the special services. Feb. 21. LENEBURG, N. S.—Yesterday I had the pleasure of again administering the ordinance of baptism. Three candidates received the rite, and our little church is earnestly praying for others. J. S. B. WESTPORT, N. S.—Yesterday was another glad day for the people of God in this town. Ten more were received into church fellowship last evening, nine by baptism, and one by experience. Still there are more to follow. The interest has not abated. "This is the Lord's doing, and it is marvellous in our eyes." C. C. BROSS.

HANTSPORT.—The joy which the news from the churches last week gave us, leads us to write that we are enjoying "a time of refreshing from the presence of the Lord." Bro. J. B. Champion, of Acadia College, has been with us and rendered valuable assistance. Our place of worship is crowded every night. Twenty have been baptized. Many have found peace, and a large number are seeking the Saviour. We expect to baptize again the first Sunday in March. P. S. McLENNON.

OXFORD.—I have no revival news to communicate from this field. With seven regular preaching stations I have not been able to hold any special services. Our Sunday school in Oxford has increased in interest under the efficient leadership of P. Slade, its superintendent. I purpose holding special services here soon. Pray for us, that God's salvation may come to the people. E. C. CORRY. A number of baptisms at Argyle, last to-day and last Sunday, ten in all. A week ago a young convert thus entered the membership of our Lord's visible church, and this morning nine happy candidates followed Jesus through the blessing of His ordinance. The new members include the young and the middle aged. More will follow. ADDISON F. BROWN.

DEERFIELD, N. S.—The different sections of the Deerfield and Pleasant church are passing through a very solemn experience. Six of our number have been called away quite recently to the Spirit land, and two others are lingering on the bank awaiting the Master's call to cross to the golden shore. While the Lord is calling some away, He is raising up others to take their place in His vineyard for a glorious revival is going on in our midst. Sinners are coming to Jesus and others are inquiring the way to our dear pastor, Rev. E. P. Caldwell, is so busy in work of winning souls to Christ I am sure he cannot take the time to drop a line to our Messenger and Visitor, consequently I thought a line would not be amiss from A FRIEND.

GARABUR, N. B.—Yesterday was a good day for our little and youthful church of this place, as we dedicated our new house of worship under very favorable circumstances. Rev. W. Wetmore, Baptist pastor of Cow Bay, preached a most excellent dedication sermon, founded upon 1 Kings 8: 27. Rev. M. B. Bates, pastor of Sydney, Rev. D. Sutherland (Presbyterian), Rev. J. W. Howie (Methodist), with our pastor, Rev. J. W. Carpenter, all being present, participating in the services. Congregations large and hopeful for our little church just held a very successful tea-meeting in aid of our Baptist building fund, realizing \$200; collections, etc., \$35, in the raising of which all denominations around came nobly to the front with all the assistance they could render. Matters are looking very hopeful for our little church just now, as our congregations are increasing and our pastor, beloved on the whole field for his work sake, is toiling hard to do a thorough work for God's cause. GEO. McGUIVER, Church Clerk. Feb. 16.

ADVOCATE.—When Bro. Jenkins left this field in June, a few complained, and, perhaps, no pastor has been more generally missed. During the summer, while we remained pastorless, brethren Stackhouse, Ganong and Goucher (lics.), were among those who supplied with acceptance. Finally, in September, Rev. Elias K. Ganson has graciously called and assumed the pastorate of these two churches. Little did our building committee think, when pushing the completion of a neat little parsonage, that they were making a tabernacle (dwelling place) for Elias, but it has proved to be ever so. Who the Lord received Moses, that model leader, He gave instead a man who said "Neither fear ye the people of the land; for they are bread for us; their defence is departed from us, and the Lord is with us," and He is "the same Lord over all" to-day. Among the many Sabbath-schools that go into winter quarters (die, as our Bro. Grierson terms it) are some of ours. The East Apple River, however, is perennial; the others will likely, all resuscitate in the early spring. Regular prayer meetings are sustained at nearly all the stations. Bro. G. preaches usually three times on Sundays and beside some sermons during the week. It is reported that we are soon to have a religious service at one of the distant lumbering camps. By the way, there are fewish not a few; but some seed, thank God, falls into good ground while pastor and people wait for the harvest. Brethren pray for this group. FRANK ATKINSON (Lic), and what shall (does) this "of" He made twenty attempts at preaching during the summer, and in the fall ill health drove him into the wilderness where to day he enjoys, and is thankful for good health, excellent appetite, and increasing weight. Feb. 20. F. N. A.

WOLFVILLE.—Among the literary societies on the Hill, is the Propylaeum,—composed of the young lady undergraduates. This society gave an entertainment on Friday evening last. There was music of a high order. But the feature of the exercises was the reading by Miss Grace Deane McLeod, of Berwick, of three of her charming sketches. Miss McLeod has won distinction as a writer of high class stories, and her reading added greatly to the literary excellence of her writings. The sketches were based on incidents in Nova Scotia history, were admirable in design, clever in finish, and of thrilling interest. Readers of the Messenger and Visitor should bear in mind that a volume of Miss McLeod's writings will soon be published. — J. B. Mason, Providence, R. I., suffered with pneumonia, accompanied with a dry cough, hoarseness and entire loss of voice. Physicians afforded him no relief. Wistar's Balsam of Wild Cherry cured him, and he says it saved his life.

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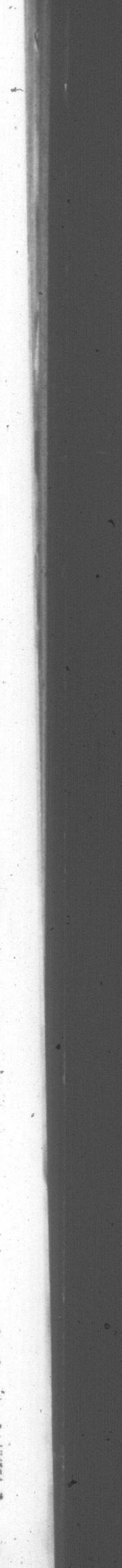
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A BLESSED OPPORTUNITY.

God gave me something very sweet, to be mine own this day; A precious opportunity, a word for Christ to say;

THE HOME.

Power of the Home as a Motive. A man of large experience in promoting reform lately said that men in the depths of degradation seldom are willing to yield to the highest motives of conduct.

The millionaire grows prematurely old, haggard, careworn, as he bends over his accounts in a dingy office. What a change comes over him when he lies in his suburban home, and there greets, with brightening eye and flush of pleasure, his lovely children and beautiful wife.

On a stormy night a man in the thralls of drink angrily left his house and his loved ones. A cold rain was falling and the wind was pitiless, but the outer tempest was nothing to that which raged within his breast.

"I never could have borne it," said a business man, who had emerged in safety from weeks of awful crisis in his affairs, "if all had not been right at home."

How to Make Life Happy. Take time; it is no use to fume or fret or do as the angry housekeeper, who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

It is not riches, it is not poverty, it is human nature that is the trouble. Angry thoughts clobber the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—Washington Post.

Minard's Liniment for sale everywhere.

Hints for the Housewife.

BREAD CAKE.—Into a piece of raised bread dough large enough for a loaf work a piece of shortening the size of an egg, a cupful of sugar, a teaspoonful of ground cinnamon, and a cupful each of currants and raisins. Let it rise, which will take some time, and bake slowly till done. This is good cake for children.

TAPIoca CREAM.—Two heaping tablespoons of tapioca, cooked over steam until clear and soft, then put in a double boiler, while cooking a quart of cold milk, two eggs, a pinch of salt, two tablespoons of sugar, and a small teaspoon of corn starch; cook until it thickens, do not boil, pour over the tapioca and gently mix; set away to cool. Beat the whites to a stiff froth, spread over pudding, set in the oven a moment to stiffen. To be eaten cold and will keep nicely for two days. (Flavor custard to taste.)

BRATEN CREAM.—Place a bowl in a pan of pounded ice, pour in it a pint of rich cream and set it in a cold place; when the cream is spread over the pudding, stick them in the top a porcupine.

SNOW SOUFFLE.—Take half a small box of gelatine, dissolve it in a pint bowl filled with cold water. When quite melted fill the bowl with boiling water and stand it on the back of the range; then add one cup of white sugar and the strained juice of two lemons. When all is dissolved and cooled, begin to beat in a large basin the whites of two eggs, and add as you do so one table-spoonful at a time of the gelatine mixture; continue this process slowly till all is mixed.

A SUGGESTION.—When the stove is to be blacked, do it before you wipe the paint or washing the dishes, but first draw a paper bag over the hand. The paper bag and the dish washing and cleaning will keep off and take off the soil from the hands inevitable in stove-blackening.

HOW TO CLEAN BLANKETS.

If bound with colored ribbons, rip them off, and thus prevent the color from running into the blankets while they are wet. Prepare the following mixture in the forenoon: Shave one pound bar and a half of any good laundry soap into thin small shavings. Entirely melt it in a basin with the aid of water. Strain the melted soap through a colander into a tub half full of lukewarm water. Add half a pound of powdered borax and a table-spoonful of molasses.

Have a strong clothes-line stretched as tight as possible out in the yard. Strong sun is apt to fade the colored borders of blankets, so choose a shady, breezy place to dry them in. If you can take them out in a tub do so, otherwise lift them, saturated with water, into a basket, and carry them full of water to the clothes-line. Hang them exactly through the middle lengthwise on the line; then the colored borders of the blankets will hang vertically. See that the fold of the blanket is slightly wrinkled, that is, a very little full, as the blanket lies over the line, else the middle of the blanket will be found to dry at a steeper angle than the edges. The blankets after this process will be clean, soft, and not shrunken.—Good Housekeeping.

THE FARM.

THERE are about 34,000 registered Holstein-Friesian cattle in the United States, and 43 per cent. of these are bulls. There are over 32,000 head of registered Jerseys and only 28 per cent. of them are bulls. The Ayrshires number 14,367, the Devons 11,382, Guernseys 9,671, brown Swisses 1,029 and red 744.

By the report of the secretary of the Missouri Horticultural Society it appears that State is the third in importance in fruit growing, New York and Michigan alone exceeding it. There are some five thousand fruit farms, employing twenty-five thousand persons, and the crops this year is estimated worth \$5,000,000, and is selling at highly profitable prices.

The original Farmers' Alliance was organized in Texas (1875), against the cattle kings. In October, 1887, it held its first National Convention, with delegates from the Southern States. The National Grange of the Patrons of Husbandry preceded it by about eight years. It grew in five years to claim 12,000 granges. It is a strong power, but less in numbers than formerly.

PROFESSOR HENRY, of the Wisconsin Agricultural College, fed two lots of pigs, one on corn exclusively and the other on a ration of mixed grain, in which mill-stuff largely predominated. When killed the power required to break the bones was 435 pounds for the corn fed pigs and 1,140 pounds for the others. This shows that pigs fed on corn alone are liable to have weak bones and often give out.

CHILDREN

Are always liable to sudden and severe colds, to croup, sore throat, lung fever, etc. Immediate, to be effective, must be administered without delay. Nothing is better adapted for such emergencies than Ayer's Cherry Pectoral. It soothes the inflamed membrane, promotes expectoration, relieves coughing, and induces sleep. The prompt use of this medicine has saved innumerable lives, both of young and old.

It had never ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicine it had taken, I reasoned that such remedies would be of no avail. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life.—C. J. Woodruff, Wortham, Texas.

Ayer's Cherry Pectoral,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

granaries and waterworks and the shortest route from one to the other. On old farms this plan can be carried out only as new buildings are required, but make your plan now and work to it as new buildings take the place of old ones or are built to meet the demand of increased stock.—Farm, Field and Stockman.

YOUNG FRUIT TREES.—We have never found a better way to judge of the bearing of young fruit trees, and to decide whether they are bearing too little or too much, says the Albany Cultivator, than to observe the length of the animal shoots. The treatment is then to be given in accordance with the result of this examination. If the growth is slow mellow culture or fertilizers will be necessary. If as generally happens, slow growers bear too much, thin out most or all the fruit when small, which will aid in giving the trees more vigor, and what little fruit there is will be worth more than the numerous small and scrubby specimens. Small growth and too much small fruit go together, and thereby growth furnishes a few large and fine ones. If the annual shoots are not over a foot long in the early years of fruit trees, more vigor must be given them. Nothing is better than top dressing with barn manure late in autumn or early in winter.—American Cultivator.

Sensibility of the Horse.

The Horse and Stable says: The horse will leave dusty hay untouched in his bin, no matter how hungry. He will not drink of water objectionable to his questioning sniffs or from a bucket which some odor makes offensive, however thirsty. His intelligent nostril will widen, quiver and query over the faintest hint offered by the faintest hands. A mare is never satisfied by sight or whinny that her colt is really her own until she has certified the fact by means of her nose. Blind horses, as a rule, will gallop wildly about a pasture without striking the surrounding fence. The sense of smell warns them of its proximity. Others will, when loosened from the stable, go directly to the gate or bars opening to their accustomed feeding grounds; and when desirous to return, after hours of careless wandering, will distinguish the one outlet and patiently await its opening. The odor of that particular part of the fence is their guide to it.

The horse in browsing, or while gathering herbage with his lips, is guided in his choice of food entirely by his nostrils. Blind horses do not make mistakes in their diet. The scent alone of the buffalo robe will cause many horses to evince lively terror, and the floating scent of a railway train will frighten some long after the locomotive is out of sight and hearing.

Minard's Liniment cures Dandruff.

TEMPERANCE.

Temperance Education. The preventive work for temperance now going on in the United States, known as temperance education in the public schools, is rising like a star of hope for other lands. In 1887, this instruction concerning the nature and effects of alcoholic liquors, and other narcotics, was introduced into the schools of Honolulu, Sandwich Islands. In the following year one of the American textbooks on the topic was translated into Japanese, and is now in use in the schools of that country. In Australia temperance education is made compulsory in primary grades.

The Siamese minister of education has recommended the translation and introduction of one of the American temperance physiologies into the government schools of that country, where not only alcohol and tobacco, but opium and Indian hemp as well, have united in their work of extermination. A resident missionary of Siam, writing to Mr. Henry H. Hunt, the originator and leader of the temperance education movement in the schools of this country, and now superintendent of the same for the World's W. C. T. U., says that among the Siamese there is hardly one temperate man in one hundred; that also he never saw a man or boy among them who did not use tobacco, while some use opium and Indian hemp as well; and that the blood of the whole race is vitiated by these poisons. One slave to opium said that "if his mother's flesh were opium he could cut it out, piece by piece, and smoke it."

In India, where drink is said to be on the rising tide among the masses, the missionaries are looking to physiological instruction as a means of saving the coming generation from the threatening evil, and are actively engaged in a movement for securing the introduction of the study into the government schools. Mr. Maurice Greory, of the Bombay Guardian, Rev. H. C. Stuart, editor of the Indian Witness, and other missionaries in the Madras Presidency, in Bombay, Calcutta and Northern India, are in correspondence with Mrs. Hunt, concerning the preparation of the necessary text-books, and other ways and means essential to the success of the movement.

Application for copies of the American temperance physiologies have also been received from Turkey, where, according to Rev. A. Fuller, president of the Central College of Turkey, tobacco is almost a greater curse than alcohol. Other countries in which movements have been begun for the introduction into the schools of this saving knowledge of the narcotics, which are weakening the strong and destroying the weak of all races, are France, Austria, Bulgaria, Denmark, the Danish West Indies and Iceland. Several leading philanthropists of the latter country have written for copies of the American school textbooks on this topic, and the British Women's Temperance Association is preparing to work actively for the introduction of the study into the English public schools.—Selected.

Minard's Liniment relieves Neuralgia.

"I am very economical these days. I have given up smoking, and I even shave myself; so you see, in order to have a little pleasure, I have bought me a saddle horse."—Fliegende Blätter.

Health giving Herbs, Barks, Roots and Berries are in Burdock Root Bitters which regulate all the secretions, purify the blood and strengthen the entire system.

The poet and the editor were playing tennis, and the latter was beaten. "You serve well, but you can't return," said the poet. "Can't you?" asked the editor. "Send me a poem and see."

Women who suffer from nervous and physical debility and great help in the use of Ayer's Sarsaparilla. It produces the rapid effect of a stimulant, without reaction—the result being a permanent increase of strength and vigor, both of mind and body.

To the Deaf.—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 NICHOLSON, 30 St. John St., Montreal.

Parsons' Pills



Make New Rich Blood! BAIRD'S FRENCH OINTMENT

This Ointment has been used with the greatest success in the speedy cure of all eruptions arising from an impure state of the blood or from impurities in the liver and spleen. Eczema, Salt Rheum, Itch, Scurvy, Boils, Pimples, Ulcers, Chapped Hands and Lips, Insect Stings, etc., in use 30 years. At all dealers, 25 cents.

INTERNATIONAL S. S. Co.

CHANGE OF TIME. ONE TRIP per WEEK.

AFTER MONDAY, Jan. 19th, 1891, and until further notice, one of the Steamers of this Company will leave

ST. JOHN BOSTON

Via EASTPORT & PORTLAND.

Every THURSDAY morning at 7.35. Eastern Standard Time. Returning, leaves Boston every MONDAY morning at 8.30.

Through first and second class Tickets can be purchased and baggage checked through from all booking stations of all Nova Scotia railways, and on board steamer "City of Montreal" between St. John, Digby and Annapolis. Also, freight billed through at extremely low rates.

C. E. LAETHEL, Agent St. John, N. B. E. A. WALDRON, General Agent, Boston. J. B. DOYLE, Manager Portland.

GATES' ACADIAN LIMIMENT.

A VEGETABLE COMPOUND. Possessing a well-concentrated combination of soothing and healing virtues for external and internal diseases, INFLAMMATIONS, OF PAINTS, and in any part of the body. CHILBLAINS, COLIC, CRICKS, TOOTHACHE, QUINCY, BITES, STINGS OF INSECTS, CUTS, and WOUNDS of every description on man or beast, and all ailments for which Liniments are used.

DIPHTHERIA and BLENNORRHOEA, SORE THROAT, SPINAL DISEASE, HEADACHE, BRUISES, RHEUMATISM, FLEAS, etc. Use in connection with the NERVE OINTMENT.

Sold Everywhere at 25 cents a Bottle. Manufactured by C. GATES, SON & CO., HIDDLETON, N. S.

INTERCOLONIAL RAILWAY.

'90. Winter Arrangement. '91. ON AND AFTER MONDAY, 23rd NOVEMBER 1890, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7.10 Accommodation for Point du Chene, 10.40 Fast express for Halifax, 11.30 Express for Sussex, 11.30 Fast Express for Quebec and Montreal, 11.30 A parlor car runs each way on express trains leaving St. John at 7.10 o'clock and Halifax at 11.30 o'clock. Passengers from St. John for Quebec and Montreal leave at St. John at 10.45, and take sleeping cars at Montreal. The train leaving at St. John for Quebec and Montreal on Saturday at 10.45 o'clock will run to destination, arriving at Montreal at 10.00 Sunday evening.

Trains will arrive at Saint John, Express from Sussex, 8.30 Fast express from Quebec & Montreal (Monday excepted), 8.55 Accommodation from Point du Chene, 12.55 Day express from Halifax, 12.30 Fast express from Halifax, 12.30 The trains of the Intercolonial Railway to and from Montreal and Quebec are lighted by electricity, and heated by steam from the locomotives. All Trains are run by Eastern Standard Time. D. POTTINGER, Chief Superintendent, Railway Office, Montreal, P. Q., 25th November, 1890.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery why I have held of two people alike? Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment, or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

BUCKEYE BELL FOUNDRY.

WHEELS, FIRE ALARMS, PUMPS, etc. FULLY AND ABUNDANTLY SUPPLIED.

WHEELS, FIRE ALARMS, PUMPS, etc. FULLY AND ABUNDANTLY SUPPLIED.

Baltimore Church Bells

Since 1844 celebrated for superiority over other bells made only of Purest Bell Metal, (Copper and Tin), Rotary Moulding, warranted satisfactory. For Prices, Specifications, etc. address H. FRANKLIN BELL, Founder, 210 BALTIMORE ST. BALTIMORE, Md.

A HARD FIGHT.

IT has been a hard fight. The long, cold Winter, combined with the severity of the storms, has produced countless colds and tended to destroy health. The constitution, weakened by resistance, repels with less and less vigor each attack of the enemy. But the supreme struggle is yet to come. The enemy holds in reserve the March winds with which to deal the fatal blow. The cry comes up for reinforcements. "Send for Scott's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda." Wonderful how such reinforcement does increase the resisting power, heal the lungs, cure the cough and restore to health. Use now SCOTT'S EMULSION.

CAUTION! Be sure you get the genuine SCOTT'S EMULSION. "Palatable as milk." Put up always in salmon color wrapper, and prepared only by SCOTT & BOWNE, Mfg. Chemists, New York and Belleville.

