

The Christian Messenger and Visitor

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Remember! the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.

Assessor O'Brien, of Halifax, has issued a circular to his clergy informing them that it is his purpose to leave on the second of January, to visit Peter in the person of his successor, Leo XIII. He tells them that this visit is in imitation of the Apostle Paul, inasmuch as Paul "went up to Jerusalem to see Peter and stayed with him fifteen days." It appears that this example has been followed by the bishops of the Catholic church in every age. According to the Archbishop, "Peter lives in his successor, the Roman Pontiff, and the bond of union between him and the bishops of the world is the same as that between Peter and the other Apostles." We are glad to see his Grace making so direct an appeal to the scriptures. He will remember the context of the passage he has quoted. He claims that he is a successor of Paul. He will remember that Paul declared that he was not an Apostle "of men nor by man," and that after his conversion he did not go up to Jerusalem to receive authority, but that he preached the Gospel which had been communicated to him by the revelation of Jesus Christ. When he adds that after some years he went up to see Peter, abode with him fifteen days, the implied thought evidently is that so short a visit could not have contributed very much to his system of doctrine. Paul is also "careful to tell us" that when he went up to Jerusalem after the space of fourteen years, who who seemed to be somewhat in the church there added nothing to him in conference, and that when on a still later occasion Peter came down to Antioch, he withstood him to the face. All this would read like a very strange account of the relations between a modern Roman Catholic bishop and the Pope. Archbishop O'Brien is fully aware that the so-called successor of Peter would not tolerate any such independence on the part of any so-called successor of Paul at the present day. Evidently a change has come where change is supposed to be impossible.

Some years ago there began what was called a Free Church movement in Sweden. It was due to a dissatisfaction with the cold formality of the Lutheran church, and a longing for a more earnest Christianity. The latest reports are that this movement seems to have spent its force, and there are signs of retrogression. One of the prominent leaders has been compelled, in order to hold infant baptism, to become the champion of baptismal regeneration, and the paralyzing effects of this doctrine are being seen. A part of the adherents of the Free Church, however, are rejecting infant baptism, and give signs of greater vitality. We hope there may not be a repetition of what took place in the Reformation under Luther, and a clinging to baptismal regeneration to reduce infant baptism from usefulness, reduce to the old formalism and lifelessness.

The loose views of Church relations entertained by a large class of "liberal" Christians, are illustrated in the case of the lady who, on entering a new place of residence, performed a particular church "because it was the highest."—*Index.*

Is there proof of any looser view in this case than is shown when one chooses a church home for any other cause than a desire to have the best sphere to work for the Master?

The statistics of the Baptists of Maryland make a good showing. The past year has been the best in the entire half century, as far as results are concerned. The entire number of additions was 1,229, or 33 for each church. The baptisms were 1,285, an average of 23 for each church. The contributions of the year reached about \$60,000, or \$1.50 per capita. The largest number of baptisms were reported by the Union church, colored, by Rev. Harry Johnson, the pastor, having received 124 during the year.

The record for the half century is encouraging. The association began with 6 churches and 478 members. It has now 54 churches and a membership of 11,684, or over 26 times as many as at the beginning. The increase of Baptists is therefore much in excess of the increase of population. In view of the fact that Maryland was originally settled by Roman Catholics, and that the Methodists subsequently absorbed most of the Protestant population,

we think this speaks very well for our denomination there.

—It is a barrenness to a statement, in a book under review, the *Churchman* remarked of the author:

"We doubt if he is quite correct in what he says are the tenets of Baptists—for instance, that they do not believe baptism a saving ordinance, nor in the damnation of infants."

When upon the *Baptist Weekly* responds in the following rigorous way:

"Such a miserable slanders is unworthy of the *Churchman*. After many years close acquaintance with the Baptist churches we can declare we do not know a Baptist who believes in baptism a saving ordinance, or who believes in the damnation of infants. These doctrines may be held by Episcopalians who seek that Baptism makes a child an inheritor of the Kingdom of God, and who leave our unsanctified souls to the 'merciful' exercise of God, but Baptists espouse such unscriptural dogmas. Furthermore, we would say, wrong as our beliefs in the divinity and atonement of Christ, we judge that at the final day it may be better to have been a truth-telling Unitarian than an Episcopalian who has borne false witness against his neighbors."

It is vexatious to have such absurd charges made against our denomination, and the *Churchman* deserves a sharp rebuke. Still there are some Churchmen who hold all the other denominations in such small estimation that they never take the trouble to study their doctrines. The editor of the *Churchman* may be among this number, and herein may be in making a statement when he ought to have known better, rather than in bearing false witness in the worst sense. Let us give him the benefit of the doubt.

THE CATALOGUE of Newton Theol. Institution for the year 1885-86 has been received. The faculty consists of six, including a Professor of Eloquence and a Librarian. There are four in the Post Graduate course, eleven in the Senior class, nineteen in the Middle, seven the Junior, and forty-five. Of these seven are from the Maritime Provinces. Elective Studies have been introduced, and a course of eight or ten lectures is given each year, besides a number of familiar talks by some of the most successful pastors on topics relating to the practical work of the ministry. This old institution is doing admirably of its way, and by its conservative and liberal views is doing its part to guard our pulpits in New England from the paralyzing influences of the New Theology.

WE LEARN from the Catalogue of Woodstock College, our Baptist college of the West, that steady progress is attending the efforts of those who are engaged in educational work. There are sixteen instructors in its various departments. There is a preparatory department, a collegiate course of four years, and students are prepared for matriculation into either the first or second year at Toronto College. Young ladies are received to all the classes of the institution, besides having instruction in Music and the Fine Arts. Efforts are being made to swell the endowment of \$41,000 already invested to \$100,000, besides paying off a debt and expending \$25,000 in improvements on the buildings. The attendance of students is large.

THE FOLLOWING from Prof. Anton Gindely's history of the thirty year war, just translated from the German, is of interest to Baptists:—

Ferdinand ten issued, September 16, 1622, a patent by which he banished Anabaptists from the land. These were German communities which had settled upon the estates of individual noblemen, from the year 1520 to 1530. Although no sect of the time was so despised and persecuted as this one, yet they enjoyed in Moravia a secure existence, because they prudently abstained from all proselyting and exercise of political influence, and readily submit to taxation. The several congregations had their Communicative organizations, and filled the fields, or pursued single industries, among which was the manufacture of cloths, upon a common account. As they not only brought to their landlords, but also to the country, double the amount of taxes paid by the Jews, self-interest, their pleads for their toleration. They had, in the meantime, so increased, that they numbered more than 20,000. They were now obliged to emigrate and again abandon the home which had become dear to them, and, almost without means, to seek new places of abode. Nevertheless the majority obeyed the command and emigrated, chiefly to Hungary, where they have been perpetuated down to the most recent times.

"THESE CANNOT do a great work themselves, nor inspire others to do it, the next most precious gift is an immense capacity for estimating the value to the world of those who can do such a work."

We question the soundness of this remark. Is not the "next most precious gift" an immense capacity for attempting smaller works. There is a great truth in this statement, however; for nothing helps workers like the appreciation of their fellow-workers. Change the quotation so that it will include both attempts to do lesser things and the highest appreciation of works greater than they can do, and it is most excellent.

THE LATE Rev. Correspondent of the *Standard* gives the following interesting account of one of the Baptist ministers who was at a reunion in Berlin. The Baptists of Germany and Russia are noble sacrificing people. He says:—"The most remarkable veteran who appeared on the stage was Rev. G. F. Alf of Klein-Russien-Poland. He was a German, but of the best type. Twenty-seven years ago he worked in Poland began without members. Within a short time a brother baptized forty-five. For this act he sat eight days in prison. They were forbidden to hold meetings, but they held them in the night. The government issued a circular in Polish warning all classes against the 'dangerous sect.' The speaker who stood before us, was himself chained, taken and locked up. For two days he saw no man. His property was all confiscated. After sitting three weeks in prison a Lutheran minister called on him, but made no effort to set him free. In this prison he sat three months, and for a time feared that he must be banished to Siberia. Finally he was providentially liberated. In a short time the authorities again caught him disobeying the special edict, and he was again imprisoned for three months. This time he had to work on the streets with the thieves and robbers. He has been thirty times in prison in Poland, and feels more encouraged to-day than ever. The Baptists are continually growing. There are to-day in Russian-Poland thirteen workers, and seven churches with 675 church members. A brother from the Volga river in Russia stated that there were 100,000 Germans in that section of Russia, stretching on as far as Astrachan in Asia. Among these are found 3,400 Baptists. These are but a taste of the many incidents, one might almost say adventures, on the frontier of real evangelic religion in Europe; that we had the privilege of hearing at the last conference. It certainly shows that the days of martyrdom are not all gone; that the workers in countries of religious freedom, however much they complain, carry very light burdens as compared with those who labor under the iron rod of so-called religious governments."

ventures out on unknown seas and discovers new continents. It is, indeed, nothing less than the very life of God in the human soul, struggling to grow up in us into the fulness of the stature of Christ. Longing is the transfiguring spirit which purifies these dull earthy lives of ours, and changes them, little by little, into the divine image.

"The thing we long for, that we are for one transcendent moment," and continued longing after the good life up into the good. The heavenly ideal, ever kept before the mind, and longed after with intensity of desire, carries itself in the soul. As Lowell says again:—"Longing in God's flesh, heavenward" will "With your poor earthward striving" "We quench it that we may be still" "Content with merely living" "But, would we learn that heart's full scope" "Which we are hourly wronging," "Our lives must climb from hope to hope" "And realize our longing."

The latter half of this stanza must not be overlooked. If longing is God's angel to lead us heavenward, we must follow where the angel leads. Mere longing opens no gates, takes us up to no heights, finds no rich treasures, discovers no new worlds. Longing without action is a most unhealthy state. It is, but a poor, sentimental day-dreaming, which leaves the soul more empty than even when the dreams have vanished. Longing to be blessed, must become an inspiration. When Raphael was asked how he painted such wonderful pictures, he said: "I dream dreams and see visions, and then, I paint my dreams and my visions." His hand wrought into forms of beauty the lovely creations of his mind; otherwise they would never have brightened the world with their marvelous splendors.

When Joan of Arc was asked what virtue she supposed dwelt in her white standard that made it so victorious, she replied: "I said to it, 'Go boldly among the English, and then I followed it myself.'" The white banner without "the lily-white maid" herself would have won no victories. So, when we send out the white banner of pure and noble longings, we must be sure to follow it ourselves if we would win the blessings which our hearts crave.

Thoughts on Longing.

For our own sake we have been given to men, duties and self-devotion, daily dying into a higher, better life with Thee, My God, with Thee.

Every longing should at once become an active impulse in the soul. The hand should instantly be reached out to paint or carve the beauty of which the heart dreams and for which it longs. Our longings should lead us into paths of Christly service and all heroic duty. Mere pining heavenward after the second Christ, and watching for his return, is not the way to realize the blessed glory; there is work to do to prepare for his coming, and he will come soonest and with greatest joy to those who do most to advance his kingdom.—*The Westminster Teacher.*

Thoughts on the New Year.

"Ring out the old, ring in the new." As the old year is so near its parting knell, it naturally suggests thoughts for the new.

This season comes to few of us without bringing with it retrospect of the joys and sorrows, successes and failures that mark the backward path, and we pray for strength to run with patience the race set before us.

And nothing brings such joy as the work done for the Master which alone will abide and endure.

To those whose past life has been in direct opposition to the word of God, look to Jesus, he is not able to change your heart and life!

The gifts of friends are inseparably connected with the new year; but how much more precious was the gift of God to us, even his well beloved Son.

Do you not fear, if you start out on the new year with your own grand resolves you will fail as you have done before? There are no promise for such as trust their own strength. Lay all your weakness and sinfulness at the foot of the cross, and the Saviour will, in no wise, cast you out.

Do the emissaries of the power of darkness daunt you? The Lion of the tribe of Judah has overcome all these. He will go before you and make the crooked places straight. "He will break in pieces the gates of brass and cut in sunder the bars of iron."

And may we who have entered on the Christian race, have greater faith, and live up to the privileges of those who have entered the high calling, and have for the captain of our salvation, one who for our sakes became poor, that we through his poverty might be made rich.

What though we have had seeming discouragements? Do not all things work together for good to those who love God, for those who are called according to his purpose?

If we live near to Jesus and in a spirit of prayer, even the mistakes of our lives will be turned to our highest profit.

"Lord thou wilt obtain peace for us, for thou hast wrought all our works in us."

May we as a denomination take our Missions and all our affairs to God, who ruleth in the kingdom of men, and give them to whomsoever he will.

While we have encouragements on our foreign field may it but stimulate us to renewed action, and may we at home give our prayers and our subsidies as the Lord has prospered us throughout the year.

As each laborer there has left dear friends in the home land far away, we pray that he that sticketh closer than a brother may be with them at all times.

May our MESSENGER AND VISITOR, as a united paper, long be permitted to make its New Year's calls, and may its aim ever be to "Ring out the false, ring in the true." E. M. R.

Missionary Items.

—Those who suppose that the Indian race is fast dying out will be surprised to learn that since 1876 the population of these scattered tribes in Western New York has advanced, by natural increase alone, about 33 per cent. And another fact is important, namely, that the increase has been in exact proportion to their exclusion from the white settlers.—*Rev. E. F. Ellsworth, D. D., in Foreign Missionary.*

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In a remote part of Kioto an earnest, gifted woman had gathered a girls' school and home. Eager of heart, alert, wise but wary, her noble presence had won its way with the men and women of Japan in quarters that were inaccessible to others. Word, and this is what happened to her: One day, at morning worship, a gang of prisoners fled into the yard and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus I My Cross Have Taken," and "I'm Glad I'm in the Army," and the unusual words and tone arrested the prisoners' ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climbed the steps, and were soon within the walls; a strange sight for a girls' school—the overseer with his lash and sword, and these sad faced men with their clanking chains. But the songs ring out their glad welcome; and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale we would like to hear more of it," say they, slowly filing out.

"Come again, come again! You are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher, and this strong, brave woman went forth fearlessly, under guard of an officer of law, if not to preach, at least to speak to those souls in prison. Once only, but mark the result. Months after, when some of these were released and returned to their homes in Kiu-shu, they carried the precious seeds dropped into the hearts in the girls' school; and by and by there came a pleading call for a missionary to be sent, who, responding to the call, found a church in all but name, a waiting company of believers hungering to be taught of the Lord.—*Leaflet.*

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old man stop here? Is he insane, or what? What is his inspiration?" He discovered the secret ere long and became fired with a similar zeal to help open up the Dark Continent to Christ.

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HEATHENISM IN CHRISTENDOM.

We use the word "heathen" as signifying ignorance of the only living and true God. Unhappily this ignorance is not peculiar to idolatrous nations. It is found in professedly Christian countries. Prussia claims to be a Protestant State. Its capital, Berlin, is supposed to be a (perhaps some fond Germans would say) centre of Christian civilization. And yet, according to Professor Christlieb, the chief city of the foremost empire on the Continent, if not wholly given to idolatry, is remarkable for the fewness of its worshippers of the God of Abraham, the Father of our Lord Jesus Christ. The population of Berlin is about one million, and it is estimated that only 20,000 of these attend public worship. Hamburg is no better. Indeed, the proportion of worshippers there is less, for out of 400,000 people no more than 5,000 are found in places of worship on the Sunday. It is significant that suicides are on the increase in Germany. "Without God," and separated from Christ, life is found to be not worth living. In some provinces of the empire there are as many as forty suicides weekly. There needs a evangelical zeal in Germany. A cold orthodoxy, dead forms, and lifeless congregations fail to touch the hearts of the people. Martin Luther would be startled, were he to revisit Germany, to find so many dry bones, and the bones so very dry. Our brethren of the German Baptist Mission prophesy alike to the bones and to the living. There has been some right used; the banner of the Saviour, and that some of their Great Captains. We say once again, let English Baptists pray for the land of Luther, and let them remember what help they can to their co-religionists in that country in the holy way they are carrying on. It is a difficult enterprise, heretofore richly blessed by God, and still worthy of the sympathy and support of earnest Christians.

"How to get there"

Two or three generations ago there were pious men in every Scotch village noted for their frequent use of Scripture language and metaphor. A tall man was spoken of as a "Saul among the people," and a disagreeable man as "a Mordecai at the gate," a bad woman was a "Jezebel," and a miser an "Achan;" a profane man was one who spoke "part in the speech of Ahab," and part in the Jews' language. A keen politician, a pious church member, during the voting for a member of Parliament, anxious to know the state of the poll and the prospects of his candidate, asked: "Is the young man 'Abraham safe'?" Many of those men of quaint phrases were farm-laborers or cobblers, who, though they had read few books, knew their Bible, and the knowledge made them excellent judges of sermons.

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In 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Kiu-shu. Many of them were high in rank and honor among their countrymen, a few had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto an earnest, gifted woman had gathered a girls' school and home. Eager of heart, alert, wise but wary, her noble presence had won its way with the men and women of Japan in quarters that were inaccessible to others. Word, and this is what happened to her: One day, at morning worship, a gang of prisoners fled into the yard and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus I My Cross Have Taken," and "I'm Glad I'm in the Army," and the unusual words and tone arrested the prisoners' ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climbed the steps, and were soon within the walls; a strange sight for a girls' school—the overseer with his lash and sword, and these sad faced men with their clanking chains. But the songs ring out their glad welcome; and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale we would like to hear more of it," say they, slowly filing out.

"Come again, come again! You are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher, and this strong, brave woman went forth fearlessly, under guard of an officer of law, if not to preach, at least to speak to those souls in prison. Once only, but mark the result. Months after, when some of these were released and returned to their homes in Kiu-shu, they carried the precious seeds dropped into the hearts in the girls' school; and by and by there came a pleading call for a missionary to be sent, who, responding to the call, found a church in all but name, a waiting company of believers hungering to be taught of the Lord.—*Leaflet.*

Missionary W. D. Powell, of Saltillo, Mex., writes to the *Alabama Baptist* that he has raised the means in Mexico to establish a hospital and infirmary, and he expresses doubt as to the propriety of raising money in the United States to establish hospitals in foreign countries. He says that he has secured the money in spite of the most violent opposition of the priests who threatened to excommunicate every Catholic who contributed to the fund.

—It is the man who confesses he went to Africa "as an unjudged against missionaries as the biggest attempt in London,"—Mr. Henry M. Stanley—who was converted by Livingston's zeal and piety, and who has now given to the world a most valuable contribution to missionary literature, in his fascinating work on the Congo. His close companionship with a Christian hero, away from a selfish, civilized world, led him to inquire, "How on earth does this

old man stop here? Is he insane, or what? What is his inspiration?" He discovered the secret ere long and became fired with a similar zeal to help open up the Dark Continent to Christ.

—During the past fourteen years some 700 Protestant churches have been built in Madagascar, all of which are free from debt. In all there are 1,200 Protestant churches with 80,000 communicants. Last year they gave \$20,000 for missions. These are not the sort of people to be conquered easily by the French.

HEATHENISM IN CHRISTENDOM.

We use the word "heathen" as signifying ignorance of the only living and true God. Unhappily this ignorance is not peculiar to idolatrous nations. It is found in professedly Christian countries. Prussia claims to be a Protestant State. Its capital, Berlin, is supposed to be a (perhaps some fond Germans would say) centre of Christian civilization. And yet, according to Professor Christlieb, the chief city of the foremost empire on the Continent, if not wholly given to idolatry, is remarkable for the fewness of its worshippers of the God of Abraham, the Father of our Lord Jesus Christ. The population of Berlin is about one million, and it is estimated that only 20,000 of these attend public worship. Hamburg is no better. Indeed, the proportion of worshippers there is less, for out of 400,000 people no more than 5,000 are found in places of worship on the Sunday. It is significant that suicides are on the increase in Germany. "Without God," and separated from Christ, life is found to be not worth living. In some provinces of the empire there are as many as forty suicides weekly. There needs a evangelical zeal in Germany. A cold orthodoxy, dead forms, and lifeless congregations fail to touch the hearts of the people. Martin Luther would be startled, were he to revisit Germany, to find so many dry bones, and the bones so very dry. Our brethren of the German Baptist Mission prophesy alike to the bones and to the living. There has been some right used; the banner of the Saviour, and that some of their Great Captains. We say once again, let English Baptists pray for the land of Luther, and let them remember what help they can to their co-religionists in that country in the holy way they are carrying on. It is a difficult enterprise, heretofore richly blessed by God, and still worthy of the sympathy and support of earnest Christians.

Messenger and Visitor

3000 Per Annum, in Advance. Payment within three months from Jan. 1st will be accepted as in advance.

All communications respecting advertisements should be addressed to K. A. Parsons, publisher, No. 100, N. E. State Street, Boston, Mass. All other communications and all subscriptions should be sent to Rev. C. Goodwin, No. 100, N. E. State Street, Boston, Mass.

Messenger and Visitor

WEDNESDAY, DECEMBER 30, 1886.

THE MESSANGER AND VISITOR FOR 1886.

THE SIZE of the paper will be the same as this year. So far as we know there is but one religious weekly in the Dominion which gives so much reading matter as the Messenger and Visitor.

THE PRICE—\$1.50 per year to all who pay within thirty days after subscribing or renewing—\$2.00 if not paid within this time—is the lowest of any denominational paper in the Dominion. We know of no paper of this kind in America which gives so much reading matter for the money.

THE CONTENTS. The main features of the paper will be preserved, while no effort will be spared to improve it in all its departments. Regular correspondents have been secured in Boston, New York, Chicago, and Toronto, and negotiations are in progress with correspondents in England and Germany. This, with occasional communications from elsewhere, will make our correspondence department especially rich and varied.

It is hoped that a history of the Lord's work in Acadia may be given during the year. This, if we are able to secure it, must prove intensely interesting and suggestive, and of great value as a permanent historical record.

More pains will be taken to keep our readers informed of the movements of the religious world generally, and especially of what is taking place among our own people. A first-class serial will begin with the new year.

We wish our paper to be wide-awake, interesting, instructive, helpful to the Christian life, to workers for the Master, in building character, broadening sympathy, making loyal to truth, and in pushing our work in the churches, and through our great general enterprises.

OUR AIM is to make the Messenger and Visitor the greatest power to help on the Lord's work in the individual and in the denomination, and to get it into all our families, that this power may be felt as widely as possible.

EARNEST REQUESTS. Pray for the Messenger and Visitor. No one can tell how much depends upon its loss and its recovery. There is need of wisdom and help which can come only from God.

Every one who can, help make it interesting and profitable. Give us one of your best thoughts now and then put in the easiest way. Send us all the news of the Lord's work on your fields.

Aid us in getting the Messenger and Visitor into all our families. Will it not be a service to the Master? Help us just now.

THANKS. The editor wishes to return thanks to the very, very many who have cheered him, in labors which have taxed every energy, by kind words, and hearty co-operation. It has been through the earnest sympathy of his brethren only that he has been able to carry the heavy burden of the year. He craves the same sympathy and co-operation, and, above all else, the prayers of his Christian readers, as he faces the work and responsibilities of the new year.

1885!

Before another Messenger and Visitor reaches its readers, we shall all have stepped across the threshold of another year, and 1885 will be among the things of the past. The year whose last sands are just running out, will not leave as deep a mark upon the world's history as many have done. Financial depression has prevailed quite generally among all nations. The sound of war has been heard nearly all the time; but it has not deepened into the dreadful din of a great conflict. The French have been pursuing their career of land piracy. They have been beaten in China and Madagascar, and find great difficulty in holding Tonquin. The British have routed the hordes of Arabs in Egypt whenever met in fair fight; but suffered more than defeat in their failure to save Gen. Gordon. The death of the Mahdi did not put an end to the uprising of the Sudanese, showing that he was but the head of a great national movement, and the now Mahdi is threatening an irruption into Lower Egypt. The year in Burma has been quick and decisive, and that country is now virtually a part of the great Indian Empire of Great Britain. For a time it seemed as though the British Lion and the Russian Bear would grapple in deadly fight; but the danger has been averted, although it is to be feared, only for a season. The war in the Balkans, although like fire in gunpowder, has been smothered out by the great powers, and Serbia has to suffer the just penalty of unprovoked aggression in the humiliation of defeat, and powerlessness to prevent the union of Bulgaria and Roumania. There has also been some action in the relations between Spain and Germany, so the latter

has sought to lay hands on all unappropriated lands in pursuit of her own colonial policy; but these misunderstandings have been arranged. Spain has suffered the loss of her young King, and the restless elements in that hot impetuous race may stir up revolution in the near future.

Last, but not least for us, war has invaded our own peaceful Dominion. The galaxy of our young volunteer soldiers, has been tested, and they have been found to be constituted of the same heroic stuff which has made England victor on a thousand battle fields, in every clime. The rebel line in the Northwest has been quickly stamped out, although at the usual cost of blood and mourning, and Biel has met the fate he so justly deserved. As the year closes, there is reason for gratitude that peace is no profaned among the nations, and that there are so few clouds above the political horizon.

In internal politics there have been some important changes in Great Britain. Millions of the poorer classes have been enfranchised. Progress in liberal measures has been made with leaps and bounds. Ideas which a few years ago were too radical for the Radicals, are now forcing themselves to the front, and have become too general for party issues. Gladstone, rather than yield to the distaste of the public, resigned. Salisbury and the Conservatives resigned power. The elections have been held. Although Salisbury called to his aid all the power of the State church—the of the publicans, of the protectionists, and of the Irish vote, he has met with an overwhelming defeat, and sees only a dim path through the help of Parnell and his subversive followers, showing that the new voters recognize their indebtedness to the Liberals. The outlook in Great Britain is confused, and there is little ground for reliable conjecture.

In the Dominion, there is a prospect of the defeat of the present government, when Parliament assembles, through the alienation of the French sympathizers with Biel. There doubtless were grievances in the administration of the Northwest; but there can be no doubt that Biel deserved his fate. It is to be hoped, therefore, that no party will consent to accept power at the price of questioning the justice of his execution. In the United States, the Democratic government, under the leadership of President Cleveland, seems to be making an honest effort to redeem the promise of its ante-sedition platform. Even Republicans admit that the President is trying to be true to his pledges, and the unprejudiced are beginning to see in him the ablest President the United States has ever had.

The general outlook is hopeful. The hard times of the last few years have been training the people generally into habits of economy. The large surplus of goods due to wild speculation and over-production has been pretty well worked off. Many manufactures have been closed down, and the producing power lessened. The way is thus opened to a healthy revival of trade. The crops, also, have been generally good. If people generally can content themselves with solid prosperity, and are not consumed with the passion to become too suddenly rich, there is no reason why our country should not be one of the most contented and happy.

OUR RESOURCES.

At this season of the year it is natural that considerable attention should be given to the material resources of the country. For the farmer has now the returns for his year's labors, sees where one crop has failed, and another has exceeded his expectations; all the people must provide for the long winter and so general attention is drawn to the good things of this life. The spirit of the age is also utilitarian to a large degree, and the material wealth of any country fills a large place in the public mind. Governments do much to advertise the natural resources of their dominions in order to secure immigrants; the wheat growing power, the value of undeveloped mines and minerals, the forests, the fisheries, all these are enlarged upon by speakers and writers. So is the earth that was given to man at first subdued to his use, filled with inhabitants and made to glorify God. . . . While we hear so much of the riches of distant lands and even of remote parts of our own, may it not be well for us to ask often whether or not there are greater resources than we have yet discerned right under our eyes. Perhaps the farmer may obtain a far larger yield with far less expense than his present methods secure; perhaps more practical knowledge, the application of more intelligence would enable him to wrest more from the stubborn soil and so enable him to do more for the common weal. We know that every now and then improvements are made whereby labor is saved or advantage gained in other respects; men's eyes are opened and they see the resources which they supposed existed only in some foreign country. It is likely then that we have far more power than we use. But to have it about the same as not having it at all. Resources undiscerned and therefore undeveloped and not used might as well be unpossessed.

But what we have said of material resources is equally true of other possessions no less important. Popular education has been greatly advanced within a generation, but who can help feeling that these new growing up may, if they use their time

and the wonderful facilities now open to them, make a great advance upon the present attainment of the masses? In these long winter evenings, with the abundance of good books available at a nominal cost, how much the people can do to form sound minds, to cultivate an earnest intellectual spirit.

The greater power that within the reach of all would be a great gain to the country as well as a source of happiness to the individual.

If the wants and burdens of society involved in intemperance could be removed; if the efficiency of the people in the business and practical duties of life could be largely increased, our young men would not need to leave home to seek a livelihood in a far off region.

Must we not apply these remarks also to many, to most, of our churches? Are there not many in all our churches whose minds do but little thinking, whose hearts do but little for the great cause of Christ, which is the cause of humanity? Is there not a vast amount of latent energy in our congregations that should be decreased and used? Have we made the most out of our strength when we have a few to take part in our religious meetings and a few others to gather some money for our work? How far short of the doing everything for the glory of God does each individual contribute? Is there not more power in Christ for us than we yet take hold of? How many of his promises we fail to use? So do we count ourselves poor and wretched when, if we would, we see His unspeakable riches, we should not be unfruitful in the work of our Lord.

THE NEW YEAR.

The ending of one year and the beginning of another is a time which should be suggestive of much profitable thought, and should arouse deep and varied feeling. It is a good time to review God's mercies and be thankful; to compare his goodness with our unworthiness and be more thankful; to compare our unfaithfulness with His claims through adfavored, and be humbled; to observe how He has led and kept us, and gather new courage as we face the future. There can be no better time to gather up the lessons from the experience of the past; to take our bearings, and mark the direction and progress of our lives; to note our failures, and resolve to remedy them; to observe our successes, and try to make the course which secured them the rule of our living for the future.

The beginning of a new year affords a good starting point for a new beginning. If we have made mistakes, if our lives have been much beneath the standard of our ideal—and the life is poor indeed that has no ideal higher than its own measure—what better point at which to make a new effort, as the old page of the past year's poor record is turned down and a clean sheet stands ready for a new and better showing?

Shall we not then all begin the year with new and higher resolves, that with divine help, we will be more pure in thought, more loving in heart toward God and men, more devoted in life in the service of both. Let there be more gentleness at home, more forbearance with unkindness, more earnest purpose to live a life which shall help all in its reach to greater heights of character, which means nearer heaven. Let us be found more frequently in public closets, let us be more faithful in public duties, more earnest in every good word and work. Let us not forget that 1886 will be the year when the fate of the souls of some of our friends—perhaps of our very dear ones—will be decided, and let us be faithful to the unsewn in our families. Let the Lord's work be our great business, and let no business of our own interfere with its claims—may, let us have no business which is not the Lord's. Many of us should improve in the matter of faithfulness to the means of grace, in giving to the Lord's work, in all kinds of inward grace and the outward expression of it in action. So shall our lives the next year correspond with the central idea of a Christian life—one which is a progress upward toward the character and life of Christ, and one which is helping more and more to lift all within its reach up toward the same high level, and into the same boundless blessedness. Above all, let us not forget the multitudes of the perishing; but let us do more for their salvation as the time for work becomes shorter and shorter. (So some of our readers, we have no doubt, will be the last year. May it be the best, judged of by divine standards, which we have ever spent.

FURTHER LIGHT WISHED.

The answers given in the last issue of the Messenger and Visitor to questions relating to the ministerial standing of restored brethren contain deliverances on the question of ordination which are so at variance with what I have always believed to be true that I feel constrained to ask for more extended remarks and a few Scripture proofs on the position taken.

I remember very well the decision of a committee appointed by Convention, some time ago, to make a deliverance on the question; the committee composed of Drs. Sawyer, Armstrong, and others whose names I do not now remember. I read carefully what they wrote, turning to proof texts as they were given, and felt rooted and grounded in the belief that what they said was in accord with Scripture teaching, viz: that no ministers were given the power

This evening I read in the organ of the denomination that the churches have the right. Or, that the churches, together with an invited council, to assist, have the right. Or, as if to make the subject easy to comprehend, a church has the right to ordain her own pastor, but ministers only have the right to ordain for the denomination. I confess that this is as clear to me as "mud in a wineglass." I would like, for one, to have this question settled—and if one may judge by the variety in resolutions passed at ordination services, it needs settling badly.

To help reach this consummation, so devoutly to be wished, will some one answer the following:

- 1. Are there any instructions given in the New Testament, to churches, relating to ordination? If so, where?
2. If one church has the right to ordain a pastor over them, what is to hinder him from exercising that office in opposition with as many churches as may call him to the pastorate? And if he may, is he not in the body as an ordained minister? What additional powers can the denomination give him?
3. If the churches have the power to ordain, why can they not restore ministerial functions to a brother in the position described by the question alluded to at the beginning of this letter?

In writing on questions of this nature, let it be understood that no statement can have weight with Baptists that cannot be proven by Scripture.

HERBERT FOSHAY.

Bro. Foshay evidently never invested in gloves. He believes our "answers" "as clear as mud in a wineglass," and he says so. On re-reading them we are constrained to confess that there is some truth in his criticism. Our answers were too brief to be clear.

Had our brother observed that we, on behalf of the denomination, which give him a standing in the body, and not "ministers only have the right to ordain for the denomination," which he attributes to us, he might have been less muddled by our "muddy" statement. Perhaps the following may make our view more clear: The question is not, who shall perform the ordination service? but, by whose authority, under God, does the service take place? While it is the right of ministers to perform this service, under ordinary circumstances, it is our opinion they should always act under the authority of the church. It is the church that judges of the qualifications of a brother to preach and gives him a license. It is the church that recognizes his call to make preaching his life work, and calls the council to set him apart to it. No minister, or body of ministers, has a right either to give a license to preach or to call a man to ordination. The call for the council is not to neighboring ministers; but to sister churches. Every one who is a member of the council becomes so only by virtue of being a delegate from a church. The most prominent minister in the land cannot appear there in his own right. In all this we are guarding the first principle of our congregational polity—that the church is the source of all authority and power in Christ's kingdom on earth, and that to churches, and not to ministers, is the high responsibility given to guard the ministry against the intrusion of unworthy men, and, as a consequence, to ordain men to this high work. Ministers, in the act of ordination, are the servants of the churches, performing a service on their behalf, and so in their own right, by virtue of their ministerial office. If this be not so, then why is it all in the name of the church? Why do not ministers take this grave matter into their own hands? Why do not one or two, as occasion seems to demand, lay hands upon those they may judge worthy of a place among themselves? In other words, why are we not Episcopalian, or Presbyterian, and hand over this most important function of declaring who has a right to become a minister, and of inducting him into his high office, to a bishop or a board of ministers? It seems very clear, then,—a little clearer than "mud in a wineglass"—that our polity, be it scriptural or unscriptural, places the authority to ordain in the churches, and that ministers are to "lay hands" on men only as the churches declare them worthy and request them to do so.

The purpose served by the council is evident. The members of it assist the church calling it with their advice. They give the ordination the sanction and recognition of the churches they represent, and through them of the denomination generally, while the ministers who appear among the delegates perform the ordination service.

But the fact that the church calls a council to assist them in judging of a man's fitness for the ministry, does not prove that the church calling the council has no right to act in the matter alone, should they choose to do so. Under ordinary circumstances, for a church to act alone would be most unwise and discourteous; but still, it appears to us, that their right in the case remains, and in the strictest sense, the council acts for the church, and it is the church which really ordains in every case. In certain circumstances, when a church is isolated or on a Mission field, it has all the power to set apart a man to the ministry, without going outside of itself and its pastor.

We find this view is not peculiar to ourselves. Dr. Gulisha Anderson, in his church polity, after stating that the act of ordination was performed, in Apostolic days by Apostles, (Acts. 6, 6.) Evangelists

(1 Tim. 5:22). Presbyterians (1 Tim. 4:14), adds: "It should, however, always be borne in mind, that the power to ordain permanent church officers resides exclusively in the churches. If bishops or elders perform the act of ordination, they do it as the agents and representatives of the church, over which the person ordained by them is placed."

Referring to the question whether councils should be called, he says: "This is, no doubt, a commendable custom, since it promotes the fellowship of the churches, and tends to guard the purity of doctrine; but we should never forget that such a council is strictly subordinate to the church that calls it, and acts only by request." Dr. Sillier, in "Baptist Doctrine," holds the same view.

Dr. Hovey, after advising the calling of a council, declares: "Should the council deem the candidate unworthy of ordination, and thus disagree with the church calling it, the latter may have power to go on and ordain the man; but it is rarely or never wise to do so; and the man thus ordained would have no claim to be recognized by other churches as a competent and trustworthy minister."

We believe all the views we have expressed are rooted in the New Testament, and we hope "some one" of whom Bro. F. asks his questions may give him proper satisfaction. The whole subject is interesting. We have not the deliverance of Dr. Sawyer, Armstrong, &c., at hand. We have no doubt it is excellent, and can scarcely believe that it is in conflict with the views above expressed.

The Dominion Board of Missions.

The Dominion Board of Home Missions has authorized its Secretary to say that according to its estimate not less than three thousand dollars should be expended by it the present year, in Manitoba, the North-West and British Columbia. With a view to a possible saving of expense in raising the necessary funds for its work, the Board opened correspondence with the various Conventions to ascertain whether they were willing to assume reasonable proportions of the above amount, collect it through their ordinary channels, and remit from time to time to the treasury of the Dominion Board. The idea was suggested by the action of the Maritime Convention in August, instructing its Board of Home Missions to appropriate money to this use. A favorable response has already been received from the Board of Home Missions of Ontario. Although it can hardly be supposed that the brethren in Manitoba can at this stage in the history of the united efforts of the denomination contribute much to the treasury of the newly-constituted Board, yet it has been deemed only courteous to give them the opportunity, in common with the other Conventions. No one, however, can properly feel aggrieved if the brethren of that Convention should for years to come place all their contributions at the disposal of their local Board. The greatest contribution in their power to make at the present time is that of cordial sympathy and earnest good will in the work which the denomination throughout the Dominion now seeks to accomplish within their territory, but without encroaching on any field which their local Convention may be able to occupy.

At the first meeting of the Dominion Board, the Directors who were present by appointment from the Convention of Manitoba and the North-West presented to the Board their instructions in which were stated the conditions on which the Dominion Board could secure in its work the co-operation of the brethren in Manitoba. These conditions may be sufficiently gathered from the statements of a minute made by the Board on the presentation of the conditions and forwarded to the brethren at Winnipeg, viz:—That the Dominion Board derives its existence from the several Baptist Conventions of Canada, which have prescribed a constitution as a guide to its operations; that the Board is not authorized to disburse the funds entrusted to its disposal according to the opinion of any local Board, nor does it perceive that any useful end would be subserved by the payment of its missionaries and agents through the treasurer of any local Board; that the bounds of any Convention are practically those points of territory in which for the time being it purposes and undertakes to do its own work by its own paid agents; and that any fields not thus taken up, from time to time are freely open to the operations of the Dominion Board; that no Convention or local Board can demand as a right to share in the appointment or official direction of the agents employed by the Dominion Board, and that the securing of the approval of the Convention of Manitoba and the North-West to all acts of the Dominion Board would tend to create ill-feeling on the part of other Conventions whose special concurrence was not in like manner secured, but whose funds are essential to the work; and that the Convention of Manitoba and the North-West, having its duly accredited Directors on the Dominion Board, should, in common with the other Conventions, be contented with the share of authoritative control such directorships give.

While these statements affirming the freedom of action given to the Dominion Board by its Constitution have been unalteredly concurred in by all the Directors present at the meeting, a freedom which they have not felt authorized in any way to alter, it is hardly necessary to say that these statements are not designed to

take the joint support by local and Dominion Boards of mission work at any station or field where special circumstances may seem to render such exceptional course necessary or very desirable. Now, at the same time, as it is intended that such joint action shall be permanent, the Dominion Board considers itself the servant and the helper of the denomination, and whenever a local Board may be able to assume any work it may have had in hand, it will thankfully retire and spend its strength somewhere else.

Accompanying the minute referred to was the request of the Dominion Board that the Board at Winnipeg would indicate the mission fields it is now supporting, or will undertake supporting during the twelve months, and otherwise kindly facilitate the work of the Dominion Board by supplying any information in its possession respecting unoccupied fields. It may be added that correspondence in this progress also respecting the needs of the little Church at New Westminster, British Columbia. The Board is awaiting replies.

R. W. DANFORTH, Sec. D. B. M.

McMaster Hall Notes.

THE DARK SHADOW. They were stormy days. It was on Friday that Albert Haines was stricken down. He possessed one of those quiet, unassuming, delicately adjusted natures that must ever win affection, and when he was laid low we all were touched. He suffered considerably, and at once everything in the least degree hysterical disappeared from the "Hall." But it was not until Monday that the dread fear came with its chill to us all, and the proclamation which resulted in "the silent week" was heard from the lips of the anxious President. With slipped feet we passed through the corridors. In low, subdued tones we asked each other or one of the three grave physicians as to how it fared with Am. No door was heard to open or to close. No group arose as in the morning—no ball called us in class or to meals. In some weird, mysterious, ghost-like way the students appeared in the classroom or in the dining-hall; but the social cheer of the table had vanished, and in the professors' presence we wondered rather than laughed. The father and mother and sister of the sufferer appeared in his room. His brother was already there—they had been students together. Our willing feet sped on swift errands, and willing hands made manifest the feeling of hearts—but the silence only grew more marked. The hours were slow, the days were very long. Wednesday night the wind was moaning softly amid the trees of the park. For some strange reason many could not sleep, but awoke at two o'clock to keep on wondering. We felt, rather than heard, the hurrying to and fro of quick messengers. Their music was wafted from the room where our thoughts were—songs of farewell, songs of hope, sung amid swelling tears. He was "going," the doctor had said. The music ceased—we thought because he had caught the strains of heaven's chorus; but no, the message came that he had rallied—and then we slept. But for the last time the strong physique had been victorious in its struggle with death. In the morning the physicians said ominously, "noon," at noon they said "five o'clock," at five o'clock they said "before midnight." During the evening we gathered together, and kneeling in contrition before the God who knew and guided all, we said, "If it be possible . . . nevertheless, not our will, but thine, be done." We felt easier; but the end was near. At 11 p. m. Thursday, December 3rd, our brother realized the blessedness of glory, and with the words, "Oh, to grace how great a debtor," trembling upon his lips, was at rest. In the knowledge of the su passing happiness of one who had but preceded us, the shadows of triumph in the harmonies of "Asleep in Jesus," as they were chanted in the chapel next morning. In striking contrast to despair was Dr. Caste's thought that God had taken his own way of consecrating McMaster Hall. Beautiful, in their glad trust, were the words of Dr. Clark and Dr. Reed, as they dwelt upon the other life as the only free, untrammelled life, where men can really do the work for which their capabilities fit them. As we followed the casket from the "Hall," we placed upon it a beautiful wreath, within which there was entwined in fair, fadeless flowers, the words, "Our Brother"; yet we knew that not until our change should come would we in reality follow him who was and is "Our Brother."

The earthly forms of Professor Torrence and Albert Haines both rest in Cheltenham—the first professor and the first student whose death has claimed. The winter wind to-day sighs over the snow-covered graves; but we know that in the strains that float from heaven's harp there is even to-day no sighing.

WORK. As I write, there is scarcely a student at McMaster Hall. Within a radius of two hundred miles from the city all of our young men are earnestly engaged during this vacation season in special work for the Master. Probably the missionary spirit among the students was never so apparent as at present. Wise heads have devised wise plans for fostering this spirit. The students have been enthusiastic in their individual efforts, but you will still hear of the "Hall."

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THE MANY FRIENDS OF Miss Sophia A. Norwood will be glad to give the following notice:

"I expect to leave here in February for home, via Europe. As I may spend some months in England, I do not know when I shall reach the Province. Until I leave China I am very busy doing country work, which consists in visiting stations, looking after our Christian women, and telling the Gospel story to heathen women. Since the cool season began I have made two long country trips. On the first I was absent 16 days, and visited 3 of our out-stations, the most distant being 70 miles from our Mission Compound. On the last, I visited 4 out-stations, where I met in all 76 Christian women, and visited 35 families in 20 different villages, some of these villages having never before been visited by a foreign woman. It is not easy to talk much to the women when one visits a village for the first time, on account of the crowds, but we had some good opportunities, notwithstanding. **HELEN A. NORWOOD.**"

Reviews From Ohio.

BY REV. S. P. ABLETT, OF CANTON.

Ohio is a great State, as need hardly be observed. About two hundred miles square, and stretching from the waters of Lake Erie on the north, to those of the Ohio River on the south; and from the rough mountain lands of Pennsylvania on the east to the flat topography of Indiana on the west, it contains as fair a domain as can be found in any part of the world. There are neither mountains nor lakes to waste its ground; almost every foot is available for cultivation and the production of whatever is needed for the legitimate wants of man. When one travels through the State he ceases to wonder why the people have furnished so many great men for the country, and such a stock in trade to the marts of agriculture, commerce and manufactures.

The names of some of our leading cities present some curious contradictions. Toledo, with its sixty thousand of population, I believe is Hebrew in name, and Spanish and Turkish by historic association of ideas; but nevertheless, it is governed by the Dutch and beer. Cleveland, with its two hundred and fifty thousand of people, does not endorse Cleveland for president, for it is republican in politics, and one of the cleanest and most cultivated cities of the central West. Canton, with its twenty-two thousand, has only two Chinese residents, and being mainly Dutch, cultivates beer instead of tea for a beverage, and withal is a driving, thriving, manufacturing place with a great variety of industries. Columbus, with its sixty-one thousand, has never discovered anything of great importance, unless, we except, its discoveries in human depravity, as illustrated in the Supreme Court of the State by its recent partisan decisions, and in its State penitentiary, and the doings of the Legislature, which of late years has done some legislating that would make Solon and Lycurgus sneeze in their graves, if there was anything of them left. Cincinnati, with its three hundred thousand, is an awful libel on everything connected with the name of Cincinnati.

The late Archbishop Purcell died owing over three millions of dollars on account of saving deposits received from his too credulous sheep, with assets amounting to something like three hundred thousand. A receiver was appointed, and he, in his turn, copying his exemplar, has made away with two hundred thousand; and another receiver has been substituted; if he follows his predecessors we shall have a beautiful illustration of homopathic principles, at least, in the matter of infatigable attention, but it is hard to see where the cure is coming from. Then, there were corruptions in the courts leading to the mob which destroyed the costly court house; then followed the shutting up of some score of voters in prison at voting time to prevent their voting; and now comes the recent poll-book forgeries to make a majority for those who were wire-pulling for the democrats, all of which has become a matter of history, very much to the detriment of the business reputation of "The Rome of America." Outside of Cincinnati, Ohioans say, that the city is the devil's headquarters for the State.

Just now we are excited because of the discoveries of beds of coal and reservoirs of natural gas. These, with our immense coal-beds and quarries of building-stones, will enable us to furnish grease, gas, grit and grime to run all tuppets, unless our civilization takes on a more Christian type. There is quite a revival of temperance in the State under the lead of Francis Murphy and his conductors. It is not of the law, but of grace; Gospel temperance, which never fails so far as it is applied. But, then, so long as there is transgression, the law will be added, for, this is its function: "It is made for the lawless and disobedient, for the ungodly and for sinners, for those who defile themselves by mankind, for men-stealers, for liars, for perjurors, and for all who hate the law." Judging by the records of the courts and the testimony of the newspapers, millennium has not made the law superfluous.

And yet we have not heard the noise of the wheels of the executioner's cart from the State since the execution of the late Governor. It is on the way to the earth, despite the muffling of the sounds in that ringing distance, that we have heard the fall of the

righteous. Thank God for his hour and your measurement! He is never slack concerning his promises, though we forget ourselves occasionally, and stretch our rope loose across the heavens and the continents.

"Our population is 3,250,000, which I believe is within one million of the population of the entire Dominion. Don't get jealous at the mention, Brother Editor.

"But the Baptists! Ah, well, I have been aiming at them all the while. The Year Book has just come to hand, and after careful labor I can thus summarize; the figures will give food for reflection; as the saying is—and, for something else!

Number of churches, 533; of these 130 are colored. Baptisms during the year, 3,498. Total \$7,479. Number of Associations, 31. Ministers, 478. Pastors, 347. Churches that have preaching all the time, 193; part of the time, 239; none of the time, 201!

Number of meeting houses, 663. Number of Sabbath Schools, 523; scholars, 47,360; average attendance, 28,196; church members in the schools, 14,490!

Total contributions to benevolence, \$43,988; State Convention, \$8,413; Ministerial Education, \$3,976; Missionary Union, \$11,324; Home Missions, \$10,779; Publication Society, \$5,263; Women's Foreign Missions, \$4,232; Women's Home Missions, \$2,498.

Churches that contribute nothing, (Omission Baptists) 239!

To one object, \$21 to two, 791; to three, 75; to four, 83; to all objects, 651—O. 65 out of 633. I do wish that some of these figures lied! There is this consolation; if the figures show very bad for the bad, they also show very good for the good, and that is saying that some of the very best of the elect of the earth are found in our Ohio Baptist churches. Don't forget that, please!

Stark County in which I reside, has a population of about sixty-five thousand; in this county alone, the Catholic Bishop has recently confirmed more than were baptized in all the Baptist churches of the State during the last conventional year; they have had corresponding additions in adjacent counties; mainly among foreigners; it is true; but, a large proportion of our population is foreign, and Baptists should try to get a hold on this element as well as the native.

The best Baptist preacher in the State is Rev. George Thomas Dowling of the Euclid Avenue church, Cleveland. He has the largest Baptist church in the state; has been there ten years, and is wonderfully successful. His father was an Englishman, his mother a woman, he preaches the gospel faithfully, is a genuine Christian, and this, combined with the tact of the piety of his mother and father, may have something to do with his success. In addition to his arduous work as pastor, he has just completed a novel which is to be published by the Lippincotts, of Philadelphia.

Your correspondent has just closed his labors in this place; if New Brunswick were in an adjoining county or state, I don't know but that I would spend the winter with some of your destitute churches, providing we were mutually agreed.

What is Charity?

"Charity is not the absence of personal convictions of truth, as if it mattered not whether a thing were true or false, if we or others sincerely believe it. It does not lessen the obligation to search for truth, nor permit us to believe a doctrine because others believe it, but because we find that it is in harmony with the teachings of God's Word.

A religious belief that is not personal is not worth having. Charity is not a blind, indiscriminating trust in everything and everybody, which willfully shuts its eyes, and will not see; which confounds the lines separating one thing from another, and helps together in one mass right and wrong, true and false. Charity is not a simple easiness of temper, which in matters of opinion condones no one, because it does not care for one opinion more than another. Charity is not timidity in stating truth or in defending it; it is not a shrinking from the detecting of the false, or in the exposure of it. Charity is not a guilty reticence in holding back our convictions especially in times of trouble. It does not stand idly by and leave men to fight the battle alone, and remain silent, without a word of rebuke for the wrong, or a word of commendation for the right. Charity is the love of man springing out of love to God, and is therefore weak or strong, in proportion as our love to God is weak or strong. Charity is the grace which regulates our judgment of other persons' motives and character and exercises it in the caution and gentleness becoming a fallen creature. Charity is the constant vigilance which watches lest personal feeling should take the place of zeal for the cause of God; and which never forgets the words of the apostle, that "the work of man worketh not the righteousness of God." Charity is that love for other men which desires to do them the greatest good; it is that purity of heart which loves good because it is good and hates evil because it is evil; which regards necessary rebuke as a pain, and at the same time will not shrink from administering a rebuke when occasion demands it. Charity is that gentleness of heart which will put the best possible construction on other men's actions; it is not wholly indifferent to the evil of human nature, but is so conscious of it in its own personal

experience as to be gentle in judging of it in others. "It is that grace which takes the edge off our censure on our own faults and allows the blunted weapon to fall gently on the faults of others." Charity is that consideration for the feelings of others which will not willingly give pain nor irritate by the use of unkind words. Charity is that principle which prompts us to act in accordance with the golden rule. It is that which looks at our Master so long that it catches his resemblance, and anticipates, even here on earth, the blessedness in store for us when we shall be like him and see him as he is.

This sketch is very imperfect; but experience is the best teacher, and in order that we may fully understand this grace, let us sit beneath the cross, and there we shall learn it; let us seek to walk with the Master, and then we shall practice it.

H. P.

Notes from Quarterly Meeting.

The recent session of the Carleton and Victoria Co's. Baptist Quarterly Meeting held with the Jacksonville Baptist church, was throughout full of interest and blessing to all present.

The fervency of the pastor of this church, Bro. B. N. Nobles, and many of her members, was sufficient of itself to enflame every delegate with earnestness in doing business for the Lord. And so it was, a strong desire seemed to prevail in every heart, that the Lord would make this and all future sessions of our Quarterly Meeting seasons of special religious awakening among our churches.

The Holy Spirit's presence, was manifest. Truth was presented by the different preachers in a clear and forcible manner. The good feeling and fellowship that is becoming established between us and our F. C. B. brethren evinced themselves in various ways.

Elder Alex. Taylor, of the latter denomination, preached a most excellent sermon before us on Sunday afternoon. Large congregations were present at every meeting.

Bro. J. C. Bleakney has remained with Bro. Noble to assist him in holding some special services during this week. We trust that the Jacksonville church and community are on the eve of a glorious revival.

The collections taken for convention fund amounted in all to \$11.73.

W. F. PARKER, Sec.
Woodstock, Dec. 22, 1885.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PARRISBORO, Dec. 25.—Parrisboro church, as you are aware, is one of our weak churches. Organized twenty-five years ago, its history has been one of struggle. Its very existence at times has depended on the efforts of a few consecrated men and a few devoted women. In many respects it has been "a child of Providence," and help has come from unexpected quarters. In the membership of the church is embodied so much wealth, but in proportion to its giving will compare favorably with any other church.

The present pastor entered the field in April, and from the outset has had good congregations. Salary paid by weekly contributions. For some time past, the feeling has been deepening that our place of worship was too strait, and for enlargement our sisters laboured by sewing circle, tea-meetings, &c., until there was to their credit \$369.

On Oct. 6th, our house was closed for repairs, and, through the kindness of our Presbytery brethren, we occupied their commodious sanctuary. On Dec. 20th our own was reopened, having been lengthened fourteen feet, and addition an alcove ten feet by twelve for the choir. We have a large platform, new desk, &c., in all, a change that must be seen to be appreciated. We feel that we have the neatest and most home-like place of worship in the village. Ministering brethren were invited to be present, but were prevented. The pastor preached from Acts 2:47, "The Church," viewed as a family, as a school, as possessing moral power, as a soul-saving organization. At the close he urged an effort to discharge all the church's indebtedness on or before Jan. 1, 1886.

A business meeting was held on the following evening. All amounts due by the church were rendered, amounting to \$503.20. To meet these bills we had fifteen new pews. A growing feeling exists in the church in favour of new pews, and it was felt better not to sell.

It was voted and money was being discussed, Mr. Jones, a successful lumberman, not of our membership, was asked to speak. With him it is words, not actions. He stepped forward and said, "This debt is to be paid to-morrow; my cheque represents the debt; who will help me out?" One and another stepped to his side, and \$205 were paid in, leaving for him in the meantime \$298.

We felt that deliverance came from the Most High, and "praise the Lord" was the language of every heart, while the trembling eyes were from many the only utterance.

The new pews remain the church's property, and are now almost all rented to parties who previously had seats. Never shall we forget the scene in that house on the 21st. It was the sun in its brightness breaking through and dispersing gloom. The church now possesses a nice church, a neat and comfortable paragon, cemetery, and all freed from debt; pastor's salary paid to Jan. 1st. Our hearts are indeed glad. A new pulpit bible, the gift of the railway employees, through I. G. Aikman, the superintendent, is to be placed on the desk at New Years.

Our Bro. Aikman manifested a deep interest in the payment of the debt, and with willing heart encouraged the pastor that he had paid the last bill.

Some signs of spiritual blessings are appearing, and we hope ere long to report spiritual enlargement.

TAYCO, P. E. L.—We are holding on our way notwithstanding adverse influences. Our pastor is doing his work faithfully, and a goodly number of God's children are

determined in the strength of the Lord to hold up his hands, as he may meet with discouragements by the way. Pastor Skinner was called to this church without having been even seen by any except two of the members, and I am sure they will not regret the step. His preaching is highly appreciated by the people. The congregations are large and attentive. The attendance at the weekly prayer-meeting, where our pastor preaches, has more than doubled; and together the outlook is encouraging, and calculated to inspire hope.

H.

HOEVELLE, C. B.—Another precious conference on Saturday p. m. After hearing more than fifty testimonies for Christ, five more were received for baptism, who are Lord's, as followed him who said "thou art become to us full of righteousness." This closes my work at Hoevelle for the present, as other places are urgently calling, and although the weather is yet charming, Lord's day being next like a day in May than Dec. the winter will surely come, and I want to spend a few days now at Glace Bay before the boats stop running.

Of the fifty baptized at Hoevelle, thirty united with the Hoevelle and twenty with the Cow Bay church. The Lord is blessing us at Glace Bay. Pray for us reader, and look for glad tidings from here also, do not forget Tynd Valley. "Sister Jones" says, "we need grace, grit, and greenbacks. God gives the grace, I'll give the grit, and you provide the greenbacks"—just one a piece. The following are the prosiders of "greenbacks" for this week: "Friends," per G. W. Shaw, 50c; Sister S., 25c; Mrs. Martell, Emily Martell. D. G. M.

Little Glace Bay, Dec. 21, 1885.

WOODCOCK.—A good religious interest is manifesting itself in the Albert St. Church, Woodstock. Very excellent meetings are the rule of late. Some of the young people are enquiring the way to Zion.

A number of persons, members of the Baptist churches elsewhere, contemplated uniting with this church next conference meeting.

CLEMENTVILLE.—Rich tokens of the Lord's favour are manifest among us at Clementville, where we have just begun special services.

We are preaching missionary sermons in all parts of the field seeking to arouse our strength for the support of our denominational objects.

B. N. NOBLES.

CHESTER.—Four more were baptized at Chester Basin, Sabbath, 13th inst. A father and three children. Two of the same family were baptized on the 22nd Nov. J. F. KEMPTON.

BLOOMFIELD.—Spent Sabbath the 20th inst. at Bloomfield. Baptized four very promising young men, whose parents united some twenty-seven years ago. I preached regularly every Sabbath. I am doing what I for a long time desired to do, viz. preach to weak churches without being a burden to the H. M. Board. I am very happy in my work. Wishing you the compliments of the season and great prosperity in your work.

THOS. TOON.
Dec. 26th, 1885.

St. MARGARETS BAY.—In addition to sums already acknowledged in aid of the New Baptist Church at French Village, the following donations have been received:

L. Walker, \$1; a friend 150 cents; Thos. Spry, 50 cents; a friend, \$2; a friend, 25 cents; Isaac Daugherty, 25 cents; Free Church, 50 cents; W. S. & S. M. \$2; V. W. Eades, \$1; a friend, 50 cents; Geo. Cook, 50 cents; A. Cullum, 50 cents; Benjamin Hubby, 50 cents; Rev. J. F. Avery, \$1; Eli Evans, \$1; John Hubby, \$1; a friend, 50 cents; B. McLean, \$1; a friend, 50 cents; Rev. W. H. Cline, \$1; W. W. Shaw, \$2.46. E. S. HURLBY.
Dec. 20th, 1885.

JACKSONVILLE.—I have thought that probably I ought to give you an item or two for your paper. We are getting along nicely, and it seems to me there is prospect of a revival! At Jacksonville our prayer-meetings have been, for some time past, heavenly sittings together. Our new meeting house is almost completed on the exterior. Work has been suspended on it until early spring. So far the best of harmony and goodwill has existed in this work, the people being determined to have a comfortable and beautiful building. Of late we have had a splendid organ placed in our church at Jacksonville. For some time the people have felt that instrumental music in our services was desirable, and now we shall have it.

Please acknowledge a donation to me from the Jacksonville church of \$65.00—\$45.00 being cash. May the blessing of the Lord attend your labours during the coming year as during the past.

Dec. 22. B. N. NOBLES.

St. JOHN.—A ministerial conference, composed of the Baptist and F. C. Baptist ministers of St. John and vicinity, has been organized, and meets every alternate Monday morning. Reports are received of the work of the Lord in the various churches represented, and papers are read and discussed. The report last Monday were cheering. There seems to be a spirit of hopefulness abroad, which, we trust, is based on reliance upon a higher power. The topic for discussion was "The Union Baptist Seminary," introduced by Dr. Hopper. The subject for next session is, "The Salvation Army," to be introduced by Bro. Cahill.

PORT ELGIN.—On Sunday, Dec. 6th, it was my privilege to bury one happy convert with Christ in baptism. May he be followed by many that are being saved.

JOHN LEWIS.

LEWISVILLE, WEST CO., N. E.—The S. School at Lewisville had an entertainment Xmas eve, which was a very pleasant affair. The Superintendent, Bro. R. M. Byron, was presented with a nicely bound book. The following extract from his reply states that this School is having good prospects: "I asked you to raise \$5. you gave \$9. I asked you to go out and see how many you could add to our numbers, stating there were about 90 who ought to attend school; you brought more than one hundred. I asked for the convenience of 60 scholars in our picnic; you brought tins enough to carry 130. I asked you for \$20 for school purposes, and you gave \$45; again, I asked for \$5, and you contributed \$27." This, I think, is but a sample of the conduct of Lewisville Sabbath School for the last year.

FREDERICTON.—The Baptist and Free Baptist churches in Fredericton have been holding special union services since Nov. 29th. There has been a quiet but growing interest. Bro. Gray has been baptizing eleven during the last three months. There was baptism in both churches on Sabbath last.

NOTICE.

To Whom it May Concern:

The meeting house of the First Grand Lake Baptist Church, Cumberland Point, being out of repair, a business meeting of the Church was held on the 23rd inst. and it was decided to repair thoroughly; and any persons owning papers in said house, and having any objections to taking old papers out, and building new ones, will please meet with the Building Committee on or before the First day February 1886, and state their objections. Building Committee: Duncan McIntyre, Charles W. McLean, Henry J. Farris, Cumberland Point, Queen's Co., N. B.

GOOD NEWS!

WE keep always made up, first-class SUITS OF CLOTHING, suitable for weddings. Also, a full stock of WHITE SHIRTS, UNDERCLOTHING, NECKTIES, HATS, CAPS, GLOVES, BOOTS, TRUNKS, VALISES, &c.

WEDDING RINGS—WATCHES—CHAINS and PERFORMERS. All of which we guarantee good, and at Low-est Prices in the City.

All our goods warranted as REPRESENTED. Custom made Clothing put up in short notice, and a perfect fit guaranteed. Enquire for

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Walking Boots, Skating Boots, Dancing Boots, Wedding Boots, Dress Boots, Soft Boots and Slippers, Overboots, Shoes and Rubbers.

Those who have bought from the subscriber cannot forget, and those who will buy are sure to remember, the more than grand bargains obtained. Further reductions will be made for the Christmas season at

Cowan's Indiarubber Boot and Shoe Store.

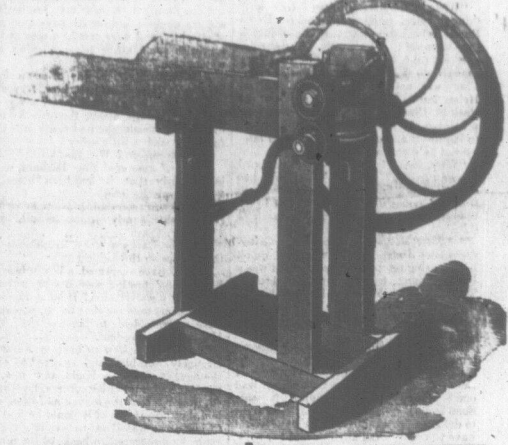
A Farm for sale.

DEARLY situated at Aylesford, N. B., on the "old Post Road," near the Railway Station, the Post Office, Day School, and two places of worship, lately owned by Handy Farmer, better known as the "Eldon D. Harris farm," containing 15 acres, about one-half hay land, with a good orchard, a good two-story house, with outbuildings suitable for farming.

For particulars apply to

C. W. PARKER,
Mortistown, Aylesford.
December 11th, 1885.

"Copper Strip" FEED CUTTER.



The BEST CUTTER NOW IN USE for HAND POWER. They will cut faster. They will wear longer. They do not clog. They can be repaired quickly. They can be repaired cheaply. THE COPPER DOES NOT DULL THE KNIVES.

Large variety of Feed Cutters from \$6 to \$150 in price.

Comprising "Lever Cutters," "Cyclone Cutters," "Climax Cutters," &c.

Tippet, Burditt & Co.,
39 to 43 Germain Street,
SAINT JOHN, N. B.

PURE SPICES and SYUPS!

Brown & Webb's Ground Spices ARE THE BEST!

BRING GROUND and PACKED in our own establishment, we can warrant them absolutely pure the result of over THIRTY YEARS' sale throughout the Maritime Provinces has been to establish the fact that

The Best Spices are Brown & Webb's.

For Sale by All Respectable Grocers and General Dealers.

OUR REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks.

PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Weak and the Invalid.

N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal.

Beware of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemicals, dyes and artificial flavorings and colorings.

BROWN & WEBB
Wholesale Drug and Spice Merchants,
HALIFAX, N. S.

The New Year. I know not what it brings, This untried young year...

him any longer unless he would come. "I will forgive you if you will," he said.

Among the bunches of driftwood gathered by the fishermen and farmers was a large pile of driftwood.

The Icelanders are almost all fishermen and live by the sea. The stock consists of sheep and ponies.

THOMAS L. HAY. Hides and Calf Skins. AND SHEEP SKINS.

NEW GOODS! In Gentlemen's Department. 27 King Street.

Rubber Boots. SPECIAL. For New Boots.

What Miss Barbara knew. The ladies of the Park St. Church had met with Mrs. D. Bruce to see for the missionary box.

Pearl's Cross of Fire by the Sea. Pearl Parsons stood on the beach, bulky hummock of gray sand.

Putner's Syrup Hypophosphites. It is invariably prescribed by the profession in cases of Nervous Prostration.

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ALWAYS IN STOCK. Brussels Carpets, Tapestry Carpets, All Wool 3 Ply Carpets.

Woolen Goods. The Largest Assortment.

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JAMES S. MAY, Merchant Tailor. Would announce to his Customers and the Public that he has opened a Splendid Lot of Spring Goods.

UNION BAPTIST SEMINARY. A CLASSICAL AND HIGH SCHOOL. Under the direction of the Union Baptist Association.

WATERBURY. T. H. H. Colonial Bazaar.

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 The quality and finish of these goods are well known.

Wool taken in shagbush and highest price allowed, and prompt returns made.
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 In shipping Wool, sent to

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JOHN READ & SONS,
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A NICER

PORTRAIT,
 AND

Prices to suit the Times
 Just go to
A. MACDONALD'S,
 No. 6, Germain Street.

Work all guaranteed.

THE HOME

"She hath done what she could." High praise it is to give to her who has done this. Will I be right of you, and of your friends, when we knock at the gates of the mansion of bliss?

"She hath done what she could?" thinking nothing of cost, Her strength and attachment to prove; But the ornament's perfume to the Master was lost.

"She hath done what she could?" and the work she has wrought— Said the Lord—"her ministerial shall be; For wherever this word of my Gospel is brought, Shall be told what she did unto me."

"She hath done what she could?" Are we doing the same? Perhaps 'tis not much we can do; But if we do all that we can, in His name, We shall have the same glory too.

We each have a "box of ointment" to break: "His name is an ointment poured forth," His love is our best balm; we can all of us speak Of His wonderful, measureless worth.

Oh, let it not be, when life's passing away, We shall look with regret on the past! Let us do what we can, that the Master may say, "They have done what they could, at the last."

R. GEO. HALL,
 Halifax, Aug., 1885.

Hasty Words.
 Half the actual trouble of life would be saved if people would remember that all-ence in goodness—when they are irritated, vexed or annoyed. To feel provoked or exasperated at a trifling, when the nerves are exhausted, is perhaps natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered, is remembered, which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend complaining, or a servant unreasonable, be careful of what you say. Do not speak while you feel the heat, a pulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the "heat" has passed, when you shall be calm, rested, and self-controlled.

Above all, never write a letter when you are in a mood of irritation. There is an anger which is justifiable, there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They are only in a lifetime, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—our friends and neighbors, and the community of which we form a part—are trying to do the best they can; and in hours of good health and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living move rough and discordant is caused by things too petty to be noticed if we were in our ordinary condition. The hasty words spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullient or wounded feeling is a fact tangible, not to be condoned. There it lies, a certain proof of the man's character. You have sent it to a friend, while, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You can not be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, if they may, flash up again in sudden recollection, and months after you have ceased to think of the folly which incited them, or the other folly which incited them. Never write an angry letter when you are angry.

All hostile feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe. We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child's words, and so easy to give a little person who is forbidden to answer back, so easy to leave a picture of yourself in the plastic memory which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.—*Mastery.*

Helping Others.
 I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half way up, my strength failed, I feared I could not reach the summit or get back again. I well remember the help given by Arab hands, drawing me on farther; and the step I could not quite take myself, because too great for my weakened frame, the little help given me—another step more, and some steps less—enabled me to go up, step by step, until at last I reached the top, and breathed the pure air, and had a grand outlook from that lofty height. And so in life's journey, we are clinging. We are needy. But one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.

All who have need help in this world—poor afflicted ones, poor sorrowing ones; lone tempted ones, who have been overcome, who have been struggling, not quite able to get up the step; trying, failing, trying, failing, trying, desponding; trying, almost despairing? Oh, give such a one help, a little kindly aid, and the step may be taken, and another step may then be taken; and instead of dying in wretchedness at the base, he may, by a brother's hand, be raised to safety, and finally to glory.—*Bishop Simpson.*

School-Girls and Dreams.
 A lady who had taught for over thirty years gave the following as a result of her experience: "When a new scholar was introduced," she said, "I always looked first at her dress. If it showed plain, neat and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features and the formation of the hands. But these came at last to be quite secondary considerations. Our school was so expensive that none but

THE FARM

To Our Bacon.
 Pork should always be killed before dawn, in order that, if possible, it may all be cut up the same day and put away without loss of time. Use Liverpool salt for curing bacon; every piece well on the skin, in the first place. To each joint take a dessert-spoonful of saltpetre and rub it in the flesh with a tablespoonful of brown sugar and a teaspoonful of black pepper; then rub all over again with salt, and pack away in hogheads with skin downward, and let it remain untouched five or six weeks, according to the temperature of the weather; for while damp, unseasonably warm weather should be especially avoided, as the time for porking, on the other hand, salt does not strike in near so well as if the weather is freezing cold; more time should then be allowed for the salting part of the process. Too long lying in salt makes bacon rasy.

The next part of the process is smoking the meat, for which every family used to be provided with a regular smoke-house, whether living in town or in country. The meat was hung upon rafters in a house without a chimney (brick preferred), a slow fire was built on the ground in the centre of the room—such as wood produce smoke, not flume—and the meat hanging where it was well exposed to it for several weeks. When the smoke out of the packing-tubs, the pork was scraped clean of salt and rubbed well with dry hickory ashes before being hung up to smoke.

Great care was taken not to let the meat get too hot, and it was kept in a house without a chimney (brick preferred), a slow fire was built on the ground in the centre of the room—such as wood produce smoke, not flume—and the meat hanging where it was well exposed to it for several weeks. When the smoke out of the packing-tubs, the pork was scraped clean of salt and rubbed well with dry hickory ashes before being hung up to smoke.

Another way with the rats—Put broken glass in their holes, this cuts their feet off, and they starve. Monthly affirms that at the smell of blood the wounded rats are attacked and devoured by the others. This is decidedly more worthy of trial than the so-called remedies which drive the destructive pests away to think of about the premises of the neighbors.

Since 1878 there have been 152,000 acres of forest land replanted in Germany. The net proceeds of a bee-keeper in New York State for thirty years, from an average of forty-six hives, was \$12,300, an average of \$46 a year.

The fattening cattle should have all the water they will drink. A prominent agricultural journal considers that scarcity of water is one of the causes of tough beef.

Pierre Lorillard has a stock farm in New Jersey, within an easy drive of Mount Holly. On its 1,600 acres of ground are now 100 head of cattle, 100 head of horses, 800 stalls for cattle. The pigpen is 400 feet long and contains 6,300 hogs. The corn-crib will hold 10,000 bushels of shelled corn. The stable where the yearlings are housed is 300 feet long and 130 feet wide. Within it are 68 box-stalls. The centre of the three sections of the building is covered with glass and affords a dry place where the colts can exercise in wet weather. A pasturage of 300 acres is attached to the stable.—*American Cultivator.*

TEMPERANCE
 Signboards.
 Vigorous opposition of the liquor dealers to the temperance movement is natural, and to be expected, for we war against their pecuniary interest; and if you touch some men in the pocket you touch where they live. Were these men to exhibit a like opposition to the temperance movement it would read: "Delirium tremens," fever, disease, pauperism, crime, rage, wretchedness, despair and death for sale here."

That would be a truthful sign, but it would ignore the fact that men, like all the temperance organizations in existence. The liquor-seller will not even set up in his bar-room a specimen of his work; he puts up blinds at the doors and screens at the windows to hide his work from the passer-by. If the shoemaker and the tailor exhibit their work in their windows, and show that they have a made out of the raw material.

The tailor, when he has finished a new coat, places it in a window, and shows the greatest number of customers, when the shoemaker has finished a first-class pair of

JOHNSON'S AND WINE

boots he places them in his window, because the exhibition tends to increase his trade. With the liquor-seller it is quite different: He is ashamed of his finished work. With him the raw material is always worth more than the finished article. Were he to exhibit that he would lose his trade. No wonder he is ashamed to exhibit his work.

In the world's great exhibitions you have seen finished articles of nearly every manufacture, from a tooth pick to a locomotive; and the exhibitors were anxious to explain a method of manufacture, or the texture of the woven fabrics. Almost every conceivable specimen of man's ingenuity and skill was there represented. From the raw material to the finished article. But there was one specimen of manufacture absent. I remember, at the Mechanics' Fair in Boston, many years ago, being struck with this fact, and on mentioning it to a friend, I was surprised to find that he had never seen a specimen of man's ingenuity and skill in the manufacture of liquor.

See the results of this traffic in its true colors, placed so full and fair before you that the very youngest can not err in their decision. A liquor-celler had a tavern undergoing repair. One day a boy came running to his mother, crying out, "Mother, mother!" "What is it, my boy?" "Mr. Pool's tavern is finished, mother!" "How do you know, my dear?" inquired the mother. "Why, I saw a man come out drunk!" Now, this is the legitimate fruit of the dram-shop—Gough's Platform Echoes.

The Effects of Temperance.
 The effects of temperance on man do not depend so much on the nature of the day, month, or year, as on the extremes, as when the days are hot and the nights comparatively cool, the energy of the system becomes partly restored, so that a residence near the sea, or in the vicinity of high mountains, in the climate is other things being equal, less enervating than in the plains, as the night air is generally cooler. It is commonly believed that hot climates are necessarily injurious to Europeans, by causing frequent liver derangements and diseases, dysentery, cholera, and fever. This, however, is, to a certain extent, a mistake, as the recent medical statistical returns of our army in India show that in the new barracks, with more careful supervision as regards diet and clothing, the sickness and death rates are much reduced. Planners and others, who ride about a good deal, as a rule keep in good health; but the children of Europeans certainly die, and after two or three generations die out, unless they intermarry with natives and make frequent visits to colder climates. This fact shows that hot climates, probably by interfering with the law of permanence of the various processes concerned in the formation and destruction of the bodily tissues, eventually sap the foundations of life among Europeans; but how far this result has been caused by bad habits as regards food, exercise, and self-indulgence, I can not say. Rapid changes of temperature in this country are often very injurious to the young and old, causing diarrhoea and derangements of the liver when great heat occurs, and influenza, colds, and other ailments, when the air becomes suddenly colder, even in summer.—*Nature.*

James Fyle's Pearl Line is considered the best washing compound of the day by all who once give it a trial. It cleanses the most delicate fabrics without injuring it. Sold by all grocers.

An Irishman called at a drug store to get a bottle of his friend's Aniline Lotion for the Rheumatism the druggist asked him in what part of the body it troubled him in most. "In my neck," said he, "I have it every in hand and corner of me."

For loss of oil, horn oil, red water in cows, milk, the wiper of many a yard, open side at the starting stories of their seniors, but they talk solid when they say, "I have a bottle of your Aniline Lotion for the Rheumatism the druggist asked him in what part of the body it troubled him in most. "In my neck," said he, "I have it every in hand and corner of me."

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 That desirable property in WOLEVILLE VILLAGE, lately occupied by A. J. FINE, Esq., and now for sale, is situated on a high and healthy spot, and is well watered. It is a most desirable place for a residence, and is well adapted for a school. The property is situated on a high and healthy spot, and is well watered. It is a most desirable place for a residence, and is well adapted for a school. The property is situated on a high and healthy spot, and is well watered. It is a most desirable place for a residence, and is well adapted for a school.

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THE NEWS

The Newcastle Advertiser reports the loss by fire of the station at Dalhousie on the 18th. The station master was a heavy loss, and all freight and baggage in the building was destroyed.

The Colonial Gorge Company's rope walk, at St. John's N. F., the largest in the world, having a frontage of 1,400 feet, was totally burned Tuesday night. Loss \$140,000. Not insured.

The Montreal Times says it is understood that the Attorney General has applied to the government for a detective to work up the facts in regard to the disappearance of the man Ferry from Anthony White's place at Buotonville.

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DEATHS

Nov. 29, St. George, per Olive A. Devine, \$2 00
Dec. 10, Westport, per Mrs. M. A. Munro, 3 50

16, Amherst Shore, per Ella M. Rockwell, 1 00
Middleton "Eastern Light" Mission Band, per Jessie Woodbury, 18 00

18, Truro W. M. A. S., to constitute Mrs. J. E. Gough or a life member of W. B. M. U., 25 00
Truro W. M. U., per Mrs. Walker, to constitute herself a life member of W. B. M. U., 25 00

21, Pownal, P. E. L., per Miss Government, 16 00
24, Windsor, per Miss Golder, 9 00
Windsor W. M. A. S., to constitute their President, Mrs. D. Green, a life member, 25 00

26, Margareville, per Mrs. J. L. Greenwell, per Albina Crab, 3 00
S. J. MANNING,
Treasurer W. B. M. U.
Halifax, Dec. 26.

Births

MADON—At Mahone Bay, Nov. 26, the wife of Mr. Aaron Madon of a son.

Marriages

MILLER-BARTON.—At the residence of the bride's father, on Nov. 20, by Rev. F. S. Todd, Mr. Arthur G. Miller and Miss Lucetta A. Barton, second daughter of Richard Barton, Esq., all of the Range, Grand Lake, Queen's Co., N. B.

DECKER-HAYDEN.—At Osborne, on the 19th inst., by Rev. R. Foster, Mr. M. S. Decker and Miss Kate E. Hayden, of Osborne.

BARTHA-CROOKER.—On the 16th inst., at the house of the bride's father, by the Rev. P. R. Foster, Edward Bartha, Esq., Government Surveyor, of Annapolis Royal, and Mary Eve, second daughter of W. S. Crooker, Esq., of Brookfield, C. O., N. S.

ROBERTS-PULIFER.—At Hanport, N. S., on the 19th inst., by Rev. J. A. McLean, Mr. Geo. F. Roberts, of Hanport, to Miss Minnie Pulifer, of Parrsboro, Cumberland Co., N. S.

COUNTWAY-PUBLICOVER.—At Chester Basin, on the 13th inst., by Rev. J. F. Kempion, Mr. Ingram Countway, of Chester Basin, and Miss Mary C. Publicover, of Annapolis.

ELDRIDGE-HATT.—At Middle River, (Chester), on the 19th inst., by Rev. J. F. Kempion, Mr. Charles Eldridge, of Chester Basin, and Miss Sarah Hatt, of Middle River.

RICHIE-GILLIAT.—At the residence of the bride's father, Edmund Gilliat, Esq., Waldie, Annapolis Co., Dec. 15, by the Rev. E. N. Archibald, Thomas Ritchie, Esq., of Clementon, to Miss Ella S. Gilliat.

LYNCH-BLAIR.—At North River, Colchester Co., N. S., Dec. 23, by Rev. C. H. Martell, Horrie Lynch, Esq., of Truro, to Miss Jessie Blair, of North River.

MURPHY.—At the residence of the bride's father, on the 16th inst., by the Rev. A. T. Dykeman, Barry Smith, of St. John, to Maggie, eldest daughter of Robert Cook, Esq., of Upper Dorchester.

CALDWELL-McLESTER.—On the 20th inst., by Rev. A. W. Bays, Mr. Samuel B. Caldwell, and Mrs. Mary McIntyre, all of New Cornwall.

ALLER-KAY.—Dec. 24, at the house of Mr. Turner, Bale Verte, Mr. Clifford Aller, of Sarnego, and Miss Clara Kay, of the same place, by Rev. J. M. S. Allen.

MARKET REPORTS

Apples, per bush, \$1.00 to \$1.75
Butter, per lb., 0.25 to 0.30
Cattle, per lb., 0.10 to 0.15

Butter, per lb., 0.25 to 0.30
Cattle, per lb., 0.10 to 0.15
Hides, per lb., 0.07 to 0.08

Lamb, per lb., 0.10 to 0.15
Pork, per lb., 0.10 to 0.15
Wool, per lb., 0.10 to 0.15

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C. B. PIDGEON,

INDIAN TOWN,

IS SELLING

GOOD Blue Serge Suits, for \$5.75.

BETTER Blue Serge Suits, for 6.50.

BEST Blue Serge Suits, for 7.50.

—ALSO—

A JOB LOT OF WOMEN'S BUTTON BOOTS,

at 90 Cents per pair.

Miles, and the writer. She endured ungrudgingly a long illness. Before I came to the house, about six months ago, she was ill. I was often in the house, but never heard a word of complaint. She implicitly trusted God even when she could not trace him. Hard it must be for a mother to leave five young ones behind, but she ever and all was for the best. She had the witness of all men, and of the truth itself. Our prayer is that may be led to embrace the religion that enabled her to endure all in such a submissive spirit.

SAUNDERS.—Lydia A. (Orsby), wife of Rev. N. C. Saunders, pastor of the Central Baptist society, died at her home in this village Saturday noon, 19th inst. She had been in failing health nearly five years, a victim of her primary chronic disease, consumption, whose slow, insidious but relentless progress she resisted with wonderful courage and strength of will, bearing her oftentimes intense and protracted physical sufferings with rare patience and fortitude. As she approached she expressed her perfect submission to the Divine will and her willingness and desire "to go home." Released at last from the long struggle with disease, the worn spirit at rest, as she added meaning and deeper significance to those who have tenderly cared for her during the long and weary months, must there be in the words of the Psalmist, "He giveth His beloved sleep." During a residence in this community, a little more than five years Mr. Saunders, by her many estimable qualities, had won the friendship and regard of all who were privileged to make her acquaintance and who now sincerely mourn her departure. To the surviving members of her household is left the blessed memory of a faithful and devoted wife and mother.—Lowell Journal.

The funeral services were conducted by Dr. W. S. McKenney, of Yarmouth, Co. N. S., and was held at the residence of the deceased on Monday, Dec. 19, at 10 o'clock. The Rev. A. H. B. Foster, of Yarmouth, Co. N. S., and was pastor of the First Yarmouth church. She leaves a husband and three children. We tender to the bereaved family our deepest sympathy.

STEVES.—At Hillsborough, N. B., Oct. 12, Anthony Steves, aged 45, leaving a wife and six children to mourn their loss. Gilted.

LYNCH.—At North River, Colchester Co., N. S., Dec. 23, by Rev. C. H. Martell, Horrie Lynch, Esq., of Truro, to Miss Jessie Blair, of North River.

MURPHY.—At the residence of the bride's father, on the 16th inst., by the Rev. A. T. Dykeman, Barry Smith, of St. John, to Maggie, eldest daughter of Robert Cook, Esq., of Upper Dorchester.

CALDWELL-McLESTER.—On the 20th inst., by Rev. A. W. Bays, Mr. Samuel B. Caldwell, and Mrs. Mary McIntyre, all of New Cornwall.

ALLER-KAY.—Dec. 24, at the house of Mr. Turner, Bale Verte, Mr. Clifford Aller, of Sarnego, and Miss Clara Kay, of the same place, by Rev. J. M. S. Allen.

READE-URBANT.—At the residence of the bride's father, Hillsborough, N. B., by the Rev. C. B. Wain, A. B. Readey Steves to Lizzie P. Steves, daughter of W. E. Steves, Esq., Collector of Customs.

Deaths

HARDY.—At Allendale, near Lockport, N. B., on the 16th inst., of cholera, the young daughter of Capt. Ben, and Amanda Hardy.

CLARK.—At Cumberland Bay, Q. C., N. B., on Nov. 25, after a short sickness, Thomas Clark, aged 75 years, leaving a family and large number of friends to mourn their loss.

CALDWELL.—At Cumberland Bay, Q. C., N. B., Nov. 20, Willie Caldwell, aged 31 years.

MCCLELLAN.—At Cumberland Point, Queens Co., on the 18th inst., John Owens McClellan, aged 24 years. He was taught by a pious grandmother, in childhood, to pray, and in after life never neglected that teaching, the blessed results of which led him, while in health and in sickness, to place implicit trust in Christ for salvation.

DOWNE.—At East Margareville, on the 16th inst., Ephraim Downe, aged 76 years. Our brother professed religion many years ago, and was sustained in his last hours by the promises of the Gospel of Christ. Being "absent from the body," we believe he is "present with the Lord."

STARK.—At Johnson, Queens Co., N. B., Dec. 15, Sarah B. widow of the late Obadiah Stark, aged 43 years, leaving one son and a number of friends to mourn their loss. She was a member of the Second Johnson Baptist church, and died trusting in Christ.

WEBSTER

in various styles of binding, with and without leather covers.

JUST ADDED

A NEW PRONOUNCING

GAZETTEER

OF THE WORLD

Containing over 25,000 names, describing the Counties, Cities, Towns and National Features of every part of the Globe.

GET THE BEST Holiday Gift

It is an invaluable companion, and a useful reference.

G. & C. HERRIEM & CO., Publishers, Montreal, Que.

Intercolonial Railway.

'85. WINTER ARRANGEMENT, '86.

Trains of this railway will run daily (Sundays excepted) as follows:—

Day Express, 7:30 a.m.
Accommodation, 11:30 a.m.
Express for St. John and Quebec, 1:30 p.m.

On Tuesday, Thursday, and Saturday a Pullman Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman Car will be attached at Montreal.

Trains will arrive at St. John.

Express from Halifax and Quebec, 7:00 a.m.
Express from St. John and Quebec, 1:30 p.m.

On Monday, Wednesday and Friday, a Pullman Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman Car for Montreal will be attached at Montreal.

Trains will arrive at Halifax.

Truro Accommodation, 6:30 a.m.
Express from St. John and Quebec, 7:00 a.m.
Truro Accommodation, 1:30 p.m.

Express from St. John and Quebec, 1:30 p.m.

Trains are run by Eastern Standard Time.

D. FORTY, Chief Superintendent.

Railway Office, Montreal, P. Q.

Nov. 11th, 1885.

Windsor and Annapolis Railway.

1885. WINTER ARRANGEMENT, 1886.

Miles, TRAINS GOING WEST. Exp. Acc. An.

1 Windsor, 10:00 a.m.
2 Annapolis, 11:00 a.m.

3 Windsor, 12:00 p.m.
4 Annapolis, 1:00 p.m.

5 Windsor, 2:00 p.m.
6 Annapolis, 3:00 p.m.

7 Windsor, 4:00 p.m.
8 Annapolis, 5:00 p.m.

9 Windsor, 6:00 p.m.
10 Annapolis, 7:00 p.m.

11 Windsor, 8:00 p.m.
12 Annapolis, 9:00 p.m.

13 Windsor, 10:00 p.m.
14 Annapolis, 11:00 p.m.

15 Windsor, 12:00 a.m.
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32 Annapolis, 5:00 p.m.

33 Windsor, 6:00 p.m.
34 Annapolis, 7:00 p.m.

35 Windsor, 8:00 p.m.
36 Annapolis, 9:00 p.m.