

Messenger and Visitor.

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This famous Dr. Bihroth, of Vienna, says: "The colossal increase of nerve and mind disease in our day is undoubtedly the result, to a great extent, of the tobacco and alcohol habit, and the straining of the nervous system caused by these poisons."—Japan's new imperial Diet, elected under the lately established representative system, was formally opened by the Emperor, Nov. 29. The president of the two houses is said to be a Christian, as are also thirteen members of the lower house.—The Methodist has come to hand and presents a good appearance, being well printed and filled with interesting matter. The editorial page is well written and attractive. The first instalment of an article on "The Great Hymns of the Church," by S. D. Scott, has place on the first page, and is worthy of special mention.

We have a note for the MESSENGER AND VISITOR from Pastor Hinson, calling attention to the shortness of time for the circulation of the petitions for prohibition, and urging the churches of the Eastern N. B. Association to prompt action. It will be seen, however, by reference to Rev. D. S. Fraser's letter on another page, that the time is not limited to the 15th of January. It is well, however, to act promptly.

We publish elsewhere in this issue a letter from Mr. Chas. E. Knapp, in reference to the petitions for prohibition now being circulated among the churches. This letter contains some sentences in reference to the political parties of the day, which we presume many of our readers will consider out of place in the MESSENGER AND VISITOR. We have thought best in this case to allow these sentences to pass, but we wish to say that our doing so is not to be taken as a precedent. For anything we have to say at present, Bro. Knapp may be perfectly correct in his judgment as to the attitude which every temperance man should assume toward the political parties of the country. But there are a great many of our readers who are just as sincerely interested in the matter of temperance reform, and who hold quite different views. If our columns are to be open to one person who feels himself moved to censure and denounce these political parties, they cannot be closed to others who may feel moved to defend them, and the paper would accordingly become a battle ground for political opinions and jealousies little edifying to our readers. Our columns are freely open for the intelligent discussion of principles and measures of temperance reform, but for obvious reasons the criticism adverse or otherwise of political parties would be here out of place.

Personal.

With the close of 1890, Deacon J. W. Bars, of the Wolfville church, resigned his charge as superintendent of the Sunday school, a position which, as the *Acadian* states, he had held for about 30 years. The many friends of Deacon Bars will learn with regret that increasing years and infirmities are making it necessary for him to withdraw from the more active duties in connection with the church. For many years as counselor and as worker he has been prominent in the denomination. Long and faithfully he has served the church at Wolfville, both in a private and an official capacity, but in no way has he rendered more efficient and valued service to the cause than by his wise and faithful efforts to promote the interests of the Sunday school. At its New Year's meeting, as we learn from the *Acadian*, the church took occasion to present an address of Deacon Bars—Dr. Jones being the spokesman on the occasion—in which an appreciation of the very important services which the retiring superintendent had rendered to the school and to the church was fittingly expressed. The address was accompanied by a testimonial of regard from the school in the form of an easy chair. The address and the gifts were fittingly acknowledged by Mr. Bars, to whom they seem to have come as a surprise. We trust that the honored deacon may find this tangible token of esteem long useful to him, and that having come to the evening of life, he may find much peace and comfort while he rests from the labors of many industrious years, and great hope in anticipation of the future.

Questions.

1. If unconverted (according to present light) when baptized, is the baptism valid?
2. Is marriage twice second cousins right?
3. If the intention in submitting to the ordinance was sincere, we should say the baptism was valid.
4. We know of no law human or divine which forbids such marriage.

PASSING EVENTS.

WE ARE SORRY TO SEE that the election held in Charlottetown last Thursday, resulted in the repeal of the Scott act in that city. Since 1880, the whole Island had been under the Scott act law, and two previous attempts to repeal the law in Charlottetown had failed, but in the late election repeal was carried by the small majority of 14. One would suppose that the external conditions for the enforcement of the law were as good in Charlottetown as they could be elsewhere in the Dominion, but many temperance people seem to have believed that there were no good results from the law in the city, and that it was better not to have the Scott act at all than to have it not enforced.

THE ALLEGED BELLEFLEUR MURDER CASE has been under examination during the past week. The evidence brought out went to show that an assault had been committed upon Williams the sailor in the house of Petre by the men, or some of them, against whom the charge of murder has been made. But the beating, according to the evidence, was not of a very severe character, and the sailor, who, when he escaped, fled in the direction of the woods, was not followed and beaten outside the house. No formal evidence was presented to show that Williams had been seen by any one after the night of the assault. But Mr. Barberie, counsel for the prisoners, declared that he could bring evidence to show that he was seen the next morning at Jacquet river and other places, and also that it could be shown that Williams had shipped from Miramichi on board the barque Ruby about the end of October. There seems good reason to believe that the stories at first circulated as to the treatment which Williams received at the hands of the prisoners are untrue, and it is probable that the report of his having afterwards shipped from Miramichi is correct. But in the absence of legal evidence as to the facts alleged by Mr. Barberie, the Justice did not feel warranted in dismissing the charge against the prisoners, and they were accordingly recommitted to stand their trial before the Supreme court. Since writing the above it is learned that the statements made by Mr. Barberie, as above given, are wholly discredited by Mr. Allen, the counsel for the Crown in the case, who is reported as saying that he has not the slightest doubt that the sailor is dead from the effects of the beating received at the hands of the prisoners. The fact seems to be, that some political feeling has got mixed up with the affair, and the reports that reach us are therefore not to be too implicitly relied on.

ONE OF THE STRONGEST AMONG MANY RECENT INDICATIONS of the growing strength of the Republic in France is to be found in the fact that the Roman Catholic clergy, who have heretofore the hereditary and loyal allies of the monarchy, are now transferring their favor to the Republic. The restoration of monarchy in France has evidently come to be regarded as a dead issue, and the church is too astute to connect itself permanently with a fallen cause. Cardinal Lavergie has formally declared in favor of the Republic, and his declaration has received the support of a number of archbishops and other clerical dignitaries. The necessity of the French Catholic clergy withdrawing all support from the monarchial party has been urged upon the Pope, on the ground that the monarchists having lost all power of organization and conservatism, and having become conspirators, the church could not identify religion with opposition to the established government. The Pope, it is said, has given favorable consideration to these declarations.

ALMOST UNPRECEDENTED COLD IN ENGLAND and many parts of Europe is indicated by late despatches. It is now the seventh week of the prevalence of frost in the United Kingdom, and from John O'Groat's House to Land's End, the country is wrapped in snow. Canals and streams are ice bound, ordinary work is suspended, laborers and their families are suffering severely. In the midland counties, thousands are reported to be in a condition of semi-starvation, and many deaths are reported from the extreme cold. In London the want and suffering are terrible. At Antwerp, ten thousand workmen are said to have been thrown out of employment owing to the unusually severe weather prevailing. In France a number of persons have been frozen to death, and in northern Italy the inhabitants have suffered much from heavy snow falls—had the unusual cold. At Fiume, Trieste and other places on the Adriatic, there have been blizzards and immense snow falls, causing the streets to be deserted and bringing traffic to a complete standstill. Even from Algiers, in Northern Africa, a violent storm is reported, accompanied with hail and snow, and extending a long distance inland.

A PIECE OF PROSPECTIVE LEGISLATION known as the Welsh Tithes bill, is before the English Parliament. The object of the bill is to make peace between the dissenting Welsh farmers and the established church, by making the landlord the tithes payer instead of the farmer. This would do little to relieve the dissenting farmer of what he now complains as an unjust burden, as the tithes would, no doubt, simply be added to the rent, instead of being paid to the church. But by delivering the dissenters from the annoying visits of the church's tithing officers it would remove a constantly recurring cause of exasperation and, in so far, tend to the perpetuation of the English church establishment in Wales. The injustice of continuing the tithing system in the interest of a church whose adherents are so largely in a minority as are those of the church of England in Wales, is apparent to every one outside that favored fold. The Tithes Bill is, therefore, opposed not only by the Dissenters of Wales, but by their brethren generally throughout Great Britain. It is said, however, that the confusion now existing in the ranks of the Liberal party adds to the probability that the bill will pass.

THERE CONTINUES TO BE MUCH DISTURBANCE among the Indians of the West. Hostile demonstrations are being made in different places, especially in Dakota, Wyoming and the Oklahoma territory. Some Indians on the Canadian side of the border, in the neighborhood of Deloraine, are reported to be dancing and much excited. They are principally refugee Sioux from Dakota. The Canadian mounted police have been called on to look after them. The chief point of disturbance is still the Pipe Ridge agency, in South Dakota. About a thousand hostile Indians are reported to be in the Bad Lands. They are surrounded by United States troops, which are being drawn more closely around the Indians, with the intention of forcing them either to surrender or fight. There are said to be also in connection with the agency some 3,500 friendly Indians. It is believed also that a part of the one thousand hostiles are disposed to make peace. At such a time, however, it is not easy to determine how many are really disposed for friendly relations, as many of the Indians are under necessity of receiving rations from the agency, and must therefore profess friendly intentions. It may be that the next news will be a fierce and bloody fight at Pine Ridge, which is the outlet by which it is determined to force the Indians from their position in the Bad Lands, and it may be that the Indians will discover that the prospect for a successful fight is hopeless and sue for peace.

THE DIPLOMACY OF LORD SALISBURY AND MR. BLAINE having failed to effect a settlement of the Behring Sea difficulties, and England's proposal for arbitration having been rejected, it did not readily appear how the United States government proposed to settle the questions involved, unless it were by that old time and final appeal to the stern arbitrament of war. Judging from the despatches and articles which have been appearing for the last week or two in English, American and Canadian newspapers, we should suppose that the two governments had really come to assume toward each other quite a warlike attitude. But the thought of war between England and the United States, at this time of day, is quite too terrible a thing to be seriously entertained. The fact, however, seems to be that Mr. Blaine's jealousy of England and his anxiety to maintain all the rights of his government in the Behring Sea, has led him to take up a position which it was impossible to defend successfully by diplomacy, and very difficult to withdraw from with dignity. The contention that Behring Sea should be regarded as a *mare clausum* or closed sea, whether founded upon its geographical conformation or upon supposed possessorial rights derived from Russia, is declared by several influential United States newspapers to be untenable, and these papers have been emphatic in their condemnation of the course taken in this matter by Secretary Blaine. The refusal to submit the matter in dispute to arbitration, after failing to convince Lord Salisbury by diplomacy, is held to afford a presumption of conscious weakness on the part of Mr. Blaine in regard to his contention. The course which has been followed, it is said, has brought the country into a most embarrassing position, and one from which it will be difficult, if not impossible, to withdraw with honor and dignity.

During the past week, however, correspondence has been submitted to Congress, concerning which the *New York Herald* says, it "reveals a radical change in Mr. Blaine's treatment of the subject." He now presents a number of issues which would seem to involve the entire matter in dispute, and which he says he is willing to submit to impartial arbitration. It is true the form of arbitration proposed is not the same as that proposed by Lord Salisbury, but if it is essentially the same there can be no doubt that a form of submission will be agreed upon. It would seem that Secretary Blaine has become convinced, both from the temper of the British Government and the popular sentiment in America, that the best thing he could do with his jingo policy was to abandon it. It is to be hoped that matters in connection with the seal fisheries will soon be arranged in a manner permanently satisfactory to both nations.

Unser Kaiser.

THE GERMAN EMPEROR is perhaps more accessible to his people than the monarch of any other nation. He rides almost daily in fine weather through the great public park, the Tiergarten, in an open carriage. He often visits public buildings openly, and is present at many public gatherings. There seems to be yet a trace of the old patriarchal relation existing between king and people such as was found among the migratory Teutons of the first centuries, when the chief was looked upon in some degree as father of the tribe. The present ruler of Germany takes a very active interest in all the great questions of the day; his opinion in the Reichstag is awaited with great interest, not only because of his high position, but because his remarks carry the conviction of his deep study for the welfare of the nation.

Naturally, then, his people love him, and will stand for hours in the cold and wet just to get a glimpse of "Unser Kaiser." Foreigners, too, are affected by the same spirit of curiosity, although of course it is prompted by other motives. Even Americans, who of all races are most repulsive, become here visibly softened toward royalty. Last Monday an opportunity was offered of gratifying whatever of interest one might have in an imperial display. It was the occasion of the 25th anniversary of the Prince of Brandenburg's coming to the throne. At an early hour flower Unter den Linden and the streets adjacent were shut off by the police; then filed into the great area before the university the flower of the German and Prussian standards, which were borne to the Schloss Platz and planted before the monument of the great Kurfurst of Brandenburg. Behind came two bodies of Berlin Garrison Guards, Body-cuirasse regiment of Breslau, Alexander regiment with band, and many others. The infantry, which occupied both sides of the area, was commanded by Gen. Major von Wilezsek and Gen. Major von Lutken, the cavalry by Gen. Prince Albert of Altenburg, and the artillery by von Kneesebeck.

Shortly before eleven o'clock the old hero, Von Moltke, made his appearance. I was fortunate in having my student's card with me, as it gained me admittance to the university, from whose windows I could comfortably view the parade. On such occasions no one is allowed to enter the university without his card. Presently the band struck up inspiring music and some students near me who were crowding to get a view, said, "Kommt der Kaiser!"

Sure enough down Unter den Linden between his lines of splendid troops the Kaiser advanced. He was clad in his beautiful white regimentals, and wore also a golden helmet and breastplate. The horse he rode was black. The Kaiser's first act on reaching the area was to approach Gen. Von Moltke, whom he shook warmly by the hand, and then led him to the most prominent place in front of the statue of Brandenburg's Great Prince; then leaving Von Moltke he turned to the troops, addressing them in the following words:

"Comrades! We celebrate to-day the 25th anniversary of the ascension to the throne of my ancestor, the Great Kurfurst. He it was who laid the first stone in the up-building of the Brandenburg principality, out of which next came the kingdom of Prussia, and finally the German Empire. He founded a new army in the fear of God, truth and unconditional obedience. We Brandenburgers know what he in the battle of Febrillin accomplished by the influence of his personality. Also his acts in the time of peace, whereby he strengthened his kingdom, are not forgotten in history. In remembrance of the deeds of the Great Kurfurst of Brandenburg, let us give three cheers to the welfare of Brandenburg, Prussia and Germany."

ing hurrahs all along the line, reinforced by the roars of the field artillery. After this the Kaiser, attended by his adjutants, watched a parade of the troops, which lasted about an hour. In the midst of the parade, which was accompanied by the best military music, Dr. Zeller appeared in his class-room and began his lecture on Aristotle. The students reluctantly withdrew from the windows and tried to listen to philosophy, but the attraction outside proved too strong for some, who softly stole back to their places and watched the moving troops. The doctor, however, manifested the least interest, nor did even the booming cannon draw his attention for a moment from his beloved subject. It was a tedious lecture to most of the students, who were naturally somewhat abstracted by the martial music, but the doctor went on lecturing, if anything, a little longer than usual. He reminded me of the story of Diogenes, the Greek cynic, and Alexander the Great. On one occasion, as the powerful monarch passed by at the head of a triumphant procession, he noticed Diogenes sitting by his tub in the sun, entirely oblivious of the royal pageant, the king included. Being a little piqued by this seeming indifference on the part of one of his subjects, Alexander rode over to where the philosopher sat and said, "I am Alexander." "And I," said the indifferent one, "am Diogenes." The king was so struck by this reply that he promised to make the philosopher a present, and asked him to name what he would like. Diogenes replied that he would be greatly obliged if Alexander would stand out of his sunshine.

I have no doubt that Dr. Zeller would have been much obliged if the Emperor had postponed his celebration to a later hour. However, the doctor closed at last with a pleased look on his face, which interpreted as mental satisfaction at the stoical indifference to non-philosophical matters which he had been able to maintain, and the students, scarcely waiting to offer the ordinary applause, rushed over to the windows to see the last of the parade. The Emperor was in the square, shaking hands with his officers, some of whom were young and seemed to have just been introduced to him. He was very pleasant, and talked freely, easily and without formality. After this part of the ceremony, the troops swung into line of march with the band playing on ahead. The Kaiser joined the procession, which, with waving banners and grand music passed to the Schloss.

The people who were watching the parade now took the opportunity to show their interest in the proceedings. They shouted until they were tired, thus venting in noisy hilarity their feelings of loyalty and patriotism and devotion to the Fatherland.

C. H. DAY.

First Experiences and Impressions.

Bimlipatam is situated not unlike Alma, N. B., facing the East, lying between two hills, 800 and 600 feet high, respectively, and about a mile apart. The town is densely populated, and the mission compound, "littered into" the side of the Southern hill, gives a commanding view of town, and beach, and bay. It is needless to say that our welcome here was cordial. In this little nook detached from Nova Scotia, the parent soil, by so many hundreds of miles, we all felt very much at home. Bro. Sanford has been doing all these years, amid discouragements and many privations, a work for the Maritime Baptists, for the heathen and for Jesus, that will stand the test of time, and which calls for the hearty sympathy of all the brethren at home. North of Bimlipatam the ravine broadens out into an expansive and fertile valley, extending many miles inland. Sixteen miles to the North-east Vizianagram is situated, the thorniest, darkest, most discouraging place for missionary effort in the presidency. So I heard in Madras, in Coconada, in Bimlipatam, this is the introduction to our future work for Christ. That wisdom, and patience, and the power of the Holy Spirit, and the ever-abiding presence of the Spirit of Christ may be given us is the promise of God, granted to all His servants. We have reason especially to claim this promise, and we need your prayers.

Bro. Churchill dropped in on us out of his bandy the other day in the midst of our unpacking. Cheerful and breezy as his own Yarmouth county, his greeting was hearty and went to our hearts. Just now he is filled with rejoicing and anxiety at a surprising revelation of a secret work of grace in one of the villages on the field he has toiled and seeded and watered with prayers these fifteen years,

so happily, yet with so much discouragement.

On Monday, December 1, our month is coming, and we are to begin the ascent of the "Hill Difficulty" lying fairly in our missionary pathway—the acquisition of the language. M. B. SHAW.

W. B. M. U.

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

Extracts from a Letter from Miss Gray. She writes November 21, and says: "I am expecting Mr. and Mrs. Sanford, with Mr. and Mrs. Shaw, to-morrow, and am busy preparing for them."

"O how times flies in India! This is our cold season, and the days are very pleasant. It is such a comfort to be able to get along without a junkah."

"My health is excellent. I have not been ill a day with fever since I had the small pox. Probably I had my share then. But I do feel thankful that the Lord has thus blessed me."

"I have been kept at the station more this year than last. The school and boarding children require a good deal of care."

"I hope to get out for a few weeks after Mrs. Sanford comes home; so am busy now trying to get food and clothing all ready for the boarders. We have nearly a dozen in the boarding department."

"We are very glad that Mr. Shaw is coming, but disappointed that another family did not come with him. Two ladies are needed very much—one for Vizianagram and one for Bobbili, and if there are any to spare we would gladly welcome another to this station."

"We rejoice in the good news that comes from home. May the work go on. Surely our people are doing well, and we shall hope for more workers next year."

"Dear Mrs. Selden has gone to her reward. How we shall miss her letters and Christmas greetings! She was beloved by all the missionaries, and all mourn her loss. My last night in Nova Scotia was spent in her home."

The third annual gathering of the Woman's union missionary meeting of St. John was held in St. Andrew's school-room, Germain St., Thursday, Jan. 8, p. m. Mrs. L. G. Maenell presided. After reading Isa. 60, Mrs. Wm. Allwood led in prayer. Representatives from all evangelical denominations were present. Earnest prayers and stirring addresses were given, interspersed with appropriate music. All felt that the God of missions was working in the hearts of his children, and a determination was expressed to engage more heartily in mission work this year than hitherto.

Christ for the Heathen.

Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and it is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, "come follow me," he bade them expect to get rid of suffering by stamping out desires. When Christ said to His disciples, "Follow Me," He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through sufferings. . . . Buddha had no idea of sin, as an offence against God; no idea of true holiness—what he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." One day the Punjaban, an infidel, asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Jappi, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jappi. Then I descended to the pool and bathed again, and ascended to the second step and repeated my Jappi a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 3 p. m. one evening to 7 a. m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism, Hindulism, Zoroastrianism, Mohammedanism, and Buddhism.—Selected.

Bellamy's "Looking Backward."

BY C. E. NEWMAN.

It is said there never was an age with less freedom of purpose, and more frailty of belief, than the present. We have only to look about us to see the truth of this statement. Theology and science are in conflict, and in another domain, labor and capital. The old phrase "Many men of many minds" is literally true in the present day, for nearly every man who holds an opinion, has his own particular idea of just how matters should be arranged. The cure proposed by Mr. Bellamy for the social ills to which "human flesh is heir" is given in "Looking Backward," the ideas of which, although not strictly original, have called forth perhaps more discussion than any modern novel of reform.

The plot in brief is as follows: Mr. Julian West, a young man of 30, falls asleep on May 30th, 1887, in the city of Boston; and after existing in a trance, awakes Sept. 10th, 2000. He then describes the world as it is when he arises from this protracted sleep.

Under the new order of things the government controls everything. Instead of innumerable small firms, powerful syndicates, mammoth trusts and combines, there is but one syndicate, composed of the nation's wealth, for the nation. There are the usual government functionaries, but every man is a worker, and one of the industrial army, in which the period of service is between the ages of 21 and 45.

The members of this army are paid by a system which gives to each, at the beginning of the year, in lieu of wages, a credit corresponding to the share of the product of the nation. If he does not use this amount, the remainder is turned into the general fund. Should he do so, a limited advance is made on the next year.

Let us take an imaginary shopping expedition in this new Utopia. Within the warehouse we see samples spread around, with a full description of their make-up, price, etc., attached. The buyer, after he has made his selection, touches a button, and in a moment a clerk appears. He takes the order, which is at once forwarded to the central warehouse by pneumatic tubes. There, by an almost perfect system, everything is so arranged that in a very short time the order is filled and returned to the districts, thence to the home of the buyer. Precisely the same plan is followed in country sections.

Perhaps it may not be interesting to note the form in which manufacturing is carried on. An account is kept of everything that is given out from the national warehouse. By this means, the actual amount used is known. Making allowances for causes likely to affect demand, a careful estimate can be made for the year ahead. In smaller industries, where popular taste is frequently changing, the supply is kept barely ahead of the demand and more frequent estimates must be made.

The fundamental idea of appointment to office is service to society in general. We have spoken of those who form the public army, and mentioned the fact that all enter on an equal footing. Promotion is based on an excellent record as a worker, honorable mention, etc., and position is attained only by keeping up the standard of past achievements. Every year this grading takes place, when the best men are advanced.

Enough has been said to give a general idea of the system proposed by Mr. Bellamy. Whether this will be realized remains to be decided in any case, all necessary has not been done when the book has been launched at. It is worthy of careful reading and study, for it grapples with problems which must be solved. Conflicts between labor and capital are decided by means of monopolies and trusts are corrected, and his solution of these vexatious questions is in the one word "nationalism."

Nationalism has been spoken of as a castle in the air with no means of approach. As outlined in "Looking Backward," Joseph Cook says it is a statue with feet of clay, and limbs of iron, and forehead of brass, and crutches of splintered reeds—meaning by the crutches the political parties that are to rule under the scheme. It is a statue with feet of clay, and limbs of iron, and forehead of brass, and crutches of splintered reeds—meaning by the crutches the political parties that are to rule under the scheme. It is a statue with feet of clay, and limbs of iron, and forehead of brass, and crutches of splintered reeds—meaning by the crutches the political parties that are to rule under the scheme.

for most and drunk will be apt. This very surly is a source of weakness. The motive powers are prizes or honors gained by position. Can honor overcome desire for ease among men? If it can, this system, after it is ushered in, will be perfect as the workings of the present political machinery can so manipulate the hearts of men as to make them desirous only for honor and the good of their fellows. Under such a system the great mass of the people will be merely parts of a perfectly working social system, which they can take no credit to themselves for having brought about.

III. Mr. Bellamy assumes that under competition the rich are growing richer, and the poor poorer. Statistics show the opposite. In 1850, the average income of the poorer class in Great Britain was \$265 per family. It was upwards of \$400 in 1880. The next class, with incomes from \$750 to \$3,500, was more than doubled.

He also takes for granted that the rich are growing richer at the expense of the poor. It is said 1 per cent. of the families of America own as much as the remaining 99 per cent. That statement can be misinterpreted. It is not a fact, for it is a vital point of the question at issue. It does not mean they own 50 per cent. of the production, but of that which has been produced. Of the annual production, the 99 per cent. of the people get 90 per cent. to 95 per cent. of the product, and the 1 per cent. to the 100 million men. This shows a larger amount per head to the wealthy, and which may be justifiable, if the additional is in proportion to the economic value in the use of their wealth.

IV. Socialism and kindred ills are aggravated by the miserable condition of the working people being exaggerated. Every year, says a writer, Dives is growing richer, his purple finer, his daily fare more sumptuous, and Lazarus is growing more beggarly, his sores more loathsome, his ragged scantier, the crumbs which fall from the rich man's table less available for him, because there are more to share them. These are something like Mr. Bellamy's ideas, when he says the rich are growing richer, and the poor poorer.

V. It is also urged against his scheme that "he does not make clear in his book how it provides for the purchase of property in private hands; that it can be reached only by processes that are untried and revolutionary; and that it fails to remember that a nationalized branch of industry may succeed only because other branches are not nationalized." There are some of the objections, but the author has confidence in his ideal. In the October Forum, he advocates the control by government of telegraph and telephone services, the parcel express business, the roads and coal mines, and the lighting, heating and water supply of cities. From that point onward he thinks progress will be easy. If by nationalizing these branches we bring 2,000,000 votes into government employ, do we not open the way to prodigious political corruption? That number of voters would control government and manage affairs to suit themselves. An allowance is not made for such natures as Julius Cæsar or Napoleon Buonaparte, not to mention the original Adam.

Our present civilization has been built up by our forefathers at the expense, not only of labor and self-depial, but life. Have we been building on a false foundation, or is that which was once suited to us now inadequate? Common ownership was general with our forefathers in Europe, but was abandoned as civilization advanced. From the time when they loved freedom wrested Magna Charta from King John to the present time, there has been a struggle for liberty, and we have it. Our constitution gives opportunity to every man to make a success of life. It would indeed be the view of a pessimist to say we can never rise. "Between shirt-tails and shirt sleeves," says Andrew Carnegie, "there are but three, mostly life, generations." The rich of the present are the poor of the future. These facts show that existing faults may not be so much in our society, as in the constitution of the individual himself; and that we may reach our "Golden Age" more rapidly and more safely by continuing in the same course, than by enlarging so extensively the functions of the state.

Happy New Year! BY REV. THEODORE L. CYLER. These words have been uttered by millions of voices during the present week. In some cases doubtless they have been said in sincerity, only from the threat of "looking outward." Often they have come with a genuine ring, out of the depths of loving hearts. How to make the new year happy, is the most important thing, after all. Some of God's people are not half as happy as they might be. By a sad disease of the mental eye they magnify troubles, and are well-nigh blind to mercies. They nurse their difficulties and their doubts, and starve their faith and their gratitude. This type of Christians—and their name is legion—might learn a hint from their house-dog, that has sense enough to lie down in the sunshine, wherever that falls on the carpet. Our loving God must wonder that so many of his children die away from the sunshine of His mercies. His precious promises, and His benign countenance. Into the dark, damp, and dreary places. Nothing is more admirable in Paul—who weathered through a most tempestuous sea of troubles—than his unconquerable cheerfulness. He managed to "rejoice in tribulations," and to sing praises in the dungeon. The darker the night, the brighter flashed the phosphorescence of his joys on the waves of adversity. Stanley tells us of a certain root which his party found in Africa, and which, when eaten, and after steeping it awhile in running water, it became a wholesome food. My brother, steep your trials and troubles in the running stream of heaven-sent mercies, and it will take the acrid poisons out of them, and turn them into sweet nourishment for your soul. Others who are bent on enjoying themselves, only cheat their hearts out of happiness by their supreme selfishness. Seeking to "save their lives," they lose them. They might learn a lesson from

the unselfish Alpine traveller, who was only bent on rescuing his frozen companion, and yet warmed up by his own blood by the heroic effort. Nothing warms up a Christian like working for others. He who is working to save precious souls from death. The happy Christians in our churches are those who labor most for the welfare of the needy and the Christless. If you go into the bosom of the church, you will find a man, who is working to save one soul to Christ this year, then it will be a gladtime year indeed, a bit of heaven in advance. When somebody wished a certain millionaire a "happy New Year," the gruff reply was, "Well, it will be different, than from the rest, for this one has not had a happy day in it." The poor, selfish creature had been feeding his soul on hooks; the more he swallowed, the worse he felt. One of the happiest men I know, is a devoted city missionary in this neighborhood. He makes a salary, lives in a scantily furnished house, and wears a threadbare coat. Yet whenever I meet him, he has a bright story to tell me about some poor family he has been relieving by money that has been sent him "in answer to prayer," or about some soul that he has brought to the Saviour. The man's a streak of sunshine on foot, and the number of "answers to prayer" that he can recount, is astonishing. The demon of selfishness seems to have been so exorcised from that good brother's mind, that there is not a selfish thought there for the "joys of the Holy Spirit." He has learned the secret of happiness, and so may you. Make your children happy; their smiles will light up your countenance. Make your pastor happy by your kind gift; help him in his work; cheer his heart by your sympathy and co-operation. Make some child of sorrow glad, and it will shine back into your own soul with reflected joy. There is an immense amount of happiness to be gotten in this old, sinning, sobbing world of ours, if we look for it in the right places.

The reason why some of my readers are not happy, is that they are trying to live without Christ, and under the dominion of sin. Your only hope is to take a new departure with this new year. If hitherto you have been drifting along in impotence, often promising to live a better life, and then grieving away God's loving Spirit. You expect at some time before you die to become a Christian; do it now. Jesus has waited for you many years; hasten to Him now. In order to be saved, just two things are necessary. One is repentance of your sins; and the other is obedience to Christ. The faith that is a mere sound opinion, cannot save you; frames or resolutions, which are not acted upon, will not save you. A resolute grasp of your soul on Jesus will save you. Both your repentance of sin and trust in Christ must be honest. Put your whole heart into the business of deciding for Christ, and beginning to serve Him straightaway. Don't wait for a "revelation" or anything else. A single honest, earnest hour with your Saviour on your knees, may be worth more to you than single firm step, straight to Jesus Christ, will give you a "Happy New Year," that will cause joy in heaven.—Evangelist.

Christian Missions in Our Time. BY RICHARD S. STORES, D. D., LL. D. The command given long ago is still as imperative for all who own allegiance to Christ as it was at the beginning; it will continue to be so till all shall have received the "blessing of heaven," and there shall be no more call or room for his fresh preaching. And it is one of the astonishing facts in the progress of modern thought, that, after the vast missionary successes of the early disciples, and of those who have followed them, down to our day, the "blessing of heaven" still there, a doubt, even among those who call themselves Christians, whether the lesser and lighter work yet remaining can be performed; whether it is possible even in our day, to preach the gospel to every creature; to make disciples of all the nations. The apostles might almost have been pardoned if they had heaped before a command so staggering as this to human prudence. But surely we are fools and blind if we draw back in timid unbelief; since the nations are now physically accessible to all eyes, and as then they were not. The earth is so knit together that it might almost be said to be diminished in physical bulk by steamships, railways, lines of telegraph, the explorations and expansions of commerce. Distinct distances are practically nearer to us today, than the confines of the empire were in Paul's day to Rome. Japan and China are not as remote as Britain then was from the palaces on the Tiber. India is an English dependency; Egypt, a European colony. Africa is being civilized, and light of general knowledge, in all its extent, with a rapidity proportioned to the depth of the darkness in which it has lain; the islands of the Pacific are within easy reach from American shores. There is a supreme moral meaning in modern machinery. They came contemporaneously with the wide uprising of the missionary spirit, and came to be its ministers—the swifter wheels for its advance, the silver trumpets for its Divine tidings. There is now, too, a surpassing weight and majesty in the appeal of the gospel which never before appeared so fully, not only in its address to individuals, but to peoples. It has now a Christian civilization behind it, such as the old world knew nothing about,—hundreds of years of progress, which has secured an impressive, an illustrious history. The gospel is not henceforth in words alone, in letters, sermons, even treatises and volumes. It is in great civilized states, whose fame is familiar throughout the world. It is in the progress of the noblest modern literature. It is in the arts of beauty, and in useful inventions; in governments at once popular and learning, in multitudinous instances of learning and of charity, in millions of commerce, in tens of millions of happy cultures, and prosperous homes. It is in its impress on statue-books, and makes laws more humane. It helps the poor, and heals the sick, and gives sight to the blind, as did the Master. It carries education into humblest hamlets; and it legalizes crime wherever it exists, and is a voice of command like that of the Lord, and with sure expectation of victory to come. Therefore the nations are

more ready to receive it than ever before; because they see, and cannot but see, the secular benefits which march in its train. They want that it should do for others to do for themselves; and whether its doctrines and precepts suit them or not,—though these continue as offensive to them as before, they were to Roman and to Darwin did, that "The lesson of the missionary is the enchanter's wand," and they want that wand to start liberty, education, popular advancement among themselves; to turn the coal into color and power, to transform iron into steel, and to make electricity the servant of the man. There is no mistaking this vast new trend in the attitude of the unevangelized world toward the gospel of Christ. It may wait this for its effects, rather than for itself; but those effects shall be felt, if quickening desire, alluring hope, as sovereign power, be all that is needed. At just this point there appears also, as almost might have been expected, another combination of comical forces reminding one of that in which Roman power and law went with Greek speech and Latin culture, and the result of distant peoples was never before so close as now; and the outreach of the commerce and of the languages of Protestant nations was never so vast. Not mere isolated points are now accessible to the Master's message, but the world is open to it,—dusky continents and cannibal islands, lands newly discovered, and lands of ancient and proud renown. It may be almost literally said that there is no people, or part of a people, or tribe or fraction of a tribe, to which may not be carried at once the angel's song, with the transfiguring story which follows. The habitations of cruelty have seen a new light, remotest coral reefs watch for the mission-ship, Ethiopia stretches her hands unto God.

So such successes realized now as have not been paralleled since the early days of missions. Standing in the vestibule, the house is not altogether in our view. Standing in one city street the whole splendid and populous area is not before us; and figures as yet cannot fully set forth what has been achieved since the oldest American missionary society found birth and being, eighty years ago. But it is something, certainly, that American missions alone now occupy more than four thousand stations in the world, and have sent out more than three hundred and fifty missionaries sent from this country, and more than ten thousand native helpers; that there are at these stations more than twenty-seven hundred churches, with nearly two hundred and thirty-seven thousand communicants of whom twenty-two thousand were added last year; and that four millions of dollars are contributed annually in our country to carry on the work. It is something, certainly, that all Protestant missionary societies have now forty-six thousand missionaries and helpers in the field, ministering to nearly seven hundred thousand communicants, and to more than three millions of adherents to Christianity, and expending every year at least twelve millions of dollars in the distant and costly work.

The aggregate is already large, while they become more significant when we add the schools, seminaries, hospitals, printing establishments, which have sprung up on all sides in the path of Christian missions. But a yet more striking fact of the progress of the increase in the added communicants is steadily rising, and that only limitation of means for the work forbids or hinders the opening of new areas for the preaching of the truth on every hand, in many lands. He who doubts about the success of Christian missions, under the light of the last eighty years, may doubt if steamships will ever reach England because they sweep down the bay with accelerating speed; may doubt if a building will ever be erected because as yet only the lower stories have rapidly risen upon the immense and firm foundations. It is a childish folly which doubts, not an experienced practical wisdom. A hundred years hence, people another eighty years, will see the world generally Christianized, if the courage and faith which our early disciples are all a match for their great opportunity.

Here then appears the immense and pressing duty of our time; pressing as the inexorable movement of the years, urgent as the moral and social need of mankind, supreme as the nature of the work of the Lord! Here appears, too, our noblest privilege,—the privilege of taking part in this majestic comical enterprise; of following in the line of those whose faith, consecration, and holy heroism, have built Christianity, and have made the religion which to human eyes came out of Galilee familiar in its name, and in many of its principles, wherever thought has language for its vehicle; the privilege of coming to such fellowship with the Master, as cannot be reached by any other means, or in even the uplift and ecstasy of prayer. We touch His mighty and tender hand as nowhere else, when we are doing His work in the world. We come nearer to Him here than we can elsewhere until we see Him face to face; and many a distant missionary home, remote from civilization, planted amid an earthly darkness dense enough to be felt, is radiant with His manifest presence as the costliest chapel or the proudest cathedral never is. In this work we touch the future of the world, and put elements and forces into its history which shall be springing to their results long after the very stones at our gates shall have crumbled into dust. Every strong spirit must sympathize with that desire of a perennial vision of the face of the Master, and the hope of personal immortality in the mind of her in whose career brilliance and sadness, power and pathos, so strangely mingled,—the author of "Romola." Through missions for the gospel we realize the hope and the reality of the ages bright. It is the province of civilization to conquer and re-fashion the physical earth, as it is widely, magnificently doing, making wastes to bloom, abolishing mountains as barriers to intercourse, irrigating deserts, conquering snows, setting villages and cities, and some encircling loveliness of landscape. The gospel is for every created thing, and the earth arrays itself in new garments before it.

But the primary and pre-eminent office of that gospel, and that which it has made world wide the knowledge of, is morally to renew the face of mankind, and so the earth has been committed, and so to build on the globe that vast

mate, resplendent city of God which shall link the earth with spheres celestial, having come down out of heaven from God! No other work can be conceived so vital and so noble as that! There can be no other the remembrance of which shall be to us so beautiful and dear when we stand—if we may—with apostles and martyrs, and with the redeeming Son of God, in worlds of light.

For this is needed more than anything else, the temple of utter consecration,—which gives money gladly and vastly; which gives life, with that utter reserve which marks the highest reach and royalty of the devoted human soul. Men and women not unfrequently appear, who are willing to go to Japan, perhaps, and to work on the field of that strange civilization; who are willing, possibly to go to China or India, or into famous Syrian districts. All honor to such! Oftentimes their help is greatly needed, and is most effective. But Paul was as ready to go to the rude people of Lyconia as to the sumptuous and profane Corinth; to the lawless and glottulent liars of Crete as to the stoic and cynical philosophers in the city of Athens. His help was not to be till his temper is common among the energetic and strong in our churches, and especially among the young, that the Master's command will be fulfilled, and the world in its entire compass will have seen the fulfilment of eternal life. Living stone counted it a privilege, not a sacrifice, to have spent so much of his life in Africa; and that is the spirit of which the promised millennium shall show it self the predestinated outcome.—Sunday School Times.

Orient Pearls at Random Strung.

BY A WAYFARER. The greatest of faults, I should say, is to be conscious of none.—T. Carlyle. Some have meat, and cannot eat. And some would eat, but wait; but we have meat, and our own eat.—Burns. Men who make sacrifices do not talk of them. Those are true sacrifices which have been done alone, and hidden. The world knows too much of what we feel, and what we lose.—R. W. Emerson. "Whosoever" and "whatsoever" are two precious words often in the mouth of Christ. "Whosoever will may come." "Whatsoever ye shall ask in My name, that will I do." "Whosoever" is on the inside, and gives those free range of all the regions and treasury of grace. "Whosoever" is on the outside of the gate and lets in all who choose. "Whosoever" makes salvation free; "whatsoever" makes it free.—Prof. Hoge.

Not what you say, or wish, or hope, while through darkness here you grope; but what you do, that will be done in heart, and thou art, and character. This only makes you great; and talk, if it be in a just, righteous cause.—Horne. Will open heaven's gate. Christian at Work. It shall come to pass, when he heareth the words of this cloud, and he shall bless himself in his heart, saying, I shall have peace though I walk in the imagination of my own heart, to add drunkenness to thirst.—Moses. The past and present state of Palestine as well as of Judæa, is a most remarkable fulfillment of the word of God by Moses, uttered and recorded more than three thousand years ago; and a proof that none of his declarations will fail, but all in due time come to pass.

Thou art seeking thy light in the dispersion of the cloud, and all the time thy light is in the cloud. Thou art like the old patriarch Jacob, who asked of God for an explanation of thy darkness, and thou art expecting an answer from all quarters but one—the darkness itself.—Dr. Matheson. DEATH OF A BULLFINCH. Night would't the pole, all seemed serene; When led by the tail sharp and sure, A beast forth called on the route, Long back he came, and under'st mount. And bawled'st colored blue, And, alid, both by ear and scent, Sleight to his feet, and with the master went. A Muse! I forth to speak, Mind the horrors that ensued; His teeth were chattering, his wings were, He left poor Bullfinch's beak!

Sarcasm is the natural language of the devil.—T. Carlyle. Never defend an error because you once thought it a truth.—Franklin. There is nobody so weak of invention that will not furnish a little story to vilify his enemy.—Addison. The sure way of not being conforming to the world, is to be influenced by the renewing of our minds. "If the bushel is filled with wheat, you may defy the devil to fill it with tares." If the gaze be steadfastly fixed upon heaven, it will not be distracted with the things of time and sense.—Jay.

More things are wrought by prayer than this world dream of; in which our lives consist, for what are men better than sheep or goats that utter their little grinnings and bleats, and know not God? They lift up their hands to prayer, but they do not hear themselves and those who call them pray. For so the whole round world is every hour bound by gold chains around the feet of God.—Tennyson. God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—South. If the church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with enthusiastic praises, she must open her eyes and see humanity lying low at the temple gates, and heal it in the miraculous name of Jesus.—Bishop Huntington. Lord, what a change within us one short hour! In Thy presence, will prevail to make! What heavy burdens from our bosoms take! What parched ground refresh us with a shower! What griefs and all around us seem to lower; We rise, and all the distant and the near, Stands forth in sunny outline bare and clear; Why heralds, should we do ourselves this wrong, Ourselves that we are not always strong. That we are ever overcome with care, That we should ever weak or heartless be, When we are touched with Thy love and prayer, And joy, and strength, and courage, are with Thee?—Widdowood Friends.

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Are abundant, but the one best known for its extraordinary anodyne and expectorant qualities is Ayer's Cherry Pectoral. For nearly half a century this preparation has been in greater demand than any other remedy for colds, coughs, bronchitis, and pulmonary complaints in general. "I suffered for more than eight months from a severe cough accompanied with hemorrhage of the lungs and the expectation of matter. The physicians gave me up, but my druggist prevailed on me to try

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I did so, and soon began to improve; my lungs healed, the cough ceased, and I became stouter and healthier than I have ever been before. I would suggest that the name of Ayer's Cherry Pectoral be changed to Elixir of Life, for it certainly saved my life."—F. J. Oliver, Sable, Buenos Ayres. "A few years ago I took a very bad cold, which settled on my lungs. I had night sweats, a hacking cough, and great soreness. My doctor's medicine did me no good. I tried many remedies, but received no benefit; everybody despaired of my recovery. I was advised to use Ayer's Cherry Pectoral, and, as a last resort, did so. From the first dose I obtained relief, and, after using two bottles of it, was completely restored to health."—F. Adams, New Britain, N. J.

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JANUARY 14

Advertisement for 'READY' medicine, featuring an image of a person and text describing its benefits for various ailments.

Advertisement for 'RADWAY' medicine, featuring an image of a person and text describing its benefits for colds, coughs, and other respiratory issues.

Advertisement for 'INTERNAL' medicine, featuring an image of a person and text describing its benefits for various ailments.

Advertisement for 'RADWAY' medicine, featuring an image of a person and text describing its benefits for various ailments.

Advertisement for 'RADWAY' medicine, featuring an image of a person and text describing its benefits for various ailments.

Advertisement for 'RADWAY' medicine, featuring an image of a person and text describing its benefits for various ailments.

Advertisement for 'Red' sugar, featuring an image of a sugar box and text describing its quality.

Advertisement for 'PARIS' sugar, featuring an image of a sugar box and text describing its quality.

Advertisement for 'CHIPMAN'S PATENT' sugar, featuring an image of a sugar box and text describing its quality.

Advertisement for 'Best Family Foods made in Canada', featuring an image of a food box and text describing its quality.

Advertisement for 'LAMP GOODS', featuring an image of a lamp and text describing the variety of products available.

Advertisement for 'TAMOR L. HAY', featuring an image of a person and text describing his business.

Advertisement for 'HIDES AND CALF SKINS', featuring an image of a person and text describing his business.

Advertisement for 'J. McC. SNOW', featuring an image of a person and text describing his insurance agency.

Advertisement for 'Marble, Freestone, and Granite Works', featuring an image of a person and text describing his business.

Advertisement for 'JAMES CURRIE', featuring an image of a person and text describing his business.

Advertisement for 'NEW WILMSON'S Sewing Machines', featuring an image of a sewing machine and text describing its features.



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Sabbath School. BIBLE LESSONS.

FIRST QUARTER. STUDIES IN THE BOOKS OF KINGS.

Lesson IV. Jan. 25. I Kings 18: 23-39.

ELIJAH AND THE PROPHETS OF BAAL.

GOLDEN TEXT.
"How long halt ye between two opinions? If the Lord be God, follow Him."—I Kings 18: 21.

EXPLANATORY.
(Condensed from Peloubet's Notes.)

I. THE SCENE OF THE CONTEST. The place designated was on the eastern portion of Mt. Carmel. Carmel is rather a ridge than a mountain, some twelve miles in length. Its western extremity (strictly N. W.) is a bold headland some 600 feet in height, which dips at some direct angle into the waters of the Mediterranean. Its highest part, 1,728 feet above the sea level, is about four miles from its eastern extremity. It is at this point, called by Arabs *Murakkah*, the Burning, or sacrifice; that without question, we are to place the scene of the burnt offering.

II. THE TWO PARTIES. On this place met the two parties to the trial, in the presence of all Israel. Elijah challenged the other side to a fair test, so to speak, was the true and living God. It was the test of FIRE. The God who answered by fire, sending it down from heaven to consume the sacrifice, in answer to the prayers of His followers, would thereby prove Himself to all the people to be the true God. This was an eminently worthy, natural, and appropriate test. It may seem strange that Ahab, knowing the vanity of idols, should consent to such a contest. Perhaps he thought that 450 would be more than a match for Elijah; or he dared not seem to be responsible to the people for the continuance of the famine, and hoped Elijah would bring the rain. It is still stranger that the prophets of Baal were willing to enter upon this contest. But they may have expected to be able to do what they pleased, being 450 to one, and probably to gain their case by some fraud.

III. THE SPECTATORS. All Israel was summoned to the scene. The king with his chariot and attendants was there, but Jezebel remained at her palace. Representatives of all the nations, and multitudes of others were present. There was room for every person in the kingdom to see. The 450 prophets of Baal, probably in all the bravery of their sacerdotal vestments (2 Kings 10: 22), occupied a separate position on the hill-top, between the king and the people. Elijah now summoned the people to a decision. "How long halt ye between two opinions?" In this question he had placed before them the likeness—it might almost be said the caricature—of their stumbling, hesitating gait. "How long are you to halt and totter, first on one knee and then on the other? If Jehovah be your God, walk straight after Him; if Baal, walk straight after him!"

IV. THE CONTEST. THE PROPHETS OF BAAL. THE SACRIFICE. 25. "Choose you one bullock for yourselves, and dress it first." Elijah gives the choice of bullocks to the Baalpriests, to take away all ground for cavil in case of failure. "But put no fire under. There could be no trickery on their part, for (1) Elijah was watching; (2) the people were in no mood to be trifled with now, in the height of the famine.

26. "And they took the bullock." They could not honorably retire from the contest. To have refused would have been to acknowledge defeat. Doubtless they hoped to succeed by some kind of trickery, perhaps with some slight hope in Baal's actual interference.

THE EFFORTS OF BAAL'S PROPHETS. "And early on the name of Baal from morning even until noon." The contest began early in the morning, and lasted till evening. Almost the whole of the time was consumed by the priests of Baal. "O Baal, hear us." They repeated this endlessly, as is the custom in heathen worship (Matt. 5: 7). It has a parallel in the conduct of the Greeks of Ephesus (Acts 19: 34). But we are not to suppose that no other words were uttered but these. O Baal, hear us, probably floated on the air as the refrain of a long and varied hymn of supplication.

SARCAISM. 27. "At noon . . . Elijah mocked them." The whole force of this sarcasm was not in Elijah, but in themselves. The facts were bitterly sarcastic, and Elijah merely held up the mirror before them, and pointed out to the people the real situation, that they might see the truth in the strongest light. It is one of those specimens of irony which sometimes surprise us in the Bible, but are found, on close examination, to be one of the best modes of expressing certain kinds of human folly and madness. Nothing else can so truly set them before the mind. "Cry aloud: for he is a god." Of course Baal must be a god, or they would not worship him; and if he is a god he must be able to send the prayed-for fire. "Either he is talking." That is, to himself, wrapped in deep meditation (Rev. Ver., "musing"); or speaking to other gods in council, and so unable to hear the prayers of earth. "Or he is pursuing." Would be best rendered, *he is taking secrets* (Rev. Ver., "guessing").

28. "Cut themselves after their manner with knives (swords) and lancets (lances, or spears)." Knives and lancets is misleading. The instruments they used were weapons of heavy-armed troops. Like the druids, who cast glass, seize living snakes with their teeth, throw themselves prostrate for their mounted chief to ride over them; like the Corymbantian priests of Cybele; like the fakirs of India, they now, in their frenzied state, tossed to and fro from the sword-blasted lancets which formed part of their fantastic worship, and gashed themselves, and each other, till they were smeared with blood.

THE FALLURE. 29. "Until the time of the offering." The evening sacrifice (Rev. Ver., "oblation"). Three o'clock in the afternoon. They doubtless continued, while Elijah was making his preparations. They had had the best time, the sun-god could send fire at noon when the sun was hottest; if he really were a god at all. "Neither voice, nor any answer." Their efforts were a perfect failure. No answer or appeal, in vain to their idols for help. A time is coming that will test even one's faith.

An Experiment.

Bayard Taylor tells a story which shows the tenacity of memory which even the least intelligent animal may possess.

During his visits to the Zoological Garden in London, he noticed a strange hippopotamus which lay in its tank apparently oblivious of its surroundings. Entering into conversation with the keeper one morning, he was told that the creature refused to eat and was gradually starving itself to death. "I fancy it's homed," added the keeper. "He's a fine specimen, and it seems a pity we should lose him, but he's moped ever since the keeper who had charge of him on board the steamer left. He pays no attention to anything I say."

Learning that the creature had come from a part of Africa he had once visited, Mr. Taylor, on an impulse, leaned forward and addressed it in a dialect used by the hunters and keepers of that region. The animal lifted his head, and the small eyes opened. Mr. Taylor repeated his remark, when what does Mr. Hippo do but paddle slowly over to where he stood. Crossing to the other side of the tank, the experiment was repeated with the same result, the poor thing showing unmistakable signs of joy, even consenting to receive food from the hand of his new friend.

Mr. Taylor paid several visits to the gardens, being always noticed by his African friend; finally, before leaving the city, he taught the keeper the few sentences he had learned in the last address to the hippopotamus, and went his way.

Two years later he was in London, and curious to know the result, again paid his respects to his amphibious friend. To his surprise the creature recognized his voice at once, and expressed his joy by paddling from side to side of his tank after his visitor.

Bayard Taylor says it convinced him that even a hippopotamus may have affections, and tenacious ones at that.

Minard's Liniment cures Dandruff.

Taking the Consequences.

There is one thing for which the partners of the late firm of Baring Bros. have to be commended, and that is the honest and manly way in which they have met their reverses. For a man well advanced in years, who has hitherto enjoyed an income of \$200,000 per annum, to surrender everything that he possesses and take up with a clerkship at a salary of \$2,500 a year, may be a hard reversal to stand, but it is surely one which should commend itself to the kindly consideration of the world. In the case of the other partners, while it may not have been necessary to thus begin life again, these men have divested themselves of practically all of their possessions, and have in this way done all in their power to make good their errors of the past. Beside this, the ordinary creditors of the house of Baring Bros. will not find any consequence of the guarantees that have been made, lose a penny, and, if the settlements can be properly effected, even the guaranteeing banks and firms may come out of the operation without loss. There is, in this exhibition of readiness to do all that lies in one's power to redeem a fault, and to thus bear the brunt of one's mistakes, a business sincerity which we could wish was much more frequently shown on this side of the Atlantic. There have been with us not a few instances of late in which business reverses have occurred that have not, like that of Baring Bros., been settled by the payment of the full claim, but have been the cause of serious loss to the creditors. And yet the debtors who have incurred about this unfortunate state of affairs, instead of showing the least desire to make all of the restitution in their power, have endeavored to secure forced settlements favorable to themselves, or on the ill-gotten money of others have kept up ostentatious styles of living. There have been with us not a few instances of late in which business reverses have occurred that have not, like that of Baring Bros., been settled by the payment of the full claim, but have been the cause of serious loss to the creditors. And yet the debtors who have incurred about this unfortunate state of affairs, instead of showing the least desire to make all of the restitution in their power, have endeavored to secure forced settlements favorable to themselves, or on the ill-gotten money of others have kept up ostentatious styles of living.

How to Treat a Cold.

Don't stuff a cold as the old adage advises, if you do you will have a fever to starve. A genuine cold is a shock received by the many million nerves which approach near the surface of a human body, and which control the nearly every pores of the skin. This shock closes the pores of the skin, is transmitted to the nerve centers and back to the mucous membranes, forcing a great amount of blood to those membranes, creating more or less irritation and consequent feverishness. At the same time, there is watery discharge and catarrh. The shock may have its cause from a chill, from improper eating, a nervous fright and various other causes which irritate the nerves of the skin and mucous membranes of the nose, throat and bronchial tubes. Excess of food in the stomach still more clogs the system and pores of the skin, so that effete matter which should be carried off by the natural courses is retained; which is ample reason for not stuffing a cold. Experimenting with a severe cold is a dangerous custom; most persons try one remedy only until some friend suggests another "sure cure." When slight hoarseness or tightening of the nasal membranes warns one of a skin exposure or chill from whatever cause, stop promptly; delays are dangerous, with children it may mean croup and strangulation; with adults, catarrh, bronchitis, perhaps pneumonia. If neglected nothing can prevent the sneezing nose, and was become look of a person with a cold. Scores of mothers would as soon go to bed without a child in the house, as without that old-fashioned remedy, Johnson's Anodyne Liniment near at hand for colds and croupy children. Used with a mild laxative, as described on the wrappers or in a pamphlet which I. S. Johnson & Co., Boston, Mass., will send free to any one, Johnson's Anodyne Liniment will cure a cold quicker than any known remedy. A mild nutritious diet, a gentle physic to open the secretions, and a bottle of that old Anodyne from your druggist, will conquer any cold.

The Great Blood Purifier.

A Word to the People. "Truth is Mighty, and will prevail."

THE remarkable effects and most satisfactory results, in every variety of disease arising from IMPURITIES OF THE BLOOD, which are experienced and made manifest from day to day, by those who have taken NORTHROP & LYMAN'S VEGETABLE DISCOVERY, for complaints which were pronounced incurable, are surprising to all. In many of these cases, the persons say their pain and sufferings cannot be expressed, as in cases of Scrofula, where apparently the whole body was one mass of corruption.

This celebrated medicine will relieve pain, cleanse and purify the blood, and cure such diseases, restoring the patient to perfect health after trying many remedies, and having suffered for years. It is not conclusive proof that if you are a sufferer you can be cured? Why is this medicine performing such great cures? It works in the BLOOD, the Circulating Fluid. It can truly be called the GREAT BLOOD PURIFIER.

The great source of disease originates in the BLOOD, and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention. When the blood becomes lifeless and stagnant, either from change of weather or of climate, want of exercise, irregular diet, or from any other cause, NORTHROP & LYMAN'S VEGETABLE DISCOVERY will renew the Blood, carry off the putrid humors, cleanse the stomach, regulate the bowels, and impart a tone of vigor to the whole body.

The conviction is, in the public mind as well as the medical profession, that the remedies supplied by the VEGETABLE KINGDOM are more safe and more effective in the cure of disease than mineral medicines. The Vegetable Discovery is composed of the juice of most remarkable roots, herbs and fruits. It is pleasant to take, and is perfectly safe to give an infant. Allow us to ask you a candid question—Do you need it? Do not hesitate to try it. You will never regret it. All druggists have it for sale.

Ms. JOHN C. FOX, Olinia, writes—"Northrop & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done them more good than anything they have ever taken."

IN ITS WORST FORM.—Miss JULIA A. PILBROW, Toronto, writes—"I had Dyspepsia in its worst form for over a year, but after taking three bottles of Northrop & Lyman's Vegetable Discovery, a perfect cure followed. I take great pleasure in recommending it to anyone suffering from Dyspepsia."

Mr. W. THAYER, Wright, P. Q., had DYSPEPSIA FOR TWENTY YEARS. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of and immediately commenced taking Northrop & Lyman's Vegetable Discovery. The pains have left, and he rejoices in the enjoyment of excellent health; in fact he is quite a new man.

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When I say Cure I do not mean merely stop the fit, but I mean a radical cure. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long cure. I warrant my remedy to cure the worst cases if taken as directed. It is a radical cure, and prevents the fit from returning again. I mean a radical cure. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long cure. I warrant my remedy to cure the worst cases if taken as directed. It is a radical cure, and prevents the fit from returning again. I mean a radical cure.

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It is without doubt the very best of the many foods in the market. Its great superiority is due to its intrinsic worth, as by observing special directions not only will the weakest infant be nourished without distress, but it will furnish a full meal for the healthy, growing child. It produces a fine and healthy skin, a bright and healthy eye, and a healthy digestion. It is sold in bottles of one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, and fifteen cents.

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TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I will be glad to send you a FREE TRIAL of my remedy if you will send me your name and address. Respectfully, T. A. BLOOM, M.D., 186 West Adelaide St., Toronto, Ontario.

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Messenger and Visitor

WEDNESDAY, JANUARY 14, 1891.

THE YOUNG PEOPLE'S MOVEMENT.

The subject of Young People's Societies in connection with the churches for the promotion of religious culture and Christian work, is just now attracting attention and evoking discussion in some leading Baptist newspapers in the United States. In connection with this matter there are two leading questions which demand consideration. First, is it best that there should be Young People's Societies in connection with Baptist churches? Second, if such societies are to have place, what shall be their relation to the churches with which they are connected, and what relation, if any, shall they sustain to other similar societies?

As to question number one, it may be said, on the negative side: 1. There is no Scriptural authority for such societies. The church is the one divinely appointed organization for the promotion of religious culture and Christian work.

2. It is necessary in order to the completeness, happiness and efficiency of the church that the different ages and diverse conditions of life as they exist in the community come together in the membership of the church, and be united as closely as possible in sympathy and effort. The highest welfare of the body demands that hands, feet and eyes—all its members with all their functions—shall be united under one will to render mutual and united service. The completeness and fullness of the family life is not realized except in the union of all its members—the older and the younger, the stronger and the weaker—in mutual sympathy and service. So also in the church, there must be, among its members, mutual knowledge, and sympathy and united effort in order to its best welfare and efficiency.

3. The establishment of a society within a church for any one class of its membership would tend to weaken the bonds of common sympathy and lead to a division of interest and effort, thus endangering the unity and weakening the strength of the church. Then, on the affirmative side of the question, it may be urged:

1. That no positive command of scripture is transgressed in the establishment of Young People's Societies in the churches; and that the church, though divinely instituted, is not to be regarded as fixed and unchangeable in all its modes and operations, but, in reference to matters that are not settled by a positive commandment, as possessing certain permissive powers of adaptation to meet the changing conditions of different times and conditions of society.

2. The feet, the hands, the eyes, etc., may be engaged at the same time in somewhat different operations, while yet the unity and general purpose of the individual man are preserved intact. In the family the older and the younger members may find both their amusement and their work, to a certain extent, in different circles, without endangering the unity of the family or diminishing from the fullness of its life. So in the church, the fact that there are diversities of operations, corresponding to different natural conditions, does not necessarily interfere with the unity and efficiency of the church.

3. The Young People's Society offers the most effective means for promoting in the minds of the young an intimate acquaintance with the practical aims and efforts of the church, both at home and abroad, of forming the habit of Christian service and developing a sense of responsibility as a member of the church and a servant of Christ.

4. In some churches, because of dissensions or a prevalent worldliness of spirit among the older members, or from other causes, spiritual life is so low an ebb, there is so little sympathy with young Christians in their temptations and trials, so little to encourage them to consecrate themselves to Christ's service, and so much to repress their enthusiasm, that unless the young people of the church are banded together by themselves for prayer and service, they are likely to become discouraged and alienated from the church.

5. The great rapidity with which the Young People's Societies have been organized during the past four years, and their general endorsement, where they have been established, by pastors and other Christian workers, seem to show that they are answering to a real demand of the time.

We have thus placed before our readers, in a concise form, what seem to be the principal arguments on the one side and on the other employed by those who disparage, or by those who encourage, the formation of Young People's Societies

in connection with the churches. We do not feel called upon at present, either to advocate or condemn the Young People's movement. It must, however, we think, be regarded as of no little importance; and it is most desirable that the leaders in our churches should have intelligent and definite ideas in regard to the matter. So far as we are aware, not a great many societies have yet been organized in connection with the churches of our Convention, but it seems probable that before long many of our churches will be called upon to consider the question. It is certainly important that, if such societies are to be formed, they shall receive the best watch-care and leadership that the churches are able to give them. Under such conditions, we are not disposed to think that there is any cause for alarm as to the character of the influence which the Young People's Societies would exert.

AS TO RELATIONSHIP.

If the decision is against a Young People's Society, then of course there will not be any question of relations to consider, but if in the case of any church it is decided to form such a society, then number two becomes a question of importance.

As regards the relation to the church, there can be no doubt, we think, that it should be of the closest and most vital character. The society must be regarded not as something independent or semi-independent—a mere annex of the church—but rather as a branch or department of the church's work in full organic connection with it. Its organization, its aims and its undertakings should be submitted for the church's approval. Its officers should be appointed by the church, or at least with its full sanction, and all its meetings should be open to any and all members of the church if they wish to attend. With such provisions and the leadership of a wise and sympathetic pastor, there should be ample security against any danger from conflicting interests as between the church and the society.

As to the matter of the relation of the local societies to other similar societies and to a general organization, the question is more complicated, and there are differences in opinion and practice. The Christian Endeavor movement, which is un denominational in character, has had, during the past few years, a remarkably rapid development. It has derived its support from the evangelical churches generally, and especially from the Congregationalist and Presbyterian bodies. The Methodists, although Endeavor Societies have been formed in connection with many of their churches in the United States, prefer rather to organize on denominational lines, and have established societies of their own under the name of Epworth Leagues. A great number of Endeavor Societies have been formed also in connection with Baptist churches in the United States. But, on the part of some, the movement is regarded with a good deal of suspicion. It is feared that connection with it may have a tendency to cultivate indifference as to their distinctive principles among the young people of Baptist churches. It is held that all the affiliations of the societies should be distinctively Baptist, in order that the young people may be confirmed in their faith and strengthened in their denominational position.

On the other hand it is held that there is not the slightest reason for any feeling of jealousy or suspicion in reference to the Christian Endeavor movement, since every local society is under the control of the local church in which it exists. The United Society, it is said, does not exercise the most shadowy control or authority, its sole function and office being to furnish information and arrange for an annual convention. The Christian Endeavor movement does not contemplate or at all desire the organic union of the churches. The only object of its interdenominational yearly convention is to bring together, for solely spiritual fellowship, the young people of the various evangelical denominations; not in the slightest to weaken adherence to denominational views or ties.

A few months ago a movement was started in the United States to organize the young people of Baptist churches on distinctively denominational lines. The name "Loyalist" was proposed as a designation for the societies, and a young people's paper called the Loyalist was started in Chicago. The name, on account of old political associations, has not met with general favor. The paper has been transferred to the American Baptist Publication Society, and its name changed to The Young People at Work. Whether the distinctive denominational movement will prevail or not remains to be seen. So far as we can learn, it is likely to obtain a good deal of support in the Western States, but in the East it meets with much less favor. It has to sustain the influential opposition of the New York Examiner. Some time ago the Examiner introduced into its columns a Christian Endeavor department, and is giving to the Endeavor movement its countenance and support. The history of the Examiner is that of an uncompromising advocate and defender of Baptist principles, and it is not to be supposed that it would readily lend its influence to any movement calculated to weaken denominational bonds. Dr. Wayland

Hoyt, a well known Baptist leader, who is prominently connected with the Christian Endeavor movement, gives it a vigorous support, and asserts that there is nothing in the relation which a local society sustains to the United Society to justify the apprehension that any danger would result to Baptist interests.

This question of relationship is certainly one which deserves to be carefully considered. If connection with the societies of Christian Endeavor would tend to lessen the interest which our young people feel in their own churches, and to weaken their attachment to Baptist principles, then it would seem to be the plain duty of Baptists, if they organized Young People's Societies at all, to do so on denominational lines. But if such fears are wholly groundless, if nothing would be sacrificed by connection with the Endeavor movement, and if its influence is rather to promote and foster an interest in one's own church and denomination, then there would seem to us to be little wisdom in holding aloof from the Endeavor Societies, merely because, at an annual convention, we would find ourselves brought into contact and association with Christians belonging to other communions than our own. Certainly it does not seem to us to be, in itself, a thing to be deprecated that young Christians of all denominations should once a year meet together to worship the One God and Father of all, to tell and to hear of the triumphs of the truth which all profess to love, and to pledge each other to faithfulness as they grid themselves afresh for the service to which they are called by their common Master.

What About Canada?

In reading the article by Charles H. Day in your issue of Dec. 3rd, in re "Luther's Day," the question came to my mind with startling force, What is the condition of Canada? By this communication it would appear that the people of Germany by their carelessness and indifference are in danger of fast losing their hold upon the grand truths of the gospel as taught by Luther, and the liberty that as a natural consequence flows therefrom. And that unless another Luther shall rise, there is an awful possibility of those people becoming again enshrouded in the darkness and superstition of Romanism.

Is not every word in that article as true in regard to Canada as to Germany? Do not the signs of the times indicate that the same line of action is being pursued in this country? Is not the need of an awakened conscience in the Christian church here as great as there, not only to the aggressive lines of action of the Catholic church, but this greater evil of the liquor curse?

Nearly, if not all, Christian workers are emphatic in their assertion that the saloon is the greatest hindrance to the spread of the gospel in Canada, that the liquor traffic drags men and women, without regard to class, down to the lowest depths; that the effect of alcohol upon a human being is to benumb and harden conscience, making him indifferent in regard to the great eternity that lies before each of us.

Thousands of dollars and some of the best brain and energy of the church are being spent each year in trying to teach to others the truths taught by Jesus, yet I respectfully submit that very little is being done by the Christian church as an organization to remove the saloon out of the way of the Gospel chariot.

It is true that from perhaps every pulpit, and every church member, there is offered prayer more or less frequent for blessings on the temperance cause and that the curse of intemperance should be driven from our land; but is this enough?

Every reform movement has its clearly defined stages of development; so has this temperance movement. First, it dawned upon a few that too much was an evil, that one must restrict himself to so many glasses a day; second, that man's touch it at all was wrong; third, man's duty to his neighbor demanded that he should do all in his power to keep others from drinking; fourth, the necessity of restricting the traffic; fifth, the duty to kill it by statutory law.

In each of these phases of the reform prayer was absolutely necessary to success, but just as necessary was work. The prayers of the church to-day are all right, but what about the works? Individual members have done and are doing grand work on one line or another as their judgment may seem best, but as an organization, what is being done?

That the liquor traffic is a legalized one in Canada none will deny. That when Finance Minister Foster sits down to figure out his estimates of revenue each year he makes his largest single estimate on what he can make by permitting the manufacture and importation of intoxicating liquors, is equally true. That the churches have appealed to the Parliament of Heaven: none will deny, but how and when have they done so to the Parliament of Canada?

It is true that associations, conferences and senates have passed good resolutions. The question is, Were they ever heard in Ottawa? Late reports say that the Cree Indians in the North-west are evidencing signs of unrest, and that the officials are instructed to watch them. If

it become necessary for the government to communicate with them, will they do it in the English or French language? Not at all, but in the language of the Cree, because that is the language they can understand. The resolutions of the different bodies are not in a language that the government understand. Their language is that of a ballot, and this is the only one they take any notice of.

This question of the destruction of the liquor traffic is the greatest question presented for the consideration of the Christian church to-day. Through it the happiness both here and hereafter of thousands is being destroyed in Canada every year. This need not legally exist another year. Let the Christian church of every name come out and say, "We stand for God, home and native land," and unalterably opposed to the liquor traffic whether engaged in by individuals or governments, and nominate and vote for men in accord with their principles, then the matter will be settled. But some one says this cannot be done. The members will not vote and we would be only displacing our weakness. If this is true, then the only remedy by my mind is for the pulpits of Canada, beneath which Sabbath after Sabbath these voters sit for instruction, to thunder forth in thoughts that shall melt, and words that shall burn, "Wee unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also." "No drunkard shall enter the kingdom of heaven."

In the face of these facts is it not the duty of every Christian minister to cry aloud and spare not until the church members shall be educated up to the standard, where they shall answer their own prayers with their own votes? In politics, those engaged in the liquor traffic are ever active. If this demon of strong drink is to be dethroned, then the Christian church must show its power.

What a change would come over this Canada of ours if the saloons were blotted out! What happiness would enter thousands of homes; what obliteration of lines of care from the faces of the motherhood and sisterhood of our land. How many hundreds of poor inebriates who now would gladly throw off the shackles of this awful thralldom, would rejoice in that temptation was removed, and the possibility of satisfying this craving forever taken away. This is possible, and only possible when Christians shall shoulder to shoulder march to the ballot box and cast their ballots for prohibition.

The letter by Mr. Day should be read by every man and woman in Canada. I am sure that it would cause the scales to fall from many eyes, and wake them to the fact that while they have been sleeping the enemy has been sowing tares.

What Mr. Day says of the German church and Catholicism may be said with equal truth of the Christian church, and the liquor traffic, that the greatest danger is from internal rather than external sources, from apathy and indifference rather than from the liquor sellers.

Amherst, Dec. 15. E. B. ELDERKIN.

Petitions for Prohibition.

I have read the letters from Bro. Coburn and Mr. Fraser in your last. If the petitions, after all the trouble taken in procuring signatures, will lead to the desired result, every good citizen ought most cordially to lend his aid to their circulation; but if it is pretty certain that they will produce no response from the Dominion Legislature, it is useless to waste the time that will be required to procure signatures.

No one can be more anxious than I am to have the liquor traffic suppressed, and notwithstanding all the set-backs "prohibition" has received in our Legislature and Courts, I yet feel assured that in the end it will triumph. After saying this I hope to be forgiven when I say that I believe that the petitions sent to Ottawa will produce no more effect than water on a duck's back. The accumulation of waste paper, made worthless except for fire kindling purposes, will be great, and will perhaps rejoice in my humble opinion only that and nothing more. There was a time when the petitions of good men and women had some effect on governments and legislatures, but that time has forever passed away, and they are now to be classed with the tufts of grass the old man used to dialoqe the boys from his apple trees. The "prohibition" battle is not to be fought out with petitions, but by ballots cast at the polls. The only course left for temperance men is to separate the good in politics from evil, and their success depends upon making the political tree good, and that cannot be done by petitions. What we want, and what we must have, is representatives with strong temperance back-bones, and not men who are trammelled by the rum interest. While we are represented by the latter, "prohibition" will be as easily reached as the North Pole. As things now are, the rum influence is a factor in all our religious institutions; I feel tempted to say "in all our Christian denominations. I think I have seen its cloven foot when in a denominational reunion the annual temperance report was on the carpet. True, on those occasions the speeches are always emphatically temperance, and

yet the too careful listener will think he sees in them at times a political declaration that temperance men must not interfere with existing political parties, and we all know that the two Canadian parties are run-bound. There is only one way to prohibitory success, and that is not along the old party lines. Like his satanic majesty's highway, both of these roads are bounded by and fenced in with the influence of the rum traffic.

We may in the future, as we have in the past, walk around the rum Jericho, and blow the rams' horns of our temperance orators, lay and clerical, but produce no effect upon its walls. The only mode of bombardment before which they will fall is one of properly directed ballots, and until those ballots are used in electing prohibitionists, we will in every attack come off with decimated forces and broken ranks. Prohibitionists must break off their party fetters, untrammel themselves from parties that owe their success to rum and the rum power, and when we do that, success will crown our efforts. We have nothing to hope from "Tory" or "Grit," and the sooner we make up our minds to that the better. CHAS. E. KNAPP.

Copies of petitions and circulars of "Suggestions and Directions for Signing and Forwarding," have been mailed to each minister and clerk of congregation, also special circulars to ministers. In view of the prompt action taken by the Maritime Convention at Yarmouth in August last, it is confidently expected that the Baptist churches will send in very largely signed petitions, and make their voice most emphatic.

I have had so much work and writing to do in connection with this movement, that I have had to assume the readiness of the chairmen of the committees on Temperance for the different Associations to do the part asked of them, and I feel confident they will heartily respond to the call.

We have tried to make the circular of "Suggestions and Directions" as plain and complete as possible, and we think that careful attention to them will avoid mistakes. The date, in Sec. 4, of 15th January, 1891, was inserted in the possibility of parliament meeting in January. As it is not likely to meet until March, the time for signing and forwarding may be extended, if necessary, and, if in any case the work is not completed or undertaken, there is still time. We trust no church will neglect the matter.

Chairmen of Associations' Committees on Temperance will retain petitions until parliament meets, and then after sorting, send to the proper members' and senators, and then notify me according to Sec. 5 of directions. Temperance societies have been supplied with special circulars, and we rely on their hearty co-operation. Their members will sign petitions in the churches with which as members they are connected, and we feel confident they will do much to make this movement most effective. D. STILES FRASER.

India Figuratively Considered.

Under the above caption the London Freeman presents some very interesting facts, taken from a Blue Book just published, of statistics relating to British India. Briefly summarized these facts are as follows:

1st. Language.—One hundred and eight languages are mentioned, and besides these there is a column for "Languages not specified." Hindustani is the most widely spread, being the means of communication of about one-third of the population. The fact is this peninsula is a densely populated continent of many diverse races having different manners and customs and speech.

2. Population.—But what is the population? Two hundred and fifty-four millions in round numbers. Every minute, day and night, ten persons pass out of time into eternity. For most of these we must sorrow as for those who die without hope. These people occupy forty-three million houses, in three quarters of a million towns and villages. The area of British possessions in India is 1,378,044 square miles.

3. Statistics of Religions.—(a) Buddhism. The number professing this hoary faith is less than three and a half millions, and of these three and a quarter millions are in British Burma. Buddhism in India proper has one hundred and sixty-seven thousand, three hundred and eleven adherents. A poor, beggarly account this. Why, there are more than ten times as many professing Christians in India as Buddhists. (b) There are 50,000,000 Mohammedans in India, so that our Queen is a great Moslem ruler. (c) The prevalent religion is that of the Hindoos, which comprises considerably more than one half of the population. (d) The total number of Christians of all sects is given as 1,862,523; about one-half of these are Roman Catholics. Looked at rightly this is a grand result. About a century ago, some one advertised for a Christian in India, and got two answers. Now Christians far outnumber either Buddhists or Parsees. Of the Christian population, about one half are not able to read or write, and are not under instruction. The British born population of India is 90,000. The total European

army consists of 73,000. The cost of militarism in India is twenty millions in tens of rupees per annum—about one fourth of the entire charges against revenue. It is pleasing to know that another fourth is spent upon public works, such as railways, irrigation, and road making.

The death rate of the general population is 25 per thousand per annum. This, you will observe, is very high. Among the causes of death it is remarkable to note that 20,000 persons die every year from snake bites. This is very much owing to a religious fear among the natives of taking life. There is evidently more respect among these people for animal, even reptile, life than for human life. They need the gospel to reverse this order of things. Wherever the Word of God is received human life becomes at once the most sacred thing under heaven. We have this Word, and our orders from Christ are, Go ye into all the world and preach the gospel to every creature. W. J. S.

Correction.

In my article on "Our Foreign Mission," in the supplement of the MESSINGER AND VISITOR, Dec. 17, an omission occurs which I wish to correct. In the sentence in which I speak of the present staff in India, I omitted the names of Sisters Wright and Gray. I cannot imagine how this occurred, and I very deeply regret it indeed. Our sister missionaries, Miss Wright and Miss Gray, have performed six years of faithful service on the foreign field, and are held in the highest esteem by all the members of the Board, Woman's Missionary Union, and the denomination at large. I sincerely hope that both Sister Gray and Sister Wright, and all the readers of the MESSINGER AND VISITOR, will accept this my humble apology for an omission which I regret more than any one else, and I will try to do better next time. W. J. STEWART.

A Temperance Meeting on Heathen Soil.

"On Tuesday evenings we have a temperance meeting for our Christians, and should like you to tell them to-night what progress the movement is making at home." So said Mrs. Pearce, on the last afternoon of our most enjoyable stay at the pleasantly situated and pleasantly peopled mission house of Zandiarpet. The big compound bell was rung at 7 o'clock, which sends its call four times every day out into the densely populated groves all about the little Christian community, and promptly on the minute the native Christians assembled in the big school-room. Andrew, the head preacher, interpreted as I told the story as best I could of the growth of the temperance sentiment in America. Christian people had seen the wickedness of the sale and consumption of intoxicating drinks, because they made men not themselves, whereas God made man to be themselves. They had decided that if it was right to make a law providing for the punishment of those who committed murder by direct measures, they had a right to pass a law providing for the punishment of men who for the sake of gain scrupled not at causing the death, indirectly, not only of men, but innocent women and children as well. Christian people had also decided not to touch anything intoxicating because of the attitude of the scriptures on the question. Paul in Ephesians, fifth chapter, warned not to be drunken with wine, "wherein is excess"—Asoia=riot, dissoluteness, the spirit of lawlessness, in other words, wherein is a little devil; I found that they understood that verse when their attention was directed to it. The Telegu word conveys exactly the same idea as the Greek Asoia.

Government in America has become far enough advanced to have compulsory instruction, in many cases, on the evils of intemperance in the public schools, so that the children now growing up in that country will not have the excuse their fathers had, that they did not know the evil effects of intoxicants on the human body. Something was said also on the effects of tobacco among Christians, injuring the body in many instances, and in all cases wasting money and time, urgently needed in the salvation of men. After speaking about thirty minutes, opportunity was given for questions to be asked by anyone, and for 20 minutes they came in thick and fast, and I found all my wit required to answer them satisfactorily to myself. I had to tell them, in answer to one question put in a grievous and diffident manner, that there were still nominal Christians in America and England with heathen hearts who sent rum and spirits to India for their own personal gain, regardless of all the evil consequences that might follow. Just before the little gathering broke up a vote of thanks was passed for my benefit, and they said that all my answers were satisfactory. The Christians at home have an obligation to meet on behalf of India, which is not satisfied by sending missionaries merely. The whole force of their influence must be used to counteract the iniquitous liquor traffic. I never felt so proud of my position on the question as when I could define it to that little company of converted heathens. It needs such experiences as that to teach one the value of a virtuous life. M. B. SHAW.

Bimlipatan, Nov. 22, 1890.

Dedication at Sackville.

The new house of worship at Sackville, N. B., was set apart for which it was designed Jan. 4th. It is finely sited in a village, near the railway. A Baptist traveller will be glad to see a building where worship. It is a handsome structure, and in appearance appointments does credit to architect, Deacon J. B. K. mouth. The house is 60 x 20 two towers eleven feet high each corner of the front. Between the towers is a covered porch, 8 x 20 feet. The house has eighty pews that afford for 400 adults. The floor is walnut trimmings. The and commodious, and the basement is 54 x 40 feet also class rooms and all the of the modern church. The baptistry is conveniently electric light is used. One of the latest style, etc.

The cost, including the and it is evident enough has been secured for all ed. It was built by the turing Company, of Lo have done their work was the gift of the late J.

The movement which securing this house was sisters, who contributed work. Friends of other helped nobly. A debt of when the house was finishing service, by the pastor and Dr. Hoyt were induced to provide of it, so that the house free from debt, and the o were large, are in hand purposes.

It is proper to say that indebted for this house of wisdom, zeal and business faithful pastor, Rev. W. greatly aided, as our p are, by the tireless labor.

The opening services were attended, the congregati interested in the welfare. Rev. Dr. Hopper preach sermon and offered the tion. The pastor, Prin Sackville, and Rev. J. D ed in the services. W. A. Keirstead, and in the ev A. Steele, Rev. A. H. Mr. Wells (Methodist) the exercises. It was g the religious exercises v able, and that the day vance for the cause i would be well if som preached should be p MESSINGER AND VISITO specially prepared for a was well rendered by a Mrs. F. Ryan as leader B. Hall as organist.

We congratulate o Sackville upon their trust that spiritual b measure may descend

Foreign Missions.

The regular monthly meeting of the new year Mission Board was held the 7th inst. Present: C. H. Martell, F. D. Cra ders and W. J. Stewar Simms, Mont. McDonas and James Estey. Pre by Bro. Saunders; ministressed. Rev. S. Mc MESSINGER AND VISITOR invited to a seat. Le from missionaries Geo. Shaw and Archibald. nically settled at Chicag the pleasure of baptizin (Eurasians)—a Mr. W. Kineedy. Bro. Sanford ported in last Messen Bro. Shaw, after a very ney; reached Biml, and proceed to Viziangan to be settled at his ne Archibald, as you are Colorado.

After the home cor read and disposed of, t candidates reported th the usual investigation ceived a medical cert the very most cordiall Bro. H. Y. Corey be sation on our staff of mis he be sent out for th completion of his colle cal studies.

This report was unan and adopted. The committee furtl having received a requi outive Board of the Missionary Union, acca cal certificate, request of Miss Matilda vey, Albert Co., to a staff, and having had interview with Miss commend her appoin port was received and was further resolved th

Dedication at Sackville, N. B.

The new house of worship erected at Sackville, N. B., was set apart to the use for which it was designed, on Sunday, Jan. 4th. It is finely situated in the village, near the railway station, and the Baptist traveller will hereafter be able to see a building where his brethren worship. It is a handsome, well built structure, and in appearance and appointments does credit to the well known architect, Deacon J. B. Kinney, of Yarmouth. The house is 68x40 feet with two towers eleven feet square, one on each corner of the front. The space between these towers is covered, making the house really seventy-nine feet long. There is also a recess for the choir behind the pulpit, 8x20 feet. The audience room has eighty pews that afford seating room for 400 adults. The pews are ash with walnut trimmings. The room is neat and commodious, and its acoustic properties are excellent. The vestry in the basement is 54x40 feet. There are also class rooms and all the conveniences of the modern church building. The baptistry is conveniently arranged. The electric light is used. The furnace is one of the latest style, cast by Fawcett's.

be requested to proceed to India next year as early as convenient, and that her headquarters for the present be at Bobbitt with Bro. and Sister Churchill. We trust that these appointments will meet with the approval of our people, and that we may have an increase in contributions as our responsibilities increase. W. J. STEWART, Secy.

Religious Intelligence.

NEWS FROM THE CHURCHES.

TURKEY.—We entered the waters again this morning. The air was cold and bright, and the large company gathered on the snow-covered bank, seemed deeply impressed while beholding the solemn ordinance. Jan. 4. ADDISON F. BROWNE.

NEWCASTLE.—I have received and accepted a call from the Newcastle field, and have been laboring there for a short time. The people are kind, but spiritual life is very low; prayer and conference meetings have been abandoned some time ago, but there are hopeful indications. Congregations are good and some interest manifested on the part of the unevangelized. Our health is not very good at present, but we are permitted to labor in the Master's vineyard once more, which to us is a source of unspeakable joy. W. G. COREY.

NORFOLK RIVER, P. E. I.—We have nothing of special interest to report from this field. The winter has been so very severe, that it has been difficult to keep up even the regular meetings. However, our congregations have been good, and we are sowing in hope of a good harvest. Our people have been very kind to us. Notwithstanding the fact that they only had about a half crop last fall, they have again and again visited us with loads of the produce of their farms. And last night, while at prayer meeting, one of the congregation pressed a five dollar bill into my hand, and on arriving home, I found that some of the sisters had been there and had left Mrs. Davidson in possession of \$30.35 cash. We are very grateful for all the tokens of esteem and love, and trust we may prove ourselves worthy. F. D. D.

ST. MARY'S, Kent Co., N. B.—This important field of labor is in need of a pastor. Last summer I spent my vacation with the above named church, under the direction of H. M. Board, and found the people earnest and kind, striving together for the faith of the gospel. I also spent Xmas vacation with them. The meetings were of great spiritual power. All hearts were made glad, and some who know not Christ said, pray for us. The harvest is great, but the laborers are few. Pray ye therefore that the Lord of the harvest may send forth laborers into His vineyard. The people spoke very kindly of Bro. Howe, Fillmore, and Normandy, who labored with them a few days gone by. When it came to return to school, they said, we want a pastor. The St. Mary's church is grouped with the Buctouche and Co-caigne churches, making an interesting field. May the Lord bless the people and give them a shepherd. J. L. KINNEY, Lic.

LESTER STREET, St. John.—We have started on the new year with encouraging prospects. At our annual business meeting the reports showed the finances to be in a very satisfactory condition. The church has been strengthened by some additions during the months we have been here. The congregations are encouragingly large. The Sabbath school has increased in numbers until two classes have had to take up their quarters in the main audience room. We are now holding some extra services and are looking for the power from on high. We desire to acknowledge the great kindness of the people to us since we came here. On our return from vacation in the summer, we found our house had been opened and valuable and useful articles left to express the good intention of the pastors. When Christmas was near to come within hearing, messengers of peace and good will began to visit us, and day after day, until the present, we have been made the recipients of many valuable gifts. For all these tokens of kindness we are very grateful. "The lines have fallen to us in pleasant places," we have a kind people. We desire to give ourselves in renewed consecration to God and His service. Pray for us. H. G. MELICK.

ST. GEORGE.—During my vacation I intended to visit Peskehegan and Pleasant Ridge, Charlotte Co., and Brockway Settlement, York Co., but owing to the severe cold weather and the heavy snow storm, together with the presence of diphtheria at Peskehegan, my appointments were not filled. The readers of the MESSANGER AND VISITOR have doubtless noticed through its columns the report from Rolling Dam church of a number of Pleasant Ridge who have followed their Lord in the sacred ordinance of baptism. Also one young man at Peskehegan has lately found rest in Christ and united himself with the people of God. This hitherto neglected field was visited by Bro. Finn about two years ago. His work was taken up by Bro. Hutchins, and we see what glorious results Bro. Todd has reaped from their labors. Truly, Paul plants and Apollus waters, but God alone gives the increase. Being unable to reach these places, I made my way to Red Rock and Elmer's settlements on the Magaguadavic, about twelve miles from St. George, and conducted a prayer-meeting in each place. Taking advantage of the spare moments, I saw most of the families in their respective homes and found them thirsting for spiritual food, and glad of another opportunity of assembling themselves for public worship. May God bless this and all such labors performed throughout the country and province during Christmas vacation. FRED. B. SHELVE.

Foreign Missions.

The regular monthly meeting, and first meeting of the new year, of the Foreign Mission Board was held on Wednesday, the 13th inst. Present: Revs. G. O. Gates, C. H. Martell, F. D. Crawley, J. H. Saunders and W. J. Stewart; Messrs. T. S. Simms, Mont. McDonald, John Marsh and James Estey. Prayer was offered by Bro. Saunders; minutes read and approved. Rev. S. McC. Black, editor MESSANGER AND VISITOR, was presented and invited to a seat. Letters were read from missionaries Sanford, Higgins, Shaw and Archibald. Bro. Higgins is nicely settled at Chicoteo, and has had the pleasure of baptizing two converts (Eurasians)—a Mr. Wells and wife—at Kumey. Bro. Sanford's letter was reported in last MESSANGER AND VISITOR. Bro. Shaw, after a very prosperous journey, reached Bimali, and in a few days will proceed to Vizianagram, and hopes soon to be settled at his new quarters. Bro. Archibald, as you are aware, is now in Colorado.

After the home correspondence was read and disposed of, the committee on candidates reported that having made the usual investigations, and having received a medical certificate of health, they most cordially recommend that Bro. H. Y. Corey be appointed to a position on our staff of missionaries, and that he be sent out to the Telugus on the completion of his collegiate and theological studies. This report was unanimously received and adopted.

The committee further reported that having received a request from the Executive Board of the Woman's Baptist Missionary Union, accompanied by medical certificate, requesting the appointment of Miss Matilda Fillmore, of Harvey, Albert Co., to a position on the staff, and having had a very satisfactory interview with Miss Fillmore, they recommend her appointment. This report was received and adopted, and it was further resolved that Miss Fillmore

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meeting houses have been built, of which no notice I think has been given in the MESSANGER AND VISITOR or in the Year Book—one at First Grand Lake and one at Wiggins' Cove. I am laboring now with the two last named churches. They have adopted the Canadian Baptist hymnal, and are much pleased with them. The members and congregation of these two churches met at our home on Christmas eve, and after spending a very pleasant evening, presented us with \$51 in cash and \$42 in goods. This is outside of their subscription. It is our earnest prayer that God will bless them in the future as He has done in the past. Next spring I expect to leave this field and people, with whom I have become so much attached, feeling that perhaps another can do better work here, and for me to labor where God would have me. J. W. HIGGINS.

NOTICES. District meeting of Gushybro and Antigonish Co.'s will be held with the church at Isaac's Harbor, Jan. 21, 1891. Pastors and delegates please attend. DAVID PRICE.

The P. E. I. quarterly meeting will meet with the St. Peter's Road church, on Tuesday, the 20th of January, at 10 a. m. We hope as many of the churches as possible will be represented. F. D. DAVISON, Secy.

The Lunenburg Co. district meeting will hold its next session at Bridgewater, on the third Tuesday in June. We hope for a good attendance. Will pastors and delegates proposing to attend, please notify the undersigned at Bridgewater, so that entertainment may be provided? The programme for the meetings is as follows: Addresses on Home Missions, Foreign Missions, Education, Christian Benevolence, by Pastors Brown, Marsh, Raymond, and McNeil respectively. Also a paper on Close Communion, by Pastor Williams, and a paper of his own choosing, by Pastor Whitman. C. W. COREY, Secy.

Gratefully Acknowledged. Pastor I. E. Bill was recently placed on the sunny side by his people. The pastor's wife was also very kindly remembered.

On Christmas Eve, a dainty bonbon box was left at our residence, containing ten five dollar gold pieces, the generous gifts of the married ladies of this church and congregation. Besides this were many gifts from individual friends. All these tokens of regard and appreciation meet us here, and we are more than ever made glad and thoughtful and generous people. W. C. GUTCHER. St. Stephen, N. B.

On Monday evening last, a number of the younger members of the Baptist church congregation called upon their pastor, Rev. J. A. Gordon, at his residence, and presented him with an address expressive of the kindly feelings existing between the pastor and his flock, and trusting that these pleasant relations might lastingly continue. The sisters also presented several substantial tokens of their esteem, among which were a handsome lamp for the study and a silver butter cooler and knife. These, it may be remarked, are but a few of the many expressions of good will received by the pastor and his family at the hands of their people during the year just closed.—Charlotteville Examiner.

Acknowledgments.

The following contributions have been received towards the Noel Baptist church: Deacon L. Dimock, Ashdale, 25c; Mrs. Dimock, 20c; Mrs. Chas. Dimock, South Rawdon, 10c; A. Dimock, South Rawdon, 30c; H. G. South Rawdon, 81c; Mrs. L. A. Cooney, 25c; Deacon A. P. Shand, Windsor, 10c; Deacon H. C. Dimock, Windsor, 2c; Deacon E. C. Shand, Windsor, 2c; Rev. Geo. Weathers, Summerville, 25c; L. Smith, Walton, 1c.—total, \$17.83.

All contributions will be thankfully received and acknowledged by L. A. Cooney, South Rawdon, Hants Co., N. S. P. S.—Please give to no one that may appear in the field in behalf of the above named church, but send all contributions direct to me. L. A. C.

—Mr. R. L. Allan, of Ottawa, writes: "Having been troubled with weakness of the lungs and general debility the past two years, I concluded to give Putner's Emulsion a fair trial. I have taken seven bottles, and find my health much improved, my lungs stronger, my weight increased twelve pounds."

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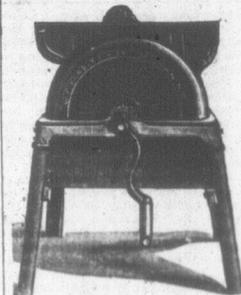
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COLONIAL BOOK STORE, HEADQUARTERS SUNDAY SCHOOL LIBRARIES and Miscellaneous Books suitable for Schools; CLASS BOOKS, RECORD BOOKS, & S. CARDS, LIBRARY CARDS, PELOUBET'S NOTES on the International Lessons for 1891 sent to any address on receipt of price, \$1.25. YOUR ORDER FOR SUNDAY-SCHOOL SUPPLIES will receive our prompt attention. SENIOR QUARTERLY, 25c per year. ADVANCED " 10c per year. INTERMEDIATE " 5c per year. PRIMARILY " 5c per year.

T. H. HALL, SAINT JOHN, N. B.

STANTON BROS. STEAM MARBLE, FREESTONE AND GRANITE WORKS, SOUTH SIDE KING SQUARE, ST. JOHN, N. B. Satisfaction Guaranteed.

SHORTHAND thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. STENOGRAPHY furnished business men. TYPE-WRITING instruction and practice on all the standard machines. Short-hand and Type-writing Supplies. Send for Circulars. Address, Shorthand Institute, St. John, N. B.

Baby Sleighs at all prices. Sleigh Runners at \$2 per doz. (can be attached to any baby carriage). Sleds, Velocipedes, Boys' Bicycles, Girls' Tricycles, Galloping and Rocking Horses, Ideal Black-Board and Desk, containing 14 different sets of designs for Drawing. Prices mailed on application. C. E. BURNHAM & SON. 83 & 85 Charlotte St., St. John, N. B. HERBERT W. MOORE, BARRISTER-AT-LAW. Solicitor in Equity, Chancery, &c. OFFICES: Room No. 7 PUGLEY'S BUILDING, Prince William Street, SAINT JOHN, N. B.

MAMA'S HELP.

"Yes, Bridget has gone to the city, and papa is sick, as you see, and mama has no one to help her. But two-year-old Laurence and me."

THE HOME.

Hints for the Housewife.

LEMON PIE.—Two lemons, six eggs, two teacups sugar, two tablespoonfuls flour, one teacup boiling water, rich pastry for lining pans. These materials will make two pies.

In this way the habit of earning money and the knowledge of what it costs to procure it, as well as the benefits of using it, may be learned. The farm has undoubtedly greater opportunities for teaching both boys and girls this practical knowledge of money and its value than any other business in the city can possibly offer.

Farmers' Progress.

In this day of organization among farmers, if we hope for good and beneficial results, we must go to it in a business way. The farmers' gathering must be an educational factor that will equip him, making him a better farmer, better citizen, better business man and hustler who has been educated by contact with his fellow farmer and the world, which will give him knowledge and a breadth of understanding that will make him proud of his calling and not a football for politicians.

Bones.

HOW TO TREAT THE DOMESTIC SUPPLY.

Any one may, with a little trouble, use all the bones accumulating about a household in either of three ways, says a bulletin of the California experiment station. 1. Bones put into a well kept (moistened) manure pile will themselves gradually decay and disappear, enriching the manure to that extent.

TEMPERANCE.

The Griggery Cash Bell.

From the earliest glimmer of day To the setting of every sun, There's a chiming of bells that merrily tolls— Of shame and of crime begun.

THE FARM.

Why Boys Leave the Farm.

Farmers often have themselves to blame for the dislike their sons take to a business in which they find only the rough and hard side of life. Farm work is not so hard and disagreeable as it used to be before the introduction of much labor-saving machinery that now lightens it.

FOR DYSPEPSIA, Ayer's Sarsaparilla

Is an effective remedy, as numerous testimonials conclusively prove. For two years I was a constant sufferer from dyspepsia and liver complaint. I doctored a long time and the medicines prescribed, in nearly every case, only aggravated the disease.

FOR DEBILITY, Ayer's Sarsaparilla

Is a certain cure, when the complaint originates in impoverished blood. "I was a great sufferer from a low condition of the blood and general debility, becoming finally so reduced that I was unfit for work. Suffering that I did for the complaint helped me so much as Ayer's Sarsaparilla, a few bottles of which restored me to health and strength. I take every opportunity to recommend this medicine in similar cases."

FOR ERUPTIONS, Ayer's Sarsaparilla

And all disorders originating in impurity of the blood, such as boils, carbuncles, pimples, blotches, salt-rheum, scald-head, scrofulous sores, and the like, take only

PROFESSIONAL CARDS.

C. W. BRADLEY, DENTIST, MONCTON, N. B. 1000 Cor. Main & Bedford Sts. Jan 4

CLIFFORD SAYRE, M. D., PHYSICIAN AND SURGEON, MONCTON, N. B. Specialties: Diseases of the Eye, Ear, Nose, and Throat.

D. DELANEY, DENTIST, HALIFAX, N. S. 111-113 HOLLIS STREET, 2 Doors South Salter. Jan 1

EATON, PARSONS & BECKWITH BARRISTERS, SOLICITORS, &c., 25 BEDFORD ROW, HALIFAX, NOVA SCOTIA. Jan 1

KING & BARRS, Barristers, Solicitors, Notaries, &c., HALIFAX, N. S. EDWIN D. KING, Q.C. WILLIAM E. BARRS, LL.B. Money invested on Real Estate Security. Collections made in all parts of Canada.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, ST. JOHN, N. B.

W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

S. W. CUMMINGS, LL.B., BARRISTER, SOLICITOR, &c., KENT'S BUILDING, TRURO, N. S.

JAS. C. MOODY, M. D., Physician, Surgeon & Apothecary, Office and Residence, 101 Gortchik and Grey Streets, WINDSOR, N. S.

Grumblers.

It is a strange thing that those who are not satisfied with the progress their church is making do not go to work and do something and thus lift the stigma from their do-nothing church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your church is not moving along fast as it should, it is because you are not making any effort to have it move.

Self-Life and Christ-Life.

It is in proportion as we curtail the self-life that we increase the Christ-life. Michael Angelo was wont to say of the chippings that fell thick on the floor of his studio, "While the marble wastes, the image grows" and so we chip away ourselves by daily watchfulness and self-denial, the life of Jesus becomes more manifest in our mortal body.

Minard's Liniment cures Burns, &c. —Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.

Any child will take McLean's Vegetable Worm Syrup; it is not only exceedingly pleasant but is a sure remedy for all kinds of these pests. Look out for imitations. Get McLean's, the original and only genuine.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading.

Minard's Liniment relieves Neuralgia. —He: Why should you refuse him on account of his not being your equal? Your grandfather signed the Declaration of Independence. Don't you believe that all men are born equal? She—Oh, yes, of course I do; but some may deteriorate after birth, you know.

—Mrs. H. Hall, Navarria, N. Y., writes: "For years I have been troubled with my liver was hardened and enlarged. I was troubled with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of Northrop & Lyman's Vegetable Discovery, and the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

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

All Over the Dominion. Lachlin McNeil, Mabou, C. B.—Rheumatism. J. D. Boutiller, French Village, N. S.—Diphtheria. J. F. Cunningham, Cape Island, N. S.—Group. Chas. Plummer, Yarmouth, N. S.—Loss of Voice. H. W. Harrison, Glamis, Ont.—Lame Arm. T. W. Payne, Bathurst, N. B.—Horse. G. A. Jarrois, Rose Blanche, N.B.—General use.

They testify to the benefits derived from MINARD'S LINIMENT: Write and ask them.

Parsons' Pills



Make New Rich Blood!

McLean's Vegetable Worm Syrup

BASE Imitations intended to deceive are being placed on the market; look out for them and do not be put off with any so-called Worm Syrup, containing an equal amount of sugar and water, which will do no good, and only excite. Any child will take it. At all stores, druggists, etc.

Books New Issues

every week. Catalogue, 96 pages, free on request. Not sold by Dealers; prices low. Buy of the Publisher, JOHN B. ALDEN, 303 Pearl Street, New York.

The Representative MUSIC HOUSE

W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S.

PIANOS and ORGANS BY THE GREATEST MAKERS.

Don't fail to write or call for prices, and will save you money and be sure of a first-class instrument. CASH OR EASY TERMS.



Price per bottle 35cts and 50c (large bottles four times size of small) Prepared by Charles K. Short, St. John, N.B. 5000 EVERYWHERE.

GRATEFUL-COMFORTING. EPP'S COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

ASTHMA CURED

DR. SALT'S ASTHMA REMEDY. 1000 TAYLOR ST., N. S. BOSTON, MASS. FREE

INTERNATIONAL S. S. Co.

WINTER ARRANGEMENT.

Two Trips per Week FROM ST. JOHN N. B.

BOSTON.

Commencing MONDAY, November 3rd, the steamers "Cumberland" and "State of Maine" will leave St. John for Boston.

Via EASTPORT & PORTLAND, Every MONDAY and THURSDAY morning, at 7.25, Eastern Standard time. Returning, leaves Boston same days.

Through Tickets can be purchased and baggage checked through from all booking stations of all Nova Scotia railways, and on board steamer "City of Montserrat" between St. John, Digby and Annapolis. Also, Freight billed through at extremely low rates. C. E. LARCHEL, Agent St. John, N. B. E. A. WALDRON, U.P.A., Commercial Wharf, Boston. J. B. DOWLE, Manager Portland.



How many people there are who regard the coming of winter as a constant state of siege. It seems as if the elements sat down outside the walls of health and now and again, led by the north wind and his attendant blasts, broke over the ramparts, spreading colds, pneumonia and death. Who knows when the next storm may come and what its effects upon your constitution may be? The fortifications of health must be made strong. SCOTT'S EMULSION of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda will aid you to hold out against Coughs, Colds, Consumption, Scrofula, General Debility, and all Anemic and Wasting Diseases, until the siege is raised. It prevents wasting in children. Palatable as Milk.

SPECIAL.—Scott's Emulsion is non-secret, and is prescribed by the Medical Profession all over the world, because its ingredients are scientifically combined in such a manner as to greatly increase their remedial value. CAUTION.—Scott's Emulsion is put up in saffron-colored wrappers. Be sure and get the genuine. Prepared only by Scott & Bowne, Manufacturing Chemists, New York, and Islevalle, All Druggists.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

News Summary.

Canada to the Front.

NOT BEHIND THE REST OF THE WORLD IN THE IMPORTANCE OF DISCOVERIES FOR THE BENEFIT OF MANKIND.

The civilized world has recently been deeply agitated over the announcement that Dr. Koch, an eminent German physician, had discovered a lymph for the cure of consumption. This discovery has been heralded throughout the world, and is looked upon as one of the greatest and most important of modern medical science. Of equal, if not greater importance, is a discovery made by a well known Canadian druggist, which while it does not pretend to cure consumption, it does prevent its development, and the lungs have been affected, and is looked upon as one of the greatest and most important of modern medical science. Of equal, if not greater importance, is a discovery made by a well known Canadian druggist, which while it does not pretend to cure consumption, it does prevent its development, and the lungs have been affected, and is looked upon as one of the greatest and most important of modern medical science.

—The net debt of Canada decreased \$35,000 during the month of December last.
—A rich lead of gold has been discovered at Irving section, Colchester county.
—Jack & Bell's bone mill was burned to the ground on the 3rd at Halifax. It was insured for \$5,700.
—Over 11,000 emigrants settled in Manitoba and the North West Territory during the year just ended.
—Six thousand, three hundred and eighty six tons of new shipping were registered at St. John last year.
—The first through train of freight for Sydney and North Sydney, arrived at both towns on Saturday night.—North Sydney Herald.
—The military stationed at Halifax are shortly to be supplied with a new magazine rifle. It will contain 100 cartridges at one time.
—During the last five months 337 cases of diphtheria were reported in Halifax and 100 deaths. Last month 57 cases were reported and 14 deaths.
—Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth, and beautifies the hair as no other preparation will.
—On New Year's eve, at Halifax, fire destroyed the Globe hotel, valued at \$75,000; insurance, \$35,000. The destruction was rapid and there were many narrow escapes.
—The revenue for the first half of the Canadian fiscal year, current, is \$19,418,678, and the expenditure \$14,962,302. Hon. Mr. Foster, minister of finance, is receiving congratulations on the surplus.
—The reports that there are bad cases of leprosy in Cape Breton are loudly denied by the *Island Reporter*. It claims there are only two cases on the whole island, and that no intermarriage occurs.
—A destructive fire occurred at Pugwash, Cumberland Co., on Thursday last. The stores of Messrs. Elliott, Copp, Hamilton, McLeod, Waugh and Cordell were burned with nearly all the contents. The loss is about \$100,000, with no insurance.
—The revenue of the Windsor and Annapolis railway company for the year ending Sept. 30th, was \$56,471, an increase of \$243 over the previous year. Of the increase, \$2,000 was from passengers and \$438 from freight.
—The plaster business is an important industry in Hants Co., N. S., furnishing as it does employment to 1,000 men, if the crews of vessels engaged in the carrying trade are included. During the past year 17,000 tons have been exported from that county.
—Coal has been discovered about one and a half miles from Parrsboro town. From a trial of the coal, made yesterday, it is pronounced of superior quality. The extent of the coal seam is not yet known, but the Parrsboro people are sanguine over the prospects.
—The lobster packers of Northumberland, Gloucester, Kent and Westmoreland, at a meeting in Moncton on Tuesday last, recommended by way of resolution that the fishing season be set from the first day of May to the fifteenth day of July. The season is now from the 20th of April to 15th of July, and it is proposed by the authorities to make it from June 5th to July 15th.
—A large fire at Bloomfield station on Tuesday, destroyed the large building originally built for the Davis Bros. about three years ago, and lately occupied by H. V. White. The building was owned by Mr. Jas. E. White, of St. John, and was occupied by S. R. White & Co., of Sussex, who were disposing of the bankrupt stock. The building was insured for \$20,000 in the Liverpool and London and Globe. Mr. White carried \$1,200 insurance on his stock. \$300 in the Liverpool and London and Globe, and \$400 in the Northern.—*Weekly Record*.
—The gold mines of Nova Scotia now give direct employment in the works during some part of the year to 1,000 men, and to at least 700 hands the year round, while indirect employment is given to many more. The value of last year's output was \$470,000 or \$18 per ounce, and though a considerable force is engaged in preliminary work caused by the opening up of new areas, the average of each man's labor was \$229 per day the year around, which gold-bearing quartz has recently been discovered in some of the counties and the total product this year is likely to be unusually large.
—A sufferer from piles writes: "I had been afflicted with piles for many years, and had tried all the remedies I could find, but without success. I then tried Dr. Williams' Pink Pills, and in a few days I felt a great relief. I continued to take them, and in a few weeks I was completely cured. I can now do all my usual work, and I feel as well as ever."—*Weekly Record*.
—Send for The Kindergarten (Chicago), and get posted on the newer and higher methods of child education. Every number has papers from the original sources, giving the philosophy and meaning of the Kindergarten work.

Birth.

CARPENTER.—At St. John (North End), Dec. 27, the wife of Judson B. Carpenter of a son—2 lbs. 6 ozs.

Marriages.

WEST-MELVIN.—At Canning, N. S., Dec. 24, by Rev. W. C. Vincent, Byron West, to Maud Melvin.
WEST-MEEK.—At Canning, N. S., Dec. 31, by Rev. W. C. Vincent, Frederic West, to Ada Meek.
BURROUGHS-MACOMBER.—At Newport, Dec. 29, by Rev. G. A. Withers, Henry Burroughs, to Ada Macomber.
ROBSON-ROBERTS.—In this city, Jan. 5, by Rev. W. J. Stewart, Thomas Robson, of Sackville, N. B., to Hannah Rodgers, of St. John, N. B.
DAWSON-SHERMAN.—At North River, by Rev. G. W. Schurman, Jerome Dawson, of Needham, Mass., to Alice Sherman, of North River.
GORDON-KILLAM.—At North River, Dec. 30, by Rev. G. W. Schurman, George Gordon, of North River, to Mrs. Susanna Killam, of same place.
STODDARD-BAKER.—At Torbrook, Jan. 24, by Rev. W. B. Bradshaw, Jacob L. Stoddard, of Faulkland Ridge, to Eliza A. Baker, of Torbrook.
MCANN-CARMICHAEL.—At Pembroke, Jan. 1, by Rev. G. A. Withers, Arthur MacAnn, of Windsor, to Eliza Jane Carmichael, of Pembroke.
HAWK-CLEVERY.—At Bridgewater, N. S., Dec. 6, by Rev. J. S. March, Zachariah Hawk, to Annie Clevery, both of Pleasantville, Lunenburg Co., N. S.
MCMANN-FOWLER.—At Newcastle, Queens Co., Dec. 31, by Rev. W. G. Corey, Everett McMann, to Minnie Fowler, both of Newcastle, Queens Co.
FRASER-ALLEN.—At Parrsboro, Dec. 17, by Rev. W. H. Warren, Gaius Fraser, of Fraserville, Cumberland Co., N. S., to Annie L. Allen, of Diligent River, to Ada Melvin, both of the aforesaid place.
JONESTON-JONESTON.—At the Baptist parsonage, Penfield, Dec. 15, by Rev. C. S. Stearns, Wilmet A. Joneston, to Myrtle E. Joneston, all of Penfield.
WARREN-MELVIN.—At Hammond Plains, Halifax Co., Jan. 1, by Rev. E. N. Archibald, Hazelock Warren, to Ada Melvin, both of the aforesaid place.
SMITH-McCONNELL.—At St. George, N. B., Dec. 13, by Elder P. D. Nowlan, Jas. N. Smith, of Hopewell, Albert Co., to Esther J., daughter of Mr. McConnell.
SEMON-HITTLE.—At Bridgewater, N. S., Dec. 2, by Rev. S. March, Ezekiel T. Semon, to Alice M. Hittle, both of Baker's Settlement, Lunenburg Co., N. S.
MCKAY-HAYDEN.—At the home of the bride's father, Dec. 25, by Rev. T. M. Munro, Robert McKay, to Louisa Hayden, both of Jordan River, Shelburne Co., N. S.
TREMPER-PINE.—At the residence of the bride's mother, Waterville, Kings Co., N. S., by Rev. J. H. Jenner, William T. Turner, to Minnie Pine, both of Waterville.
MCLELLAN-ATWATER.—At Great Village, N. S., Jan. 7, by Rev. T. B. Layton, Donald McLellan, of Londonderry, to Rhoda Annie Atwater, of Bayfield, Antigonish Co., N. S.
GODFREY-HOLMES.—At the Baptist parsonage in Shelburne, Dec. 31, by Rev. T. M. Munro, Joshua Godfrey, to Rebecca Holmes, both of Sand Point, Shelburne Co., N. S.
GAY-WEDLOCK.—At the Methodist parsonage, Maddock, Lot 5, P. E. Island, Dec. 24, by Rev. E. Bell, Howard Gay, to Hannah Wedlock, both of Leary, Prince Co., P. E. I.
MORRIS-BANKS.—At Bridgewater, N. S., Nov. 26, by Rev. S. March, Henry Morris, of Mills Village, Queens Co., N. S., to Lucy Banks, of Hampton, Annapolis Co., N. S.
HUNTER-WHITTAKER.—At Hampton Station, at the residence of the officiating minister, Dec. 24, by Rev. E. Hopper, John T. Hunter, to Jane M. Whittaker, all of St. Martins.
GATES-BARRETT.—On the 1st inst., at the residence of the bride's mother, Charlottetown, by Rev. J. A. Gordon, M. A., Arthur Gates, (of Stewart & Gates) to Elizabeth Barrett.

FOVE-STIDDLE.—At Bridgewater, N. S., Dec. 24, by Rev. S. March, Jas. A. Fove, of Pleasantville, N. S., to Annie Stella Spidle, of Fauxburg, Mahone Bay, N. S.
JOHNSON-PURDY.—At Millvale, N. B., Dec. 24, by Elder P. D. Nowlan, assisted by Elder E. C. Corey, John D. Johnson, of New Annan, to Tillie F., daughter of Deacon John R. Purdy.
GILMOUR-JENCK.—At the residence of the bride's father, Jan. 7, by Rev. W. H. Warren, Arthur B. Gilmour, Esq., of St. John, to Helen B., second daughter of F. L. Jenck, Esq., Parrsboro, N. S.
HICKS-SLADG.—At the parsonage of the German at Baptist church, on the 8th inst., by Rev. G. O. Gates, A. M., Frank Hicks, of Sackville, N. B., to Lizzie Sladg, of Tatamagouche, Col. Co., N. S.
GOODWIN-BRYAN.—At the residence of the bride's mother, Dec. 31, by Rev. F. M. Young, Ph. B., Albert Elson Goodwin, of Upper Granville, to Amanda Starratt Bent, of Belleisle, Annapolis Co., N. S.
ROSA-WOOD.—On the 31st ult., at the residence of A. Ross, King, street, Charlottetown, by Rev. J. A. Gordon, M. A., Cephas B. Ross, of Vernon River, to Alberta S. Wood, of Alexandria, Lot 49.
SIMMS-ROSE.—At the residence of the bride's father, Dec. 31, by Rev. F. H. Beals, assisted by Rev. A. Cohoon and Rev. Mr. Freeman, Robert A. Simms, of Plymouth, to Isabel F., daughter of John P. Rose, of Hebron.
BROADBENT-MELLISH.—In Tremont Temple, Boston, Mass., Dec. 16, by Rev. Emory J. Haines, D. D., Benjamin Broadbent, formerly of Bristol, England, to Margaret Elizabeth, youngest daughter of the late James L. Mellish, of Pownal, P. E. Island.

Deaths.

THOMPSON.—At Westport, N. S., Nov. 16, Murray F., son of Capt. Colin and Mrs. Thompson, aged 5 months and 16 days.
FLETCHER.—At his own residence, Caverdale, Albert Co., Dec. 28, William T. Fletcher, aged 70 years. His end was peaceful.
KENDAL.—At Lower Queensbury, York Co., Aug. 28, 1890, Olive, beloved wife of Solomon Kendal, aged 60 years. Sister Kendal was a member of the Second Kingslear Baptist church, and continued in the faith until the day of her death.
POLLY.—At Bayside, Dec. 25, Harriet Polly, aged 68 years. Sister Polly made a profession of religion early in life, and was a member of the Baptist church. She testified to the love and mercy of God to the end.—Blessed are the dead who die in the Lord.
BROWN.—At Presque Isle, Maine, Geo. Brown, of Queensbury, York Co., aged 45 years. Mr. Brown's death was caused by black erysipelas, the result of a slight injury on the arm while working in the lumber woods. He leaves a wife and four small children to mourn the loss of a kind husband and father.
HOUGHTON.—Thomas Houghton, of Newville, Hants Co., N. S., died Dec. 28, of inflammation of the lungs, in the 63rd year of his age. We shall greatly miss him from his own house and the house of the Lord. He was a Christian of a meek and quiet spirit. The widow and daughter have many friends to sympathize with them in their bereavement.
DAVIDSON.—At Halifax, on January 8, Marchant A. Davidson, aged 51 years. Mr. Davidson was my friend and neighbor. He came from Gasperaux, and engaged in business in Halifax. For some time past his health has been failing. A widow and six young children are left to mourn and feel the loss of a kind husband and father. Mr. Davidson made a profession of religion many years ago. He was highly respected by all who knew him.
ROACH.—At Worcester, Mass., Dec. 30, of diphtheria, Laura Neil Roach, aged 2 years and 6 months, only child of Arthur F. Roach.
HALL.—At Fredericton, Jan. 3, Mrs. W. H. Hall, in the 81st year of her age. Mrs. Hall was born in Annapolis, N. S. Her parents were Baptists, and she was trained in accordance with their views. Early in life she manifested an interest in religious matters, a deep impression being made upon her mind by the reading of Mrs. Judson's "History of the Barren Mission." When about 20 years of age, she obtained hope in Christ, but did not make a public profession until some years later, when she was baptized and united with the church at Lower Granville. Her piety was of a quiet and unassuming type. She prized the fellowship of Christians and the visits of the ministers of the gospel. She was also a constant and true friend of the poor and those in affliction. In her 23rd year she was married to Wm. H. Hall. For 58 years they lived happily together. The bereaved and sorrowing husband has now passed his 81st year. Their sons are M. S. Hall, of Fredericton, and T. H. Hall, of St. John, who are well known both in business circles and in connection with the denomination. In November, Mrs. Hall was taken ill, and it soon became apparent that her case was beyond the reach of medical skill. She suffered at times great pain, but retained her faculties in a remarkable degree and bore her sufferings with great patience and resignation to the divine Will, until at last peacefully fell asleep in Jesus.
CRAWLEY.—John Crawley, aged 93 years, (colored), fell asleep in Jesus, after a long term of service in his Master's employment. He was buried on Christmas day. Rev. E. M. Saunders conducted the funeral services at the house of his daughter, Halifax, where he died, and the Rev. C. W. Williams officiated at the grave. Mr. Crawley came from the Southern States during the war of 1812. He was baptized by the Rev. John Burton, and united with the Baptist church. Mr. Burton gave him the promise of heaven, and he lived in the faith and preached. This he kept as a sacred and valuable possession. He was widely known, not only among the people of his own color, but among his brethren of the white race. He did a good deal of missionary work among his own people. He was humble and devout. All who knew him held him in the highest esteem. He has gone to his rest after many days of patient toil. He was well known to the fathers. The mention of their names would at any time kindle his soul into a glow of love and veneration. It was intensely interesting to see and hear him at such times. Most of the colored churches separated themselves from the Baptist body, and formed an association for themselves. Nothing would induce Mr. Crawley to go with them. He was bound to the fathers and the early churches by ties which nothing could break. When the centre of the first church, which was in Halifax, disappeared through defection and schism, Mr. Crawley held to the branch which he located at Fall River, about ten miles from the city. There he kept his membership till death removed him and introduced him into the church above where the color line does not appear. John Crawley is now at rest. He was, no doubt, as he has been seen for many years past on the streets of Halifax, but he carried in his heart riches which now pass for their true value. They were discounted while he was here, but under their value is known and recognized. Well done, good and faithful servant.

TO MAKE ROOM FOR ALTERATIONS, we will sell the remainder of our stock of OVERCOATS AND REEFERS (BETWEEN EIGHT AND NINE HUNDRED) BELOW COST.

from this date till the 20th.

You can buy OVERCOATS from \$1.90 up. " " REEFERS " \$1.40 up.

This is the greatest chance to buy Overcoats and Reefers Cheap ever offered in St. John. Every garment is worth double the price asked.

Oak Hall,

COR. KING & GERMAIN STREETS.
SCOVILL, FRASER & CO.

Bread made of Golden Eagle Flour does not dry up quickly.

1250 Barrels FOR SALE BY W. FRANK HATHEWAY, 17 and 18 SOUTH WHARF, ST. JOHN, N. B.

consistent member of the Baptist church for many years. She leaves a sorrowing husband and one child, beside a large circle of relatives to mourn their irreplaceable loss.
ROACH.—At Worcester, Mass., Jan. 5, of diphtheria, Laura Neil Roach, aged 2 years and 6 months, only child of Arthur F. Roach.
HALL.—At Fredericton, Jan. 3, Mrs. W. H. Hall, in the 81st year of her age. Mrs. Hall was born in Annapolis, N. S. Her parents were Baptists, and she was trained in accordance with their views. Early in life she manifested an interest in religious matters, a deep impression being made upon her mind by the reading of Mrs. Judson's "History of the Barren Mission." When about 20 years of age, she obtained hope in Christ, but did not make a public profession until some years later, when she was baptized and united with the church at Lower Granville. Her piety was of a quiet and unassuming type. She prized the fellowship of Christians and the visits of the ministers of the gospel. She was also a constant and true friend of the poor and those in affliction. In her 23rd year she was married to Wm. H. Hall. For 58 years they lived happily together. The bereaved and sorrowing husband has now passed his 81st year. Their sons are M. S. Hall, of Fredericton, and T. H. Hall, of St. John, who are well known both in business circles and in connection with the denomination. In November, Mrs. Hall was taken ill, and it soon became apparent that her case was beyond the reach of medical skill. She suffered at times great pain, but retained her faculties in a remarkable degree and bore her sufferings with great patience and resignation to the divine Will, until at last peacefully fell asleep in Jesus.
CRAWLEY.—John Crawley, aged 93 years, (colored), fell asleep in Jesus, after a long term of service in his Master's employment. He was buried on Christmas day. Rev. E. M. Saunders conducted the funeral services at the house of his daughter, Halifax, where he died, and the Rev. C. W. Williams officiated at the grave. Mr. Crawley came from the Southern States during the war of 1812. He was baptized by the Rev. John Burton, and united with the Baptist church. Mr. Burton gave him the promise of heaven, and he lived in the faith and preached. This he kept as a sacred and valuable possession. He was widely known, not only among the people of his own color, but among his brethren of the white race. He did a good deal of missionary work among his own people. He was humble and devout. All who knew him held him in the highest esteem. He has gone to his rest after many days of patient toil. He was well known to the fathers. The mention of their names would at any time kindle his soul into a glow of love and veneration. It was intensely interesting to see and hear him at such times. Most of the colored churches separated themselves from the Baptist body, and formed an association for themselves. Nothing would induce Mr. Crawley to go with them. He was bound to the fathers and the early churches by ties which nothing could break. When the centre of the first church, which was in Halifax, disappeared through defection and schism, Mr. Crawley held to the branch which he located at Fall River, about ten miles from the city. There he kept his membership till death removed him and introduced him into the church above where the color line does not appear. John Crawley is now at rest. He was, no doubt, as he has been seen for many years past on the streets of Halifax, but he carried in his heart riches which now pass for their true value. They were discounted while he was here, but under their value is known and recognized. Well done, good and faithful servant.

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Bad Blood may arise from various sources, such as the Stomach, Liver, Kidneys and Bowels. It is a general poison, and tainting these organs, removes the color and makes very rich blood, resulting in all kinds of diseases from a simple to a scurfulous sore.

Is Life Worth Living?

The great frequency with which pale, sallow and enfeebled girls are met nowadays is cause of genuine alarm. The young girls of the present generation are not the healthy, robust, rosy-cheeked mothers and grand mothers were before them. Their complexion is pale and sallow or waxy in appearance, and they are the victims of heart palpitation, ringing noises in the head, cold hands and feet, fainting spells, racking headaches, backaches, shortness of breath, and other distressing symptoms. All these betoken chlorosis or anemia—in other words a watery or impurified condition of the blood, which is thus unable to perform its normal functions, and unless speedily enriched with natural remedies which give richness and redness to the blood corpuscles, organic disease and an early grave is the inevitable result. Is not this prospect sufficient to cause the gravest alarm? Mothers, are your daughters suffering from any of the symptoms indicated above, or from any of the irregularities incident to a critical period in their lives? If they are, as you value their lives do not delay in procuring a remedy that will save them. Delays in such cases are not only dangerous, but positively criminal. Dr. Williams' Pink Pills for Pale People is a remedy compounded especially to meet such cases. These pills are not a patent medicine, but a remedy prepared with the greatest care from the formula of an experienced physician, who has used it for years in his daily practice with unvarying success. These pills are especially rich in those constituents which stimulate the blood and give it that rich red color necessary to preserve health and life. They are in all cases a never-failing blood-builder and nerve tonic, acting upon the system in a gradual manner and restoring health and strength to all who suffer from a watery or depraved condition of the blood or from any of those weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price (50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

—Don't talk with the driver of the electric car. He has his hands full to run the car. Ask the conductor all about it, and he'll tell you all he knows about electricity, which is mighty little.



POTS, PANS, PAINTS, DISH CLOTHES, DISHES.

WHITE CROSS

Granulated Soap makes them CLEAN.

THE CHRISTIAN MESSINGER AND VISITOR. VOL. VII.

Dr. A. J. Gordon, of some associated with in editing the *Missionary World*.—A mission which entered in New W. H. Vanderbilt, at the *Very Rev.* Fernow, dean of Peterboro, known as the author of commentary on the *P* appointed Bishop of W. Thomas Armitage, former Fifth Ave. Baptist church, New York, and author of *Baptists*, was presented by some of his old paraded of the house in New York, valued at \$20,000, correspondent of the *Trinity* (Brooks, rectory), which completed according to architect, and ordered, to be raised from twenty and towers are to be to the height of twenty more. This will add to the building and increase grandeur.—The *Methodist* church, South, has adopted the League as its denominational society. The young Methodist Episcopal church of Canada, dist. Episcopal church, enlisted under one banner—a mighty host.—The Baptists of the G. multiply with the growth of a new city. Established three new the whole number of and missions in the city mentioned as an evidence of the progress of the cause, which King Wm. feasts in his people, that of a building in Rome of three workmen in the hastened to the spot at royal formality, direct rescue, with the result were saved. There is whose sympathy is at and most divine, who His people in their time peril.—The Bloor St. held a re-union on the of his new pastor, Rev. The welcome extended was genial and hearty, feeling on separating as of genuine pleasure.

—The almanacs of and Belcher, Halifax, They are convenient able for reference onjects.

—We regret to learn Mission Board has received from Miss Wright, by stood that she is on the coast of falling health.

—We wish to acknowledge of handsome calendar Croix Soap Manufacturing Co., Pulpit and Plate Companion, Messrs Ross the Canada Paper Co.

—Mr. C. E. Sherman's article on "Bellamy's League" which appeared on our week, is a member of Acadia College, and to which, evinces a close subject and is well delivered as Mr. Sherman junior exhibition.

—Dr. H. C. Mac secretary of the American Society, who is now on the missions to the missions Asia, concludes a survey stations in Japan as follows:

Thus, through the empire, stretching of 1,200 miles at least, a 000 of people, we have intervals, our banner work. We have only enrolled about 1,000 Methodists have about 8,000, and 10,000. We about 40 workers, missionaries and sing an immediate need of men. I cannot here gathering for earnest prayer, which we have the earnest bands all from Soudai to Shig great gift, more needs than all other things pouring of the Holy has been indeed, a them good cheer; to discouragements and triumphs. Will not survey join us in our the reinforcements blessing so needed it come?