

Messenger and Visitor

THE CHRISTIAN MESSENGER
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THE CHRISTIAN VISITOR
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MANY readers of the MESSENGER AND VISITOR, we feel sure will wish to thank Bro. C. K. Harrington for his beautiful poem, entitled Across the Years, which will be found on the second page of the present issue.

A pastor sending us a short note in reference to denominational efforts in his church adds an apology for the frequency with which he sends such items. Don't apologize, brother. Not in the least. That is just what is desired. Let us know what is going on in your churches. Give us the news. Send short items and send them frequently. Don't wait to the end of the year and then send us a report so long and so much of the character of ancient history that nobody will have patience to read it. Send items crisp and fresh. Give us news from the churches.

In the death of Rev. Edward G. Sibley, of Wittenburg, Co. Co., N. S., which occurred on Thursday morning last, a good man has been called to his rest. Bro. Sibley was comparatively a young man, being in his 39th year. He was ordained in 1884, but for some years past the condition of his health was such that he was not able to engage actively in the work of the ministry. Pulmonary disease had fastened upon his constitution and under its influence his strength gradually waned away. Last winter was spent in a more genial climate, but without permanent benefit. Bro. Sibley was a man of an excellent Christian spirit, esteemed and loved by those who knew him. His aged mother survives. She and the other relatives will have the sympathy of many friends in their sad bereavement.

The sad end of a young man named William Godfrey, who the other day hanged himself at a place near Windsor, Ont., is believed to have been due to the constant reading of sensational novels. At the inquest his trunk was opened and was found to contain a large number of novels of a very highly colored character; and the foreman of the coroner's jury having glanced through most of them, stated that, as many of the characters had ended their lives by suicide, the reading of them must have had a very injurious effect upon the mind of the deceased. The jury in giving their verdict of suicide added that stringent measures should be adopted to prevent such injurious publications being brought into the country.

Some persons appear to think that there is no reason why a religious newspaper should not be issued at as low a subscription price as the weekly edition of a daily paper. Those who so think do not pause to consider that the secular weekly of this class costs little more than the paper on which it is printed together with the expense of printing and issuing, the matter being already for the most part in type from the daily editions. The cost of producing a paper of that class is therefore, of course, much less than in case of a weekly journal like this, for each edition of which all the reading matter must be set up. There have been some brave attempts among the Baptists of the United States to establish and sustain religious papers at low subscription rates, but the attempt has generally resulted in failure. The *National Baptist* of Philadelphia, and the *Christian Inquirer* of New York, have represented perhaps the most noteworthy of such attempts in recent years. The subscription price of each was \$1.50. But neither has permanently succeeded. A few months ago the *National Baptist* was discontinued as a separate publication and became merged in the *Examiner*, of New York, and now the *Inquirer* has followed its example. It is not in the interests of either the publishers or the subscribers to put the subscription price at a figure below that at which a good paper can be produced.

Respecting the prospects of a settlement of the contention and blood shed between Japan and China there is little recent news that can be regarded as trustworthy. China is understood to be still stung for peace with increasing desire to bring the war to an end on terms that shall not be too humiliating to her pride and too ruinous to her exchequer. Japan on the other hand, having her big enemy at a disadvantage, is not anxious that hostilities shall cease until China is willing to accept any terms that may be offered her. Li Hung Chang, the Chinese Prime Minister, who is now in Japan for the purpose of negotiating a peace is instructed, according to a recent despatch from Shanghai, to consent to an indemnity also to a cession of territory if necessary. The Emperor and the dowager Empress, it is said, warned Li Hung Chang that he

need not return unless successful. They also upbraided him for concealing from them China's deplorable defenceless condition, saying that the country might easily have been victorious if it had been properly prepared for the war. No doubt that one effect of the war will be to open the minds of the Chinese rulers to certain things which they never could have learned by milder methods.

Everywhere in this issue we publish an article from the pen of H. H. Bligh, Esq., of Ottawa, respecting Quebec Parishes. Mr. Bligh, being learned in the law, must be presumed to know whereof he writes and we are quite ready to confess our obligations to him for sitting us right in this matter. It seems, however, that our misapprehension was shared by some usually very well informed journals, including the *Toronto Week*. Practically, we suppose, the results are about the same whether the parishes erected by the church authorities become parishes for civil purposes as well, by the consent of civil commissioners, or directly, by the determination of the church; since the influence of the Roman Catholic authorities with the provincial government is no doubt sufficient so far to determine the personnel of the Board of Commissioners as to insure that the behests of the church in respect to determining the boundaries of parishes will be carried out. In any other province of the Dominion such a Board of Commissioners would be of value as a safe-guard against undue ecclesiastical influence in civil affairs. How much is it worth in Quebec? But in no other province of course would it be permitted that any ecclesiastical body should even nominate the boundaries of civil parishes.

We regret to learn of the death of Brewer Waugh, a young man who was pursuing his studies at McMaster Hall, Toronto, with a view to entering the Christian ministry. Mr. Waugh was a son of Mr. Samuel Waugh, of Summerside, P. E. I., studied for a time at St. Martin's Seminary, and then went to McMaster, where we understand he was nearing the completion of his course of study, when his life was cut short by death. Bro. Waugh was, we believe, a young man of excellent promise and his early taking away is a sad event and a heavy affliction to his friends. A letter addressed by the students of McMaster to the parents of the deceased speaks in the highest terms of Mr. Waugh's manliness and steadfast Christian character which had won for him the highest esteem of his fellow students. The latter alludes to his success in the ministry and the trophies he had already won for Christ. "During his long illness," the students write, "he was very patient, never murmuring, but resting calmly upon the Saviour's promise. In the face of the dreadful ordeal through which he had to pass his heart trembled not and when human skill could not avail, and he realized that he must die, in the valley of the shadow of the rod and the staff of the Christ he had loved and served were his comfort." We desire to offer to the bereaved parents and friends our Christian sympathy in their sad affliction.

A correspondent writes in another column in criticism of Rev. E. J. Grant's recent letter in this paper. Dr. Covey's letter was written evidently before reading Mr. Grant's note, published in our last issue, in which he acknowledges that his former letter was in some respects open to criticism and that he does not advocate the bringing forward of an independent prohibitionist candidate in case there is nominated by one of the regular political parties a man in whose political purity and fidelity to the cause of prohibition, prohibitionists can place confidence. This being Mr. Grant's declared position, our correspondent will, we think, acknowledge that a part of his criticism at least does not apply. Dr. Covey characterizes Mr. Grant's letter as "bitter." We had not thought of applying that term to it, though we are free to admit it was not exactly a sweet and tender epistle, but if the statements contained in it respecting the conduct of professing Christians—and they Baptist church members—are true, we do not see how any Baptist minister could help feeling some bitterness of soul over the matter, or how he could be expected to write about it in placid, rippling sentences. There are some diseases, we suppose our correspondent will admit, that require drastic remedies; and what is to be done with the corruption now so prevalent in the ecclesiastical of the country unless these iniquities are exhibited in such a light that men—and especially all Christian men—shall be made ashamed to have any part in them. As to giving the use of these columns to anybody to "boom" any political party, that is something of course which is not to be thought of.

Missionary Conference.

The Nineteenth Annual Missionary Conference of the Canadian Baptist Missions in India convened in Coonabad, Dec 20th, 1891. Thirty-two missionaries were present and six full days were spent in talking and planning about our work, and in praying for it. An hour and a half each day was spent in a purely devotional service and these were delightful seasons. We shall not soon forget the first prayer meeting after we got gathered at Coonabad. It was an exceedingly delightful privilege to be permitted to look into the faces of our fellow laborers and grasp them by the hand after a year of hard work, many trials, and much solitude. Only a few weeks before the conference occurred the sad death of Bro. Barrow. The work on his new field was opening up most hopefully, and he felt very happy in his work. To have such a good man thus suddenly cut off in the very beginning of his work, seems extremely sad. But he may accomplish more by his death than by his life. In any case the Lord knows better than we, and has made no mistake.

We were thankful to be permitted to welcome five new missionaries to the field this year. They all come highly recommended and well equipped physically, mentally, and spiritually. Mr. and Mrs. Corey settle at Vianagram, Miss Clark at Parikhind, and Miss McLeod at Coonabad. Miss Hatfield and Mrs. Churchill have returned from Jurlough and are enthusiastically pushing for the work that is dear to their hearts.

The reports from the various fields were interesting—exceedingly so—and provoked a good deal of kindly discussion. During the year there have been 407 baptisms, and now the total membership of the churches is 3,393. The barrenness of the fields in the Vianagram and Gangam districts is still a puzzle to us and a great sorrow. However we are not without hope for there has been a break at Binlpatam and Narsapatam, there being six baptisms on the former and ten on the latter field. The other Northern fields report from one to three baptisms each. The vast majority of the baptisms took place on two fields in the southern end of the missions—Akidu and Vnyguru.

There has been a good deal of sickness among the missionaries, and two families are leaving the field for Canada. Others are seeking health through medical treatment in Madras, or other places. We rejoice in the fact that we have now a medical doctor in the conference, and Dr. Smith, of Coonabad, is in many respects one of the most popular men in the mission. He deserves to be that entirely apart from his medicine chest.

Two very excellent devotional papers were read before the conference. The first was written by Miss Anna Murray—subject, "The Promise of the Father." Mrs. Archibald's subject was "Christ-likeness." Mrs. Smith, (who by the way, is half a doctor herself, as well as a doctor's wife) read an interesting paper on: "Medical work on the mission field." These papers will appear in the *Link* and many may be benefited by them.

Mr. Laflamme who is an adept at statistics gave us an address and a paper all in one. He gave a cursory account of the origin and growth of the two Canadian Missions among the Telugus. It was an interesting presentation of the subject and he gave us in a forcible way an indication of the providential openings and previous preparation (sometimes in obscure places) for the coming missionaries. Mr. Laflamme has collected a heap of facts throwing light on almost every phase of missionary life and work. It is to be hoped that he will get these facts put into shape ready for a history of our missions when the time of such a volume shall arrive.

Mr. Walker read a paper upon the subject of Missionaries' salaries. He has gone into the subject very thoroughly and can speak with some authority. Facts with regard to salaries, cost of living, etc., have been collected from twenty seven different societies. Mr. Walker finds that our missions stand almost midway in the list as regards salaries. It was voted that this admirable paper be printed in pamphlet form so that all who wish them may be provided. The whole question of salaries pro and con is being thoroughly discussed by the Boards and the missionaries. May the Lord guide us all and may the question of salary be settled once for all and settled in such a way that shall be for the glory of God.

The question as to the residence of the Lady Missionary was discussed at length. The view that each station should have

two lady missionaries and, if practicable, that they should live together in a house apart from that occupied by the mission family, met with considerable approval.

The report of the committee on S. S. Lessons was heard and that important subject discussed. The Blakelee series, in part, has been translated and published in Telugu, and it seems to be growing in favor. Thus far the burden of translation and publication has been voluntarily assumed by two or three of the Maritime Province Missionaries. But the A. B. M. U. Telugu Mission Conference has voted to adopt the lessons of a year and assume the translation and publication for all three Baptist Telugu missions.

The literature committee reported the publication, by Mr. Higgins, of Telugu wall maps of Bible lands, and the history of Joseph in verse by Mr. Craig. Other valuable publications are likely to appear soon. It was voted that a Publication Society for the two Canadian missions is a necessity. Most of our missionaries regard with disfavor the use of "Rev." Its evil effects seem a good deal more apparent in this country than at home. But we feel convinced that the world over there is today a most unhealthy banking for titles and degrees. As regards Christ's teaching on the subject, one should read Matt. 23:5-12, etc. The conference passed the following resolution on the subject:

Resolved, "That we repudiate the title 'Rev.' for ourselves, and that as missionaries we shall seek to discourage its use among others."

Resolutions of sympathy with the anti-opium agitation were passed and special prayer offered for the speedy overthrow of this diabolical traffic.

The conference closed with a prayer and fellowship service. Next year the three Baptist Telugu Missions unite in a Quinquennial Conference at Ongole.

W. V. HIGGINS,
Sec'y. Can. Bap. Miss. Con.

The Deaf and Dumb School at Halifax.

The total attendance at this institution during the year was 77-45 boys and 32 girls. Of these 65 belong to Nova Scotia, 9 to Newfoundland, 2 to New Brunswick and 1 to Prince Edward Island. Fourteen new pupils were admitted this season. The number for next year is expected to be larger. The health of the pupils for the year has been good, and the work has been satisfactory.

A good deal has been accomplished in the matter of teaching the pupils to speak, and to read what others say by the motion of the lips.

The old building will be removed and a new one built during the coming summer. Mr. Fearon is succeeding well in his work.

The annual report of the Superintendent of Education for Nova Scotia makes a good showing for the year ending July 31, 1894.

There were 1891 school sections in 1894; 2292 schools in operation; 2351 teachers, of whom 499 were normal trained; 543 male; 1810 female. Teachers who have served from 8 to 10 years, 248; from 10 to 15 years 186; from 15 years to 20, 121; from 20 years and over, 125.

Provincial grants.....\$220,436
County funds.....129,507
Section assessment.....454,200

Totals.....\$795,144.
The Provincial Statute providing for "More thorough study in the public schools of the effects of alcoholic drinks on the human system," is given in full in the report. The necessary books for this subject have been prescribed, and the study has become very popular in the schools. No one has made any protest.

Moral and patriotic studies are especially noted in the report, and the importance of teaching these subjects emphasized. This is an important element in a sound public education.

Object lessons on nature is another subject which may be made to interest and instruct the children. They can be taught the names of trees, plants, flowers, birds and animals in their neighborhoods and the beauty of the natural world. This subject engages the attention of the schools.

Superintendent Dr. A. H. MacKay, presents a good report. The matter given is well classified, and is in fine literary form as it ought to be.

At the Monday morning meeting of the Baptist ministers of St. John, there were present, pastors Gordon, Gates, Schurman, Covey, Daley and Bros. Hughes, T. W. Keirstead, Turner, and Isaiah Wallace, Jr. Pastor Gates reported seven baptisms on Sunday. Pastor Carey baptized two at Little Le-preaux, Pastor Gordon one, Dr. Carey baptized 12. Special meetings are being held in all the churches during the week.

Echoes from Halifax County.

D. G. MACDONALD.

The generous and kindly expressions of sympathy with my mission and confidence in my adaptation for the work that appeared in to-day's issue of the MESSENGER & VISITOR from the pens of brethren Saunders and Chute are very encouraging to me. I pray that their most sanguine expectations may be realized, and very honestly and earnestly do I desire an interest in the prayers of all my dear brothers and sisters, in the churches, who may read this, that the anointing of the Holy Spirit may be mine in a remarkable degree. I never enjoyed preaching the gospel of salvation and sanctification more than I do now. I never could preach so many times per week without weariness as I can now. I never had so much confidence in the power of the gospel to save and to sanctify as I have to-night. I never felt more than I do now that the power of the church is in her purity and absence of conformity to the world, and the power of the preacher is in his passive abandonment to the Holy Spirit of God, which implies holiness of life, activity in work, and strict adherence to "the truth as it is in Jesus." I began my work with Bro. M. W. Brown on the West side of St. Margaret's Bay. This dear brother has done and is doing admirable work around these shores.

Our meetings at the Head of the Bay, Ingram River and Black Point on and since a distance of about 23 miles—there were two Baptists, and the prejudice then-existing against their doctrine by the following entertaining incident related at the tea table: Fifty-five years ago the late Rev. Mr. Woodbury visited his father's home on his way to Chester. There he heard that there was a sick woman 5 miles on the way who, it was thought, would be glad to see the man of God. He sent on an appointment for a meeting at her house, to which he was accompanied by my host, then a lad of fifteen years, sent by his father to help the missionary over the narrow pathway which was somewhat obstructed by a recent snow storm. On reaching the home of the sick woman her daughter-in-law met them at the door. The man of God bade her the time of day and extended his hand to her, but only to be abruptly repulsed with the expression, "no, let every dog shake his own paw." Assistance was denied them.

There is a decided improvement to-day on this state of things, but the wall of Episcopalian prejudice is yet so thick and high, and the darkness of the doctrine of the prayer book is yet so dense and deeply imbedded, that only the gospel of Jesus Christ, applied by the power of the Holy Spirit, can prevail against it. Reader pray for your missionary pastors and evangelists. In our family visits this week we found an aged woman, then, asked a question as to his spiritual condition, replied promptly that he was "ready to die any minute." On examination as to the ground of his hope it proved, alas! to be his infant baptism wherein, according to the prayer book, he was "made an heir of God, a member of Christ, and an inheritor of the Kingdom of Heaven." And alas! this is the common ground of hope in this region. Brethren beloved, let us not relax our efforts for the Telugus of India, and the Romanists of Quebec, but at the same time let us increase our efforts for the benighted at our own doors. Send your contributions to the Home Mission treasury, and pray for the evangelists and missionary pastors. Black Point, Halifax Co.

W. B. M. U.
MOTTO FOR THE YEAR:
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER TOPIC FOR MARCH.
That a great blessing may rest upon the list of March, the day appointed to be observed in the interests of our foreign mission work.

It was the purpose of the W. B. M. U. to appoint a special day of prayer for Missions; but as the 31st of March was suggested by the Foreign Mission Board we decided it was best to observe that day. Let all our sisters unite in asking daily, that from the prayers and efforts of that day a great tidal wave of mission interest may rise over all our churches, carrying away the indifference and sinful neglect, and raising us into such communion with our Master that we shall partake of His spirit and rest not, until the gospel be given to the whole world. Will you not, my sisters, do all in your power to have the "Mission Exercise" in every Sabbath school or Y. P. U. that the knowledge of our work

may be gained by the young and their interest enlisted in the Mission cause.

It is rather remarkable to know that the same day was appointed by our Missionary Conference in the Telugu land. Can we doubt that the Spirit suggested the same thought to each, so many thousand miles away? Let this thought inspire us to action, that on both sides of our world prayers are ascending at the same time into the ear of Him who has all power and who has promised to hear and answer the united petitions of his children. While we are sleeping his voices of our missionaries, native helpers and Christians among the Telugus will be raised in prayer, and when their eyes close in slumber we, in the home land, will take up the strain. Oh, that a great blessing may come upon us all.

A convention of the W. M. A. societies of York and Sunbury counties was held at Fredericton, on Thursday, Feb. 28th. The afternoon session was held in the church parlor where a number of the sisters assembled. The president of the Fredericton society, Mrs. C. Spurdon, occupied the chair. The meeting opened by singing, "Jesus shall reign." The president read the 72nd Psalm. A short season was spent in prayer, after which verbal reports were given by sisters from Gibson, Macquise, Nashwaak and Fredericton. It was a great pleasure to have with us Mrs. Manning, president of the W. B. M. U. who gave us a deeply interesting account of Mrs. Churchill's voyage to India, and the warm welcome she received on her arrival there, also some incidents of her work. Mission Band work was then discussed. The meeting closed by singing the Doxology. A pleasant social time followed, tea being served in the primary class room. The evening meeting was held in the vestry, Rev. J. D. Freeman, presided. The programme included a solo by Miss Miles, reading by Miss Grace Porter, duet by Miss Eva Winter and Mrs. Fred Smith. Mrs. Manning then gave an excellent address, which was listened to with closest attention, and we feel sure must be productive of good. It seems rather late to write about Crusade day, but as no mention has been made of it previously it may be referred to now. Our society was not able to observe the day recommended by the Union. However, the third week in November was given up to calling on the sisters of the church for the purpose of obtaining new members, and enlisting their sympathies in missionary work. As a result of these efforts twenty new members were added to our list, and several others consented to become contributors. A public meeting was held on the evening of Nov. 23rd when a good programme was presented. We can only trust that each effort put forth may be owned and blessed by the Master.

Charlotte Town F. E. I.
I was so pleased with the article on the prayer topic in the W. B. M. U. column on the 13th inst. I hope all the sisters read it and prayed accordingly. Oh, if we could indeed realize the condition of the heathen world, and faith in Christ, as the only redeemer and redemption, and we as Christians are responsible if we are not doing our individual part in taking or sending this remedy to them. God grant the time may soon come when all our sisters will count it a blessed privilege to do all in their power to hasten the glorious time when all the world shall be filled with the knowledge of Christ. I have corresponded with all the societies, and have been cheered and encouraged by good reports from all of them but one, and that one we still hope for. One sister wrote the other day saying, there was much to discourage, but they hold their meetings to pray and talk over ways and means to interest others, and are determined, with God's help, to persevere. We have tried in Charlotte-town to induce others to join, and not without some success, but we ought to have double the number. We, who do attend the monthly meetings are rewarded, I assure you, for we realize the Master's presence in an especial manner. We can only continue to pray that others may come with us. We have a Mission Band, but we are not having the help and encouragement we hoped for, and if it were not for His sake we would give up in despair. One cannot tell what good may come of the little efforts in His name with His blessing. I feel quite convinced of one thing. Unless mothers are interested in missions 'tis useless to expect the children to care for these things—this is my experience. The cause of millions is growing dearer to me continually, and I know 'tis because I pray more for the work and the workers. MARY C. DAVIES.

Historical sketch of the Baptist Churches of Macaan and River Hebert.

BY HANS MILLER, CLERK OF MACAAN CHURCH. Published by request of Eastern Association. It being about fifty years since the organization of the oldest of these churches, and the association being held here, it may be of interest to present an outline of its history...

In the spring of 1844, the Rev. D. David Harris was elected by the Home Mission Board to labor six months in these regions. His labors were blessed in a good degree. He looked up those who had been previously baptized and with two sisters baptized by himself, proceeded to organize a church, assisted by Elder McCall. This took place in August or September in a log school house just around the corner, a few steps from where we are now assembled...

At this date, Rev. J. R. Skinner became pastor of River Hebert; his labors were successful in a good degree. In 1851 it may be noted that in 1876 the association was held with this church, (River Hebert). The present meeting marks the first time they have separated this body. Twenty persons were baptized during the time Bro. Skinner remained with them, about nine years. The last year and a half he also was pastor of Macaan. Previous to this, Mr. Harris had been the pastor at Macaan for about four years. In July 1858 the present pastor, Rev. J. M. Parker was called to the pastorate of both churches. After faithfully laboring four years some from Macaan to this, Mr. Harris was again received into the fellowship of the River Hebert church, by baptism, and these are other signs of growth...

At the year 1871, and that the member ship of the river Hebert church was multiplied tenfold. May the spirit be poured out abundantly from on high and very many be brought to the knowledge of the truth as it is in Jesus. ADOLPHUS JUDSON GORDON. BY HENRY F. ADAMS, FREDO, N. B.

About 1858, a difficulty arose among some of the prominent members which hindered the progress of the cause. From this date for three years the church was without a regular pastor, the pulpits were supplied by various ministers. In 1860 the association was held at River Hebert. Rev. Alex. Match supplied at this time for a few months. 1861 Rev. D. McKen returned from Sackville where he had labored since his resigning at Macaan, and resumed the pastorate remaining till 1864. From that till 1869 there was no settled pastor; a few persons were baptised at this time. These were dark days and the cause languished, and in the fall of 1869, Rev. G. F. Miles was requested to supply the pulpits. For two years he ministered to the church; some persons were received by baptism. At the end of the period mentioned it was again vacant for two years.

In the summer of 1873, Rev. H. M. Robertson spent three months on the river. During his stay the members residing in the River Hebert section, twenty-two in number, were dismissed to form the Baptist church there. The following year Rev. H. Boal was called to pastor of both churches, the one remained pastor till 1878. Five persons were baptised into the fellowship of the River Hebert church, but none at Macaan.

At this date, Rev. J. R. Skinner became pastor of River Hebert; his labors were successful in a good degree. In 1851 it may be noted that in 1876 the association was held with this church, (River Hebert). The present meeting marks the first time they have separated this body. Twenty persons were baptized during the time Bro. Skinner remained with them, about nine years. The last year and a half he also was pastor of Macaan. Previous to this, Mr. Harris had been the pastor at Macaan for about four years. In July 1858 the present pastor, Rev. J. M. Parker was called to the pastorate of both churches. After faithfully laboring four years some from Macaan to this, Mr. Harris was again received into the fellowship of the River Hebert church, by baptism, and these are other signs of growth...

This church was, as has been stated, organized with twenty-two members. Now it has three times that number. We wish that the mother church had been equally prosperous. In the last twenty years only six persons have been baptised, three of them in the past year. Our dear Lord Jesus Christ died in 1864 the year after the formation of the River Hebert church, seventy-nine members in 1870-72, in 1880, 44, in 1883, 57, in 1886, 51. It will be seen that the membership has steadily and honorably diminished. We wish there were no divisions, that declaration must be the result.

Humblly trust and pray that a number of the younger members will live to see the year 1911, and that the member ship of the river Hebert church will be multiplied tenfold. May the spirit be poured out abundantly from on high and very many be brought to the knowledge of the truth as it is in Jesus.

ADOLPHUS JUDSON GORDON. BY HENRY F. ADAMS, FREDO, N. B.

How small it must seem to our children and to us to speak of ordinary things of such an old man as A. J. Gordon, and yet how it pained our beloved brother to hear one speak extraordinary things of him! When C. E. Surgeon was asked by "Cassell, Peterson and Gordon" to write a "Life of Christ," (which Cannon Farrar afterwards undertook to do), he sent the firm a New Testament, replying that this was better than "a life." And as one thinks of A. J. Gordon, how much stands before the eyes of our minds what he did and said, appear than any eulogy on the man! He was so much like his Lord in his love for doing heavenly work, without appearing to do it. His individuality was so merged into the personality of Christ, that it was not but Christ liveth in me, Gal. 2: 20. He had a towering intellect and splendid scholarship, handsome presence and fine voice, and all the qualities necessary to finished eminence. But so completely was the whole man united to Christ, that a victorious effacement of self was the constant marvel all saw. Oratorical effects, displays of learning, and personal importance melted away with him, so that the most might be seen, and the Master hidden. He laid all he was, and all he had at the feet of his adorable Lord, and the Master accepted and retained the precious gift. He first gave his own self into the Lord, and into us by the will of God, 2 Cor. 8: 5. His self abnegation was as rare as it was beautiful. A dream he had in the early part of his ministry had much to do with his self annihilation in the pulpit. He dreamt one night that he was preaching in his accustomed place, when a man of striking appearance entered the church, and sat in one of the pews throughout the service. At the close the pastor tried to reach the stranger, but he had gone. He asked one of the deacons, in whose pew he had sat, who he was, and the deacon answered, "Why don't you know? That was the Lord Jesus Christ. He never afterwards forgot that the Lord Jesus was always attending to his sermons, and he thoroughly endeavored to preach as if in His presence."

I heard him in his own church, also at an association, and an address he gave to a large number of out-going missionaries at the Westchester. And on each occasion it was difficult to see A. J. Gordon, so completely did he lift up his blessed Master. Humble, holy, and happy, he reminded me in many ways of my beloved President, C. H. Spurgeon. In life and in death, he was so hid behind that, you could scarcely see his finger tips. Mr. Spurgeon once preached on "Though I be nothing" 2 Cor. 12: 11, and the published sermon, "A sermon on one nothing, by another nothing." The two greatest men, the Baptists of the two greatest continents ever had, ever saved, considering the exalted positions God gave them, and we all acknowledge, and praise him for. While memory is faithful, I shall

E. B. C. for heartburn and sour stomach.

never forget the first and only personal interview I had with Dr. Gordon in his study. I had no business requiring the call, I just wanted to grasp his benevolent hand, look into his heavenly face, and hear him speak a few courageous and helpful words. I was greatly surprised. He was an unlike most ministers, so calm and gentle, so humble and childlike. His words were few yet weighty, and expressive of keener interest in my work in the First Yarmouth church. I found in the presence of a man of God. His very face seemed to me to have a bloom, composed of a soft beauty, growing out of a soul deeply and intensely spiritual. (I have noted this bloom on the faces of C. H. Spurgeon, George Muller, Hudson Taylor, Grant Guinness, D. L. Moody, and others who live near to God. It is an illustration of 2 Cor. 3: 18?) Having attained my object, I felt from that sacred no. feeling much I did not know of. Dr. Spurgeon after a brief call, that I had seen a little of "the hiding of his power," as preacher, author, and philanthropist. Those two "great hearts" of our hosts, and great gifts of Christ's presence, I will never forget. And that the one could meet the other. How they both prayed and planned, gave and worked for the world's evangelisation! And yet had such a sense of the value of one soul that the secret at the well of S. Maria was repeated whenever the opportunity was theirs. How they were both loved, honored, and trusted. Yet what a unique sight, the leadership conceded to them by us all, they never knew as if we were not of their session. How beautifully they laid all honor and glory at the Master's feet, and He in turn covered them with His glory. Whom He justified, them He also glorified. Rom. 8: 30.

Christ's love for His people is like His "victims." "Conscious to the end, peaceful, prayerful; his well beloved deacons were at his bedside, sorely stricken yet conscious of heaven. His last breath was at the well of S. Maria, his beautiful face, then men had seen for long, with the one word, "victory!" he declared his own triumph over death, and peacefully fell asleep." "Charles H. Spurgeon went home Jan. 31st, 1892, aged 57." "Phillips Brooks went home January 23rd, 1890, aged 67." "Adolphus Judson Gordon went home February 24th, 1905, aged 72. He was the last of the great Bishops! He studied they were in many points. Three consecrated workers continued on the star of service, nearly at the same age. To what a great age they lived, and what they did, many don't know, but each one has his own story to tell."

PHILIPS BROOKS WENT HOME JANUARY 23RD, 1890, AGED 67. ADOLPHUS JUDSON GORDON WENT HOME FEBRUARY 24TH, 1905, AGED 72. HE WAS THE LAST OF THE GREAT BISHOPS! HE STUDIED THEY WERE IN MANY POINTS. THREE CONSECRATED WORKERS CONTINUED ON THE STAR OF SERVICE, NEARLY AT THE SAME AGE. TO WHAT A GREAT AGE THEY LIVED, AND WHAT THEY DID, MANY DON'T KNOW, BUT EACH ONE HAS HIS OWN STORY TO TELL.

RIGHTS AND DUTIES IN INDIA. For Hints and Hints in Canada. DEAR CHURCH AND BOYS: One day, I saw a group of boys talking about catching trout, which was but a little more than what was in the pond to catch them. They had an idea which said:

"Wind in the west, Trout bite the best. Wind in the east, Trout bite the least."

Well, just as the boys have their conversations about their sports, just as the farmers go to ground and debate as to the best way of fertilizing their acres to yield more bountiful crops; just as the public school teachers have their Teacher's associations to discuss the best method of school teaching and management; just as the ministers have their quarterly meetings and institutes, and the churches their associations and conventions; so the missionaries have their conferences. Who stands more in need of counsel and encouragement, than the missionary? He is a father of men. The wind is nearly always blowing the wrong way. Often he toils all night and catches nothing. Frequently he knows not which way to go, and he is in the storm. He is at wit's end. Therefore if there is need of any association, conference or convention, in the wide world, there is need of some such meeting amongst the missionaries.

I am very glad to report that we have one. We have three. We call them conferences. That is, they are meetings, in which we confer with one another and seek one another's advice. Besides our own, two smaller conferences, we have a big conference, once a year all the missionaries of the Ontario and Quebec mission meet, and that is the big conference. Our own smaller conference meets twice a year, once in May and once in November. This is called the M. P. Conference. What does "M. P." mean?

To go to the big conference in December we go on the train at Victoria, and a big train we have. The shore of the Bay of Bengal we rolled along over the steel rails, one hundred and forty miles to a city with more people in it than either Halifax or St. John. What is the name of that city?

We left Victoria at six o'clock in the morning and reached our destination at about six in the evening. On the train, were Bald and Frank Higgins with their father and mother, and Marie Clark. Mr. and Mrs. Archibald had gone down a few days ahead of us. The long train was full of Tagals.

After we had rumbled about seventy-two hours, we were to have a station called Yellamanna. Here a little girl with blue eyes and curly locks got aboard. Her name is Irene. She brought her father and mother with her. As they are all coming home to live in Victoria, some of you may see her before long.

When we got to our journey's end, we went to stay at a house where a boy lived, named Johnnie. He has a younger sister, named Edith, and one younger sister, named Edith. Marlon was overjoyed to find herself in the midst of so many children, and they all commenced to play at once, without waiting for a formal introduction. Johnnie and I had some good times together, but we were so busy a conference that there was very little time for sport. Johnny likes good stinging. He would come to the conference and

stay till the stinging was over and then run out to play with the children. His father's name is Mr. Craig. He is the oldest missionary now in the Ontario-Quebec Mission. Mr. Craig had a tent pitched on the lawn, near the house, and I lived in the tent with Mrs. Craig and Mrs. Morse, with Johnny, Laura, Edith, and Marlon, lived in the house. It is a small house, on the Mission Compound and is called the Rest House. It was not Johnny's tent. He lives a long way from here at a place called Paddaparam, and has come up to the conference.

Not far from our tent is the Mission Compound. A boy lives there whose name is Henry. He is only a few months old, but looks very strong and healthy. I suppose that it is because his father is a doctor, - Dr. E. G. Smith, the new medical missionary. One day Stanley Davis came down to conference. He lives at Simuloomby where his father is now Principal of the Telugu Theological Seminary. He brought with him his younger brother, named John Wilson Davis. Henry came down with us on the train. He lives about twelve miles from this big city, at a place called Paddaparam, where his father preaches the gospel to the Telugus. I was at Henry's house last July and his father gave me a good story about him. He lives over a light of the pinks and does. Well, while we were in the midst of conference, Christmas came. The news had not reached us at that time, but I had brought into the house and we had it filled with little presents for the boys and girls and for one another. I got a box and a book. I Johnny got a trumpet and a lot of other things. I got a box and a book. I Johnny got a trumpet and a lot of other things. I got a box and a book. I Johnny got a trumpet and a lot of other things.

On those pure heights thy stainless feet Have had with Christ their abiding rest. The Holy of thy soul more sweet Its snowy bosom day by day Has opened to the heavenly ray, The holy light of God to greet.

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And we who love thee walk afar, And may not touch thy garments white, That shine beyond the evening star; Our footsteps stumble in the night, We cannot face thy sinless sight, For shame of many a stain and scar. But even the only spotless One Had speech with men, His hand caressed The children, and when day was done John leaped, unhidden, on His breast: The worst of sinners who confessed Forgot their shadow in His sun. If thou could'st take thy form again Beside me in the evening calm, Thou would'st not be less kind than then Ere thou hadst learned the heavenly psalm, But thou would'st greet me palm to palm, Though pure beyond the thoughts of men. In that frank welcome which was mine When time the opal twilight bled, With ruby heart-glow, rich as wine, Thy face another beauty lent, Where summer's roses came and went, Or Easter lilies seemed to shine. Our dead shall live, - there are no dead, - We yet shall greet them, - nay, they stand, Even while our hottest tears are shed, Even while our bitterest prayers are said, Hand at our hand. We lose the living; friendship's gold Not once or twice has turned to clay; 'Tis easier never to be woe again, Who dwell on high, we have and hold, For whom the passing bill hath tolled, And are for aye. In some glad summer that shall bloom We'll meet their mild reproachful eyes - "You mourned us, bowed in grief and gloom, You thought us ashes in the tomb, We walked the skies!" The early hear-glow shined yet Through those wide glories they have won, That set to dusk or star or sun; 'Tis not in heaven that friends forget, We hold them by love's blameless debt, And benison.

Beneath the hill the sleigh-bells ring, And merry voices float and fall; Even beside the church-yard wall, The heart can yet be young and sing. So noisily the seasons fly, Thy low sweet laughter, and thy brave And smiling challenge to the grave, The few remember. God and I?

'Tis sweet to know, when land and sea Shall bid me from thy fellowship, That here is nature's holy ground, And God Himself shall watch for me. Few be the hands that scatter flowers Upon these hillocks; but in spring God makes them glad with blooming, From His great heart, more kind than ours.

Shy woodland creatures here shall stray; His angels of the earth and air, The royal chaper, and the hare Come forth amid the glories of the day.

All day among the branches nigh The forest birds their loves shall tell, With every morn the song shall swell, And evening have its lullaby.

Situate the night wind above the dead, Foamy with snow-flakes; dark and wild The storm-clouds in the east are heaping; The fire-trees sigh like mourners sleeping. A sound is in the air like weeping, God's shadow be thy midnight child; Till all our midnight years be sped, The morning watch will soon be keeping.

Till forth the shadeless day-spring leaping, Show up the city God hath piled, Where in no long farewells are said, What greetings there for those arriving? To wake or sleep a night of sorrow, What shall it reck in heaven's tomorrow?

To that fair dawn our hearts are striving, God grant us all His only striving! I lay this garland at thy head, Of homely blooms and grasses creeping; Though fragrant gales through heaven sweep, Accept what simple balms they shed; Their sweetness from thyself thy borrow.

On those pure heights thy stainless feet Have had with Christ their abiding rest. The Holy of thy soul more sweet Its snowy bosom day by day Has opened to the heavenly ray, The holy light of God to greet.

Who could have prayed that thou should'st meet, With these years of grief and sin? God smiled His welcome to thy feet. And to His banquet brought thee in. God chose for thee the better part, Thou hast not known, these weary years, The burden and the bitter heart, Which every child of Adam bears. God's ways are right, His name we bless, For thee and us He doeth well; For us the life-long storm and stress, For thee the banks of asphodel.

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Messenger and Visitor.

WEDNESDAY, MARCH 20th, 1896.

WHAT SHALL HE DO?

A correspondent, who is himself a pastor and who therefore by experience knows something of what a minister's lot is, writes to propound the following questions: "When a pastor learns by several years experience that he cannot honestly support and educate his family on a salary of four hundred dollars or less a year, would it be right for him to engage in some other business to help meet expenses? Is it not time for Baptist ministers in self-defence to establish a minimum salary?"

These are no doubt questions such as a good many ministers, by the circumstances in which they are placed, feel impelled to ask. They are much easier to ask than to answer, and this is where the minister has the advantage of the editor, for it will be observed that as soon as the former gets hold of a very hard nut which will not yield to his own mental (or dental) efforts, he passes it over to his luckless brother of the quill to be cracked.

In all soberness, however, these questions are of real and vital importance to many a minister of the gospel, who is perplexed as to what really is the path of duty. His salary is sufficient to provide only the necessities of life and the plainest comforts for his family. But the family increases and its needs also increase. Boys and girls are rapidly growing toward manhood and womanhood for whom the good man desires to do the best in his power. More than most men he appreciates the value of education and it is hard indeed for him to reconcile himself to the thought of sending his children forth into the world without the advantages that an intellectual training would give them. But how, with so limited an income, to give his children more than the meager rudiments of an education is the problem with which he vainly wrestles. He is in perplexity, doubt- ing whether he should in part subordinate his work as a minister to the interests of his family or whether he should continue to give himself fully to the work of the ministry, leaving the interests of his children in the hands of Providence.

We cannot undertake to give an answer to this question which would meet every case. In this matter, as in many others much may depend upon circumstances. Something depends upon the temperament of the man and something also on the conditions in which he is placed. Circumstances may sometimes be such that a minister without greatly interfering with his ministerial duties may undertake additional work and thus eke out his scanty salary. In another case it may be very different, so that if the minister should determine to add to his salary by doing work outside his proper calling, it would be to sacrifice to a great degree his usefulness as a minister. Speaking in a general way, however, we may say that we have become more and more strongly of the opinion that it is a very serious mistake for a man who believes himself called of God to the Christian ministry to undertake to combine that calling with some other for the sake of securing a sufficient salary. It is better that he should content himself with what seems a very inadequate return for his labors than that he should sacrifice his usefulness as a minister of Christ. We believe it is better, not only in the interests of the cause in general, but for the minister himself. He will be happier and his life will stand for more if he abide faithful and constant in his high calling than if he come down from the great work he is doing to seek the means of promoting the interests of his family. God is able to take care of his children, and generally we believe that, as a matter of fact, the minister who has resisted the temptation to do anything but the one thing to which he felt called of God has in so doing in the end done more for his children than he could have done for them in any other way. In this country the facilities for obtaining an education are happily such that every bright young

man and woman is able to secure a good degree of intellectual culture without much financial assistance from their parents. It is often worth more to a boy to implant in him a desire for education than to place the opportunity for acquiring it ready to his hand. "Where there's a will there's a way" is generally true in this matter.

On the other hand when the minister undertakes to combine some other business with his proper calling it too often results, as we have intimated, in the sacrifice either in part or wholly of his usefulness. Often it anchors him in a certain place and in his desire to do the pastoral work which he can do conveniently, there is a temptation to regard his own interest rather than those of others, and thus he is sometimes found standing in the way of the general good. It should be considered too that the work of the Christian ministry is so great and so important that in itself it is sufficient to tax all the powers of heart, mind and body that any man can bring to it; and when part of his time and thought are being given to other things, it is impossible that the minister can bring to his ministry that energy and devotion which are essential to success. The man who, being called to the ministry puts his whole heart into it cannot fail of success and will not generally fall of being provided for. He may of course pass through some pretty trying experiences, but we believe that the minister will generally be wise who resists the temptation to engage in secular pursuits, believing the word which says: "Trust in the Lord and do good; so shall thou dwell in the land and verily thou shalt be fed."

That there should be a minimum salary so that every man who gives himself faithfully to the work of the ministry should be assured of a sufficient support is certainly to be desired. Other denominations have their augmentation or sustentation funds for this purpose but anything of this kind in connection with our democratic polity and our exceedingly independent methods of admitting men to the ministry, would be difficult to arrange, probably impossible. Whether an agreement among the ministers to establish a minimum salary could be effected with better results, is to say the least, doubtful.

It is evident—and yet it requires to be said with emphasis—that it is the duty of every church according to its ability to provide an adequate salary for its minister. The church which fails to do this is pursuing a penny-wise course which is not only ungenerous and unchristian, but is even more opposed to its own interests than to those of the minister. How is a pastor to do the work he should do for the church, if he is constantly vexed and harassed with questions as to his temporal affairs and the support of his family? A good many of our churches are sustaining but a miserable, pastorless existence largely because of a prevailing spirit of penny-pinching which has made a stable and successful ministry impossible.

WHAT TO DO ABOUT IT.

A brother writes us: "Would you kindly state in the columns of the MESSENGER AND VISITOR your opinion in reference to members of Baptist churches who frequent the theatre and have card parties and dancing parties in their homes? Is such conduct contrary to the teaching of Scripture and Baptist principles? If so what should be the attitude of the church towards such of its members as indulge in these things?"

These are of recurring questions and the fact that they are asked so frequently, may be taken to indicate that the difficulties which they raise are not easily settled. We have not space here at command for anything in the way of a discussion upon the character of these amusements and their effects upon Christian life. Probably no one will contend that there is in the Scriptures any direct and specific injunction against them. But most thoughtful Christians will be ready to admit that such amusements do not foster piety, or tend to promote a healthy development of the Christian life; and if this be true they must be held to be contrary to the spirit if not to the letter of the Scriptures. Again, these amusements, even if it could be truly claimed for them that they are not in themselves degrading, have evil associations, and this is a reason why they should be avoided by those who would heed the Apostle's counsel to shun the appearance of evil. It is permissible in polite conversation to use certain words and phrases, while other words and phrases which mean exactly the same thing are rigidly prohibited, simply because the latter, by vulgar association, have become defiled. Something like this seems to be true in the matter of amusements. There may be card playing, for instance, which in itself is as innocent and harmless as many another parlor game which is played by Christians without the slightest conscience of wrong doing. But there is card-playing also, which is full of peril to the souls of those who engage in it. So of dancing and theatre going. There may be dances and there may be plays, which in themselves could not be condemned on the score of immorality. But there are

dances and plays of a very different character; and those Christians who are intelligently anxious to avoid wrong doing on their own account and the putting of a stumbling block in the way of others will, we believe, conclude that the dance and the theatre are not such amusements as the Christian does well to endorse.

But granted that it is not good to dance, or to play cards, or to frequent the theatre, granted that such amusements are not in harmony with the spirit of Christianity as manifested in the New Testament and that those Christians are sadly out of the way who do and defend these things, what then, our correspondent asks, should be the attitude of the church toward those who indulge in such amusements? This is the part of the question which is most difficult to answer. There are one or two things which we think it would be wise not to do. A good many ministers, we presume, are vexed and saddened because some of their members will indulge in these questionable amusements. We sympathize with the ministers, but we believe it is a mistake when they preach at these erring church members, as if they were sinners above all others in the church. It is not usually by this means that the erring are led to repentance, and such a course sometimes gives color to the remark that, about the only sins of church members, which the pulpit takes notice of are dancing, card playing and attendance upon the theatre. While these things are, as we believe, unbecoming in Christians, inimical to spiritual life, and should be avoided by those who profess the name of Christ, they are by no means the worst and most degrading sins to be found in the churches, and this fact needs to be recognized and sometimes to be emphasized. Again, it is not wise and Christian that those members of the church, who engage in these amusements should be shunned or regarded by their brethren with averted faces, as though they were not worthy of Christian fellowship. We presume that there are few churches which would think it wise to discipline and exclude members because they were accustomed occasionally to engage in a dance or a game of cards, if in other respects they lived lives worthy of their Christian profession. This being the case, that brotherly kindness and sympathy ordinarily accorded to members of the church should not be withheld from them.

But ought not something to be done with these dancing, card playing Christians? Certainly, or better say should be done for them. It may be well to endeavor kindly to convince them that their conduct in these particulars is not such as agrees well with a profession of godliness. The private, personal influence of a wise pastor in this matter is likely to accomplish much more than denunciatory preaching. It will be still better to endeavor to engage them in Christian thought and Christian activities. Fill the minds with thoughts of Christ and the hands with christian ministries, and the vanities of the world will no longer control. "There are," says Phillips Brooks, in his grand sermon entitled the Positiveness of the Divine Life, "two ways of dealing with every vice that troubles us in either ourselves or others. One is to set directly to work to destroy the vice; that is the negative way. The other is to bring in as overwhelmingly as possible the opposite virtue, and so to crowd and stifle and drown out the vice; that is the positive way." The latter the great preacher shows is the New Testament way. It is the way in which Paul proceeded when he wrote to the Galatians "This I say then, walk in the Spirit and ye shall not fulfil the lusts of the flesh."

Opening Services at Amherst.

Sunday the 10th inst., was a day of special interest to the Baptist people of Amherst, as marking the opening of the lecture room of their new church building. The corner stone of this fine structure was laid last July, and Messrs. Rhodes and Curry, the contractors, having pushed forward the work with characteristic energy, the congregation, which has worshipped during the intervening months in the Y. M. C. A. Hall, are now glad to be able to take possession of the lecture room; though it will probably be some months yet before the main audience room will be ready for occupation and the building operations complete.

Three services were held during the day. In the morning, the pastor, Dr. Steele, preached an appropriate and eloquent discourse from John 14: 16-17. In the afternoon the Sunday school assembled for the first time in its new room and addresses were delivered by the pastor, superintendent Ralston and others, and the evening was devoted to a S. S. Concert of a highly interesting character, which was listened to by a very large audience. The building which is constructed of the red sandstone from the Amherst stone quarry, about a mile distant, presents in its exterior proportions a very handsome appearance and in all respects will, it is believed, reflect great credit on Mr. H. H. Mott, the designer, architect, and also upon the builders, Messrs. Rhodes and Curry. It will be much the finest Baptist

church building in the Maritime Provinces and probably one will not find anything to exceed it in connection with the denomination this side of Toronto. There are three main entrances from Victoria street decorated with handsome carvings of red sand stone supported by polished red granite columns. The columns were donated by Miss Bessie Curry, Eddie Rhodes, H. H. Mott, W. C. M'Iner, Sackville, and Rev. C. A. Eaton, Natick, Mass. There will be several memorial windows, presented by Sir Charles Tupper, T. R. Black, N. A. Rhodes and G. B. Smith. The main audience room will be 60 ft. square and the lecture room now opened may be considered as a continuation of the same, being connected with it by folding doors, so that the lecture room may be added to the main audience room when necessary. The size of the lecture room is 40 by 37 and at the rear are two class rooms 23x15 each, separated from the lecture room by rising doors. The ceilings are 16 ft. in height and are finished in panels of white oak varnished; the doors are of British Columbia red cedar and the walls are wainscoted in birch. On the second floor are five class rooms in the main tower is a circular room—the ladies parlor. Of these rooms the ceilings are twelve feet high and plastered and the walls are wainscoted in native Ash. Messrs. Rhodes & Curry's contract for building was \$27,595, and the seating cost \$1,500 additional. The memorial windows, furnishing, etc., will of course add some thousands to these figures.

required to acquaint themselves with the historical facts found in the Bible. If our civilization is christian, then our Institutions for the higher education should teach and defend the foundations on which every society and organization in a christian country rests.

About fifteen years ago this view of the matter seemed to have been revealed and impressed upon the minds of christian educationists generally on this continent. The governors of Acadia College were not behind others in discerning the importance, as well as the consistency of prescribing Bible studies as a part of the curriculum of the college.

At a meeting of the Board on the first of June, 1881, the resolution following was introduced by E. M. Saunders and seconded by Dr. Theodore H. Rand: Resolved, "That a course of study in the Bible be recommended to the faculty as an additional subject in the present curriculum of the college."

After prolonged discussion it was unanimously adopted. Immediately after the passage of this resolution the matter came before the denomination of associations and conventions and was ever hailed with great satisfaction. Nothing, however, was done directly in the matter of carrying out the resolution. But the sphere of study in the evidences of christianity was enlarged in the direction of the resolution.

The denomination has been waiting patiently for the governors to carry into effect this wholesome resolution now nearly fourteen years old. Again at a meeting of the Board, held at Bridgeport, in connection with the convention of 1892, another resolution was passed by that body larger in its scope than the first one. It included the Seminary and Academy. It was moved by E. M. Saunders and seconded by the president of the college. It is as follows:

Whereas, this Board regards the Bible as the only authority and guide in matters of religion; and Whereas, The education we have in hand in sustaining our Institutions of learning at Wolfville is christian education; Therefore Resolved, That it shall be the policy of this Board, as far as practicable, to provide instruction in the Bible to the students of the Academy, Seminary and College. And in order to carry this into effect, the Board instructs the Faculty of the College, that it would meet with their concurrence, if that body shall, at as early a day as possible, so recommend the course in history as to make the entire historical matter of the Bible prominent in the prescribed work of that department. This is impressed upon the Board as important, inasmuch as, in their belief the historical parts of the Bible are related to what is commonly called secular history, as the main stream is to its tributaries; for, from the beginning, the world has been governed in the interests of the kingdom of God.

The principle involved in this assumption, the Board would have recognized and incanted in the chair of history. It is also the wish of the Board that the Faculty, in conference with the Principals of the Academy and Seminary, arrange for the study of the Bible in these departments of the University. The Board also takes this occasion to express the pleasure they have in hearing from time to time, that the President of the College and other members of the Faculty, both in connection with the prescribed studies and also in voluntary labors, on the Lord's day, have done so much to give instruction to the students at Acadia in Bible knowledge. The Board hereby expresses its sense of obligation to all the professors and teachers who have given their labors gratuitously in conducting Bible study.

The President of the College raised the question again in a meeting of the Board last August, at Bear River. He brought it forward to have the Board reaffirm its previous deliberances on the subject. This was done heartily but in an informal manner. His expressed purpose was to begin work according to the intention of the resolutions given above as soon as possible.

E. M. SAUNDERS.

An Archbishop on the Popes.

Archbishop O'Brien preached a sermon in his Cathedral on the subject, "The Popes in History." Among other things said in the sermon he made the following statement:—"All we most prize and cherish in letters, art, civilization, liberty, are but the ripened harvest of fields tilled by their—the Popes—incessant toil and wetted by their sweat, tears and blood."

The following is the substance of a reply to the Archbishop published in the Halifax Herald by Dr. Saunders: Pope Innocent III. denounced and condemned the Magna Charta and the barons who wrenched it from the grasp of King John. This pope declared this great bulwark of civil freedom, which is now the soul of all civil liberty in the world, null and void, and excommunicated the barons who secured it.

Pope Leo XII. addressed a letter to Louis XVIII. of France, and urged him to expunge from the French Constitution the articles "which savoured of liberalism."

When Charles X. of France tried to change the constitution by the ordinances of 1830, it is a well known fact, that his course was finally determined by his advisers, chief of whom was Cardinal Latil. The fall of the Bourbons was the result. Mad license and anarchy came of that advice.

Soon after the establishment of the Belgian constitution of 1832, pope Gregory XVI. issued his famous encyclical which was confirmed by Pius IX. This deliverance of the pope pronounces freedom of conscience an insane folly, and the freedom of the press a pestiferous error which cannot be sufficiently detested.

The papal government did everything in its power fifty-five years ago, to deter Austria and other States from granting parliamentary and free municipal institutions. The pope declared that he could not tolerate the mildest forms of parliamentary government in his neighborhood.

In regard to the Tuscan and Austrian constitutions, the pope's decision was that no other kind of government could be permitted except papal absolutism. "Our absolutist system, supported by the inquisition, the strictest censorship, the suppression of all literature, the privileged exemption of the clergy, and arbitrary power of bishops, cannot endure any other than the absolutist government in Italy."

Because of this the mild and just grand duke of Tuscany was compelled against his will, under pressure from Rome, to strike out that article in the constitution which made all citizens equal before the law of the land, without any reference to their religious beliefs.

In this way the Italians got a taste of the kind of civil liberty that is advocated by the popes. Now, since the Italians have taken the government into their own hands, the popes childishly play prisoners when they are perfectly free to go and come over the whole earth as they may please.

The Bavarian constitution, providing equality for all creeds and all citizens before the law, has drawn upon itself the wrath of the Roman pontiff. The constitution of Austria, also has been thoroughly cursed by the Vatican, that wonderful source of liberty held up by Archbishop O'Brien.

Rev. J. A. G.

Rev. J. A. G. has just received a letter from the North Church, Rev. W. E. Hall writes on Sunday evening, 16th inst. received by letter. received this week.

Revs. J. A. G. and Rev. W. E. Hall attended the Monday afternoon, pleasing reports of St. John. The Rev. well at Leinster Street success at Brussels. Gates is having a party at Carleton and seems to be the right man for the job. The Tabernacle church, Rev. E. K. Ganley has his hands full. The house now in commodate the people has risen to build a moderate 1200 people.

A revival has started the labors of Bro. Gordon in Carleton. There is a large number of converts to carry on the work. Rev. J. H. Saunders is in a hard condition, but feeling better.

The Overseas case. Mr. McCoy, city recorder, to take action against Mr. Morris. Mrs. Owers was strangled as the woman in Truro.

Mr. Morrison has the press stating that letter and address of Owers, for the purpose whether Mr. Owers' letter to Mr. Morrison directed. The letter Morrison. This letter purporting Danvers insane asylum.

Rev. W. F. Parker the letter in question. Mr. Owers' minister, having his wife at Truro has the case in return from the State. Owers refused to return to England.

Rev. E. J. G. I have just read, the very bitter letter in the Messenger at 6th, 10th, and 11th of the letter and which it was written conviction that he lowered his own advice. prematurity prayer.

The wisdom of the temperance question. moral reform into the political, at the doubt all. By some guarded as an indication of the part of temperance an anxiety to transfer of others, a burden of self, have become gress of many a goodly by impatience.

The depth and sentiment in King's Grant describes, wisdom of choosing which to initiate his own churches as typical of the country would seem to be an labor before going become an urgent cry. I hope that the will not lead him into the plane of ordinary and of the respective political parties. lines, is there not something in this great moral to the level of a. Again he says:—Be corrupt—seeking therefore sever you them and cast in your inhibition party. Super doctrine to other of the church. Bad purpose of prob gain or respectabil should we advise the good and sincere? Mr. Grant appears argument on the mis that every christian prohibitionist; and for either of the other thereby willingly and corruption of that these premises are some God-fearing ch earnest christian who are not yet advocacy of immediate through existing party to vote, as heretofore dictated of their own while giving a con their chosen candid their abhorrence of may have become a through unscrupulous premises, therefore, application fails; and terness of Mr. G.'s That's bad lot. He wishes to put on in regard to Ch God to direct him duty of casting his the conviction, I have

For Billionaires—M Pills. For Spasmodic Honey Balsam.

Pops. and a sermon on Sunday, the 10th. Rev. W. E. Pail... other things the following prize and... liberty, at of fields... -necant... , tears and... stance of a... ublished in... mander: -d and con-... a and the... the grasp... clared this... mon, which... mery in the... mmand... -d. I... a letter to... ured him... onstitution... of liberal-... ce tried to... y the or-... known fact... determined... was Gardi-... urbons was... and anarchy... ment of the... 832. pope... oves ency-... Plus IX... pronounces... insane folly... a pestiferous... ciently de-... ed every-... o to deter... ng granting... unicipal in-... ed that he... st forms of... in his neigh-... and Austrian... and was that... could be... tution. "Our... by the in-... scrip, by the... e, the privi-... gery, and... oves cannot... absolute... id and just... a compelled... essage from... article in the... all citizens... d, without... oves' beliefs... ot a taste of... d advocated... the Italians... ed into their... dly play... efully free... hole earth as... ed, providing... all citizens... upon itself the... . The con-... o has been... ation, that... y held up by... hup O'Brien... er when the... e of Rome... when again... e John XII... and disgraced... d bought and... es fought for... on is called... countries for... der interdets... over by the... anish Inqui-... s too numer-... the plea, put... for the pope... lly, seem... lly, seem... fiercest irony... e in the Arch-... on before his... est courage to... ad the Arch-... thirty-four... and one on ex-... -pastoral calls... ones preached... gregations. I... d myself dir-... thirty-four by... C. E. Pifer.

Halifax Notes.

The Rev. J. A. Gordon preached for the North church on Sunday, the 10th. Rev. W. E. Pail... other things the following prize and... liberty, at of fields... -necant... , tears and... stance of a... ublished in... mander: -d and con-... a and the... the grasp... clared this... mon, which... mery in the... mmand... -d. I... a letter to... ured him... onstitution... of liberal-... ce tried to... y the or-... known fact... determined... was Gardi-... urbons was... and anarchy... ment of the... 832. pope... oves ency-... Plus IX... pronounces... insane folly... a pestiferous... ciently de-... ed every-... o to deter... ng granting... unicipal in-... ed that he... st forms of... in his neigh-... and Austrian... and was that... could be... tution. "Our... by the in-... scrip, by the... e, the privi-... gery, and... oves cannot... absolute... id and just... a compelled... essage from... article in the... all citizens... d, without... oves' beliefs... ot a taste of... d advocated... the Italians... ed into their... dly play... efully free... hole earth as... ed, providing... all citizens... upon itself the... . The con-... o has been... ation, that... y held up by... hup O'Brien... er when the... e of Rome... when again... e John XII... and disgraced... d bought and... es fought for... on is called... countries for... der interdets... over by the... anish Inqui-... s too numer-... the plea, put... for the pope... lly, seem... lly, seem... fiercest irony... e in the Arch-... on before his... est courage to... ad the Arch-... thirty-four... and one on ex-... -pastoral calls... ones preached... gregations. I... d myself dir-... thirty-four by... C. E. Pifer.

but in the same connection he strangely urges the christian under certain conditions, not to pray at all. Now, I will put on record my conviction... that if he will carefully weigh the full significance of his suggestion, he will agree with me in saying, that's bad advice. I am told that Rev. Mr. Grant is one of our very successful pastors. I venture however, the opinion that his success would not be enhanced by adopting, in his chosen profession, the style and spirit exhibited in his communication. As he is, presumably, a novice in the field of active politics, I would modestly suggest that he employ the same spirit of kindness and conciliation of winning votes for his favorite candidate that he uses in winning adherents to the sacred cause which he represents. Denunciation and violent reproach seldom win people to any cause. Alienation and resentment are more frequently the legitimate outcome; and I have grave doubts that a large number of votes for prohibition will be gained as a result of the letter under consideration. That a bad policy, as to the propriety of opening your columns to such communications, I have nothing to say, provided we are all treated alike. Mr. Grant promises more of the same kind; and if his proposal to boon his party candidate through the columns of the Messenger and Visitor receives favorable consideration, I shall be encouraged to ask you a similar favor, as I may be desirous of urging the claims of my candidate and party through the same channel. J. F. COVET. P. E. Island, March 9, '95.

Letter from Rev. I. E. Bill.

I suppose some of our friends in the Maritime Provinces may be wondering what has become of me, so the editor of the Messenger and Visitor will endeavor to give an account of myself. Having reason to hope, as we thought, that the inland and dryer climate of Ontario would be conducive to my wife's health, we decided to come up here. We left Liverpool early in September last for Toronto, by Salem, Mass., and Cleveland, Ohio. We went to Cleveland, especially to attend the convention of our society. The ordination services went off well and it was as may be imagined an exceedingly interesting occasion for us. I preached each Lord's day we were in Cleveland and was treated with much kindness from the many friends I met there for the first time. It was my privilege to meet with the Baptist ministers of the city on three occasions. I was cordially received by the brethren and at each occasion I was kindly invited to take part in the session of the subject under consideration. We reached Toronto early in October. Toronto is indeed a very beautiful city and is well named the "Queen city of the West."

Denominational News.

GIBSON, N. B.—On Sunday evening, March 10th, four more converts were baptized. Their names are: Ida Mand McEae, Sarah Rice, Jennie Babbitt and Ella Babbitt. Our meetings continue. F. D. DAVIDSON. PORT LORNE, N. S.—It was our privilege to baptize and receive into this church, on the 11th inst., two young men, Alfred Charlton. We hope this will be but the first fruits of a large gathering. March 11. E. P. COLDWELL. CANARD, N. S.—Two persons followed their Lord in baptism at Canard yesterday. The good work goes on. Others are coming. The presence of our missionaries has added to the number. The pastor spoke a short time, giving some facts concerning the work on our home fields. A collection was taken for home mission work amounting to \$13.10. Our next effort, when we make one, will be for foreign missions. March 12. CALVIN CORRIE. TIVERTON, DIGBY CO., N. S.—The Rev. Mr. Allaby is our pastor now, and is just the man we have so long needed. He began the meetings three weeks ago, and though all seemed cold and indifferent at first, now we see evidences of an awakening, and the first week saw three precious souls redeemed, the second six, the third ten, and it seems as if it is but the beginning. Every meeting sees a crowded house with often many unable to enter. Nearly 100 of our members are grown to manhood and womanhood. As an instance of the interest of the meetings, yesterday (Sunday) we had three services, morning, afternoon, and evening, and each time seats and aisles were filled to overflowing and many turned away unable to enter. Surely God has been very good to his church in Tiverton in sending such a man as Bro. Allaby to labor with us. Not the least of his gifts are his grand singing powers, and his personal magnetic influence which makes his "Master's" power so wonderfully felt. God bless him and his labors! it is the prayer of his people here. REVIVAL NEWS: I have just returned from Charlotte Co. after assisting Bro. Skinner at Oak Bay. Most of the special meetings were held at Ledg Dufferin where there was a great and glorious manifestation of the power of God displayed in the strengthening of the people of God, and in the salvation of souls—the aged sinner of 75 years and wife, other men and their wives, down to the young just entering their teens. There were fifteen baptized while I was there. I spent some eighteen or twenty days with the beloved pastor and a true working few. I was much delighted and enjoyed much by my visit and labor with my dear Bro. Skinner, and in seeing a number of those who long had held unfavorable opinions of the Baptists, and had been disconnected with other persuasions, breaking away and obeying the Lord Jesus in following His commands as laid down in His word. And as they rejoiced that they were brought out of darkness into light, so we rejoiced together. I found people very kind, and my special home mostly at Deacon John Webber's, where I was shown no little kindness never to be forgotten, and especially enjoyed to see and hear his eldest son, a noble young man, seeking Jesus and pleading for mercy and to rejoice in a good found hope. I left the good work going on; two others were received as Baptists, others seeking the same. J. W. S. YOUNG. March 9th, '95. ACKNOWLEDGEMENT. Mr. and Mrs. H. A. Giffin acknowledge the kindness of many friends at Weymouth, N. S., in a recent donation of groceries and cash, amounting in all to the sum of \$18. H. G. Weymouth, March 14.

civil purposes of the parishes therein designated &c., &c. I think I have said enough to make it quite plain that the establishment of parishes, and of their limits and boundaries for civil purposes is not in the hands of the church, but of the civil authorities. It is possible, for ought I know, that the publication of notice may be unfair or prejudicial, but with these points I am not dealing at present. You proceed to say: "Their claim to this authority has not only been upheld by Provincial courts, but has lately been confirmed by the judgment of the Imperial Privy Council." The case to which you refer probably is *Alexandre et al v Brizard et al*, of which a brief synopsis of the decision of the Judicial Committee of Privy Council appears in the Canadian Gazette of February 14th, 1891, page 447. The full and official report of the case has not yet reached Canada. From this synopsis I quote the following: "The appellants challenged the validity of the proceedings by which the civil recognition of the parish of St. Blaise on two grounds. They alleged that on the occasion of the application to the ecclesiastical authorities for the canonical erection of the parish an essential condition presented by law was not observed, and they contended that in consequence of that omission no legal foundation was laid for civil recognition. "The formation of the new parish was allowed by the Roman Catholic Archbishop of Montreal in 1888, and the Archbishop's decree having been obtained, the Commissioners of the Diocese were applied to for the civil recognition of the new parish. The appellants lodged an opposition, but the commissioners in their report advised the Lieutenant Governor to grant civil recognition. "The civil recognition was proclaimed and was upheld first by the provincial courts and finally by the Judicial Committee. I think that I have said enough to show that you have been led into a mistake in relation to this matter, first by not understanding the statute law upon the subject, and secondly by not properly interpreting the decision to which I have referred. I may say that I do not generally assume to be well posted in the law of Quebec either statutory or judicial, and if I have not looked into this subject sufficiently to arrive at a correct conclusion in relation to it, I will be only too ready to acknowledge my error if I discover that I am wrong. Yours very truly, H. H. BLAGB. Ottawa, March 6, 1895.

Rev. E. J. Grant's Letter. I have just read, with some surprise, the very bitter letter of Rev. E. J. Grant in the Messenger and Visitor of March 6th, re politics in King's Co. The tone of the letter and the evident spirit in which it was written, urge upon me the conviction that the writer must have followed his own advice in the matter of preliminary prayer. The wisdom of removing the great temperance question from the field of moral reform is a matter of practical politics, at the present time, is doubt it. By some this agitation is regarded as an indication of weakness on the part of temperance advocates, and an anxiety to transfer to the shoulders of others a burden of which they themselves have become weary. The progress of many a good enterprise is retarded by impatience and undue haste. If the depth and sincerity of prohibition sentiment in King's Co. are such as Mr. Grant describes, many will doubt the wisdom of choosing that constituency in which to initiate the new party; and if his own churches and community are typical of the country generally, there would seem to be no need of missionary labor before general prohibition can become an urgent question. I hope that the rev. gentleman's zeal will not lead him into errors. He seems desirous of elevating prohibition above the plane of ordinary trade questions and of the respective policies of existing political parties. Now, by inaugurating a new political party on prohibition lines, is there not some danger of degrading this great moral reform movement to the level of a campaign hobby? Again he says:—"Both political parties are corrupt—seeking base bribes," etc., therefore sever your connection with them and cast in your lot with the prohibition party. Suppose we apply this doctrine to other organizations, say, to the church. Bad people get into the church. They use their membership for the purpose of promoting their own gain or respectability. What then? Should we advise the withdrawal of the good and sincere? That's bad doctrine. Mr. Grant appears to have much of his argument on the mistaken assumption that every christian man is ipso facto a prohibitionist; and that those who vote for either of the old party candidates, thereby willingly endorse all the evil and corruption of that party. Now, both these premises are wrong. There are some God-fearing christians, and a few earnest christian temperance workers, who are not yet convinced that the advocacy of immediate prohibition is the best means of promoting the cause of temperance. As to voting for the old parties, I presume that even those prohibitionists who believe that the shortest and most direct path to the attainment of that desirable communication lies through existing parties, will continue to vote, as heretofore, according to the dictates of their own conscience; and while giving a consistent support to their chosen candidate, they can manifest their abhorrence of any corruption that may have become attached to the party through unscrupulous adherents. The premises, therefore, being faulty, the application fails; and much of the bitterness of Mr. G.'s letter is pointless. That's bad logic. He wishes to put on record his conviction in regard to a christian man asking God to direct him in the responsible duty of casting his ballot. Concerning the conviction, I have nothing to say; For Biliousness—Minard's Family Pills For Biliousness—Minard's Family Pills For Spasmodic Coughs—Minard's Honey Balsam.

BRISTOL'S PILLS Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and All Stomach Troubles. Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken. Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep.



Why Don't You Use Surprise Soap? It does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper.) It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops out. Harmless to hands and finest fabrics.

Need a Watch? Then consider first the quality,— afterward the price. The quality makes the price, and we guarantee every watch according to the quality. See our prices. STEM WINDING WATCHES. In Solid Nickel, In Solid Silver, In Solid Gold, In Solid Steel, In Solid Brass. Appleton, Tracy & Co., Nickel, \$26.00 \$28.50 \$31.75 \$75.00 Appleton, Tracy & Co., Gold, 23.50 26.00 31.25 75.00 P. S. Bartlett, Nickel, Adjusted, 17.25 19.75 25.00 66.25 P. S. Bartlett, Gold, Adjusted, 16.75 19.25 24.50 65.75 P. S. Bartlett, Nickel, 15.25 17.75 23.00 64.25 P. S. Bartlett, Gold, 14.50 17.00 22.25 63.50 15 Jeweled Waltham movement, Nickel, \$9.50 12.00 14.50 19.75 11 Jeweled Waltham movement, Gold, 9.25 11.75 14.25 19.50 7 Jeweled Waltham movement, Gold, 7.25 9.75 12.25 17.50 B. W. Raymond, Nickel, 26.00 28.50 33.75 75.00 H. W. Raymond, Gold, 23.50 26.00 31.25 75.00 H. H. Taylor, Gold, 17.25 19.75 25.00 66.25 G. M. Wheeler, Nickel, 15.25 17.75 23.00 64.25 G. M. Wheeler, Gold, 14.50 17.00 22.25 63.50 11 Jeweled Elgin movement, Gold, 14.50 17.00 22.25 63.50 11 Jeweled Elgin movement, Nickel, 9.25 11.75 14.25 19.50 7 Jeweled Elgin movement, Gold, 7.25 9.75 12.25 17.50 KEY WINDERS. 11 Jeweled Waltham movement, 7.50 12.50 17.50 63.50 7 Jeweled Waltham movement, 5.75 11.75 17.50 63.50 New Haven, 4.00 11.75 17.50 63.50

Richmond, Carleton Co.—A home missionary meeting and concert was held in the Hogden and Richmond church, on Monday evening, March 11th. A fine night, good roads, and a multitude of people, made the meeting a grand success. The choir under the efficient leadership of deacon James Barton furnished cheering music. The hymns of the Sabbath school recited beautiful bits of poetry. Miss Lillian Lundy, a graduate of Ricker Institute, Houlton, gave a reading in a most pleasing manner, and Rev. Mr. Hall, Free Baptist, of Hogden Mills, gave an eloquent sermon on missions. The pastor spoke a short time, giving some facts concerning the work on our home fields. A collection was taken for home mission work amounting to \$13.10. Our next effort, when we make one, will be for foreign missions.

The Karn Piano.

THE KARN PIANO HAS ATTAINED AN UNPARALLELED PRE-EMINENCE, Which establishes it as Unquestioned in TONE, TOUCH, WORKMANSHIP AND DURABILITY. Every Piano Fully Warranted for 21 Years. THE KARN ORGAN "Best in the World." Over 20,000 of these Celebrated Organs in use. For Catalogues, Prices, etc., address— D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

PIANOS. GREAT INDUCEMENTS Offered during the Holidays and until the middle of January, to sell stock before moving to our New and Commodious Building. 101 to 103 BARRINGTON STREET (Formerly A. Stephen & Son's Furniture Warehouses.) PIANOS by the Best Makers! NEW PIANOS from \$250 to \$650. SEVERAL PIANOS TAKEN IN EXCHANGE (ONLY LITTLE USED AND WILL BE SOLD LOW.) SECOND-HAND PIANOS, IN GOOD ORDER, from \$75 to \$300. ORGANS! BY THE BEST MAKERS AND IN PRICE FROM \$75 to \$250. LARGE NUMBER OF SECOND-HAND ORGANS (SOME ONLY SLIGHTLY USED) from \$50 to \$100. Repairing and Tuning Attended to by Competent Staff of Workmen. MILLER BROS., 116 and 118 GRANVILLE STREET.

Long Waist, Correct Shape, Best Material, Combined with the best filling in the world, makes the "Featherbone Corset" unequalled. TRY A PAIR. NOTICE. Rev. A. C. Coute, of Halifax, desires to secure the minutes of the Eastern N. B. Association for the years 1880, 1883, 1886 and 1876. Any persons having these copies, or any of them, and willing to dispose of them will confer a favor on Me. Coute by informing him of the fact. The next session of the Albert Co. quarterly meeting will convene with the Salem section of First Hillsboro church, on Tuesday the 9th of April, at 2 p. m. S. H. Cornwall to preach the quarterly sermon, F. T. Wright, alternate; L. B. Colwell, H. M. W. Camp, F. M. J. H. Saunders, S. S. M. Gross, Temperance; Mrs. Council Wood, W. M. A. Society. We think it would be wise for all the pastors of the county to announce this from their pulpits, as the place of location has been but recently decided upon. Any coming by rail will come to Hills-

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A RICH WOMAN.

"Call me a rich woman? and my John with such a small salary, and I always having to rack my brains to find ways to make it all right to keep us just as decent folk? Call me rich? And the little spare budgeting woman, who could not afford to lose a moment of time, piled her needle, busily sewing some buttons on to the little boy's jacket, said, "Yes, Mrs. Brown, you are a rich woman, a very rich woman." And Mrs. Proctor, in her fine, well-fitting gown, leaned her head back on the chair rest.

me that I was rich. The good Lord sent you on this mission for him, and I trust that now you have shown me that I am a rich woman that I shall live my life of love better and more for his glory. A wealth of love is mine indeed, and I thank my Heavenly Father for giving it to me in such an overflowing measure." - The Christian Worker.

Fred and Grace, and many bright plans were formed. "Mamma," said Mrs. Bennett, when the guests were gone. "I hope Josie knows only a glad word." "Perhaps; but I am sure our Saviour rejoices." "Phil called to his mother, as she passed his room. "Mother, I'll never forget this sacrifice of helping me, you shall not mourn a wicked son." - Etc.

Do You Realize Good Health is Assured With Warner's Safe Cure and your blood will be pure: your appetite will return; your sleep will be clear; your nerves firm, and you will enjoy life as only those with good health and sound bodies can.

WHERE THE SHINE COMES FROM. "Well, grandma," said a little boy, resting his elbow on the old lady's armchair, "what have you been doing here at the window all day by yourself?" "All I could," answered dear grandma. "I have read a little and prayed a great deal, and then looked out at the people. There is a little girl that I have learned to watch for. She has a wreath of sunny brown hair; her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

A Marvelous Medicine Hood's Proves its Merit. Hood's Sarsaparilla CURES. Hood's Pills cure liver, biliousness, jaundice, sick headache, indigestion.

WOODILL'S GERMALIN BAKING POWDER. Intercolonial Railway. PATENTS. Marble, Freestone and Granite Works. A. J. WALKER & SON. Scott's Emulsion. TAINED GLASS and Decorations. BUCKEY BELL FOUNDRY. CALIFORNIA, OREGON, and WASHINGTON, IDAHO.

The matter which this page contains is carefully selected from various sources...

THE HOME.

Once heard of a woman who was so thrifty that she began house-cleaning early in April...

This is true of gardening as of house-cleaning. The man who, in our northern latitude, plants his beans in April...

If proper work was done in the autumn, we have our hotbed and cold-frame ready, so that at any time we may begin to work...

By the time the seeds get to us, now, it will be time to plant in boxes in a sunny window these varieties, as primroses and geraniums...

Now, too, is the time to order plants and sets for the bedding out. The order being in they will be sent at the suitable season...

Now is the time, also, when the carpenter can give you work on a less price than later on, and the window boxes can be made ready to adjust at a moment's notice...

Of course, we all intend to have some flowers next summer. A flower-garden made without thought or plan is usually a very poor thing indeed...

Just as the merchant takes account of "stock" once a year, so ought the prospective flower-grower to take stock of her resources before commencing her gardening...

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES

WALTER BAKER & CO. DORCHESTER, MASS. Industrial and Food EXPOSITIONS in Europe and America.

flowering plants from the seed, without giving them considerable attention while still small and weak.

A friend evolved a very handsome and unique shade for a library or reading lamp out of odds and ends...

I had seen it suggested that remnants of embroidery silks might be utilized for fancy work if crocheted on rings...

My eyes are sensitive to strong light, and I needed a lampshade; not one of those trifles which serve for ornament, but something which might shield the eyes and throw the light on to the book...

I think a very beautiful shade might be made by using silk of one color, say lemon-colored knitting or crochet silk, with tassels for a finish...

WASTE OF FOOD. We waste food in two ways. We throw away a great deal, and many of us eat more than we want...

Now I do not believe there is one case in ten thousand where striking a cow does any good. Cows are not by nature vicious, and even when they are made so by man the way to conquer them is not to strike them with violence...

WATERING HORSE. A writer in the American Horse Breeder takes exception to an article that has been very extensively circulated in the agricultural press, advising watering horses before feeding...

GOOD BOARD \$2 A WEEK. such as costs others \$3 to \$5 a week. Perhaps this may be an opening for you.

HOME-MADE CEMENT. In reply to several inquiries, we reprint the recipe for simple cement for mending firebrick in stoves: To one part of common salt, add one part of powdered soapstone...

WALTER BAKER & CO. DORCHESTER, MASS. Industrial and Food EXPOSITIONS in Europe and America.

THE FARM.

PIGS IN THE ORCHARD.

I believe I stated in an article written for your paper some two or three years ago that whoever would invent a harrow that would thoroughly tear to pieces sod land, stir it up, pulverize and put it in condition for reseeding...

For a long time it puzzled me what to do with my land. The orchard contains between eight and nine acres, and a portion of it had never been ploughed...

Something had got to be done, but what? Many of the trees were low headed, and branched out so far as to make it utterly impossible to use the plough, for whether cows or horses were used, the limbs were in the way...

Now I shall continue the same method of improvement this year, but that portion of the orchard where the pigs have been the longest and done the most work will be divided off, and the pigs kept out. This portion will be harrowed and seeded heavily with clover, timothy, and rye...

KINDNESS TO COWS. Some time ago, suspecting that the hired man was not treating our cows as he should, I wrote him a note...

THE RELATIVE VALUE OF MUCK. In most parts of the country farmers have close to their fields deposits of muck and various forms of decayed vegetable matter...

SLEEPLESS NIGHTS. From Coughing and tickling sensation in the throat promptly relieved by the use of Baid's...

BALSAM OF HOREHOUND. Ask for Baid's. At all dealers. Only 25 cents.

D. A. GRANT & CO. ROAD CARTS, CONCORD WAGGONS, BUSINESS WAGGONS, PIANO-BOX BUGGIES, BANGOR BUGGIES, CORNING BUGGIES, FURNITURE of every description, FAMILY CARRIAGES of all kinds; also SLEIGHTS and PIUGS in every style required.

Beach's Stomach & Liver Pills. Constipation, Headache, Nausea—the result of a disordered stomach and liver cured by Beach's Stomach & Liver Pills.

not one horse in fifty that will drink in the morning before feeding any time of the year, and not one in a hundred will do it in cold weather. I have tried it and know what I say to be true...

BACTERIA OF THE BARN. In these days when some phase of bacteriology is necessary to a rising every action of man, it is time for the farmer to consider its relation to his work...

PLUMAGE AND BREEDS. If one can secure a good breed it is not a mistake to give some attention to the plumage of fowl, says the Mirror and Farming. Now, as one who takes an interest in the pure breeds delights in having pretty birds, they being no more difficult to keep than nondescript, a preference is given those breeds which show the best advantage...

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Trust What Time Has Endorsed Since A. D. 1810.

There is not a medicine in use today which possesses the confidence of the public to so great an extent as JOHNSON'S ANODYNE LINIMENT. For more than fifty years it has stood upon its own merits...

THE DOCTOR'S SIGNATURE AND DIRECTIONS are on every bottle. If you can't read the signature, see Price 50 cents. Sold by Druggists, Apothecaries, L. S. JOHNSON & CO., 22 Custom House St., Boston, Mass., Sole Proprietors.

Kendrick's White Liniment.

For Croup, Sore Throat and Lung Rheumatism, Pains, Lumbago, and all Swellings. Prompt relief follows its use. Emollient and counter-irritant. Keep it in the house.

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ABOUT THOSE OLD VENETIAN BLINDS

WHY DON'T they look better Painted? Send them to us and have them made like new. A CHRISTIE WOOD WORKING CO., City Road, ST. JOHN, N.B.

NEW GOODS

Gentlemen's Department 27 King Street. NEW Long Socks, Silk Handkerchiefs, Madras, up Scarfs, Pongees, Braoses, French Braoses, Knit Shirts, Courtes, Slips, Trussings, Gowns, Gloves, Merino Shirts and Trowsers.

ARTISTS

USE ONLY WINSOR & NEWTON'S CELEBRATED COLORS. KNOWN ALL OVER THE WORLD. All Art dealers have them. Take no other. A. RAMSAY & SON, Montreal. Wholesale Agents for Canada.

B. B. B. CURES DYSPEPSIA AND BAD BLOOD.

YOU HAVE THEM! NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND and CANADIAN STAMPS. They will be found on letters between 1880 and 1881.

J. & J. D. HOWE, FURNITURE!

CHEAP BEDROOM SETS, BEDSTEADS, TABLES, WASHSTANDS, Etc. 86 CHERMAN ST., MASONIC BUILDING. Factory: EAST END UNION STREET, SAINT JOHN, N. B.

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



SUMMARY NEWS.

Ontario. Toronto insurance rates have been increased 25 per cent., pending the improvement promised in the Fire Brigade.

The death is announced at Hot Springs Ark., of Robert Connors a veteran lumberman of the Upper St. John (N. B.) river.

Despite the 12,000 names attached to a petition in its support, the woman's suffrage bill was defeated in the Nova Scotia Legislature yesterday—21 to 12.

Amos Dujar, of Moncton, sued the city because it failed to pay a promised reward offered for information given about some criminals. The jury gave him a verdict of \$50.

William Lanson, a crazy French-Canadian, was the perpetrator of the attempt to wreck the Grand Trunk express east of Windsor recently. Owing to his mental condition he was not prosecuted.

Mr. Armstrong, member of the Manitoba assembly, insisted that the representation in the House be reduced to twenty-five members and that the number of paid cabinet ministers be reduced to three.

Illness deranged the mind of William Maith of Hallow Township, Ont., and he got up and partially dressed, then threw himself in front of an approaching train on the Lake Erie road, east of Windsor. He was crushed to death.

Rev. Father Paradis states that the Dominion Government has intimated its intention assisting the Michigan French-Canadians to settle in Nipissing, but to the extent of \$400 at once. It is thought that twenty-five families will go up this spring.

The estimates of revenue and expenditure for Nova Scotia for the year ending September 30, 1895, are: Probable revenue \$533,063; expenditure chargeable to revenue \$482,808. The only notable increase is that for common school grants.

John W. Patterson, a clerk in the Traders Bank of Stratford, Ont., disappeared on Saturday night with \$1500 of the bank's funds. The bank is fully secured by a bond in the Stratford Company of America. The fugitive has been traced to Chicago.

The coroner's jury in the case of Edith Lawrence, a three year old child who died at Hamilton a few days ago, has given a verdict that death was the result of exhaustion, induced by the brutal treatment at the hands of John West and his wife.

A scheme is being projected by the owners of timber lands on the S. W. Miramichi and some leading citizens of Moncton to develop an export trade in timber from the Miramichi to United States ports. The first meeting is arranged for a meeting to be held in a week or two, probably in Fredericton.

Governor Sir Terence O'Brien, of Newfoundland, has received complete returns from all available sources with regard to the suffering in St. John's, with the result that his report to the Home Office in London would show 50 per cent. of the entire population of the city to be either receiving or in need of assistance.

Many horses in Halifax are suffering from variola-equina or smallpox. It is contagious and may be transferred to human beings. The symptoms are the coming of a gray substance from the parts affected. It is said the disease is as fatal as any animal is liable to. In 1878 Montreal horses suffered from it.

On Wednesday-afternoon Sylvester Z. Earle and Robert Palmer were working cutting lumber at Douglas Harbor, Grand Lake, for a new wharf. Earle was heaving and Palmer was "scoring." Palmer's axe accidentally struck Earle on the back, inflicting an ugly wound. It is feared, Earle will die. Two doctors are in attendance on him.

The Minister of Agriculture has received notification that the United States has consented to relax the embargo on Canadian cattle to allow animals certified healthy to pass in transit from Island Pond to Portland, Me., for shipments to England. It is thought this may be a precursor of the entire removal of quarantine embargo by the United States on Canadian cattle.

At Cumberland Bay, Queens Co., N. B., Mrs. Enoch McLean has in her possession a goose 20 years of age. She layed her first egg of the present season the 28th day of Feb. The old lady is the mother of twenty-five families. Her health is still good, and her prospect for continued life and prosperity is most excellent. Let somebody beat this if they can.

Prof. Stone Wiggins, of Ottawa, speaking of the eclipse of the moon on Sunday night last, says it was not remarkable except for the fact that it passed so near the celestial equator. This would produce violent atmospheric disturbances on both the earth and the moon, and a very decided fall of temperature on them. "In all probability," he added, "the event will be followed by earthquake shocks on both hemispheres."

Two new hotels are to be opened here this year to provide accommodation for the expected summer traffic. One will be the Dufferin, which, it is understood, is to be thoroughly renovated, handsomely furnished and managed by a competent hotel proprietor. The other will be in the Fugally building on Princess street. The Bicycle Club and other tenants are soon to move out, and then the rooms will be fitted up and put in first-class order. This hotel will have about forty rooms.—Globe.

For Worms in Children—Cherocke Vermifuge. For Croupy Children—Mina's Honey Balsam.

BIRTHS.

WEEKS.—At Cornwall, Ont., March 10, to Rev. and Mrs. L. M. Weeks, a daughter.

MARRIAGES.

LER-PECK.—At Dempsey's Corner, Aylesford, March 14th, by Rev. J. W. Bancroft, William Lee, to Libellil Peck.

FOLKINS-BERRY.—At the residence of the bride's father, Sussex, March 14, by Rev. E. Grant, E. H. Folkins, to Laura A. Berry, both of Sussex.

MANZAR-BARR.—At the parsonage, Weymouth, March 11, by Rev. H. A. Gilpin, Charles E. Manzar, of Southville, N. S., to Ethel Barr, of Harlow, N. S.

THOMAS-ROBINSON.—At the Baptist parsonage, Stratham, N. H., by Rev. H. N. Wiggins, Charles F. Thomas, of Brocton, Mass., to Ethel J., daughter of A. I. and Sarah Robinson, of Stratham, N. H.

DEATHS.

STAPLES.—At Stratham, N. H., Feb. 27th, of a gripple, Hepsalah, wife of the late Henry Staples, aged 84 years.

JOHNSON.—At French Village Feb. 10, Catherine, widow of the late Jacob Johnson, aged 84 years. Her end was peace.

SMITH.—At Stratham, N. H., March 6th, infant child of Harry and Mabel Smith. The lamb was taken that the sheep might follow.

SMITH.—At Forbes' Point, March 6th, Alexander, little son of Sarah and Ella Smith. May the Lord richly bless the bereaved parents.

MORTON.—At Ingon River, Halifax Co., Feb. 19, Julia Morton, aged 80. Our sister was a member of the Second St. Margaret's Hay Baptist church and was beloved by all. She died trusting in Jesus.

HARRIS.—At Margaretville, Annapolis Co., N. S., March 6, of consumption, Gilbert Harris, son of Capt. Joseph Harris, aged 27 years. Our young brother was a member of the Upper Wilnot Baptist church and professed his profession by a consistent christian walk.

DALTON.—At Port Lorne, N. S., Feb. 27, Mrs. Cortez Dalton, aged 65 years. Sister Dalton had been for many years a consistent and highly esteemed member of the church in this place. Throughout a long sickness her faith wavered not and she bright as the dawn rose and she leaves to mourn their loss a sorrowing husband and one son and many other relatives and friends.

MACDONALD.—At Cambridge, Queens Co., on Feb. 28th, Jacob A. Macdonald, aged 33 years, leaving a widow and four children. An consistent christian and an honorable business man, he held a high place in this community. He was a member of the First Cambridge Baptist church. His sudden death is sincerely deplored. His happy, triumphant death is a great comfort to his family and friends.

ATWOOD.—At Forbes' Point, March 10, of consumption, sister Sidel, daughter of Mrs. Mary Atwood, passed away at the early age of 18 years. Last September, in services conducted by Rev. L. A. Conroy, our dear young sister took a decided stand for the Saviour and united with the church. She died sweetly trusting in Jesus. About a year ago her father died of the same disease. Much sympathy is felt for the bereaved mother and remaining children.

KINNEAR.—At Peterborough, January 22, after a short but painful illness, George, second son of the late William Kinnear, of Kinnear Settlement, West. Co., aged 32 years. Although called away in the prime of life, our brother has left behind a testimony that he was a true follower of Christ. His constant walk, quiet and gentle manner, and simple trust in God makes his loss to us the greater. His funeral sermon was preached by Rev. A. F. Brown, to a large and attentive congregation.

BISHOP.—At Allison, Moncton, March 7, of consumption, Dora Bishop, aged 18, second daughter of Freeman and Mary Bishop. Two years ago our sister was baptized and united with the 1st Salisbury church. Since that time she has been a consistent christian worker. She was the ready to go when the sun and moon came. To the sorrowing parents, sister and brothers, and large circle of relatives and friends, we extend our sympathy and point them to Christ, the great sympathiser in all our griefs.

BROWN.—At the residence of her son, Capt. John Brown, Port George, Feb. 23, Mrs. Susan Brown, aged 92. Mrs. Brown notwithstanding her great age had enjoyed excellent health, and on the day before her death had been calling on friends. Returning home and complaining of feeling ill, she retired for the night and fell asleep to awake no more with us. An excellent woman and a lovely christian was sister Brown. It was Christ for her to live and gain to die. In loving memory and helpful example, she is still with us.

WALLACE.—At Denver, Col., on the 30th Jan. last, at the age of 30 years, Mrs. D. D. Wallace, daughter of the late Joseph Horton, of Canso. The deceased led a sorrowing husband, infant son and many loving friends to mourn their loss. Although her friends at home had been apprised of her illness, yet the announcement of her death was unexpected, the latest reports being quite encouraging. Mrs. Wallace enjoyed a happy life, and had much to live for, but died in peaceful resignation to the Divine will, trusting fully in the Saviour's merits.

STEEVES.—At Elgin, N. B., Feb. 22, Fred W. Steeves, aged 67 years. For many years he was intimately connected with the business of Elgin, in public and church matters. During the later years of his life, he was laid aside from active duties on account of sickness. His death was caused by heart disease. His wife preceded him only a few months, and six children mourn their departure. Our brother was a member of the 1st Elgin Baptist church. A large circle of friends and relatives met to show their sympathy for the bereaved, and respect for the dead, on the funeral occasion.

DOBIG.—At Middleton N. S., March 1st, Arthur Dodge, aged 86. Mr. Dodge was widely and favorably known in Annapolis county. As a public officer he was conscientious, accurate and faithful, proving himself in every way worthy of the trust and confidence reposed in him. As a friend he was sympathetic and true and his fine presence commanded respect and confidence during the long period in which, as undertaker, he moved amid scenes of sorrow. Mr. Dodge always treated sacred subjects with great reverence and was a devout student of God's Holy Word. His mind was unclouded and retentive to the last. To him death came suddenly, mercifully sparing him the weary waiting appointed to many.

If you must draw the line at Lard, and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

USE COTTOLENE instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come. Buy a pail, try it in your own kitchen, and be convinced.

Cottolene is sold in 3 and 5 pound pails, by all grocers.

The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL. FOR SALE! A LADIES' BICYCLE Cost \$140. Will sell for \$60. This is one of the famous "SINGER" machines, only used two months, and in perfect condition. Reason for selling—sickness.

The Lunenburg Co. District Meeting. The Lunenburg Co. district meeting was held at Summerside on March 12th. Pastors Archibald, Parry, Raymond, Whitman and Shaw were present. The principal feature of the afternoon session was the reports from the churches. All of which were of a very encouraging nature.

DEAR BROTHER BROWN.—I wish to say to all the readers of the "Messenger and Visitor," that I have read with much pleasure and profit the late lamented Dr. A. J. Gordon's last book, "THE MINISTRY OF THE SPIRIT," and I wish I could put a copy of it into the hands of every christian in the province. And as an effort in that direction I have sent and obtained, a number of copies of the work from the Baptist publishing house in Boston, and will mail one to any one who will send me their address with the cost of the book. The price at the rooms in Boston is one dollar; and the duty, and postage, amounts to 20 cents. Postage stamps for the 20 cents can be enclosed with a dollar bill. I was never brought so much in touch with the Holy Spirit by the reading of any book before. It will do to read a good many times, for it will never lose its freshness, nor grow stale; but is always brim full of spiritual quickening. J. H. HEALING. Carleton, St. John, N. B., Mar. 18, 95.

Receipts for Denominational Work. FROM NOVA SCOTIA. From Feb. 25th to March 13th. Mr. J. Lewis Bishop, Wolfville \$11; First Yarmouth church \$42.70; River Herby \$21; Upper Strawnock \$31.45; Cambridge church \$9.75; Rev. E. O. Road, Wainville, Kings Co. \$10; Margaret church \$4; First Grand Islands church \$15; Bridgetown \$27.75; Port Medway \$10; Aylesford \$32.10; Morresown \$8.30; "A friend of Missions" \$4.62; Clements vale church \$4.40; Charles Crisp, Inglewille, \$2; Mrs. J. Healey, do. \$6; Day-spring church \$2.11; Great Village \$7.25; Little Glace Bay \$4; Waterville church \$3; Second St. Mary's church \$6; "A Thank-offering from a member of Canaan church \$5; First Cornwallis church \$10.30; Lower Canard \$5 \$28.20; Miss Irene Eaton, S. B. class, Canard, 90c; Women's Aid Society, Milton, Queens Co., "A Thank offering," \$10; Brookfield church, Queens Co., \$5; First Digby Neck church \$2.25; Temple Hill, Yarmouth, \$20; Maggie B. Hanson, Central Onalaw \$2; "Thank W. M. A. towards H. M. debt," \$6.30; Inglewille B. Y. P. U. \$6; First Digby Neck church \$1.50; Hantsport church \$33.10; Upper Aylesford church, per Kings Co. district meeting, \$7—\$36.30, before reported \$4,127.50. Total \$4,405.92.

Of the above \$30.35 is for Home Mission debt. It is encouraging to find that some have been so prompt to act in this matter and we are hoping for a grand response. We will, later on, give a detailed account of the money received for H. M. debt. We hope it may be a long list. A. CONROY, Treas. for N. S. Wolfville, Mar. 13.

F. FRANKLIN TYPEWRITER LATEST BEST IS TO THE FRONT CLAIMS: The many points of superiority. No greater speed. Every letter in sight. Finest work. Ribbon feeds automatically. Alignment absolutely per. set and permanent. No dotting. Keys locked at the printing point. Least number of parts. Interchangeable parts add type. No adjusting for any work. Sole Agents for Canada: Office Specialty Manufacturing Co., 118 Bay Street, Toronto.

Broadcloths! VETERINARY COLUMN! All inquiries as to Diseases and Lameness in Horses, or orders for Medicine, must be addressed to: J. W. MANCHESTER & CO., VETERINARY SURGEONS, ST. JOHN, N. B.

Send for sample. This lot is 54 inches wide all Wool, and will be sold are equal to anything sold in the market at \$1.50. Just the thing for Spring months Cape or Jacket. \$1.00. Fred A. Dykeman & Co., 7 King St., ST. JOHN, N. B.

A. KINSLELLA, Greystone, Marble Works, No. 112 Hill Street (Next I.O.O.F. Station), ST. JOHN, N. B. Suitable for the Holiday Season Would be one of DR. HOPPER'S BOOKS! "The Hereafter Life," price 5c. "The Baptist Manual," price 5c.

50 YEARS. The last 50 years coming in and going out, but during all this time SHARP'S BALSAM OF HOREHOUND Never let the Front Rank for Curing CROUP, COLIC AND COLDS. All Druggists and most Grocersmen sell it. Proprietors, St. John, N. B. Excelsior Dyes and Sheep Dip.

PUTTNER'S EMULSION WILL RESTORE Pale, Weak and Emaciated CHILDREN. To a normal condition of HEALTH and STRENGTH, and bring back the BLOOM OF YOUTH more quickly than any other medicine. As a Flesh Restorer.

RIVERSIDE FARM I Near Kingston Station, in the Annapolis Valley, FOR SALE! HARRISON & CO., Cambridge, King Co., N. S. FREE. We direct special attention to the following remarkable statement: For many years I suffered from Catarrh, which occurred every morning, and for twenty-five years I was unable to get my feet out of bed. I had tried every remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear clearly. I can now walk, and I can hear my clock strike in an adjoining room. I can now go to bed, and I can now get up in the morning. I can now do anything I wish to do. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, State, Kas.

THE CHRISTIAN... Volume LV. Vol. XI, No. The gentleman probable successor of Mr. Speaker of the House of Commons is Lord Salisbury.

Among the most wonderful of nature are its potent transformation. The clear lake or of the all up and transformed in rainbow, or fashioned of the evening skies. He ridden in the vanguard and glorified in the wholeness grain. This would insect is transformed a creature of the air, and these things are so wonderful and nature, have they no import for man who crown of things? The right road of the world all things put under creation he remains waiting his redemption.

Dr. Hopper's books are well known. The Baptist Manual is a book of great value. It is a book that every Baptist should have. It is a book that is well known in every part of the world.

Excelsior Dyes and Sheep Dip. This is a product that is well known in every part of the world. It is a product that is well known in every part of the world.

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