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Dr. A. J. GORDON, of Boston, has become associated with Dr. A. L. Pierson, in editing the *Missionary Review of the World*. — A missionary building is being erected in New York city, by Mrs. W. H. Vanderbilt, at a cost of \$250,000. — The Very Rev. J. J. Stewart Perowne, dean of Peterborough, and well known as the author of an excellent commentary on the Psalms, has been appointed Bishop of Worcester. — Dr. Thomas Armitage, former pastor of the Fifth Ave. Baptist church, Yonkers, New York, and author of a History of the Baptists, was presented at Christmas by some of his old parishoners with the deed of the house in which he lives at Yonkers, valued at \$20,000. — A Boston correspondent of the New York *Observer* says: "Trinity church (Phillips Brooks, rector), which has never been completed according to the plans of its architect, Richardson, is soon to be finished. The walls of the western end are to be raised from twenty to thirty feet, and towers are to be built at the corners to the height of twenty five or thirty feet more. This will add to the symmetry of the building and increase its beauty and grandeur." — The Methodist Episcopal church, South, has adopted the Epworth League as its denominational young people's society. The young people of the Methodist Episcopal church, the Methodist Episcopal church youth, are now enlisted under one denominational banner — a mighty host — *Zion's Herald*. — The Baptists of Denver continue to multiply with the growth of that remarkably growthful city. They have lately established three new missions, making the whole number of Baptist churches and missions in the city sixteen. — It is mentioned as an evidence of the kindly interest which King Humbert of Italy manifests in his people, that when the walls of a building in Rome collapsed, burying three workmen in the ruins, the King hastened to the spot and laying aside all royal formality, directed the work of rescue, with the result that the men were saved. There is a greater King whose sympathy is at once most human and most divine, who does not forget His people in their time of affliction and peril. — The Bloor St. church, Toronto, held a re-union on the 6th inst., in honor of its new pastor, Rev. O. C. S. Wallace. The welcome extended, says the *Baptist*, was genial and hearty, and the universal feeling on separating seemed to be one of genuine pleasure and hopefulness.

— The almanacs of Barnes, St. John, and Belcher, Halifax, have been received. They are convenient in form and valuable for reference on a variety of subjects. — We regret to learn that the Foreign Mission Board has received a cablegram from Miss Wright, by which it is understood that she is on her way home on account of failing health. — We wish to acknowledge the receipt of handsome calendars from the St. Croix Soap Manufacturing Company, Allan's Steamship Company, E. C. Hood & Co., *Pulpit and Platform*, *The Youth's Companion*, Messrs Rhodes & Curry, and the Canada Paper Company. — Mr. C. E. SHAMAN, writer of the article on "Bellamy's Looking Backward," which appeared on our second page last week, is a member of the junior class of Acadia College, and the paper referred to, which evinces a careful study of the subject and is well worth reading, was delivered as Mr. Shaman's oration at the junior exhibition. — Dr. H. C. MARIE, corresponding secretary of the American Baptist F. M. Society, who is now on a tour of visitation to the missions of that society in Asia, concludes a survey of the mission stations in Japan as follows: — Thus, through the range of this island empire, stretching over a distance of 1,200 miles at least, among these 38,000,000 of people, we have planted, at wide intervals, our banners and begun our work. We have only begun it. We have enrolled about 1,000 members. The Methodists have about 2,500, the Presbyterians about 8,000, and the Congregationalists 10,000. We have, all told, about 40 workers, including the wives of missionaries and single women. There is an immediate need of at least 20 more men. I cannot here speak of the little gatherings for earnest and continued prayer which we have enjoyed among the earnest bands all along the stations from Soudai to Shimonoeki, for the great gift, more needed just now in Japan than all other things combined, the outpouring of the Holy Spirit's power. It has been, indeed, a joy to me to bring them good cheer; to sympathize in their discouragements and to share in their triumphs. Will not all who read this survey join us in continuous prayer for the reinforcements and the spiritual blessing so needed in Japan shall fully come?

— Mr. MOODY has been at work in Boston for a few weeks past. Among other services he is conducting a series of noon-day meetings in Tremont Temple in the interest of business men. The *Examiner's* Boston correspondent says that Mr. Moody "has changed his methods, and this change eliminates the sensational features which before were more fruitful of emotion and commotion than of abiding life and power in individuals and churches." His power is not less diminished and his purpose is not less single than of old. He is a man who does one thing, and "he does that thing with such directness, such massive energy, such contagious unction, that the beneficent results are no surprise. He finds, and the churches find also, that the simple and natural conditions are more helpful to large and abiding blessings than were the exaggerated and overdone."

PASSING EVENTS.

THE PEOPLE OF PRINCE EDWARD ISLAND do not forget to keep up the agitation for a tunnel. The severity of the winter and the failure of the "Stanley" to make her regular trips has served to emphasize the sense of the need of better communication with the mainland. Senator Howland was lately in Ottawa urging the government to move in the matter. His present proposition is said to be to construct under the bed of the straits a tunnel of brick instead of iron. He asks the government to guarantee the interest at 4 per cent. for 50 years upon the cost of construction, which he estimates at five million dollars.

IT IS TO BE REMEMBERED that as yet no satisfactory settlement seems to be within sight of the long-pending difficulties arising from differences of race and interests between British and French subjects in Newfoundland. The only grounds on which France will consent to withdraw from the island is the cession to her of other acceptable territory, and that other acceptable territory which England is willing to part with does not seem easy to find. Meantime much indignation of the prospect of the continuance of the present *modus vivendi* is being felt and expressed by the people of Newfoundland. The discontent at times takes on quite an insurrectionary tone, and talk of annexation to the United States is freely indulged.

AT LATEST ACCOUNTS the Scotch railroad strikers continue to persevere in their refusal to return to work, and the railroad companies on the other hand remain firm in their determination not to yield to the demands of the strikers. The English Amalgamated Society of Railway Servants has sent another subscription of £3,000 for their benefit. The Lord Provost of Glasgow has sought, without success, to mediate between the contending parties. Meantime the general public is being subjected to great inconvenience and loss because of the strike.

A GOOD DEAL OF HUNGER AND DISTRESS is the inevitable result of the failure of the crops in Ireland. The British government seems to have made an earnest effort to aid the famine-stricken districts by organizing a system of relief on a wide and practical basis. Several new lines of railway are being built, giving employment to thousands of men, and work is also being provided for men, women and children at ordinary road making. The rate of wages is very low to be sure, but the help thus afforded will be of much assistance to many in keeping the wolf from the door until another harvest can be secured.

THE INDIAN SITUATION at Pine Ridge Agency begins to look much more pacific. General Miles seems to have managed affairs with tact and prudence. A "big talk" is reported to have taken place between the General and a number of the principal chiefs, and the latter have agreed to disarm their bands and return in a state of peace. General Miles has given evidence of his knowledge of Indian affairs and his disposition to do justice to the Red man in an article published in the *North American Review*, in which he demonstrates that bad management and injustice have continually led to troubles with the Indians. The present troubles are, no doubt, the result of an Indian policy that is nothing less than infamous. The fight, or rather massacre, of Wounded Knee, in which fifty-three Indian women and children were killed by the U.S. soldiers, will remain a dark blot upon the history of this campaign, but the public sentiment of the nation seems to be much aroused by all that has taken place, and it is hoped that the result will be the adoption of a wiser and more Christian-like method of dealing with the Indians. We

give below the reported words of Red Cloud, an old and famous chief of the Sioux, who, in pathetic language, tells how the Indians are driven to madness and war:

"We felt that we were mocked in our misery. We had no newspapers and no one to speak for us. We had no redress. Our rations were again reduced. You who eat three times each day, and see your children well and happy around you, can't understand what starving and class feel. We were faint with hunger and languished in despair. We held our dying children, and felt their little bodies tremble as their souls went out, and left only a dead weight in our hands. They were not very heavy, but we ourselves were very faint, and the dead weighed us down. There was no hope on earth, and God seemed to have forgotten us. Some one had again been talking of the Son of God, and said He had come. The people did not know; they did not care. They snatched at the hope. They screamed like crazy men to Him for mercy. They caught at the promises they heard He had made."

Vicarious Sacrifice.

In a recent address the writer, in enforcing the vicarious character of our Lord's death, took occasion to quote Matt. 20: 48, "Give His life a ransom for many." It was stated that in this case the Greek preposition was not *pro* but *anti*, the one showing substitution; and to show its force, Matt. 2: 22 was referred to: "Archelaus did reign in Judea in the room of his father Herod, where the preposition *anti* is used and translated 'in the room of.'" This last passage means that Archelaus sat on Herod's throne, wielded his sceptre, administered his government. If we translate the former passage, giving to the *anti* its own peculiar force, it reads "give His life a ransom in the room of many." There is no escaping the full force of Jesus' teaching in this passage. He was in the sinner's place, a sinner's substitute, and bare in His own body our sins.

Dr. Toy, formerly a professor in the Southern Baptist Theological Seminary, now a professor in Harvard, has issued a book recently entitled "Judaism and Christianity." In it he attempts to trace the progress of religious thought from Old to New Testament times, giving little force to the idea of inspiration, or the enlightening influences of the Holy Spirit. He accepts the wildest statements of the most advanced "Higher Criticism," and refers to Matt. 20: 48 "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It is surely, says he, not exhausting all the possibilities of interpretation to treat the last part of it as *belonging to a later tradition* in case it cannot be explained away. Certainly higher criticism has reached a lofty plane when its chief aim is to explain away our Lord's words or hand them over to some later tradition. Why is it necessary for the school of higher criticism to do this with the passage quoted? Is it not that it stands as a rock against all attacks aimed at the doctrine of vicarious sacrifice?

Belief in this doctrine has given to the world the best names on the roll of honor, both human and divine, and through it the world has felt an immense moral and spiritual uplift, and standing upon it man shall ultimately reach complete redemption.

ALAS, MY BROTHER! On the day of our school opening here, January 7th, there was laid away to rest in the city of Brotherly Love an old classmate, who with wondrous sympathetic power could tell the old, old story of Jesus and His love. Rev. John Peddie, D. D., was a Canadian who from humble circumstances pressed his way through college into the Christian ministry, and held in our denomination some of its best positions. He was pastor of the Second Baptist church, Chicago, the First church, New York, and the Fifth church, Philadelphia, in whose service he died. The funeral was attended by Dr. Boardman. Dr. Peddie was one of the grandest workers for God I ever knew, and one of the warmest friends. Over thirty years ago we studied in the same class under Dr. G. W. Eaton, and only three years ago we saw him for the last time, in his own beautiful home, to which he invited a number of leading gentlemen to meet us, among whom was the president of Girard College, a member of his church. When last we heard him preach he urged the claims of the dear Saviour with telling pathos. He knew the blessedness and warmth of the trust that grounds itself in the work of a Saviour who suffered and died for us. Others may get solace from sources other than the cross, but I confess that the years of my experience have caused me more confidently to rest in Him who, in the survey of all the promises from Eden on, and in the knowledge of the requirement of the divine law said, "It is finished."

"I looked to Jesus, and I found
In Him my Star and Sun;
So in that Light of Life I'll walk
Till travelling days are done."
J. E. HOPPER.

St. Martins, Jan. 11.

"One of His Disciples."

BY REV. M. R. SHAW, M. A.

While in company recently with several missionary friends, and listening to their various experiences I was deeply impressed by the following simple little incident, spoken of by one of them. The missionary was out on tour and had come to a village, which as far as he knew had never been visited by a Christian. It was "fair" day, and his heart was sad at sight of the moving throng, heathen, Christians, and "as sheep having no shepherd." In passing down a narrow alley to avoid a noisy group of bargainers, he suddenly stopped, transfixed by what had caught his eye; just over the lintel of the door of a hut there was scrawled in chalk these words: "One of his disciples." After the first shock of surprise he knocked at the door and was welcomed by an old man, whose joy at meeting another "disciple" was boundless. Many years before that poor Hindu had picked up somewhere a copy of the Gospel of John. He had read its story until he knew it by heart. It fascinated him with its tale of power and love and sacrifice, but only within a few weeks had he mustered up courage to declare to his heathen relations and neighbors, that his heart and life were changed, and he had begun to follow Jesus. His rude sign was his light sending its feeble ray out into a region of darkness and death. It was a blessed experience for the discouraged missionary to have met this new "disciple" under such peculiar circumstances, to explain to him more fully the sweetness of the Gospel of God. From this touching little story may not all Christians, the young especially, draw a few lessons to humble them, and yet make them strong? Are we His disciples? Notice seven characteristics of the men who of old had a right to claim that title.

1. *Leaving.* "They left all and followed Him." Where? Wherever there was a soul hungry for the unknown gospel.
 2. *Leaving.* Not on their strength of arm or of purpose, but on the naked promise—"Lo, I am with you."
 3. *Looking.* with fearful, anxious scrutiny for the shooting forth of the first blade of harvest; with joyful hope for the "brightness of His appearing."
 4. *Leading out.* the young believers, trembling with the joy of new-found hope, into the rich pastures, among the luscious fruit-clusters, upon the never-shaking foundations of the Word. Afterward leading on where the fight is thickest and the need of helpers greatest.
 5. *Learning over and over again* the lessons experience teaches, of human frailty and insufficiency, of the Gospel's power in its simplicity, and of the need of the Holy Spirit in all the Christian's life.
 6. *Loving more and more Him* "who first loved us," and the souls of our fellows for His sake, and the work of ministry for the satisfaction it brings, and the Word for its never-failing, ever-increasing tenderness and strength.
 7. *Then there is Likeness.* "Approaching the stature of a man in Christ Jesus." The more of His truth we have and the more we teach it and love it the greater the transformation.
- It certainly must be the highest privilege poor mortals can enjoy, to become in deed and in truth "One of His disciples." If we have been faithful in our discipleship we may know of a surety that we are the ones "whom Jesus loves."

Dakota Correspondence.

Several months have passed since your interesting columns have had a word from North Dakota, and many important changes have taken place east and west in the meantime. Among other changes is the removal of our old and long known friend, Dr. C. Goodspeed, from one influential position to another, possibly more influential in some respects. The *Messenger and Visitor's* North Dakota correspondent rejoices in the change, not because he does not think the good doctor did not do his work well in the editorial chair; far from it; but because he believes his successor can do that work sufficiently well, and the consecrated and noble doctor is doing a work for which he is eminently fitted, and that few living can be found to do it better or so well.

But although the organ of the "Baptists on the sea" has changed editors, it has not changed its principles nor its readers; and so with the new management's permission, the old pioneer correspond-

ent of the North-west will continue at intervals to send a budget of news for its columns.

And first, as to the wonderful and charming weather we have been favored with in the North-west. Although we are nearing the middle of January, the prairies are yet free from snow, the frost has seldom thus far gone below zero, and the stock by the hundreds, horses and cattle, are still grazing day after day on the prairie, and coal stoves have scarcely been needed this winter. The writer did not put his up till the last day of the old year, the first fire burning in the new year, simply to give it a warm reception. But a short time ago the farmers were plowing and harrowing their fields to give them a better start in the spring. And but a few days ago the waterman was watering the streets of Grafton city, to keep the dust from flying into the shops, and from annoying travellers on the sidewalks. Wagons and buggies are still in daily requisition, and the roads are in the very best condition for travel we have ever seen them. For weeks, and even months, every body has been ready for winter and wondering what is detaining it; but still, as the weather is so enjoyable, there is but little complaint about the delay. Of course "the oldest inhabitant" persists in saying that no such winter has ever been seen in the North-west.

Our twin prohibition states are now a little over a year old, and would have thriven much better than they have done, and maintained their character as prohibitionists were it not for political intriguers and legal tricksters in their interpretation, or rather misinterpretation of the law. Also the confusion has been worse confounded by so many of the men in office being lacking in sympathy with the aims of the law, and in moral backbone in themselves. It seems pretty evident that in two years more there will be a resubmission of the law, and the battle to be fought over again, with somewhat doubtful results. There is nothing plainer, however, than the prosperity or ruin of this whole nation is before very long to turn on the stand it takes as to this great moral question.

The two great political parties are each leaning on the liquor traffic to get and keep them in power. But the staff on which they are foolishly leaning will break and pierce the hand that grasps it, and give a crashing fall to the body dependent on it. There is a "third party" forming rapidly, that will gain power and do its work, as surely as the old abolition party of thirty years ago did its work, or this whole Union will go down, never to rise again. It is as true to-day as it was 3,000 years ago, that "Righteousness exalteth a nation" and that "sin is a reproach to any people." This third and independent party is forming largely, not only from the prohibition ranks, but also from the farming community, who are the lone and sinew of the North-west, and who have been greatly imposed on by the "carpet-bag politicians," so numerous in the country.

The conventional year in our mission work, which ended a few weeks ago, shows an encouraging record, considering the many serious obstacles that stand in the way of the good work.

In General Missionary G. W. Huntley's report for last year, it is stated that throughout North Dakota a gain of 273 members has been experienced by the churches, notwithstanding, in some parts of the State, the restless, migratory tendency of the population. Over two hundred and fifty were added by baptism. There are now 50 Baptist church organizations in this State. Forty of them are English speaking (or "American speaking," as they say in this country), five German and five Scandinavian. The membership of all is a little over 2,000. With the exception of four or five of them, they are, in part, dependent on the Home Mission Society for support. They own 25 church edifices, and sustain 36 Sunday-schools.

The cause suffers much here from the unsettled state of the people, few of them caring to think of the country as their permanent home; also from the itinerancy prevalent among the pastors.

The writer, who is not yet quite eight years in charge of the Grafton church, is probably the longest settled pastor in the State. Two of our veteran pastors have left us within the last few weeks; the one, Rev. Wm. Hulbert, to enter on his rest and everlasting reward; and the other, Dr. Crawford, to return to Ontario, where he spent so many active years of his long and busy life in the Master's work. Bro. Wm. Hulbert was but two or three years in this field, having spent over 40 years in Ontario. He was a good man and full of the Holy Spirit, and during his long and loving service, he did much good. He almost literally "died in the harness," being ailing but a short

time. For the last two years he nobly and self-denyingly served the little church at Bottineau in the western part of the State, near the Turtle Mountains. He was over 50 years in the ministry. Our well known brother, Dr. J. Crawford, was our near neighbor for the last five or six years in charge of the church at St. Thomas. We shall miss him as a good helpful fellow-laborer on the field; but especially at our Associational and Conventional gatherings, where his utterances always bore weight with them, and made lasting impressions for good. We are sorry to learn that his uniformly strong health has not been so good since going east. Our prayer is that his bow may still abide in strength, and that he may be spared to do years of valiant work yet in Ontario for Christ and His truth. A. McD.

W. B. M. U.

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

— Ninety thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

— There are reported to be over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.

— The appropriations of the American Baptist Missionary Union for the year ending March 31, 1891, are over \$303,000. The society calls for an immediate special contribution of \$50,000 to meet the deficiency caused by the passage of the silver bill.

— Archdeacon Farrar, of London, says: "It comes with shocking ill grace and sounds like frightful hypocrisy when those who give nothing and do nothing for missions, make the 'home heathen' a false excuse for doing nothing. They talk as if it were weakening the resources of England! And surely that is stupendous nonsense, when we are not even spending as much on missions as on tobacco and Christmas cards."

— "One proof of the deepening interest in missions is the increasing number of University men who are offering themselves for service. It was long before any such, in the Church of England at least, were willing to work among the heathen; but, during the last four years, seventy-nine English university men have become missionaries. In former days of coldness, special colleges for training missionaries were wholly indispensable; but the belief is growing that ordained men in the foreign field require at least as good an education as ordained men at home. In the Presbyterian church the same training has long been given to both classes; there is no abbreviated curriculum for missionaries. The flower of university youth everywhere is pressing more and more into the foreign field."

— "We are persuaded, and recent intimate contact with the churches confirms the impression, that what is now imperatively needed is that every pastor shall regard himself as the representative of missions in his own congregation; shall take pains to inform himself of the wants of the world-wide field; shall familiarize himself with the history and biography of missions, and instruct, arouse, and educate his own people on the subject. The pastor is the natural organ of sympathetic connection between the Boards and the church. His advocacy costs nothing but a little systematic labor. His flock will hear and follow his voice while they see from strangers. His appeals impress his own people as unselfish, unofficial, and genuine, while they may sometimes think the official representative is perfunctory and, like other specialists, prone to overestimate the comparative importance of his own work. After no little observation we are prepared to affirm that no outside appeals, however powerful, can accomplish a tithe of the lasting influence of a pastor who is full of intelligent zeal for missions, and that in every case where a local church is found to be a leader in missionary activity and liberality such a pastor is now, or has been, at its head. Give the church such men to instruct and inspire its members and there will be an end of debts and deficiencies in the Boards; missionary secretaries will be left to do their proper work, to act as channels of communication between the churches and the foreign fields, while the pastors themselves shall become a grand body of home secretaries, supplying the channels of communication between the churches and the Boards."

— The census bureau reports that the Indian population of the United States, exclusive of Alaska, is 244,704.

LEAN HARD.

Child of My love, "Lean Hard." And let Me feel the pressure of thy care; I know thy burden, child, I shared it too; Pined it in My own hand, made it no protection.

Standing up for Jesus.

Our blessed Saviour "endured much contradiction of sinners against Himself." His followers should expect a like experience. Not one will be exempt. Persecutions are part of the heritage of Godliness.

"I shall be ever near, and while she leans on Me, This burden shall be Mine, not hers; So shall I keep My child within the sheltering arm.

Thou art not near enough; I would embrace thy care, So I might feel My child reposing on My heart.

Thou lovest Me? I doubt it not, Then, loving Me, "Lean Hard."

Thou lovest Me? I doubt it not, Then, loving Me, "Lean Hard."

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Intimacy with Jesus.

To render this possible for men was one object of the incarnation. We might have recognized God as our creator and ruler, we might have accepted our obligation to obey His commands, we might have become convinced of the wisdom and beneficence of His control of our affairs, we might even have learned to cherish for Him a certain affection.

It is the same thing precisely in kind as the intimacies which we cherish with our dearest earthly friends, except that it necessarily exists independently of sight and hearing. The love of which it is based is the same thing as the love which we feel for one another. The self-sacrifice which it often involves is identical in quality with that which we exhibit when the most of our human friend appeals to us.

But the mere existence of such an affection is the proof and the illustration of an actual intimacy, a community of spirit and sentiment, a oneness of purpose and endeavor, a choice to look at everything from the same point of view as regards both its nature and that now unseen by us. There is nothing irreverent in the thought of such an intimacy with Jesus, for it is the same privilege to which He Himself has invited us.

Let it never be forgotten that some consciousness of this intimacy with Him is essential to real Christianity. It may be crucial, faint, only incipient in the heart; but if one is truly a Christian, it does, it must, have begun to exist there, and the fact of its existence is one vital proof that actual conversion has been experienced. Let it never be forgotten, also, that in philosophical analysis, not this intimacy, but the self-sacrifice, the development appears to depend upon our obeying Him. We seek to please the earthly friend with whom we desire to be intimate. We voluntarily do what he wishes us to do, so far as we can.

How God Lights Dark Clouds.

Behind the clouds is the sun still shining. Fifty centuries before Longfellow penned this familiar line, the patriarch Job declared that men "are not the bright light which is in the clouds; but the wind passeth, and cleanseth them." Again we are told that clouds and darkness are around about the King of the Universe, but His righteousness are the foundation of His throne.

One trait of the Christian world is a beautiful law of compensation. "The deaf often have an increased quickness of eyesight. My brother M. — became blind, but his sense of hearing and touch became intensified, and his power of spiritual vision has become so superior, that he tells me that he seems to see the 'invisible things' as he never saw them before. A converted man once remarked, 'I never saw Jesus until my outer eyes became blind.' Truly, my acquaintance lost her husband and one Sabbath afternoon strolling out from her darkened home for an airing, came across a mission chapel, and went in. She determined to comfort herself by trying to do good to others, and since that time she has become one of the noblest laborers in many lines of benevolence that I have ever known.

Wisdom Utterances.

Hon. Curtis F. Burnam, LL. D., is an eminent lawyer of Kentucky, and one of the most distinguished graduates of Yale in the class of 1840. He is one of those men who have a Christian life in their professional career, and whose perfect integrity has won universal respect. From a speech last month made by him in the Kentucky Constitutional Convention, an extract showing the healthy character of his utterance on two subjects of importance. He was commenting on the report of the committee on the preamble and bill of rights, and he said: "There is in the new preamble, what did not appear in the old one, a recognition of the Divine Deity, a recognition of the destinies of nations and men, and no bigot. I would curtail the privileges or right of opinion of no man or set of men. The agnostic, the infidel, the atheist, if he obeys the laws and departs himself as a good citizen, is as untrammelled in his belief, but he belongs to neither to say that the common faith held by the great masses of the people shall be brushed away to accommodate them. If such there be, and they so think, let them be against and work against the adoption of the new constitution. It is a great mistake to say that the State, as an organization, has and shall have no religion. While every individual man shall be free from ecclesiastical domination, I agree with Prof. Taylor in his contention that the State has a religion, a part of its unwritten common law, as enunciated by Daniel Webster in his great oration against Girard's will. And our religion is not Buddhism or the religion of Zoroaster, or Mohammedanism, or Deism, or the Jewish law-giver, supplemented by the divine teachings of Him to whom all the

prophets bear witness. . . The report of the committee has a clause forbidding lotteries, and this clause is objected to as unnecessary by delegates who allege that there is no more propriety in discussing this evil than in discussing whether *malum prohibitum*, or *malum per se*: This objection cannot be vindicated by authority or reason. The fact was alluded to by the delegate from Scott that in England, and the earlier times of the Republic, these franchises were granted to foster and develop charitable and pious objects, schools, libraries, picture galleries, churches, asylums. Nor can this be gainsaid. But against them the verdict of all past experience and present observation is unambiguous, and is almost unanimous. Their evil influences far transcend their good, if, in fact, any good to society has ever resulted from them, and they have met the general denunciation of the age as a species of *malum per se*. The bells of Rome, Monaco and St. Vrain.

By authority of the national government, use of its mails is denied to them for all purposes, and why shall they now fall of denunciation in our supreme law? I predict that that man who goes before us as their defender, apologist, or even indifferent spectator, will find in this State the alliteration quoted by our senator in Congress on a like matter will follow his aspirations, and will learn that "he who dallies is a dastard, and he who doubts damns." — Congregationalist.

The Blessedness of Giving.

There must be something very good in human nature, or people would not expect an actual intimacy, a community of spirit and sentiment, a oneness of purpose and endeavor, a choice to look at everything from the same point of view as regards both its nature and that now unseen by us. There is nothing irreverent in the thought of such an intimacy with Jesus, for it is the same privilege to which He Himself has invited us.

The Use of Power.

Do you remember how, in the old Scripture story, when Elisha had received Elijah's mantle, he dared to use it? Before Elisha rolled the waters of the Jordan deep and swift. But with Elijah's mantle Elisha smote the waters, and through its departed waves a path was opened for him. I think we oftentimes religiously right here at the point of the courageous "just for counting" the holes in it. Our sewin' society ain't doin' much. We ought to have some money and sort of unite us. It's just like Brother Lee to get gettin' up a revival so to out us out.

Thoughts for the Thoughtful.

All the doors that lead inward to the secret places of the Most High, are doors outward — out of self, out of smallness, out of wrong. — George Macdonald.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fibre of it. Purpose strongly, by the grace and strength of God, which to accomplish this sin or sinful inclination to the love of God, to spare it, until thou leave of it none remaining, neither root nor branch. Fix, by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite virtue. If thou art tempted to be angry, try hard, by God's grace, to be very meek; if to be proud, seek to be very humble. — E. B. Pusey.

Every one knows where his own shoe pinches, and easily believes that there is no pinch to his neighbor's shoes. But when we examine the experience of the man we think most fortunate, and whose should doubtless find that the exchange was not all profit. There are difficulties in the workings of the Congregational polity as practised by Baptists, and these often come to the front in the retirement and unobtrusiveness of pastors. The Congregationalist, the Presbyterians and the Episcopalians do not always find that things run smoothly. There are difficulties whose root is in human nature, and not simply in the method of family or church government. — Watchman.

A faith that fails not murmurings in hours of suffering is like a lamp burning in the home. It makes the chamber of pain a little sanctuary, a holy of holies, which none can enter but with quiet reverence. Do you think such suffering, so sustained, so radiant, performs no ministry of blessing for those who witness it? We must not think that when God lays us aside from active service, shuts us in and calls us to suffer, He is stopping our usefulness for the time. Besides the enriching of our own lives for new ministries when we come again from the shadows, our suffering may become meanwhile a school for other lives, our faith and peace unspoken sermons on the power of God's love and grace. — Bits of Pasture.

prophets bear witness. . . The report of the committee has a clause forbidding lotteries, and this clause is objected to as unnecessary by delegates who allege that there is no more propriety in discussing this evil than in discussing whether *malum prohibitum*, or *malum per se*: This objection cannot be vindicated by authority or reason. The fact was alluded to by the delegate from Scott that in England, and the earlier times of the Republic, these franchises were granted to foster and develop charitable and pious objects, schools, libraries, picture galleries, churches, asylums. Nor can this be gainsaid. But against them the verdict of all past experience and present observation is unambiguous, and is almost unanimous. Their evil influences far transcend their good, if, in fact, any good to society has ever resulted from them, and they have met the general denunciation of the age as a species of *malum per se*. The bells of Rome, Monaco and St. Vrain.

By authority of the national government, use of its mails is denied to them for all purposes, and why shall they now fall of denunciation in our supreme law? I predict that that man who goes before us as their defender, apologist, or even indifferent spectator, will find in this State the alliteration quoted by our senator in Congress on a like matter will follow his aspirations, and will learn that "he who dallies is a dastard, and he who doubts damns." — Congregationalist.

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A Church Refrigerator.

BY JULIA A. TIRRELL.

"Usually I dread the winter, but ice has been so costly the past summer for once I shall welcome cold weather. How nice 'twill seem to have all the ice sewers." Tom, sitting by the window, looked up from his chess with a gleam of roughness about his eyes.

"You won't have to wait for the winter, ma; here comes the church refrigerator now." "Thomas!" Mrs. Williams tried to look sternly. "Thomas, when will you learn to speak respectfully of people?" There was no time for a reply before the caller was ushered in. She certainly appeared well fed and warmly clothed. I wondered at the title Tom had bestowed. Conversation had not progressed before the caller's eyes were turned to the usual greetings she made known her errand.

"They've appointed me to solicit for the minister's donation, Mrs. Williams, and that's why I'm here. What in the world they want to give ministers donations for I don't know. They do their work and get paid for it just the same as other folks. My husband works harder than Brother Lee, and nobody thinks of donatin' us. Expressions of gratitude! Expressions of gratitude! I everybody feels so dreadfully grateful why can't they carry the things instead of money, same as they used to when I was a girl? Why, I remember one year we carried our minister meal and potatoes enough to last all winter; and the last year we carried just for counting the holes in it. Our sewin' society ain't doin' much. We ought to have some money and sort of unite us. It's just like Brother Lee to get gettin' up a revival so to out us out.

"Entertainments can wait! May be you think so, I don't. The worth of immortal souls? Now, Mrs. Williams, I ain't a heathen. Of course I believe in conversion, but we must wait for the Lord's set time. I don't find much about conversion in the Bible. The young converts who've started out won't hold out, you see if they do. You remember young Lovett who was forward for prayers last winter? I saw him today with a cigar in his mouth, and I've no doubt he'll be in the front row. And some of the rich folks will get mad and leave us. They always do when the preachin' outs too close.

"By the way, I wish brother Lee would preach on more general subjects. He ought to give us a little science and philosophy and such like. We can read our disciplines and Bibles for ourselves. 'Yes, our church is runnin' down, and for that matter I believe the whole church is. Great benevolent enterprises! Spread of missions, and so forth, and so forth. Well, I ain't carried away with them things so much as some folks. To tell the truth it seems to me the heathen are better off without missionaries, if as we believe, God will save them that never heard of conversion. Anyway, their work enough to do right here at home. Not that I believe in helping the Indians and negroes very much, or the poor folks of our own town either. I don't believe in encouragin' laziness. What I've got I want to give to the poor, and I want to do it in a way that will do them good. The sick and the afflicted? There wouldn't be so much sickness if folks took proper care of their health. As for the afflicted — but I'm staying altogether too long.

"You say boy, do get another load of coal before we freeze," shivered Mrs. Williams. "Turning to me she added, 'I'd rather have a good warm fire than a block of ice after the winter. With church we need are fewer refrigerators and more furnaces.'" — Zion's Herald.

Take a Religious Paper, Brethren.

A correspondent of the Christian Standard says: "My observation has been that brethren who take and read a good church paper are a rare almost without exception foremost in every good work. Families that are strangers to the literature of the religious progress of the times. This I regard as essential to a vigorous, aggressive Christianity. A religious paper ought to be in every Christian home. And it ought to be regularly read by every member of that home that is able to read. Congregations could render no greater service to the community than to see that every family of the church (if not of the community) has a church paper. The head of a Christian household should as soon think of dispensing with almost anything else as to think of re-tenching by giving up his paper. It is not to be considered a luxury only, but a necessity. The man who begins to economize by leaving out of his calculations a religious paper is the poorest economist in the world. For the foregoing and the following reasons take a good paper, brethren: 1. It keeps you posted in the work of the church at home and abroad. 2. It keeps you in sympathy with the whole church. 3. It helps you in your study of God's word. 4. It gives you a broad conception of Christianity. 5. It sweetens and cheers home life. 6. It gives you a general knowledge of what is going on in the world. These are only a few of the 'innumerable reasons' that might be assigned. We have a periodical literature that will compare favorably with that of any religious denomination, and that is a credit to any home. If you want to be a bright, active, aggressive Christian, my brother, read your Bible and a good religious paper.

A Great Event

In one's life is the discovery of a remedy for some long-standing ailment. The poison of scrofula is in your blood. You identified it from your ancestors. Will you transmit it to your offspring? In us a great majority of cases, both Consumption and Catarrh originate in Scrofula. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alternative.

Ayer's Sarsaparilla

For several months I was troubled with scrofulous eruptions over the whole body. My appetite was badly and my system prostrated. I was unable to work. After trying several remedies in vain, I resolved to take Ayer's Sarsaparilla, and did so with such good effect that less than one bottle

Restored My Health

and strength. The purity of the cure astonished me, as I expected this process to be long and tedious. — Frederico Maria Fernandes, Villa Nova de Gaya, Portugal.

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ELLIOTT'S HOTEL, 28 to 32 German St., SAINT JOHN, N. B. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. B. Terms: \$1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

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S. W. C. BARRISTER. KENT'S BUILDING. JAS. C. MOORE, Physician, Office at Boston, Grey Street.

NASAL

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When paid within thirty days, \$1.50. B. McC. BLACK, Editor. J. H. SAUNDERS, Business Manager.

Messenger and Visitor

WEDNESDAY, JANUARY 21, 1891.

EXPECT BLESSINGS.

We have now come to the time of year which is generally considered the most favorable for holding special religious services, and some of our churches—perhaps many of them—are already engaged in these special efforts.

The need of special effort is apparent. There is, indeed, always need of earnest endeavor to promote a deeper spiritual life in the church.

The general condition of our churches is sad in the extreme. How many whose names are on the church rolls have a name to live, but in their walk and conversation give no sign of spiritual life and activity?

Many of our pastors, we believe, and the more spiritual and discerning among the members of the churches are feeling keenly the need of a deep and general work of grace.

Shall we not do well at this present time to call to mind the gracious experiences of other years, which were years of special manifestation of the grace of God, when a most gracious sense of the divine presence was felt in the churches?

been frequent, and some years have been marked as times of special blessing, when large sections of the country have been visited with these gracious influences.

During the last half century, all along the course of the years, there have been seasons of special blessing which many will recall, when the power and goodness of God was manifested in the churches, when, by the Holy Spirit, the love of God was shed abroad in large and gracious measure in Christian hearts, and sinners were brought to Christ.

The years of our lives are fitting by the world moves on, changes come over the face of society, the conditions of life in this country are different in many respects from those our fathers knew.

The ladies of Ontario by their promise of \$500 to the support of a missionary in Quebec city, have enabled the Grande Ligne Mission to make an appointment, and we are hopeful that our new missionary is a man sent of God to supply a long felt want.

In accordance with the wish of your Board, we have given immediate release to our dear friends and fellow laborers in the gospel, and have placed on record the following resolution: Resolved, That this committee accept of the resignation of Mr. and Mrs. Greiner, and in accordance with the expressed wish of the "Grande Ligne Board" releases them at once to enter its service; and in so doing this committee would express its regret at their leaving the employ of the "Quebec Bible Society," and also take this opportunity of thanking them for their very efficient and faithful services during the past twenty-seven months, and regards with satisfaction that the change of connection does not take them out of the city or away from the work, for in Quebec there is room for all earnest and faithful workers.

I would just say in the hurry that there will be no difficulty about their getting books from us, but it would be as well to let us have a line from you. Yours for the Master, E. J. Stone, Secy.

Halifax and Other Matters.

The following paragraph is from The Canadian Voice, the vigorous weekly paper of the Third Party prohibitionists. Mr. J. T. Bulmer is editor-in-chief:

"The prohibition question is now being added a foot hold by the political parties and the churches. The corrupt politician kicks it out of parliament, by saying that it is a moral question, and the preacher kicks it back by saying it is a political question. The religious newspapers say they cannot take hold of it and the political newspapers say they will not take hold of it."

We are sorry to say that we believe a part of this paragraph is true; but we are glad to say that the balance of it is false. Each one of the three hundred and more of Baptist ministers in the Maritime Provinces may read it, and each decide for himself, and the churches they serve may read and decide for themselves.

So far as it refers to Baptist churches and their newspapers, the statements of the paragraph are utterly destitute of the essential element—truth.

The first letter that was written by a Congo native was addressed to the Archbishop of Canterbury. Here it is:

"Great and good chief of the tribe of Christ, greeting:

The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum.

In bonds of Christ, UGALLA."

Lord Chesterfield called publicans "artists in human slaughter." Ruskin said they were "moral assassins." Carlyle spoke of public-houses as "seething hells of vice and immorality." Lord Brougham called drink selling an "infernal traffic." Lord Randolph Churchill spoke of it as "devilish liquor traffic." Gladstone declared it to be productive of greater evils than the combined scourges of war, famine, and pestilence.

A man, frenzied with strong drink, jumped from a hotel window in Halifax a few days ago, killed himself, and lay in his blood till morning. A little before that another man was strangled to death in a drunken stupor.

Another man who for years has got his living in that city by collecting the dead rats, dogs and cats from the streets, was found last week in his den covered with filth and vermin. He was taken to the hospital, but it was too late. The rum did not the vermin slew him. The rum-sellers supplied him with the means used in committing suicide.

One hundred and nine men and women in Halifax ask the city council for licenses to sell rum in 1891. All the daily papers in Halifax treat rum and liquorism with marked tenderness and sympathetic consideration. Their consciences seem amazingly sensitive and active, so far as the doings of the temperance people are concerned. Their moral sensibilities are crucified and their agonies are pitiable, when the Law and Order League resort to the detective method in convicting rum-sellers of breaking statute law. But for the wholesale breaking of statute law by rum-sellers, they have no conscience pangs. Wonderful, is it not?

Mackay and Ross, the temperance detectives, have their personal liberty unduly curtailed, and the Law and Order League patiently pursue the liquor men. Against granting licenses all possible objections are urged. No rum-shop can be started nearer than one hundred yards of a church or school building. Three-fifths of the ratepayers in the polling districts in Halifax city must sign a petition before a license can be granted. One hundred yards! Think of it! Why that distance? Is the danger in the sight or smell? Perhaps it is because one reprobate's heaven and one represents hell, and the hundred yards is the width of the "great gulf fixed" by parliament for this world.

The W. G. T. U. in Halifax are pegging away with the perseverance of genuine women. Mrs. Sessel, a Presbyterian, appeared before the court of the city yesterday and protested against Michael Power having a license to sell rum within one hundred yards of the 1st Baptist church. The church by delegation has joined her in the protest.

The new church on Quinpool Road, under the care of Rev. J. Webb, goes on successfully since its organization. Rev. W. E. Hall plans to commence work at

the Tabernacle on the first of March. The Rev. J. W. Manning held extra meetings each evening during the Week of Prayer. They are continued and the prospect is good. Rev. E. M. Saunders is at present preaching for the Tabernacle. He plans to go to Berwick at an early day to spend a few weeks in holding special services. Rev. F. H. Adams preaches with power to the First church. Good results are expected. Rev. C. W. Williams goes on successfully in Dartmouth. Nothing special appeared in the Week of Prayer except a general desire for a revival of religion.

Rev. J. F. Smith, pastor of a Presbyterian church in the north end of Halifax, died on Saturday. He was sick but a short time. Halifax is always sympathetic in times of trouble. The death of this young man caused sadness among the citizens.

Bishop Courtney has been dangerously ill; but he is recovering.

The Episcopalians opened their school for young ladies at Windsor a short time ago. They aimed to raise \$50,000. They have got \$30,000 of that amount subscribed. A number of applications were declined for want of room.

How much of the \$25,000 for giving relief to the overtaxed accommodations in Acadia Seminary at Wolfville has been raised? It is about time the committee, having this matter in charge was heard from.

The accommodations enjoyed for 12 years were at first regarded as only temporary. There is no proper assembly hall. There should be one to seat 150. Four suitable classrooms are required. An art room 40 by 20 feet, is needed. The present accommodation is insufficient; there should be room provided for 400 pupils. All this requires a building 100 by 45 feet and four stories. Miss Graves refuses to return to work unless more accommodation is given.

Baptists have had a foremost place in the education of young women. Do they intend to hold it? We think so. The public schools look to us for well-trained, highly cultured teachers. Our work in purifying and perfecting public sentiment, makes it necessary to keep our ladies' college in a high state of efficiency. Women influence men more than men influence women in all things noble and praiseworthy.

The various activities of life—temperance, church work and all the departments of the great moral and religious bee-hive demand the services of young women who have been trained and refined in Christian schools like the Seminary at Wolfville.

Up to the present time the Baptists of the Maritime Provinces have had large returns for the comparatively small amount they have spent for the higher education of young women. Now is the time to enlarge. Who will give the \$25,000, or a substantial part of it? Dr. Sawyer will be glad to hear from people who can and will help solve this question. Com.

Rev. Richard Burpee's Departure for India.

The following account of Bro. Burpee's departure for India, was taken from the diary of Rev. Jarvis Ring:

"Bro. Burpee and wife were to leave Halifax in April, 1845. The Foreign Mission Board of New Brunswick appointed Rev. Samuel Robinson and myself as delegates from New Brunswick to meet the Foreign Mission Board of Nova Scotia, at Halifax, for the purpose of arranging for the departure of Bro. Burpee. On the 10th of April, the steamer North America was to leave St. John for Halifax. When the time came Bro. Robinson was sick, and I was obliged to go alone. On Saturday, 12th instant, we arrived in Halifax, after as rough a voyage as I ever had at sea—snow and head winds all the time. On our arrival a number of our Baptist friends came on board. I went with Dr. Belcher and took tea.

Sunday service, preaching at 11 a. m. by Bro. Burton. At 3 p. m., the farewell meeting was held. Over twelve hundred were present. Everything was solemn, interesting and deeply impressive. Bro. Burpee did not say much, except answer a few questions. Mrs. Burpee spoke to the purpose in a few words, and appeared like a woman of courage and strong mind. Dr. Belcher made a very feeling address, and at the close presented Mr. and Mrs. Burpee each with a Polyglot Bible, in behalf of the Foreign Mission Board. A Presbyterian and Methodist minister were present and took part in the exercises. Bro. Burpee, wife and myself were invited to dine with the Attorney General. Missionary meetings were held for a week waiting for the arrival of the steamer.

On Sabbath morning, April 20, 1845, at 9 a. m., the steamer arrived. I immediately went to the Attorney General's, where Bro. Burpee and wife were stopping. The room was large and full of people. Mrs. Burpee and her mother sat on the sofa folded in each other's arms bathed in tears; the whole company present was affected. Not a word was spoken for half an hour. The time came to go on board the steamer; we all left the house and went to the wharf. The steamer cast off her lines after Bro. and

Sister Burpee went on board. Soon after going on board Bro. and Sister Burpee appeared on deck, arm in arm, and walked back and forth two or three times and then disappeared.

"I never witnessed such an exciting scene as there was among the people. It was supposed that more than three thousand people were at the wharf to see the missionaries depart. It was a matter of astonishment to all to witness a young man and a young lady leaving their happy home to spend their days among the heathen. Nothing but love to God and the souls of men could effect this sacrifice."

Thinking this graphic description of the first farewell missionary meeting held by Baptists in these provinces would be of interest to the readers of the MESSINGER and VISITOR, I have copied it and forwarded for publication. A little of that old time zeal would not harm us at the present. W. J. STEWART.

It Goes.

What goes? The debt on the Union Baptist Seminary. A thousand dollars were pledged during the holidays, and one of those who came to our rescue sent us a letter so specially good that I think our people ought to see it, and I trust it will bring us other pledges. Here is the letter:

"A merry Christmas to you, and may the new year be a very happy one to you in seeing the debt of the Union Baptist Seminary all wiped out. I read to day your concise statement of the financial affairs of the Seminary, and my heart was touched with the good spirit of precious memories, some in reference to St. Martins, of which you may know more hereafter, if in the Providence of God I may be permitted to visit the place. My last visit there was in 1873, with my beloved boy now in heaven."

"In memoriam, will you accept my Christmas offering and place my name on the subscription list as one of the seventy-five persons to pay \$200 as a thank offering to God, for having given me such a boy and continuing his life here a blessing for 30 years."

"Push this work and plan, and when the end comes, no grander epitaph can you claim than the divine one, 'I gloried thee on the earth, having accomplished the work which Thou hast given me to do.'"

This letter came from Rev. D. Henry Miller, D. D. for many years pastor in Brooklyn, New York. It is just like him. His great heart beats responsively to every good word and work. He is a Canadian by birth and has not forgotten his fatherland. Who will emulate his noble act? Send your name to us and be enrolled in the honor roll of the seventy-five who will bear away the burden of our Seminary debt. You have two years in which to pay the \$200 if you so desire.

The institution has opened its winter term with a full house. We have received over a dozen new students, and our work moves on pleasantly without, so far as we know of, a ripple of dissatisfaction.

Rev. Isaiah Wallace, our Maritime Province evangelist, par excellence, is now supplying the pulpit in St. Martins, and told us to-day that 42 years ago he was converted in the old Baptist Seminary. This shows that this institution has claims on the churches, and as it gets nothing through the Convention scheme, as others do, we hope our appeals will meet a generous response from its friends. J. E. HOPPER.

Queens Co., N. B.

An interesting session of the Queens Co. Quarterly Meeting took place with the Jemseg church, commencing on Friday, Jan. 9th. In the evening, Rev. W. T. Corey preached to a full house on "The Great Salvation."

Saturday forenoon was taken up with a prayer-meeting, followed by a business session. A resolution expressing sympathy with Mrs. W. A. Troop in her recent sad affliction was unanimously passed and ordered to be forwarded to her. Bro. Troop was formerly pastor at Newcastle in this county, and was widely known both in Kings and Queens.

An excellent conference was conducted by Bro. A. B. Macdonald on Saturday afternoon, in which many took part and received a rich blessing. In the evening there was a public temperance meeting, at which addresses were delivered by brethren J. Coombs, W. T. Corey, W. E. McIntyre, G. W. Springer, C. W. Pearce, R. T. Babbitt and J. W. Higgins. The old time interest of the Baptists of Queens was again manifested in the enthusiasm displayed in this gathering, and many were pleased to find that our Quarterly Meeting had added the temperance meeting as a regular feature of our work.

On Sabbath, after a prayer-meeting at 10 a. m. the quarterly sermon was preached by Bro. J. D. Wetmore, of Wickham, from the words, "Thy years shall not fail." An interesting discourse on the shortness of human life and its affairs, and the glory, majesty and infinite existence of the Almighty. In the afternoon, Bro. M. P. King preached from Acts 13: 41, warning the despisers of our day of the fate of the ungodly, and the unending state of their misery. His remarks had the bracing air of a north-wester, wholesome and scriptural, and would do good in all our pulpits.

The evening was devoted to foreign missions, and the meeting was addressed by brethren J. Coombs, W. T. Corey, W.

E. McIntyre and J. W. Higgins. A deep and solemn interest prevailed as these claims were laid squarely before us, and we trust a great stimulus will be imparted to our missionary interest. Overflowing audiences assembled at each gathering, making the largest and best of the quarterly meetings we have hitherto attended. Collections on behalf of the Convention Fund, \$19.20.

W. E. MCINTYRE, Sec.-Treas.

Home Missions.

BOARD MEETING.

The regular meeting of the Home Mission Board was held on the 12th inst. Reports were received from General Missionaries Wallace and Young, and from Brethren P. O. Rees, of Cardigan; M. L. Fields, Brookfield and Upper Stewiacke; W. W. Rees, of Fall River; Josiah Webb, of Quinpool Road; F. C. Wright, Ballie; W. A. Snelling, New Harbor, etc., and P. D. Nowlan, Greenville and New Adam.

GRANTS.

1. To the Montague and Murray River churches, P. E. I., \$150 per year for 14 months, from Sept. 1, 1890, Rev. A. Freeman, pastor.

2. To the Greenville New Annan group, \$100 per year for one year, from Jan. 1, 1891, Rev. P. D. Nowlan, pastor.

3. To the Rockland group, including the Rockland, Windsor, Carlisle and Aberdeen churches, Carleton Co., N. B., \$200 for one year, Rev. J. C. Bleakney pastor.

4. To the Tryon church, P. E. I., \$100 for one year from January 1, 1891, Rev. E. A. Allaby, pastor.

5. To the Windsor Plains church, \$50 for the current year, Rev. J. W. Johnson, pastor.

6. Rev. Calvin Currie was appointed a missionary to Margaree and Mabou churches for one year.

RESOLUTION CONCERNING STUDENT LABOR.

Whereas, The number of ministerial students looking to the H. M. Board for employment during the summer vacations has now become so great that it is impossible to give employment to all without incurring a larger expenditure for this part of the work than the income will permit, and

Whereas, While we have an overplus of workers in the summer, many of our mission fields are left without workers during the remainder of the year,

Therefore resolved, That the mode of employing student missionaries be changed and that hereafter excepting a limited number appointed to mission work during the vacation none be employed for a less period than one year.

REMARKS.

The Lord is answering prayer and giving us men for our Home Mission field. Some that we feared little while ago would have to remain unlearned for are now occupied, and we hope more to occupy others. But many more men are needed. The following from a brother in the Little Shediac church, is the cry that comes from many churches: "Your communication in MESSINGER and VISITOR suits our case in Shediac. There are a few members left trying to hold the fort. We have kept up our prayer-meetings and have many rich seasons with the promised presence, but how hungry we are for the preached word."

Some are remembering our overdrawn treasury and helping to replenish it. A sister in Leominster, Mass., writes: "Enclosed please find \$5 for Home Missions. My husband and I had this money laid aside for missions, and on reading your article on 'The sin that will find us out,' we decided to send it to the Home Missions in Nova Scotia."

Another sister in sending us her donation from Indian Island, writes: "I see by the MESSINGER and VISITOR that the Home Mission treasury needs replenishing. May the Lord not let His people rest until there is a sufficiency in His treasury for all the work He has for them to do." To this we say Amen. And let all the people by word and deed say Amen. A. COXON, Cor. Sec'y H. M. B.

Hebron, N. S., Jan. 15.

The Annapolis Co. M. & M. conference held at Pine Grove, on Tuesday last, was one of the most enthusiastic and helpful sessions we have ever held. The pastoral reviews indicate a successful year's work.

A paper submitted by Bro. Bradshaw, "Sunday-school work," deserves special mention in its advocacy of "Normal class" work in our schools. After a lengthy discussion, the following resolution was unanimously adopted:

"That at our next (April) conference the afternoon session be given to Sunday-school work, and that we request the Baptist Sunday-schools of Annapolis Co. to meet with us by delegation—two from each school."

It was further resolved: That whereas certain reports unfavorable to the Christian reputation of the Rev. R. D. Porter, president of the conference, have been passing current in the public press, and

Whereas, this conference believe that a great injustice has been done our Brother,

Therefore resolved, That we express to him and the general public, our confidence in the integrity of his Christian character, and our sorrow at the unreasonable manner in which we believe he has been treated. J. F. EATON, Secy.

We regret to learn of the serious illness of Rev. P. D. Nowlan, of Greenville, and trust that he may soon be restored to health again.

Organization and Reception.

Quinpool Road Church.

In response to a request from the brethren and sisters desirous of organizing a regular church of Christ, delegates called with these brethren on 29, 1890, at the Quinpool chapel, situate in the west city, and the council was appointed Rev. J. W. M. Tor, and the subscriber following delegates were: Baptist church, of Halifax, Adams, A. L. Wood, H. Eaton; North Baptist, J. W. Manning, James Parsons, W. W. Pickings, Rev. E. M. Saunders, D. H. Dimock; Dartmouth chapel, W. L. Bars, J. Windsor—Rev. P. A. Dimock, Rev. P. A. Shand; A. Jordan, Deacons McKernan, Jacob Flint.

The First and Second churches were invited by representatives. Mr. H. T. water, and Rev. A. C. invited but were not present. H. T. Blair, John Melville, H. Read were invited council.

After hearing fully from the new church, being satisfied that they were sound in their doctrines as the Baptist convention, decided to accept as an independent Baptist church, and the services were held in the same day as follows:

Sermon by Rev. P. A. to the church, by Rev. prayer ordaining deacon Jordan; charge to deacon Williams, and address of pastor on behalf of the church by Rev. H. F. Adams. Elected Rev. Josiah W. Foster, John Quigley, deacons; O. P. H. Dickette, treasurer.

The sermon preached was excellent and approved; 5: 1 subject, "Christianity the liberator, and work to the liberated, the mess being specially enjoyed."

The new church started with success. The ship consists of nine North church, nine from ten from the First church, his wife and daughter. Three other are to be joined shortly by four formed a lady has since for baptism and membership.

I sent you an account of the proceedings on the 3rd inst. to learn from you that this will explain it.

Halifax, Jan. 17. C.

Corrected.

In "Table showing the items for the last ten years" MESSINGER and VISITOR, December none given for West. There should have been Rev. D. G. Macdonald and one (the writer) by Gates, on the 1st of May, Lime Hill, C. B. P.

Religious Intelligence.

NEWS FROM THE

ST. JOHN.—The United Brethren bi-monthly meet Monday morning, Jan. 13, room 85 Gormain street, from the churches were characterized. Special attention was held at Leinster St., B. loo St. and Haymarket were baptized on Sunday, Leinster St. and two at interesting paper on "read by Rev. T. H. C. consideration of the postponed until next week. H. Martell will present.

WOLFVILLE.—During weeks I had the pleasure the Baptist churches of French Village, and D. is without a pastor; Ah man to settle among a parsonage at French position. The field is long, and the people are The special meetings quest, principally P. The congregations were Harbor, and quite a number the other places to the erings. My visit to long remembered. I am zealous for the Master, ity," and very generous Shepherd deal kindly bless them temporarily.

JAN. 8.

GREENVILLE.—The Nowlan will be sorry to illness, which has a side from the Master a church unitedly expect may be speedily rest usefulness. The G. churches were favored Bro. Nowlan in Nova was highly appreciated love for the work a church unitedly expect to settle among us before Christmas he and family moved in which was ready for having settled on his said. His work among and his life has shown

Organization and Recognition of the Quinpool Road Church, Halifax.

In response to a requisition from 31 brethren and sisters desiring to be recognized as a regular and independent church of Christ, delegates met in Council with these brethren at 3 p. m., Dec. 23, 1890, at the Quinpool Road Baptist chapel, situate in the western part of the city, and the council was organized by appointing Rev. J. W. Manning moderator, and the subscriber clerk. The following delegates were present: First Baptist church, of Halifax—Rev. H. F. Adams, A. L. Wood, R. N. Beckwith, B. H. Eaton; North Baptist church—Rev. J. W. Manning, James McPherson, J. Parsons, W. W. Pickings; Tabernacle—Rev. E. M. Saunders, D. D., B. J. Hubley, H. Dimock; Dartmouth—Rev. C. W. Williams, W. L. Bars, T. H. Chapman; Windsor—Rev. P. A. McEwan, E. H. Dimock, A. P. Shand; African—Rev. Dr. Jordan, Deacons McEraw, Biddle and Jacob First.

The First and Second Truro Baptist churches were invited but sent no representatives. Mr. H. T. Ross, of Bridge-water, and Rev. A. Cohoon were also invited but were not present.

R. T. Blair, John McLean and Dr. H. H. Read were invited to seats in the council.

After hearing fully from representatives of the new church, and the council being satisfied that they held the same doctrines as the Baptist church in the convention, decided to recognize them as an independent Baptist church. Services were held in the evening of the same day as follows:

Sermon by Rev. P. A. McEwan; charge to the church, by Rev. Dr. Saunders; prayer ordaining deacons, by Rev. Dr. Jordan; charge to deacons, by the Moderator; hand of fellowship, by Rev. C. W. Williams, and address of welcome to the pastor on behalf of the Baptist ministry, by Rev. H. F. Adams. The new church elected Rev. Josiah Webb pastor, W. Foster, John Quigley and L. K. Payzant, deacons; O. P. Hill, clerk; J. E. Dickets, treasurer.

The sermon preached on the occasion was excellent and appropriate; text, Gal. 5: 1; subject, "Christian liberty," Christ the Liberator, and words of admonition to the liberated, the need of watchfulness being specially enjoined.

The new church starts with good prospects of success. The present membership consists of nine coming from the North church, nine from the Tabernacle, ten from the First church, and the pastor, his wife and daughter from another church. Three other church members are to join shortly by letter, and I am informed a lady has since been received for baptism and membership.

I sent you an account of these proceedings on the 3rd instant, and am sorry to learn from you that it was not received. This will explain the delay.

Correction.

In "Table showing the number of baptisms for the last ten years" in MESSENGER AND VISITOR, December 31, there is none given for West Bay, C. B., when there should have been two—One by Rev. D. G. Macdonald in October, 1885, and one (the writer) by the Rev. L. B. Gates, on the 1st of May, 1888.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. JOHN.—The Union Baptist ministers' bi-monthly meeting was held on Monday morning, January 19, in their room 85 Germain street. The reports from the churches were of an interesting character. Special services are being held at Leinster St., Brussels St., Waterloo St. and Haymarket Square. Two were baptized on Sunday, the 18th at Leinster St. and two at Coburg St. An interesting paper on "Original Sin" was read by Rev. T. H. Capp. The further consideration of the subject was postponed until next meeting, when Rev. A. H. Martell will present a paper.

WOLFVILLE.—During the last three weeks I had the pleasure of working with the Baptist churches at Indian Harbor, French Village, and Dover. This group is without a pastor; they want an ordained man to settle among them. There is a parsonage at French Village in a good position. The field is only thirteen miles long, and the people are good and kind. The special meetings I held were by request, principally preaching services. The congregations were large in Indian Harbor, and quite a number came out in the other places to the week night gatherings. My visit to this people will be long remembered. I found the people zealous and very highly appreciate his services. During the week of prayer, union services in this part of the city were held; the Presbyterian, Methodist, Free Baptist and Baptist churches united. These services were solemn and interesting, the attendance was large, and good results will doubtless follow.

WESTPORT, N. S.—We observed the Week of Prayer and were greatly refreshed; the services are being continued with hopes revived and spiritual quickening increasing. All our work is moving on steadily. The missionary spirit is gaining; the Sunday-school continues to be a power, and education is by no means being overlooked. Wolfville already has three of Westport's worthy sons, who are availing themselves of the exceptional advantages offered by our institutions of learning there. This people, whom we have found most hospitable and co-operative, visited the parsonage en masse on the 13th, spending

power and endeared him to the hearts of the people. We feel sure a rich harvest awaits our brother's labors, if spared to work among us. We are glad to report our prayer meetings are well attended, Sabbath-school bids fair for the winter, and a deep interest appears manifest in the people. Pray for us and our pastor.

ST. MARTIN'S, N. B.—It was my privilege to spend the Week of Prayer in St. Martin's and to attempt a few extra meetings, the first I have been able to hold for about ten weeks. Some religious awakening has been enjoyed and several are seeking salvation. Since the late pastor, Rev. W. F. Parker, whose labors had been so much blessed; and who was held in such high esteem, retired, the church has been pastorless. Here is an inviting field for an earnest, intelligent and faithful minister, with abundance of work to tax his physical and mental energies, and with fine prospects for usefulness. The establishment of the Union Baptist Seminary here enhances the importance of the place. I enjoyed much a visit to the Seminary on Wednesday last, and through the courtesy of the honored principal, Rev. J. E. Hopper, D. D., had the pleasure of seeing the arrangements of the building and its admirable equipments for educational purposes. Bro. Hopper informed me that he is much encouraged, having welcomed at the beginning of the present term a large number of new students. He speaks in the highest terms of the department and progress of the school. It seems to me that the patrons of this institution should be highly gratified with its present outlook, and should come forward and remove the debt which is a serious obstacle to its prosperity. Since my arrival here I had a pleasant interview with my venerable brother, Rev. E. Hill, D. D., who resides in St. Martin's, and was pleased to find him comfortable and happy and deeply interested in all matters pertaining to our denomination's welfare.

ISA. WALLACE.—I am thankful for the kind words of the Messenger and Visitor in last week's issue, and am grateful to say that my health, though not very firm as yet, has considerably improved.

PORT MEDWAY.—You will see by the number of deaths published in obituary columns that we have been repeatedly reminded of our mortality of late. Our prayer is that grace may be given us all to prepare for our change. And if our preparation is what it ought to be, we will doubtless be occupying a position in the church so that we will be missed when called away. Enoch walked with God, and before his translation he had this testimony, that he pleased God. Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying that he was righteous, and by it he being dead yet speaketh. We have been passing through a long season of darkness here in religious matters, but during the last week in our prayer meetings the Spirit's power has been manifest in bringing some of our young people to testify that they are deciding for Christ. We will request an interest in the prayers of our brethren that showers of blessings may descend upon the hill of Zion here. There are many standing idle all the day. O that the Master would bid them enter His vineyard and work, or rather make them hear His command to go.

A. W. BARRS.—HAMPTON, ANnapolis Co., N. S.—The church at Hampton having been without a pastor for sometime an invitation was sent to Bro. Erb, a student at Acadia, to spend his vacation with the churches at Hampton and Port Lorne. He came, and after a few days he was joined by W. Byranson, a class mate. These two young men are thoroughly devoted to their Master's work and are fine speakers, and labored with good acceptance, visiting from house to house and holding meetings every evening. God blessed their efforts, and great interest was manifested by the whole community. In appreciation of their services, on Thursday evening last, after meeting, the house was called to order, E. B. Foster being called to the chair. The object of the meeting was stated and contributions called for. The sum of twenty-five dollars was quickly laid on the table; the purse was presented by Bro. Robert Chute in an excellent speech. Bro. Erb responded in an affectionate address, thanking the people for their liberality and kindness. Bro. Byranson spoke very beautifully, thanking the people for their kindness to him a stranger. Some remarks were made by Deacon Snow, Bro. I. Brown and the chairman. The presence of God was truly manifest on this occasion. It was good to behold the cheerful faces of these present. May God bless these two young men and fill their hearts with the rich dew of His heavenly grace. An invitation was given Bro. Erb to visit us every four weeks.

ELIAS B. FOSTER.

CARLETON, St. John.—The yearly business meeting of this church, held on the 13th inst., was of an encouraging character. A decided improvement in finances had been made during the year—some \$400 of debt had been lifted; and the church, with a more tasteful and comfortable place of worship than it has heretofore possessed, is free of debt. Their great want is now a comfortable place of residence for their pastor. This, with united and proper effort can soon be supplied. Their efforts in the past year, so far from lessening their ability, has but prepared them for better work. The church is united in their pastor and very highly appreciate his services. During the week of prayer, union services in this part of the city were held; the Presbyterian, Methodist, Free Baptist and Baptist churches united. These services were solemn and interesting, the attendance was large, and good results will doubtless follow.

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a happy evening, singing some of the hymns and tunes of "the long ago," after which we were treated to speeches, music, readings and a recitation. This was followed by the presentation to the pastor of \$30.80 in cash, and presents to Mrs. Burgess and family, rendered doubly precious by the loving forethought of the donors, amounting to \$15. This stands as only one among the many instances of kindness shown us since coming to this people. Harmony prevails in the church, and we are looking for an harvest that will be both enriching and enduring. C. C. BURGESS, NOTICES.

A meeting of the Board of Governors of Acadia College, Tuesday, 27th inst., at 9:30 a. m., in College Library, Wolfville. T. A. HIGGINS, Sec'y.

HANTS CO. AUXILIARY BOARD.—The next regular meeting of the Hants Co. Auxiliary Home Mission Board will be held (D. V.) at Central Falmouth, on Tuesday, Feb. 3rd, commencing at 10 a. m. Also meetings in the afternoon and evening. Collection in evening for Convention Fund. A full attendance is requested. By order of the Board. R. H. CREED, Sec'y.

HAYMARKET SQUARE MISSION.—The annual festival of the Sunday-school in connection with the Baptist Mission hall, Haymarket Square, was held last evening, Wednesday. There was a large attendance of scholars, who were regaled with abundance of sandwiches, cakes, pies, milk and other delicious viands. The public were then admitted to the side seats and such standing room as was available. After addresses by the superintendent, Mr. F. W. Wigmore, and Rev. A. E. Ingram, recitations and dialogues were given. At this stage of the proceedings, Miss L. Ingram was called up by the superintendent, who presented to her a handsome watch, accompanied by a neat address. Rev. A. E. Ingram, in behalf of his daughter, replied in a neat speech. A number of Bibles and books were then distributed to the scholars. Everybody retired expressing much pleasure with the evening's entertainment and the many indications of the improved condition of the Sunday school and mission generally.

Birth.

HIGGINS.—At the Mission Compound, Chicaco, India, on Nov. 22, to Rev. W. V. Higgins and wife, a daughter.

Marriages.

PHALEN-CROUSE.—Jan. 1st, by Rev. A. W. Barrs, James E. Phalen, to Bessie Crouse, all of Mill Village.

MELANSON-HERTEL.—Dec. 23, by Rev. A. W. Barrs, John F. Melanson, to Annie Catherine Hertel, all of Charlottetown.

FEINDEL-VARNER.—At New Germany, Jan. 3, by Rev. E. P. Raymond, Norman Feindel, to Annie Varnier, both of New Germany.

JOHNSTON-SUTHERLAND.—At Summerside, P. E. I., Jan. 7, by Rev. Jos. A. Cahill, J. H. Johnston, to Minnie Sutherland, both of Summerside.

HIGHT-MAIGHT.—At the Baptist parsonage, Digby, Jan. 14, by Rev. W. H. Richan, Leah J. Hight, of Gulliver's Cove, to Alaretta Hight, of Barton.

NICKERSON-CHAPMAN.—At Havelock, Dec. 24, by Rev. W. T. Corey, George N. Nickerson, of Havelock, Kings Co., to Susan E. Chapman, of the same place.

ANDERKIRK-NICHOLS.—At Landsdowne, on Jan. 1, by Rev. W. J. Bakney, Wm. Anderkirk, Middleboro, Cumberland Co., to Minnie E. Nichols, of Landsdowne, Digby Co.

HURLEY-SPRY.—At the home of the bride's parents, 69 Lockman st., Halifax, N. S., Jan. 14, by Pastor H. F. Adams, Thomas A. Hubley, of Halifax, N. S., to Isabel Spry.

BAVERS-GATES.—At New Albany, Jan. 7, by Rev. J. T. Eaton, Sidney E. Bayers, of Musquodoboit, Halifax Co., to Susie Idella, daughter of Robert Gates, Esq., of New Albany, N. S.

ESTER-SCOTT.—At the residence of Mr. E. R. Squires, Wicklow, Carleton Co., Jan. 14, by Rev. A. H. Hayward, Charles S. Ester, of Wicklow, to Jennie A. Squires, of the same place.

STUART-SLIPP.—At the residence of the bride's parents, 14 Queen st., on Jan. 17, by Rev. G. O. Gates, A. M., Ruford M. Stuart, to Ellen M., daughter of Edward Slipp, all of St. John.

Deaths.

BUIGOS.—At Port Medway, Jan. 9, Leander Briggs, aged 43 years.

CHISHOLM.—At Port Medway, Dec. 22, George Chisholm, in his 63rd year.

MARTIN.—At Port Medway, Dec. 24, Mrs. James Martin, aged 72 years.

MCVIEKER.—At Port Medway, on the 13th inst., Archibald McVieker, aged 93 years.

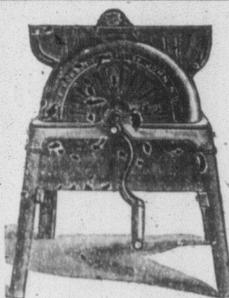
FRIZALE.—At Hillsborough, Mabou, C. B., Jan. 4, Hannah Frizale, wife of Wm. Frizale, aged 82 years.

PARK.—At Port Medway, Dec. 9, Joseph Park, aged 83 years. He was baptized by Rev. R. R. Philp, in June, 1848.

THURBER.—At Central Grove, Long Island, N. S., Jan. 9, John Bernard, the infant son of Chester and Fanny Thurber, aged 4 months.

HIGGINS.—At Freeport, N. S., Jan. 3, Henrietta C. Higgins, aged 57 years. She deceased was a member of the Freeport Baptist church, and died trusting in the Lord.

HOBBS.—At Argyle Head, Dec. 31, Mrs. Ruth Hobbs, aged 88 years, one month. Mrs. Hobbs was the widow of the late Thomas Hobbs, and one of the most prominent members of the Argyle Baptist church.



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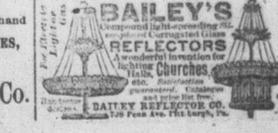
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BAILEY'S REFLECTORS. Improved Light-reflecting Lenses. For use in Churches, Schools, and other places where light is required. Price \$1.00 per set.

AMBITIOUS BIDDY.

A TRUE STORY.

In the barn-yard of a farmer, Not a hundred miles away; Lived a colony of chickens— Black, and brown, and white, and gray. Well contented were these chickens With the bunrums lives they led; Scratch and peck from night till morning Lay an egg and go to bed: All save one; 'twas her ambition Something of the world to see, But just how? the vexing question Haunted her continually, Till one day, all of a sudden, Popped into her busy brain A brilliant thought; it made her dizzy To see the way marked out so plain. Farmer Pierson had a carriage Standing in his wagon shed; Thither bent Miss Biddy's footsteps, By her inspiration led. Flew she in, and 'neath the curtain Of the very hindmost seat, Hid herself with joyful trembling, Crouching down upon her feet. Came the farmer unsuspecting With his wife, that Sabbath day, Seated them within the carriage, Drove to Sunday school away. Quiet Biddy sat; no mousetrap Still could have been than she, Though the many jolts and bounces, Frightened her so terribly, That she wished, and wished it often, That at home she safe had staid With her mother and her sisters, Scratching in the garden bed. But at length they reached the school-house, And as soon as left alone Out jumped Biddy, much elated At the smartness she had shown, Being, too, a hen of spirit, Much too proud to steal or beg. 'E'en a ride, by way of payment On her seat she left an egg! Farmer Pierson, much amused At the freak, forgave her then, And gave her to the boy who caught her, For a missionary hen! —Mrs. M. T. Pierson.

THE HOME.

New Year Words to Girls.

You are sitting quite quietly watching the old year as it fades away and the new one as it comes in. You think of all the joys and sorrows that have come to you during 1890, and of your hopes and ambitions for 1891; you believe just as you did a year ago—that you will make a great resolve that the year shall be better and your life nobler and more unselfish than it was last year. Now don't do this. Don't make the big resolve. Think, hope and pray what you want to, but in 'tis place, make a lot of little resolves, each of which will in time tend to make you reach the goal you desire to. Resolve to think a little less about yourself and a little more of the comforts of others. Resolve to be less quick of speech and more certain in action than you have been. Resolve not to let the wicked little demon of envy enter your heart and make you bitter and fault-finding. Resolve to consider those of your own household; the inclination on the part of too many of us is to reserve our virtues and our graces for those outside, and this is all wrong. My dear girls, you had better blush unseeingly at good daughters and good sisters, than gain all the fame imaginable as bright talkers and great beauties without homey talent. I like that word homey—I use it here in a different sense from the one you give it. It means belonging to the home, and as the home is the place where love and charity should abide, so the talents that belong to it are best worth possessing. God bless every one of you and give you some day a home of your own. It may come in the new year. It may be in the years that are far off, but if it never comes, just remember that the talent of making a home may be yours, and even though you can only exercise it in a single room you must not put it and count it as no value.—Edith Ashmore, in The Ladies' Home Journal.

Games for the Mind.

"THE STAGE COACH."

The players seat themselves in a circle. That one of them who is the best hand at making up a story is chosen to be driver. If none of the boys feel up to the position, a grown person may fill it. Then to each boy is given the name of something in connection with a stage coach or the harness—such as pole, whistle-tree, thorough brace, trace, collar, reins, etc. Every player having received a name, the driver calls out a name, and the whole circle is under his eye and proceeds to relate a thrilling narrative of the adventure of a coach on a rough and muddy road in the dead of night, which should be simply a harrowing record of disaster. Whenever the words pole, whistle-tree, collar or rein come in the players bearing those names must spring from their seats, turn completely round and sit down again. Whenever the word stage coach is mentioned all the players must jump up, turn around and then exchange seats. The failure to do this promptly in either case entails a forfeit, and when the story is ended the forfeits are to be dealt with in the time honored manner.

"THE ORCHESTRA."

Very similar, but rather more amusing, is the orchestra. The players seat themselves as before and the driver lays aside his whip for the conductor's baton, while the others choose musical instruments upon which to perform in pantomime. One takes the violin, another the trombone, a third the jewsharp, a fourth the flute, a fifth the drum, and so on. The conductor then starts some simple lively familiar tune like "Yankee Doodle," or "Coming Thro' the Rye," humming it as loudly as possible, and beating time vigorously, all the others joining in, and imitating to the best of their ability the motions of musicians performing upon the instruments they have selected.

As soon as the music is well under way the conductor, without any warning, proceeds to imitate one of the performers in his band. The instant he

does so the one thus imitated must assume the baton, dropping it again as soon as the conductor resumes it. If he fails to do this the music is stopped, the delinquent pointed out to the others, and made to pay a forfeit, or penalized, or any other way that may seem expedient. Then the conductor strikes up again, and so the game goes on. There is any amount of noise and fun in it when played with spirit.

"GEOGRAPHY."

Two quieter games are geography and person and thing. For the first each player must be provided with pencil and paper. Then the object is to see who can write down the largest number of names of rivers, lakes, mountains and other geographical features of the world beginning with a certain specified letter, as M or S or P, within five minutes. History or literature might be similarly treated where the company is mainly composed of adults. This game may be made very interesting and instructive.

A Rich Brown

or even black. It will not soil the pillow-case nor a pocket-handkerchief, and is always agreeable. All the dirty, gummy hair preparations should be displaced at once by Ayer's Hair Vigor, and thousands who go around with heads looking like 'the fretful porcupine' should hurry to the nearest drug store and purchase a bottle of the Vigor.—The Sunny South, Atlanta, Ga.

"AYER'S HAIR VIGOR" is excellent for the hair. It stimulates the growth, cures baldness, restores the natural color, cleanses the scalp, prevents dandruff, and is a good dressing. We know that Ayer's Hair Vigor differs from most hair tonics and similar preparations in being perfectly harmless. From Economical Housekeeping, by Eliza R. Parker.

Ayer's Hair Vigor

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists and Perfumers.

and irregularity produces bad habits and bad tempers in otherwise gentle beasts. The ducks, geese, turkeys, chickens, and all living creatures on the farm suffer from irregularity more than can be estimated in the farthest loss of profit. Regularity brings contentment and thrift to all the live stock, kills the weeds that eat up crop food, and fills the barns with the best quality of crops, pays off mortgages, replenishes the bank account, dresses the family, educates the children, and imparts energy, respectability and character to all concerned.

Hints to the Farmer.

Throw some manure around the small fruit trees. A cow cannot make sound milk out of unsound material. Only well-drained land bears a good crop in a wet season. Whether you burn coal or wood or both save all the ashes. Have the rats gone into winter quarters? Better root them at once. The best plan of feeding turkeys is to cut or slice up and sprinkle with bran. Buckwheat is given less attention than any other crop. It is less commonly grown than any other grain crop, and yet there are over 87,000 acres devoted to it in the United States each year. On this area over 11,000,000 bushels of grain, worth \$7,000,000, are produced. Two-thirds of the entire buckwheat crop of the country is grown in New York and Pennsylvania. The average yield per acre is over 37,000 bushels.

Hints to the Housewife.

A CURRY OF SPRING CHICKEN.—Cut up a young chicken; put two ounces of butter in a frying pan, cut a small onion in slices, and add it with the chicken to the butter, and fry a golden brown; take up the chicken, put it in a sauce-pan with a little water, season with salt, and let simmer gently for fifteen minutes; then add a teaspoonful of sugar and the juice of a small lemon. Mix a tablespoonful of curry powder and one of flour with a little cold water, and add to the chicken. Stir until it boils. Serve with boiled rice.

PICKLED SALMON.—Open the can, turn out the salmon, carefully remove the bones and skin, and place the fish without breaking into a bowl. Put a pint of vinegar into a porcelain kettle, add a slice of onion, four cloves, a bay-leaf, and a blade of mace. Dust the salmon with salt and pepper. As soon as the vinegar comes to boiling point, pour it over the salmon, cover and stand away to cool. When ready to serve, lift it carefully from the bowl, arrange it neatly on a pretty dish, garnish with celery tops or lettuce leaves, and serve.

TEMPERANCE.

(From a Temperance Sermon by Rev. J. A. Gordon, of Charlotte, N. C.)

"If an ox gore a man or a woman that they die; then the ox shall be surely stoned; and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in his past and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman, the ox shall be stoned and his owner also shall be put to death."—Exodus 21: 28, 29. These words following immediately after the ten commandments add peculiar emphasis to the underlying principle of the command of God. He had two points to make. First, to possess or derive profit from that which is injurious to another, is forbidden by the law of God. It is on the same principle we say private rights must give way to the public good. That is exactly. The man could own his ox, but if it did damage to another he had no right to derive profit from it or possess it. This command simply enunciates this principle that it is not right to possess that which is injurious to another. We find our liberties are hemmed in on every side. Quarantine laws, prison laws, etc., are all a crystallization of this idea. I may have a horse that can go at the rate of 240 a minute, but if I take him on our public streets and endanger the safety of the public, I am prevented by the police. I can build a house any way I please in the country, but if I come into the city and put up a building of brick with walls that are too thin I am responsible for the consequences. There are certain things which may be right under certain circumstances which are not in others. Changing circumstances very soon change the rights of man. The cow was killed when he would go. Now the same principle applies to the liquor traffic because it goes the body politic, financially, physically and morally. We hear much about hard times. But what do we find? In Great Britain and Ireland alone £30,000,000 is the annual ruin bill, of course if we received value in return in the shape of comfort and happiness we would not object to this expenditure. There would be no loss. But there is the history of sorrow and death, poverty and crime, and that is all we get for £30,000,000. They informed him some time ago that this Dominion spends \$27,000,000 a year on strong drink. This is the first cost of it alone, and the revenue derived from it was less than five and a half million dollars; \$27,000,000 thrown away to get five and a half million dollars—and that is called good financing. This liquor business takes money from you and gives nothing in return, which is robbery. Does not this ox gore the

WHEN THE HAIR

Shows signs of falling, begin at once the use of Ayer's Hair Vigor. This preparation, strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant, and glossy.

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body politic? It does and therefore should be stoned.

It destroys the wealth producing factors in every country, brain, brain and morals. Take these away and you destroy the foundation of society.

It destroys brains. In 1885 three quarters of a million dollars were invested to encourage emigration to Canada, and this was wise. But the liquor traffic which the same government had voted this money support will make more loafers and criminals in Canada in the community than good men that those three quarters of a million bring in.

It destroys brains. If there is no brain the laborer is vain. Our government spends annually thousands of dollars for the education of the people and they do right. But at the same time they foster and encourage the iniquitous traffic the outgrowth of which is ignorance ever more. It is estimated that 95 per cent. of the thousands of children unable to attend school are prevented because they have drunken parents.

It destroys the morals. Put over against the work of the church the work of the saloons, and the morality from one is destroyed by the other. Surely this is building with the left hand and pulling down with the strong right hand. The prosperity of the one means the destruction of the other. The liquor traffic is a parasitic on the whole community. Its success is the church's failure, and its triumph the church's defeat. As one fattens the other becomes lean. Then it destroys the home. The home is a divine institution, and if the home is to be protected, this liquor traffic can not. If a child were bitten by a dog on our streets how the people would run together with sympathy for the child and vengeance for the dog. And yet in that of one child thousands are being bitten by the demon strong drink, and yet we are asked to license it. If an ox gore a man or a woman he shall be stoned, and if the owner knowing this hath not kept him in he shall also be put to death. This is the underlying principle of the ten commandments. It is simply a bewitchment by the devil that men cannot see these things.

Second. Continuing to own the ox that gores is to be punished. To possess or derive profit from anything known to be destructive is criminal. The history of the whole liquor traffic is the history of destruction. And who owns this destroying creature? This depends on your answer on the 8th of January next. If you vote right you will not be the owners. You refuse to own him and say we protest against participation in this business. An effort is now being made to form a syndicate of the citizens to own the destroying brute, and the moment you grant the license you become responsible for its existence.

Then let me refer to some objections to license.

(1) License is subversive of common law. The meaning of this term as I understand it, means regulations to encourage and foster and promote everything which will make for the peace and comfort and welfare of the people. Does the liquor traffic do that?

(2) It swipes away the ground of moral appeal. You ask why don't you use moral suasion. But how can you use moral suasion against an evil which you license as a legitimate traffic. License sweeps away the ground of moral suasion, or else it makes us very inconsistent men. We are told to honor the laws and the powers that be. It is simply to nullify all my moral suasion to license an evil. Not long ago an association of licensed liquor dealers passed this resolution: Resolved, that while the state licenses the liquor business we consider it legitimate and honorable and do not deserve the censure that is heaped upon us. And they were right, as long as they were licensed. You ask me to preach temperance, judgment, and righteousness to come, and yet endorse the source of all crime. To use moral suasion to license the traffic at the same time is to be hypocrite.

(3) License counter-legislates God. Look at its consequences. One of the ten commandments says "thou shalt have no other God before me, and while Great Britain spends £30,000,000 for liquor annually, she spends only £1,050,000 for missions. Thirty-six millions sacrificed to the devil, and men prostitute themselves before him as their god. And so on throughout the ten commandments, the liquor traffic is in direct opposition to their very principles. There is taking God's name in vain, breaking the Sabbath day, dishonoring father and mother, murdering. The law of the New Testament is equally opposed to it. Love worketh no ill to thy neighbor. We must put down this tyrant, and unless we do we violate the principles underlying the Word of God.—Guardian.

Minard's Liniment for Rheumatism.

—When a woman goes to invest in seal-skins she soon realizes that \$30 will not go far. For Cramps, Cholera, Diarrhoea, Summer complaint, use Kendrick's Mixture. Kendrick's Mixture, a positive cure in nearly every case. Sold by dealers. 25c.

—Tom: "I say, Bob, are you superstitious about dining with thirteen at the table?" Bob: "That depends." Tom: "Depends upon what?" Bob: "The dinner."

—Neglected cold in the head will certainly lead to catarrh, perhaps to consumption and death. Nasal Balm never fails to cure. Sold by all dealers.

Minard's Liniment cures Diptheria.

—Weeks—Well, how are things over in Boston? Have they named any new 'Aristotle' yet? Wentman—No. But I heard a man there ask for a Plato soup.

—The demand is good and it is giving satisfaction to our customers," writes N. C. Olson & Co., druggists, Kingston, regarding the Great Blood and Liver medicine, Burdock Blood Bitters.

—She (at the piano): "Listen! How do you enjoy this refrain?" He—"Very much. The more you refrain the better I like it."

Minard's Liniment is the Best.

—"Can't you stay for dinner, Mary?" Aunt Mattie said. "No, ma'am. Ma said not, 'less you insisted.'" She insisted.

JOHNSON'S LINIMENT. ANODYNE. Established 1810.

—UNLIKE ANY OTHER.—

Positively Cures Diptheria, Croup, Asthma, Bronchitis, Colds, Tonsillitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Influenza, Cholera, Malaria, Diarrhoea, Rheumatism, Neuralgia, Toothache, Nervous Headache, Stomach, Lumbago, Sprains in Body of Limbs, Stiff Joints and Strains. It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Heating all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills. ORIGINATED BY AN OLD FAMILY PHYSICIAN. All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail, 25 cts. 4 bottles, \$1.00. Express and duty prepaid to any part of the United States or Canada. Valuable pamphlet sent free. J. S. JOHNSON & CO., Boston, Mass. GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

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CONSUMPTION SURELY CURED. TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its use only thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office. Address—G. A. SLOCUM, M.D., 120 West Adelaide St., TORONTO, ONTARIO.

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

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GATES' ACADIAN LINIMENT. A VEGETABLE COMPOUND. Possessing a well-concentrated combination of soothing and healing Virtues for external and internal Diseases, INFLAMMATIONS, OF PAINFUL NATURE, IN ANY PART OF THE BODY, CHILBLAINS, COLDS & COUGHS, TOOTHACHE, QUINCY, RHEUMATISM, STINGS OF INSECTS, BRUISES, and WOUNDS of every description on man or beast, and all ailments for which liniments are used.

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