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# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME XLII.  
VOL. VI., No. 8.

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THE CHRISTIAN VISITOR,  
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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 19, 1890.

PRINCIPAL McCREGG, of McMaster Hall, Toronto, who has been seeking help for the paralysis of his lower limbs in New York, writes that he is still unable to move, but is hopeful that help may come to him through the special treatment he is undergoing, or through a surgical operation, to which resort will be had if other measures fail. Those who know his worth will not fail to pray that he may be restored to the work he loves and which needs him so urgently. Little Rock is a high license paradise. Each saloon keeper has to give \$1,025 for the privilege of a license. This is the result. The city gets \$20,000 from the rum traffic, and the saloon keepers get \$420,000 from the citizens. So it is everywhere. Says a United States exchange: Think of 187,000 dramshops in this land; 52,800 people buried yearly on account of rum; 75,000,000 gallons of strong drink; 25,000,000 gallons of wine, and 675,000,000 gallons of beer drunk in 1888 by this Christian nation! The president and vice-president of the Baptist Home Missionary Society of the United States have sent out a strong appeal for an increase of 50 per cent. in contributions this year to its funds. Dr. Storrs takes the ground that candidates for appointment as missionaries should be rejected if they declare themselves believers in probation after death; but that they should be appointed if their minds are only in doubt on the subject. This will do if the prerequisite for mission work is non-confirmation in error. If, however, they need to be confirmed in the truth, his rule is a false one. Who can doubt? We are sorry to see that Bro. R. M. Hunt is laid aside from work through failure of health. Gladstone says that of the 60 master minds with whom he has associated during his life, all but five were Christians. And yet our street corner skeptic will plume himself on his superior intelligence to people who hold to the doctrines of the Bible. A young man of Pedobaptist parentage recently witnessed a baptism and was so impressed with the ordinance scripturally administered that he came forward in a meeting shortly after and said that he was convinced he had never been baptized, and requested baptism and membership in the Baptist church. We wonder whether the sprinkling of a babe ever impressed anyone in this way.

SOME STATISTICS.—The Congregationalists of Great Britain and Ireland have over 4,500 places of worship and about 2,200 ministers in charge. There are 514,790 members of Wesleyan churches in Great Britain, 25,900 in Ireland, 37,786 on Foreign Fields. The Catholic Directory gives the following statistics of its church: In England and Wales, 16 bishops, 2,444 priests, 1,312 churches, chapels, and stations. In Scotland, 4 bishops, 347 priests, 339 churches, chapels, and stations. There are 11,543 Baptist members in Scotland, and 3,713 in South Australia.

DEGREES.—It is proposed by the Synod of the Church of England in Canada to apply to Parliament for power to their Metropolitan to confer degrees in divinity. Now it will be in order for the Presbyterians to apply for the same power for the Moderator of their assembly, the Methodists for the President of their General Conference, the Catholics for their Archbishops, and the Baptists—well, we have no such official head. Why the head official of the Episcopal church should have this power rather than similar officials in other denominations, we find not. Neither do we see why any such power should be conferred on any ecclesiastic. If our Episcopal friends wish an easier way to gain degrees than by the usual methods of institutions of learning, let them take the responsibility of granting them and not ask government to share it.

CONFESSION OF FAITH.—For nearly a fortnight the giants of the Presbyterian church of New York have had their battle over the question of the revision of the Westminster Confession. One of the largest churches in the city was filled day after day, evidencing the great interest in the subject and in the men. Dr. Patton, of Princeton, and Dr. Briggs were the leaders of the extreme wings, against and for revision. Dr. Hall gave an address against revision, characterized by all his broad common sense and sturdy loyalty to truth. Drs. Briggs and Parkhurst seemed to think that the Bible, as well as theology, needs revision. While there are parts of the confession which loyal men like Dr. Cuyler admit need re-stating, the discussion brought out the fact that Dr. Briggs' extreme looseness of view as to the authority of the Bible, had a number of adherents, and that the Presbyterian body is anything but a unit on the gravest of all ques-

tions; have we a divinely authoritative book in the Bible. As was foreseen, the vote of this large and most influential presbytery was for revision, of a mild type, of over two to one.

FINALLY.—If an utterance is partisan because it is unpalatable to the representative paper of a party; it would make the MESSENGER AND VISITOR a partisan paper should it say that the Telegraph stated an untruth when it said the MESSENGER AND VISITOR had apologized. No, no, friend Telegraph, the statement of facts, creditable and discreditable about each party, is what makes a paper independent. It is only papers like our friend that can see no wrong in his party and no good in the opposing one that are partisan. Our friend thinks "A Baptist" not an assumed name. Well, we really do not know Mr. A. Baptist. He is not on the MESSENGER AND VISITOR'S list, at least. We beg Mr. A. Baptist's pardon. The MESSENGER AND VISITOR still holds out its hand to the Telegraph with its most winning smile, and hopes this second apology, so much like the first, may be equally satisfactory. If not, we shall give up trying to make the Telegraph feel better, and shall waste no further space.

GOOD TESTIMONY.—The work of Christian missionaries in India is becoming more and more feared by the other religions of India. Not only have the Hindus put out a pamphlet, defending their faith against Christianity; but the Mohammedans have done the same. This new manifesto says to the followers of the false prophet: "You have reached such depths of degradation that Christians, morning and evening, are wiping Islam out." And farther on appears a sentence, which bears most welcome testimony to the missionary work among the oppressed and benighted women. "In two or three generations," we read, "all women, being drawn to the Christian faith and careless of their own, will go into the churches and become Christians."

While some in Christian lands are deprecating the work of missionaries, those on the ground and who from the danger it brings to their own religions, are watching it carefully, are full of fears because of its progress, and even prophesy its triumph upon the ruins of their own faith. What better testimony do we need than this of the far-reaching effects of missionary labor?

WHAT ABOUT THE FINANCES?—The work of the Lord cannot go on satisfactorily unless the Lord's people hand over to the Lord's service some of the means He has committed to them; neither can the inner life of His people be vigorous unless this is done. Time is passing; one-half the financial year is already behind us; the needs of the work are great; what are we all doing to help our own spirits and the Lord's work in the matter of giving? Have all the district committees, to whom the oversight of the work of collecting funds has been entrusted by the Convention and the associations, been called together by their chairmen? There is no little responsibility resting on these committees and especially upon their conveners. We hope none will allow the year to pass and not fulfill the trust which is theirs by vote of the brotherhood. When placed in such a position, not to help is to hinder. However these committees may do, the chief responsibility for each church is the church itself headed by its pastor. Brethren and sisters all, what does the dear Lord wish you to do? Answer this question, and up and do it, earnestly and joyfully.

JOHN McNEILL.—Dr. Rand, in a very appreciative communication in the Canadian Baptist, gives the following description of the Regent's Square preacher, London: Mr. McNeill has that magnetism of manner which makes him at times regal. Nothing can exceed the terrible plainness with which he denounces sin all around, in the church and out of it, and the open and masked allurements to sin; and yet he is compassion itself to the tempted and tried. He is a man of heroic courage and of clear conviction. He believes he has a Gospel to preach and he is straitened till it is accomplished. There is at times a rugged and fiery eloquence in his delivery, which tears and burns a way for itself by its very vehemence, but more frequently his strong common sense and Scotch shrewdness control his generous emotion and fervid impulse. Unconventional in the pulpit to a fault, he is not very particular as to his manner of delivery, if only he can deliver his message to the people with convincing power. He would doubtless gain in forcefulness if he were at times less boisterous in manner and rough in speech. He is a master of "anell" sayings—keen, incisive, piercing words. He was with intoxicating drinks, and is a stranger to tobacco. In short, John McNeill is a whole-souled minister of Jesus Christ, sated of the Gospel, one whose speech often flashes with the revealing and penetrating light of deep poetic insight. He

is grandly in earnest, and is a recognized force in the Christian life of this modern Babylon, bearing in his pitcher the clear waters of life from the hills of Scotland. For a Christian to hear him is to love him.

DAY OF PRAYER FOR EDUCATIONAL INSTITUTIONS.—Last week Dr. Sawyer reminded us that Thursday, the 27th inst. is to be observed by our churches as a day of prayer for special blessings on our Educational Institutions. This has been the custom of our churches for many years. On no department of our denominational work has the blessing of Almighty God more abundantly descended in the past. Troublous times were on our denomination when these institutions were founded by our fathers. By a wisdom and foresight far above the unaided human they were guided in this good work. The principles on which they reared these institutions were so sound as ever to command the respect and loyalty of our denomination; and to defy to this day the best laid plans of all who would hinder their progress and usefulness. In this plainly seen interposition of the Divine hand in the origin of our work in higher education, as well as in the continued temporal and spiritual blessings which, from the same source, have ever been upon our schools, the Baptists of to-day have abundant reasons for thanksgiving and praise. In answer to prayer there has come to our aid in this work a succession of consecrated talent of a high order. Our professors and teachers have a claim upon our sympathy and prayers. Success in their work means success for our denomination. The blessings of the past are an encouragement for the exercise of faith and prayer now. Many families and churches are interested in the welfare of their members who are attending these schools. Our churches are looking anxiously for the coming ministry here under training. Earnest prayer will put our churches in proper touch with all these workers. It will be a pleasure for those who thus pray to extend sympathy and aid to these oft weary workers.

Rev. Daniel McLeod.

It will be a matter of surprise to many to learn that our Brother, the Rev. Daniel McLeod, has done with the things of time and gone to his eternal rest. He departed this life peacefully on the evening of Thursday, Feb. 6th, at his residence at Tracadie, Antigonish County, N. S. Though not in robust health, he faithfully continued his labors until the opening of the present year, and it was only during the past week or two that his case was considered serious. He charged his sorrowing family not to weep for him, but put their trust in God. He had been in his last charge some sixteen months, during which time the blessing of the Lord manifestly rested upon his labors; twenty-one were baptized, five were restored to fellowship, and five received by letter. A plain and serviceable church building with seating capacity for 100 persons was finished, and, with outside assistance, virtually freed from debt.

There may have been greater additions to the church than given above, but the latest figures are not just now within my reach. Bro. McLeod had previously labored at New Harbor, Ingram River, and other places. He was ordained in 1873, but had preached for a number of years previously in Cape Breton, mostly in Gaelic. His wife, after two years' illness, died last summer, and no Baptist pastor's services being available, he had to conduct the last sad funeral services alone. Remembering this, and notwithstanding the distance to be travelled, the severity of the weather, and my own scarcely full recovery from an attack of influenza, I could not refuse the request to go and render the last offices of Christian love to one who had loved to exalt the Saviour. On Sunday, the 9th inst., the remains were followed to their last resting place by a large body of mourners, and I endeavored to improve the occasion by directing attention to what seemed to me to be an exceedingly appropriate theme, suggested by some of the last written words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7-8.

Bro. McLeod has left a family to mourn their loss—the Lord be gracious unto them. I was pleased to hear the brethren speak so well of their late pastor. The church is composed of colored members; but they are worthy; holding well together, and doing what they can

for the maintenance of gospel preaching. The Home Missionary Board renders them substantial assistance. Here is now a call for another laborer on the vacant field;—one who will not shrink at self-denial; who will be willing to stoop—but no man, be he never so princely, nor angel, be he never so mighty, can stoop a millionth part so low as the Master did to reach and raise the souls of men. But he that makes himself the least in the services of the Lord is indeed the greatest, and is likeliest to be the Saviour. Love of self, love of fame, love of pay will not take a preacher to this field; but the love of Christ will. Who that with believing eyes has seen "the King, the Lord of hosts," and with soul, made glad and glowing by the vision, and bearing the Divine appeal, "Whom shall I send?" is prepared to answer: "Here am I; send me?" Bro. McLeod was born at St. Ann's, Cape Breton, and had reached the age of 63. I hope that a worthy hand will supply the readers of the MESSENGER AND VISITOR with a fuller account of his life and work. J. CLARK. Antigonish, Feb. 12.

Newton Centre.

To be in keeping with the times we will begin with the weather. It is so pleasant one scarcely knows whether it is April or September, judging from some of the beautiful mornings we now enjoy. A few weeks ago violets were picked near the institution. The loemen are quite anxious about their ice. The lakes have been frozen once or twice enough for the skaters to use, but that is all. Everything has been so bare and dark looking, that a coat of snow would be quite a treat now.

We are well settled into another term's work. Everything is moving steadily and harmoniously in the class-rooms. Several of the students who spent their vacation in Newton Centre were kindly invited by Pastor Capen of Watertown, to spend Christmas at the parsonage. They were each presented with a silk umbrella, necktie and handkerchief. Your servant was so fortunate as to spend the vacation in Nova Scotia; but so unfortunate as not to be a recipient of the above mentioned kindness. The day of prayer for colleges was observed on the Hill as follows: At 9:30 a.m. the students were grouped here and there to pray for the institutions which they were interested in. Acadia boys, with two students who had been converted at the Grand Ligne school, were in one room. These two institutions particularly were earnestly and lovingly presented to the care of Him who hears every sigh, every petition of His children. The bell informed us that the chapel was waiting for us, at ten o'clock. Dr. Hovey gave us a short address, then reports from the various institutions represented here were given. None had a more cheerful and prosperous tone than Acadia. Prof. Burton impressed upon us in a few words, that we should pray for the Professors in Colleges, that they might be true men of God and led by the Holy Spirit. Our homilectical instructor, Prof. English, preached a very interesting and practical sermon for us at 2 p.m. Many earnest prayers have been offered up since that day in our noon-day prayer-meetings for our institutions.

We are always pleased to meet Acadia men here. C. H. McIntyre, who is now studying at Harvard, is with us to-night. Dr. C. H. Corey of Richmond, Va., gave us a call recently, on his way to Palestine. Feb. 7. C. P. WILSON.

MR. STANLEY'S PERSONAL NARRATIVE.—The interesting fact is announced by Messrs. Charles Scribner's Sons that they have acquired from Mr. Henry M. Stanley all the American rights for his personal narrative of the expedition for the relief of Emin Pasha. Prior to the appearance of the complete work, Scribner's Magazine will publish an article upon his last journey by Mr. Stanley. It will be illustrated and is certain to be as important a contribution as any that has ever appeared in an American Magazine. Readers may have noticed that Mr. Herbert Ward, who was one of Stanley's officers, makes no mention of the expedition in the article recounting his experiences upon the Congo, which appears in Scribner's for February, the fact being that Mr. Stanley has reserved the sole right to describe this most remarkable of all his African undertakings.

When a distinguished Georgia statesman visited Tuscaloosa, Ala., some years since, a hotel waiter pronounced him "the dirtiest of men," because, of a morning, he had his washstand pitcher filled a second time.—Ez.

From England.

As the time for the opening of Parliament approaches, the air is filled with sounds of political and economical change. The warrant for desiring them seems to be expediency rather than any exalted idealism. If the overthrow of Mr. Gladstone's government rendered the Liberal party practically impassive for a time, it was an impassivity that awaited great things. As it emerges from its comparative inactivity there is seen on its banners disestablishment in Wales and in Scotland, free education in England under representative local control, and as many local parliaments in the kingdom as time may show to be desirable. The stress of party struggles seems to be the force by which great things are made possible, and that which in one generation is regarded as idealistic and wholly outside the range of practical politics becomes in another the ground of party expediency. Meanwhile the government of Lord Salisbury consults the oracle. Its great financial measure, its free education act for Scotland, its broad provisions for the enlargement and equipment of the navy, and its firm policy in bringing Portugal up with a round turn in her cunning African diplomacy, each and all weigh sixteen ounces to the pound in the public mind. If the government has been obliged to look infinitely wise, it cannot be said that it has been content with this and become infinitely stagnant—a political Buddha. There is a general belief that popular measures of an advanced character will shortly testify to the government's unabated activity. It is not too strong a statement to say that the dogmatic materialism of the last ten or fifteen years has well nigh departed from England. Nothing, however, has been definitely substituted in its place. As in politics, so in the deeper issues of life, expediency seems to be the fundamental article of practical faith with many who now are, or are fitting themselves to become, moral and spiritual guides. I shall not give an incorrect impression if I say that the currents of coming life are not marked by that fiery and struggle of moral earnestness which characterized the incoming tide a generation ago. Spiritual insensibility, or indifference to the unseen, marks off a large class of active and energetic youth. Drifting, drifting, indicates the attitude of a larger class towards the deeper verities of the Christian faith, while the many who have imagined that the passion for investigation was a new light to show us the hidden meaning and upshot of life are already put about by the hopeless words of the wisest of these searchers who are acting as the pilots of young lives: "Who will show us any good?" Like souls from whom the hopes inspired by subtle and false teaching for ages have forever departed, these for the most are incapable of receiving "the truth as it is in Jesus." There is almost hectic activity of mind among certain positivists as they see their system of philosophy losing in a marked manner its hold upon the younger and stronger life, and at the same time lamentably falling, even when blended with the most captivating forms of socialism, to make any headway with the working classes. Frederick Harrison, brilliant man that he is, never had less confidence in the general reception of his teachings than he has to-day. I can believe there is going to be a hush in the vain teachings of men not many years hence, when the voice of Christ will be heard again with all its ancient sweetness and power, and young men will gain, as in the days of His flesh, receive Him as the way, the truth, and the life.

Mr. Spurgeon returned from Mentone the past week, whither he went about the middle of November last to escape the London fog, and in the hope of refreshment for that weariness of mind which is inevitable with such a charge as rests upon him. Many men, he says, have been taken away by death, or have been laid aside by failure of brain through not taking rest. There are many churches in the Maritime Provinces also which ought to compel their ministers to go away for rest and refreshment every year—if not for two months or more, as Mr. Spurgeon does, then for four, or five, or six weeks. His vacation, he tells us, is mainly spent in gathering new subjects for another spell of sermonizing. It was my privilege to hear Mr. Spurgeon on Sunday morning, Feb. 2nd. I forward the sermon preached by him on that occasion, with the request that the MESSENGER AND VISITOR publish it. I think its perusal will, among other good things, encourage our churches to arrange suitable vacations, as has been suggested, for their pastors.

It was not a new experience for me to attend divine service at the Tabernacle. I frequently heard Mr. Spurgeon in 1870;

I heard him several times in 1888, and this was my fourth opportunity of hearing him during my present visit to England. Notwithstanding, I never heard him with so great expectation or so intense interest. The tabernacle was crowded. Thousands seemed to have a cough, but a sudden hush falling on the people, Mr. Spurgeon was seen entering the door at the rear of the desk. His countenance had a much healthier appearance than when I saw him in November. He came forward slowly, with his head bowed, and his face as the face of one who has entered into great peace. As he reached the desk, the vast congregation rose and sang the doxology. Mr. Spurgeon immediately offered a brief prayer, thanking the Lord that "saints lived in Him down here and in the glory," and making tender mention of "the flock of doves which have flown from this dovecote upward to the heavenly dovecotes, since Thy servant last scattered the seed of the word in this place." The bright weather he had left behind him, and the dull atmosphere of London into which he had come, stirred his thought as he said that "in the bright beautiful sunshine of summer days we sometimes felt that we were basking in the warm, loving smile of our Father; but in these dark dreary days we could feel content to dwell under the shadow of His wings." His text was Rev. 5: 13-17 and Isa. 49: 10; "two texts which are one," the saint in the heavenly glory and the saint in this world. The readers of the MESSENGER AND VISITOR will, I am sure, agree with me in thinking the sermon a very striking one, and full of comforting and stimulating truth. Writing as I do after so many opportunities of hearing Mr. Spurgeon, and those separated by so many years, I regard him as far and away the greatest teacher of divine things I have ever listened to. He has seen God. He knows the Bible as few men know it, and he is intoxicated with its disclosures of the divine love. The more I hear other men the more Spurgeon towers to my thought as a peerless preacher, and the more I hear Spurgeon the more exceedingly does the atoning love of God in Christ Jesus glow upon me. All evangelical Christians should give thanks that Charles Spurgeon speaks so mightily for God in this Babylon of London.

"The Ancient British Church and the Modern Welsh Baptist," is the title of a work published in December last by Rev. James Johns of Honeyborough and Searles, Pembroke. Mr. Johns writes as a "regular Baptist,"—one in faith and practice with the Baptists of Canada. He takes the position in his work that modern Welsh Baptists are, in doctrine and practice, identical with the Christian church in Britain during the first few centuries. The book is pronounced a very able one. I should suppose copies would be called for at the Halifax Book and Tract Society.

An item is just now gaining wide circulation in the press, which, if the sharp eye of the MESSENGER AND VISITOR has not already espied, may close this communication. At the chapel of ease, Ilford, a fortnight ago, the infant son of Rev. L. T. Terry, the assistant of the incumbent, was immersed. The occasion, in which he showed that the rubric of the Anglican church enjoined immersion, was only in the case of delicate health, and gave public notice that henceforth baptisms in the church over which he presides "will be by immersion, delicate infants excepted." THEODORE H. RANS. 13 Gordon St., Gordon Square, Feb. 5.

The leading paper of the Missionary Review for February, is by Rev. James Johnson, of London, on "Protestant Missions a Hundred Years Ago and Now." The contrast is a bright prophecy for the future. Dr. Pierson's first Letter from Scotland is given, and will be read with interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford. Dr. Steel, of New South Wales, has a ringing article on "The Jubilee on the New Hebrides Mission." All the other seven departments are replete with facts, intelligence, correspondence, reports, international papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. New York: Funk & Wagnalls. \$2 a year. Sample copies, 20 cts.

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman MacLeod, of Edinburgh. Going into a room in which was a cage containing a large owl he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke silence: "Man, ye wad make a splendid Moderator!"





MESSINGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, FEBRUARY 19, 1890.

A FAITH THAT WILL NOT SAVE.

There is much in the Christian religion which is very attractive even to the profane and the worldly. Virtue is praised even when not practiced. It is not infrequently cited as the most dazzling of evils of civilized life as concealed in virtuous garb. Faith in God and goodness are by these facts proved to be popular. It is far from being a disgrace to be called a Christian in these days.

Then as an ethical question the religion of the Bible meets human aspirations and ideals as nothing else can. Its external forms are beautiful. Its services may be made very attractive to the multitude even when these services are only formal and void of spiritual life, or even as when the living Christ was Himself present, feeding the hungry and teaching His disciples, hundreds had a belief in Him, and yet went away unsaved; so in our congregations to-day many may find pleasant entertainment and moral culture, in the various works and services of the church of Christ, without ever coming to a saving knowledge of the truth, or the most real recognition of the spiritual life of believers. These are delighted with the ethics and aesthetics of Christianity.

The attractiveness of religion is vastly increased as it operates on the multitude and reforms them. Revivals of religion are a ways popular—the masses are collected and excited. Faith in Christ appears the more reasonable as the excellency of His character is reproduced in the life of His saints—when His love and power are seen in them.

Simon the sorcerer was caught in the current of reform in Samaria, and carried by it into the membership of the church. Baalam in earlier times praised the beauty of Israel, and prophesied of his success. But in both cases their faith was defective, because it was simply objective—it did not save them; it failed permanently to reform them; they had neither part nor lot in the matter. Their faith left them in ignorance of the love of God and the source of spiritual power. They were destitute of true loyalty to truth and righteousness. Expediency passed with them for more than it was worth. They were religious connoisseurs—hypocritical, it may be, as well as hypocritical. Selfishness of a low type was cultured by their faith, and it failed to save them from the most daring wickedness. They were great judges of art, but no artists. They were great admirers of wealth, but were living in the deepest poverty.

The history of their case is repeating itself—they are represented by those who have this objective faith to-day. The fruits of this faith are ever the same. Its votaries are recognized by their criticism of the saints, their vain attempts to curse them, and their constrained rather than intelligent praise of a genuine religious life. In membership in the church this faith has an eye to business—it seeks the chief seat, and earnestly desires the power to do the most self-exalting religious work. But their highest ideals of this work are cast in materialistic moulds—they seek for material honors and advantages, and are willing to give large sums for the privilege of possessing them. Most pitiable is their ignorance, and most lamentable is their condition. With so many good qualities and purposes, and yet "in the gall of bitterness and bonds of iniquity." They are captured by the beautiful externals of religion, and at the same time they are the captives and pet servants of the devil. Admiring and desiring for themselves the death of the righteous, they delight to live the life of unrighteousness.

The question, How much religion can a man have and be lost? is still an open one. And an equally important question is, How much of Jesus the Christ can one believe and still be unsaved? It is well for us that we do know that there is a faith in Christ that will save all who exercise it.

THE ABSENCE OF REVIVAL POWER IN OUR CHURCHES.

Our readers must have noticed with equal anxiety with ourselves the very meagre reports that are found in our columns of "News from the Churches." Revivals of religion are rather conspicuous by their absence in our churches. There are in a few of our congregations revivals of a limited kind. These so far as reported are largely the results of spasmodic effort; and are very likely to be in their character somewhat similar to the effort that produced them. We do not speak disparagingly of this limited work. The conversion of one soul is a great event—sufficient is it to produce joy in heaven, and rejoicing on earth. But it is when we look over our whole field—the 386 churches with about

230 ministers at work in these Maritime Provinces, that we discover the extent of the spiritual drought, and unfruitfulness which is upon our Zion. Our complaint is the complaint of the ancient ones, "But thou hast cast us off, and put us to shame; and goest not forth with our armies." We do not for a moment entertain the thought that this condition of things in our churches is accidental. Nor do we expect to find any one among us so well informed in spiritual things as to be able to explain to us all the causes of these apparent failures in our church's work. Doubtless there are many causes. Nor must we harbor the thought that the generation of faithful laborers in our churches have all passed away. Never, it may be, in all the church's history, has there been found more faithful, self-sacrificing service than is now being done in our provinces. By the history of the Lord's people we are taught that just one wicked, covetous Achan in the host can assure defeat; and we are also taught that success itself would be a calamity to the church of the Living God if a victory should be more completely concealed in the church.

These times of failure in the face of giant evils are fitting times for most earnest and humble enquiry before the Lord our God. Fasting and prayer is now in order. The absence of revival power in our churches can only be because in some way we have broken our fellowship with the Lord Jesus Christ. By some means direct connection with Him has been interrupted. If we have adopted measures which He does not approve, if we indulge a spirit antagonistic to His spirit, He cannot work with us; and without Him we can do nothing.

Two notable circumstances of our times must challenge the attention of the thoughtful. The first is the astonishing multiplicity of organizations for doing good, now springing into existence in our churches; and the other is the unusual dearth of saving power among our people. These must suggest to us a departure from the Lord's appointed way of doing His work.

THE WEEK.

The parliament of Great Britain opened on the 11th with the usual speech from the throne. Her Majesty was not present. Probably the Irish Land Bill, of which notice is given, is the most important subject to come before the legislature. Quite a number of other measures are outlined. Reference is made in the speech to the Portuguese difficulty, the anti-slave trade conference in Brussels, the convention regarding Samoa, the commission to Swaziland, the conference for the confederation of the Austral colonies, and the pacification of Ireland.

The sensation of the week is the publication of the report of the Parnell commission. It acquits the Irish leaders of all the more serious charges made against them, and only holds them guilty of what they probably would not deny—favoring boycotting. The Liberal papers generally regard it as a complete vindication of Parnell, and, for the most part, of his associates. The Tory papers, however, strive to make it appear that the verdict not proven leaves the question of his guilt an open one. Parnell has demanded to know of the government what its action shall be in view of the report.

The first division of the house was on a motion by Harcourt, to the effect that the Times, in publishing Piggott's forged letters, was guilty of a breach of privilege of the house. This was a test vote, and probably pretty accurately measured the strength of the government. The motion was lost by forty-eight votes. When Salisbury first accepted power he had a majority of 122. Some of the Tory papers admit that the publication of the forged letters was a breach of privilege, but urge that as the case had been dealt with another way, it was not best to vote it to be such. Strange reasoning, one would think. Gladstone, in his address on the speech from the throne, was very moderate; but denied that the coercion policy of the government had had anything to do with better times in Ireland. These are due to a revival of trade generally, and to other similar reasons. Balfour's references to Gladstone in the discussion on the question of the breach of privilege were as discouraging as to be well nigh brutal.

The Portuguese are still much excited. There was a great demonstration in Lisbon on the 11th. The military had to be called out. The government are preparing for war. The defences of the capital are to be strengthened and several vessels of war are to be bought. What Portugal thinks a few second class warships would do for her, against the greatest naval power in the world, is not obvious. The Sultan of Zanzibar is dead. His brother has ascended the vacant throne without any opposition. The government of Manitoba has been sustained in its action in abolishing the French as a legal language by a vote of 24 to 11. The truth is, the proportion of French in Manitoba is small, and is growing less each year, through the great tide of immigration of English speaking people.

Toronto University buildings, with all their apparatus, were burned on the 14th. The loss is said to be half a million dollars, of which less than one-third is covered by insurance. Among the rest, the library, with its many literary treasures, was consumed. This will be a great shock to the interests of higher education in Ontario. The province is rich, however, and the buildings will, no doubt, be re-erected.

Quite a sensation has been made by the publication of letters from Mr. Rykert, M. P., of Lincoln, Ontario, in the Toronto Globe. They show that he used his influence upon Sir John A. Macdonald and Sir Charles Tupper, through their sons and others, to secure the grant of a valuable timber section to a man who had made over half of the prospective proceeds to Mr. R.'s wife. There are very plain hints of the free use of money to secure the influence which finally moved the government to make the grant. The question is whether Rykert really paid money for this purpose, or only pretended to do so to make out a larger bill and secure a larger share of the profit.

The Gétiles have carried the elections at Salt Lake city, and the Mormons have been defeated at the centre of their power.

Our Lord's Second Coming.

REPLIES TO THE EDITOR.

NO. IV.

In his third article (published Dec. 11) the editor propounds several objections to the pre-millennial view of Rev. 20. Now it seems useless to answer or explain away these objections, since the main point is, which method of interpretation is a priori most reasonable, and which should be accepted. If we adopt a fairly literal interpretation, as I maintain we should, then these objections will have little weight. I find no difficulty, however, in inserting 1000 years, if necessary, between the "when" and the "then" in that confessedly difficult passage in Matt. 25—confessedly difficult, I say, because in any case there is the difficulty of the grounds of acceptance or rejection by the judge.

The editor ends a paragraph with the words, "Believe this who can, we cannot." Of course not, and no one would ask him to believe the conclusions to which he leads himself. He has set up a man of straw, and finds satisfaction in knocking it down.

A strong point is made of 2 Thess. 1:7-10. Does not the editor know how pre-millennialists find this passage to harmonize with their views? It speaks of the "rest," the freedom from "affliction," the safety which the ransomed will enjoy, having been "caught up to meet the Lord," escaping "the great tribulation," and coming with Him when He shall be revealed in glory, "rendering vengeance to" (R. V.) His foes—the hosts of Antichrist. 2 Thess. 2:3-8; Dan. 7:19-22; Rev. 17:14.

The parable of the pounds, narrated in Luke 19, is entirely consistent with the pre-millennial view. There is the testing of the Lord's servants, some of whom are found faithful and others unfaithful; and afterwards the punishment of His enemies.

Some of the texts referred to by the editor seem to me to have no point, & arguments in favor of his views. For example, Mark 8:33 is no proof that the general judgment is to take place immediately after the Lord's return. "When He cometh" He will be "ashamed" of those who have been ashamed of Him; that is, He will not summon them to meet Him, and join His company. They will not be among those who go forth to meet the bridegroom and enter in with Him to the marriage feast. The same is in Rev. 20:11; for "the great white throne" comes after "the thousand years" are finished (verse 7), and after the destruction of Gog and Magog.

In article No. IV. the editor objects to the pre-millennial view "because it requires that the period covered by the millennium, and the last great conflict, shall intervene between the resurrection of the righteous and the resurrection of the wicked." Now this is just what the scriptures teach in so many words (Rev. 20), but our "post" friends are obliged to explain away the plain language. The reference to John 5:28, 29, is unfortunate, for taken with the context, it distinctly contrasts the two resurrections. In verses 25-29, our Lord says, "The hour is coming and now is." (It is the hour which is always "at hand,"—for which His people are to be ever in a state of expectancy,) "when the dead shall hear the voice of the Son of God, and they that hear shall live"—shall awake to live. For the Father gave to the Son to have life in Himself—that is, life-giving power, and also gave Him authority to execute judgment. This is clearly a resurrection of the righteous alone. Then in the next verses He says, "Marvel not at this, for (I declare to you a more wonderful fact) 'the hour is coming in which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the—rather a—resurrection of life, and they that have done evil unto a resurrection of judgment.'" This is the general resurrection, after the 1000 years. So we need not be guilty of the "exegetic

cal insanity" which the editor attributes to the noble army of pre-millennial expositors.

The editor's remarks upon Acts 24:15 seem to me singularly unworthy of his scholarship and acumen. He says Paul does not even say there shall be a resurrection both of the just and of the unjust. If he will look at his Greek Testament he will see that this (perhaps omitting the article "the") is just what the apostle does say. Does not "te—ka" mean "both—and?" Dr. Hackett renders it "not only of the, but just but of the unjust." I think there is more than "a possibility" that the apostle had in mind the two resurrections.

To the thought of the next passage—Rev. 20:11-15,—which the reader is asked to study, I have already referred above.

Upon Dan. 12:2, the editor says, "Interpreters have no doubt that this verse refers to the general resurrection. . . This passage is as conclusive as the others in declaring there is but a single awakening." Does he mean that all interpreters are agreed here? Tregelles, quoting two eminent rabbis in support of his own view, renders the passage thus: "And many from among the sleepers of the dust of the earth shall awake; these (that awake) shall be unto everlasting life, but these (the rest of the sleepers who do not awake at this time) shall be unto shame and everlasting contempt."

If for one do not believe, as the editor would make it appear, that believers are to be raised an indefinitely long period before "the last day." This phrase apparently does not mean the last literal day of time, but the last age, "the day of the Lord," the period of "His appearing and His kingdom." It occurs with reference to the future in only five verses, so far as I know, and four of these are in one chapter—the 6th of John—the other being John 11:24. In each of these it stands in connection with resurrection. In the first four verses (ch. 6:39, 40, 44, 54) the reference is evidently to the resurrection of the righteous alone, inasmuch as our Lord speaks of it as a peculiar privilege to be raised up at the last day. Plainly "the last day" is the close of the present dispensation, when the Lord will come for His chosen ones, as described in 1 Thess. 4:14-18, and after which will be the millennial reign, described in Rev. 20:4-6; Jer. 3:21; Rev. 5:9, 10; Dan. 2:44; Jer. 23:3-8; Mic. 4:1-3, and many other passages.

"Pre-millennialism requires," says the editor, "that probation continue after our Lord's second coming." It does not require us to believe this in relation to persons living prior to that event, who have heard and rejected the gospel, nor that any others than Christians who are looking for the Lord's return will be "called to the marriage supper of the Lamb." "Unto them that look for Him will He appear the second time . . . unto salvation." (Heb. 9:28.) The parable of the ten virgins teaches the necessity for watchfulness and readiness, in a manner almost meaningless to those who believe Christ cannot come again until a thousand years subsequent to the beginning of the yet distant millennium. The same is true of the parables of the pounds and the talents.

"Pre-millennialism requires us to believe that the kingdom and reign of Christ are yet to be established." Precisely so, for so the scriptures plainly teach, if we accept what they say instead of seeking to make them mean something else in order to harmonize with our notions. Mat. 4:17 (noted by the editor)—Mat. 10:7; Rom. 13:12; 1 Peter 4:7, and other passages which speak of "the kingdom of heaven," "the day of the Lord," etc., as "at hand," may be understood in general as indicating that the time is ever at hand—always possible. Mat. 16:28, taken with the preceding verses, clearly refers to a future kingdom, when "the Son of man shall come in the glory of His Father with His angels." Just in what way it was fulfilled may admit of question. Possibly at the transfiguration—narrated immediately after—the three disciples saw in vision the Lord; He will come in His kingdom, or as Mark has it (9:1) "the Kingdom of God having come (Greek) in power." Possibly the reference is more particularly to the subsequent apocalyptic visions of the apostle John. Acts 5:31 does not indicate a present kingdom: a "prince" is not necessarily yet a king. Heb. 10:12, 13, by no means proves that when Christ sat down at the right hand of God, He began to reign in the only way in which He is ever to reign. I have already pointed out that He himself makes a clear distinction between this sitting on His Father's throne and His future sitting on His own throne (Rev. 3:21).

The "state of things almost inconceivable" which the editor sketches, is not a true copy of the picture of the millennial state which a pre-millennialist would paint. It gives a distorted view. On reading the triumphant closing paragraph of the editorial under consideration, one would suppose its author was not aware of the large number of the very greatest names among interpreters of scripture who hold that the weight of exegetical argument is against the pre-millennial theory.

With the permission of the editor, I shall have a few concluding words to say in the next issue.

HENRY C. CASWELL.

We cannot remark on all Bro. Creed's advances, as we wish to make our criticisms brief.

We have taken, in proof of our position, only the passages which are indisputably of literal acceptance. Our contention is that Qld Testament prophecy and Rev. 20:1-6—a highly symbolic passage—shall not be so interpreted as to contradict and override the plain teaching of these New Testament passages, when there is another interpretation, favored by the explanations of the New Testament writers, of what Old Testament prophecies about Israel, etc., now mean, which will reduce them to general and complete harmony.

The "man of straw" Bro. Creed refers to is the necessary consequence, all the same, of the pre-millennial interpretation of Matt. 25:31-46, which makes this a judgment of nations and not of individuals.

We do not understand the explanation above given of 2 Thess. 1:7-10. Whatever Bro. Creed may mean, the passage asserts that the wicked shall have their everlasting, and hence final, punishment imposed when the saints shall enter into the glorified rest. It precludes the pre-millennial idea that one thousand years and an indefinitely long period shall intervene between the two events.

His reference to the parables does not touch the point at issue, which is this: that, so far as they represent the judgment, it shows that the judgment is of both classes, and not of each class separately, with a long stretch of centuries between.

Our reference to Jn. 5:28, 29 is not so unfortunate as is our brother's criticism. He does not seem to be aware that the preceding verses, 25-27, refer to the bringing to life of those who are dead in trespasses and sins, and has no reference to the bodies of saints or sinners. But allowing him his interpretation, and referring Jn. 5:25-27 to the resurrection of the bodies of the saints, where there is room for the general resurrection of saints and sinners he admits Jn. 5:28, 29 speaks of? Do the saints go into their graves again after they have been raised? This explanation will not relieve of the appearance of "exegetical insanity."

If a resurrection both of the just and of the unjust, and this sentence with the last "the" omitted are the same, then Bro. Creed has found something unworthy of us in Acts 24:15. To an accurate scholar the difference between these sentences is this: The first might possibly be held to mean a separate resurrection of each class; the second, with the last "the" left out, can mean only a single resurrection, including both classes.

Yes, we were aware of the old rabbinical explanation of Dan. 12:2, which gives a strained translation to support a strained interpretation. But we had forgotten, until Bro. Creed recalled the fact, that Tregelles accepted it.

Bro. Creed's reference to the last day may have a more extended notice. While there seems to be a lack of definiteness in the first of his remarks, and a confusion of the last age with the last day of that age, he very definitely declares, in the latter part of his criticisms, that "the last day is the close of the present dispensation, when the Lord will come for His chosen ones, and after which will be the millennium." This means that the final judgment, which is after the millennium and the last uprising of evil, must be ages after the last day and the close of the gospel dispensation! Now, if there is anything plain, we suppose it was that the "last day" and the "judgment day" were different terms to include the same great fact. Pre-millennialists, also, generally believe that the great work of converting the world to Christ happens after His coming, and that those who are born during the millennium will be nearly all converted, at least until near its close. Our brother's view, then, of the last day would compel him to believe that the conversion of the world and the most glorious period of the church, is to be after the last day and the end of this present gospel dispensation! If our brother were an annihilator, and believed that at our Lord's second coming the wicked were exterminated, and the righteous came down to live on the earth, after having been caught up into the air during the great conflagration, and that the wicked were to be raised—re-created—for the final judgment, we could understand this and other of his expressions; but we have assumed he was a pre-millennialist pure and simple.

Referring Matt. 16:28, Mark 9:1; to the transfiguration or to John's apocalyptic vision of our Lord, seems to us the evasion of desperation. Making "prince" in Matt. 5:31 mean heir to a throne, overlooks the Greek word used in the original. It is only right that we should attempt an explanation of Rev. 20:1-6, which is the great support of our pre-millennial friends. This we shall do in a future issue.

We are sorry to report Prof. Tufts in poor health. He has gone away for medical advice. May he soon recover.

Home Missions.

BOARD MEETING.

The regular meeting of the Board was held on the 10th inst.

REPORTS OF WORK.

were received from Brethren I. Wallace, Gen. Missionary, A. Freeman of Walton Mission; J. B. Colwell of 2nd St. Martins; H. J. Shaw of Aberdeen; W. L. Parker of Lower Granville; D. Freeman of Scott's Bay and Blue Mountain; E. N. Archibald of Sackville and Hammond's Plains; A. T. Dykeman of New Glasgow; C. Henderson of St. Francis; J. W. Johnson of Windsor Plains; I. R. Skinner of Lower Stewiacke; A. W. Barrs, of Port Medway; F. C. Wright of Baillie; S. Langille of New Ross and Waterville; J. E. Bleakney of Millford and Gerywood; J. Miles of Sydney; J. S. Brown of Lunenburg; T. M. Munro of Shelburn; P. R. Foster for work at Westchester; E. P. Caldwell, work at Carleton and Forest Glen, and E. H. Borden of Beach Hill, etc., Halifax Co.

GRANTS.

- 1. To the Tryon and Emyvale churches, P. E. I., \$150 for one year from Jan. 1, 1890. Rev. E. A. Allaby, pastor.
2. To the Pennfield church, N. B., \$100 for one year from Dec. 1, 1889. Rev. C. S. Sterns, pastor.
F. H. BALDA.
Cor. Secy. H. M. B.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HEBRON.—Six were baptized on Feb. 9th, the first anniversary of our settlement here. We begin the second year very hopefully. Others, we believe, will obey their Lord soon. F. H. BALDA.

BRUSSELS STREET, St. JOHN.—This church makes a good financial showing for last year. The total receipts for current expenses were \$2,051.77, leaving a balance on the right side of \$47.35. In addition to this \$355.20 were given to outside objects.

COLLINS.—Bro. Young baptized seven at Collins on the 9th inst. Since the beginning of the New Year five have been added to the church at the Lodge, Dufferin, all heads of families, one of that number having been a member of the Methodist church for eighteen years. God is continuing to move upon the hearts of others.

OSAK BAY, CHARLOTTE CO.—The Lord is still blessing us in this field. Since the beginning of the New Year five have been added to the church at the Lodge, Dufferin, all heads of families, one of that number having been a member of the Methodist church for eighteen years. God is continuing to move upon the hearts of others.

ACADIA.—On the 13th inst., the Rev. S. B. Kempton delivered his second lecture in Homiletics. In treating the preparation of the sermon he laid great stress on two points, viz: Cultivate the heart and cultivate the intellect. His advice was to read the scriptures deep and broad and wide, then build and become great men. The religious life is being quickened. Some conversions have taken place in the Seminary, and in all the institutions some are "returning to the old paths." We trust the work will not rest here. God's promise is as good this winter as last.

CHESTER, LUNenburg Co., N. B.—We have held a few extra meetings at Chester Basin, and also at Western Shore, and although a number of our useful members have been unable to attend (on account of La Grippe), we have had very interesting and profitable meetings. Many of the friends may remember that the good work at the last mentioned place was inaugurated by the late Rev. Joseph Kempton, under whose labors a comfortable meeting house was erected and paid for, and recollecting that here were many about six or seven Baptist members at that time and they poor in pocket though rich in faith, we cannot but admire the courage and faith of our now departed brother. It is more than two years since the writer began to labor with this people, and although large numbers have not been added to the church, those who have joined are proving by their walk and conversation, that theirs was no empty profession. Lately the pastor was made the happy recipient of a beautiful sleigh robe, driving gloves, over shoes, etc., together with a present of cash, and an address of good will on behalf of the congregation.

GEO. TAYLOR. CHARLOTTETOWN.—The Lord is richly blessing us. I baptized seven the first Sunday of the month (one of whom is six feet seven inches tall), and received ten at the close of last week. Our meetings have been continued every night to date. Many are anxious, and quite a large number have professed their faith in Christ, and will follow Him in baptism. Our children's meeting on Friday, four p. m., was full of interest. At the close of the short sermon on last Friday, fifteen testified their love to the Saviour and desire to follow Him. Our house is crowded on Sunday evenings; chairs have to be placed in every available spot. All our services are well attended, the interest is deep and quiet; the members take on our services most promptly. One hundred and ninety-eight scholars attend our Sunday school. Many church members, as well as many who are not, attend our Bible class regularly. The death of Bro. Davies, in view of the work we have on hand, is a sad, if not a fatal, blow to us. While gratefully acknowledging the generous responses from churches and individuals to our appeal for help to us in the present, in view of the position we are now in, in making payments on our new house, and another installment soon to be due, and the importance of "holding the fort" in this city, where prospect of success is so bright, and of the fact that in years gone by this church was wont so generously to respond to the calls of need—we still appeal to the brotherhood and sisterhood for their continued prayers and practical sympathy, and we hope by the grace of God to prove ourselves worthy of your help. J. A. GARDNER.

St. JOHN.—The Baptist conference met in the room Monday morning 17. Members present: Capp, Bates, Ford, W. Saunders, President chair. Reports of work given by Bros. Gato, Hartley and Capp. J. Smezer, being present work there. All reports work, and still the power so much desired.

CAMPBELLTON.—Since have had reason to be circumstances which is very providential. I hope the climate will be heartedness of the kind, good, and ready. All money are raised envelope plan. It has As pastor and people together, and I hope to see the church any difficulty in accordance it must be; evidence to the fact that few." I wish here to after my arrival the Sabbath-school and other come service" for the became acquainted with members and friends school and church. pretty well attended, doubtless an improvement the winter seasons and to trouble us. Then opening some new status as possible may hear We have some tokens presence. We know we hope to be able to evidence of this in His Good work has been A good harvest has D. We hope to do some standing. We have fellowship with us sister by letter and a presence. He was baptized by the F. C. Baptists been formally admitted Friends pray for us. Feb. 6.

A note from Nictaux prevails alarmingly. It is pretty bad and daily victims. My family has for some time. I have work for two weeks." A card from Rev. W. us of the safe arrival of at Bimilipatan. Bro. had a slight attack of glad to know that he recovered again. They visited agents to notice that this time is Visianagra deny.

We had a pleasant call the Rev. W. A. Newcomb pastor of the Baptist church, Me. Bro. N. is one of our provincial workers service for the Master hands for such labor as in our home fields and two Sabbaths Bro. N. pulpit of the Leinster church of this city, and of the congregation of the many friends of Amherst, will sympathize his deep affliction. He has been confined to his bed Mrs. Miles had, some lytic stroke, and now suffering from the same family are yearning for but the sustaining hand with them. Friends are regard for Bro. M. in After the prayer meeting evening 8th was held which, with their own cheer the heart of the We cannot say what but we hope that with constitution he may be

The Carleton, Victoria Co's Quarterly meeting the Baptist church. Friends were gathered on a quarterly sessioning by Rev. H. Carleton see a large number delegates present. Woodstock, Jan. 8.

GOWEN-ROGERS.—At 5th, by Rev. W. W. to Annetta Rogers, a N. S. McKINNEY-MITCHELL Feb. 6th, by Rev. W. C. McKINNEY, of Dumbarton, Chalk of St. Stephen.

GRO.—GILBERT.—At Feb. 4, by the Rev. M. H. Loyd to Mrs. Emeline of Cambridge, Q. C.

BRIMMER-SNAIR.—At 5th, by Rev. W. C. McKINNEY, of Dumbarton, Chalk of St. Stephen.

MCCLELLAN-LOGAN.—At 5th, by Rev. W. C. McKINNEY, of Dumbarton, Chalk of St. Stephen.

BRIMMER-SNAIR.—At 5th, by Rev. W. C. McKINNEY, of Dumbarton, Chalk of St. Stephen.

HART-BRAE.—At 5th, by Rev. J. T. Eaton, W. Cambridgeport, Mass., daughter of Isaac Beecher, Annapolis Co., N. S.

FREEMAN-GIFFIN.—At 5th, by Rev. J. T. Eaton, W. Cambridgeport, Mass., daughter of Isaac Beecher, Annapolis Co., N. S.

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**St. John.**—The Baptist Ministers' Conference met in the room of the Baptist Union, Monday morning at 10 a. m., Feb. 17. Members present: Revs. Hartley, Capp, Bates, Ford, Welton, Ingram and Saunders. President Welton in the chair. Reports of church work were given by Bro. Gates, Ford, Ingram, Hartley and Capp. Rev. E. J. Grant, of Sussex, being present, reported on his work there. All reported much earnest work, and still the absence of revival power so much desired by all our people.

**CAMPBELLTON.**—Since my arrival here I have had reason to believe that the circumstances which led me here were very providential. I have a goodly heritage. The climate is rather severe, but it is more than made up in the warm-heartedness of the people. They are kind, good, and ready to work and help. All moneys are raised by the weekly and envelope plan. It has succeeded well. As pastor and people we are bound together, and there has been wonder on me that the church here experienced any difficulty in securing a pastor. I suppose it must be explained by reference to the fact that "the laborers are few." I wish here to mention that soon after my arrival the members of the Sabbath-school and others held a "come service" for their pastor, where I became acquainted with the cheerful members and friends of the Sabbath-school and church. Our meetings are pretty well attended, but we will no doubt see an improvement here when the winter storms and "La Grippe" cease to trouble us. Then, too, our purpose opening some new stations, that as many as possible may hear the Word of Life. We have some tokens of the Master's presence. We know He is with us, but we hope to be able to rejoice in the evidence of this in His own good time. Good work has been done here already. A good harvest has been gathered in. We hope to do some gleaming notwithstanding. We have received two into fellowship with us since my coming, a sister by letter and a brother on experience. He was baptized many years ago by the F. C. Baptists, but had never been formally admitted into any church. Friends pray for us.

Feb. 6. D. N. McQUARRIE.

**PERSONAL.**  
A note from Nicolaus says: "Sickness prevails alarmingly. Several have been prostrated and death has been claiming victims. My family have been laid up for some time. There have been unable to work for two weeks." W. B. B.

A card from Rev. W. V. Higgins informs us of the safe arrival of our missionaries at Bimlipatam. Bro. H. and wife have had a slight attack of fever, but we are glad to know that both are quite recovered again. We wish their correspondents to notice that their address from this time is Vizianagram, Madras Presidency.

We had a pleasant call last week from the Rev. W. A. Newcomb, the talented pastor of the Baptist church of Thomaston, Me. Bro. N. is one of the many of our provincialists who are doing good service for the Master abroad. The demands for such labor are so tender in our home fields are very great. For two Sabbaths Bro. N. has supplied the pulpit of the Leinster street Baptist church of this city, much to the edification of the congregation.

The many friends of Rev. G. F. Miles, Amherst, will sympathize with him in his deep affliction. His son Arthur has been confined to his bed since August; Mrs. Miles had, some time ago, a paralytic stroke, and now Mr. M. himself, is suffering from the same malady. The family are passing through deep waters, but the sustaining hand of the Lord is with them. Friends manifested their regard for Bro. M. in a tangible way. After the prayer meeting on Thursday evening 1105 was handed to the pastor, which, with other amounts, will help to cheer the heart of the servant of God. We cannot say what the result will be, but we hope that with Bro. Miles' strong constitution he may be able to rally.

**MARRIAGES.**

**GOWEN-ROBERTS.**—At Yarmouth, Feb. 5th, by Rev. G. R. White, Edgar H. Gowen to Annetta Rogers, all of Yarmouth, N. S.

**McKENNEY-MITCHELL.**—At St. Stephen, Feb. 6th, by Rev. W. C. Goucher, Robert McKinney, of Dumbarton, to Sarah Mitchell, of St. Stephen.

**GILCHRIST.**—At the parsonage, Feb. 4, by the Rev. M. P. King, James H. Loyd to Mrs. Melvine Gilchrist, both of Cambridge, Q. C.

**BANKMAN-SALAS.**—At the Baptist parsonage, Chester, by Rev. George Taylor, John Brimmer to Melissa B. Snair, both of Chester, Lunenburg Co., N. S.

**McCLURE-LOGAN.**—At the home of the bride, Bridge road, Feb. 11, by Rev. Sydney Welton, B. A., Frank H. McClure to Bertha M. Logan, both of St. John.

**ROACH-KILLAM.**—At the Baptist church, North Kingston, Kings Co., N. S., Jan. 23, by the Rev. E. H. Howe, Geo. Roach, to Eugenie Killam, both of North Kingston.

**HEAT-BEALS.**—At Ingleville, Feb. 5, by Rev. J. T. Eaton, William Heat, of Cambridgeport, Mass., to Nettie C., daughter of Isaac Beals, Esq., of Ingleville, Annapolis Co., N. S.

**FREEMAN-GIFFIN.**—At the residence of Simon Giffin, Isaac's Harbor, Jan. 23, by Rev. Truman Bishop, James E. Freeman, of Sable River, N. S., to Armada Giffin, of Isaac's Harbor.

**Deaths.**  
**McLEOD.**—At Tracadie, Antigonish, N. S., Feb. 6, Rev. D. McLeod, aged 63 years.  
**CLARK.**—At Lansdowne, Jan. 29, Wm. Henry Clark, aged 65 years. His end was peace.

**FAULKNER.**—At Houlton, Me., Jan. 13, L. Harley Faulkner, aged 19 years, 9 months and 22 days.  
**EVERETT.**—At Rockland, Carleton Co., Feb. 2nd, of a gripe, Frances M., wife of James Everett, in the 80th year of her age.

**MORRILL.**—At Kars, K. C., on the 18th ult., of scarlet fever, Annie P., aged 2 years, daughter of John A. and Henrietta Morrill.

**SCHOFIELD.**—At White Rock, Jan. 27th, Mrs. Gideon Schofield, aged 75. She was a member of the Second Horton church at its organization.

**LAVERS.**—Suddenly, at Windsor, Feb. 4, Frank Kelly, youngest and beloved son of Judson A. and Mary A. Lavers, aged three years and two months.

**BROWN.**—At Greer Settlement, Saint Martins, Feb. 3, of whooping cough, Ethel, youngest daughter of Alfred and Elizabeth Brown, aged 15 months.

**McDONALD.**—At Belyea's Cove, Queens Co., Jan. 18, of pneumonia, Harry C., aged one year and three months, son of Roland H. and Annie McDonald. Safe with Jesus.

**COLE.**—At Richmond, Cumberland Co., N. S., Jan. 25, James Cole, aged 33 years and 9 months. He departed believing in Christ, and leaves a wife and one child to mourn their loss.

**MARSHALL.**—At South Range, Jan. 29, Thomas Marshall, aged seventy-eight years. His end was peace. Blessed are the dead who die in the Lord. He was a member of the St. Mary's church.

**COLDWELL.**—At Gasperaux, Feb. 3rd, Sarah A., relict of the late James Coldwell, aged 78. She became a member of the Second Horton church at the time of its organization, and was faithful to the end.

**MARTIN.**—At Gasperaux, Jan. 28th, Mrs. Jehiel Martin, aged 78 years. She was a member of the Second Horton church, and enjoyed a strong assurance of her acceptance with God through the merits of the Redeemer.

**SMITH.**—At Grandville, Weldford, Keht Co., Feb. 3rd, of paralysis of the brain, Walter A., only child of Joseph and Grace Smith, aged 3 years, 2 months. Much sympathy is felt for the bereaved parents, who, only a few months ago, lost a baby also.

**ANNIS.**—At Saledonia, Mrs. Lavinia Annis, wife of the late Benjamin Annis, aged 86 years. She united with the Baptist church when quite young. She honored her profession and died trusting in Jesus. For the last six years her sufferings were great, and only relieved when called to join the church triumphant.

**HEALY.**—At Waterville, King's Co., N. S., Feb. 1, very suddenly, after a few hours' illness, Sister Wm. Healy. Her remains were taken on the 3rd to New Germany. The sermon was preached at the house of the pastor, D. Price. Sister Healy was one of the faithful ones. She was always true to her Saviour. She has gone before; and what is a great loss to those left behind is a great gain to her. Bro. Healy has the sympathy of the whole community.

**STIVERS.**—At White Rock, Jan. 25th, John W. Stivers, aged 76. Bro. Stivers was converted and baptized under the pastorate of Bro. Williams, in the revival of '84, conducted by evangelist Young. He loved to extol the gracious sovereignty that saved him from a life of carelessness and profanity. The reality of his change wrought in his heart was apparent to all. He was naturally of a cheerful disposition, but he loved to testify to the blessed hope that since his conversion filled his soul with peace and joy. The Second Horton church has lost a worthy member.

**GORDON.**—At Fremont, Kings Co., N. S., Feb. 1, William Gordon, aged 85. His end was peace. Mr. Gordon was born in Londonderry, Ireland, and came to this country about 45 years ago. He was one of the first settlers of this place, and was regarded by his neighbors as a strictly honest man. Last spring the Lord visited this community in mercy. Mr. Gordon became interested, and since that time evidenced an interest in his soul's salvation. A short time before he died I visited him and found him resting on Jesus. His remains were taken to the cemetery at Fremont, on Feb. 3, and a funeral discourse preached on the occasion.

**RINGER.**—At Lewis Head, Shelburne Co., N. S., Feb. 2, of cancer, Nutter Ringer. Our brother was converted 34 years ago, and was baptized by the Rev. P. F. Murray, and joined the Lewis Head Baptist church, of which he remained a consistent member until his death. Brother Ringer was graciously sustained during a long and painful sickness, and manifested a wonderful spirit of patience and resignation. While oftentimes unwilling to depart with Christ, yet he was willing to wait the Lord's time. He told me when I visited him he could often say "Praise God from whom all blessings flow." He rejoiced there was a "sinner's friend." He felt great love to Christ and to all men during his last sickness, and felt as if he would like to carry all in his arms to Jesus. By the request of the departed the funeral service was conducted by Rev. F. Potter, when, in spite of the wet day and bad roads, a goodly number of friends and neighbors gathered to show their love and esteem for him who is not laid to rest, but only gone before to the eternal home.

**BUCHANAN.**—At his residence, Duke street, Carleton, St. John, William Buchanan, in the 78th year of his age, leaving a widow and three daughters to mourn the loss of a long husband and father. Bro. Buchanan was for many years a deacon of the Carleton Baptist church, and his death will be deeply

felt by the church and congregation, to whose interests he was so warmly attached; and by the entire community, in which he was a familiar figure for nearly half a century. The Deacon was a man of gentle and kindly disposition, strongly attached to his own church and the doctrines which it represents. The plan of salvation by grace was a never failing source of comfort to him, and especially so, as the weakness of age overtook him, that the end was drawing near. For days before he died speech was denied him, but he was able to indicate by signs his strong faith in his Saviour. The funeral services were of a very solemn character. They were conducted by Rev. J. A. Ford, assisted by Rev. E. Hickson and Rev. Mr. Allen (Methodist).

**RANDALL.**—At Weymouth, N. S., on Sabbath morning, Feb. 2, Cynthia Ward Randall, relict of the Rev. C. Randall, passed on to the better land, in the 57th year of her age. With this passage from earth the work of a very useful life came to a close. Our aged sister was a pattern of industry and economy. By her skillful toil, her constant and true devotion, and her high appreciation of her husband and work, and her entire sympathy therein, for some 35 years she was a most valuable helpmate. The long pastorate of Father Randall was a most successful one in our churches, and a great blessing to the county of Digby. He lived and provided for his family's necessities on a very small and unceremonious salary, as many of our pastors are obliged to do now. Yet in addition to a comfortable home for their own family, these servants of God provided a bountiful hospitality to an unusually large number of their friends.

In all this toil and expense our aged sister bore her share of the burden. In all that belonged to the work of the Lord she had a living interest. All who loved and sacrificed in the service of Christ had a large place in her heart. With all the infirmities of a common humanity she, by the grace of God, lived a useful life. Her honor was not tarnished, while for 62 years she held her membership in the church of Christ. For twelve years she endured the sorrows and loneliness of widowhood. To her death was a joyous release, and her welcome to the heavenly rest a fitting ending to a life so useful. Two beloved sons, husband dear and numerous relatives and friends had preceded her. Great must be their joy of reunion. Two daughters, one daughter-in-law, fifteen grandchildren, and five great-grandchildren survive her. To them she left the legacy of a good name and Christian character.

**BARNES.**—On Friday evening, Jan. 31, at the residence of her son, H. C. Barnes, Salisbury, N. B., Mary B. Barnes fell peacefully asleep in Jesus. Our sister was born at Dorchester, N. B., in the year 1823. She was baptized in her seventeenth year, at the late Rev. Wm. Sears. She was the daughter of the late Rufus Cole, Esq., and relict of the late Capt. Stephen Barnes, who died at Sackville, in the year 1872. Our dear sister's health had been failing for several years, and though unable to attend public worship, the beautiful Christian character she had in common with God's people in her home, and during the past year had united with the Salisbury Baptist church. Her last illness was very brief, but during the closing days of her life she enjoyed the presence of her Divine Saviour. A few hours previous to her departure she spoke to her family in a clear, steady voice, administering to them advice and comfort. As the end drew near all her fears were removed, and she expressed herself as being ready to go at any time, without a doubt or hesitancy with her Saviour. The Christian virtues that adorned her life on earth will be held in loving remembrance by a large circle of friends. She leaves two sons, four daughters, and one brother to mourn their loss, and to lovingly cherish her precious memory.

**MORSE.**—Mrs. Caroline Westworth Morse, of West Parish, Annapolis Co., N. S., was called from earth, October 30, 1889, aged 57 years. After months of suffering caused by cancer, she was sustained by grace and greatly comforted in the agony of her last days. Her birthplace was Dover, N. H. She graduated from the Female Seminary at Andover, N. H., in 1831, and taught in Connecticut for a time; and was induced by the late Hattie Fitch, of Clarence, N. S., to come to his home and establish a seminary for young ladies. Those whom she taught made loving mention of her ability as a teacher, and her beautiful Christian character she herself placed before them. In 1860 she was married to Capt. E. M. Morse, and became the mother of six children. Two daughters preceded her to the better land, and two sons and two daughters remain to comfort the father. Sister Morse was converted in her early life, and united with the Congregational church in Dover. During the pastorate of Rev. A. Cohoon, she was baptized and joined the Wilnot Baptist church, which church and its Sunday-school she placed under a debt of gratitude. Her intellectual and literary attainments, her piety and enthusiasm were devoted to their best good. The remembrance of such a devoted Christian mother is as sweet perfume in the memory of all who knew her.

**DAVIES.**—The Charlottetown Baptist church, during the last few years, has been the subject of a number of severe trials—two disastrous fires following each other in rapid succession, the last leaving the little band homeless and deeply involved in debt. These calamities were being gotten over, the dark clouds were breaking and scattering, and peace and joy were prevailing in the Zion. On Monday, 3rd inst., about seven p. m., to many the sad news, as unexpected as a bolt from a clear sky, came that Bro. George Davies had breathed his last. He was subject to weakness of throat and lungs, and an attack of the prevailing influenza prevailed fatal. He was in his 59th year. He was a worthy descendant of an old Huguenot family who, to escape the persecution in Brittany, France, moved to Pembroke, South Wales. When only eleven years of age he experienced religion, and was baptised in the following year. He was a member of the Pembroke Baptist church at Pembroke, Wales. About eight years afterward he came to this island, and at once identified himself with the church in this city, then under the pastorate of Rev. Jno. Davies, M. A., of fragrant memory, since which time, as a member of the Pembroke Baptist church, he was a consistent and faithful member, and a tower of strength to our cause in this island. Our missionary and educa-

tional interests have always had his quiet but practical sympathy. Bro. Davies was an energetic and successful business man, as the "London House" with its multifarious interests, and more than provincial reputation testify. He gained for himself an enviable reputation for business promptness, honesty, sterling integrity and unswerving moral character. No worthy struggling interest at home or abroad ever appealed to Bro. Davies in vain. He has chosen the wisest and most satisfactory course of being his own executor, "serving his own generation." He waited not to bestow his gifts until death wrenched them from his grasp, always giving up to the margin of his ability. In the language of the *Daily Examiner*: "His charities were large, and many will miss the benevolence which flowed from his generous hand. His social life was characterized by many excellencies; but, unobtrusive and retiring in his disposition, one had to know him intimately to appreciate fully the more delicate lines and fine qualities of his nature." Bro. Davies died as he lived, in simple, child-like faith and love of the Lord Jesus Christ, and in the enjoyment of the goodwill of all who had the pleasure of his acquaintance. He leaves behind a disconsolate widow, a most delicate and delicate and fine quality of his nature. Bro. Davies died as he lived, in simple, child-like faith and love of the Lord Jesus Christ, and in the enjoyment of the goodwill of all who had the pleasure of his acquaintance. He leaves behind a disconsolate widow, a most delicate and delicate and fine quality of his nature. Bro. Davies died as he lived, in simple, child-like faith and love of the Lord Jesus Christ, and in the enjoyment of the goodwill of all who had the pleasure of his acquaintance. He leaves behind a disconsolate widow, a most delicate and delicate and fine quality of his nature.

**Home Missions.**  
RECEIPTS FROM JAN. 13 TO FEB. 10, '90.  
Mrs. G. L. Johnson, Wolfville, \$ 5 00  
"A Friend to Missions," Kings Co., N. S., 100 00  
Convention Fund, Tusket church (village section), 1 00  
Convention Fund, Dr. Day, 100 00  
D. A. Vaughan, St. Stephen, N. B., 2 00  
Convention Fund, Sackville Ch., 24 50  
"N. B., 18 18  
Convention Fund, Carleton, Victoria, and Madawaska Quarterly meeting, 10 00  
Howard Barnes, Newton Centre, 2 00  
Convention Fund, Indian Harbor S. S., Halifax Co., 5 00  
Mrs. J. Newcomb, Riverside, Albert Co., 1 00  
Dea. Lushy, Amherst, 1 00  
"A Friend of Missions," Amherst, 3 00  
Convention Fund, N. P. Whitman, Albany, 10 00  
Wolville Sunday school, 50 00  
Dea. E. Ring, Westport, 1 00  
William Morrell, 1 00  
Mrs. Wm. Morrell, 4 00  
Convention Fund, Greywood & Millville church, 4 00  
Convention Fund, Sackville church, 2 10  
Sand Point and J. Bay church, Convention Fund, 1 85  
Convention Fund, Rev. T. M. Munro, 1 05  
Convention Fund, Tusket Ch., (village section), 2 75  
Convention Fund, St. Francis church, 5 00  
Waterville church, N. S., 4 72  
New Ross church, 8 36  
Mrs. B. Phinney, Stronach Mountain, "in memory of a beloved son," 5 00  
Cornelius Hardy, Mahone Bay, "A Friend," Bridgetown, 2 00

Before reported, \$377 01  
2,668 96  
Total, \$3,045 97

**MANITOBA AND NORTH-WEST MISSIONS.**  
Mrs. G. L. Johnson, Wolfville, 5 00  
Robert Finkle, Brook Village, Mabou, 3 50  
Mrs. J. Newcomb, Riverside, Albert Co., 1 00  
"A Friend of N. W. Missions," Amherst, 5 00  
Mr. and Mrs. Daniel Whitman, Albany, 10 00  
North Temple church, 3 86  
Wolville Sunday school, 50 00  
Bewer River church, 10 33  
River Hobart church, 4 06  
Dorchester church, 3 79  
Great Village church, 8 49  
Sussex church, 13 52  
Leinster St. church, St. John, 12 20  
"A Friend," Bridgetown, 4 00  
Mrs. Daniel Clark, Bridgetown, 50  
Mrs. W. H. McKensie, do, 50  
Mrs. Russel Cropley, do, 20  
Mrs. Robert Bath, do, 25  
Jacob Chute, do, 25  
Benjamin Chute, do, 50  
Abner F. Newcomb, do, 2 00  
Mrs. Lorenz Fash, do, 25  
Two other contributors, do, 30  
S. M. Lewis, Lunenburg, do, 2 00

141 26  
Before reported, 538 94  
Total, \$680 20  
A. COHOON, Treas. H. M. B.

**Acadia College Jubilee Fund.**  
J. J. Bostwick, St. John, \$25 00  
John Burgoyne, Halifax, 15 00  
J. M. Page, Truro, 5 00  
Principal I. B. Oakes, Wolfville, 25 00  
Mrs. J. Neely, Wolfville, 5 00  
Norman Foster, Clarence, 1 00  
Mrs. W. L. Beals, do, 1 00  
Rev. I. E. Bill, Chegogan, 2 00  
Mrs. I. E. Bill, do, 2 00  
Miss Isa Bill, do, 2 00  
W. L. Bars, Dartmouth, 50 00  
W. A. Morse, Nictaux, 5 00  
A Friend, 5 00

\$ 145 00  
Before reported, 16,063 00  
Total, \$16,208 00

Several subscriptions are now overdue. We shall be glad if the parties who made them can remit to me at an early date as we wish to have all the amounts collected as soon as possible.  
A. COHOON, Sec'y Jub. Com.

Quite a large number of the friends of Pastor I. E. Bill visited the parsonage on evening some few weeks since. The occasion was the annual donation, and the result the replenishment of the cellar and wallet. For this and many other tokens of regard Bro. Bill and wife desire to make very grateful mention.

**THIS IS IT.**  
The Celebrated "LIGHTNING" HAY KNIFE.  
MADE OF THE BEST REFINED CAST STEEL, OIL TEMPERED.  
\$2



THIS IS THE BEST KNIFE IN THE WORLD  
To cut HAY and STRAW from MOW or STACK, ENSILAGE from SILO; CORN STALKS, BALED HAY, and UNTHRESHED OATS into FINE FEED; to cut FROZEN HAY; to cut COMPOST and STRAWY DRESSING; to cut FEAT grass for DITCHING, SEVERING GRASS ROOTS, and cutting off BUSH ROOTS an inch through. It saves time in PITCHING, cutting through a load of Cling Clover Hay so as to make it pitch off easily.

FOR SALE ONLY BY  
**W. F. BURDITT & CO.,**  
ST. JOHN, N. B.  
Forwarded to any address on receipt of Two Dollars.

**LAME HORSES.**



**FELLOWS' LEMING'S ESSENCE** Cures Sprains, Rheumatism, Cuts, Bruises, Swellings, Burns, Blisters, and all other Lamenesses in Horses. Numerous testimonials certify to the wonderful efficacy of this great remedy, and every day brings forth testimony from Horsemen in all parts of the country, proving that FELLOWS' LEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.  
PRICE 50 CENTS.

**FRAZEE & WHISTON.**  
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"Teach your sons that which they will practise when they become men."  
Offers a good, practical, common-sense school, for the teaching of the essentials of a business education. Book-keeping, Arithmetic, Writing, Book-binding, Penmanship, Business Laws, Business Practice, Photography, Typewriting, etc. Thoroughly taught by teachers of experience and ability. Send for Circulars.

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IMPORTERS OF  
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ARE OFFERING SPECIAL VALUE IN  
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Full Size Samples sent by express on application.  
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CARRY THE LARGEST AND BEST ASSORTED STOCK OF  
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OF ANY MILL IN THE LOWER PROVINCES.  
CLEAR PINE LUMBER, all sizes, for sale at Lowest Prices.

**PURDY'S** Catalogue of Plants and Trees  
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25c. per year. Fruit Growers and Exporters should take it. A. H. PURDY, Palmyra, N. Y.  
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CROSSING THE RIVER.

BY ALEXANDER B. THOMPSON, D. D. The river ran with rush and roar Of fresh-flooded waters...

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc. BY GRACE RAYMOND. CHAPTER XIV.—Continued. IN THE CRUCIBLE.

fever brought on by grief and disappointment, and though she felt a twinge of compunction at the news, she was glad she did not have to look upon his bowed white head just then.

"Come in," she said, in answer to the light tap upon the door, and her husband's kinsman entered. Jean and several of the chateau servants hung back in the corridor. She caught the sound of a stifled sob from the valley and glanced anxiously at him, but M. Renan stood motionless.

If Two of You Shall Agree.

Two young ladies called on me one day in my study to ask what special work I could give them to do for Christ. They said that they had felt of late that they were not doing enough for souls as they ought, and wished suggestions as to what they might undertake.

CHANGE OF TIME.

COMMENCING MONDAY, Nov. 11th, and further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every MONDAY and THURSDAY morning at 7:30, Eastern Standard time.

CATARRH AND COLD IN HEAD HOW CURED. NASAL BALM. A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

2 TRIPS PER WEEK 2 ST. JOHN, N. B. By the Superior Side-Wheel Steamers of the INTERNATIONAL S. S. Co. TO BOSTON.

INTERCOLONIAL RAILWAY. '89. Winter Arrangement, '90. ON AND AFTER MONDAY, 30th DECEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows:

WINTER SASHES. The best and cheapest place to buy your WINTER SASHES is at A. CHRISTIE WOOD WORKING CO.

The North American ASSURANCE COMPANY. New Business, 1889, \$9,700,000. Surplus on Policy Holders' Ac't, 1889, \$350,000.

Atwood's Jamaica Bitters; Davis & Lawrence's Emulsion of Cod Liver Oil; Hanington's Food for Flowers.

S. McDIARMID, 49 King Street, SAINT JOHN, N. B. \$60 SALARY, \$40 Expenses in advance. It has no equal for removing these troublesome, annoying and irritating eruptions.

KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it cures in its effects the disease without blister. Head proof below.

RUPTURED OR DEFORMED. Send direct to the largest, oldest and most reliable establishment of the kind in Canada. GIBB'S SPINAL DISEASE CURE.

THE BEST SEEDS. D.M. FERRY & CO. THE BEST SEEDS IN THE WORLD. THE BEST SEEDS IN THE WORLD.

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THE BEST SEEDS. D.M. FERRY & CO. THE BEST SEEDS IN THE WORLD. THE BEST SEEDS IN THE WORLD.

Baltimore Church Bells. VIRGINIA FARMS AND MILLS SOLD. BUCKEYE BELL FOUNDRY.

SOLID GOLD PLATED. To introduce our Whiskies, we have had the best of the world's gold leaf and the finest of the world's gold leaf.

EVERY-D... Great deeds are... And men turn... The high peaks... Over some great... And yet great de... best men... Find opportunities... Shall one sit idl... peace... Waiting for walls... Or lie in port u... Pieces... Lures him to fac... There's work eno... delay... His work counts... day... A torrent sweeps... With foam, and fl... Anon its strength... now? Its one short day... But the clear stre... meadow flows... As the long summer... Better the steady f... dash... Soon leaves its ro... The night we love... flash... From out a midnig... But the sweet sunsh... ray... From its calm thro... day... The sweetest lives... Where does, but th... Are close knit str... thread... Where love ennob... The world may sound... no bells; The Book of Life the... THE H... Teaching Child... I want to warn a... against being a too... teach their children... stand alone. Every... through the preparat... "on all fours" be... chest and abdomen... and as soon as he is... will teach himself... mother is tempted to... his feet as soon as p... understands the dang... be patient and let b... time to walk. How... by the child standi... fore the bones of th... strong enough to bear... a good plan to rub t... your hand every nigh... if any, especially w... pressure. Weak anki... by the same treatme... occur if the baby is... the creeping stage i... Another plea I wish... baby is that he be g... Don't think that he... he frets or cries, but... of cool water and yo... fed that babies can... hungry. Any one who... of fever can imagine h... variab. baby must suf... think to give it the... much needed. A friend was once vi... year-old baby boy, w... When she went to her... carried a pitcher of w... is feverish, and will... "sleep again, wherea... had fringed with a... went home I said: "B... anything about it, bu... your reach at night; y... soon as the baby doe... him a drink, and his fa... disturbed." I knew she... vince her husband, b... but the baby ought no... sequence. I do not t... many such cases; the... ignorance and thoughtl... bles suffer from thir... THE PAE... Notes Among Shif... Shiftless signifies w... When a person is dest... essential article of cloth... an object of commiserat... Shiftless means, also, a... ability and skill to man... financial affairs in an... Recently, I spent a fe... country, where I had... take a holiday among... agents, both in the ho... At one place, where the... fireplace in the parlor, fo... the dining-room and in th... sials of unseasoned, wet... decayed wood, I witness... of this kind, as they p... met with among inter... ing within half an hour... of New York. No shelt... protect the fuel from rain... constructed on these p... the grand-parents had... reason, and whose pres... had resided for more th... More than one hundred... back door, there was a hug... of old rails, pieces of old... wood of all intermediat... two feet to ten, all thro... the most disorderly man... dry and seasoned stoc... the entire pile. When m... quired, the women wou... rubber boots and sally fo... pile, and get a stick here,

EVERY-DAY WORK.

Great deeds are trumpeted; loud bells are rung. And men turn round to see The high peaks echo to the peans sung...

out of the snow in another place, and drag the long pieces into the house, thrust one end into the stove, or fireplace, and as soon as the ends were burnt off, they would shove the sticks further into the fire.

THE HOME.

Teaching Children to Walk.

I want to warn all young mothers against being in too much of a hurry to teach their children to walk or even to stand alone. Every child should go through the preparatory stage of creeping...

TEMPERANCE.

Only a Husk.

Tom Darcy, yet a young man, had grown to be a very bad one. At heart he had been all right; but these being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its truthful yearnings.

THE FARM.

Notes Among Shiftless Farmers.

Shiftless signifies without a shift. When a person is destitute of such an essential article of clothing, he, or she, is an object of commiseration and disgust.



THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part.

READ OUR HOME REFERENCES. REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Buttery Belt and Actina.

Combined Belt and Suspensory, only \$5.00. CERTAIN CURE. No Vinegar or Acid Used.

W. T. Baer & Co., 156 QUEEN STREET WEST, TORONTO.

"No, Peter, I won't drink any more to-night." "It won't hurt you, Tom—just a drop."

And then Tom Darcy realized the full power and blessing of woman's love. It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

It's what left of him, sir, and we'll have him while and strong very soon if you'll only set him to work. "Work! I say, Tom, and bless you, too. There is an engine to be set up and tested to-day. Come with me."

At the cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a two-dollar bill in her coffee cup. She knew that he left it for her.

And then Tom Darcy realized the full power and blessing of woman's love. It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

A lifetime of torture is often endured by the rheumatic. Their pangs may, however, be promptly relieved and the disease eradicated with Dr. Thomas' Electric Oil, which is, moreover, a swift and thorough remedy for neuralgia, lame back, sores, bruises, frost bite, corns, excoriated nipples, inflamed breasts, liver complaint, all affections of the breathing organs.

Artistic PENMANSHIP. This design was photographed from the actual rapid free-hand drawing. Pupils are taught to work as fast as any one ought to or needs to.

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