

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. II.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 24, 1886.

NO. 8

Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—Held Over.—A number of obituary notices, communications, etc., have been held over, there not being room for them all.

—News from the Churches.—The news from the churches should lead us all to thank God and take courage. Why should not all the churches be blessed?

—Notice to Subscribers.—We begin to send out labels this week. The date to which the subscriber has paid in on the label with the name. When the year alone is mentioned, it means Jan. 1st. of that year. When the month is mentioned, it means the first of the month. It must be remembered that all the accumulated misunderstandings of the past are now to be set right, and there will be some errors. When a subscriber is not credited in full for his payment, he will kindly write us at once, stating to whom he paid last year's subscription, and also send receipt, when he has one. When there is only 5, 6, or 7 on the label, it means Jan., '85, '86 and '87 respectively.

—Our Bro. and Sister Manning, of Halifax, have been called to pass through deep waters of affliction. Their eldest son, Ralph, a very bright and promising lad, and one very dear to the father and mother, was suddenly prostrated by that dreadful disease, diphtheria, on Wednesday last, and only lived until Saturday evening. The parents are overwhelmed with grief. But Ralph was a true child of God. He daily tried to live a Christian life, said he trusted in Jesus, and wanted to be baptized. Dear little Ralph has passed to his bright and happy step-mother, where he awaits his father and mother and brother. Bro. and Sister Manning have the sympathy of all.

—Bismarck and the Catholics.—Bismarck is making long strides toward Catholicism. Not long since he obsequiously submitted to the arbitration of the Pope in the matter in dispute between Germany and Spain in reference to the Caroline Islands. He has now introduced a bill into the Prussian upper house amending some of the provisions of the celebrated May laws most obnoxious to the Catholics. Having shown the papal party that he could withstand all their opposition, he says he will now grant, of his own accord, what no force could compel him to do. The real reason, no doubt, is that Bismarck is aware that he needs the support of the Catholic party in order to cope with the increasing strength of the opposition to his despotic policy. So far as the amendments to the May laws are concerned, we believe they are right enough. The May laws themselves had to do largely with the sphere which temporal powers have no right to enter. As long, however, as Germany has a minister of public worship, who, as a political official, controls the religious consciences of the various Christian bodies, the Catholics should be subject to them, or the other bodies should be released from their control. When church and state are united, it usually means that the church is controlled for state purposes, and religion is made to serve the interests of party, etc., instead of pursuing her own higher work untrammelled.

—Gordon Dead.—John B. Gordon is dead. On Monday, Feb. 15, he was struck with apoplexy while lecturing in Philadelphia. He did not rally from the stroke, but died on Thursday. Born at Sand Gate, England, August 23, 1817, he came to America in 1829, learned the trade of a bookbinder, and fell into intemperate habits. It was not till 1842 that he was reclaimed. Almost immediately he began to speak on the subject so near his heart. For over forty years he has been lecturing perpetually. It is doubtful whether any other man has addressed so many English-speaking people as he. No one can estimate the power which has gone forth from him to advance temperance principles and to reclaim drunkards. He was large hearted, true in his impulses, had wonderful power in playing upon people's emotions, and always used this power to make them better. Many others he raised up to advance the cause he championed so long and so well.

—Fountain Missions.—The A. B. F. M. Board are not without their trials and perplexities. Dr. Carpenter, who was so largely responsible in inducing us to choose the supposed Karens of Siam as the objects of our missionary effort, has been flooding the country with a series of pamphlets, criticizing the policy of the committee in Boston. Although the Baptist papers condemn his methods, and the missionaries on the field contradict his statements, he is causing many to question, when they should be engrossed in effort to advance the work. Last year it was decided to assume the Livingston Island Mission on the C. N. G. offered to them by H. Gratian Guinness, and a delegation, consisting of Dr. E. Judson and Rev. A. Loughbridge, were appointed to visit the Congo and report. These brethren went to England; but did not go further. It is now found that, after conference with mission workers in London, they brought in a report to the Board recommending that the mission be handed over to the English Baptists, whose stations and those of this mission interlock. It is also found that the missionaries are not, as a rule, in full sympathy with our American Baptist views. There seems to be a strong feeling that this mission should be given up and operations pushed in Upper Burma, which is now open, through the overthrow of Thebaw and the annexation to Great Britain. The May meetings this year will be most important.

—STUDENTS, TOTAL ABSTAINERS.—Total abstinence is making solid progress in England. We well remember how it was with the theological students with whom we associated nearly twenty years ago in London. The name of total abstainer, as total abstainers were called, was one of derision, almost, on the part of very many. There was only a small proportion of the students for the ministry who did not take their beer, and their wine, when it came in their way. We were made the object of many a gibe and jeer because we would not yield to the indulgence. The following table of the number of abstainers in some English colleges shows what a change has taken place. There is still room for improvement, however:

	No. of Students.	Abstainers.
Richmond,	54	54
Pastors' College,	73	69
Cheeshunt,	33	29
Hackney,	28	23
Regent's Park,	35	28
New College,	46	30
	263	233

—St. John Seminary.—W. G. Garneau, Esq., the agent for our Seminary in St. John, argues, in the last *Intelligencer*, that, as the Methodist constituency, which has built up Mount Allison, is but a trifle larger than that which backs the St. John Seminary, we are able to build up our institution here and make it a power. Of course we are able. Are not Baptists able to do as much, man for man, as any other people? Then it should be taken into account that our people have a college already equipped, and do not need to provide both collegiate and academic facilities. Surely we are able to do the lesser, if our Methodist brethren have done the greater. But are we willing? That is the question.

—New Kind of Baptists.—There are many kinds of Baptists, as all know. Not long since we informed our readers of the Trunk Baptists, who have a weakness for getting their letters of dismission and depositing them in their trunks rather than in another church. Now we have another kind, so the *W. Recorder* says.

Rev. M. M. Riley, of Bowling Green, has found a new class of Baptists. He calls them "Subscriptions Baptists." He has found in his experience as a pastor that there is a considerable number in every church who are ready to subscribe to every object that is presented to the pastor's salary, to missions, for building, repairs, the newspaper, the new book, or what not; but they are never ready to pay. They are like the man who "just subscribed for the newspaper to help it along," albeit he never meant to pay a cent.

We wonder whether any of this kind of Baptists ever subscribed for the *Messenger and Visitor*, for Acadia College, or for the St. John Seminary?

—Rev. Dr. Ingersoll refused to give a lecture for his fellow infidels without pay. Their organ, the *Secular Age*, refers to the matter in this way:

"If the interest which Mr. Ingersoll feels in the objects of the American Secular Union is not strong enough to induce him to deliver one lecture free of charge, and that at a regular convention of the society of which he is the head, the sooner he steps down and out the better for liberalism."

It would be better still if all his companions would step out with him.

—FRANCIS RIDLEY HAVERGAL wrote in one of his letters: High Churchmen "would say that regenerating grace is always given in baptism, and that all we have to do is to take heed not to fall from it. I'm quite sure I never had any to fall from!" Who ever felt that he had? If children are regenerated in baptism, then baptized children should be as much better than the unbaptized as are regenerated men and women better than the unregenerated. Who will venture to say they are?

—THE POOR INDIAN.—A certain shrewd lawyer who had been dealing for some time with a poor half-witted Indian, and had received divers small sums of money from him at various times, was once surprised by a visit from the Indian, who demanded a receipt for the money thus paid. "A receipt!" said the lawyer; "what do you know about a receipt? Tell me what a receipt is for, and I'll give it to you." "Well," said the Indian, "by and by we die; and me go up to the door of heaven, and knock. The angel Gabriel he come to the door, and ask, 'Who dar?' Me say 'Ingen John.' He say, 'What you want?' Me say, 'I want to come in.' He say 'You done pay Lawyer Grippe dat money when you owed him?' Me say, 'Yes, every cent.' He say, 'What your receipt?' Den I got to hunt all over hell to find you." John got his receipt.—*West Recorder.*

Would it not be wholesome if we all thought more of how our lives here will affect our state hereafter. Let us do nothing we should fear to have the angels meet us with at the gate of heaven.

—THE DIRECTORY of Chicago University has decided to abandon the University property. Dr. P. S. Henson, speaking for the trustees, said: "A fall meeting of the Mutual Life Insurance Company directory refused our overtures for a settlement. We have now two good business reasons for vacating property. It would take \$291,000 in cash to retain it, and the property is only appraised at \$250,000. We have not the money. Those are our reasons. Professor Howe and others, who have been with the University from the first, cannot think of parting with the place, but I can. I have not been here so long. We would be better off now if we had decided a year ago. It would require \$328,500 to free it of incumbrance. It is not worth it. We will call an educational conference of the Baptist denomination in a few weeks and devise a plan for obtaining other property and continuing the University."

—BEST DAYS.—A bright young girl was stricken down with partial paralysis. The doctor, when he came, said mournfully to the family, "She has seen her best days, poor child." "O! no, doctor," she exclaimed, "my best days are yet to come, when I see the King in his beauty." Does not this suggest the great difference between the Christian and all others? It matters not what trials, losses, griefs, bereavements, pains may come upon him, his best days are yet to come. The man in whose soul is not shed abroad the hope of glory is over looking back, regretting the days that are past. Middle age looks back to youth as the best days, and old age to manhood's prime. It is something to have the brightness ahead and not behind. How is it with you, reader? Are your best days yet to come?

"Little and Often."

Six years ago the Baptist sisters of Fredericton, desiring to assist in the support of the church, adopted the following method of raising money:

Each member of the church and congregation was asked to subscribe one cent and upwards per week, as she or he felt to have the ability. The town was divided into districts or wards, and a collector appointed for each, who should call upon the subscribers monthly. To adhere strictly to the principles of this method, the money should be gathered weekly; but this, we thought, would be too great a tax upon the collectors; and the subscribers can easily put aside the money each week if they wish, and have it ready when called for. On the last Tuesday of each month the sisters hold their meeting, when the collectors pay over to the treasurer the amount gathered for the month. If the money is not needed from month to month, it is deposited in the Savings Bank until required. During the six years we have practiced this method, \$1,298.00 have been raised, which fund has been supplemented from time to time by bazaars, tea meetings, etc., etc.

The first year we raised by weekly subscriptions \$201.00 while the receipts of one year were as low as \$160.00, owing as we believe to the building of a new church edifice immediately after extensive repairs having been put upon the one destroyed by fire in March, 1822.

Each collector keeps an account with each subscriber in her district, and the treasurer's book shows how much has been received from each collector, the sum total, and how the money has been appropriated. During the year 1885 we have with this fund placed a hymn book in each book rack in our church, assisted the Sabbath school in the purchase of a library to the amount of \$47.00 and had at the close of the year \$68.00 in the Bank.

To this method of raising money there can be no objection, points, even to the most scrupulous, while it recommends itself strongly in many ways. It is inexpensive, being all income and no outgo. It is quiet—free from the excitement and rush of sales, festivals, etc., etc. It is perpetual, constant, not affected by the mood or spasmodic feeling of this individual or that. It adapts itself to the poorest as well as to

those of liberal means; to children as well as adults. The motto being "little and often," the amount contributed is not misused, while the aggregate is always more than is anticipated.

I have written the above upon the suggestion of a brother in our church, and if it proves a useful hint to the sisters of any other church, as he thinks it will, I shall be glad. Money for the benevolent objects of the denomination could be raised in this way as well as for the benefit of individual churches. A SISTER.

Fredericton, Feb. 1886.

Repulse Because Your Names are Written in Heaven.

The hospital tents had been filling up fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battle field—that sleep that knows no waking, until Jesus shall call for them. The surgeons had been their rounds of duty, and for a moment all was quiet. Suddenly this young man before speechless, called in a clear distinct voice, "Here!" The surgeon hastened to his side, and asked what he wanted, "Nothing," said he; "they are calling the roll in heaven and I was answering to my name." He turned his head and was gone—gone to join the great army whose uniform is washed white in the blood of the Lamb.

As I read the above in the *Watchword*, it brought vividly before my mind a circumstance in some respects similar, which occurred a few evenings ago in our prayer-meeting. It was Monday evening, Feb. 8th, in the vestry of Portland (N. B.) Baptist Church. The pastor read a chapter, and made a few remarks. The meeting was opened, and a few of the soldiers of the cross had discharged their duty, others were waiting for an opportunity. Among the number present was our much beloved Sister Ferris, wife of brother Edgar Ferris, who added a most precious testimony to the saving and keeping power of Christ. Before taking her seat she said: "People of God, pray for me and my household." Immediately after she sat down, the roll was called and her name was mentioned as one whom the Master needed for higher service. An unseen messenger came into the prayer-room and whispered in our Sister's ear that she was wanted higher up. Instantly she was gone.

Reader, in the great roll-call of eternity your name will be heard: Can you answer, "Here?" W. J. S.

A Rare Opportunity.

BY JAMES E. TAYLOR, D. D.

Mitchell and Sullivan, the pugilists (as some of your readers may need to be informed) are in danger, I fear, of being overlooked in their beneficent endeavors.

It was only by accident indeed, that my attention was called to their humane proposition. After some interchange of challenges one throws down the gauntlet to the other, to fight every day for a week for a wager of \$1000, and the agreement that one-half the assets from admission tickets shall be given to some charitable object. I have been waiting to see some Hospital Committee or Board of Church Trustees speak a word of encouragement. But hearing no response, I fear those gentlemen will be discouraged, and fall back as they who have done their whole duty toward paying church debts, building mission chapels, ornamenting pulpits, founding hospitals, and the like. This slowness of institutions of Christian benevolence to avail themselves of such an offer, is the most surprising because the managers of so many such enterprises are vexing themselves to invent new methods for raising money. They have raffled for crazy-quits, dipped into grab-bags, voted for the handsomest, or the most popular minister in town, offered the privilege to kiss the handsomest young lady in the hall for \$1, or \$5, sold cigars at the hands of sweet little girls, offered for ten cents guesses at the number of pine in a cushion, or gills that a certain kettle will hold, etc., etc., until they are quite at their wit's end for taking resorts in, and raising money. They seem not to recognize in this offer of the Hon. Messrs. Mitchell and Sullivan, the higher development of their own favorite methods—climax, I was about to say, but will not—for progress in virtue knows no limit short of the infinite. But I most earnestly hope that this unprecedented offer will not be overlooked, nor allowed to die unaccepted. The time for charity-bells is upon us, and this would eclipse them all. One such, just closed, took in \$473, and spent \$350 on itself, and so cleared \$83. A magnificent showing of the "charity" element, and so little for the "ball." But this "charity-pugilism," well conducted, would outdo the charity-ball ten-fold, yes, even if in addition every pretty young lady on the floor were kissed at \$5 a head. For think

what crowds would gather, and that not for one night, but six nights in the week. No risk would be large enough to accommodate the multitudes; for church-members and shoulders-hitters, gray-headed elders, and street gamins, would for once all join in an enterprise that so happily combines entertainment and religion, a legitimate occupation, and Christian beneficence. Then, too, so much money would be gathered from a class of people who never go to church, and except for this, would waste their lives change on individuals and toilsome! It would do such people good to be able to congratulate themselves that some of their earnings have gone into the Lord's treasury. Emphasis too would thus be given to such sayings as "One man's dollar is as good as another man's dollar." "A dollar is a dollar, wherever it comes from." We know that the Saviour said something about the widow's mite being more than they all had given; but that is inexplicably mysterious to some. And we must "take men as they are," and their "money as we can get it."

Then there are some who need educating out of narrowness into broadness, e. g., those people in Philadelphia or somewhere else, who a year or two ago refused to accept \$2500 for a hospital because it was the avails of a charity-ball. There needs to be an uprising of the people, the assertion of a broad moral sentiment, that will open the eyes of such. Let them see some church debt paid, audience-room handsomely upholstered, mission chapel built out of the avails of a well-conducted charity-fight, enacted by two charitable, benevolent gentlemen, ready to suffer in a good cause, and the narrow-mindedness of such bigots will receive a salutary shock. The presbyters keep crying that we need a religion that is not musty from the cloister, but mixes itself with all the affairs of practical life. Now a good "charity-fight," well conducted for charitable purposes, would mix religion and every-day life handsomely; besides allowing the long continued practices of raffles, dancing, patronizing the side bar, etc., to reach their legitimate culmination.

It is time that the world had learned—learned as it will never forget—that the manly, business-like way to raise money for the Lord's work in the world, is not by simply putting the hand into the pocket as in other transactions, and investing as one can afford, but by eating ice-cream and cake, dancing until daylight, guessing on the capacity of tea-kettles, etc., paying roundly for it all, until the whole affair shall foot up, gross receipts \$473, tax \$350, net gain for the Lord \$83. That is the manly way of raising money, there is no little waste about it—it is such pure benevolence.—*Essexist.*

(We might add skating carnivals and races for the benefit of the poor to Dr. Taylor's list.—Ed.)

—THE FALL OF A MINISTER.—There are two sides to this doleful subject. Read the following from the *Christian Index*, and considered whether it be true.

"The effect of a minister's sin on the prosperity of Zion is comparatively a small matter. Immensely greater injury to the cause is done by the everyday lives of every-day people. There are more laymen than there are ministers by many hundreds to one. These come in immediate contact with their families and friends. They pass for Christian people. Their faults and failures excite no great comment. Certainly they are not heralded in the newspapers. But the example set is one which is followed, and it leads in the wrong direction! Nothing is said about it, no ado is made, and thus quietly the mischief goes on. The heart is not set on God, the life is not consecrated to his service, worldly-mindedness reigns supreme, and thus the respectable, and in general unoffending church-member passes on to the eternal world lukewarm, and is described by the Spirit as a thing of disgust, 'spewed out of his mouth.' His children follow his example, and while there is no great outcry about the 'injury done to the cause,' souls are led to destruction. The fall of the minister makes more noise than mischief; the evil example of a private life makes much mischief but no noise; it is like poison in the well—noiseless but deadly. Let us not be distressed about the safety of Zion on account of the sins of her ministers. The lapse of a public man effects chiefly if not wholly public interests, and in this case the public interest is the interest of Zion—of Zion prophesied in all the armor of God, and invulnerable. Even in private life it is not those who fall, but those who do not fall that do the mischief. Injury is avoided; it is decent and orderly ungodliness that leads astray. Let each one look to his own case and see that he is doing no harm to those around him either by action, or by inaction even more injurious. How much of good has failed of accomplishment by your negligence? How many stand about from Christ, whom you might have led to him? Adorn the prayer of David, that your life be not a hindrance either to them that 'wait' on the Lord, or on them that 'seek' him; 'Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not mine enemies say there be no God for my sake, O God of Israel.' Ps 69:14.

—How many old subscribers will send us in a new name this week?

This, That, and The Other.

—At the last of the meetings held by Sam Jones and Sam Small in Cincinnati Sunday night, 6,000 people were packed in the house. The street in front of the hall was packed with people vainly trying to enter, and the streets for three squares were a solid mass of people. Sam Jones said from the stage before he began his sermon that he believed there were 40,000 people in and about Music hall. He is to begin a series of sermons in Chicago in two weeks.

—Three years without liquor saloons have reduced the annual pauper expense of Quincy, Mass., from \$15,000 to \$5,000.

—The Catholic Directory for 1886 reports in this country 7,296 priests—a gain of 233; 1,621 theological students—a gain of 24; 6,755 churches—a gain of 129; 85 Colleges—a gain of 2; 618 academies—a gain of 37; and 2,621 parochial schools—a gain of 157.

—"It would be well," according to one of the London papers, "if we could determine, once for all, to take ourselves for better or for worse." To accept ourselves is sometimes harder than to deny ourselves.

—It was a saying of Dr. Lyman Beecher that "he never had a revival, unless he had a tussel with himself, with the devil, or with the church."

—Fifty-one years ago there were in the State of Illinois 200 Baptist churches, with 2,500 communicants; now there are 855 churches, 76,040 communicants, and 655 pastors. Last year there were fifty-two missionaries doing service within the precincts of the State, under the auspices of the State Mission Board.

—Professor Drummond says: "There is a very large class, and a tolerably happy one, as they think, who never seek the kingdom of heaven; there is a tolerable large class, and a very unhappy one, who seek it, but not 'first'; and there is a very small class, and a very happy one, who seek the kingdom of heaven, and seek it 'first.'"

—If there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it; and a better one, and it is our own fault, and not God's that we do not find it.—*Edward Garrett.*

—The studious men of figures have found out that since 1793 wars among the civilized nations have caused the death of 4,470,000 men. The number of those actually killed in battle was comparatively small, wounds, hardships, and disease being the great causes of disease. The bloodiest battle in the period named was that of Borodino, where 17,000 men were slain.

—We learn from *The Christian at Work* that the New York Chinese Mission Institute, in its Sunday-Schools and by other means, between 4,000 and 5,000 Celestials. The first Sunday-School for these people was opened in New York eighteen years ago, and now there are 25 in that city, about twelve in Brooklyn, and one or two in Jersey city. About 60 Chinamen have joined the different churches where they have received instruction. "There are great difficulties in the way of rapid progress in this work as the Chinese must first be taught the English language before they can be instructed in religion and morals. Still the results are very encouraging."

—32,425 human beings in India were killed last year, by wild animals and snakes; and it shows a decrease compared with the record of other years. The number of cattle destroyed in the same way was 49,672. The great majority of casualties among the population are caused by snake bites. Of these reptiles 350,981 were killed last year, together with 23,775 wild animals.

—The publishers of Gen. Grant's "Personal Memoirs" have already sent Mrs. Grant a check for \$250,000 on the sale of the first volume.

—Recently three hundred persons assembled to prevent a native Brazilian Baptist minister from baptizing eight converts. Where Romanism has power, it will not suffer believers to fulfill the righteousness of baptism, after the example of Christ.

—The jubilee fund of the Congregational Union of New South Wales, Australia, last October amounted to \$161,830, and is to be used for church extension. The Baptists of Victoria expect to bring their fund up to \$225,000, and the Methodists and Presbyterians hope for even larger results.

—A little Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be?"

Preparing the Way

Who sticketh to God in stable trust, A Zion's mount he stands full just...

crackers to celebrate the birth of American independence; it is against the law. I am glad that I live near a hill, where either by special permission sliding is allowed...

and against the office in which the little lad had found good excellent a place. He went to his lodgings with a sorrowful heart and wrote his father and mother...

had small children and his wife probably couldn't do much parish work. So the weeks went by, when, on this bright September morning the people assembled to hear a new competitor in the ministerial race...

Our Book Room, 94 GRANVILLE ST., HALIFAX, N.S. On this Oct and Save for Reference BIBLES...

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The Truth at All Hazards

BY DR. ALEX. MACLEOD.

Some time after the beginning of the present century there was living, in a busy country town in the North, a pious couple who had an only son...

Plain Gospel for Plain Folk

BY REV. J. HUNT COOKE.

I was in conversation with an intelligent carpenter who was building a greenhouse for me, when religion became the subject of our talk...

The Fairhaven's Candidate

BY M. G. O.

The church at Fairhaven was without a pastor. Two candidates were presented...

But he was not long in this excellent place before he was laid in his coffin. He had received about truth. It was part of the business of that office to have ships coming and going...

Substitution again, my friend. Do you not see how unreasonable is the objection? It runs throughout all the scriptures...

Of course not, sir, he answered, "it is not your place. Give me the order, trust to me, and the work is done."

It was a great trouble to the lad. He had never been sent to the dock. He could have forgotten the matter, and he fore-saw that he would have to go before the judges...

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Snow Storm and Snow-Balls and Snow Balls

BY REV. T. DEWITT TALMAGE, D. D.

At a late weekly lecture, Dr. Talmage took for his theme, the snow-storm, the winter sports of boys, and referred to what Job, David, Samuel, Solomon, Isaiah and the prophets say in the Bible about snow...

So God treasures up on mountain tops in natural reservoirs refreshment for the great valleys. What would the earth do if these piled-up snow-banks on Mount Washington and the Adirondacks and the Sierra Nevada in the summer months did not melt into the plains?

Who can understand the treasure of the snow? And David speaks of "snow like wool." Samuel describes a hero who "slew a lion in time of snow," and Solomon declares that the "prudent low-wife is not afraid of the snow," and Isaiah says that scarlet sins become "white as snow," and Jeremiah writes of the snow of Lebanon, and Matthew describing the angel that rolled the stone away from the sepulcher, says "his raiment was as snow," and St. John, speaking of the eternity of Christ, declares "his hairs were white as snow." Thank God for the snow!

Moreover, I rejoice in it because it provides such splendid opportunity for juvenile sport, although city authorities have so interfered with it because there have been accidents. Snow sports need regulation, but not suppression. Consider the fact that at such times all the boys in America who can get a sled—whether gilded and from the hardware store, or two-hickory with bound back and expertly fastened—are riding down hills, there are fewer accidents than in the more active games. There are dangers attached to all recreations—velocipedes, bicycles, garden swings, horse-back riding, ball playing, pitching quits, gymnastics. If we prohibit all things that have dangers attached we would stop all pleasures and activities. It is dangerous to eat, you might choke. It is dangerous for you to walk down the street for, slipping on an orange peel, you might injure your spine. It is dangerous for you to breathe; for you might inhale malaria. By all means let city authorities regulate counting, and steer clear of telegraph poles and foot passengers, but enact no city ordinance against the outbreak of beautiful human nature.

What is to become of bounding, robust boyish nature in our cities? Plenty of opportunities for sinful entertainment, but if harmless fun is a complete bankruptcy. He cannot ride down a hill; it is against the law. He cannot snow-ball; it is against the law. He cannot set off a pack of fire

crackers to celebrate the birth of American independence; it is against the law. I am glad that I live near a hill, where either by special permission sliding is allowed by the police lock the other way. Within sight of my window, ever since the flying down storm the procession of sleds flying down hills and crawling up—for what genuine boy would not walk up a rise down—the shout of demonstrative glee, the clear sleep that imperilled neither life nor limb—had been something for all good men and women to smile over and rejoice in. That is the way our youth are to get muscle and nerve and exuberance for the work they will be called to do when they rise amid the twenties and the thirties and the forties and the fifties of earnest life. The truth is that too many men, by the time they are forty, forget they were ever teen, and by the time they are fifty, forget they were ever fifteen. Multiply all their faculties for innocent sport. The way to crowd out bad amusements is to increase innocent amusements. When your boy is dead, if that overwhelming grief should ever steal your soul, you will feel more satisfaction in thinking of what pleasure you gave him than what unnecessary self-denials you inflicted upon him.

After spiritual coldness is in the way, then demands warm-hearted earnestness in His service. And the warmer the church, the warmer is God by His reviving Spirit. The Holy Spirit does not, cannot come with cold hearts. He longs to do so, but the church will not let Him. Does not the coldness of Christians thus stand in the way of the conversion of sinners? O then, shall we not strive, which is spiritually like the lightning, blazing breath of heat to shake off the chill that there is a recognition of sinners to God, body, soul, and Spirit? Thus warmed ourselves, we can and must carry and spread the fire all about.

One more the obstacle may be a heap of crosses. The Christian life is a life of crosses. There is the cross of confessing Christ before the world by word of testimony, or by the voice of prayer; there is the cross of speaking to the lost about their sins, crosses which are the divinely ordained means of saving men. Where Christians do not take up their crosses, seek to avoid them, they are not saved. And so one can take up his brother's cross, each must bear his own. Shall not these crosses be removed, and not the way be cleared for the coming of the Spirit? Then there are the means which we can see, purely Gospel means that have stood the test of centuries. Some one has said that we should pray as though everything depended upon God, and work as though everything depended upon ourselves. Here we have the right suggestion. We can pray for an outpouring of the Spirit, as though it depended altogether upon our prayers, but we must not depend upon ourselves. It depends entirely upon ourselves. We can work along the line of increased attendance. When shoulder touches shoulder, then heart touches heart. What an inspiration to new members! We can work along the line of increased effort. The little we need to do is to reach a gift for speaking, a warm heart and a yearning soul. Let us continue upon our knees until we get this power from on high and then we can go to the impatient, and with earnest entreaties, like the servant in the Parable, gently co-erce them to come in. The Gospel feast. Shall we not do this and thus have the way? Then—and it can be said without the faintest shadow of a doubt—The Holy Spirit will come, and with mighty power.

The Christian's Strong Tower

BY REV. T. L. OUTLAND.

How frail the money-tower, and the popularity-tower, and the literary-castles are alike. To-morrow they will be the morning's newspapers and read the announcement that more than one tall fabric has come tumbling down; and what is worst of all, rusting a mangled carcass is buried in the ruins. It is not the successful in winning money who are the only ones who are really the same man with a single silver and gold the chief and of their being. It has been well said that the "man who thinks that all would be right with him if he were rich, and the man who thinks that it's all right with him because he is rich, are really the same man with a change of circumstances." They both chase their souls out of the better portion; they are both trying to find a fortress in a fabric of straw which can neither keep out sickness, sorrow, Satan, sin, or the perils of perdition.

Content with that "strong tower into which the righteous rameth, and is set up on high." As I read this glorious description of the Christian's stronghold, I recall old Edinburgh Castle, which like a colossal lion's head crowns the dorsal ridge of the Caenogate, and looks out over the green lochs and the distant sea. My paper can understand, and an assault can overthrow the Beforts of God's saints; it is on the everlasting Rock, and the All-seeing Eye keeps watch over all who are entrobbed within the law. He cannot set off a pack of fire

crackers to celebrate the birth of American independence; it is against the law. I am glad that I live near a hill, where either by special permission sliding is allowed by the police lock the other way. Within sight of my window, ever since the flying down storm the procession of sleds flying down hills and crawling up—for what genuine boy would not walk up a rise down—the shout of demonstrative glee, the clear sleep that imperilled neither life nor limb—had been something for all good men and women to smile over and rejoice in. That is the way our youth are to get muscle and nerve and exuberance for the work they will be called to do when they rise amid the twenties and the thirties and the forties and the fifties of earnest life. The truth is that too many men, by the time they are forty, forget they were ever teen, and by the time they are fifty, forget they were ever fifteen. Multiply all their faculties for innocent sport. The way to crowd out bad amusements is to increase innocent amusements. When your boy is dead, if that overwhelming grief should ever steal your soul, you will feel more satisfaction in thinking of what pleasure you gave him than what unnecessary self-denials you inflicted upon him.

Some time after the beginning of the present century there was living, in a busy country town in the North, a pious couple who had an only son who was laid in his coffin. He had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule when the ship came into port that its captain sent word to the office that he had harvested by a great snow storm which has come to enrich the continent. Such weather suggests to our townsmen chiefly the need of being better shod and of more wrappings, but to the agriculturist and the scientist it means added wealth and enlarged properties. All the coats of the forest trees, the falling meters of winter, because they are sheets and blankets and coverlets of protection, keeping the heat of the earth from escaping, and when the temperature above the snow is a few degrees Fahrenheit, under the snow the temperature is thirty-three degrees Fahrenheit. Great storms are the great sources of great crops, and I predict that the summer of 1896 will, in grains and fruits, eclipse many of its predecessors.

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WEDNESDAY, FEBRUARY 24, 1886.

SYSTEM IN CHURCH WORK.

CHURCHES ARE FOR SOULS. They are not folds into which believers are gathered... to be secure and to enjoy the thought of their own blessedness.

We first note of our churches have an adequate idea of the great end for which they exist. In the most there is little sustained activity attempted.

dwarfing likeness. To our mind the future of the church is very largely dependent upon this matter of system in church work.

Neither can we expect that the churches will attempt very much for Christ's kingdom on earth—unless they conceive the idea of system in their work.

We can only mention some other advantages of system in church work. It enables the church to take up more work by utilizing all the laboring force of its members.

How grand a result would be attained if a church could be fully organized for work, if each member had his or her own work, if all the work in reach were taken up, and all were attended to in a systematic way.

QUESTIONS.

1. "Is it using a pastor with common courtesy, for a minister to persist in marrying members of the church and congregation of which he is a member."

2. "Are not members of churches insulting their pastor who get other than he to officiate."

3. "Ought a church to wink at such irregularities, or can they be true to their obligations to said pastor?"

1, 2. To the first of the above questions we give a so as emphatic as we can make it, and to the second just as emphatic a yes.

1. "Is it according to the usage of the Baptist church for a Deacon to resign his office."

2. "How can a Deacon be relieved from the duties of his office, feeling that he has not the confidence of the church."

3. "Can a difficulty between two members of a church be settled by consenting to a third to drop the matter without speaking to one another."

hold himself ready to accept any duty the church places upon him as a sacred trust, and not decline, except for reasons which are better known to himself than to them.

3. This is a way to settle a difficulty, but it is a very poor way, indeed. It usually is but a compact for having little to do with each other.

Have we sanction in the Word of God to enjoin upon our brethren total abstinence, both in the habit of drinking and the custom of treating, and that if any brother persistently refuses to accept these positions he thereby renders himself subject to discipline?

1. Hab. 2:15 applies directly to the custom of treating, and forbids it. Paul lays down principles in Rom. 14:21 and 1 Cor. 8:13 which would make every believer in our land today a total abstainer.

2. It may be asked, however, whether a man is not left here to the exercise of his personal liberty. In the matter of treating Hab. 2:15 evidently makes this custom a positive offense.

Neither need there be any doubt in the matter of moderate drinking. This habit, in a church member, not only makes it impossible for him to use his influence against the liquor traffic, with all its attendant evils, he really becomes one of its chief supporters.

Is That Is Not Against Us Is For Us.

In reading your articles on the ways and doings of the Salvation Army, which, in my opinion, is doing a vast amount of good, I might infer that you would take the place of John when he said to Christ, "We saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said unto him: Forbid him not, for he that is not against us is for us."

While I agree with you that it is right and binding for believers to obey Christ in all His commands, yet I would be very loth to say or do aught that would tend to mar the progress of the grand and glorious work they are engaged in.

There are, undoubtedly, many things about their work and worship that we, as Baptists, disagree with, but certainly no conscientious man can for a moment, doubt the fact that their aim in the work is the salvation of perishing souls, and you will of course agree with us when I say that this is the most essential part of Christian work, for without that all outward performances are entirely vain—regeneration first, then obedience from love to Christ is, no doubt, the scripture source for all Christians to follow.

I think Christ's answer to John solves this—"Forbid them not," etc. Again, let us suppose, for instance, that the Salvation Army in Halifax have one hundred persons—are they not in a better state of mind for the churches to approach and teach them their future duty, or would it be more liable to search the scriptures themselves than they would before the Army came amongst us.

You speak of their belief in the baptism of the Holy Ghost as being sufficient—and you give me some information from scripture regarding the baptism of the Holy Ghost? Is there any such thing, in our day, or has there ever been such a thing since the days of inspired men? Does not the scripture teach us that any one receiving the baptism of the Holy Ghost, that something was conferred upon them at the time, such as speaking with tongues and prophesying. If such is the case, and no such gift is imparted to any one now, then we would naturally think that there is no such thing as the baptism of the Holy Ghost. Now if such is the case, we certainly often hear unmeaning prayers from our best men.

In regard to their error in not baptizing their converts, I do not consider it as bad as other denominations that sprinkle their infants and teach them as they grow up that they have been baptized. However, two wrongs never make a right.

Now, although I have no connection whatever with the Salvation Army in particular, yet I claim to have of heart, and glory in anything that I see is for the advancement of His great and holy name.

J. F. C. Halifax, N. S., Feb. 8th, 1886.

[We publish Bro. J. F. C.'s communication because we do not propose to use our editorial rights to shield ourselves or our views from adverse criticism. The passages, Bro. C. turns against us have been put to the worst use. Our Lord would not have his disciples forbid one who had such faith in him as to be able to cast out devils in his name from doing such a miracle, merely because he did not make one of the company which followed our Lord from place to place.

We would not hinder the Army from doing any good, we would only prevent them doing injury. We have stated only facts. If it requires but that the facts about their doctrines and methods be known to hinder them, then let them be hindered. Neither are we prepared to admit that there are classes the churches do not reach. They do not reach as many as they might, it is true; but they reach and hold a great many more than any other agency.

What will in future be known as the third Burmese war, may be considered at an end. Looking at it from a missionary point of view, nothing seems so desirable as annexation. The Viceroy is coming over to make a full examination of the situation, and we must wait the result.

Hebron, Feb. 18, 1886.

Matters in Burma.

Without stopping to enumerate the many evils consequent on this great lack of pastors, we pass at once to consider how this need can be supplied.

In doing this it will be necessary to notice some of the causes of this deficiency. Chief among these is insufficient support. While some of our larger churches are paying respectable salaries, and some of the smaller ones are contributing to the pastor's support in a way that calls for the highest commendation, still as a denomination we are lamentably deficient in this matter.

Just here permit a few words concerning these annual donations given as a part of the minister's support. While they often bring timely relief to the distressed servant of God, and sometimes drive the wolf a little further from his door, they are, we believe, a curse to both pastors and churches. What does the church mean that pays its pastor a salary of \$450 and then gives him a donation of \$50 or \$100? Is it understood that they consider his services to be worth only that amount, but because he cannot live on that, they make him an "annual donation"? If not, does a church deserve to be credited with a donation when they are only rendering a partial payment for services rendered. Would the mechanic be willing to credit

his employer with a donation if for a week's work he paid him four dollars and then sent him round goods and a little cash amounting to say two dollars more? But what shall be said if the so called donation is counted in to make up the \$450 promised as salary. Mark I am not speaking against donations. Give your pastor one every year or every month if you will, but let it be a donation, and not a part of his just due for which you are to get the credit of a donation. First of all there should be a sufficient salary, promptly paid, and then if you wish to give him a further expression of your esteem by all means do it, but don't let him feel that you are merely giving to supply his wants as you would any pauper.

But some will object to a salary of \$500 being called insufficient. Well, let us see: The pastor is expected to live in a style at least equal to the average of his people. He must keep a team, for on the \$500 fields this is a necessity. He must be ready to do his share, if not to lead, in all the benevolent enterprises of the church and the community. He must pay his travelling expenses to associations and conventions if he attends them; and expend from \$30 to \$75 every few years in moving to another field. If he is to keep in sight of the thought of the age, he must spend something now and then on books, and he ought to lay aside a little for old age. How, in the care of the average family, the \$500 is to be made sufficient for all this, is more than I can understand.

Now, when it is remembered that of the 190 fields comprised in our Convention, the regular salary paid by 125 of them does not exceed this amount, and many of them fall considerably below it, it is any wonder that we are suffering from a dearth of pastors? Having studied this question of ministerial supply for the last six years, I am now fully satisfied that from lack of support, more than anything else, is the cause of our GREAT NEED. This accounts for so many of our young men leaving as for "settlements" elsewhere, it prevents men from coming to us from abroad; it causes many, after enduring the hardship for a time, to become discouraged and leave us; and it compels others to leave fields when there is every prospect of their being useful. Only last week a pastor gave me as his reason for leaving another field, "My family can't starve."

To all this it should be added, that the meagre salary prevents the pastor from doing as good work as he otherwise would. Instead of being free to care for the welfare of the church and the cause of his Master, he is worried as to how overdue bills are to be met, compelled sometimes to turn his attention to some vocation to add a little to his income, and even deprived of necessary food for body and mind. How can any man, under such circumstances, do his best work, especially when he knows that the church he serves could easily do better for him?

A. CONNOR.

Notes From St. Martins.

I am glad to report progress in the erection of our new place of worship in the western section of our village. The site is beautiful, the foundation solid, the frame strongly put together and nearly boarded in. The materials are all ready for completing the outside, and the work will be rapidly pushed forward so soon as spring opens. We hope to dedicate the church free of debt at an early date.

A tea meeting and social, held in our vestry on Monday evening, the 16th, in aid of the building fund, was well patronized and yielded good results.

REV. CEPHAS BENNETT, our veteran missionary and printer, entered into rest November 16th, in the 82nd year of his age, and 56th year of "mission-labor." Mr. Bennett was born at Hones, New York State, March 30th, 1804. He was a son of Rev. Alfred Bennett, an eloquent and effective Baptist minister. He learned the printer's art when a boy, and at the age of twenty was engaged to superintend the publication of "The Baptist Register," a paper which afterwards grew to "The Examiner," now published in New York. Dr. Bright, the present editor of that paper, learned the printer's business in the job printing office established at that time in Utica by Mr. Bennett.

In 1827, he conceived the idea of printing the Burmese Bible in America, and offered his services if the scheme should be considered possible. This plan was rejected as impracticable, but Mr. Bennett was urged to go out to Burma as mission printer. To this proposition he acceded, and in the autumn of 1828 received his appointment, and with his wife, Stella Kneeland, whose interest in Foreign Missions was awakened at the early age of four, when Dr. Judson first left America, sailed from Philadelphia, in the brig "Mary," Jan. 22nd, 1828. He reached Maulmain Jan. 14th, 1830, and immediately began the printing of tracts which were so exceedingly useful, particularly at the beginning of the mission. In 1832, he began the printing of the Burmese Bible. That

completed, he removed to Tavoy in 1837, where he printed the Scriptures in Burmese. He remained in Tavoy till 1853, and not only issued thousands of tracts and portions of Scripture, but spent the cool seasons in travelling over these hills preaching the gospel, and superintending the work of native laborers. He is yet gratefully remembered by many of the older Karen Christians. Subsequently in Maulmain and Rangoon he, with his excellent wife, who survives him, labored unremittently in various spheres of Christian usefulness till his work was done, and the Master called him home. "Having served his own generation by the will of God, he fell in sleep."

Mission Work.

is prosecuted with the usual vigor at all the stations and in all departments, and the Lord is adding to the church such as shall be saved. There is no revival, there never has been, but there is no doubt but progress is made in some or many directions. So far as the writer knows there is an increase of spiritual earnestness and power on the part of the native laborers, a sure precursor of times of refreshing. When the first great gathering of Karens took place, many were enrolled as members of churches, but who knew nothing of any inward light and life. To be baptized was to "become a disciple." With all watchfulness on the part of the missionaries, such incautious language respecting the ordinances became quite general, and erroneous beliefs followed. We remember having heard one of our best ordained preachers say, "A man is born again when he is baptized." A decided change has taken place, and we have lived to hear Karens tell of their convictions and conversions. Young men from our schools who have felt the power of Divine grace in their own hearts are going out to say to those in their sins, "We have found Him of whom Moses in the law and the prophets did write." In our school in Tavoy are a number of young men who will leave us in a few weeks to do such work. While a few of their companions engage in Government employment at from thirty to forty rupees a month, these young men willingly accept eight rupees as their monthly allowance. For these things we are thank God and take courage. We of course have severe trials to bear, but we have many things to make us thankful.

The increased effort made the last few years, in behalf of the English speaking people of Rangoon and Maulmain, is producing fruit. In the former place the brethren have lately opened a new and handsome church edifice, and Bro. Denchfield is encouraged in his work. Bro. Armstrong and his efficient wife are finding plenty to do in Maulmain, and we have flattering reports of their labors. Bro. Kelly in charge of the Burmese department at that station, will soon give up the boys' school to Miss Rathburn, who is shortly to return to Burma, and is eminently qualified for such work. He will be thus at liberty to do more direct preaching, the work he loves, and for which he is so well qualified. Tavoy is yet without a Burmese missionary. Here are one hundred and twenty thousand Burmese, and but one native preacher for all this multitude. Who among our young pastors will hear the cry: Come over to Tavoy and help us.

E. M.

Tavoy, Dec. 12th, 1886.

God is ever generation the God in the of as of all things a exalted god of the stern Only by the the Holy Episcopacy, science, can man. I hold I use truth it of the word. Of the manifest He who nature of this ally. All red the pressure truth knock the means of In the indi life, and in the God in ever man's heart. and of bera tion of the suture, and depths of co desire to ente Mau knoled set of man's and God's op nous. It has been Theology, the terial for the Spirit witho Christ. This tite. The se are condemn out excuse. "He that is ous still; he just still." S or the super delay of the There is disti a time aryl and the soul who the who was ever done in This rule beyond the r Christianity. ceatious, th is Israel. H

How many old subscribers will send us in a new name this week?

THE SUNDAY SCHOOL.

VITAL INTERESTS AT HOME AND ABROAD.

On Monday, Feb. 15, the Rev. Joseph Cook delivered the third in his series of lectures on the above general subject. The pulpit was devoted to the question of "Sunday Newspapers."

Canon Farrar said he was astonished at the corruption of the American newspaper. His principal reference was to the Sunday journals. Horace Greeley was by no means a rigid evangelist, and yet he considered the Sunday newspaper a social demon. Mr. Cook said he was no fanatic, and yet he thought the chief security of the nation was in the preservation of Sunday as a day of rest.

This question is one of cosmopolitan importance. Let the fashions become lax here, and the cause of Sunday observance in Asia, in Europe, is being injured. What are the excuses for Sunday newspapers? They sometimes contain a little religious news. This is but an apology for their existence. But they are interesting. Yes, the spicy bit of gossip of a questionable nature is reserved for the Sunday edition in nearly every office that publishes a second rate journal.

But the lady or gentleman. The utterly unchurched public demand them. The arguments against Sunday newspapers may be summarized as follows:

- 1. They lead on other violators of Sunday laws.
2. They require Sunday work.
3. They cultivate low tastes and evil opinions.
4. They obstruct the moral and religious education of the people.
The remedies may be summarized as follows:
1. A refusal to advertise in Sunday journals.
2. Let printers strike against Sunday labor.
3. Let the worth of Sunday be taught from the pulpit and platform.
4. Let magistrates execute the laws now on the statute books.
5. Let good men establish reputable journals without Sunday editions.

THE LADDER: "GOD'S PART IN CONVERSION."

In Macbeth the impression of the guilt of the murderer is strangely heightened by the knocking at the gate. Nine times the dialogue or soliloquy is interrupted by these fearful sounds. All these knocking open to us immense vistas in the knowledge which Shakespeare intends to give us concerning the guilty conscience. Professor Webster, the murderer of Parkman, confined in yonder jail, complained that his companions in adjoining cells rapped on the walls of his cell and cried out, "You are a bloody man!" It was proved on the trial that nothing but his conscience had spoken to him.

Inmeasurable powers lie behind violated moral laws. The whole universe knocks at the door of conscience. God is no more arbitrary in regard to regeneration than in regard to all civilization. God is the efficient cause of regeneration as of all things else. The scriptures give an exalted place to the conscience, because of the stern facts of ethical experience. Only by the exaltation of conscience and the Holy Spirit in the depths of the conscience, can we justify the ways of God to man. I hold that behind all truth is God. I use truth in the profound spiritual sense of the word. The truth or the word is one of the manifestations of the Divine Nature. He who is out of harmony with the nature of things is fighting against all reality. All reality is but another name for the pressure of God's right hand. The truth knocking at the door—this is one of the means of regeneration.

In the individual life, and in the national life, and in the life of the world as a whole, God is ever knocking for admission to man's heart. In every hour of sickness and bereavement, with every illumination of the soul, by 10,000 voices from nature, and from history, and from the depths of conscience, God expresses his desire to enter the human soul. Man knocks at God's door. This is an act of man's free will. Man's knocking, and God's opening are practically simultaneous.

It has been stated by the New Andover Theology, that there is no sufficient material for the efficacious work of the Holy Spirit without a knowledge of the historic Christ. This is unscriptural and unscientific. The scriptures teach that those who are condemned without the law, are without excuse.

"He that is righteous, let him be righteous still; he that is unjust, let him be unjust still." Such is the supreme blessing or the supreme doom involved in the tendency of character to final permanence. There is distinctive scriptural teaching that a time arrives in which opportunity is shut, and the soul knocks at a closed door. He who was the one altogether perfect, has insisted upon this truth, as no one else has ever done in the whole life of time.

This rule applies also to those who are beyond the range of historic knowledge of Christianity. Christ said to the Roman centurion, that he had not found such faith in Israel. He also said that many shall

come from the East and from the West, and shall sit down in the kingdom of God. God knocks loudly enough to leave all men without excuse for not allowing him to enter. E. M. CARRIS.

Colorado Correspondence.

That noble institution, the Baptist College at Wolfville was in its infancy when I left Nova Scotia; and the old Baptist church, where my uncle, Theodore Harding, that dear, earnest christian whom everybody loved, and whom I never can forget, preached earnestly and well for so many years, stood back from the street on the rising ground. My father, the late Samuel Bishop and my mother were members of this church.

I arrived in New York in April, 1835, and soon after went into the Mechanics' Bank as junior clerk. The following September I left for Chicago, reaching there in October, after a month's rough and tedious journeying. At that time Chicago was a little, rough, shabby town of 3,000 or 4,000 inhabitants; now it is one of the great business cities of the world, with a population of 700,000.

Denver is a very attractive young city, built upon the Platte River about fourteen miles east of the Rocky Mountains on a gently rising plateau. The streets are broad and well laid off, lined on either side with handsome buildings mostly of brick and stone; the public buildings being almost entirely of the latter material. The State House is now being built on Capitol Hill, at a cost of one million dollars. A great quantity and a great variety of superior building stones is quarried in Colorado. The general government is also building a post office and federal court house. The churches are well represented, several of them by fine buildings; the first Baptist church is a fine, large, brick structure.

From Denver one obtains a delightful view of the mountains. Some of the highest peaks are over 14,000 feet above the level of the sea and are topped with snow all the year around. The summer season is a charming one in Colorado, the nights being cool and pleasant, and with but little rain or cloudy weather. The soil of the plains is a fine sandy loam capable of high cultivation under irrigation. Within the past five years large tracts of land have been placed under irrigation by the government, thus making the farming land, reliable for good crops, of what seemed a hopeless desert. The Colorado spring wheat is a white wheat, and looks very much like the "Michigan white winter wheat," and the best kind of flour.

Though much damage is done by snow storms and slides in the mountains, we see but little of it in Denver, where the snow rarely falls over six or eight inches at a time and never drifts. After the 20th of January last past, warmer weather set in, and to-day at noon the thermometer stood at 65°.

There are three trunk lines connecting Colorado with the East, while only two pass on to the Pacific coast, viz: The Union Pacific and the Atchafson, Topeka and Santa Fe. The other line, the Burlington and Missouri, has its terminus at Denver, but is preparing to extend its line to California in the near future. Both the B. & O. M. and the A. T. & S. F. are eastern roads and built by Massachusetts capital.

Last week Denver was honored with a very large and wealthy cattle convention, representing capital to the amount of \$300,000,000. This was called a "Range Convention" formed of delegates representing 50,000 head of cattle each. The territory embraced by these delegates embraces nearly all the western and southwestern states. The cattle men were well pleased with the treatment they received here, and resolved to hold their annual convention in Denver. I have thought that some of your subscribers might find an interest in a description of this far western country, and hope I have not taken up too much of your valuable space. JAMES E. BISHOP.

Grand Division of Nova Scotia, &c.—Cleaning.

Permit a few observations respecting our Sons of Temperance work, etc., in this province, as carried forward by the hundreds of divisions under its jurisdiction. Our quarterly sessions, just closed, at Hopewell, N. S., shows the "grand old order" in a most prosperous condition, well equipped, with its nearly 17,000 pledged members,—the banner Grand Division of the world—leading on the people to final victory. The session was very harmonious and successful. The reports were full of interest, important work was mapped out for the future, as may be seen by a perusal of the published reports.

We are glad to know our ministers are almost, if not all, totalitarians, and our church members generally associated in the temperance work. Also glad to know that the religious bodies, generally, speak out in unmistakable terms at their annual gatherings, and ministers preach it to their people.

Our forces are marshalling for the contest. Our people will accept nothing short of this in the near future. Our mothers will not always remain silent, while their darling boys go into the army of tipplers, and later into the great army of drunkards—on and on to their doom, the drunkard's grave and his terrible future. Active steps are being taken by both political parties to have tried and true friends of total abstinence nominated and placed in our Dominion and Provincial parliaments, so as to carry

out fully the well understood wishes of the people, by banishing this gigantic evil from our country; and this can and must be done. OUR YOUTH.

Special attention has been called to the great importance of each division S. of T. in our country organizing Bands of Hope, or similar societies, pledging our youth against the use of intoxicating liquors, tobacco, and profane language, and thus early instilling wholesome principles into their young and tender minds. "As the twig is bent the tree is inclined." This work is of the utmost importance; and if entered into generally by our christian and temperance people, aided by our day-school teachers and school trustees, and encouraged by our noble band of Sabbath-school workers, very soon public opinion will be fully ripe for the enactment and execution of a full and complete prohibitory law. Surely our school teachers and trustees, who are so deeply interested in the educational matters of our country, could not do better, in fitting the children for useful positions in life, than to occupy one hour of Friday evening after school hours, or even in school hours, in training those committed to their care to avoid the use of strong drinks, tobacco and profane language, and pledging them to this. "Train up a child in the way he should go, and when he is old he will not depart from it" is as true to-day as when uttered by the wise man. St. efforts, coupled with the good Sabbath-school work, must result in grand fruit. W. J. G.

Notes from Nova Scotia.

The temperance sentiment of Kings is organizing for the next political contest. Meetings have been called in the various Municipal Wards for the appointment of delegates, from both political parties, to nominate suitable candidates of known temperance principles for the legislature. The delegates will soon hold a meeting, and a course of action will be determined. The feeling of the county is essentially temperance. But unfortunate complication in regard to the position of the "Scott Act" in this county, has rendered the efforts to work it almost nugatory. This has led to some discouragement but it has confirmed many in the conviction that nothing short of Prohibition should be the aim and purpose of temperance men. The monster evil has not been regulated nor suppressed by partial measures. He will not die by degrees. He must be slain.

The Salvation Army has opened fire at Kentville. They were met by a large oratorical audience at the beginning, but it remains to be seen what results will follow. W.

Religious Intelligence.

NEWS FROM THE CHURCHES.

COW BAY, C. B.—A grand, practical, and most profitable meeting of the four churches of this district was held here on Monday evening last. The object of the meeting was fully realized, viz., to become better acquainted with each other and become more fully united for future work in the most promising field that is open before them. The meeting was a fine and enthusiastic one. An appropriate address was read to the missionary, to which he attempted a reply in practical words. A resolution to call a pastor and raise for his support at least \$500 and if possible \$600 was unanimously and heartily passed. This is in addition to parsonage and a donation which latter in an annual occurrence. Excellent, practical addresses were delivered by several brethren from each of the churches, breathing a spirit of gratitude for the past and present and hope for the future. The interest manifested in them by the H. M. Board was not forgotten.

Who will come to lead those noble bands of loving, united and consecrated soldiers of Jesus from victory to victory? The coming man, if he be the man they need, need fear neither lack of sympathy, support, labor or success. The liberality of the churches and congregations may be seen in the fact that, without any special effort, by straight giving, they have given me during my three months' stay with them, in the support of the mission, Tyne Valley work, etc., over \$200, as follows: Mrs. A., \$17.40; Homeville, \$38.38; Cow Bay, \$74.16; Glace Bay, \$76.45. On application to E. D. Rice, Cow Bay, any needed information will be given to any one whose heart is drawn thither. Another meeting at Glace Bay and my work closes on this field for the present. Who will come to take it up? We had baptism at Milne on Lord's day and received 12, with a restoration at Cow Bay. Sydney, Feb. 17. D. G. M.

P. S. Gratefully I acknowledge the following amounts for Tyne Valley: Mrs. Ann Macgregor, Asaph Spencer, John McInnis \$2, A Friend, Cow Bay, \$5, and yet there is room. D. G. M.

TYNE VALLEY.—The interest on this field continues good; the three congregations last Sabbath were large as any we have seen since coming to this part to labour. The kindness of the friends, and the willingness to cooperate in work for the master are encouraging. Our Presbyterial neighbors last meeting, who were invited to hear from their pulpit, consequently, their minister, Mr. McKay, has been lecturing against us, and as our views of Christian baptism were so falsified by him, we announced a meeting for the purpose of stating to the people what we believe Christian baptism to be, and on what his obligations really embraced. After debating the subject till a late hour, the Presbyterial champion declined our offer to discuss the subject more fully at any place he might appoint in the neighborhood, and abruptly left the house before the meeting was closed, declaring he would never debate with a Baptist minister again, and deeply regretting that he had attempted it at all.

Encouraged by the prompt responses to Bro. McD's appeal, our people are in work in good earnest, getting the lumber for the Tyne Valley meeting house. We expect to put the building up in April. E. B. HARRIS.

WOODSTOCK.—A few lines from this place may be of interest to your numerous readers. I will therefore write some items concerning the "old Main Street Baptist Church."

The attempt to unite to two Baptist interests of this town into one church and having proved a success, at least for the present, and some of the brethren having concluded that a longer courtship is necessary, the Main Street church forwarded a unanimous call to Rev. Mr. Dykeman, of Dorchester, to become their pastor, and he having accepted it, to take effect in a few weeks, the Rev. J. C. Bleakney, who is residing here for the winter, was engaged to supply during the interval; the church in the meantime pushing on the work of getting the vestry of their new chapel ready for opening on the coming of their pastor.

The expectation of moving out of the "old house," where the church has worshipped for upwards of 40 years, naturally led to considerable thought, and many remarks concerning the past history of both the church and the "old building." This seemed to reach its climax in the conference and Lord's Day evening services which preceded the removal. Only one of the members who were present at the opening of the old building remained to tell the story. (Deacon Israel Churchill, a veteran who has seen more than three score autumns, and held in high respect by all who have the pleasure of his acquaintance; his home has always been a home for all Christians. Brother Churchill gave, in the conference, an outline of some of the changes through which the church has passed during her stay in "the old meeting-house."

The Rev. Mr. Bleakney prefaced his sermon on the closing occasion, Lord's day evening, the 4th inst., by giving some facts which he has gleaned concerning the organization of the church, the building of the old house, and the pastor who have served the church. The church, organized about 44 years ago in an old hall which stood down in the town. It was somewhere near a year afterwards that the place of worship was erected. It is not known who the pastor was at the time of going into the new house, the records of the early church history having been lost.

The Revs. E. J. Harris, — Fitch, Thos. Todd, George Seely, Allen Barrows, J. C. Bleakney, — More, Thomas Bleakney, Ingram Bill, Jr., George Ballentine, and now Mr. Dykeman, have all in their turn served the church as pastor. Brothers Harris, Fitch, Barrows, and Thomas Bleakney, with many who had through their instrumentality been here saved, have gone home to glory.

This church has experienced both joy and sorrow, prosperity and adversity, but God has not forsaken it, and he has himself without witness in this place of worship.

Brother Bleakney exhorted the church, now that they were about entering their new place of worship, to thank God, take their courage, and renew their consecration to Him. He selected the following text: "And now, like little children, abide in him; that, when he shall appear, we may have confidence, and the injunction given, 'Abide in him.'" This service was followed by a social meeting, which was participated in by a large number of church members and others, and a gracious season was enjoyed by all.

On Thursday, the 11th inst., the Rev. Mr. Dykeman arrived, and on the following Lord's day commenced his pastoral work, by preaching at 11 a. m., from Hebrews 2:7, "But unto the church he is made perfect, which is the earnest of the prayer in India. It was clear and forcible. The lecture was beautifully illustrated by a number of anecdotes which our brother brought home with him. They sang two hymns in Telugu, which added much to the interest of the session. No one can listen to these lectures without feeling the power of the words of our Saviour in Mat. xxviii. 19, 20; and Mark vi. 16, 19. When these words have been fully carried out, we shall cease asking to have the Foreign Mission treasury to be replenished, and the whole world shall hear the blessed sound of the gospel, from the lips of his people. May God hasten the day. A. W. JORDAN.

WITTENBERG.—The W. B. M. Society of this place had a very interesting entertainment, not long since. Mr. and Mrs. Churchill were present and addressed the meeting, and there were papers and recitations, and a statement of facts about missionary work, by the pastor. Seven dollars were realized. The circle numbers 20. Prayer meetings are kept up weekly; and there is a monthly concert.

GREENVILLE, Cum. Co.—The church seems to be prospering. A few have found the Saviour precious to their souls. Numbers are inquiring the way of life. Sabbath school well attended. We feel encouraged, pray for us. H. HUNTER.

HANSTON.—We were added to the church here on Sabbath last, one by baptism and one by letter.

CLEMENTSVILLE.—The Lord's work here is a matter of wonder to all. The greatest sinners are accepting Christ. It is the work of the saved, and the one talk of all. The lodge-rooms near by, at its regular session, was turned into a prayer meeting. On Sabbath, I baptized 7, and on Wednesday following, 9 more. In the Waldick Line, the work has begun in power. On this whole field there are scores that have professed a hope that all not yet baptized. The name of the Lord be magnified.

KINGSTON, N. S.—Since I wrote last, seventeen have been added to our number by baptism and four by letter, making one hundred and ten by baptism and twenty-four by letter since Bro. Young came with

us, and the work is still going on grandly. Eight weeks ago only fourteen were at our conference at North Kingston. Last Saturday one hundred and nine took part in the meeting, after which nine more came forward and offered themselves as baptism. These were baptized yesterday, and strange to say, these nine were brought up under the influence of five different deacons. They all chose to obey the command of their divine Lord and be baptized with him. I would again say, brethren, bless and praise the Lord and pray for us. GARDNER TETTS.

CAMBRIDGE, QUEENS CO.—We baptized at Mill Brook, on the 21st, eight believing souls, three of the number heads of families. The people at an early hour came flocking in from all quarters. The place of meeting was soon filled to overflowing. Many had to retire finding a place of hospitality and warmth in the homes near by. We were led to exclaim, as the people came crowding in, "what means this eager anxious throng?"

At the place of baptism (a most beautiful spot, sheltered from the searching winds by surrounding hills, a large crowd assembled to witness the impressive ordinance.

The interest in the meetings seems not to grow less, as last evening the house was uncomfortably packed. The ladies of the Second Church (Narrow's), have lately held a basket supper and sale of photographs, realizing from the effort the sum of \$106, which amount is to be expended in purchasing an organ. M. P. K.

SACKVILLE, N. B.—The children and grand-children of Mrs. Josiah Tingley, on the occasion of her 63rd birthday, assembled at the old home, and, after spending a pleasant evening, presented Mrs. Tingley with a certificate of membership in the W. B. M. Union.

HALIFAX.—Bro. Avery of the Talernado, is holding special religious services. Additions by baptism and letter are reported. His little boy was one of those recently baptized.

Since the new year, several have been received into the North church by letter and baptism. By special collection on 13th first Sunday of 1886, some \$300 was obtained for liquidating the debt. I should report a concert held in this church for the benefit of our mission school, under the auspices of the Baptist Union of Halifax, at which some \$40 was raised. We are looking for blessings on all the churches. Rev. Geo. Churchill has been visiting our churches, and with Mrs. Churchill, addressing large audiences in all our churches. He preached in Granville St. Church and in the North church on Sunday last. They carry with them a large missionary spirit.

INGOLDSVILLE.—Rev. R. D. Porter baptized 8 yesterday at Ingolville, a section of Lawrenceton town church. G. R. D.

HEBRO.—I baptized two yesterday.

A. GOUOUC.—MONTROSE.—Rev. W. B. Hinson baptized eight converts on Sunday. In addition to the above twenty-two have been received into the church by letter and experience.

SECOND GRAND LAKE, N. B.—The Lord continues to bless and save those who put their trust in him. It was our privilege again last Sabbath to visit the baptismal waters, and to baptize three more happy converts, on a profession of their faith in the Lord Jesus. Many more are awaiting the way. My father left for his home a little more than a week ago; his labors were much blessed while visiting me. Bro. J. W. Higgins and Richard Barton are rendering me valuable assistance. Pray for us. F. S. TOOP.

QUARTERLY MEETING NOTICE.—Will the churches of Carleton and Victoria counties please take due notice that our Quarterly Meeting holds its next session with the East Florence Baptist church, on March 12th? Be sure to appoint delegates, who can and will attend this session. Let the signal blessings which attended our recent session at Jacksonville encourage all our churches to pray for and expect God's blessing to rest upon this prospective gathering. The Quarterly Session will be presided by Rev. C. H. Henderson, and Rev. B. N. Nobles to be his alternate. W. F. PARKER, Secretary.

SACKVILLE.—Some weeks ago you asked your readers to pray for us at Sackville. Never was a request more timely. We needed the prayers of God's people. I am glad to tell you that God has heard. Yesterday eleven (11) were buried with Christ in baptism. We are hoping for better days. We were greatly encouraged on conference Saturday, to meet some of our brethren and sisters who for months had stood off from us. True all is not yet smooth, and some who in former days were the prominent members, as yet take no part, but we do pray for the Baptists of Sackville "shall see eye to eye." This will be more and more the case as we get nearer to Christ, and shall more of him and less of self. A-d well to be remembered in prayer. Feb. 22. W. H. HALL.

PERSONAL.—Bro. E. H. Sweet, now at Newton, has accepted a call to the pastorate of the church in Ayer, Mass. He is to supply all the terms ends at Newton, and then assume full pastoral relations. From a local paper we learn that the congregation here have nearly doubled since he began preaching in the place, and the prospects are good. "The field is the world," but if our young men go away from these provinces in too large numbers their part of the field will be left without its share of cultivation.

Rev. E. Ingram desires gratefully to acknowledge the kindness of his friends at Andover, who have recently cheered his heart by a donation of \$42, in cash and useful articles.

Bro. E. T. Miller has been made the recipient of a purse from his people in Lower Sackville, and with \$25 from his flock in Wittenberg. He and Mrs. M. desire to express their gratitude.

Rev. W. B. Bralshaw and wife were again placed upon the sunny side by friends at Billtown on Feb. 10th. The many kindnesses of their people are heartily acknowledged.

Bro. and sister A. W. Jordan received a handsome china tea set from their people not long since.

The friends at Tidnish came together on the 5th inst., to the house of Mr. George Brandage, and made me rich in \$13.50, for which I am thankful. The donation, at Amherst Shore, residence of Bro. J. W. Brownell, was \$15.25, not \$11.35.

Bro. Wm. Thomas received a purse of \$60.54 from members of his church and congregation in Greenville not long since as a token of their appreciation and esteem

The Governor's Dream.

In a dream of the night I met woful array... Where Cameron's sword and his Billy were seen... The Governor's Dream.

careful training; give them legitimate work to do; develop them in the line in which they are most apt.

careful training; give them legitimate work to do; develop them in the line in which they are most apt. That other woman, said Mr. Durant, pointing to a large, fat, middle-aged woman...

CHAPTER VIII. SEVERAL STARTLING POINTS.

Several bits of important conversation were indulged in by these people as they slowly and with many stops to admire sunset views, made their way down the hills...

A Skillful Surgical Operation.

The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Dillroth, of Vienna...

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BY FANNY. CHAPTER VII. LOGIC. Mr. Durant's face was growing bright. There was a woman who meant business...

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Always in Stock. Brussels Carpets, Tapestry Carpets, All Wool 3 Ply Carpets...

A. O. Skinner, 56 King Street. Read This! A Testimonial to the Worth of Buds and Blossoms...

New Dominion Paper Bag Co. We are happy to inform the Public and our Patrons in particular that we had no connection or intercourse with the Mill destroyed at Pennington...

Epps's Cocoa. Breakfast. A thorough knowledge of the natural laws which govern the operations of digestion and nutrition...

Sabbath School. Bible Lessons. From Elophets Select Notes. First Quarter.

Lesson 3.—March 7. Feb. 9:13. Reading the Law. Golden Text. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading—Neh. 8: 8.

I. BUILDING THE WALLS. The wall were three or four miles long, but they were completed in 52 days (Neh. 6: 15); early in September, after his arrival. II. THE HEBREW LANGUAGE. They were of two kinds. (1) Those arising from God's people. The poverty and distress of many of the people (chap. 5).

(2) Those arising from their enemies. Their oppression by the wealthier Jews. Desecration of the Sabbath (chap. 10: 33: 13-18). Alliance of some of the Jews with the enemy (chap. 6: 17, 18). (3) Those coming from their enemies. III. THE MEANS OF SUCCESS, on the part of (1) The leader. (2) The people. I. THE GREAT MESSIAH.—Ver. 1. This chapter should be read in connection with the last chapter of the previous chapter.

III. THE PREACHER'S ASKS. The first kind are named in ver. 1. And besides his food. Six stood on his right hand, and seven on his left. They were prominent persons, perhaps the chief of the courses of priests who ministered in the temple service. They gave dignity to the service, and honored Ezra in the sight of the people, and perhaps relieved him in the long reading of the law.

IV. PUBLIC WORSHIP.—Ver. 5, 6. And Ezra opened the book. The book was a long strip of parchment, rolled upon a stick at either end. And when he opened it, all the people stood up. To show attention and respect. It was customary for the people, and even for the officiating minister, to stand during the reading from the sacred book, but to sit during the remarks that followed (Luke 4: 16, 20).

VI. THE FRUITS OF BIBLE STUDY.—Ver. 9-12: 9. Nehemiah which is the Tishbath. Now for the first time he is called "the Tishbath" (a more honorable and reverential title for "governor"). FIRST FRUIT.—REPENTANCE. 9. This day is holy unto the Lord your God; mourn not. Mourning was unsuitable for a day of high festivity. Do not change the day into one of mourning. You see your sins,—your are conscience of your guilt,—and that is well. That necessary is a foundation; but you should not go on beyond that, and see God as one who forgives, For all the people wept when they heard the words of the law. They realized how

different their lives had been from the lives commanded by God. They realized how they had been living like God's Word, as applied by the Holy Spirit, to convince men of sin. SECOND FRUIT.—HOLY JOY. 10. For the joy of the Lord is our strength. Joy in Jesus Christ is a grace (1) which we are repeatedly mentioned as above; (2) which makes us resemble him as he is, crowned with glory and joy; (3) desirable for its own sake (4) which is a sign and source of spiritual strength.

THIRD FRUIT.—GIFTS OF LOVE. Send portions unto them for whom nothing is prepared. The effects of the Bible on men is to make them love others as themselves. FOURTH FRUIT.—COOPERATION TO GOD. A former conversion was entered into by the people, and signed by Nehemiah and the leaders, princes, and priests, of renewed devotion to the law and the service of God. FIFTH FRUIT.—OBEDIENCE.—During the reading of the law (Neh. 8: 13-15), they found that they were to keep the law as they ought to have done; and they immediately proceeded to keep the feast of Tabernacles.

The Good Times of Eighty Years Ago. Our country is growing old, and it is strange to think that all the changes it has witnessed may have taken place in a single lifetime. Those who were born and reared in the first years of our nation, may be pleased to read what Selene has done for us in this nineteenth century. The whole face of the country and of society has been changed by railroads, which were unknown in the early years of the century. So, too, was gas; and many persons, not very old either, would not believe that the gas which was invented before Lucifer was invented. If the excitement of travel in those days was great, so also was its costliness, as well as danger from bad roads and from highwheels. People made their trips before leaving Scotland for London; rich people would go by coach, and poorer folk had to travel by public wagons; and in 1802 it took a Londoner twenty-four hours to reach Tonbridge Wells by this conveyance. The age was cruel, and it was coarse; and the sympathy now felt for every kind of suffering was comparatively unknown.

Dr. John Stuart Blackie, the learned professor of Greek in the University of Edinburgh, has a very animated way of expressing himself. In a recent lecture on "Scottish Song," speaking of Burns, he said: "It was a mistake to imagine that the poet only fell in love with a pretty face. A fool might do that; a fool might fall in love with a wax doll. (Loud laughter.) Love was the ambitious admiration of excellence, or the rapturous recognition of a divinely-planted ideal. (Applause.) Every man is a poet when he is in love. He did not write sonnets, but his fancy took a flight as if borne on wings. (Loud laughter.) Was there any miserable wretch here who never felt love? (Roars of laughter.) If so, he was extremely sorry for him. (Renewed laughter.) He might tell that his blessed experience when he was first in love. (Laughter.) He lost all interest in books, and went up by Bony and over the Pentland hills, singing songs to Mary, Mary. (Great laughter.) Then, when he ended his singing, he wrote sonnets and hid them with a silver and blue ribbon; he denominated them 'Mary.' (Laughter.) All that was pure joy; no doubt there came a sad aftermath, when 'Mary' would have nothing to do with 'Johnny Blackie.' (Great laughter.) He went about mourning for two days, and the first day took up dinner (laughter); but what was not such a cheer compared to the joy of the two months' singing. (Applause.) He did not shoot himself, and he had the pleasure of being in love several times since. (Laughter.) When he was in love his soul was like an instrument that would have come down and played 'Johnnie's Love' did not require the help of his hands. For himself he performed the milkmaid's dance, especially if there with a milkmaid there, to the finest drawing-room at the West End. (Here the learned professor sang a verse of a song. "When the voice of 'Johnnie's Love' in good voice and a liberant spirit. The singing was greeted with loud applause and cries of 'encore.'")

The editor of an agricultural paper says there is absolutely no cure for hog cholera, but that the disease's conditions, if prevented, are occasionally will certainly prevent it. Be sure to get Sheridan's. The other kinds in large packs are trash.

SLEIGH ROBES! We are now listing and trimming the balance of our stock of Grey Japanese Wolf Robes, which we are marking at very low prices to clear our stock. One superior TOBOGAN for sale very cheap. C. E. EVERETT, Fashions, 11 King Street.

did! Yes, in less than three minutes, his prayer reached the throne of grace—passing on as a moon and stars in its rapid flight. And the answer came back almost as quickly as his thought. Now, boys and girls, take good care of your conscience. It is to be your daily and hourly attendant, through life as a "body-guard." Night and day, at home or abroad, sick or well, this will be your guide. Don't betray this friend. If treated well, you will have no better adviser. If treated ill—what shall I say? Why just this: he will not advise, nor warn you at all. He will let you rush on to ruin. In the Bible (Hebrews 4: 17) you will find this verse: it is dreadful, but true: "Ephraim is joined to idols: let him alone!" And that means, if any one is bent on his own ruin, and prefers to go that way, let him go on. But it is better to stop and listen to the voice of conscience. Better still to get down upon your knees and ask Jesus to keep you from all evil.—N. Y. Observer

The Christian Intelligencer refers to the great debate between Mr. Gladstone on one side, and Dr. Rev. Prof. Huxley, and Prof. Max Muller on the other. It says: Dr. Reville began by assailing opinions advanced by Mr. Gladstone some time ago. The ex-premier replied in an article entitled "The Dawn of Creation and of Worship," published in the Intelligencer. In the December number Prof. Huxley in an article which must have disappointed his admirers, asserted and avowed to prove that the account of Creation in Genesis, and the conclusions of science, are antagonistic, and cannot be reconciled in their interpretation of the Hebrew. Mr. Gladstone had insisted upon the substantial agreement between the Mosaic account and the results of scientific research, and had maintained that it proved inspiration. Prof. Muller had prepared a paper on Solar Myths for the same periodical, and improved the opportunity to add an attack upon Mr. Gladstone's rejection of the Solar Myth as accounting for the dawn of worship. Mr. Gladstone replies in the January number. He has never written anything more vigorous or conclusive in his long career. He has sometimes been derided, but here he is direct and terse. Prof. Huxley's argument declared the authorities quoted by Mr. Gladstone (Cuvier, Sir John Herschel, and Whewell) to be great and venerable names, but antiquated and of no authority upon a question of cosmogony. Mr. Gladstone replies by quoting from the Philosophical Magazine of Geology, published last year (a standard authority), and also quoting from a work by Prof. Prestwich, which is now in the printer's hands both giving an order of Creation varying from the Mosaic record only on one doubtful point, namely the appearance of man, but he is rather surprising that in regard to this one point, Mr. Gladstone does not insist that the creation of food for animals must have preceded the creation of animals. A part of Prof. Huxley's statement of the order in which geology asserts life to have appeared, will be received with amazement. Between the invertebrate and the population of the very ancient Cambrian rocks, and the vertebrate water-population of the Upper Silurian, nearly next in age to the Cambrian, he inserts "Flying Insects." And on what does anybody suppose this insertion is founded? On the discovery, he admits, of a fossil, the Silurian dragon wing, two months ago, in the Middle Silurian. This discovery of one lone wing he declares is evidence of "the certainty that they (insects) existed" in the Middle Silurian. Mr. Gladstone thoroughly refuted Prof. Huxley, and showed the remarkable agreement between the first chapter of Genesis and the discoveries of science. He infers the inspiration of that chapter. In these conclusions the most eminent American geologists are with him.

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James S. May, Merchant Tailor. Splendid Lot of Spring Goods. Consisting of ENGLISH and SCOTCH TWEED, FINE DIAGONALS, SPRING OVERCOATS, etc.

Harper's Magazine, Illustrated. The December number will begin the seventy-second volume of HARPER'S MAGAZINE. The current literature of America and Europe will be contributed by W. D. HOWELLS, including the first number of the new series of the literary event of the year will be the publication of a series of papers—taking the shape of three or four numbers—written by CHARLES DUDLEY WARREN, and illustrated by C. S. REINHARDT. The MAGAZINE will give special attention to American literature, and to the best American writers, and illustrated by leading American artists.

Harper's Weekly, Illustrated. HARPER'S WEEKLY... 40c PER ANNUM. HARPER'S YOUNG PEOPLE... 30c PER ANNUM. HARPER'S FRANKLIN SQUARE LIBRARY, One Year (26 Numbers)... 10c PER ANNUM.

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THE CENTURY FOR '85-'86. The remarkable interest in the War Papers and in the many timely articles and strong serial features published recently in THE CENTURY has given that magazine a regular circulation of more than 200,000 Copies Monthly.

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Gent's Furnishing Department. 400 do. American and Canadian Hats, 4 doz. Fine Suits, 4 doz. Coats, etc.

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NEWS SUMMARY.

DOMINION. Messrs. D. A. Duffy and John McKenna are candidates for the majority of the vote...

BRITISH AND FOREIGN. Gladstone has taken the office of privy seal in addition to that of premier. He has been sending letters of inquiry to all conditions of Irishmen...

Yarmouth, Feb. 20. G. E. Dav. Our brave volunteers. Endured the severe marching of the North-west campaign with admirable fortitude.

Deaths. MANNING.—On Saturday, at midnight, Feb. 20, Ralph Manning, aged 7 years, eldest son of W. T. Manning, pastor of the North Baptist church, Halifax, passed away...

Marriages. BOWLEY-BANKS.—At the residence of the bride's father, Monday, Feb. 19, by the Rev. J. W. S. Young, Mr. Spurgeon A. Bowley and Miss Etta M. Banks, daughter of David Banks, Esq.

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The people of McAdam Junction, N.B., are endeavoring to secure for that place independent local government—having an area of about 24,000 acres set apart in a separate district.

The school house in district No. 1, Keewick Ridge, York Co., which was erected last summer was burned to the ground on the morning of the 18th inst. Not insured.

The property of the Yarmouth knitting company was sold by auction. The manager of Robie & Co.'s fish establishment in Cape Breton has been called to make the necessary advances to fishermen.

The strikers at Spring Hill mines, and those at the St. Croix Cotton Mill have returned to work. The local customs officers at Halifax have seized three more trunks of jewelry, valued at \$10,000, alleged to be smuggled, belonging to Wm. Dearden, of Montreal.

It is reported a plot exists to unite Spain and Portugal under the Duke of Braganza and overthrow the present regency in Spain. The Duke of Montpensier is heading the intrigue.

Several arrests have been made of persons charged with complicity in a plot to overthrow King Milan, and place upon the throne, Prince Alexander Karagorjevitich.

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honored by the acceptance of his picture, a New Brunswick landscape, by the Dominion Government as a representation of the characteristics of the scenery of this province, for the Intercolonial exhibition to be held in London next May.

The Provincial Agriculturalist is a new monthly under the editorial charge of W. F. Burditt, Esq., of Tippet, Burditt & Co., St. John.

Shediac, N. B., \$10 00. First Digby Neck, 12 00. New and Seal Harbor churches, 20 00. Sackville, N. B., 2 00.

Our brave volunteers. Endured the severe marching of the North-west campaign with admirable fortitude. The Government should have supplied them with a quantity of the celebrated Putnam's Compound...

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