

Messenger and Visitor.

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It is announced that Dr. Harper has formally accepted the presidency of the new Chicago University. The Baptist National Anniversary of the United States will be held in Cincinnati, opening Wednesday, May 20. Rev. A. McDougall, Ph. D., pastor of the church of the Messiah, Main street, St. John, and lately a minister of the Presbyterian church in Canada, has been accepted and recognized as a Unitarian in the American Unitarian Association. It is reported that Miss Galt, a daughter of Chief Justice Galt, of Toronto, and niece of Sir A. T. Galt, has joined the Salvation Army, and as lieutenant is now stationed at the Montreal barracks. The Chinese Sunday-school connected with the Clarendon street church, Boston, pays \$200 a year toward missionary work in China. French Protestant missionaries have been invited to settle in the French territory on the Congo, and promised protection. More than one-fifth of the entire population of Philadelphia, it is said, is identified with its Sunday-schools. There are nine Y. M. C. A. Associations among the South Dakota Indians, and an excellent opportunity to organize more. At a recent convention held in Yankton, an earnest appeal for help was made by Rev. John Eastman, himself a full blooded Sioux.

Every Monday noon during the Lenten season, Dr. Phillips Brooks preaches to men only in St. Paul's church on Tremont street, and the large audience room is filled in every nook and corner. The grand personality of the preacher is felt on these occasions as it is not at his ordinary services. His message is delivered with immense earnestness and power. Nothing in the way of preaching could seem better adapted to lift men out of the rut of selfish, sordid living.

Mr. Moody's work in Boston continues and increases. He is expected to remain in the city until the middle of April. Some one has estimated that not less than one thousand persons are seeking the way of life, and that forty revivals are in progress in the vicinity of the city, due in large part to Mr. Moody's labors. His daily work consists of the noonday service in Tremont Temple, then he goes to some neighboring town and holds a Bible reading in the afternoon, and two preaching services in the evening.

An extensive work of grace is in progress in Aroostook Co., Me. The following from *Zion's Advocate* will be read with interest:

The religious interest at Houlton still continues. It has pervaded the whole community, and neighboring towns are feeling the influence of the great awakening. No such revival in Aroostook Co. was ever known. Over 200 have already confessed their sinfulness for the first time. Union business men's meetings are held at nine o'clock every morning under the direction of the Y. M. C. A. Three societies of Christian Endeavor have been organized. All the churches find it difficult to accommodate the increased congregations, and it is probable that three of the societies will erect new church edifices this year. One encouraging feature of the revival is that a large number of the students attending the Ricker Classical Institute have been converted and daily prayer meetings are held in the school building.

From the Montreal Star we learn that, on February 19, the Grande Ligne Mission held its annual meeting in the French Baptist church, Mance street, Montreal. Rev. A. G. Upham, of the Olivet church, president of the Association, was in the chair. The treasurer's report showed that the receipts and disbursements for the year were about equal—being a little over \$14,800 each. From the report of the treasurer of the building fund, it appears that \$25,000 have been expended in the erection of the new building at Grande Ligne, and the total value of mission property is about \$50,000, which, with cash on hand, pledges and endowments, would make a total of nearly \$100,000. Rev. Mr. Upham, in retiring from the position of president, delivered an address dealing in personal reminiscences connected with the mission during the six years in which he had been president of the association, showing the progress which the mission has made. The Board of Control was then elected as follows:

Rev. A. Lafleur, secretary of the mission; Rev. A. L. Therrien, pastor French Baptist church; Rev. G. N. Masse, principal of the school at Grande Ligne; Rev. E. M. Saunders, D. D., Halifax; Rev. Donald Grant, pastor of First Baptist church; Messrs. Joseph Picard, A. A. Ayer, Jos. Richards, J. McKergow, Jos. W. Foster, W. A. Scott, W. H. Chapman, H. A. Barnard, W. A. Marsh and J. A. Cameron.

At a meeting of the Board held afterwards, Mr. A. A. Ayer was elected president, Mr. Joseph Richards, treasurer, and Rev. A. Lafleur, secretary.

A sister deeply interested in the foreign mission work writes us from Boston:

"There is a book I wish every woman connected with our missionary societies would read. It is called, 'Kindling the Light, or The Two at Serampore,' by Mrs. Buller, daughter of Dr. Ripley, once professor at Newton Theological Institution. It is a sketch of Carey, Marsban and Ward, issued from the American Baptist Publication Rooms, Philadelphia."

The *Watchman's* Chicago correspondent writes concerning Baptist interests in that city as follows:

"Anyone who has watched our denominational affairs in this city for the last half-dozen years can see marked evidence of progress. There is unity, coherency in all directions; a growing sense of responsibility to the denomination and the world, in the largest sense. The idea that each church is for itself is past; the denomination is a unit, and we, so far as this field is concerned, are its keepers. I sometimes say, great as was the loss of the old university, painful and humiliating as it was, it really was one of the best things that ever happened. It opened our eyes, showed us our weak spots, exposed the brokenness of some rules in which we were trusting, and started us to right action. But all these things are past, and as I write, the alumni, the faculty and friends of the old university are feasting and speaking at the auditorium in honor of all that was honorable—and it was much—in the past, and so bridging things over to the new university."

PASSING EVENTS.

THE NUMBER OF DEATHS RESULTING from the terrible disaster in the Springhill mines has reached 123, all of which, with the exception of three or four, were the instant result of the explosion. In the other cases death resulted from injuries received. Of the dead it is said that 70 belonged to Cumberland county, 20 to Great Britain, and the rest principally to the coal mining districts in Pictou and Cape Breton. Some of the families have lost two members, some three and some even four. Fifty-four women have been made widows, and one hundred and sixty children left fatherless. Expressions of sympathy have come from many sources, and tangible aid has been afforded in generous measure. Queen Victoria has cabled a message of sympathy and enquiries as to the details of the disaster. Municipalities, corporations, citizens in public positions and others have responded nobly to the call for aid. Help will come from all classes of society, no doubt. It is to be hoped that sufficient may be contributed, not only for the present necessity but to establish a fund in order to afford more permanent assistance in the many cases in which it will be needed.

THE CAUSE OF THE SPRINGHILL EXPLOSION will, we suppose, never be certainly known. Different theories by way of explanation have been advanced. The most reasonable and generally accepted is, we believe, that a vein of explosive gas was struck at about the time the miners struck off work for dinner, and, during the noon hour, a part of the mine became charged with the gas. When the miners returned some one, or more, carried a naked light and the gas was exploded. The Springhill mines, it is said, have been, generally, comparatively free from gas, and this may have induced carelessness in the use of naked lights. We presume that in Springhill, as in other coal mines, the miners are required to use the safety lamp, but we have understood that, as the light thus afforded is dim and insufficient, many miners will use the naked light, a practice always attended with danger and sometimes with the most disastrous consequences. The incandescent electric light is now being introduced in some mines and, we understand, with good results. The system has for two years been on trial in the Shawnee mines of Hooking Valley, Pa. If a safe and effective means of affording light in coal mines is at hand from this source, it will certainly be eagerly welcomed as a blessed deliverance from at least many of the horrors that are incidental to the lot of the miner.

THE ANNOUNCEMENT OF THE DEATH OF JAMES SCOTT HUTTON, Principal of the Halifax Institution for the Deaf and Dumb, must occasion deep regret. He has been in failing health for some months past, and his death occurred Feb. 25, at the comparatively early age of 58 years. Mr. Hutton possessed eminent qualifications for the position from which he has been called away, and it will not be easy to find a man able, in all respects, to fill his place. Mr. Hutton became associated with the work of the Halifax Institution when he came to that city from Scotland some 33 years ago, and, as the *Presbyterian Witness* remarks, the institution remains as a monument to his ability and faithfulness. Travelling fre-

quently through the Maritime Provinces and addressing public meetings in the interests of the Institution and the work which he represented, Mr. Hutton enjoyed a wide personal acquaintance and was highly esteemed. Many a deaf mute who, under his practical, wise and Christian instructions has become a useful member of society and an intelligent Christian, and many an afflicted family whose affliction has thereby been alleviated will have reason to keep his name in grateful remembrance. He was distinguished not less by his earnest Christian spirit and his patient endeavor for the religious well being of his pupils, than by his abilities as an educationist and his success in dealing with the difficulties with which an instructor of the deaf and dumb finds himself confronted.

THE STORY THAT THE LATE SECRETARY WINDOM died a poor man, leaving an estate of only \$4,000 or \$5,000, turns out to be incorrect. Mr. Windom was not among the millionaires, and his wealth was not so great as to justify any suspicion of his integrity, but in the probating of his will it appeared that the gross value of his estate is from \$150,000 to \$175,000, or sufficient, after the payment of all debts, to yield an income of some \$5,000 per annum.

IT WILL PROBABLY BE A SURPRISE to most persons to learn that in the States of Alabama and Louisiana the white population is increasing much more rapidly than the black. In fact the rate of increase of the whites since 1880, according to recent census returns, is nearly double that of the negroes. This is said to be true also of a large portion of the South. According to these statements there seems to be little ground for fear that the negro-race will become dominant on any part of this continent.

THE APPOINTMENT OF EX GOV. CHAS. FOSTER, of Ohio, to the office of Secretary of the Treasury, made vacant by the death of the late Hon. Wm. Windom, appears to give general satisfaction. In regard to the silver question, which is just now the burning political question in the United States, Mr. Foster occupies a conservative position, in harmony with the views of the late secretary, and in opposition to free coinage. It is believed that the appointment of Mr. Foster will strengthen President Harrison with his party and improve his chances of nomination for a second term.

ONE HUNDRED AND FIFTY MILLION DOLLARS is the estimated sum required the present year by the United States government for the payment of pensions. The immense increase of this charge upon the public revenues of the country is seen in the fact, that in 1873 the amount paid in pensions was only twenty-nine millions. From the close of the war up to the end of last year the vast sum of \$1,300,000,000, we are told, has been expended in pensions, and it is expected that \$7,000,000 more will be added within the next five years. It is declared that it now costs the country nearly as much to provide for veterans as it did to carry on the civil war. This state of things is not creditable to the patriotism and ability of the veterans themselves, many of whom, in common with other citizens, feel it to be a reproach both to themselves and to the country.

The inflated pension list is, no doubt, very largely a result of political jobbery and chicanery. It would be interesting to know what percentage of these immense sums finds its way, after all, to the pockets of the veterans.

WHEN IT WAS ANNOUNCED just previous to the death of General Sherman that he had received at the hands of a Roman Catholic priest the so-called sacrament of extreme unction, it was naturally inferred that the General had become a member of that communion. That, however, turns out not to have been the case. It is well known that Mrs. Sherman was a zealous Catholic, as are also, if not all, their children. But Gen. Sherman did not share the religious views of his family, and when Thomas Sherman became a priest in the Roman Catholic church, it was in direct opposition to his father's will. It is disclosed on the authority of Mr. P. Tecumseh Sherman, General Sherman's son, that his father "was not a Roman Catholic and never had been, and had neither asked for nor consented to receive extreme unction." The rite was administered at the request and for the comfort of his children, when the General was in an unconscious or semi-unconscious state. No one would wish to deprive these sorrowing relatives of any comfort available for them in the circumstances, but what comfort there could be in so farcical a performance is what passes the power of a Protestant to understand. If administering extreme unction to a heretic without his

wish or consent is a means of salvation, then the heretic's condition cannot be so very bad to begin with. We are at a loss to see how, even in the view of a Roman Catholic, extreme unction could be other than a farce and a profanation to an impatient heretic.

SCROBBY ATTEMPTS SOME BOLD FEATS nowadays. It is said that idiocy sometimes results from a premature ossification of the skull. An operation was performed the other day in Cincinnati as reported in the papers. The subject was a girl four years old, having the appearance of confirmed idiocy. A sister sixteen years old is an idiot. The physicians decided to remove a portion of the skull so as to allow the brain to develop. A strip half an inch wide and five inches long was removed. The operation was successfully performed, the child rallied and appears to be doing well.

A VERY DISTURBED CONDITION OF THINGS exists in Chili, and hostilities continue between the government party and the insurgents, in which the latter appear for the most part to have the advantage. A fierce battle was fought on the plains Feb. 15, in which the government forces were defeated with the loss of 500 men. On the 16th, Iquique surrendered to the fleet which is in the hands of the insurgents. On the 19th there was hard fighting at Iquique. By the mediation of the British Admiral Hotham, an armistice was arranged by which much loss of life and damage to property were avoided. On the 20th the government troops surrendered to the fleet and Iquique remained in the hands of the insurgents. At latest accounts a decisive battle was expected shortly to take place north of Pisagua.

THE WARM SICILIAN BLOOD flows in the veins of Italy's new prime minister. By birth the Marquis Di Rudini belonged to the aristocracy, but was led by his convictions to become a Radical and a follower of Garibaldi. The change of administration does not seem likely to result in any striking change of policy. Economy is promised, but it will be difficult to do more than avoid an increase of the taxation which has already become oppressive. Di Rudini has said that he means that Italy shall be a pacific force in mainland Europe. It is his declared aim to maintain the Triple Alliance, to cultivate the most cordial relations with Great Britain, while he will seek to remove the ill will of France and to establish confidence between that country and Italy. His policy will be against further extension of the Italian sphere in Africa.

PROSPECTIVE LEGISLATION IN INDIA, designed to abolish child marriages with their attendant evils, is causing much excitement and protestation on the part of the Hindu people. A late despatch from Calcutta gives information of an open air meeting, at which 50,000 Bengalees united in protesting against the government bill introduced in the Legislative Council, raising the age at which girls can be given in marriage from ten to twelve years. The opposition to the proposed reform comes, it would seem, from the religious leaders. It is opposed as an invasion of their religious rights and contrary to their sacred scriptures. How strong and deeply seated among the Hindus is the prejudice against this reform, so much to be desired from a Christian and humanitarian standpoint, does not yet clearly appear. It seems quite possible, however, that, under the power of priestly influence, the people may be stirred up to fierce resistance to legislation which they are taught to regard as subversive of their religious rights and opposed to the teachings of the Hindu sacred scriptures.

BARON HIRSCH IS A HEBREW OF GREAT WEALTH, living in Paris. His recent action in donating so large a sum of money for the benefit of the people of his own race and religion, who are emigrating to America, places him among the great philanthropists of the age, and demands at least a passing notice at our hands. Of his immense fortune, which is estimated at \$100,000,000, the Baron gives \$2,500,000 to form a fund to be held in trust by a number of prominent Hebrews in New York City. The deed under which this trust will be held provides that the interest of the fund shall be used for the advantage of the Jews who are now coming in great numbers to the United States from Russia, and other parts of Europe. It will be expended in assisting these refugees from persecution, after their arrival in New York, to reach their destination, and in providing instruction for them in the English language, in agriculture, and industrial pursuits, as well as otherwise improving their physical and moral condition. If

the sum set apart is found inadequate, the Baron is reported to be ready to make considerable additions to it. This is not the beginning of Baron Hirsch's beneficence; as we are told that, for the last year, he has been expending through his agents in New York \$10,000 a month in assisting poor but deserving Hebrew immigrants. Nor are his philanthropic measures confined to America, but he has also large plans for the benefit of Russian and Austrian Jews in Europe. Baron Hirsch's princely philanthropy could not have found a more appropriate or praiseworthy object. The Jews of Eastern Europe appear to be an oppressed and degraded people. Russia is anxious to rid of them, and no nation is ready to welcome them within its borders. In London there is strong opposition both on the part of the working men and the men of business, to the coming of more Jews. The appearance of the later arrivals there on their way to America is described as squalid in the extreme. The conditions for social, industrial and moral advancement should be better for these people in America than can be found elsewhere, and, with such aid as Baron Hirsch proposes to give them, they should become useful members of society.

THE EMPRESS FREDERICK VISITED PARIS lately. The accounts received seem to differ somewhat as to the character of her reception, but the later despatches would indicate that though there was no hostile demonstration on the part of the populace the presence of the Empress in the city was regarded as a cause of irritation to the more rabid anti-German element and a cause of embarrassment to the French officials, who were glad when Her Majesty was safe away on her journey. The results of the visit would appear to show that the popular hatred of Germany in France has not yet lost much of its cordiality and the people are not in a mood to have the red rag of German imperialism flaunted in their faces. It is supposed that it was the Emperor's intention, if the reception accorded to his mother were satisfactory, shortly to visit Paris himself. It is probable that Emperor William will "hide a wee" before he makes his visit.

Ontario Letter.

If the first weeks of the year were quiet, the present month is lively enough. In common with you sea-side people, we are in the midst of an ELECTION.

Sir John McDonald and Sir Charles Tupper are sparing neither strength nor eloquence in their endeavors to persuade us that unrestricted reciprocity is another name for annihilation and treason, that its adoption would mean poverty to everybody and national extinction; and they call upon every patriot to stand by the "old flag, old policy and old man." On the other hand Sir Richard Cartwright and Hon. Wilfred Laurier assure us that the country is already on the high way to beggary, and the adoption of free trade with the United States is the only remedy. To one who is not hide bound with partyism and prejudice, the frantic efforts of these men are certainly amusing, for in all probability the truth is not found in either of these extremes, but in the middle way that lies between the King of kings go on with unflagging progress. There is no change of policy in the Kingdom of Heaven, nor any room for debate as to what the laws of that kingdom require at our hands.

The faculty and students of McMaster Hall observed Thursday, Jan. 29th, as a day of

PRAYER FOR COLLEGES. Dr. Rand addressed the students gathered in the chapel, on the need of the Holy Spirit in college work. Dr. Goodspeed, Dr. Welton, Prof. Campbell and Rev. O. C. S. Wallace followed in the same line. Several ex-students sent letters expressing their good wishes for the day and the college.

FRENCH EVANGELIZATION is not being neglected. Mrs. Scott, a Bible woman employed by the Grande Ligne Ladies' Association of Montreal, sold during the past year 130 Bibles and Testaments, 265 portions of Scriptures, and made 450 visits to Roman Catholic families.

Rev. A. L. Therrien, pastor of the French Baptist church, has conducted services in a mission hall, and frequently in private houses. He has baptized within the past few years two hundred converts from Romanism as the fruit of this evangelistic work.

HOME MISSIONS. The Woman's Home Mission Board has begun the publication of a monthly paper called the *Baptist Visitor*. It is a neat little publication, and gives full information of the society's doings.

The women are undertaking work among the Indians of the Northwest. They have the money, but so far have not found the men.

Rev. H. Ware has resigned at Chatham and accepted the appointment of the general board as Home Mission evangelist.

Rev. James Grant, of the Parliament St. church, Toronto, has been appointed secretary of the Home Mission Board in place of Rev. Ira Smith, lately removed to London.

Rev. Geo. Cross is bravely holding the fort in Calgary, N. W. T. They hope soon to have a building erected and paid for in this remote corner of the Territories. Special subscriptions to the amount of \$85 and a grant of \$15 have been given for their aid.

FOREIGN MISSIONS. Mr. T. S. Shenston, of Brantford, has resigned the office of treasurer, which he has held for many years. During his term of office he has made himself personally responsible for thousands of dollars, in order to meet the drifts as they came in month by month.

The Board, at its last meeting, unanimously elected John Firstbrook, Esq., Toronto, to the vacancy. Mr. Firstbrook is a young man who is rapidly coming to the front in denominational matters.

ONTARIO.

Rev. John Trotter, of Clarendon, goes to Peterborough. The church in Hamilton suffers in the loss of Deacon Booker. Mr. Booker has for many years been a faithful and diligent officer of that body. Death was the result of an injury to the heart caused by falling on the icy street.

Mrs. Booker was formerly the wife of Rev. A. V. Timpany, of the Telugu Mission, and by this affliction is for the second time a widow. To make the case yet more sad, a few days after the burial, Charles, the son, was also severely injured in the spine by a fall.

Rev. William Walker, B.A., late of Barrie, has settled in London South.

Rev. J. H. Hunter, B.A., of West Toronto Junction, has gone to Parkhill.

Rev. J. M. Smith, after a brief sojourn in the city of Hamilton, has become pastor in Poplar Hill. P. K. D. Stratroy, Feb. 29.

W. B. M. U.

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

PRAYER TOPIC FOR MARCH.

"For the workers at Himpitapan, that a mighty outpouring of the Holy Spirit may be vouchsafed them at once, and that as we pray we may expect the blessing."

"The Lord giveth the word; the women that publish the tidings are a great host"; and we are beginning to feel that it is our privilege to unite with this host. Though not privileged to preach the gospel, either in our own or in foreign lands, yet we can virtually preach it by our prayers, our influence and our contributions. Apathy in regard to the evangelization of the world will, with us we hope, soon be a thing of the past. A Mission Band has been organized in our midst; we have lately had a missionary concert which resulted in a good collection and five new members; and during this week a second Aid Society has been organized in the Church, whose officers are women of so much energy that one is pretty safe in predicting that the daughter will soon outgrow the mother.

It is our firm conviction that all the women in our churches should be members of M. A. Societies, those who are too poor to pay two cents per week being aided by their more fortunate sisters. Is it not mocking God to pray "Thy kingdom come" without doing all in our power to extend the interests of that kingdom? MARY L. T. WITTER. Berwick, Feb. 14.

From the recent report of the Japanese Minister of Education it appears that there are nearly 3,000,000 pupils in the public schools of the empire.

The missionaries in Africa do not work of one woman equal to that of twelve men, since the women can go anywhere, even among the fiercest tribes, unmolested. The female missionaries are held in high esteem, their motives are never questioned and they are listened to with great respect.

The editor of the *Missionary Review* suggests that, if on some one Sabbath, all pastors could agree to present the great facts of modern missions, with special reference to the increased obligations resting on God's people both to occupy the whole world field and to multiply very largely their gifts, the effect would be like a thunder-storm all around the sky.

Constraining Love.

REV. ALEXANDER MACLAREN, D.D.

The love of Christ constrains us... We do not usually pay much attention to a man analyzing his own motives...

Here he tells us that Jesus Christ's love to him was a strong, tender, irresistible love... He is shut up to devote himself to the service of Christ...

First, where lies the power of Christ upon men? The love of Christ constrains us... Now, here, "the love of Christ..."

Secondly, what sort of life will this constraining love of Christ produce? I turn to the context for an abundant answer...

There is but one power, dear brother, which is strong enough to lift our lives from the pit into the light... The answer lies in the fact that the love of Christ...

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at him as "enthusiastic," and "impracticable," and "Quixotic," and all the rest of it...

Further, this constraining love will produce lives of self-sacrifice which, in their enthusiasm, are ruled by the high sobriety and clear-sightedness... "Whether he is sober it is for your cause..."

Well did Matthew Henry say: "We do not trust God, but tempt Him, when our expectations slacken our exertions..."

Very appropriate are the words of F. H. Ham, an English writer who died about 1678, says: "Do thy part with industry, and leave the event with God..."

Where willst thou a Young Man Cleanse his Way? The following salutary counsel to young men was uttered recently by Dr. Marcus Dods...

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The Worker's Inspiration. The faithful servants of God need not be distressed with doubts respecting the success of their endeavours...

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Frank, Harry, Tom, and Ned. "Mamma, I get muddled over the Bible as often as I study..."

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When the Hair Shows signs of falling, begin at once the use of Ayer's Hair Vigor...

A Rich Brown or even black. It will not soil the case nor a pocket-handkerchief, and is always agreeable...

Hotel Ottawa, North Side King Square, Saint John, N. B. E. CORMAN, Proprietor.

Hotel Elliptic, 28 to 32 Germain St., Saint John, N. B. MISS A. M. PAYSON, Proprietor.

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ASA... SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

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HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. B. E. CORMAN, Proprietor.

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AT A. P. SHAND & CO.'S, YOU CAN PURCHASE THE FINEST SHOES FOR THE LOWEST PRICES. WINDSOR, N. B.

MARCH 4. ASA... SOOTHING, CLEANSING, HEALING.

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FIRST QUARTER.
STUDIES IN THE BOOKS OF KINGS.
 (Condensed from Peloubet's Notes.)

Lesson XI. March 15. 2 Kings 5: 12-27.

GEHAZI PUNISHED.

GOLDEN TEXT.
 "Be sure your sin will find you out."
 Num. 32: 23.

EXPLANATORY.
 I. NAAMAN'S RETURN. 15. "And he returned to the man of God." "And he returned in Samaria. The journey must have been about 30 miles. As this was not in the direction of his home, he lengthened his journey at least three days for the sake of expressing his gratitude.

First. He returned with a restored and healthy body, as we saw in our last lesson.

Second. He returned with a new faith in God. "And came (probably into Elisha's house), and stood before him," for the first time seeing the prophet, through whom he had been cured. Standing implies respectful honor to the prophet. "Behold, now I know." From what God had done for him. His own experience was an irrefutable argument. "That there is no God in all the earth, but in Israel." Naaman seems absolutely to renounce all belief in any other god but Jehovah. It does not mean that Jehovah is confined to Israel, for he himself would worship him in Syria. But the God then worshipped in Israel, and rejected elsewhere, was the only true God of all the earth. The others were not gods.

Third. Naaman returned with a grateful heart. "I pray thee, take a blessing (Rev. Ver. present) of thy servant." Because with a present there generally is given good wishes and benediction, the Hebrews frequently used blessing, as here, for a gift. Thus (Gen. 33: 11) Jacob calls the present which he had prepared for Esau by this name. "Take, I pray thee, my blessing." It was customary to give presents under such circumstances. Moreover, by this present Naaman would express his gratitude for the favor he had received.

EXPRESSIONS OF GRATITUDE (1) are natural to a grateful heart. It desires to show both by words and by deeds the gratitude that is felt. Not to express it argues a meagreness of gratitude. (2) Expressing gratitude tends to increase and deepen the feeling. (3) This tends to make us do for others the good deeds which have awakened our gratitude. And (4) all this tends to ennoble the character and enlarge the soul.

16. "But he said, calling attention to his God, and showing that it was for religious reasons that he refused." "I will receive none." Kito says that to decline a present was usually regarded as an incivility, it not an affront, but in this case Naaman himself was guilty of the incivility when he omitted to make the present before he proffered his request. But it was omitted, by the prophet, in sending his message to Naaman before he had time to proffer the present, and then his rage prevented him from doing it. These circumstances took away all incivility from the prophet's refusal, while they made Naaman more anxious that Elisha should accept his present.

Why did Elisha refuse? It would not have been wrong in itself to accept the present, for later on, it is implied that Elisha accepted one at Damascus (2 Kings 8: 7-10). But now every thing must be done with a true religious reason upon Naaman and his company, that they might be missionaries of the true religion among the Syrians. True religion is God's free gift. It is Spiritual. No money can buy its blessings. No return can be made for them except faith, love, and obedience.

FOURTH. Naaman returned with new religious life.

17. "Shall there not then?" Rev. Ver. "If not, yet I pray thee let there be given." "Two mules' burden of earth." Lange says, that he wished to erect an altar of this earth, which should be, in the midst of a heathen country, a sign and monument of the God of Israel, and a memorial of the prophet of that God. His request was, therefore, the result of a strong and joyful faith rather than of a heathen delusion. "Nor sacrifice unto other gods, but unto the Lord." He would be an open rejecter of idolatry and a professed worshipper of Jehovah. He returned a happy convert to Jehovah, who, from his high official place could send forth an undoubted testimony to the throne, the court, and the people, of the power and goodness of the one living and true God.

18. "In this thing." pardon thy servant." Here came a question of apparent inconsistency with his profession and a question of conscience. Lange well says that this did not show signs that his faith was still wavering, undecided, and weak. It rather shows that he had a tender conscience, which desired to avoid an appearance of denying Jehovah, and which was forced to speak out his scruples and have them quieted. Such scruples would not have occurred to one who was wavering between service of God and service of the gods. "When my master goeth into the house (or temple) of Rimmon," the national god of the Syrians, signifying either most highly, or pomegranate which from its many seeds was the symbol of fruitfulness, the generative power of nature. "And I bow myself in the house of Rimmon." He would have to appear to worship the idol, although in his heart he did not worship him.

19. "And he said unto him, Go in peace." The usual Oriental benediction. Did Elisha mean to approve of Naaman's course? Ought not Naaman to have avoided even the appearance of evil, at the cost of the loss of his position and wealth, and even life?

Note (1) that Naaman's course is no model for young Christian converts. We cannot justify our conduct in our circumstances, by his conduct in his circumstances. He was only a heathen convert in the dim light of the past. (2) Two practical lessons follow from this subject: (1) The first is not to judge others by ourselves; (2) the second is not to excuse ourselves by others. (3) It is our duty to take up boldly the cross of Christ, and ever to confess Him before men.

II. GEHAZI'S VILLANY. "So he departed from him a little way." A length of ground, but it could not have been very far, or Gehazi could not have overtaken the cavalcade. There was no doubt some delay in getting off, so that Gehazi had time to think over his plans. This phrase belongs to the next verse. He had gone a little way when Gehazi betrouth him self and ran after him.

20. "Gehazi, the servant of Elisha the man of God." Living with such a man, in such a home, amid religious teachings, and the marvellous works of God, Gehazi became a villain. He might, perhaps, have been the successor of Elisha; he might surely have been a great power for good, but he failed. Judas became a traitor and the very teaching of Jesus. It is possible to live in a Christian family, and yet not be a Christian. It is possible to print the Bible, and not believe it, to use profane language in the act of printing the Lord's prayer. A man may even preach the gospel and be a devil. Circumstances do not make us good, nor can they prevent us from being good.

21. Gehazi approached Naaman, "My master hath spared Naaman," like Achan, who could not bear to see so much wealth wasted at Jericho, when he might so easily gain possession of it, Gehazi hated to see such riches leave his master's house. "Behold, now I know," a sentiment. Doubtless he had often been pinched to obtain the things he wanted for himself and master. The love of money is a root of all evil. Here covetousness was the root from which grew many sins and calamities.

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23. "Thy servant is a dog." "The Lord liveth." This was taking the name of the Lord in vain, on a trivial subject, in a trivial manner. It was entirely different when Elisha used the same words (ver. 16).

24. "And when Naaman saw him (Rev. Ver. one) running after him." On an Eastern road the travellers were not numerous, and any one in hot pursuit would at once be noticed, and it would be felt that he was anxious that the travellers in front should halt. "He lighted down from the chariot to meet him." As Gehazi approached, Naaman would recognize him; for Gehazi may have been the messenger first sent to bid the Syrian go and wash in Jordan, and he had clearly been by his master's side during the subsequent interview. Anxious therefore to show his gratitude, the superior lighted down from his chariot. This was an act of much condescension, and is an index of Naaman's feeling. To alight from a vehicle to offer salutations, was to acknowledge the person saluted as a superior or equal. "Is all well?" "I am well, is there peace in your country?" That some evil must have befallen Elisha.

25. "All is well." Nothing is the matter with the prophet. "My master hath sent me." Gehazi's facility in lying, his skill in making up a plausible story, argue that lying was no new accomplishment of his, but one in which skill had been gained by practice. Wickedness often cultivates skill in details, while it always fails in the larger issues and real values of life. "There, be come to me from mount (Rev. Ver. the hill country of) Ephraim." The Gilead mentioned in the previous chapter (4: 38) seems to have been near the hill country of Ephraim. There, we know, there was a college of prophets, and in the neighborhood may have been others. From all these centres the members would come to Elisha for counsel. Gehazi uses one of the probably common incidents of the prophet's life to form the foundation for his deceit. The communities of prophets would naturally be poor, and few things were more likely than that they should preach Samaria in need both of money and clothing. The story was full of probability. "A talent of silver." \$1,600 to \$1,800. A large sum to ask for such a purpose, and all he dared to ask. Gehazi had to balance between his own avarice on the one hand, and the fear of raising suspicion on the other.

26. "Take two talents." And he urged him. Naaman was more than glad to do something for Elisha, and gave all that would be received. "And laid them upon two of his servants." Both from courtesy, and because the weight would be too much for Gehazi to carry so far alone, the talents were weighing over 205 pounds avoirdupois.

27. "When he came to the tower." (Rev. Ver. hill; Hebrew, Ophel) The question arises: What hill is meant? And it appears best to understand it of some eminence near the house of Elisha. All Samaria was built on a hill, and the prophet's residence should be seen from his master's residence.

FOURTH. CHEATING. Lying is usually for the purpose of cheating. Gehazi obtained this wealth on false pretences. It was not his by any right whatever.

FIFTH. HYPOCRISY. 25. "But he went away, and stood before his Master." If nothing had been done. He took his usual place, with placid face and folded hands. He was a hypocrite, that is, one who wears a mask, who acts one character while he is another. One may smile and smile, and be a villain. And he said, "Thy servant is a dog." Another lie. Lying naturally follows wrong doing.

SIXTH. TREASON TO RELIGION AND COUNTRY. 26. "Went not mine heart with thee." The prophet means to say, Was I not with thee in spirit? Did I not see the whole transaction, as it had been present at it? He uses the verb went, because Gehazi has just denied his going. "Is it a time to receive money, etc.?" Elisha, in all he had done for Naaman had sought to teach him the nature of the God, and to lead him to worship Him. God's blessings were free; they could not be purchased.

NOTE THE SOCIALITY OF SIN. Sins go in clusters. They are classed. One attracts or begets another. A sin seldom or never lives alone. Men swear, to hide a lie. They lie, to hide a theft. They steal, because they covet.

III. GEHAZI'S PUNISHMENT. 27. "The leprosy therefore of Naaman," whose money he had taken, "shall cleave unto thee, and unto thy seed forever." Leprosy is hereditary. A man cannot sin and not murder his children as well as himself. He had in his body the outward sign of the leprosy of his soul. "And he went out from his presence." See Gehazi as he goes out of Elisha's

presence, and regard him as a specimen of those who having been judged on the last day will depart! Men should consider the price they really pay for their success. "A leper as white as snow." Both here and elsewhere in this phrase, the words as white are inserted to explain the comparison. (Compare Num. 12: 10). As the incrustation of leprosy is sometimes rather rose-colored than white, it seems likely that the point of the comparison is not the whiteness only, but that likeness which it bears to a light, downlike covering, as if the limbs had been sprinkled over in the masses, though not always with the color of snow.

Was this punishment severe? Punishment is the Cain mark God puts upon sin. A light punishment would have been fitting for such sins and evils as Gehazi had done. Nothing less would have produced the right effect upon his age, or upon other ages. Neither would any less affliction have had sufficient influence upon Gehazi himself. It was intended that the leprosy of the body should denote the leprosy of the soul. Whether it succeeded or not, it was intended for Gehazi's good, as well as for a warning to others. How sad it was to fall from the assistant of a prophet, the promoter of the moral and spiritual welfare of a nation, to be pilloried in all history through all ages as a warning.

A Chinese View of Us.

"Your superior skill in the mathematical and mechanical arts are ready to acknowledge," a learned Chinese once said to me, "but you must concede to us the palm of philosophy and letters." This estimate is the prevailing one among educated Chinese as they compare our civilization with their own. It may be modified, and doubtless will be, by further acquaintance; but it shows that they are not imposed on by the glitter of wealth or the noise of machinery. The material progress which we vaunt ourselves weighs light in their scales when pitted against moral principles and aesthetic culture. A letter of Mr. Yungwig, the well-known scholar and diplomat, has fallen into my hands, of which the following is an extract. Certain zealous Americans had the doubtful taste to invite his assistance in a convention for promoting the general adoption of republican government." He replies: "In view of what the general government has done for the past twenty years in the way of enacting obnoxious laws against the Chinese, and without any provocation finging insult after insult in the very teeth of the Chinese government, I cannot for the life of me see how republicanism is to become universal, or how the torch of American liberty is to enlighten the Eastern races, when they are shut out from its light." I feel confident that this would meet with similar confirmation on other points if we had access to the unpublished reports of the Chinese mission of inquiry.—W. A. L. Martin, in the February Forum.

Vegetable Intelligence.

An illustration of apparent intelligence in plants is the behavior of the Egyptian lotus in this climate. The warmer countries, where it is at home, the roots of the lotus spread laterally close to the surface. In this country, the plant learned, after a single year's experience of a New Jersey winter, to prepare for this freezing season by abandoning its surface lateral roots, and sending out a long tap root that reaches down—so far down that they were below the reach of frost. In this way the plant kept up its life continuously over winter, and when spring returned, the deep-luried roots were abandoned, in their turn, and the surface roots grew out again, and sent out a crop of roots lower down—so far down that they were below the reach of frost. 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MESSENGER and VISITOR.

When paid within thirty days, \$1.50. S. McC. Black, Editor. J. H. Saunders, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, MARCH 4, 1891.

IS REGARD TO DEACONS.

The New York Examiner in a recent issue puts forth a vigorous protest against the phrase, "Board of Deacons," which, it says, is coming to be employed with increasing frequency. Nor is the designation merely to which the Examiner takes exception, but also, and especially, to the thing designated. The objection does not lie of course against deacons, as such, since deacons there must be in every Baptist church; it is a "Board of Deacons" against which the protest is directed. This rather innocent looking phrase is held to imply a sinister tendency in Baptist churches, and in fact to describe a changed condition of things. The contention of the Examiner in brief, is this: that the Board of Deacons tends to become—and instances are adduced in proof thereof—a ruling body usurping authority which properly belongs only to the church as a whole.

It certainly appears to us that, admitting the facts, the protest of the Examiner must be regarded as just and timely. For the deacons of a Baptist church to assume the functions of a ruling body, or to be a ruling body, is altogether out of harmony with the congregational system on which Baptist churches are organized. It is much more in the line of Presbyterian than of Baptist polity; and, moreover, it would appear to us to be an adoption of one of the weaker points of the Presbyterian system, without gaining any of its compensating advantages. A board of deacons as a body acting by itself, to consider and decide upon important matters, without consultation with, and without authority from, the church is something wholly foreign to the congregational polity, and should not expect toleration in a Baptist church.

But on the other hand, if we are not mistaken, there is in this country at least, in connection with the diaconate, an evil quite the opposite in character of that to which attention has been called. Quite too generally as it seems to us, the deacons of the church regard themselves and are regarded by the church as so many separate and isolated units, having no particular relations to each other, and possessing little power or authority to do anything as a body. They have certain well understood duties to perform in connection with the celebration of the Lord's Supper, and they are supposed to exercise some undefined sort of leadership, and this in many cases seems to describe the actual relation of the deacons to the church.

Now there may be perfectly valid objections against calling the deacons a "Board of Deacons," and there certainly are against their becoming a ruling body in the church. Their functions are not legislative or governmental. They have no authority to impose laws and regulations upon the church. At the same time, we think, that the deacons of a church are not merely isolated units, but should be recognized as a body having its proper sphere of action and corresponding duties. The deacons, not merely in their individual capacity, but as a body, should guard the church's interests, deliberate together and with the pastor in regard to all matters that affect the church's welfare, and present to the church the results of their matured thought and counsel. This uniting with each other and cooperating with the pastor, they will accomplish for the church a ministry of the greatest value. To attempt less than this would seem to us to indicate a failure to grasp the highest conception of the diaconship.

What relationship the deacons shall sustain in any particular instance to each other and to the church is likely to depend in a large measure upon the pastor, and perhaps in a still larger measure upon themselves. If on the part of the pastor there is any jealousy or mistrust of the deacons, or if among the deacons themselves there are dissensions, the result will be, of course, to prevent cordial relations and co-operation between the pastor and the deacons as a body. When such a condition of things exists, it need not be said that it is exceedingly unfortunate for the church. The ideal condition of things, at which, as it seems to us, every pastor should aim, is one in which not only the piety but the talents of the church for counsel, for business and for active Christian effort are well represented in the body of deacons. Let the deacons be in a religious sense the real bone and sinew of the church. Then let the pastor seek to give this body cohesion—encouraging a unity of spirit and aim and drawing it into fullest sympathy with himself in every endeavor to build up the church and to extend its work. Let all the interests of the church—its

work, its needs, its difficulties, be frankly and prayerfully discussed by the pastors and the deacons, meeting together for that purpose. This should result in each deacon coming into intelligent and sympathetic relation with the various aims and enterprises of the church and with the pastor in his labors and difficulties. It should result in greater unity of purpose on the part of the leaders of the church in reference to its interests. It should result in securing for every subject of importance the careful and prayerful consideration of the pastor and deacons before being submitted to the church, so preventing misunderstandings and in-harmonious purposes, and the introduction of many an unwise or ill-considered measure to make trouble for the church. The space now at command will not admit of our presenting the subject with as much fulness as we could desire. From what has been written, however, we think it may appear that though, a "Board of Deacons," imposing its views and measures on the church in an arbitrary manner, and transacting business for the church without the church's sanction, must be considered as an intolerable usurpation, yet a deliberative and advisory body, consulting together and with the pastor in reference to the interests of the church, and presenting for its information and guidance the results of their mature and prayerful deliberations, is wholly in harmony with Baptist polity and essential to the best interests of the church.

General Booth's Scheme.

All the world knows by this time, either from having read his book or newspaper criticisms of it, what are the evils which General Booth has directed so much attention, and also what is the nature of the remedy by which he proposes to cure them. Much of what he says about the "submerged tenth" of England is equally true of every country of Europe and of every large city in America. The picture he draws of what may be witnessed at night upon the Thames Embankment and in Trafalgar Square, are the "midsummer's night" scenes of the City Hall Park, and Cherry Hill Alleys, of New York. It is unwise to throw the blame of all this upon immigration. It is true, that both London and New York have been made the dumping ground of all Europe for its human refuse. But in these and all other cases, if immigration has added to the resident population some of its worst elements, it has also given to it many of its best ingredients. Eliminate from the front ranks of industry, invention, art, science and literature, all of foreign birth or parentage in either England or the United States, and many unfiled places would be left. It is probable that if every country had only its own native born population to deal with, things would not be on the whole much better or worse than they now are. This is not the way that the subject should be considered: "The lapsed classes," or "submerged tenths," or whatever we may please to call them, are here, are every where, and the question for Christian men and women to ponder is, what shall we do with them and for them?

There is much that commends Gen. Booth's scheme to our sympathy. We like his boldness. It is full of the daring, fearless, hopeful spirit of the aggressive, conquering Christianity which has already accomplished so many things that the world laughed at and declared to be impossible. It is large, comprehensive and capable of indefinite expansion. There is nothing of a piece-meal character about it; it covers the whole ground. It possesses two admirable qualities. It is thoroughly good in its tendencies from first to last; there is nothing in it adapted to destroy self-respect or self-dependence, but at every point its influence is favorable to these; and better still, from beginning to end it is thoroughly Christian in both its spirit and its measures.

But it is not free from objections. To some it is a condemnation enough of the scheme that it is in alliance with the Salvation Army, which by many religious as well as irreligious people is simply detested. Weightier objections are its dependence for success upon the abilities and faithfulness not only of Gen. Booth, but of those who succeed him, whoever they may be. In this case the rule may not be that "Amurath to Amurath succeeds," but when Gen. Booth dies a very different sort of man may succeed him and exhibit qualities that would ruin this or any other scheme. Further, it is said with truth that the adoption of the scheme as proposed would be the virtual endorsement for all time to come of a new and powerful religious body, favored with special privileges and under the absolute control of a single individual.

But these objections may be all admitted and the scheme itself in all its essential features be adopted and defended. None of them touch anything that necessarily belongs to any of the remedies proposed by Gen. Booth for prevailing social evils. The remedies are one thing, who shall apply them is quite another thing. Yet in his criticisms of Gen. Booth's proposals, Prof. Huxley has persisted in regarding these as inseparable. If the remedies Gen. Booth advocates are practicable and efficient, they can be

put into operation without either him or the Salvation Army having anything to do with them, however valuable their help may be as an auxiliary force. Should the things proposed be done, and can they be done? Ought it not to be the case in every civilized community that every one willing to work should have work given to him with wages sufficient to maintain him until he is able to obtain more remunerative employment? Ought it not to be the case that every boy or girl, or any one who has grown up without learning a trade, should have the opportunity to acquire a knowledge of some means of obtaining an honest living? Ought it not to be the case that those who through infirmity of mind or body are not able to take care of themselves should be properly and kindly cared for by others? Ought not all the waste material of daily life be carefully collected, and put to the best possible uses? And ought not and cannot all this and much more be done on sound principles and under Christian influences? And if one religious body declares itself capable of doing this, and challenges the whole world to deny it, ought not all the rest of the Christian world combined be able to accomplish the same work? If these questions can be and must be answered in the affirmative, there is no escape from the conclusion that the churches of Christ have been guilty of a great neglect of duty in relation to the poor whom they have allowed to reclaim the lost, to restore the fallen, to help the weak, to aid the poor, but there has not been any adequate, united, comprehensive effort to deal with the whole subject on plans that were harmonious, mutually helpful, sufficiently elastic, thoroughly remedial, beautiful and Christian. Denominational isolation, sectarian jealousies and a sad lack of the active spirit of true Christian benevolence, have caused churches to limit their philanthropic enterprises too much to those who already belonged to their numbers or might possibly increase them. Another spirit is needed—that of a Christian charity sufficiently broad and deep, real and unselfish, to cause Christians of all denominations to unite in organizations wisely planned and generously maintained for the cure of the social evils that darken not only England, but the whole civilized world.

What should be the precise nature of such an organization in any given place must be determined largely by its special local peculiarities and the condition of the lower portion of human life as it exists there. In some cases more prominence would have to be given to certain remedial measures than would be necessary in others. But, in every instance it should be made absolutely certain that every one needing help could procure it without being made a pauper or treated as a beast; that every one willing to work should be provided with honest and useful labor; that all needing training to acquire the power of self-maintenance should be able to obtain it; and that all this should be associated with the personal influence of Christian ladies and gentlemen, consecrating their gifts and advantages to elevate and accustom the lives of those less favored than themselves.

Did His Wife Go?

Mrs. Carey "regarded the mission as worse than a fool's errand," and "declared she would never go with her own consent." Mr. Carey took passage on board the Earl of Oxford, Indiana. The ship waited nearly two months for a convoy. All that time Mrs. Carey was at home, and intended to remain there. At last the captain refused to take any of the missionaries. So they all left the ship. After that more money was raised, and Mrs. Carey was induced to go. She did go. I wrote of the heroes who led in missionary work. Judson had his wife's sympathies and moral support. Carey had not. From the day that he resolved to go till the day he disembarked on the Earl of Oxford, he expected to go without his wife. I should have stated Mrs. Carey at the last hour unwillingly went with her husband.

E. M. SAUNDERS.

Correction for Year Book.

The Year Book omits some important items in connection with the churches. For example, the church at Westport, N. S., contributed from April 1890 until August, over \$80 towards the benevolent work of the denomination, besides the contributions made before that in the same year, and yet the church is represented as having raised no money for our general work. I do not know where the blame rests, but it is unjust to the church, to say the least. Such omissions are too common, and tend, I think, to hinder the benevolence of the people.

C. C. BURGESS.

ALLOW me to endorse all the good words that were applied in the last number of the MESSENGER and VISITOR to Evangelist Whittier. I know him personally. There are evangelists and evangelists. He is of the best sort—sterling, trustworthy, judicious; not noisy or extreme, but sound, gracious and genuine. His record is good, and he is regarded by pastors and peoples with whom he has labored as a brother beloved.

Antigonish, N. S., Feb. 27. J. CLARK.

The Collection for Manitoba and North-west Missions.

As before intimated we have decided to ask the churches of our convention to take a collection for the Manitoba and North-west missions on the 2nd Sunday in March. For this purpose we are enclosing envelopes in which are enclosed circulars giving information concerning the work to all the churches. In most cases we are sending them to the pastors, but where there are no pastors, to the clerks. Pastors serving more than one church will please see that the envelopes sent to him are divided among the different churches, according to the ability to contribute. Where it is not convenient to have the collection on the day named let it be taken on some convenient day. We hope all that receive the envelopes will see that they are distributed, and that all pastors or leaders will name a day when they can be handed in, if the day named is not found suitable.

Remember that we have promised our brethren in the West that we will assist them this year to the amount of \$1,500. Over half of the convention year has gone by and only a little upwards of \$100 has been received. Our dependence is on this collection. Do not disappoint us, brethren. At the convention of 1889, some were inclined to blame the Board for not collecting the \$1,000 promised the year before. We are going to some expense and much labor and trouble to secure the amount promised this year. But without the cooperation of the pastors and members we shall fail again. We need to collect the \$1,500 this year in order to make good the promises of former years. In giving the \$1,500 this year, we shall only give at the rate of \$1,000 per year for the last three years. Consider the territory and needs as described in the circular prepared by Rev. A. Grant, pastor at Winnipeg and you will, I am sure, wish that we could do much more. He says:

"The territory we have to cover cannot be fully grasped even by those of ourselves who have been longest on the ground. Population is scattered over a country a thousand miles long by four hundred wide. In this expanse there are many well settled districts, where communities are beginning to feel at home and be somewhat prosperous, and along the lines of our railways and there is a large number of villages and towns which year by year keep creeping into importance right under our eyes, and yet the sad, and fact haunts us, that we are so entirely behind in our work that we have not even considered many of these. Our brethren in such places—most of whom indeed come from our churches in the East—keep reproaching us that while services are provided by other religious bodies, which in some localities, in respect to adherents, are less numerous than those of our own, they have to suffer deprivations of loved gospel ordinances themselves, and see their children drifting away into the world or other denominations. Were it known in the East how such people are prepared to sacrifice, and do sacrifice, while as yet their families and stock are poorly housed, that they may have even a student to preach for them a month or two of the year, it would, we think, melt your hearts and open your purses. Our needs are very great. We need fifty thousand and fifty thousand dollars to begin our work and get square with the past. This is no exaggeration. Unless we are prepared to pass away one of the fairest, grandest opportunities for this people of the last days whom men call Baptists, we have to face right bravely and the need of the hour. We have now three pastors of self-supporting churches; also eleven English and two German missionaries, i. e., pastors under the Board, in this country; besides these we have this winter twelve young men studying in Winnipeg, who supply pastures churches as occasion requires; in all twenty-eight laborers. Of these twenty-five receive aid because of the condition of the fields where they labor. At our last year's meeting in January, grants to the amount of over \$2,000 were made to needy fields for the current six months, and yet this is the lightest end of our mission year, as the students are at present nearly all at school. Our treasury is absolutely empty, and some missionaries for the last quarter yet unpaid."

Now if we cannot do all that needs to be done, we can, at least, do what the Convention has promised, and do it without lessening our contributions to other departments of our work. If we do not do our part in planting the truths of the gospel in the great North-west, our sin will surely find us out.

I received a few days ago a contribution for this work with the accompanying statement: "It is the offering of an aged sister over 70 years old. The gift represents a number of yards of cloth woven, or many hours at the loom, besides some sacrifices." She said in giving it, "I feel as if it belongs to the Lord." Would that many others might feel that they have money in their possession that belongs to the Lord, and that a portion of it at least might find its way to the North-west.

Send all collections when taken, or all contributions for this work, direct to me as arranged by the Convention. Send by registered letter or money order on Hebron post-office. If your postmaster tells you that Hebron is not a money order office, as we hear some do, tell him you know better.

Now for a pull all together, and such a pull that will soon put the \$1,500 into the treasury of the Manitoba and North-west Missionary Board.

A. CONOON, Treas. H. M. B. Hebron, N. S., Feb. 24.

Manitoba Correspondence.

Last week I visited a country church situated on the Souris branch of the C. P. R., forty miles South-west from Brandon, to baptize for our student missionary at that place. He has two principal preaching stations, with several others occupied as often as he is able. The trails are as even as a pavement—no hills to climb, no stones to rattle over. The country is well settled, although some land is still held by speculators. The homes are comfortable and good houses numerous. Young men who came here without a dime have farms and implements clear. Appearances of thrift and prosperity are on every hand. The Baptists last fall put a good sized parsonage sufficiently under way to be in occupation this winter, and built a hall for present use. There is a grand opportunity through this West generally for proselytizing, as they of the Romish traditions call it, that is of bringing the people to the light of the Word. For example, one of the converts whom I baptized had been a Roman Catholic, another so filled with Episcopal notions as to be unable until recently to attend the meetings of dissenters, and who scarce knew how to express himself when a few months ago his daughter asked if he objected to her joining the Baptists; another had been sprinkled into the Presbyterian faith. There is a restless, enquiring spirit prevalent in religious faith as in everything else, which is most favorable for the cause of truth.

This important church will next September be calling a pastor, as Bro. Collinge, who is doing an excellent work, will then resume his studies. A good, earnest man is needed who is willing to do a great deal of visiting. In fact there is no room out here for pastors who cannot spend the most of their time in the homes of the people. In answer to my query, "How much time shall I spend in visiting," Elder Coboon of the Home Missions, once replied, "Every afternoon," and to the extent I have followed his counsel has God hitherto blessed me. No smaller measure of pastoral work, be sure, will suffice our churches here. The only preachers to suit the pioneer churches of this country are they who like Paul, preach the gospel from house to house, as well as in the pulpits. Nor must their sermons be too slim either, for the settlers, many of them, have in their old homes sat at the feet of the ablest preachers.

I hope a view of this country church will undeceive the minds of those who have not a true estimate of this great country. All over the province and in many parts of the territories there are similar opportunities of building up churches. The first few years might be years of greater sacrifices than in the Maritime Provinces—and sacrifice is the way of blessing—but within a very short time a cause can be established in these fertile districts which financially (taking that low ground) will far surpass the labors of a life-time in the east. I do not mention this consideration to entice men who otherwise would not come, but it is an undisputed fact that preachers have to pay for their bread and butter the same as anybody else.

And it may encourage the brethren in the east to put more money into Manitoba and N. W. Missions to surely that a good and quick return will surely be made.

I hope that the Lord of the harvest will direct the hearts of many of the young pastors of the east to the work in this great west. Arent this matter addressed, Elder A. Grant, 375 Jemima st., Winnipeg. W. H. JENKINS. Brandon, Feb. 14.

Readjustment.

NO III. (3) The request embodied in the resolution is a reasonable one. I wish I could state the average income of our church members; but there are no statistics available that would enable one to do this. However, if we place it at fifty cents a day—certainly below the actual amount—each member could give the cent a day the scheme asks, and two cents additional for local church expenses, and yet be giving little more than one half of his tenth.

Among the Karens, in Burmah, the average earnings of a man, out of which he must support his family, are eighteen cents a day. Out of this, he gives at least one-tenth for the support of the local church; and the total offerings of these people amount to at least one-fifth of their income. "The abundance of their joy and their deep poverty abound unto the riches of their liberality." (See Baptist Missionary Magazine, Dec. 1888.) There are fifty-six native churches on the Sandwich Islands, having a membership of 5,747. Besides their contributions towards pastoral support, they give \$20,000 annually for home and foreign missions—\$5.50 per member, virtually what we ask. Look, brethren! The 5,747 members in the Sandwich Islands give for the work of the Lord outside of their local churches just what our 40,000 members give. (See Baptist Missionary Magazine, Dec. 1889.)

The present is a time of no ordinary responsibilities. Peculiar opportunities await us. Peculiar obligations press upon us. Specific and feasible plans are, by our

various boards, presented to us. If self-sacrifice is necessary that we may prove true in this crisis, should we not undergo it? The members of the Salvation Army are generally poor; but when they wanted \$25,000 for a special purpose, they raised it, without calling on others, by self-denial for one week. Recently a church in London tried self-denial for a week, and raised more for their whole annual contribution for missions. But the lamentable part of the matter, as pertaining to us, is that we could enter upon a great advance movement with scarcely anything of real self-sacrifice and yet we do not. We could greatly increase our gifts without infringing much even upon the comforts of life. It is just possible that some of us are wasting money that should be the Lord's. In a certain fishing settlement in Nova Scotia, where the people complained that they were too poor to pay a minister, by a very careful estimate based upon reliable information, it was found that those who were looked to for contributions towards such an object, spent at least \$600 a year for tobacco. It was subsequently ascertained that the same amount was spent upon this indulgence by our adherents in a certain farming community where salary has been small and beneficence very limited.

Mr. Gladstone says, "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific in our age." And who will not approve Dr. Bushnell's words: "The great problem we have now on hand is the consecration of the money power of the world. We need a revival, of Macedonia giving. Such a revival would be the forerunner of spiritual triumphs beyond anything the church has ever known. The tide-wave in the money power can as little be resisted, when God brings it to us, as the tides of the sea, and like those also it will flow across the world in a day." The carrying out of the great commission is delayed through lack of God's money. All doors are open. Men and women are asking our Boards to send them. "Who has the Lord's money? The Lord's people. It is they who withhold it. He has given them in abundance. He has supplied their every want. He has bestowed so liberally that the limits of necessity are passed, and comfort is insured. Where is the Lord's portion? Withhold through ignorance or avarice. Wot ye not, O Christian people, that the Lord hath need of His money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers; the reapers wait for you." C. W. WILLIAMS.

Dartmouth, Feb. 20. "Errata—In my last, 'one educational institution' should have read 'our educational institutions'; and 'theirs all,' should have been 'their all.'"

C. W. W.

Proposed Amendment.

If I am permitted to be at the Convention in August, I would like to move the following amendment to the motion of Rev. C. W. Williams, found on pages 26-7 of Year Book, in regard to the readjustment of our Convention plan:

That whereas, the time has fully come for enlargement in every department of our denominational work, and whereas, We already recognize the North-west and Grande Ligne as having claims on a portion of our mission funds; therefore Resolved, That instead of the one dollar as at present, or the three dollars and sixty-five cents, as proposed, the churches be asked to contribute at the rate of at least two dollars per member per year, and that the distribution of funds be according to the following scale:

Table with 2 columns: Item and Amount. Home Missions, \$70; Foreign Missions, 45; North-west and Grande Ligne, 20; Acadia College, 45; Ministerial Education, 10; Ministerial Aid and Relief, 10.

Home Missions, \$70; Foreign Missions, 45; North-west and Grande Ligne, 20; Acadia College, 45; Ministerial Education, 10; Ministerial Aid and Relief, 10. Total \$200.

Chegoggin, I. E. BILL.

Petitions for Prohibition.

It is to be feared that the prohibition petitions are not receiving as much attention among us as they should. The time is now drawing near when they must be forwarded to Ottawa, and yet I have not received them from one-fourth of the churches in the Eastern and Southern associations. I have received more from the Western association than from either of the others. Unless the canvass is made thorough, it would be much better had it not been undertaken at all. Surely no pastor of a Baptist church will withhold his hand from such a movement? Let the next two weeks show our strength and earnestness in this matter. E. J. GRANT.

How many have for their sole object the accumulation of money, and are bartering their soul's best interests for that which, if not wisely used, will prove a snare! Of what little value will this world's riches seem to them when they come to stand on the brink of the river of death and feel the icy touch of its cold waters! Then will they awake to the truth of those solemn words, "What shall it profit a man if he gain the whole world and lose his own soul?" F.

Day of Prayer at W.

The services at Acadia on Wednesday last for Prayer for Colleges. Lectures commenced at 11 o'clock, and ending held for one hour. The prayer meeting, the time praying, not in talking about place was solemn and sweet.

At 3 o'clock, a service by President Sawyer. After appropriate meeting, Rev. M. P. P. (faithful and esteemed) spoke of the perils of the colleges, and earnestly urged the importance of the religious element in education. Dea. J. W. Bars, of W. to the former years who had been so clearly shown, and urged those who had to give themselves to get education as possible for their life work. He noted in general education at general public known as college students of a college that college men advance. Especially was known that the young men to preach are anxious to theological training. They not merely go into thorough knowledge of and he thought young men seek through theological well as the general culture. Prayer is a gift to the gift to McGill thought its value was great the fact that the money been made by the sale expressed his deep interest and his desire for usefulness of our institution. Dr. Young, United States Windsor, fittingly spoke with the College as beginning of Acadia's work and faith of the four heritage the young men commended the gospel remarks of these brethren and effective. The spirit in them. Dr. T. A. High spoke in harmony with services.

At the evening meeting largely attended, a great Among them were a number lately entered into the noble cause, number more were close to know the blessing grace. Rev. T. Hampton, N. B., whose tending college, spoke of interest of Baptists in schools, and of the large are praying for their workers will see from this time when prayer is held behalf of the students Academy and Seminary a time of great moment who are studying the hear of greater blessing with our educational let all our people pray.

Reminiscence. I was particularly gratified your very interesting paper ago the number of boldous churches of the Maritime for the last ten years. While it is a source to me to know that the been prospering in mission I was particularly interested in exceeding great change Moncton since my visit with that church. Fifty-four years ago Amherst to Moncton nearly three years, but with most of the inhabitants with the members of found that most of the monition: "Awake to and arise from the dead that a few years been a glorious revival now but one member town of Moncton who in public. The late Prince, a standard bearer at his post, but the himself so low that prevailed had been sent by Association for two years when we see in Moncton, if not the first Maritime Province, to claim: "What hath God how? By the help of ment. In 1856 the was engaged and the Under many difficulties ship was built, which monument of the Jones and others, Mr. living quite long enough for service. It may be interested in this from situated upon a portion that I owned fifty years cause has continued for years under the very Those ministers deserve none deserve it more.

Day of Prayer at Wolfville.

The services at Acadia were full of interest, on Wednesday last, the Day of Prayer for Colleges. Lectures were suspended at 11 o'clock, and a prayer meeting held for one hour. It was a genuine prayer-meeting. The time was spent in praying, not in talking about prayer. The place was solemn and sweet.

At 3 o'clock, a service was conducted by President Sawyer. It was a good meeting. After appropriate remarks by the leader, Rev. M. E. Freeman, the faithful and esteemed pastor of the Gasperaux church, spoke briefly and earnestly, urging the importance of the religious element in education.

Dea. J. W. Bars, of Wolfville, referred to the former years when God's mercy had been so clearly shown to the students, and urged those now in Acadia's halls to give themselves to Christ. He also advised them to get as good an education as possible to prepare them for their life work.

The Kings county district meeting convened in regular session with the Upper Aylesford church, on the 24th February, at 2 o'clock p. m.

The following churches were represented:—Wolfville, Canard, Billtown, Berwick, Lower Aylesford, Upper Aylesford. There were present: Dr. T. A. Higgins, Rev. S. B. Kempton, Bro. Vincent, of Billtown, Rev. E. H. Howe and Rev. J. T. Eaton, of the Lawrenceton and Valley West church. A large number of lay brethren were also present.

The first hour and a half were spent in hearing reports from the churches and general religious exercises. It was an enjoyable season. Very encouraging reports came from nearly all the churches. God is manifesting His quickening and converting power. Dr. Higgins tenderly referred to the sad accident at Springhill, and by request prayer was offered for the bereaved by Rev. J. T. Eaton.

The chairman, Rev. S. B. Kempton, then referred to the matter of having more complete statistics from our churches, and gave an interesting table referring to his own church. He also spoke at some length on special hindrances to church work.

H. N. Parry read a communication from our beloved and greatly afflicted brother, Rev. R. S. Morton, in reference to his continued interest in the Master's work, and what to him appears the dangerous tendencies of our time. The meeting showed its appreciation by taking up a good collection for our brother.

At the evening session the Rev. Mr. Vincent, of Billtown, occupied the pulpit, and in a very earnest and pithy way presented much truth respecting the Holy Spirit.

Before closing the following resolution was adopted: This District meeting has heard, with deepest sorrow, of the sad calamity which has befallen the town of Springhill, and would convey to the bereaved ones our warmest sympathy.

We would also recommend the churches composing this District meeting to take up a collection at their earliest convenience and forward to the sufferers, through the resident pastor, Rev. H. B. Smith.

This was one of our best attended and most successful meetings, a blessing to the church entertaining, and we trust an inspiration to all.

Reminiscence.

I was particularly gratified in seeing in your very interesting paper a few weeks ago the number of additions to the various churches of the Maritime Provinces for the last ten years.

While it is a source of much pleasure to me to know that the Lord's work has been prospering in many churches, yet I was particularly interested in the exceeding great change in the church at Moncton since my first acquaintance with that church.

Fifty-four years ago I removed from Amherst to Moncton, where I resided nearly three years, becoming acquainted with most of the inhabitants, particularly with the members of the church. I found that most of them required the admonition: "Awake thou that sleepest and arise from the dead." Notwithstanding that a few years before there had been a glorious revival of religion and many added to the church, there was now but one member in what is now the town of Moncton who would offer prayer in public. The late Deacon Thomas Prince, a standard bearer, was usually at his post, but the church had brought itself so low that previous to 1839 no letter had been sent by this church to the Association for two years.

Comparing that time with the present, when we see in Moncton one of the largest, if not the first in numbers, in the Maritime Provinces, one cannot but exclaim: "What hath God wrought." But how? By the help of man as His instrument. In 1856 the sainted Emmons was engaged and the cause advanced.

Under many difficulties a place of worship was built, which stands now as a monument of the enterprise of Mr. Jones and others, Mr. Emmons not living quite long enough to see it opened for service. It may be that I feel more interested in this from the fact that it is situated upon a portion of the property that I owned fifty-two years ago. The cause has continued to prosper for many years under the very zealous ministry of those having the oversight of the church. Those ministers deserve high praise, but none deserve it more than the present

incumbent, Rev. Mr. Hinson, who is now in the midst of a blessed revival. May it continue and spread to other churches. Now let me ask: Why could not other churches enjoy the same blessings? Is it because the Lord's hand is shortened that He cannot save? Is it not rather that our iniquities have separated between us and our God? While the Lord is the same, always ready to grant His blessings upon His churches, may we be ready to receive them.

I have enlarged quite beyond my intention when I began this article. I intended just to compare the Moncton church fifty-two years ago with the present. For many years I have rejoiced in seeing, and even hearing, of revivals of religion, as it has a right to lead any person over four score to think of heaven and how soon I will be at home over there.

CYRUS BLACK, Amherst, Feb. 18.

District Meeting. The Kings county district meeting convened in regular session with the Upper Aylesford church, on the 24th February, at 2 o'clock p. m.

The following churches were represented:—Wolfville, Canard, Billtown, Berwick, Lower Aylesford, Upper Aylesford. There were present: Dr. T. A. Higgins, Rev. S. B. Kempton, Bro. Vincent, of Billtown, Rev. E. H. Howe and Rev. J. T. Eaton, of the Lawrenceton and Valley West church. A large number of lay brethren were also present.

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This was one of our best attended and most successful meetings, a blessing to the church entertaining, and we trust an inspiration to all.

H. N. PARRY, Secy pro tem.

Religious Intelligence. NEWS FROM THE CHURCHES. GIBSON.—Since our last report five more believers have been baptized into the fellowship of our churches and one received on experience.

GERMAN STREET, St. John.—Pastor Gates reports: Two were baptized on March last. There is a good interest in this church in all the departments of work.

LEINSTER STREET, St. John.—The work is moving on steadily. The first Sunday of last month, we had the pleasure of receiving eight, and six more were welcomed to our fellowship yesterday (March 1st), and others are coming.

JACKSONVILLE, N. B.—The gospel power is working mightily here. We are enjoying fresh evidences of the divine favor every day. The church is much revived, and backsliders are getting into line, and some are inquiring. The general break must come soon.

SPRINGFIELD.—Our churches here have been somewhat revived of late. A few weeks ago, I baptized and received one into the Second church. We held a few extra meetings also with the First church; as a result our brothers and sisters have gone more earnestly to work, and last Sabbath we had the pleasure of administering the ordinance of baptism and welcomed into the church another to the church for the Lord.

Already some fifty dollars have been gathered up for Home Missions, while the usual amount is being raised for Foreign and Grande Ligne mission work. The church appears to be thoroughly united, and prepared for hearty cooperation with the man whom the Lord may send to shepherd them.

OAK BAY, Charlotte Co.—We are still encouraged in our work. Our prayer and conference meetings are quite interesting and regularly sustained in all sections of the field, and pleased to say that the kindness of my friends throughout this field is unbounded. On the evening of the 19th inst., the members and friends of the Lodge church met at the parsonage, and after spending a very pleasant evening, left us many useful presents. It is my daily prayer that they may be richly rewarded for their great kindness to me.

ST. JOHN.—The U. R. ministers' conference met March 2, at 10 a. m., in the Baptist room, 85 Germain St. Present: Rev. W. J. Stewart, Jas. Spencer, S. Welton, C. H. Martell, H. G. Mellick, G. O. Gates, E. Hickson. Rev. E. Hickson presided. Baptisms reported for last two weeks:

Table with 2 columns: Name, Baptisms. Rev. W. J. Stewart, 10; Rev. H. G. Mellick, 3; Rev. G. O. Gates, 2; Rev. C. H. Martell, 2.

Reports of the churches, and the mission work of the A. E. Ingram, were very encouraging. An interesting paper on the doctrine of Regeneration was read by Rev. S. Welton.

MONCTON.—We are thankful to say the Lord is still saving souls in our meetings. On Sunday last we baptized eleven more into the fellowship of this church. Thus far sixty have been baptized since January first. These eleven complete the number of five hundred received into our fellowship during the past five years. And still the work goes on. And without excitement, or aught of attraction outside the simple testimonies of God's people, seeking souls are still asking for salvation. We are continuing our services this week, and are looking for the Lord's blessing. And our hearty prayer is for an outpouring of Holy Ghost power on our entire Baptist brotherhood, but especially we look for blessing on this N. B. Eastern Association.

CAMBRIDGE, QUEBEC Co.—We are glad to be able to record that the Lord is graciously pouring out His spirit in our midst. Backsliders are returning with deep confidence to their heavenly Father. Sinners are being converted from the error of their ways and seek for mercy. Feb. 22 was a good day in the Master's work. In the morning, at Mill Cove, we baptized an excellent young man who, in the face of many inconveniences, pressed his way along to baptism, and then, like the eunuch, went on his way rejoicing. In the afternoon, at Macdonald's Cove, where for some time special effort has been made on the part of the church, we had the privilege of baptizing five happy converts. The congregation on Lord's day filled the house to overflowing, and the interest is still good. Further meeting this week.

WOLFVILLE, N. S.—At the conference of the church last evening, thirteen persons were received for baptism, among whom were six young ladies at present attending the Seminary, and four young men at present attending College.

WESTPORT, N. S.—The days of gladness and power are being prolonged to us. Yesterday, eight more were welcomed into the fellowship of this church, five by baptism, three by letter. Thirty-four have been baptized, three received by letter, two by experience, and one restored during the month of February. The end is not yet. We "Thank God, and take courage."

FERRISPORT, N. S.—We are glad to report good news from this church. We have had special meetings for two weeks, and God has graciously blessed our efforts in the return of wanderers, and in the salvation of precious souls. Last Sabbath, eleven happy believers were added to our number—nine by baptism, one on experience, and one restored. And still the good work goes on. Sinners strive, the anxious seek, and the saved rejoice. This is indeed the Lord's work. Brethren, pray for us. J. W. FINGLEY.

PARKER'S COVE, Annapolis Co., N. S.—This church has been without pastoral labor since Bro. Erb left us in the autumn of 1864. Bro. M. R. Herman, of Acadia, (L. C.), and W. Field, of Bear River, (L. C.), came and labored on this field a couple of weeks at the commencement of the year, with much acceptance. A unanimous call was then extended Bro. Field to return and be our pastor. He has consented to do after careful and prayerful consideration, feeling that the Lord was guiding him in the matter, and accordingly entered upon his work, Sabbath, Feb. 15. We are trusting in the Lord for an outpouring of His spirit. Pray for us, brethren, that our brother's labors among this people may be abundantly blessed.

ACADIA.—For some time past a quiet work of grace has been going on in our midst. A number of those whose voices for a time have been silent, are in their places as of old. New ones also are seeking and finding peace. Members of each of the institutions are being led to the Saviour. This seems to be a very critical time in the history of many a soul. Nearly all are serious. So far all the work has been carried on without any additions, but death has thinned out a dozen of their number. Bro. Brown with his faithful band of workers stood by the Lunenburg Jordan Sunday last, and buried in the liquid grave another who rose to walk in newness of life. Hundreds stood by witnessing the

solemn scene; some for the first time; but all were respectful. "Be ye faithful unto death," then will come the crown—eternal life. Friends who aided the house building for the Lord in this town will be glad to see the work of their hands prospering.

NORTH WILLIAMSTON.—Rev. Mr. Bradshaw is holding some special services at North Williamston. There are encouraging indications. Several have confessed a new found hope in the Saviour.

THE PARADISE CHURCH.—We are enjoying a gracious revival at Deschênes and Pleasant Valley. For the past two weeks meetings have been attended every evening by large numbers of old and young. A spirit of prayer and supplication has been poured out upon the people, and these prayers are being answered. Backsliders have rejoiced again in God, and sinners have been converted. The whole community seems to have been moved with the power of God. It was my great privilege last Sunday, Feb. 22, to baptize fifteen into the fellowship of this church. Others are being baptized. Some have professed faith in Christ who will probably soon follow Him in baptism, and the work still goes on.

WOLFVILLE.—We have had a helpful visit from Rev. Dr. Hopper and Mrs. Hopper, of St. John. Dr. Hopper preached two strong, earnest sermons on Sunday last. His expositions of truth were much appreciated and his personal testimony to the work of what he preached was adapted to strengthen conviction. Much regret was expressed that his health seemed so precarious, while he alluded his faithfulness and courage in working so heartily for the cause of Christ. Mention should have been made of the visits and addresses of other brethren who have been with us during the year. Your correspondent has been off duty. Among those who have spoken to the students have been Rev. J. Clark, of Antigonish, Rev. F. M. Young, of Bridgetown, Rev. J. Denovan, of Wolfville. Prof. Young has also delivered a number of able sermons and lectures, in addition to his college work, which is said to be of a high order.

PARADISE.—Our special services at Clarence have resulted in quickening many of the members of the church, and reclaiming some who have been wandering in the paths of sin. Quite a number of those who have never professed religion have shown their desire to lead a Christian life by rising in the meetings to ask the prayers of God's people. May the good Shepherd and His Bishop of their souls lead them into the great pasture of His grace. The W. M. A. societies are doing their part to keep up the missionary interest of the field. In Clarence the regular meetings are well sustained. The Paradise society, though newer and smaller, is working vigorously. An excellent programme, prepared by the ladies for a meeting of the society, but which owing to stormy weather, was not carried out, was, by their consent utilized by the church in a public Sunday evening missionary meeting. The meeting proved a grand success. We are hoping for more help from our sisters in the future. During the former months we have been in the field, our ranks have been frequently broken by death. Beside Bro. Poole, whose death has been noticed in the Messenger and Visitor, father of Mrs. Munroe, one of our oldest and most highly esteemed members, passed away his home in the winter. The writer had the privilege of visiting him in his last hours and hearing his dying testimony for Christ, and with an old divine, thanked God that our people die well.

On the 27th of November, sister Longley, the wife of our esteemed member, died after three months of great suffering passed from the church on earth to the church in heaven. In her death a happy family circle has been broken. Bro. Longley has lost a devoted wife, and his three little ones an affectionate mother. Also, on the 12th of January, Bro. James Phinney, who for years had been in failing health, peacefully fell asleep in Jesus. When asked one hour before he died how he was, he answered that his disease was so flattering he could hardly tell, but it was all right, the Lord was taking him down again. We are glad that the Messenger and Visitor is well received in the families where it goes, and we hope it will soon find its way into every home on the field.

PERSONAL. Rev. G. Seely writes: Your readers will be glad to learn that our venerable and excellent pastor, Deacon Allen McMeekin, of Cherry Vale, New Canada, is getting better from his severe illness of several days past. Our brother is a man very extensively known and as well respected and loved by his brethren everywhere throughout this country. His long experience, great wisdom, large common sense, and deep piety, have given this man's life usefulness that will be of great attain to us. We join with many in praying for his full restoration.

Bro. M. Lewis writes from Lunenburg, Albert Co., that he has been laid by for some weeks from the results of an accident, which occurred while travelling in the woods. Stepping into a hole he fell forward, and a gun which he was carrying was discharged, the bullet passing through the hip and fracturing the bone. Fortunately the accident occurred near a camp where there were men at hand to render assistance. Bro. L. continues: "By the blessing of God I am recovering. Am now able to walk with a cane and hope to be able to resume my work in a month." He asks the prayers of those who pray that he "may be directed to the work that will please God."

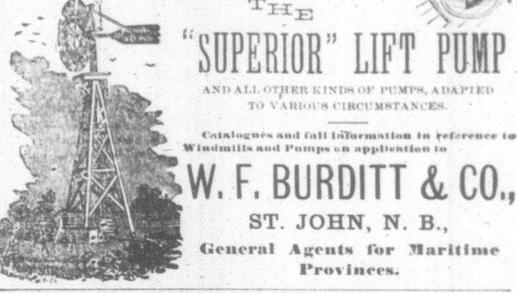
NOTICES. The Lunenburg Co. Baptist S. S. Convention, holds its next session at Mahone Bay, on the third Tuesday in March. A profitable session for S. S. workers may be expected. The district meeting also will convene at that time. The previously published programme will be carried out. G. W. Conroy, Secy-Treas.

The Carleton, Victoria, and Madawaska Counties Baptist quarterly meeting will be held (D. V.) with Albert street Baptist church, on the second Friday in March, prox. (13th), at 7.30 p. m. The executive committee of the Sabbath-school Convention, meet at 10 a. m. (Friday). Superintendents, teachers, and all who are interested in Sabbath-school work, are especially invited to be present. Please send in a report from your schools. A large delegation from the churches is requested.

THOS. TOWN, Secy-Treas.

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LABRADOR SEAL COATS. These coats are made of natural color Labrador Seal Skins, and are warm, strong and durable, and as they had water well are just the coat for any one having long drives in cold weather. A few coats for sale by C. & E. EVERETT, Furriers, 11 KING STREET.

SLEIGH ROBES. The Balance of our White, Black and Grey Sleigh Robes have been marked at very low prices to close. C. & E. EVERETT, Furriers, 11 King Street.

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ONE HOUR WITH THEE.

One hour with Thee, my God, when day-light breaks... Over a world Thy guardian care has kept; When the fresh soul from soothing slumber wakes...

THE HOME.

Hints for the Housewife.

AMERICA.—Six large oranges, one coconut, sugar. Peel and slice oranges, taking out the seeds; pare and grate the coconut, put them in layers in a deep dish, strewn every layer with powdered sugar.

after year, but novices must be careful how they read or they may order unwisely. There are those who can and ought to eat such things as they eat...

MILK COWS.

The providing of milk for cities and large towns has become a large business, and is perhaps quite as profitable as ordinary farming. Much depends on the distance to market and the facilities for securing feed for the cows.

Restored My Health

For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system so prostrated that I was unable to work.

Ayer's Sarsaparilla

DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. 25¢ per bottle.

TEMPERANCE.

To most American citizens the efforts of the State Department to extend to foreign countries the traffic in American beer will be offensive and seem uncalled for.

THE CHRISTIAN AT WORK

It will soon be time to start a few hotbeds to raise lettuce and radishes for family use if no more. One who has never attempted to grow these vegetables for the use of his household...

THE FARM.

CATALOGUES.

About this time look out for seed catalogues with their gaudy colored covers in which each seedman claims to represent the largest establishment in the world...

A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of scrofula is in your blood. You inherited it from your ancestors.

Ayer's Sarsaparilla

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Restored My Health

Oh, if we could all go out of flower as gracefully, as pleasingly, as we come in to blossom! I always think of the morning glory as the loveliest example of a graceful yielding to the inevitable.

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THE HEROIC DYKE MASTER IN HOLLAND.

On the northernmost part of the mainland of Holland there is a point extending nine miles, unprotected by any natural barrier from the sea.

THE CHRISTIAN AT WORK

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The Universal Sentence.

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JOHNSON'S ANODYNE LINIMENT. Established 1810. -UNLIKE ANY OTHER.-

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Whooping Cough, Sore Throat, Hoarseness, Croup, Hoarse, Nervous Headache, Sore, Lacerated, Swollen, Inflamed, Itchy, and all other eruptions of the face, neck, and throat.

Baird's Balsam of Horehound. ALWAYS all irritation. By its Tonic properties it strengthens the muscles of the Throat and gives tone and vigor to the organs of speech.

DISPEPTICURE. THE PAMPHLET. On "Dyspepsia" gives the results of many years study on Diet and Diseases of Digestion; all interested in these subjects, Chronic Dyspepsia especially, should read this little book.

INTERNATIONAL RAILWAY. '90. Winter Arrangement. ON and AFTER MONDAY, 24th NOVEMBER 1890, the Train for this Railway will run Daily (Sunday excepted) as follows:

INTERNATIONAL S. S. Co. CHANGE OF TIME. ONE TRIP per WEEK. AFTER MONDAY, July 12th, 1891, and until further notice, one of the Steamers of this Company will leave

ST. JOHN BOSTON. Via EASTPORT & PORTLAND. Every THURSDAY morning at 7.15. Eastern Standard Time. Returning, leaves Boston every MONDAY morning at 8.30.

WOODILL'S GERMAN BAKING POWDER. IT CONTAINS NO AMMONIA, ALUM, OR LIME. The numerous ingredients, of which so many of the Baking powders are composed.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. Select Bells, Clock Tower Bells, Fire Bells, House Bells, Hand Bells.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Police, etc.

Minard's Liniment for Rheumatism. The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

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