

# Messenger and Visitor.

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VOLUME LII.

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**GREEN PLANTING.**—A correspondent of the *National Baptist* declares that a single missionary of the American Baptist Publication Society has planted 400 Sabbath-schools in the growing West, out of which have already grown 100 churches. This shows what possibilities of planting for the future exist in Manitoba and the great Canadian North-west, where circumstances are similar. Missionary work in a new and growing country tells wonderfully on its future.

**PLYMOUTH CHURCH.**—Beecher's old church has had its first annual meeting since the late pastor, Dr. Abbott, has had charge. Much interest attaches to it, as showing how the church has stood the loss of him who was so long its glory. The receipts have fallen off from its old average of \$40,000 a year to \$22,000. The present pastor received \$6,500, instead of \$20,000 paid to Beecher, and it seems hard to keep the receipts up to the present reduced standard. Dr. Abbott wishes to have \$10,000 salary, which the treasurer thinks cannot be raised. If the decline from the income when Beecher was pastor to that received this year is but the temporary result of the blow from the loss of their celebrated leader, it will soon be seen. It may prove to be but the beginning of a greater decrease. In any case, Mr. Beecher's fear that the church was too much held merely by his personal power, seems to have been partially realized.

**GOING, GOING.**—It is an evidence of the general loyalty of the Baptists of the United States to the old doctrine, that men who imbibe new theology ideas or ideas out of harmony with the practice of the denomination, sooner or later gravitate out of the body. The latest instance of this kind is our old instructor in New Testament exegesis at Newton, Prof. E. P. Gould. At first he imbibed ideas about the atonement of the Heraclea Bushnell kind, and was requested to resign his chair. Since then he has been pastor of a Baptist church for the most of the time, and has done some scholarly work; but has been drifting further and further into new theology ideas, and out of sympathy with his own people. We learn from the *Watchman* that he has been confirmed by a bishop of the Episcopal church, as a preliminary to entering the ministry of this body. The *Watchman* expresses surprise that he had not gone to the Congregationalists. While it is to be regretted that our denomination is to lose a man of Prof. Gould's ability and scholarship, it is matter for rejoicing that it is thus evidenced that our body is true to the old gospel which has done for the world all that has been done of good, and is not an *omnium gatherum* for all kinds of loose notions and new and improved hypotheses.

**SHAMEFUL.**—Dr. Howard Crosby, who has made himself conspicuous as a champion of license and an opponent of prohibition, has finally consented that beer shops be opened from 12 to 1 o'clock on Sundays. He must know that, if opened, all kinds of intoxicants will be sold on the Lord's day, under the thin disguise of selling beer, and yet he consents to such a sale. It is no wonder that even the *New York Sun*, a paper far from squeamish on moral questions, should give him this thrust:

In any event, the beer drinkers will feel encouraged by the fact that a Presbyterian clergyman, with the rigid views of Rev. Dr. Crosby on the Fourth Commandment, should be willing to give an hour of Sunday to the business of the beer-shops.

**BAD.**—Nothing is more unlovely in the young German Kaiser than the way in which he treats the memory of his dead father. No better proof of his disrespect for him whose equal he can never expect to be, than the following incident reported in the press:

When the young Emperor of Germany visited Breslau the other day he was put in a rage by a transparency hung out near a railway station which read: "Honor thy father and thy mother that thy days may be long in the land." He considered the exhibition of the motto an insult, and said he never would enter that city again.

**ABLE LECTURE.**—Principal Simpson of St. Martin's Seminary gave a lecture in St. John, on Monday evening, Jan. 21st. We give below the very excellent report from Tuesday's *Sun*:

The lecture delivered by Rev. B. F. Simpson in the Institute, last evening, was a profoundly thoughtful consideration of the idea of transmigration as it appears in the ethnic religions. The theory was based upon the idea that man had within him a spirit, apart from what in him was material. The various forms it took were simply the results of endeavor to peer through the veil and discover the pathway of the soul when it had left its bodily tenement. Regarded as a kind of pre-eminence, the idea of transmigration has perpetuated itself in a marvellous manner. In some form or other it was held by the Egyp-

tians and more ancient ages of the east. It can be traced in the Hindu, Persian and Confucian religions, is noticeable in the writing of some of the Hebrew sages who probably came in contact with it during the captivity, was known to the Greek and Roman, the Norseman and the Druid. It existed among the North American Indians and survives among some of the African tribes. The Gnostics and Manicheans of the early Christian era held it, and Origen and others of the fathers of the early church held it in some form. In later times, Lessing, Krumpholtz, and other well known writers held it in whole or in part. The doctrine in its simplest form, affirms that the soul passes from one body into another. As to the limits of the transmigration, there has been a vast divergence of opinion, but the different views may be classed in three groups: (1) Confining the transmigration to a passage from one human form to another; (2) extending the limits to include all orders of animal life; and (3) extending the limits to include all organized life. Considered historically, the idea is found to have had its earliest development in Egypt, where the change was regarded as both retributive and disciplinary. After discussing the doctrine as held in Egypt, the lecturer went into a critical examination of its phases as revealed respectively in Brahminism and in Buddhism, and as modified by these. The Pythagorean, Platonic and later Grecian views of the doctrine, and that which obtained in Rome, were reviewed, after which the outcroppings of the old belief in modern Christianity and its offshoots was exhaustively discussed. In conclusion, the lecturer said it must be admitted that the doctrine had had a remarkable history, and that there are many facts in human life and experience which give it a degree of plausibility. Yet it fails to give a satisfactory solution of vital problems, and must therefore give place to a more enlightened philosophy of the human mind and human life.

**HONORED.**—Our old friend, Dr. Crawford, the father of Mrs. Cline, of Halifax, has been honored. He was elected Fellow of the Society of Science, Letters and Art, of London, England, at its last anniversary, held Nov. 19th, 1888. The gold medal of the Society was awarded him, and some other distinguished scholars.

**RACY.**—In the *Canadian Baptist* of the 17th, is a quotation from the prospectus prepared for that able and interesting paper in 1882 by the present editor, Dr. Newman. Our people have noticed, ere this, that there is another Baptist paper which has adopted the rule, so racy expressed: The rule still holds:

"It is the firm conviction of the Company that evil and only evil can result from the publication of illustrated personalities in a religious paper, and it will be their policy to exclude every article, without exception, containing reflections open or covert on any reputable member of the denomination. If pugnaciously disposed brethren must relieve themselves occasionally through pen and paper, they are welcome to do so; but the editor will keep always at his side a wicker basket, within whose walls, but not elsewhere, such documents may do their worst to each other. Christians should employ the element of pugnacity which they are endowed with, in rendering one another, but in assailing the strongholds of the evil one."

**CROWDED OUT.**—Several communications are crowded out this week.

**THE BOWDOIN SQUARE CHURCH.**—As our readers may remember, this old Boston Baptist Church was torn asunder by one Downs. A large majority of the members formed themselves into the present Tabernacle Church. In the meantime the church property had been handed over by the trustees of the society to the Baptist State Convention, who put it at the disposal of the new church. The Downs party have been contesting the question of ownership in the courts. By a decision recently reached, the right of the State Convention to control the property under lease from the trustees of the society has been established. It is hoped that this case, which has been very unsavory in many of its details and very sad all through, has now reached its final.

**VOLUNTARY SYSTEM BEST.**—Bloomington Chapel, London, abolished pew rents a year ago, and adopted an envelope system of voluntary offerings. Some fears were entertained lest the receipts would diminish. Instead of lessening they have advanced from \$4,890 to \$5,890. We hope this may prove like an object lesson to the conservative Baptist churches of the mother country.

**PEPPERY PEOPLE.**—The peppery people are not all confined to the South. Do any of our subscribers know of anybody who has been as hasty and inconsiderate as those referred to below:

Sometimes our book-keeper makes a mistake in entering credits on subscribers' papers, and when a bill is sent the brother flies into a passion and says, "Stop my paper; I can't pay for it but once." Instead of that, simply write us of the mistake, and we will correct it so speedily that your feathers won't ever get ruffled. Gentleness is a paying commodity to handle.—*Ala. Baptist.*

## German Correspondence.

Berlin, Germany, Dec. 21, 1888.

Have the readers of the *Messenger and Visitor* seen a pamphlet published by the "Boston Canvassing Committee," entitled "American Christian Interests in Berlin?" Those interests centre in and about the American church in this city, in its strong and helpful work, spiritually, morally and socially, among the large numbers of American students who are annually attracted by the superior educational institutions of Berlin. At present there are upwards of 170 American students in the University alone, besides English and Scotch, while the students of German, music and art, to be found in all the various schools, gymnasia and conservatories, as well as under private instruction, are still more numerous. There is a good deal said in America about imported "Continental views," of the "frivolous maelstrom of German infidelity, materialism, fatalism, practical godlessness," and what not, into which the student abroad is in danger of being engulfed, until, to some minds, a sojourn abroad is almost synonymous with a life-seat in a carriage on the high road to destruction with the devil for a driver. And until quite recently the staid pedestrians on the other side have been contented to gaze with eyes and hands uplifted in holy horror over the neatly-clipped hedges of the narrow way, bawling out Stop! Stop! with never an attempt to take the runaway horses by the head. It is easier to ride than to walk in any land, and the devil's carriages are always to let; but if the narrow way be steeper and rockier in Germany than in orthodox England or America, who is to make it smoother and more attractive? This question began to be answered some twenty or thirty years ago in the efforts of Governor Wright, at that time Minister of the United States in Berlin, and a few others, among them the Rev. George Palmer Davies, agent of the British and Foreign Bible Society, to furnish Evangelical Union services in the English language for the constantly increasing numbers of tourists, business and professional men, and students in this political, social, literary, intellectual and educational centre of Germany. There was already in existence a church established by the Church of England; but it was felt that American Christians should not be willing to let others do the work which they ought to do for their own children. Since that time Union Religious services have been held with constantly increasing success. It was not, however, until the 26th of June, 1887, that the church was regularly organized on the basis of the Scriptures and the Apostles Creed, with equal rights to all denominations and special privileges to none. The term "Union" is used to indicate the participation in worship of the various English-speaking nationalities, and also the various Evangelical denominations. The number of denominations represented at present is seventeen. Most numerous and active among them are Methodists, Congregationalists, Presbyterians, Baptists, Lutherans and Episcopals. Organization on a denominational basis was found to be out of the question, and we have here the proof that the claimed desire for Christian unity is something more than mere empty sentimentality in the spectacle of a church formed of so many different elements working together in perfect harmony, and demonstrating Christian unity to be not only possible but already realized. The affairs of the church are managed by a committee elected annually by the congregation, the pastoral work being performed by the chairman of the committee. Prof. J. H. W. Stuckenberg, D. D., the present acting pastor, has had charge of the church since 1881. He is a German by birth, but spent his earlier years in America. He was graduated at Wittenberg College, Springfield, Ill., afterwards studied at Halle, Gottingen, Berlin and Yubingen, was a pastor in Iowa and Pennsylvania, became chaplain of the 145th Pennsylvania Volunteers, seeing active service in the battle of Gettysburg, and from 1873 to 1880 was Theological Professor in Wittenberg College. He is the author of many well-known and valued works on philosophy and theology, among which are "The Life of Immanuel Kant," and an "Introduction to the Study of Philosophy," which is used as a text-book in several colleges in the United States. He is a man of scholarly tastes and attainments, genial disposition, and fully alive to the somewhat peculiar demands of his present work. His congregations are steadily increasing and the efficiency of the church is being promoted in every possible way. The great need of the church at present is a suitable church building, as the chapel

now rented from the German Methodists can only be secured for one service each Sunday. To supplement this service, however, social meetings are conducted every Sunday evening at the pastor's house, to which all the members of the congregation are invited. So noted have these meetings become as to attract not only the members of Dr. Stuckenberg's congregation, but also some of the most brilliant authors and professors of the University. About an hour is spent in social chat, and then Dr. Stuckenberg, standing between the folding doors of the two crowded parlors, delivers an address calculated, as he says, "not to bring his own views into notice, but to awaken and stimulate to activity the thoughts of others. His aim, both in these addresses and in his sermons, is, in his own words, 'the spiritualization of educated thought.'" This winter his Sunday evening talks concern themselves more particularly with the relation of theology to the philosophical tendencies of the day. The earnest attention of all present bears witness to the interest with which he knows how to invest his subject. At about half-past eight, tea, sandwiches and cake are served, and the evening closes with the singing of the Doxology. Besides the regular work of a pastor, Dr. Stuckenberg is, this winter, giving a course of lectures in philosophy for the benefit of a number of ladies, the fair sex being excluded from the lectures in the University. He is very much attached to his favorite pursuit of philosophical study, and is evidently of opinion that the hitherto constantly warring forces of Natural Science and Philosophy are on the eve of a happy and much to be desired union.

A few words just here in regard to the position of women in Germany in educational affairs. A German newspaper recently published an extract from an American paper concerning some American who had amassed a large fortune, through the manufacture of pills, and proposed therewith to found a college for women. The editor adds in a note: "He had much better expend the money in having them taught to sew, cook, and take care of their children." Now that is simply heathenish! but it is the prevailing opinion amongst all classes. Victoria, wife of the lamented Kaiser Friedrich III., who has done so much in the direction of providing for the higher education of German women in the establishment of the "Victoria Lyceum," is generally disliked, and her efforts looked upon with unfavorable eyes. And this in a land whose school system is in some respects the best in the world! More than this, it has been asserted that "at the present day the scholarship of Germany is largely confined to the professors of the Universities and Gymnasiums, largely confined, because here and there in other professions may be found a few scholarly men, but as a rule they are not found outside of the professors of the Universities." Of preachers, scarcely half-a-dozen of superior merit are to be found in the pulpits of Germany. One cause of this appears in the fact that the ministry, like the other professions, is a "bread-and-butter" one and when the demand for religion is scarce, the weekly supply falls into the hands of the second and third-rate men for distribution. The German students laugh at the American notion of going through "an experience" and "call to the ministry" before entering the pulpit. Religion is treated like any other branch of study and "taken" or left accordingly, much like making "God optional" at Harvard. "Nehmen Sie Religion?"—"Do you take religion?" is a common question among students. The other cause arises from the peculiar attitude which a German preacher must assume towards his hearers. He must preach to them as if they were all Christians, and the consequence is that many people refuse to enter a church at all, while the powers of the preacher himself are hampered by being forced to move along in the same ruts worn out by his fathers and grandfathers before him. As to the other professions, the secret of so many unfulfilled promises of brilliancy is said to be in this: The severe rigor of the gymnasia and preparatory schools unfit the student for the unlimited freedom of the University, and half his course is wasted in finding out the proper way to use that freedom, if indeed he ever does. In a large number of cases the result is a falling back into mediocrity.

Returning to the affairs of the American Church, it is pleasant to record a word of praise for Mrs. Stuckenberg, the pastor's wife, a woman of warm heart and earnest purpose, thoroughly imbued with the spirit of her husband's work. She is only just returned from a visit to America, where she has been engaged in the

work of collecting funds for the much needed church edifice. Last Monday, a reception was held by the ladies of the church at the house of Mrs. Mary B. Willard, sister-in-law of Frances E. Willard, for the purpose of welcoming Mrs. Stuckenberg home and hearing some account of the success of her mission. The whole sum actually pledged is at present \$26,000, while the most sanguine hopes are entertained by the friends of the enterprise that the required \$100,000 will not be long in forthcoming. It is intended to inscribe upon certain pews in the church the names of such States, cities, colleges, churches and individuals as shall each furnish a thousand dollars for that purpose, the pews to be perpetual memorials of the donors, and to be occupied by their representatives when they come to Berlin. Besides the \$26,000, a number of the States, several cities, and some of the largest colleges and churches have each promised such a pew, and many leading individuals in all professions are interesting themselves in the work. A literary society in Brooklyn, N. Y., has also promised a \$5,000 organ. Mrs. Stuckenberg deserves the warmest praise for her perseverance under so many difficulties. At first her cause was coldly received, but her own faith in its final success never failed. In her own words, "Often when I was tired with walking the dusty streets of some large city, when people refused to see me, or listened with coldness and scorn, it came to me with such a glad sense of how our Father is never too busy to hear us when we call upon him. He is never tired, or engaged, or has something more important to attend to; and so I went on encouraged, knowing that my cause would prosper in His hands. And so it did, help coming in many beautiful and unexpected ways." The immediate influence of the work of the American church in Berlin upon the congregation itself is already apparent; as a representative of the vigorous Christianity of the free churches in America, its effect upon religion here cannot be otherwise than salutary of good; its reaction upon the home churches perhaps most powerful of all. Those who have carefully studied the field admit the unusual importance of the work. Further and fuller details may be found in the pamphlet mentioned above. B. B.

## W. B. M. U.

"Arise, shine: for thy light is to me."

Mission Work Among Heathen Women.  
(Continued.)

Passing over India for a little, we will look at

PERSIA.

Marvellous indeed are the varieties of leavening influences used by the Lord. Persia has one in the shape of a totally blind man, whose blindness is a protection to him; he rides on an old donkey, which is guided by a one-eyed man who is perfectly deaf. The people collect in large numbers everywhere to witness the wonder of a blind man reading. He goes from village to village preaching the Gospel. Another is the lady who, leaving a very honorable and lucrative position, went to Persia, into the denseness of heathenism, and there toiled on. At the close of 13 years she had the unspeakable joy of sitting down at the Lord's table with 92 whom she had been the instrument of leading to Jesus. A glorious outpouring of the spirit of the Lord was in all that place, every household was visited with salvation. Persia missions have been more richly blessed during the past year than ever before, both in the accessions to the churches and in the general prosperity to their work. While as to opportunity for the extension of the work, they seem literally without limit.

SYRIA.

The first girl's school opened in the Turkish Empire was in 1833, by American ladies, in Berriet and Mount Lebanon. The first boarding school for girls in 1846.

In 1863 British schools were commenced. There are now 29 schools superintended by English ladies, and the results shown in the training of those girls is most marvellous; 90 of them are now teaching schools, and their influence is being felt for good and for God far and wide.

In connection with the work in Syria it may be further said, at Beirut, in 1886, 19,331,750 pages of Scripture were printed. Since the press was established there, about 350,000,000 pages of God's word have been printed, enough to cover a carriage road round the earth at the equator. These Scriptures are being scattered broadcast all over the land; its sweet messages of love and good cheer are being borne to the hearts of thousands of weary women.

A very pleasing account of the opening of a hospital at Joppa has been given recently. The ladies who had been instrumental in bringing the work to such a satisfactory completion, were very highly gratified in seeing present at the opening about 150 of the principal officers and leading men of Joppa. This Hospital opened with a staff of six ladies and was wholly manned by them. The Medical Mission is carried on five days in the week, the patients often beginning to gather around the gate as early as six o'clock, a. m. The total attendance for the year was 11,178, and during the same time 231 were being nursed in the Hospital. The Word of God is read and explained in the wards every evening, accompanied with prayer, and a very deep interest is taken in these little services. Such of the patients as are able to rise generally gather around the lady, sitting on the nearer beds, or squatting Eastern fashion at her feet; others sitting up in their bed wrapped in their blanket, their dark eyes fixed intently on the reader as if they would drink in every word, and the reverent stillness during prayer is a continual source of satisfaction and thankfulness. One Missionary says, it is truly touching to hear the benedictions that follow the ladies as they leave the ward after prayer. My peace go with you passes from lip to lip in such tones of heartfelt sincerity. The Sabbath-school here is composed of women and children and number 120, the majority of whom being Moslems, are forbidden by their religion to receive any religious teaching, and who nevertheless come willingly and gladly for the sole purpose.

A mother's meeting is held every Friday. About 40 women gather on these occasions.

EGYPT.

A most remarkable history attaches itself to the Mission work in Egypt since its very beginning. Along the valley of the Nile from Alexandria to the first cataract are 79 regularly established Mission stations and 70 Sabbath-schools numbering 4,017 scholars. The 65 day and boarding schools number over 5,200 scholars. A recent American traveler after looking into the faces of the 337 native students of Assout Training school said, "This is the grandest sight I have seen in all the East. The steady growth in the evangelistic and educational departments is almost without precedent. The opportunity for such work is to-day greater than ever before, and never in the history of Egypt has there been such a demand for the Bible. During the past year 9,629 copies of Scripture, 8,993 volumes of religious books, and 19,179 volumes of educational books were sold by colporteurs and shopmen.

Four Woman's Missionary societies have been organized among the natives, with a membership of 217.

These four societies contributed last year \$165 towards the extension of Christ's Kingdom. The total amount paid last year by natives for all purposes, church, schools, books, Sabbath-schools and Zenana work was \$29,188, an average of \$14 for every professing Christian.

## Literary Notes.

*Harper* for February contains illustrated articles of Dakota, Norway and her People, the Hottel Drouot, Nepal and the Land of the Gorkhas, short stories by distinguished authors, poetry of a high order, besides the usual departments. It is fully up to the high average of this old and popular Magazine.

*The Missionary Review of the World for February* is promptly issued and is fully up to the high-water mark which this monthly has reached. In the Literature Section we have a masterly "Vindication of Missions" by Dr. Pearson, and "Miracles of Missions" (The Blind in China) from the same facile pen. The 34 paper on "Missions to the Levant" by Mr. Bliss from Constantinople, is very interesting. Prof. Schodde on the "Semite-Centennial of Delitzsch's Hebrew New Testament" is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey on "Woman and Woman's Work at the London Conference" will excite attention, while Dr. Cust's "Missionary Heroes in Africa" is a thrilling and inspiring contribution. All the other seven departments of *The Review* are as usual crowded with matter specially adapted to their several purposes. Published by Funk & Wagnall, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

"Is there anything I can do for you?" inquired a nurse of a little boy lying in a hospital bed. "Only smile upon me, please," was the touching reply.

THE CHURCH VS. SOCIETIES.

PAPER READ BY BRO. E. J. GRANT AT THE CARLETON COUNTY BAPTIST QUARTERLY MEETING, AND PUBLISHED BY THE EXAMINER'S REQUEST OF THAT BODY.

If there is any fact of history that cannot be disputed; that never has been disputed by any body, or sect of Christians, it is the fact that Christ established a Kingdom in the world, that that Kingdom has an outward visible form, or, better perhaps, visible local organizations, which are in the New Testament designated by the word "Ekklesia" and properly translated church.

"The church," says Dr. Harvey, "is the visible earthly form of the Kingdom of Christ, and is the Divine organization appointed to its advancement and triumph. Organized and governed by the laws of the invisible King, and composed of the subjects of the heavenly Kingdom, who by the symbol of fealty, have publicly professed allegiance to His churchly fidelity receiving authority to establish under inspiration, the form and order of the church, received the keys of the Kingdom of Heaven. Wherever they gathered disciples they organized a church, and at their death left this as a distinctive and only visible form of the Kingdom of Christ on earth.

Thus divinely constituted and inspired the church is God's organization in which the Holy Spirit dwells and from which divine spiritual forces go forth to transform the world from sin to holiness, the subject of it is the will of Christ. "The maker of laws never abolishes his laws, but through it as the medium of God's power, the grand visions of ancient prophecy predicting the triumph of the Messianic Kingdom shall find realization in human history."

We ask, then, whether the church as divinely constituted, is adapted to all ends, and to the accomplishment of the ends which its Head and Founder had in view, or has the changed conditions of society, the restlessness of the age and the influence of the sciences, and the spiritual things rendered necessary other agencies and organizations, better adapted to the work of evangelization in this changed condition of things? Does the church need to be supplemented by other societies in order to achieve the best possible results, is there any department of Christian work being organized or effected, that does not come within, or is not fairly covered by the church as constituted by our Lord?

If so then let us seek to know what that department of work is, and let us by all means meet that necessity by the best organizations we can possibly form.

But if on the other hand, this divinely authorized and divinely constituted organization has anticipated all possible demands and provided for all possible conditions of society, then it is clearly unwise to attempt to supplement it, and any such effort, however fair, it may promise at the beginning, must in the end weaken and render less effective the one and only God-given institution, the church of Christ.

The church is divinely constituted; possesses all the functions and facilities necessary for self-government, for inward spiritual development; and for outward self-enlargement.

The church is a Self-disciplinary Society. If any of its members conduct themselves in a manner inconsistent with the Christian profession and loving efforts on the part of individual brethren fail to bring them to a right spirit; then the church as per Matt. xviii: 17, and its action is final, carrying with it the authority of the Great Head of the church.

The church is a Mutual Education Society. Paul certainly advances this idea, when in his letter to the Ephesians, he says, "From Whom (i. e. from Christ) the whole body (i. e. the church) is fitted together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The reference here is doubtless to the growth and development of the inner spiritual life of the local church, and there is no hint at distinction between old and young, male and female, but the very opposite. They are not to work apart but "fitted together" so that the older may be stimulated by the enthusiasm and buoyancy of the younger, and the younger guided and helped by the ripe wisdom and richer experiences of the older members. And hence any outside organization which tends to separate the members of the church, by doing any part of the church's work, must, in the end, weaken and render the work less effective, because of departure from the divine plan.

The church is a Benevolent Society, and under the name of benevolence, it is to do its utmost in rendering material assistance to any of its own members, or others who may be in need of such help.

When the church of Jerusalem was in need of help, the apostle wrote to the church at Corinth, pointing out its duty in the matter. If he had known as much about ways and means as some Christian workers now know, he might have written Sister Priscilla to organize a Home Society, and to Brother Stephanus to form a Relief Society, with the assurance that he would, in this way, awaken greater enthusiasm and secure better results than is writing to the church as such.

But Paul knew nothing of such methods, and so he wrote as follows: "Now, concerning the collection for the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him." And what he wrote, he wrote under inspiration of the Holy Spirit; hence for all time to come, it is that we can confidently affirm that if the apostle were living and writing today, he would recognize no society other than the church itself for doing the church's work.

The church is a Missionary Society. And she cannot and dare not hand over her great responsibility, her sacred trust, to any other society. Her commission is "Go ye into all the world and preach the Gospel to every creature." If money must be raised in order to obey the

Lord in carrying out this last command, it is to be raised by the church as such, and not by outside, humanly constituted societies, whose running expenses must necessarily consume money that belongs to the Lord, and should be expended in prosecuting the work which He has laid upon the church.

This is equally true of local mission work. If the church is located in a community where mission work needs to be done, when such work can possibly be done, surely it is the duty and privilege of this divinely authorized missionary society, as such, to undertake, and faithfully and faithfully to prosecute her God-given mission.

Such a sacred trust needs the best wisdom, experience, and diversified gifts of the whole body, and if trusted to any other society, it cannot be so well done. It is strange, indeed, that any Christian could fail to see that the organization of any kind of a society for doing Christian work, is not only an injury to, but also a reproach upon, the church of Christ.

The church is not a Young People's Society of Christian Endeavor, it is true. But it is a Christian Endeavor Society, every member of which, old and young, rich and poor, is bound by its allegiance to Christ, the Founder of the Society, and by his covenant of membership in the society, to endeavor, in every possible way, to cooperate with all the other members in the development of the inward spiritual life of the body, and in promoting its outward self-enlargement.

Yes; but, said a pastor to me, not long since, "in my church there are a lot of old members, who do not attend the meetings, and I have a number of young members who are willing and anxious to work; am I not, therefore, right in organizing them into a Christian Endeavor Society?"

My answer is, decidedly No. In organizing the young into any kind of a society for Christian work, you are doing a wrong both to the older and the younger members, by separating those whom God intended should be "fitted together" in the great work.

In doing so you are acknowledging your own inability to organize and lead the Lord's army in solid phalanx against the enemy, and this is doing yourself a wrong, if you have been called of God to the work.

No, the church itself is a divinely authorized and a divinely constituted society for doing every kind of Christian work that can possibly need to be done, and for the execution of her great mission she has been divinely officered, and equipped.

When He ascended, upon high, He led captivity captive, and gave gifts unto men. He gave to the church apostles and prophets, evangelists, pastors and teachers. What for? To organize societies and multiply machinery? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (i. e. the church itself), till we all come in the unity of the faith, and the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fullness of Christ."

We take the ground, therefore, that all societies for doing Christian work other than the church itself, should be discouraged for the following reasons:

1st. They are not needed. If it be true that the church itself is a divinely authorized society, perfectly adapted to the prosecution of every department of Christian work, then it must be clear to all who will think of the matter, that other societies are needless, and he who attempts to justify their existence, will be under the necessity of showing that the church is not perfectly adapted to all departments of Christian work. Until such a case shall be made in doing this, we cannot be driven from the position here taken.

2nd. They encourage that which the Word of God manifestly discourages, i. e., class distinctions in the church.

In the Bible idea of the church, there is neither old nor young, male nor female, rich nor poor, high nor low. "It is the household of God, Jesus Christ Himself being the Chief Corner, in whom all the building is fitted together growing up into a holy temple in the Lord." But it will be clear to anyone who will look at the matter with unbiased mind, that the organization of certain classes of the church membership into distinct and separate societies must tend to weaken and disjoint this divine compact which the Lord would have remain, "fitted together, and so grow into an holy temple in the Lord."

Let all the brethren of one faith in any given community organize themselves into a general Missionary Society, all the sisters of the same faith organize themselves into an Aid Society, and all the young people—whether Christian or not—who incline to the same doctrinal belief, organize themselves into a Christian Endeavor Society, and what further need have you for the church organization?

You have then three humanly constituted churches instead of the one divinely constituted church. And this for the past twenty years has undoubtedly been the tendency of things.

Let the growth continue along the same line for the next twenty years, and it is not at all impossible that the condition of things above described may be a fact and not a fancy.

We have the assurance, "the gates of hell shall not prevail against the church. Let us see to it that the gates of heaven do not prevail against her."

3rd. These societies must of necessity weaken the sense of loyalty and responsibility to the church, which should characterize every member. Individual members of these societies may deny that this statement has been true in their own experience. But any number of such denials would not prove to a thoughtful person that the tendency of the principle involved is not in the direction here indicated. It must be so in the nature of things. I meet a young brother and say to him, "Well you have joined the Christian Endeavor Society, I understand." Yes. And you are now doing Christian work from the standpoint of your membership in that Society? Yes. But you were a member of the church for some years before you joined the society? Yes. Did not your membership in the church place you under the most sacred obligation to do the very work which you are now doing because you are a member of the society? Well, yes, I suppose it did. Still you did not do the work because you were a member of

the church, but you are now doing it because you are a member of the society. If that is not disloyalty to the church and if it does not tend to lessen the sense of responsibility which membership in the church is supposed to involve, then I shall be obliged to acknowledge my stupidity.

But suppose the young brother should contend that he did just as much work before he joined the society as after, then it is manifest that he should not have joined it, for now he must divide his loyalty and devotion between it and the church.

But it is argued that if the pastor keeps an eye upon all the work of the society he can easily prevent any of the evils here pointed out. To which we reply, Why organize a society for doing the church's work, which requires the co-operation of the past to prevent the development of its acknowledged evil tendencies?

If the pastor has not wisdom enough to organize and lead the church as a whole, he will not likely have enough to prevent the growth of the inherent evils of a half-dozen societies.

4th. The organizing of human societies for doing the church's work is a reflection upon the wisdom of the church's Lord. If He had thought other societies than the church, necessary, He would doubtless have made a provision for such organizations of the past to prevent the development of its acknowledged evil tendencies. He has not done so, it is manifest that He considered the organization whose principles are present in His teaching, and afterward formulated by inspired Apostles, was all that was necessary for the carrying on of His work in the world, and that the best of men, even the wisest leaders among us, when we ask them to admit that the Lord's way of doing things is probably wiser and better than their own.

Yes; but, says the objector, Your theory is disposed of by the practical working of these societies. The results of the organization have been increased enthusiasm, greater earnestness and activity in the Lord's work, meetings more largely attended, and greater readiness to take part; members of the church who never did much before, are now at work.

Very good, we say; but if this new zeal has been generated, this unusual enthusiasm awakened, these new signs of life created, simply by the introduction of some novel method, and not by an increase of piety and spiritual power in the church, what is the use of such societies for doing every kind of Christian work that can possibly need to be done, and for the execution of her great mission she has been divinely officered, and equipped.

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Nettie's Conquest.

EMILIE GOODCHILD.

"A little child shall lead them." "Uncle, don't you have family worship?"

Ernest Mead's eyes dropped, and he strove to evade the direct question of the little one perched upon his knee by calling attention to some robin in the garden. Ornithology was his hobby, and had he known how to adapt his knowledge of his numerous pets to the comprehension of his little niece, he might have succeeded in banishing, for the time being at least, the subject which called forth her question. But Ernest Mead was a bachelor who never went in to society and had until recently a delicate and their hazy memories and sang praises to God, for the lost was found, the wanderer reclaimed. Proud, stern Ernest Mead bowed humbly at the feet of Jesus.

The church was crowded. The ordinance of baptism is always regarded with interest; but this was a peculiarly happy occasion, and the minister's eyes glowed with a holy light as he announced his text, "A little child shall lead them." There were only two candidates; but as the choir sang, "Just as I am, without money and without price, the sinners led down into the water a man past the meridian of life, and a six-year-old child, there was not a dry eye in the church.

"What!" you say, "receive that baby into church fellowship?"

Why not, my friend? Would you prefer to overlook the wisdom of Him who has seen fit to hide these things from the wise and prudent, and reveal them unto babes?—National Baptist.

An Exploded Book.

The Bible is a book which has been refuted, demolished, overthrown, and exploded, more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. It overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. It was a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity can riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not very respectable history either; but the Bible still lives. Thomas Paine demolished the Bible, and finished it off finally; but after he dropped into a drunkard's grave in 1809, the Book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, reported more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations of Bibles or portions of the Bible distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a Book that has been exploded so many times, this Book still shows signs of considerable life.

Looking back upon my writings for the last twenty years, I believe their failure has been in very great part owing to my compromise with the infidelity of the outer world, and my endeavor to base my pleading upon motives of ordinary prudence and kindness, instead of on the primary duty of loving God—foundation other than which no man can lay. I thought myself speaking to a crowd which could only be influenced by visible utility; nor was I the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly by consequence of the great illness which, for some time after 1878, forbade my accustomed literary labor, I was brought into closer personal relations with the friends in America, Scotland, Ireland, Italy, to whom, if I am spared to write any record of my life, it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my matured mind. These have shown me, with lovely imitation, in how many secret places the prayer was made which I had foolishly listened for at the corners of the streets, and on how many hills, which I had thought left desolate, the host of heaven still moved in chariots of fire. But surely the time has come when all these faithful armies should lift up the standard of the Lord—not by might, nor by power, but by His Spirit, bringing victory, that they should no more be hidden, nor "overcome of evil, but overcome evil with good." If the enemy cometh in like a flood, how much more may the rivers of paradise? Are there not fountains of the great deep that open to bless, not to destroy? And the beginning of blessing, if you will think of it, is in that promise, "Great will be the peace of thy children." All the world is but one orphanage, so long as its children know not God their Father; and all wisdom and knowledge is only more bewildered darkness, so long as you have not taught them the fear of the Lord; not to be taken out of the world in monastic sorrow, but to be kept from its evil in shepherded peace.—John Ruskin.

Eminent physicians everywhere recommend Ayer's Cherry Pectoral as the most reliable remedy that can be had for colds, coughs, and all pulmonary disorders. Ask your druggist for Ayer's Almanac; it is the best publication of the kind, and full of information.

Ernest Mead's thoughts went back to the time when the mother of this little one shared his life so fully that his joys and sorrows were one. Indeed, it was Ernest, because I love Howard more; the best that Charles and Mary Lamb could not have loved each other more devotedly than this brother and sister. But one summer a handsome stranger came to the village and won the affections of the fair young lady. "I do not love you less, Ernest, because I love Howard more; please do not blame me," she said, as she told her brother of their betrothal, dwelling, as young ladies are apt to do, upon the peculiar merits of her hero.

Let me keep my own place Ruth. I think I love you too truly to mind being second," was Ernest's loyal answer. And with her head resting upon her brother's shoulders she averred that his place in her heart should be kept sacred.

But her lover watched with jealous eyes the devotion of another and sister. To his narrower vision, it seemed incredible that such a love could exist without detracting something from his share of her affections, and emphatically rejecting the proposition that they all share one home, removed to a distant country with his bride, taking care to prevent as much as possible intercourse between brother and sister.

Ernest Mead pined so continually for his sister's companionship that in three years he seemed to have aged ten. Then he sought solace in his books—those true friends which so often afford strength and comfort to the weary and oppressed, and for five years studied the best authors with a spirit of earnestness that would have shamed many of our college students. One day, while busy as his work, a telegram was in his hand which stated that by a terrible railway accident his sister and her husband had lost their lives. The husband had died instantly and Ruth lingered only long enough to request that her brother be sent for and to write faintly on a slip of paper, "Ernest, I leave my baby to you, and in doing so die happily."

So the little one whose life had been spared by being left at home with her nurse instead of accompanying her parents, was brought to the home by her bachelor uncle, and a straightway she, that little six-year-old one, became mistress of that establishment, masters and servants alike doing obedience to her will. And now she has asked a question which the ministers in the town would have shrunk from putting to Ernest Mead. "Was it the Spirit of God speaking through the little one, when she asked me? One thing is certain: his heart softened as the cheek of the child pressed his own, and after only a few moments' silence he asked tenderly, "Nettie, what is family worship like?"

"There was something so pure and artless in the astonishment of the child as she put the question, "Uncle, do you know?" that he felt constrained to answer truthfully, "I have never been in a home where they have family worship, Nettie; how did mamma do?"

"She read verses out of the Bible, and then we knelt down while she prayed."

"Who was in the room when you had it beside you and mamma?"

"The servants."

"Don't papa read or pray?"

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He remembered how his sister had written him of her conversion and that she had made no allusion to her husband, and wondered if her married life had been a happy one. At any rate, she was a faithful mother, for it was evident from the intelligent answers of her child she had been carefully instructed; and now this child was his; he never felt his own weakness so much.

"I don't know how to pray," confessed the man whom the world called "learned."

"I can say, 'Now, I lay me,' was the eager reply. And again the tears came into Ernest Mead's eyes. He pressed the child to his bosom, and he carried her out into the garden; and as they plucked the strawberries which she merrily that he caught the infection and more than once joined her.

"Only listen to Mr. Meade; he's not like the same man since that child came," said Betsy, the cook, to the household.

"She's doing what nobody else under the sun could do, makin' a better man of him," was the reply.

"A happier man you mean, Eliza; he always was good enough."

"No, I mean what I say; a better man; by know-time they've never had a child'll bring him to it; see if she don't."

eyes raised to his. He arose, walked across the room, took from an upper shelf a long-neglected Bible, resumed his seat and lifted the little one to his knee; then, with trembling hands, turned the sacred pages. Was it chance, think you, that caused his attention to be drawn to the third chapter of John? And was it surprising that, in his state of mind at that time, he should quickly recognize in those words the outstretched hand of a yearning Saviour to repentant sinners.

They knelt down, he and the child, her hand clasped firmly in his. She repeated her little prayer, "Now, I lay me," adding, in her own quaint way, "help me to be good, and make uncle good, too." Then another voice, a deeper voice, broke the stillness; and there was joy among the angels in heaven. They tuned their harps anew and sang praises to God, for the lost was found, the wanderer reclaimed. Proud, stern Ernest Mead bowed humbly at the feet of Jesus.

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While this colloquy was going on in the kitchen, Nettie and her uncle had gathered enough flowers to adorn the library; by know-time they had finished that, the look-bell rang.

"I can say, 'Now, I lay me,' Uncle."

"Nettie, in her night dress, stood at her uncle's side, with her great, dark

Common Sense

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"Ayer's Pills have been in use in my family upwards of twenty years, and have completely verified all that is claimed for them."—Thomas F. Adams, San Diego, Texas.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

First Quarter.

Lesson VI. February 10. Mark 5: 1-20.

THE FIERCE DEMONIAK.

GOLDEN TEXT.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark 5: 19.

EXPLANATORY.

I. THE DEMONIAK. 1. And they came over unto the other side of the sea, from Capernaum, into the country (or district) of the Gadarenes. In the Rev. Ver. it is called the country of the Gerasenes. Dr. Broadus thinks that possibly Gerasa and Gergasa are different pronunciations of the same place, and Gerasenes and Gergasenes both designate the inhabitants of the village of Gerasa, on the shores of the lake.

2. Immediately there met him out of the tombs a man. Matthew says two men, Mark and Luke speaks only of the more prominent and remarkable one, without denying that another also was cured. THE SCENE. Early morning. On a narrow strip of shore, with a steep cliff rising high in the background, on the level summit of which swine were feeding; and in the foreground the lake beneath. On this narrow strip stood Jesus and His disciples, while the demoniacs were approaching. A man with an unclean spirit. Called unclean because the spirit defiled both body and soul, the outward filth being a type of the inward defilement.

DEMONIAK POSSESSIONS. It is not easy to answer the question. What was this demoniacal possession? But we may gather from the Gospel narrative some important ingredients for our descriptions: (1) Demoniacal possession seems to have been always connected with a diseased state. (2) It was distinguished from disease, Mark 1: 32, and other places; and from lunacy (or epilepsy), Matt. 4: 24. (3) Dr. Eidersheim holds that the demoniacal influence was not permanent, but rather in paroxysms, and during the period of their temporary liberty, the demonized might have shaken themselves free from the overshadowing power, or sought release from it.

(4) It is almost certain that this possession never occurs but in a morally disordered person, and by a yielding of the will to evil. (5) To the frequent objection, How comes it that similar possessions do not occur at the present day? it may be answered, How is it known that they do not occur even now? We cannot prove the negative. (6) Why was there a special manifestation of demons in Christ's time? The crisis of the moral history of the world was at hand. Satan would naturally make his most terrible assaults upon man when he and his kingdom were being most vigorously attacked.

DESTRUCTIVE OF THE DEMONIAK. 3. Who had his dwelling among the tombs. These were caves, natural or artificial, cut in the rocks and mountain sides, and are of great variety. And no man could bind him. Better, as in Rev. Ver., no man could any more bind him, implying that the attempt had been so often made, and baffled that it had been given up in despair. His preternatural strength had triumphed. 4. Because that he had been often bound with fetters and chains. Fetters were for the feet; chains for any other part of the body.

5. Night and day. Deprived of sleep. In the mountains, the tombs. At one time he would be sitting moodily in an empty tomb; at another he would be roaming about excitedly over the mountains. Crying. No doubt with unearthly yells. Cutting himself with stones. There is sometimes a strong propensity in maniacs to wound and even to maim themselves. A PICTURE OF THE FRUITS OF SIN. The possession of this man by the evil spirit destroyed his reason; and God says of sinners, "Madness is in their hearts while they live." All sin is a species of insanity. Is he insane who dances on the brink of a precipice which overhangs the roaring ocean? Then what shall be said of him who, if the Bible be true, is sporting on the "slippery places" which overhang the gulf of perdition.

II. THE DEMONIAK COMES TO JESUS. 6. When he saw Jesus afar off. As he met Jesus immediately on His landing from the ship (see ver. 2). This must refer to the more distant sight of Him, as the ship was approaching the land. He ran and worshipped Him. Olausen refers the act of going to Jesus and bowing down before him to the Man in contrast distinction to the demon. The man wanted help, and sought it in Jesus; and the will of the demon trying to overpower him made the terrible paroxysms of conflict.

7. And cried with a loud voice. The wild, inarticulate cries of ver. 5. And said: in words; spoken with the consciousness of the demon. What have I to do with thee? Literally, What (is) to us and thee, what we have in common? Jesus, thou Son of the most high God. They recognize Jesus at once. The demons recognize their great enemy, with his divine power. Torment me not. Herein the true devilish spirit speaks out, which counts it a torment not to be suffered to torment others, and an injury done to itself when it is no more permitted to be injurious to others. 8. For he said unto him, Come out of the man. The Greek verb is in the imperfect tense, he was saying, as though the demoniac had interrupted our Lord even while his words were in the act of being uttered.

9. The next question of Jesus, What is thy name? was an attempt to recall the man to the remembrance of his humanity. And he answered. The man was asked, but the demon answered, showing his entire mastery over him. My name is Legion. The Roman legion consisted of about six thousand. The word had come to signify any large number. For we are many. One chief, superior one, with inferior ones under him. The one spoke in the name of many. 10. And he besought Him much: as if

the leader demons for all the others felt that his petition was of great importance to them. Not send them away out of the country. The petition of the devils may be regarded as equivalent to, "Send us anywhere; anywhere but to perdition. Send us to the most shattered man; send us to the lowest creature, into man or beast or reptile; anywhere but into hell!" III. THE DELIVERANCE. THE DEMONS LEAVE THE MAN AND ENTER THE SWINE. 11. Now there was there nigh unto the mountains. The meaning is, at the base of the mountains. A great herd of swine feeding. We are surprised at first to find swine kept in a country where their flesh could not be an article of food. But though the Jews did not eat pork, Roman soldiers did.

12. Send us into the sea. This they asked naturally enough, from their love of uncleanness as well as to gratify their destructive passion. 13. And forthwith Jesus gave them leave. He gave no advice, no encouragement, but allowed them to go where they wished. "The devil cannot so much as trouble a swine without leave from God." WHY JESUS PERMITTED THE DEMONS TO ENTER THE SWINE. (1) Jesus did not work this evil, but only allowed evil to carry on its own work for a time, just as God is continually doing in this world. (2) The owners, if Jews, drove an illegal trade; if Gentiles, they insulted the national religion; in either case the permission was just.

The unclean spirits went out and entered into the swine: a fitting abode for unclean spirits. And the herd ran violently down a steep place into the sea. Not a cliff but a steep beach. IV. THE EFFECT OF THE CURSE ON THE MAN. 14. And they that fed the swine fled. Their occupation was gone, they were thoroughly frightened, and it was necessary that they should report what had been done or they would be punished for carelessness. 15. They come to Jesus. Matthew says (8: 34), "Behold the whole city came out to meet Jesus." And see him that was possessed. Rev. Ver., behold. It is more than sea. They gaze upon the man, sitting (instead of his wild wanderings) and clothed: at the feet of Jesus (Luke). Right mind: sane, natural, true. Those who forsake their sins always come into their right mind, and see things as they are.

THE REDEMPTED MAN. FIRST. What he gave up. (1) He gave up the evil spirit which possessed him. (2) His unnatural and evil life. (3) His uncleanness. (4) His rags and poverty. (5) His homeless wanderings, his wretchedness, his restlessness. (6) His deeds of violence and sin. SECOND. What he received. (1) A right and reasonable mind. (2) The comforts of clothing and a home. (3) Good friends, and especially the Lord Jesus himself. (4) Rest and peace. (5) An honorable and useful career, in proclaiming to many the salvation of men.

V. THE EFFECT OF THE CURSE ON THE GADARENES. 15. And they were afraid. They felt they were in the presence of an awful power, the extent of which they knew not. 16. And they that saw it. The swineherds, and others who came to the shore out of curiosity, and saw Jesus draw near in his boat. The disciples, too, may have told the story. 17. And they began to pray (beseech) him to depart out of their coasts (borders). "The devil would seem to enter into the hearts of the Gadarenes, as well as into the bodies of the swine." Carnal hearts prefer their swine before their Saviour, and had rather lose Christ's presence than their worldly profit.

REVERTING SALVATION. 1. These men rejected Jesus while they knew but little about Him. 2. If they did they reject? Jesus, the Son of God, bringing forgiveness and salvation, rest for the weary, health for the sick, blessings for all. 3. Why? Because they feared He might injure a bad business; for there were many other herds of swine left. 4. Jesus heeded their request. He left them, and never returned, so far as we learn. Their decision was final. Jesus came to them in spite of sea and storm, and demons, and their own sins, but He would not stay where He was not wanted. Nothing but our own wills can hinder our salvation. Only our own hands can lock the doors of heaven against us.

VI. THE SAVED MAN AT HOME AND AT WORK. 18. That he might be with him. He was not afraid that the demons might return, and so wished to be near his deliverer; or, more probably, in his gratitude and love he wished to serve Christ. 19. Jesus suffered him not. Note how Jesus had given to the demons and the Gadarenes just what they asked for, though it would have been far better if they had not asked what they did. But He denies the prayer of this one whom He has just rescued, so far as we learn. The reason was, that Jesus was for the man so to do. Go home to thy friends. To be a missionary for Christ, in the region where he was so well known and so long dreaded, was a noble calling than to follow him where nobody had ever heard of him, and where other people, not less illustrious, could be raised by the same power and grace. Tell them how great things the Lord hath done for thee. His greatest power for good was in testifying to the facts, in bearing witness to the love and power of Jesus as he lived for them. We can do little effective work in preaching the Gospel, except so far as we have experienced it.

20. Began to publish in Decapolis: i. e., the region of The Ten Cities. The large region south-east of the Sea of Galilee and east of the Jordan, of which Gadara was a portion. Christian missionary work is the duty of every converted man. We should undertake this: (1) Out of gratitude to God. (2) From regard to the wants of the world. (3) To promote the glory of Christ.

Living Witnesses! Ask any one who has used Dr. Pierce's Pleasant Purgative Pellets, as their merits. They will tell you that pimples, blotches and eruptions disappear; that constipation—that breeder of disorders—is relieved; that the appetite is restored; that the whole system is renovated and regulated beyond any conception by the little wonder-workers. Being purely vegetable, they are perfectly harmless; being composed of concentrated, active ingredients, they are powerful! Purge and purify the system and disease will be unknown. Of all druggists.

At No 28. A handsome and distinguished looking young man and a pretty, graceful young lady were going into the door of a humble house in the East End of London, and so unobtrusively to the place, so unlike its accustomed denizens, did they look, that a number through those wretched streets, in pursuit of picturesque poverty perhaps, and determined at any rate to see what life at the East End was like, had his curiosity aroused.

"Who are they?" he asked of a stoop-shouldered man, who like himself had been watching the young couple, while he worked away on a doorstep he was mending. "You mean that handsome young gent and the pretty young lady, as just went into No. 28?" "Yes."

"Well, that man is Mr. Cavendish Boyd—the Honorable Cavendish Boyd, some say he is—and the pretty young lady is his wife, as he married about two years ago, and brought her here to live." "To live! What! Do they live at No. 28?"

"They just do, sir, and a power of good they do 'ere too. If you'd like to know the rights of the story, 'ere comes the district visitor as can tell you all about it. Good afternoon, Miss Simms!" and he pulled off his hat to a lady who was approaching. "If you please, ma'am, my wife's gent is interested about the Honorable Cavendish Boyd and lady, and I took leave to say as you could tell him all about 'em."

The lady smiled. She was a lady well on in middle life, with a sweet but weary face, and a gentle, low voice. "I can't say sorry to tell you the story, for it makes one believe that the religion of Christ—the religion that means really loving your neighbor as yourself—has not died out in the world, though perhaps you don't come across it very often." "Three years ago Honorable Cavendish Boyd came of age. His father and mother were both dead, and he came into a comfortable fortune when he was twenty-one—not great riches, you know, but enough to take good care of him. He was fond of travel and study, and he meant to see the world of men and books, and people thought life was opening brightly for the handsome, prosperous young man. But all of a sudden something took hold of him. He didn't talk much about it; but it must have been the breath of a new life in his soul, for it changed all his purposes and plans. He began to come down here every day among these poor souls, not preaching to them or making a fuss about anything, but just searching out what he could do to help them, and treating them as if they were none other than his own, whom he was bound to see to."

"That went on for awhile, and then a still stranger thing happened. He married, and came here with his wife to live. I have been told that the lady was an orphan, as well as herself, and there was no one to oppose their wishes. At any rate, married they were, and down here they came; and Mr. Boyd only said, when he had occasion to say anything about it, that he thought they could help the people best by just living among them. And here they have been ever since. If a man in this neighborhood is ill, Mr. Boyd is pretty sure to be nursing him; and you'll find Mrs. Boyd among the sick women and babies. I don't believe there's a man or woman on this street who wouldn't die for either of them, if it came to that."

The lady smiled faintly, but there were tears in her eyes, and she spoke her sentence in a very low voice: "And I think sometimes, if the Master came to find His own, He would not pass by No. 28."—Youth's Companion.

G. C. RICHARDS & Co. Gents.—I certify that MINARD'S LINIMENT cured my daughter of a severe and what appeared to be a fatal attack of diphtheria, after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease. JOHN D. BOUTILLER, French Village, Jan., 1885.

G. C. RICHARDS & Co. Gents.—I suffered for seven years from bronchitis. Nothing gave me relief till I tried MINARD'S HOPEY SYRUP. Six bottles made a complete cure, and I firmly believe it to be the best cough mixture made. JAS. S. VANBESKIEK, Fredericton, July, 1887.

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But a few days remain in which for subscribers to secure the regular reduced rate of \$1.50. Will all who have not already paid in advance for 1889 kindly see to it that their subscriptions are in the hands of agents or posted to our office by Feb. 1st. We would also call attention to a newspaper law if any subscriber desires to discontinue his paper, all arrearages must be settled to date.

Messenger and Visitor

WEDNESDAY, JANUARY 30, 1889.

THE DUTY OF THE HOUR.

Our readers will be glad to read the news from the churches this week. In some of them there are the droppings, in others there are the signs of a great shower of blessing. This is cheering; but in how few of our churches has a blessing fallen. We hope and pray that some may be indifferent. This is one of the critical times of the year in most churches, and if no quickening and saving power is now sought, the probabilities are that they will surrender themselves to drought and unfruitfulness. Our brethren must bear with us if we press this momentous matter upon their attention now. It has been quite a number of years since our churches have been visited by any great and general work of grace. What is the reason? Is it for want of spirituality in our membership? Is it because worldliness is pressing the claims of Christ and of men to the wall? Is it because secret sin is harbored as was the golden garment by Achan of old? Is it because secret and family prayer are neglected? Is it because the people have not a mind to work? Is it because no trusting effort is put forth? Why is it?

It is said, and well said too, that a revival cannot be forced. At the same time, some churches may be so weak and near death that, like the patient in whom the vital forces are nearly suspended, there must be a little stimulus to arouse the life which remains to take hold on what will increase its own forces. We change the illustration, the church may be so chilled with worldliness, etc., that the heat must be kept up around him for a long time, before his boundless spiritual faculties will respond, and he gains that activity which is necessary to keep up the warmth necessary to their continued exercise. In cases of this kind, just as in cases where the physical life is almost extinct, it may be necessary to stimulate, before food can be assimilated, and we may be compelled to resort to means which are not provided by the robust. In this case, a series of meetings, even when there appears nothing but coldness and deadness, may prove of great benefit in arousing slumbering church members, and when they are once awakened to earnest activity, the blessing may extend to the unsaved.

It should also be remembered that in all our churches, even where spiritual life appears generally to be at a very low ebb, there may be a great deal of earnest desire for greater consecration, love to Christ, devotion in service, and the fruits of the spirit generally, which does not appear upon the surface. If there be but a little special influence brought to bear, this will reveal themselves to the joyful surprise of pastors and those who have been most true. While, therefore, we deprecate the idea that the saving and quickening power is not to be expected at regular services, at the same time, special services, by holding the warm, quickening truth of God, and the inspiring influences of religious worship up against cold and benumbed souls continuously, thus allowing no time for the effect of one service to be lost before the next is held, have been the means of wondrous blessings, and may be in many of our churches this season, if they be attempted, with lowly and utter dependence upon God.

We are sure, also, that many thoughts are turned to our own constitutions of learning this season. We hope that there may be a great longing, relieving itself in fervent prayer, that Acadia and St. Martins may be visited by the mighty power of God's Spirit this year. Our people cannot be too frequently reminded that the spiritual life and tone of our denominational schools is the greatest factor in determining that of our

churches. Neither should we forget that the responsibility for the religious condition of our schools does not rest wholly upon the hard-wrought professors or the Christian students in attendance. They have a responsibility, and it is a great and glorious one; but all our people have theirs likewise. If united prayer would but go up from all the churches; if pastors would make our schools a subject of public prayer each Sabbath; and if the people would remember them at the family altar and the secret place of prayer, would not this keep them imbedded in the Spirit's power?

Again, we would ask that our people generally should remember each other at this critical time. Let a great cry go up to God for the coming of the Spirit with power in all our churches.

THE WEEK.

Ireland and Irish affairs hold the public eye this week. The Parnell Commission is again at its tiresome work. The counsel for the Times is taking the evidence of criminals who have been imprisoned in support of their case. This appears a strange way, as men of this class might be induced to give almost any testimony in hope of reward of some kind. Other evidence has also been taken, which does more to fix criminal incitement to outrage upon the Land League than any yet given. The counsel for the Times having proposed to read extracts from speeches of Parnellite leaders, the opposing counsel demanded that all such speeches be read, from which any part was to be quoted, and the court has before it the weary work of listening day after day to the monotonous rehearsing of old speeches. The Conservatives profess to know that the Times has received important documents from America, in support of its chief charges.

It appears as if the government were determined to strain the powers of the Coercion Act to the utmost. Quite a number of arrests of members of parliament and other prominent Irish leaders have been made this week. One was arrested in Scotland, and this act seems to have caused considerable excitement among sober Scotsmen. The Irish people are being maddened. They are resisting the action of the government almost to blood. The most exciting scenes took place at Carrick-on-Suir. The trial of Wm. O'Brien was held here on the 24th. The telegraphic report says:

The government issued a proclamation forbidding any demonstration welcoming O'Brien, but 200,000 persons gathered round the court house. Six hundred policemen charged the crowd, but were unable to disperse the gathering.

While O'Brien was striving to pass through the crowd to enter the court house he was seized by a police inspector and dragged 30 yards. The people, maddened by this treatment, pressed forward to rescue him. The police refused the crowd. Healy, who stepped forward to aid O'Brien, was met by a bayonet leveled at his breast, but was not injured. A number of reporters were maltreated. O'Brien complained to the magistrates that the police were attempting to incite a bloody riot.

When the case for the crown had been presented, Healy applied for subpoenas for Salisbury and Bourne, both of whom, he asserted, had made speeches similar to those of O'Brien. The court refused and the spectators murmured, whereupon the magistrates ordered the galleries cleared. O'Brien exclaimed: "I'll clear out also," and started for the door. After a sharp struggle O'Brien reached the street, and an immense crowd escorted him through the town.

During the affray scores were injured more or less. O'Brien was condemned to four months' imprisonment; but has not yet been found.

The tension over the Samoan difficulty has not lessened. England has insisted that an old agreement of the powers by which no one of them was to seek ascendancy in the group, be carried out. Bismarck's organ denies that such a treaty exists. The United States and Great Britain are at one on this matter. Germany has reinforced her armament at Samoa, and England has ordered another of her Pacific squadrons to proceed to Samoa, and the United States have done the same. It is, however, too small a matter to be made the ground of serious trouble.

An English missionary and twenty native Christians have been slaughtered in Zanzibar because of the hatred aroused by German methods against all white people.

The Ford Immigration Committee of House of Representatives of the United States have reported a bill to limit immigration. Pauper and criminal immigrants are prohibited. A head tax of \$5 each is to be paid by all immigrants.

The Quebec government passed a bill granting \$400,000 to the Jesuits in lieu of an old claim which had never been admitted in law. The Dominion government has just allowed the bill. Of course the Jesuits have no right to this sum; but the granting of it is a great bribe to the priesthood, and, through them, to the French Catholics of Quebec, to support the Mercier government.

Boulanger has again triumphed, and this time, in Paris itself, which is supposed to control, largely, the sentiment of the whole country. He received 244,070 votes, while his nearest competitor received but 162,520. He thus has a plurality of 81,550, and a majority of 34,

433 over the vote for all other candidates combined. This is regarded as most ominous for the Republic and for the peace of Europe. The cabinet, it is thought, will have to resign. The election passed off quietly; but there was great suppressed excitement. It is now evident that nothing can resist the tide of popularity which has set in for Boulanger.

The Canadian Baptist Hymnal.

It is as necessary to have a good hymn book as a good preacher. Our beliefs are engendered by the sweet singers of Israel, ancient and modern. Our faith rests on our songs. We cannot help it, if we would. Few, very few, have the acumen to unravel the theology from the well-knit verse of the poet. The sound, the rhythm, the rhyming words, the tropes and figures, are lively things, and, in some occult manner, dominate us. Some of the most terrible ideas in religion have their origin in sacred poetry. Some of our theology is from Milton rather than from the Bible. In this day of hymn books, teeming from the press, we are liable to be distracted at the numberless aspirants for public favor; and certainly we have reason to be disgusted at some of them, evidently, like Cheap-Jack's razors, made to sell.

It is a pleasant thing to strike one that can be called good—plain, neat, well printed, decently bound, and sold at a reasonable price. The *Lasis in Waits*, as it must be of every strong book. Out of 750 hymns, 130, or one-sixth, are from the inimitable pen of the little Independent divine, who had the fullest gift for this great work: There are many by Anne Steele, one of our Baptist poets, who struck the lyre truly; and most of the old favorites are retained. There is an exception in the case of Waits' "Christ and His cross are all our theme," which might have been retained, and 595—of Charles Wesley's prose-hymns—omitted to make room for it.

The number of new hymns, i. e., new to those accustomed to the *Psalmist*, is large. From Nos. 303 to 600, about 135 are of those our congregations are not accustomed to. One really new is by W. S. McKenzie, D. D., No. 250, which is noticeable as containing a quality in which so many of the current ditties are deficient—adoration. We are pleased to find also among the newest, two by Rev. J. Clark, of Niagara.

We are anxious to know how the authorship of 301, "Amazing sight the Saviour stands," is fixed on Henry Alline, the "new-light" preacher, who was the leader in a great spiritual awakening a hundred years ago. From his biography, journal, &c., we should suppose him to have been an illiterate man, and incapable of composing so good a hymn. If he were of a poetical cast, in a moment of inspiration he may possibly have performed the feat; but we think it much more likely that he only used this hymn, and that MS. copies of it were handed round among the neighbors, and hence his followers attributed it to him. Until some proof is adduced of his authorship, we must be allowed to doubt.

Who shall tell us which is the correct version of 329, "Return, O wanderer, return?" *Psalmist*, 489, reads: "Return, my wandering soul, return."

Who is responsible for "Were kindled by reclaiming grace," instead of the noble adjective we have been accustomed to, "Were kindled by redeeming grace?"

Again, in the fourth line of the second verse of the same hymn, the new book has, "His hand shall heal thy inward smart." The same line of the *Psalmist* is better: "His heavenly balm shall heal thy smart."

These are infelicities that should not appear in a work over which ample time has been spent, and over which a large committee of our literary brethren have been brooding for years. But the hymn is actually spoilt in the 3rd verse. Compare:

"Return, O wanderer, return, Thy Saviour bids thy spirit live; Go to His bleeding feet and learn, How freely Jesus can forgive."

with the same verse in the *Psalmist*, "Return, my wandering soul, return, Thy dying Saviour bids thee live; Go, view His bleeding side, and learn How freely Jesus can forgive."

Animadversion is unnecessary. Any one has but to place side by side the two versions, to see that this latest edition is the inferior one. Who would like to sing: "Return O wanderer" for the pathetic appeal to one's inner man, "Return, my wandering soul" which would most affect one? And who would like to substitute "My Saviour bids thy spirit live" for the tender "My dying Saviour bids thee live"? Can any one have so little spiritual sensibility as not to notice the vast falling off from, "Go view His bleeding side," to "Go to His bleeding feet"? We would be charitable enough to suppose that this last blemish is a misprint for which the committee are not to be held too strictly.

It is a pleasure to see Newton's "And dost thou say, ask what thou wilt?" (419) Newton had the true ring of a Christian hymnist; he was converted through and through, was a man learned in the ways of the Lord, and although not of the first rank, yet wrote some very useful sacred songs.

We are more than pleased to discover here two bright stars that did not shine in our old favorite, the *Psalmist*, "Nearer my God to thee," (412) and "Just as I am without one plea."

If there be an apology needed for laying aside the *Psalmist* after forty years faithful service, it is that these and a few others of equal rank were not to be found within its covers.

442, "While others pray for grace to die," is a fair specimen of the new hymns. It contains the requisite of a humble tone, confession of demerit, high aspiration, and a degree of pathos; it is, moreover, in old-fashioned long metre, which is one of the metres for a usable ode of any kind. There are a lot of metres which will hardly ever be used, as for example 427, "Jesus still lead on." It is nearly impossible to get the mass of a congregation to follow anything like an involved tune; and let it always be borne in mind that it is to the people as a whole that any Baptist hymn book must appeal.

It is a good sign in a hymn-book for modern use to see much space given to prayer and revival hymns, twenty-five of the universal favorites being given. But would the committee be kind enough to point out exactly how the last line but one of stanza two of "Almost Persuaded," is to be taken: "Prayers rise from hearts so dear." We fear the jingle has deceived their good taste. The sentiment of the piece is so excellent that it is an ungracious task to find fault; yet, it is the fly in the ointment. But enough of this. We must impartially judge the new comer; but we will not forget our Christian courtesy.

Here are prime old favorites, all strung like pearls together: 450, 451, 452, 453: "Alas! what hourly dangers rise!" "Am I a soldier of the cross?" "Awake, my soul, stretch every nerve!" "Awake, my soul, away our fears!" A new one glittering between: "Forward! be our watchword," and then the gleaming of the old brilliants—455, 456, 457: "Give me the wings of faith to rise"; "Jesus and shall it ever be?"; "My soul be on thy guard."

Under the head of "Christian Fellowship," we find the hymns we have been accustomed to: "Blest is (be) the tie!" "Come, let us join our friends above!" "From whence doth this union arise?" Notable is hymn 585, by Spurgeon, on the Lord's Supper: "Amidst us our beloved stands, And hides us view His pierced hands, Points to his wounded feet and side, Blest emblems of the Crucified."

We are pleased to note that the very tender lyric, "O for the death of those who slumber in the Lord!" which, in the *Psalmist*, is credited to "Church Psalmody," has here the name of S. F. Smith, who has risen even above his ordinary height here.

The heads of "Marriages," "Temperance," "Thanksgiving," and "National Hymns," contain a fair selection; but, of course, a few must suffice in a Book with only 750 pieces.

The Hymnal will, we hope, be adopted by all our churches. Let us by all means have one book of sacred song, known and understood by all our people, so that in whichever of our congregations we may worship, the same familiar form may greet us and our children.

The thanks of the whole Baptist people are due to the three Brethren,—Prof. Keirstead, Rev. J. W. Manning and A. P. Shand, Esq., who have had the immediate oversight of the work. None but literary men can know the time and painstaking necessary to bring to completion a work of this kind.

Amherst, Jan. 17, 1889. D. A. S.

Dedication at Canaan.

The new Baptist Meeting House at Canaan, Yarmouth Co., N. S., was formally dedicated to the service of God on Sunday, Jan. 20th. The morning was about the coldest weather we have experienced thus far this season. But as the day was remarkably fine in other respects, the first service held in the neat little edifice called out an audience that nearly filled all of the pews. In the afternoon the seating capacity was fully tested, and in the evening quite a number were obliged to stand during the entire service. Part of the large congregations came from Yarmouth, Hebron, Argyle and other comparatively distant points.

The dedication sermon was preached at the morning service by Rev. Dr. Day. The admirable discourse being founded on Psalms 72: 17, "His name shall endure forever." Dr. Day, as usual, spoke without the aid of notes, and gave his hearers a strong, convincing Gospel sermon. In past years this worthy brother has often rendered valuable assistance to the Baptist cause in this region, and it was the unanimous wish of those most interested that to him should be assigned the service which he so ably performed. In the afternoon the pulpit was filled by Ingraham E. Bill, (Lia) who, without the slightest overpraise is called the wonderful boy preacher. Bro. Bill's text was in 1 John 4: 8, "God is Love." To many of those present it seemed a well-nigh marvellous thing that a slender lad of barely seventeen years could stand before a crowded audience and equally by the value of subject matter and his beautiful language, hold their undivided

attention to the last word of his sermon.

At the evening gathering, Rev. E. P. Caldwell preached a short sermon of the quality that we would expect from a faithful pastor who, with his people, is now enjoying a bountiful season of spiritual refreshing. The address was suggested by Isaiah 52: 1—"Put on thy strength, Oh, Zion." After the sermon an hour was spent in a social meeting, which developed great spiritual power. Short addresses were made by the visiting ministers, the pastor, Rev. A. F. Browne, and several laymen. A great many gave brief testimonies, and at the close, in response to an appeal by the pastor, between fifteen and twenty young people rose and requested the prayers of Christians.

Mrs. E. C. Simonsen, of Tusket, presided at the organ during all of the services, and led the singing in a most praiseworthy manner. This section of our field is provided with a deep interest in the all-important matter. Where we are able to hold a few special meetings at Canaan, as the forestate that we had Sunday evening indicates, many precious souls are likely to be found ready to accept the mild sway of Jesus.

The need of a meeting house at this point has been long felt, and in the early part of last year several brethren and sisters residing at Canaan, resolved that the time had come for supplying this need. Moving forward in a spirit of energetic and determined self-sacrifice, they speedily obtained enough subscriptions to warrant beginning the work, which was steadily pushed onward until completed. The new meeting house is situated in the centre of a small and widely-scattered population, and though not large, it has ample accommodations for all who reside in this quarter. In every particular it is complete and well arranged. The outside appearance is rendered attractive by a neat spire and belfry, while the inside appointments are all that could be desired. With comfortable pews, nicely carpeted floor and platform, a fine reading desk and platform chairs, this well-heated and well-lighted sanctuary is certainly a great credit alike to the Christians of this section and the skillful builder, Mr. Frank Bourque, of Tusket, who enjoys the reputation of being one of the finest mechanics in this part of the province. The total cost of the building was over one thousand dollars. At the time of the dedication a small debt remained, which has doubtless been wiped out by the good collections of the opening day, and the proceeds of few sales. The auspicious beginning of meetings in our new house was very cheering to the people, and both restful and profitable to the hard-working pastor, who improved a seldom-given opportunity of listening to three sterling biblical sermons from the lips of his brother ministers.

Ordination.

In response to the joint call of the Baptist churches composing the "York County Mission Field" (so called), an ecclesiastical council met in the Upper Queensbury Baptist meeting house, on Jan. 16th, to consider the propriety of ordaining to the work of the gospel ministry, Bro. Jas. A. Porter, licentiate.

Council organized by choosing Rev. C. Currie as moderator, and Rev. B. H. Thomas clerk.

Prayer was offered by Rev. J. W. S. Young.

The following is the list of delegates: Upper Queensbury—Deas, D. C. Parent, Hiram Clark, Bro. S. Manuel. Dumfries—Bro. W. A. Clark. Temperance Vale—Deas, H. Scribner, Daniel Pike.

Prince William—Rev. C. Currie, Dea. Philip Hoyt, Bro. Lev. Estabrook, M. L. Jewett.

Macanaque—Rev. T. A. Blackadar, Deas, W. G. Dykeman, F. Clark, Bro. W. Estey.

Keswick 2nd—Dea. R. Hawkins, Geo. Dunphy.

Cardigan—Rev. P. O. Reese. Margerville—Rev. B. H. Thomas. Invited to a seat in the council—Revs. J. W. S. Young, W. D. Manser.

The moderator called for the reading of the letter stating the object for which the Council was convened. The letter as read was considered satisfactory, and the council, through Rev. T. A. Blackadar, proceeded to examine the candidate.

Digby Ministerial Conference.

The January meeting of the Digby Co. Baptist Ministerial Conference was commenced at Smith's Corner, on Tuesday and Wednesday, Jan. 16th and 16th.

There were present Revs. J. L. M. Young, J. H. Saunders, G. N. Archibald, J. S. Brown and J. Manly (Lia). The sessions were profitable and interesting. Several passages of Scripture were examined and discussed. "The Relation of the Pastor to the Sunday-school" and "The Advisability of Continuing the Method of Raising Money for Church Purposes by Teas, Fairs, etc.," were topics that brought all the ministers and several of the laymen to their feet in warm debate.

On Tuesday evening, Bro. J. Manly of Clementsport, preached to a large audience from Psa. xxiv: 8, Revs. Young, Archibald and Brown taking part in the service.

Wednesday evening we devoted to Missions and Education. Addresses on this topic were delivered by Messrs. Young, Sanderson and Brown. A collection for Convention Fund purposes was taken. A resolution of regret at the removal from the County of our Moderator, Rev. P. R. Foster, was passed and entered upon the minutes. Bro. Foster has been Moderator of our Conference since 1887, was one of our best workers, always present at the sessions when possible, and will be greatly missed by his brethren of Digby County.

Rev. J. H. Saunders was elected Moderator for the ensuing year.

Very encouraging reports were received from Centre Grove, Long Island; five (5) were baptised there by Brother S. H. Cornwall, Sunday, the 13th, and the prospects are bright. With most of our churches it is rather the sowing and cultivating than the harvesting time. The pastors are cheered, however, by knowing the Lord of the Harvest will, in His time, permit the ingathering.

J. S. Brown, Secy.

Digby, N. S., Jan. 21, 1889.

Bible Topical Studies for February.

BY H. P. ADAMS, YARMOUTH, N. S.

Twenty-four outside Yarmouth have written to me expressing their approval of this form of Bible study and memorization, and stating that they intend to unite with me and my people in following it out. I am more and more convinced that in this day of abounding literature, even Christians need to be very watchful lest the flood-tide of magazines, and newspapers, and novels swamp out their first and fresh love for God's pure word. Do, dear brothers and sisters, take hold of this little plan, if you have no better, and feed your inner life with morning manna fresh from heaven. You will be astonished how your old love will be fed by these wonderful thoughts of God.

THE BLOOD.

- 1. 1 Pet. 1: 18, 19.—Key thought, "The Precious Blood of Christ."
2. Rom. 5: 11.—The At-onement, God and man at one again through it.
3. Golden Text.
4. Heb. 13: 20.—The blood was in the eternal agreement.
5. Luke 22: 20.—Our Lord's reference to this fact.
6. Heb. 9: 22.—No remission of sin without shedding of blood.
7. Genesis 4: 4.—The earliest intimation of this doctrine.
8. Gen. 22: 13.—Another illustration of this doctrine.
9. Lev. 17: 11.—The central doctrine in Hebrew services.
10. Golden Text.
11. Acts 20: 28.—The purchase price of the Church of God.
12. Heb. 9: 11, 12.—The crimson pathway into the holy place for high priest.
13. Heb. 10: 19, 20.—The crimson pathway into the holy place for sinners.
14. Acts 2: 36, 37.—Preaching of this doctrine and conviction of sin.
15. Rom. 5: 9.—Relation between this doctrine and justification.
16. Col. 1: 14.—Forgiveness of sin depends on the blood.
17. Golden Text.
18. Col. 1: 20.—Blessed peace comes through the blood.
19. Ephes. 2: 13.—Sinners brought near to God through the blood.
20. 1 John 1: 7.—The divine panacea for sin.
21. Heb. 9: 13, 14.—How to get the conscience cleansed.
22. John 6: 53, 54.—Soul must eat this doctrine to get life.
23. John 6: 55, 56.—Soul must eat this doctrine to be nourished.
24. Golden Text.
25. Rev. 1: 5, 6.—The believer's titles through the blood.
26. Rev. 12: 11.—How the saints overcome the devil.
27. Rev. 7: 13, 14.—How the saints get their robes white. Rev. 19: 8.
28. Rev. 5: 9, 10.—The grand final Hal-leluiah chorus of the redeemed.
P. S.—Underline or bracket each passage with crimson ink. The word blood occurs 82 times in the New Testament, and is the scarlet thread that holds the Bible together.

Acadia College.

ENDOWMENT. John Bruce, P. E. L., per J. A. Scott, \$ 3.00 CONVENTION FUND. Per Rev. G. E. Day, D. D., 184.85 INDEBTEDNESS FUND. Sidney Locke, Lockeport, 9.00 C. B. Eaton, St. Stephen, N. B., per Rev. Dr. Day, 50.00 C. A. Whitman, Riverview, C. per Eaton, Parsons & Beckwith, 60.00 INTEREST. C. B. Whidden, Antigonish, 30.00 A. C. Robbins, Yarmouth, 600.00 Wm. Cummings, Truro, 60.00 A. S. Murray, Yarmouth, 18.80 Rev. A. Cochran, on investment, 6.80 Joseph Walley, Avonport, 1.20 X. Z. CHAPMAN, Treasurer. Wolfville, Jan. 18, 1889.

Dakota Correspondence.

Perhaps nothing but the unusual character of our winter weather here would justify beginning with a reference to that intensely hackneyed subject. But, really, when I state that the 15th of January had reached us here without an inch of snow, and all over this territory, where ordinarily we have had six weeks of sleighing and numerous blizzards before this date, wagons and buggies have been running on most delightful roads, the reference can surely be excused, and that, too, with almost every day like a sunny September or balmy May day; haze being in requisition almost constantly. Evidently in this we must see a special Providence, after the frosts and blights of the past summer. And this is only one of the various ways in which our Heavenly Father is visiting us in this new wide west. In not a few fields the convicting and converting Spirit of the Lord seems to be moving on the hearts of the people, and large numbers, on various fields, are reported as led to the Saviour; and still the work goes on. Hitherto, no finer weather could be had for special meetings than has favored us. In Grand Forks, Hamilton, Pangdon and Park River, there has been "a moving in the tops of the mulberry trees," and hard working, anxious missionaries are being cheered. In Grafton, following the week of united prayer, we have commenced a meeting of weeks, and hope and pray that the fallow ground of this discouraging field may be broken up. The little band seem to be of one heart and one mind in regard to the matter, and are persistently laying hold of the promise of the Master to those who "agree as to what they shall ask." Matthew 18: 19 and 20.

Already, we think, we can see the "small cloud, as a man's hand" rising above the horizon in the additional interest manifest in the Sabbath-school and the greater intensity of warmth in our little prayer-meeting. We trust the drenching showers are at hand; God speed them that this wilderness may be made glad for them, and this desert rejoice and blossom as the rose." The last three years with us have been years of cultivating and sowing, with but very meagre reaping; but we have faith in a coming harvest, whether the sower will be permitted to reap or not. If not, we have good authority for hoping that one day "the sower and the reaper shall rejoice together."

We are in a somewhat excited state of mind and heart as a boyish territory, in the prospect of attaining soon to our majority and entering into the already large list of States in the "Grand Republic." Whether we shall enter as one State, immensely large, like an overgrown boy, or divide into two States, is also one of the prominent questions of the day amongst us. The two-State arrangement seems generally to have favor with the mass in the quarters; and if the opinion of one who is very young and immature is worth looking at, I will give it as "masc opinion" that the latter arrangement would be better if they—the Dakota States—don't leave the North Dakota too long in the cold transition. One reason for this opinion is, that in North Dakota we are more largely from Canada, and might not "mix in" so well with the more American South, until we become more assimilated than we are now. Indeed, it seems to take quite a number of these cold winters and hot summers to convert a solid, canny Canadian into a real, genuine blowing son of Uncle Sam. But when he gets there—well, he's there, and there to stay. But I must change the subject or you will think that one them is "getting there" rapidly.

Within the last few weeks we had two very enjoyable visits in Grafton from old tried and trusted friends. One from our dear Bro. B. H. Yoels, for the last seven years the laborious and consecrated porteur of Manitoba and the Canadian North-West Territories.

Few men on earth are more welcome than he at this Prairie Home. He has done a noble, self-denying, self-sacrificing work in those "regions beyond" a foundation work that will tell for many years after he and his companions in labor are called to their reward. Already others are reaping not a little of his sowing, and still others are sowing the better because of his earlier work, and because of his unselfish, self-abnegation in the work with them, up till the close of 1888. As John Vassar would put it in regard to himself, he has been acting as the shepherd's dog, "to bring the sheep to those who may have the credit of capturing and folding them. I don't think the Canadian brethren either east or west have appreciated this noble brother's work at one tithe of its real value or they would not allow him to labor at his own expense without a cent of remuneration for the last six months. Truly it has been with him a Christlike labor of love. He has now gone back to his Ontario home to recruit his broken down health from these laborious years of immense privations and exposure. His extreme modesty and boundless love for the work in which he has been engaged, have prevented him from complaining.

The other pleasant and much prized visit was from our old companion in labor and tribulation on the more frigid side of the international line, Dr. John Crawford

and his good wife. Frequently have we had the honor and pleasure of entertaining the good doctor himself, but never since coming to this fair land, were we permitted to entertain them both together.

I can assure you that both Mrs. McD. and the "faithful Dakota correspondent" partook of their New Year's goose with much greater zest on account of the presence of such guests. It may sound like disloyalty to Uncle Sam, but believe me, a visit of President Harrison or ex-President Cleveland either, would not have delighted us half so much as this visit from those honored servants of the Lord. But I must come to a close, else you considerate soul and discreet hand may be tempted to cut the head of this communication or consign it all to the waste basket. Very heartily wishing you a happy "New Year" and many of them in that editorial chair, which you fill so well, I am as ever yours on the prairie, A. M.C.D.

P. S.—As I write, Dakota's own normal weather seems to be coming home to us, as the snow is falling and the wind beginning to blow.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HAMPTON VILLAGE, King's Co., N. B.—Since the last mention of the work here, we have continued the meetings with earnest effort in faith and prayer, and they have been characterized with unusual interest by all classes (Catholic not excepted). Yesterday (Sabbath) was one of great blessing and power. Rev. J. A. Gordon spent the day with us, and had the privilege of baptizing nine happy, promising believers, in the presence of many Fedo-Baptist witnesses. They (making fifteen in all) were given the hand of fellowship in the evening. I leave with regret to attend school again. "The church, bereft of their pastor, are determined to carry forward the work, and, if possible, secure the active services of a man of God permanently. Here is a field for a strong man. The people are kind, and the Baptists know why they are Baptists."

Jan. 21. J. H. KING. "Tend—You know when we last met what a burden lay upon my heart. I was in a condition of uncertainty and unrest. That is all gone now. God has lifted the burden and my soul is at rest. The first of this new year I began to see daylight. In our conference my daughter, who has been carefully feeling her way along for some months, arose and offered herself for baptism. My heart was thrilled; I took it as an earnest of a mighty blessing. Many hearts were moved. Baptism was appointed to take place at the close of the Sunday-school the following Sabbath. The house was filled with the sacred and tender scene. Many of the young were impressed. There was a solemn hush; God was speaking in his own ordinance. Many an eye was moistened. The pastor's heart was too full for utterance; words would have been idle. The week of prayer followed, but did not seem in touch with this joyful beginning. Last week we got back again to our Vestry. Converts meeting on Tuesday evening. Three young people arose for prayer. Wednesday and Friday evening meetings followed; the interest deepened. But yesterday (Sabbath) it culminated. After meeting, at the close of the sermon last evening, was simply glorious. The place was shaken by the power of the spirit. Fifteen or more arose for prayer, some very young. A glorious harvest awaits the reaper's sickle. Blessed be the Lord, who only wondrous things, and blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen! and Amen!"

Jan. 21. J. E. G. "TAYLOR—Rev. E. A. Allaby is preaching for us with good acceptance, having responded to an invitation to become our pastor. Our Brother enters upon his work here with encouraging prospects of success. Earnest prayer is being offered that his coming to us may be made a great blessing in the building up of the church and the salvation of souls. We are not without tokens of the presence of the Divine Spirit, and hope soon to see a display of God's saving grace."

W. B. H. HARVEY—The good work continues at Germantown. Strong men are bowing the head and taking on the yoke which is easy. Three more were baptized yesterday. L. M. W. Jan. 21. "NORTH HALIFAX.—On the 20th, Bro. Manning had the inexpressible privilege of baptizing his little boy. He is only nine years of age, but gives such bright evidence of a change of heart that the parents could do nothing else than joyously give consent to his baptism and church membership. Another was baptized at the same time.

BARRINGTON, SHELBURNE, N. S.—Having severed my pastoral connection with the churches on this field, I am trying to recruit a little before commencing labor in some other part of the vineyard. I find it hard to under the ties which have so long bound me to the people. I have many tried and true friends here, several of whom have given substantial expressions of their regard for us in the form of valuable presents to which I may refer more particularly in the future. I have also received kind addresses from the young people of Barrington Church and from Granite Division, S. of T. The former was accompanied by a beautiful teacher's Bible. I do not know whether the Lord will direct my steps, but I think that he has a field for me somewhere on the face of the earth, where I can yet do something for the advancement of His cause and the salvation of men. Often in the past, when the prospect was dark and I had thought of making a change, I have been quick and kept here by the injunction and promise of Ps. xxxvii: 3, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." Up to this moment the promise has been verified. But now, unless I greatly mistake the indications of Providence, I am

hidden depart hence and there are so many promises of Divine guidance that I feel like resting in the Lord and waiting patiently for Him. W. H. RICHAN. Jan. 18. "LITTLE SOUTH-WEST, MIRAMICHI.—My visit to the church at Little South-West, now known as Lytleford, has been gratifying to myself as to the people. In consequence of the absence of large numbers of the men in the lumber woods, it did not seem to be a favorable time for holding extra meetings. Several impressive services, however, were held with pleasing results. In one of the meetings, that held on the 11th inst., the matter of building a Baptist Meeting House was duly considered and the following building committee was unanimously appointed: Elisha Somers, Wm. Tozer, Edwin White, John McDonald, Ed. Tozer, Samuel Rich and James Somers. The selection of a site was left to the committee. On Saturday, Jan. 19th, at a full meeting, the committee reported as to the site and this report was unanimously adopted. The following trustees were then appointed: Robert Taylor, Edward Tozer and Josiah White. Three hundred and twenty-five dollars are already subscribed toward the building fund, all it is said, as good as gold. My esteemed friend, James Somers, whom I baptized 30 years ago, now actively engaged in the lumbering business and a prominent member of the community, enters heartily into the work and its success is consequently assured. This is a favorable winter for lumbering and a large business is being done. I spent two days and nights in the lumber camp—in Savoye and White—and preached in each to attentive audiences. This was a new experience, but I enjoyed it. The prayer-meetings are well sustained at Little South-West and when they get into their new meeting house, increased prosperity religiously it is hoped may be enjoyed. (One of the results of my visit is that nine more copies of the MESSENGER and VISITOR will make their weekly visits to that thriving community. May their visits prove a blessing. IRA WALLACE. Jan. 21. "SPRINGFIELD, ANnapolis Co., N. S.—We have been holding meetings for two weeks twice a day. Some of the men here have been working for God, some have taken their place and part with us. For the first time during my pastorate, quite a number of the young are anxious. Many have repeatedly requested God's people to pray for them. Some have spoken for the first time in our meetings. Pray for us that God may send us showers of blessings. W. B. BLAKENEY. Jan. 18. "GABARUA, C. B.—Friends will be pleased to learn that the Lord is blessing us in this part of our mission field. Yesterday one believer, in the presence of a large assembly, received the ordinance of baptism. Others seem to be deeply interested. May the Lord bring them to a knowledge of his saving grace. R. MITCH. Jan. 21. "MURRAY RIVER, P. E. I.—I had the privilege of baptizing two happy believers in the Lord Jesus Christ on the 20th inst., and receiving them with one who had been previously baptized, into the fellowship of the Murray River Baptist church. The outlook on the Montague field, which comprises the Three Rivers and Murray River churches, is rather hopeful, and we are praying for increased showers of blessing with us the "desert rejoice and blossom as a rose." Pray for us. I. J. SKINNER. "DOBRY—The Annual Incorporation Meeting of the Digby Baptist Church was held on Tuesday evening, January 15th: A full and detailed statement was given by the Secretary and Treasurer of the Building Committee, which was most satisfactory. Cost of building, repairs, improvements, etc., \$3,676.60; of this amount \$3,451 has been paid, leaving a balance of \$225.60 due on the church. This balance, we trust, will soon be wiped out. While we have been struggling to free the church from debt, we have not allowed our contributions to the benevolent objects of the church and denomination to lessen, but have rather increased them. This shows what a small church can do for the Master, for he remembered, we are a small church, but not troubled with much riches. We have a noble band of working women; during the past year they have raised the fund of \$300 towards a vestry which we purpose building next summer. Rev. J. S. Brown has been with us nearly six years, faithfully laboring for the Master. Our services are well attended and a deep interest for the salvation of souls is manifest, but many drops are withheld. It is our duty to wait and watch, and may the Lord, in his own good time, pour us out a blessing. J. F. S. Jan. 23. "CANAD.—On Sunday, the 13th, four brethren were set apart as deacons in the Canard Baptist church. Rev. Dr. Higgins, of Wolfville, preached on the occasion a most admirable sermon from 1 Tim. 3: 13, "An assistant to the pastor at the ordination. The pastor stated that the church was unanimous in its choice of the men about to be set apart to the office of the deaconate. He said that the church had always been fortunate in having good deacons. The six men in office when he came, elected in 1852, had served well. Two of them have entered into rest; the four still with us are aged and infirm, and must soon leave us forever. The three of the old deacons who were present sat beside the pastor during the celebration of the Lord's Supper, while the newly-appointed deacons distributed the bread and the cup. The present pastor, Rev. S. B. Kempton, has entered upon the twenty-second year of his pastorate in this church.

QUARTERLY MEETING.—The Albert Co. Quarterly Meeting met with Hopewell Baptist church, in the village of Albert, on the 15th inst., at two o'clock p. m. Enjoyed a blessed religious conference for two hours, in which some 25 members and delegates took part. Ministers present: Revs. J. F. Kempton, L. M. Weeks, M. Gross, W. Camp, S. W. Kierstead, I. W. Carpenter. All the sessions were well attended, and a spirit of Christian Enjoyment, blessed religious conference on Wednesday evening was a platform missionary meeting, and collection for Convention Fund amounting to \$14.35. Next session will be held at Salem, on the 2nd Tuesday in April. I. W. CARPENTER, Sec'y-Treas.

N. E. MARGARET, C. B.—A brother writes: "We are having religious things in our church. Sinners are coming to God."

MONCTON.—On the last Sunday in Dec. we opened a new house of worship in connection with our church. For some time past we have regularly held meetings in the schoolhouse at Cherryfield, a country district some four miles from the town. As the schoolhouse was unsuitable and too small, we decided to "rise up and build." The brethren there, with commendable zeal and devotedness, did the larger part of the work, and, with the assistance of the friends in the town, we have erected a neat and substantial Baptist church. It, of course, constitutes a part of the Moncton church property, being deeded to the Trustees of the First Baptist Church. At the opening the building was crowded and the presence of the Master realized. On the first Sunday of the New Year we were glad to receive into fellowship eight new members, and commenced the week of prayer thanking God for past blessings and expecting future good. We held service every night in our own church, and an increasing interest caused us to continue the meetings last week. As a partial result, we last Sunday baptized thirteen converts; and last evening, at a special conference, received for baptism thirteen more. The Lord is graciously pouring out His spirit upon the church and congregation, and without any excitement or special assistance we are rejoiced to behold these proofs of the Master's presence and power. W. B. HINSON, Jan. 26.

SPRINGFIELD.—Some are joining us by letter. Meetings interesting. We are praying for a time of refreshing. J. M.

NORTH RIVER, P. E. I.—Bro. Carney reports an increase of interest in religion on this field.

OAK BAY, Charlotte, N. B.—The year just closed has been one of prosperity with the churches, both spiritually and temporally, and we trust that the present may be one in which we shall reap a rich harvest of souls for the Master. F. S. TODD.

UNION BAPTIST CONFERENCE, St. JOHN.—Reports. The Sabbath schools in connection with the missions are increasing in attendance and interest. Special effort is soon to be made by Fr. Ingram. Bro. Spencer's work among the sailors goes on as usual. There are several at the Marine Hospital who profess a hope in the Saviour. Bro. Wolfson was present and reported from Pettoicadia and Penobscot. He is encouraged in his work. He finds that pastoral work is telling. The people are doing much more financially than hitherto. At Pettoicadia the congregations are large and the prayer meetings, which had been very small, are growing larger. Special meetings will be held shortly. At Gorman st., the interest is quietly deepening, especially in the last two weeks. One professed conversion Sabbath before last, and others are interested. Bro. Gates is assured that God is working among the people. At the Marston Free Baptist church, Pastor Hartley has been absent on denominational work, so that he has not been able to throw his energies into the home work. Still the work is going on quietly. One is received for baptism, and four have been received by letter since last report. He assisted to organize a church at Deer Island recently. At Fairville, four were baptized on Sabbath. Four others have professed conversion, and will be baptized next Sabbath. There is a deep interest in church and Sabbath-school, and the prospects are that there will be a large ingathering. At Portland, ten were baptized by Bro. Stone on Sabbath, Pastor Hartley by Bro. Noble, Free Baptist. Special services are to be held at Brussels street this week. There is to be baptism next Lord's day and Bro. Mellick is hopeful. Bro. Bottorill is settling down to work at Leinster street, and the prospects are cheering. Bro. Ford, at Castor, is maintaining his courage. The attendance at the series of doctrinal sermons is large. The prayer meetings are interesting.

The officers for the current quarter are Bro. Ford, chairman; Bro. Mellick, secretary.

Bro. Ford then read a paper on the question whether the world is growing better or worse. He took the optimistic view, and gave abundant facts and figures to support his position.

Bro. Gates was requested to reproduce his lecture, recently delivered, on the "Reflex Influence of Missions" for the edification of the Conference.

NOTICE. Bro. I. Wallace desires us to request pastors and churches desiring his services to write directly to the Home Mission Board, by whom his labors are largely directed. Rev. A. Cohoon, Helbron, is Secretary of the Board, and the brother to whom communications to the Board are to be directed.

The Windsor Tribune is kind enough to say: "The MESSENGER and VISITOR since its late removal to another printing establishment is very much improved in appearance. It is now one of the best-looking as well as one of the strongest religious papers in the dominion."

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and will mail to you a catalogue. (16 pages) of fall and winter styles.—W. H. BELL, 25 King street, St. John, N. B.

W. H. RICHAN. Jan. 18.

IRA WALLACE. Jan. 21.

J. E. G. Jan. 21.

I. J. SKINNER.

J. F. S. Jan. 23.

L. M. W. Jan. 21.

J. F. S. Jan. 23.

I. W. CARPENTER, Sec'y-Treas.

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WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S. WOULD RESPECTFULLY call the attention of the public to their LARGE STOCK of DRESS GOODS, DRESS TRIMMINGS, MANTLE CLOTHS, ULSTER CLOTHS, WHITE COTTONS, WHITE SHEETINGS, GREY COTTONS, FLANNELS, HOSIERY, GLOVES, &c. DISCOUNT FOR CASH. Samples sent on application.

SHARP'S Cough & Croup Balsam Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Hoarseness of the Throat. It is instantly Relief in case of Croup. This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and is now the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by CONNOR & DINSHORE, St. John, N. B. T. E. BARKER & SONS, St. John, N. B., Wholesale Agents.

WM. CUMMINGS, SONS & CO., TRURO, NOVA SCOTIA, DIRECT IMPORTERS Dry and Fancy Goods, MILLINERY A SPECIALTY. Ladies' and Gentlemen's Custom Clothing Manufactured by skilled workmen on the premises. Special attention given to orders by mail. WHOLESALE AND RETAIL. Samples on application.

W. K. McHEFFEY & CO., Importers and Dealers in STAPLE AND FANCY DRY GOODS, CARPETS AND OILOTHS. Special Sale of LADIES' DRESS GOODS During JANUARY and FEBRUARY. Samples with prices sent by mail on application. WATER STREET, WINDSOR, N. S. JANUARY 2, 1889.

HALEY BROS. & CO., MANUFACTURERS OF Doors, Sashes, Blinds, &c. A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to Wholesale trade. 11 TO 17 MAIN STREET, SAINT JOHN, N. B.

WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE (If used according to directions on the cover) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES. That it will wash any article from a suit of homespun to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That with ONE-HALF THE QUANTITY OF SOAP it will, in two hours do as large washing than an experienced washerwoman can do in a day. That it can be used in any part of the house without mess or slop, and that the entire washing, rinsing and dishing can be done without putting the hands in water, or soiling the dress. That we will send sheets of testimonials to any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL." Special Discount to Ministers. Reliable Agents wanted in every part of the Dominion. CLARKE & DODD, - Wolfville, N. S.

READ THIS. ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL TWEEDS, HONESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

LONDON HOUSE, WHOLESALE. NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street. Canadian Manufactures. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Hosiery, Haces, French Braces, Bug Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

Ginghams, Seersuckers, Shirts, White Cotton Terry, Silesias, Linings, Jeans. We have received early shipments of the following lines of goods, to which we would direct the special attention of the trade: IN STOCK: ENGLISH ALL-LINEN COLLARS in the latest styles; and the "Doris" (Paper, Turn Down), and "The Sued" Paper, Manding COLLARS. MANCHESTER, ROBERTSON, & ALLISON.

DANIEL & BOYD. FUR COATS. HAIR SEAL COATS, RUSSIAN DOG COATS, RACCOON COATS, and every description of Ladies' and Gent's Furs. C. & E. EVERETT, Furriers, Jan 1 11 King Street, St. John, N. B.

J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt. J. F. ESTABROOK. W. M. G. ESTABROOK. J. R. CAMERON, 94 Prince Wm. Street

Beans, Pork LARD, XX. LANDING 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO. LAMP GOODS. Chandeliers, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wicks, Shades, Courier Bags, Dressing Gowns, Oil and Spirit Stoves, &c. For Sale by J. R. CAMERON, 94 Prince Wm. Street

USE THE ARBORN & COS' Absolutely Pure SPIES & BARTAR No artificial color on any packages. (Best is Cheapest) Ask your Grocer for them.

High-Pressure

Living characterizes these modern days. The result is a fearful increase of Brain and Heart Diseases—General Debility, Insomnia, Paralysis, and Incontinence. Chorea and Malaria suggest the evil. The medicine best adapted to do permanent good is Ayer's Sarsaparilla. It purifies, enriches, and vitalizes the blood, and thus strengthens every function and faculty of the body.

A Cure

for Nervous Debility caused by an inactive liver and a low state of the blood. —Henry Bacon, Xenia, Ohio. "For some time I have been troubled with heart disease. I never found anything to help me until I began using Ayer's Sarsaparilla. I have only used this medicine six months, but it has relieved me from my trouble, and enabled me to resume work." —J. P. Carranet, Perry, Ill.

Ayer's Sarsaparilla

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1.00 per bottle, 60¢ worth 25¢ a bottle.

CURE FITS!

When I say CURE I do not mean merely to stop the fit, but to remove the cause of it. I have cured many cases of Epilepsy, Falling Sickness, St. Vitus's Dance, and all kinds of Fits. I have cured many cases of Epilepsy, Falling Sickness, St. Vitus's Dance, and all kinds of Fits. I have cured many cases of Epilepsy, Falling Sickness, St. Vitus's Dance, and all kinds of Fits.

BEST ON EARTH SURPRISE SOAP

The Great Self Washer Try It. A marvel of economy and quality. Quality never varies. The powder used for all household purposes, washing and cleaning without injury to hands or fabric. It is boiling, scalding or hot rubbing necessary. The saving of fuel alone pays for the soap. It makes white goods whiter, clothes brighter, and makes colored goods retain their color. One soap for all purposes. Toilet, Bath, Laundry, Scouring, etc. Read the directions printed on each box. Each box contains 25 cents worth of Surprise Soap. It is a perfect cure for all kinds of skin diseases. It is a perfect cure for all kinds of skin diseases. It is a perfect cure for all kinds of skin diseases.

FOR DYSPEPTICS! WOODRUFF'S GERMAN BAKING POWDER IS UNEQUALLED.

OPIMUM

DRUNKENNESS

9 Cords in 10 HOURS

VERBERS WANTED

BUCKEYE BELL FOUNDRY

CROWDED OUT

The day was done,—with weary hands and brain I watched the twilight shadows deeper grow. And with anxious spirit thought of all the hours had failed to bring; so weak, so slow Had been the hands to do the mind's behest, While in the heart remained a vague unrest. Till backward, like a flash of light there came this saying, that sometime, somewhere, I must have read, in years long since gone by, Ere yet the world had brought to me a care: These were the words, their truth I could not doubt, "In every life something gets crowded out."

Selected Serial

ONE GIRL'S WAY OUT

CHAPTER V. "There she goes! Now, I hope she's gone to get something, and that she'll find it too." Mrs. Dame was standing in the shed doorway, sleeves as usual pushed far up her arms, one sharp elbow at an angle above her head, while her hand protected her eyes from the afternoon sun. The "shed room" was her summer kitchen, and its always open door gave as good a view of the one long street as could be had from any one place.

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para close at hand, and here the three spent almost the entire day—"the best time in my life," as Paula had it,—and came in at night ready for the quiet sleep that was building up the frail nervous system into vigor and strength.

There was no need of a nurse for Nina. No use of washing hands that were deep in earth again in two minutes. And for meal times they kept a towel down in the "den," as they called it, and came to the table with hands and faces fresh and shining from their baths in the natural basin at the foot of the cascade. Two small kittens, Roy Poy and Poy Roy, had been induced to remain with them as playmates; and a tame pigeon with broken leg carefully splinted, and bound up by Mr. Dame, who was "better at fusing than anything else," the neighbors said, hopped around the rocky floor; picking up crumbs from the luncheon Mrs. Dame sent the children twice each day. No wonder these city-bred children thought it "too good for anything."

But this to older "society girls," used to crowding engagements, to large gatherings, and to constant excitement, every thing seemed to have "dropped out" for her. She wondered, sometimes, how wide a ripple she had left in her wonted places—if any! She had letters in plenty.

"What in the world can she want of so many?" was Mrs. Dame's comment. And they wondered, exclaimed, and pitied her, rather more than was exactly pleasant to one of her temperaments. She answered them too, but it was not an easy matter.

Difficult to write with absolutely nothing but the weather to write about. Descriptions of sunsets could not be indulged in endlessly. Criticisms on books or magazines were better.

Mirabel had read this yesterday, then took the half-completed letter, and handed it to the old society girl, who dropped it in the waste-basket.

"Better have no opinion at all than to have it a month behind the times." And let it be said, too, through all the restlessness of these days, fostered a consciousness of better things, that Dr. Poyson's writing that article was in last month's magazine, and the author is out now with an explanation that changes the looks of things and presents the case differently.

Mirabel paused involuntarily at the gate hanging by one hinge, and looked at the lady who had disappeared behind the window, and then appeared in the open door, and Mirabel obeyed the silent invitation, and ran up the walk to the porch.

"I did not notice the shower coming," said Mirabel. "You are a stranger here, I think," the lady returned, "and it was only learned the signs of our hills. Nature's moods change here very quickly. I suppose our high lands act as attractions for the clouds."

What a difference there is in voices. Some almost seem to possess a something to which the hidden power of the primitive responds, as if by some magnetic current. Hearts are in sympathy at once.

You have met persons—but once in your life—but you think of them always with pleasure, remember them as those you would trust, because of the few words you heard them speak. The words were nothing but the tones left their echoes as a pleasant memory.

This was a "cultured" voice; Mirabel felt that, but felt involuntarily, too, that the culture was deeper than she had been accustomed to meet. It was full of sweetness, and soothed her.

"Yes, I am a stranger here," Mirabel answered. "My younger sister was ordered to the mountains, and I seemed to be the only one to come with her. We are boarding at Mrs. Myron Dame's, and my name is Mirabel Vance," simply and directly, as she spoke.

"And mine is Merril; Madame Merril, I believe, they call me, now that my hair is so white and my years passing the allotted term, and to distinguish me also from others."

(To be continued.)

Mr. Spurgeon on the World's Eighth Wonder.

Already Mr. Spurgeon is making working capital out of his Continental visit. En route to Mentone he usually makes a brief stay in Paris, and this time he is reported to have looked round that fair city and viewed the rising "Eighth Wonder of the World," i. e., the Eiffel Tower, upon the construction of which workmen are still engaged. After showing by the artist's pencil, as a frontispiece for his January magazine, the tower, he is reported to be overtopping such piles as the Grand Pyramid, St. Peter's at Rome, and the stately cathedrals of Cologne, Strasburg, and St. Paul's, the great preacher goes on to prove his constant alertness for illustrations to serve his life-purpose.

"Excuse me," he said, "but I am not the use of this modern Tower of Babel? that the inquirer knows as much as the writer," Mr. Spurgeon proceeds vigorously with his moral, which runs throughout in characteristic vein upon the following lines:— "Each the greatest altitude, to overtop all other buildings; is not this an object worthy of this mass of metal, this expenditure of labor, this display of skill? Perhaps. Certainly, in many other lines, this would seem to be consistent with the genius of the age. We go ahead, and everybody wants to lead the race. We must have everything bigger, noisier, more glaring, more amazing than any before us or with us. The old, silent toil for excellence, and the quiet realization of it, are out of date; we work by steam, and beat the drum to call the world's attention to every puff of our engines."

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"Yes, sir; thread and things. But I will wait until you wait on the mail, Mr. Gresham; I am in no hurry." The merchant was now turned into the equally deliberate postmaster, and after due peering at the covers, calmly turned over to Mirabel her usual generous supply. She quickly glanced at the addresses before leaving the store, conscious that the waiting customer, in her turn, was now looking and mentally commenting, but forgetting her, as soon as outside, in thought of the letters in hand.

She had not walked off her unrest when she got back to Mrs. Dame's picket-gate, and instead of turning in, passed by the mill, and down the road that wound circuitously into the deep valley, across the rapid stream by the now silent saw-mill, and on more gently over the hilly wooded upland beyond, with its scattered openings and houses.

Near the mill she sat down and read the letter. "Unsatisfactory, and mentally commenting, but forgetting her, as soon as outside, in thought of the letters in hand."

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Babels. To be large in number, to have the most intellectual persons in our ranks, to attempt the most ambitious enterprises—these are little enough as objects of ambition. Just now, the tendency is to seek to wield the most potent political influence in Parliaments, Councils, Boards, and Corporations. There may be reasons for this thirst of power; but we earnestly trust they will never even seem to have weight enough to decoy Christians from their legitimate calling; which is not to win positions, but to win souls; not to canvass votes, but to convince consciences. The hunt after respectability is another form of this tower-building. So is the longing to have the finest building, the largest organ, the most learned doctor, the most eloquent preacher. What! In the worship of God is there to be competition? At our Maker's feet are we to try to outshine each other? Are sinners to contend who among them shall be the greatest, while they are crying, 'Lords have mercy upon us.' Are saints to rival saints, while they together chant, 'Not unto us! Not unto us! but unto Thy Name, O Lord, give glory?' Yet, we say it with great sadness, there is a tendency among all denominations to carry the competition into the realm of the secular, the sanctuary of God. Zion and Bethel bid for hearers; the vicar and the pastor tout for customers; the choir, the organ, the stained-glass windows, are a part of the paraphernalia of the shop. This must be ended. At the very least, it must be avoided by all spiritual men, and when ever it is seen it must be treated as unbearable."—Baptist.

Nothing is known to science at all comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing itching, chafing, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from its essential oils, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from eczema to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.00; CUTICURA SOAP, 50c. per box. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Allen's Lung Balm. 1718 Englewood, the Lung in a hand-glass. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

Consumption has been cured. When other Remedies and Phisicians have failed to effect a cure. Recommended by FERRISS, MANLY, WHEELER, and GILMAN, in their reports on the Lung in a hand-glass. It is a good trial. It is a good trial. It is a good trial.

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IN HERO.

Pray for thy friend today, today! Sweetheart, thy friend hath need; Call thou the angels to guard his way; Tell every golden head.

THE HOME.

A New Year's Greeting to Our Old Folks.

Dear old friends! Doubtless many of you have heard of Charles Reade's powerful story, "Put Yourself in His Place"; this title has always seemed one to linger in the memory and teach a wholesome lesson.

ness attaches even to extreme old age. Just as long as God Almighty spares the life there is some purpose of the divine will to be served through that life.

What to Eat.

A physician, writing on the food necessary to give strength and sustenance, says that if a person uses up his brain faster than he makes it, he soon becomes nervous and irritable.

THE FARM.

A SUBSTITUTE FOR ICE.—A small dish of charcoal placed in your meat larder, will keep the articles sweet and wholesome almost as well as ice.

TEMPERANCE.

Take heed that in Nebraska, under high license, the beer consumption has increased since 1880 from 40,000 barrels to 108,000.

country until you give a few people for a high license all the privilege of stealing. There then is the evil of blasphemy. Let us for a high license, say \$10,000, gather a hundred men in these cities, men of the hottest tempers and the fiercest tongue and the most spiteful against God and decency.

Begonias for Winter Culture.

The flowering begonia, as a rule, excellent plants for window culture, being easily grown and free from the ravages of the insect tribe.

Although the list of begonias is quite formidable, there are a few which, for all purposes, excel the old Weltonensis. The abundance and certainty of its bloom, its pretty foliage and habit of growth, together with its hardiness and the possibility, if necessary, of its being dried off and set aside for a time to make room for other flowers in their season, commend it to general favor.

The January Vick's Magazine adds on this subject that the B. glaucophylla scandens is unsurpassed as a basket plant, and the newer varieties, Rubra and Metallica, are, when well grown, ornaments to any conservatory, being ornamental both in leaf and bloom.

And the sin of murder! Why, your law against it is a failure. Murder on Long Island, murder in Illinois, murder in Pennsylvania, murder all over. It is almost impossible to convict one of the deed.

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If we would bring a holy life to Christ, we must mind our fire-side duties as well as the duties of the sanctuary.

The bald man's motto: "There is room at the top." This top may be supplied with a good crop of fine hair by using Hall's Hair Renewer. Try it.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary in this country a new and reliable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men.

High License.

Now let us have a high license for theft. Get ready your excise commissioners. We will have \$5,000 or \$10,000 high license for theft. We must somehow put down these small criminals that are stealing door-mats and postage-stamps and chocolate drops.

Remember that Simson's Liniment

Has taken the lead, and is the best preparation ever offered to the people of Canada for the relief and cure of Rheumatism, Sciatica, Neuralgia, Catarrh, Cuts, Bruises, Swellings, Scald Head, Colic, Dyspepsia, Contraction of the Muscles, Lamé Back, Diphtheria, Sun Throat, Tender Feet, Corns, Stiff Joints, etc.

Advertisement for 'The Best Gold Wash' with an illustration of a person washing their face.

Advertisement for 'Bile's Compound' with an illustration of a bottle.

Advertisement for 'Cincinnati Bell Foundry Co.' with an illustration of a bell.

Advertisement for 'Baltimore Church Bells' with an illustration of a bell.

Advertisement for 'The Fountain Pen' with an illustration of a fountain pen.

Advertisement for 'P. W. Kinney, Yarmouth, N. S.' with an illustration of a person.

Advertisement for 'INTERCOLONIAL RAILWAY' with an illustration of a train.

Advertisement for 'Winter Arrangement '89' with a table of train schedules.

Advertisement for 'Trains will leave Saint John' with a table of train schedules.

Advertisement for 'Trains will arrive at Saint John' with a table of train schedules.

Advertisement for 'Trains will leave Halifax' with a table of train schedules.

Advertisement for 'Trains will arrive at Halifax' with a table of train schedules.

Advertisement for 'Trains will leave Montreal' with a table of train schedules.

Advertisement for 'Trains will arrive at Montreal' with a table of train schedules.

Advertisement for 'Trains will leave Quebec' with a table of train schedules.

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Advertisement for 'Trains will leave Boston' with a table of train schedules.

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Advertisement for 'Trains will leave New York' with a table of train schedules.

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Advertisement for 'Trains will leave Richmond' with a table of train schedules.

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THE REASONS WHY

SCOTT'S EMULSION

OF PURE COD LIVER OIL,

WITH HYPOPHOSPHITES OF LIME AND SODA,

HAS BEEN UNIVERSALLY ACCEPTED BY THE MEDICAL PROFESSION AND UNANIMOUSLY PROCLAIMED AS THE PREPARATION MOST

RATIONAL, PERFECT AND EFFICACIOUS,

THAT UP TO THIS DAY HAS BEEN PRESENTED FOR THE CURE OF

INCIDENT CONSUMPTION, CHRONIC COUGHS, BRONCHITIS,

Colds, Affection of the Chest, Throat and Lungs,

BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials.

BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs.

BECAUSE Being so to say mechanically digested, those stomachs refractory to oily or greasy substances support and assimilate it.

BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its

POWERFUL, STRENGTHENING AND FLESH GIVING PROPERTIES,

MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF

Rickets, Marasmus, Scrofula, Wasting Diseases of Children, Anaemia, Emaciation,

GENERAL DEBILITY, RHEUMATISM AND SKIN DISEASES,

BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that therapeutical results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL.

BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience.

BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil.

SOLD BY ALL DRUGGISTS IN TWO SIZES. 50 CENTS and \$1.00.

News Summary

DOMINION
Sir Donald Smith has been elected governor of the Hudson Bay Company, vice Sir Eden Colville, retired.
One doctor in Moncton has eight railway men in his care who have received injuries while in the discharge of their duty.
A valuable vein of gold and silver quartz has been discovered on the property of Mr. Wm. Balcomb, of St. John's.

— R. D. Roach has resigned his position as station agent at Macaan.
The Windsor & Annapolis Railway Company, paid a dividend of five shillings sterling per share on the business of last year.
The New Brunswick railway are to issue excursion tickets to and from the carnival to be held at Montreal next month.

— Canon Cooper, of British Columbia, is in Ottawa on his way to England to promote a female immigration scheme.
The Provincial Legislature of Nova Scotia is summoned to meet on Thursday, February 12, for the despatch of business.
The Patrick mine, Cumberland Co., which was sold at auction last week, was bid in by R. L. Lithgow for \$5,100 and the property about the mine for \$1,000.

— Eight iceboats for winter service at the Cape, have been put in order, newly painted, and made ready for use. Three new boats are being built at Craipaud, P. E. Island.
The report of the department of public works has been issued. The amount expended in public buildings in the lower provinces was over \$75,000; Quebec over \$230,000; Ontario over \$400,000, including expenditure on public buildings at Ottawa.
James Porter, of River Hebert, has received, from Messrs. Dawson, Symmes & Co., the contract for the entire fencing along the line of Ship Railway.

— The Toronto World announces that it has authority for stating that a bill will be introduced by the postmaster general this session adopting the two cent letter postage rate.
The American schr. Bertie Pierce, Captain Aiken, with a cargo of molybdenum, has been wrecked near Canoe, crew saved.
Thirty-five fishing vessels are being built in Lunenburg county, the largest number for many years.
Northumberland Agricultural Society will hold an exhibition of grain crops, poultry, domestic manufactures, produce of the loom, etc., at the Masonic Hall, Newcastle, on Thursday, 14th of February, commencing at 10 o'clock a.m.

— The dwelling-house and contents of Joan Verge, Sober Island, N. S., were burned on the evening of the 22nd. No insurance. The loss will exceed \$1,000.
The appointment of W. D. Harrington as collector of customs at Halifax has been confirmed.
J. C. Brown, D. W. Brown, W. F. Brown, J. N. McKenzie and S. F. Maxwell, of St. Stephen, N. B., members of the firm of contractors who will build the Dexter and Dover railroad extension, have been in Dexter, Me., recently, looking over the proposed route and making plans for crossing the lower part of the lake.
The annual convention of the Ontario branch of the Dominion Alliance at its closing session at Toronto, on the 23rd, endorsed parliamentary suffrage for women, which will now form a part of the official programme.

— Mr. Whitehead, son of the late manager of the Hochelaga Cotton Co., is about to start a new cotton mill at Beauport, P. Q., with a view to meet the growing China trade. The mill will cost \$100,000 and have a capacity of 250 looms.
The St. John exhibition will probably be held during the last week in September or the first week in October. The stock of the association has been fixed at \$50,000, divided in 1000 shares of \$5 each.
The Nova Scotia Glass Co., which commenced business at New Glasgow about seven years ago, have sold in the seven years over \$600,000 worth of goods and paid in wages \$250,000. About four-fifths of the products have gone to the Upper Provinces, some going as far west as British Columbia. The company employ almost entirely Nova Scotia born labor, the exception being a few foreign expert mechanics. About 135 men and boys are employed, and the annual payroll is about \$55,000.
Work is still being pushed forward on the Central railway. A short time since two new engines were received at Norton for this road, and one is now running between Norton and the Washademoak. A snow plough has been built at Norton for use as soon as needed. The last work done was laid on the bridge over the Washademoak. The managers expect to run passenger and freight cars during the winter.
On Monday evening, at Hebron, Yarmouth County, N. S., after a very sudden illness, Charles Cahon, senior, died at the ripe age of eighty-two. Mr. Cahon was highly esteemed by a large circle of friends throughout the province. Up to the time of his death he was quite vigorous and hearty, attending regularly to his business from day to day. He was for 40 years postmaster at Hebron.
The Cumberland Railway and Coal Company has invested over a million dollars in Cumberland County and gives employment to 1,400 men. There is no place in the maritimes where farm produce commands as high a price as at Springhill, Nova Scotia, and Cumberland in particular, should be proud of such an industry. Times.
The prospectus of a scheme of Life Insurance, introduced to the British public 167 years ago, by Sir James Hallett, forcibly states the advantage which The Dominion Safety Fund Life Association, St. John, N. B., brings to the door of every official and salaried person: "That persons in good offices and employments for life, may be induced to make provision for their families, who during their lives have an opportunity of maintaining them in good credit, but at their death very often leave them in slender circumstances."

— On the evening of the 22nd, Sydney Washbolt, a young man of Sober Island, N. S., aged 22 years, son of Isaac Washbolt, was accidentally drowned while skating on a pond near his father's house.

— Mr. Meigs, merchant, of five Islands, Cumberland, N. S., has five 100x40 feet, with cement pavement, which cost \$3,500.

— The coal mines recently discovered near Grand, N. S., bid fair to exceed the most sanguine expectations of its owners. Two seams of 6 and 9 feet thickness have been struck only a few feet from the surface. The owners, four in number, of whom Capt. D. W. Carter of this town is one, are in active negotiations with American capitalists who are favorably impressed with the prospects, and the probabilities are that the present owners will sell out, and that the mine will be opened up and fully developed in the early spring.—Parrboro Leader.

BRITISH AND FOREIGN.
— The Gavello confirms the report that the French government has decided to repeal the decree of exile against Duc D'Almeida.

— The French league of patriots has issued a manifesto in favor of General Boulanger as representative of the national will.

— A Berlin despatch says that there is no truth in the report that Germany had come to an agreement with the United States with regard to the difficulty in Samoa.

— The government has issued a decree granting amnesty to all persons and political offenders who took part in the rising in Madrid in 1886.

— M. Goblet, Minister of Foreign Affairs, has telegraphed the French Ambassador to England instructing him to ask Lord Salisbury for an explanation of the seizure by Great Britain of two of the Tongva Islands.

— Steamer Australia arrived at San Francisco on the 23rd, from Honolulu, bringing news up to the 15th inst. The Hawaiian Gazette, of Jan. 15, says the king of Ravutu and queen of Rimatara had arrived at Racoatanga, the mission established over their islands. Being disappointed in this they drew up a pathetic petition to Queen Victoria and her prime minister, praying for the protection of the British flag over these islands and the Island of Maria. This petition has been forwarded to England.

— National Zeitung discussing the German government's colonial policy, declares that the independence of neither Samoa nor the Samoans is recognized by Germany; all that is contended for is the preservation of the rights acquired by Germany in those regions. In Samoa the intrigues of Americans who are violating existing treaties, have to be guarded against.

— The Cunard, Allan, Inman, Mississippi, and other Canada steamship companies announce they will ship seasoners and firemen only at the old rate of wages. The men are moving to secure an increase of wages.

UNITED STATES.
— The New York Times says that arrangements have been made by which the Pullman Company secures control of the palace car business of that country, except that of the Wagner Company has been consummated.

— James S. Babcock, Chicago, who will forfeit \$500,000 left him by his uncle in case he does not marry within five years, has decided to submit all applicants for marriage with him to competitive examination.

— A company of United States troops arrived at Puleed, Indian Territory, on the 23rd, from Fort Reno and put 600 families of boomers out of Oklahoma Co. Some resisted and had to be tied to wagons and pulled out.

— Col. Jacob L. Green, President of the Connecticut Mutual Life Insurance Co., made a public announcement on the 24th, that Joseph A. Moore, financial correspondent, after sixteen years service, is a defaulter to the amount of about \$500,000. The loss will not affect the company's business standing.

— The will of Mrs. Jay Gould has been filed. She bequeaths all her jewelry, wearing apparel and silverware to her two daughters, Helen M. and Anna Gould. The will sets apart a fund of \$30,000 for each of the children. It is to be invested by the executors, and the securities deposited with the United States Trust Company for safe keeping. The income is to be paid to each child for life. Upon the death of either the principal is to go to his or her issue. In the real and personal property is divided between the children, share and share alike.

GENERAL.
— The first inventor of the sewing machine turns out not to be Howe, but a man named Thomas Sargent, who took out his patent in 1791, forty years before Howe produced his machine. A machine made according to Sargent's specification is now being exhibited at the exhibition of sewing machines and domestic appliances at the Royal Agricultural Hall, Islington.

— A novel watch is being manufactured by the Waltham Watch Company. The case plates are of Brazilian pebbles or rock crystal. Holes are drilled in the crystal plates for the various screws and fittings, the pivots are set in rubies and sapphires, and the plates are held apart by sapphire pillars. The dial is a skeleton of gold. Diamonds mark the hours and rubies the minutes. The watch is, of course, transparent.

My Toothache
is an exclamation heard every hour in the day. Toothache is the most common ailment of young and old, and in the aggregate inflicts more suffering than perhaps any other single complaint. A one minute cure is what every person desires to possess. Instantly—never in pain—also almost instantly in relieving the agony, and as a sample bottle affords a quantity sufficient for 100 applications, 10 cents fills the bill. Polson's Nerviline is the only positive remedy for toothache and all nerve pains. Sold by all dealers in medicine.

Best cure for colds, coughs, consumptions is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

Acknowledgments.

Rev. C. C. Burgess and family wish gratefully to acknowledge a donation of \$74.00 from their many friends in Pugswash. Among the presents was a beautiful fur coat for Mrs. Burgess from Bro. S. M. Love and wife. Other gifts, such as an elegant bonnet, a pair of slippers and case, a quilt, etc., were upon the table. Bro. Brol, who presented the donation to the pastor and his wife, said: "The bonnet 'caps all,' and the slippers show the good understanding between pastor and people." There was \$26.00 in cash. The kindness of the people extends all the year round.

Friends at Wallace River recently paid \$10.00 into the "Minister's Annuity Fund" to make their pastor a member of that Association. May the Lord reward all.

We wish to acknowledge the kindness of the Hillsboro and Weldon sections of my church in giving us a donation amounting to \$55.00, over forty of which was cash. May the Lord reward them for their kindness. W. CAMP.

Rev. Sydney Welton was recently made the recipient of a cash donation of \$122.70 by the members of the Penobscot Church and congregation, for which he desires to tender his sincere thanks.

Bro. F. S. Todd and wife have received many tokens of good will from their people at Oak Bay, for which they return thanks.

New favors demand, and should receive new acknowledgments. On the evening of the 17th inst., the Rev. W. H. Cline, pastor of the First Baptist Church, Halifax, called and presented me with the sum of \$56.00, generously contributed by a few of the members of that church and congregation, with words of cheer and sympathy for me in my affliction. My earnest prayer is that God will abundantly bless both pastor and people. At Christmas, Bro. B. T. Gross, of Surry, Albert Co., N. B., sent me \$10.00 with Christian greetings, and brethren from Dundas and Annandale, P. E. Island, sent me potatoes enough for my winter's use.

R. B. PHILLIPS, 120 Cornwallis St., Halifax, Jan. 24.

Marriages.

PHILLIPS-CHURCHILL.—At Yarmouth, Jan. 17th, by Rev. G. R. White, Capt. Elijah E. Phillips, to Lucy J. Churchill, all of Yarmouth, N. S.

FOSTER-TOWER.—At the Parsonage, Sackville, Jan. 7th, by Rev. Wm. F. Hall, Edmund Tower, to Clara D. Tower, both of Rockport.

WILSON-JONES.—At the residence of the bride's father, Jan. 16th, by the Rev. W. C. Jones, Robert Wilson, of Lutz Mountain, to Tryphena, second daughter of Dea. John P. Jones, all of Steeves Mountain, Westmorland Co., N. B. (Telegraphic please copy.)

EBERTY-KIRKBRIDE.—At the residence of the bride's father, Palmer Settlement, Jan. 16th, by Rev. I. G. Harvey, Charles H. Ebbetty, of Simonds, and Miss Celia E. Kirkbride, of Palmer Settlement.

CRAFT-EISNER.—At the home of the bride, Jan. 17th, by Rev. Geo. Taylor, Henry Whitman Craft, to Alice Maud Eisner, both of Chester Basin, Lun. Co., N. S.

LONGLEY-LEONARD.—At the residence of the bride's mother, Jan. 16th, by the Rev. G. F. Mainwaring, Harry Avard, eldest son of the late Avard Longley, Esq., M. P., to Lillian Annie, daughter of the late Councilor Stewart Leonard, Esq.

FLOYD-BROWN.—At the residence of the officiating clergyman, St. John, N. B., Jan. 18th, by Rev. H. G. Mellick, Geo. W. Floyd, of Boston, Mass., to Minnie E. Brown, of St. Martins, N. B.

NORRIS-REID.—At the home of the bride, on the 22nd inst., by Rev. Sydney Welton, A. B., of Sussex, Edward Wm. Norris, of Stanley, York Co., to Eliza J., daughter of Chas. Reid, Esq., of Newcastle, Northumberland Co., N. B.

STULTS-KRIN.—At the residence of the bride's father, on the 22nd inst., by Rev. Sydney Welton, A. B., of Sussex, Chas. A. Stults, of Sussex, to Mary E., daughter of Chas. Reid, Esq., of Newcastle, Northumberland Co., N. B.

TURPIN-FINCH.—At the Baptist Parsonage, Billtown, Jan. 16th, by Rev. F. H. Beals, Augustus Turpin, to Clara B. Finch, both of Brooklyn st.

LUMSDEN-SMITH.—At Canso, Jan. 21st, by Rev. H. B. Sims, Fred Lumsden, to Mary Ann Smith, both of Canso.

ROACH-ATHERTON.—At the residence of the bride's mother, Fredericton, Jan. 24th, by Rev. F. D. Crawley, George H. Roach, of Sussex, Kings Co., to Emma Atherton, of Fredericton.

ELLIOTT-ARMSTRONG.—At the residence of the bride's father, on the 9th inst., by Rev. E. Locke, Elmer J. Elliott, to Nina, daughter of David Armstrong, all of Mt. Hanley.

Deaths.

WHEELER.—At Springhill, York Co., on New Year's Day, Freddie, only son of James and Margaret Wheeler, in the twelfth year of his age. A child and brother greatly beloved, and deeply mourned. He is now "safe in the arms of Jesus."

TUFTS.—At his late residence, Long Beach, St. Martins, after a very painful illness, borne with Christian fortitude and patience, Richard Tufts, aged 92 years. The deceased was a respected member of the First St. Martins Baptist Church, having been baptized with his wife by Elder Abel Washburn, a number of years ago.

BARNES.—At Sackville, N. B., Dec. 28th, Isaac B. Barnes, aged 65 years. His end was peace.

BYNON.—At Tryon, P. E. I., Dec. 26th, of disease of the heart, John Bynon, aged 72 years. Our deceased brother came to this country from England, when quite a child. When about 24 years of age, through the intermeddling of the late Rev. Alexander McDonald (of precious memory) he was led to trust in Christ. He soon after united with the Tryon Baptist church, of which he continued a member until death, for several years filling the office of deacon. During his last sickness he suffered much, but bore it all without a murmur, yet often expressing a desire "to depart and be with Christ." His faith was strong, and consequently his hopes of a glorious immortality were bright. Having talents of no mean order, he loved to preach

the gospel of salvation by grace, and justification by faith whenever opportunity offered. A family of eight, two sons and six daughters, are left to mourn.

WILBUR.—At East Kingston, West Hampshire, Dec. 28th, Wesley A. Wilbur, aged 30 years, son of John and Margaret J. Wilbur, of Lutz Mountain, Westmorland Co., N. B. He professed religion a number of years ago, and united with the Baptist church at Lutz Mountain, and lived a consistent life, and died in the triumphs of faith. He was followed to the grave by a sorrowing father and mother and three loved sisters, besides a large circle of friends that he had made in a strange land.

MCCONNELL.—At Lunenburg, Oct. 30th, Lella A., youngest daughter of Ira and Ellen McConnell, aged 6 years. For such is the kingdom of heaven.

MULLEN.—At the residence of her son, Deacon John F. Mullen, North Esk, Mir., Jan. 16th, Anna, widow of the late Jacob Mullen, aged 87 years and 10 months. Her aged husband preceded her to the spirit world a little more than a year ago. He was a worthy member of the Baptist church at Butternut Ridge.

JOUDRY.—At River John, Pictou Co., N. S., Jan. 5th, of heart disease, Bella Joudry, in the 27th year of her age. Six years ago she was converted while in the United States, and connected herself with the Baptist church. She lived a consistent Christian life. Nine brothers and sisters and her father crossed over before her.

REED.—At Black Rock, Tobique River, Jan. 2nd, of measles, Samsel Bur, aged two years and eight months, beloved son of Benjamin and Ella Reed.

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R. B. PHILLIPS, 120 Cornwallis St., Halifax, Jan. 24.

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REPORT

OF THE CENTENARY CONFERENCE

ON THE Protestant Missions

OF THE WORLD. Held in London, June, 1888.

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