

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLIII.

VOL. VII., No. 17.

SAINT JOHN, N. B., WEDNESDAY, APRIL 29, 1891.

Printed by C. W. DAY, North Side King St.

The closing exercises for the year of the Presbyterian College, Halifax, were held last Wednesday. The graduating class numbers six, and there are twenty in the other classes. Since the establishment of the college in 1848 it has turned out 208 ministers. The recent improvement in the college building has contributed to the health of the students, and the time is looked forward to when the teaching staff of the college will be increased by the appointment of a fourth professor. A national temperance convention is to be held at Saratoga Springs, New York, July 15. President Eliot advocates the extension of the election system to the grammar schools and even lower grades. The president has not been able to bring the trustees of Harvard to his way of thinking in respect to shortening the college course to three years. With one exception the trustees pronounced in favor of retaining the four years' system.

One of the conditions under which the revised version of the Bible was published was that no American revised edition, under the auspices of the American Committee, should be issued for fourteen years. That period is now drawing to a close and Dr. Shaif, president of the American Committee, has announced that an American edition will be issued which will differ from the present revised edition in three points. 1. The preferred readings of the American Committee, which now appear in an appendix, are to be incorporated in the text, and the corresponding readings of present edition will appear in an appendix. 2. There will be chapter headings taken from the words of the text; and 3. References to Old Testament quotations in the New will be inserted. The American edition is expected to appear in 1895.

The presence and the labors of Dr. Pentecost in Calcutta have excited a large amount of comment, both in India and in this country, and both favorable and unfavorable criticism has been elicited. About the middle of March Dr. P. closed his labors in Calcutta for the season, and went to the Simla hills for rest. His work has obtained frequent notice, we are told, in the Calcutta newspapers. The *Statesman* is quoted as saying: "There can be no doubt that his ministrations in this city have attracted an attention and awakened an interest in the great truths of Christianity unparalleled in the case of any preacher in Indian reform." "Many of the higher classes from his Excellency the Viceroy downward," says a correspondent of the same paper, "have heard and enjoyed his preaching. His services for natives in Albert Hall and several colleges have been largely attended, and many native gentlemen have come to believe in the divinity of Christ and have signed the covenant card."

Four "Sabbath Unions" have united in presenting a plea to the Christian public of the United States in favor of the Sunday closing of the great Columbian exhibition, which is to be held in Chicago in 1893. It is shown that the western cities are already suffering in morals and comfort from the introduction of French and German ideas as to the observance of Sunday and the consequent increase not only in places of amusement, but places of business open on the Lord's day. Petitions are being circulated under the auspices of the "Unions," and framers of the petitions say:

"The managers should be reminded that the Columbian exposition is not for the benefit of the poor men of Chicago who may wish to visit it, nor for rich men, who, having put their millions into it, may wish to get their millions out of it in Sunday gate receipts, but is for the American nation, and for all nations, and that no petty, local or financial consideration should induce them to set an example and establish a precedent that will finally rob the poor man of his Sabbath for all time, to disgrace us as a Christian nation before all the world, and to bring down upon our heads the righteous retribution of Almighty God."

The following statistical summary, clipped from one of our American exchanges, will no doubt be of interest to some of our readers:

The annual publication of the Year Book is a sort of denominational "taking stock." It is, too, an occasion for a little pardonable denominational glorification. To be sure there is not much cause for gratulation that there are now 3,164,227 Baptists in the United States, unless these three millions count in other ways than in mere numbers. But they are evidently doing more than simply existing, as there were reported last year 140,058 baptisms; a net increase in membership of 94,180; an addition of 1,192 churches; an increase of 1,628 ordained ministers, while the aggregate of contributions are greater by \$1,016,320.16 than during 1889. There are now shown to be by the reported figures: 1,382 as-

sociations; 22,703 ordained ministers; 34,680 churches; 373 houses of worship dedicated; 18,555 Sunday-schools with 1,280,663 pupils; 147 institutions of learning having 22,438 pupils, and property valued at \$30,775,373. These latter figures do not include the assets of the University of Chicago. It is estimated that there are in the world 3,793,078 Baptists. It is in the matter of giving that the totals are not conducive to self-esteem, the amount contributed for missions being but \$1,045,371.23, a falling off of \$47,200.23, while the entire amount given to all objects, including local church expenses is but \$11,215,579.76. There are opportunities for moralizing, even sermons, presented in the Year Book, but we will allow all persons who buy a copy, and that ought to be a million or so, to use their own reasoning with these facts.

What will be the particular results of that examination to which the scriptures of the Old Testament are being subjected under the name of the higher criticism it is not possible to foretell, but we may rest assured that the book which, under all investigation of its friends and all attacks of its enemies, has maintained and extended its authority through so many centuries, will not cease to be regarded as the Word of God and will not become less influential because of any criticism which may be brought to bear upon it. The interpretation of the Book has in some cases been modified through research and the progress of knowledge. And what has been may be again. But its authority as a revelation from God has not been invalidated, its hold upon the world has not been weakened, nor need we fear it will be. If one has the ability and the means within reach for a thorough study of the methods and results of the higher criticism, let him satisfy himself as to its claims, but superficial and superficial criticism of these claims can have no good result. The fact that the Bible is being diligently studied by reverent Christian scholars, along the lines which higher criticism indicates, should reassure all Christians as to the final outcome. To a certain extent different results are being reached by Christian scholars in their investigations in this as in other fields of research. But free investigation, so long as it be reverent, no one can wish to restrain. Time will, no doubt, bring the views of Christian scholars in this matter into essential harmony. At present there is some diversity of opinion, but nothing could be more absurd and unjust than to class with Paine and Voltaire or other infidels of the past or present, the Christian scholars who have felt compelled by investigation along the line of what is called the higher criticism to modify, in some degree, their former views as to the structure and authorship of the Old Testament scriptures.

PASSING EVENTS.

THE CLOSING CONVOCATION OF DALHOUSIE took place last Thursday afternoon in the Academy of Music, and in the presence of a large audience. The graduates in arts, law and medicine numbered 43. The number of students during the term was over 250. Mr. J. W. Tupper, of New Glasgow, was the winner of the governor-general's gold medal, and the Sir William Young gold medal was carried off by Miss Agnes S. Baxter, of Halifax. It is rumored, too, that these gold medals are moved by a mutual sentiment which is something more than respect for each others' talents. President Forrest announced that it was intended to add to the university a faculty of applied science, and that next session would see six or seven instructors at work in that department.

AN ACCIDENT ATTENDED WITH SAD AND FATAL RESULTS occurred in St. John harbor early in the morning of Friday last. Some young people had been attending a dance in the City Hall; Carleton, and a boat in which were three young women and nine young men had crossed and was about to land at Reed's Point, when in crossing the bow of the steamer Dominion, the swift current swept the boat with great force against the steamer. The boat had its side smashed in and filled. The men, by holding on to the steamer's chains and ropes thrown to them from the deck, kept themselves up until they were rescued, but two of the young women, named Edith Allen and Lizzie King, were drowned, and the third young woman was rescued in a very exhausted condition. Some of the published reports of the accident are anything but creditable to some of the young men, who it is charged, made no effort to save the young women, and even shook them off when they attempted to cling to them for support. It is to be hoped the matter may be explained so as to relieve all concerned in the sad affair from charges of cowardice and inhumanity.

RESOLUTIONS WERE LATELY PASSED BY THE NOVA SCOTIA HOUSE OF ASSEMBLY expressing sympathy with Newfoundland in its difficulties in connection with the French claims and its efforts towards strengthening its trade relations with the United States, showing also that the withdrawal of the privilege of purchasing bait was causing great loss and inconvenience to Nova Scotia fishermen, and asking for a relaxation of the rule. It was hoped, as Premier Fielding explained, that the conciliatory tones of the resolutions might have a mollifying effect on the Newfoundland government, but this hope seems scarcely to have been justified. The Newfoundland House of Assembly has replied, thanking Nova Scotia for its sympathy, but quite ignoring the remonstrance in regard to bait. It is stated that the French are in a very angry mood because they are unable to obtain a supply even by offering high prices, and threaten to secure bait by force. Newfoundland fishermen, too, are reported to be filled with indignation because they are prohibited from selling bait as usual. A St. John's despatch tells of a fleet of seventy schooners, manned by six hundred Newfoundland fishermen in St. George's Bay. The fishing struck in and the fishermen, idle and destitute staring them in the face, could not resist the temptation to take the bait. They were warned by the captain of the government bait cruiser to desist, but the warning was ignored by many and an officer in making an arrest was seriously injured. Further trouble is threatened, and government steamers have been sent to quell this disturbance.

THE NEWFOUNDLAND DELEGATES CANNOT complain, we should think, that so far they have not been treated with sufficient consideration in London. On Thursday of last week the delegates were heard at the bar of the House of Lords. The event attracted an unusually large number of spectators. The Prince of Wales, his son, Prince Albert Victor, and other dignitaries were present. Sir William Whiteway, who was spokesman for the delegation, presented the case of the colony with ability and obtained a good hearing. He reviewed the history of legislation, in which Newfoundland is concerned, showed the objections of the colony to Lord Knutsford's coercion bill, and concluded with the following proposals which he said ought, in the opinion of the delegates and in the opinion of the people of Newfoundland, to be accepted by the imperial government as a solution of the difficulties now existing: That the Newfoundland legislature pass immediately an act authorizing the execution for this year of the modus vivendi and of the award of the arbitration commission, together with all the treaties and declarations, upon instructions from the Queen in council.

That the further progress of the Knutsford bill be deferred until the passage of the above act and that the present arbitration agreement shall not be allowed to operate beyond the lobster question without obtaining the prior consent of the colony of Newfoundland, in which case the colony shall be represented on the commission. That the colony of Newfoundland desire that the agreement be for unconditional arbitration on all points that either party can raise under treaties. If this can be arranged between Great Britain and France, Newfoundland will be represented upon the arbitration commission and will pass an act to enforce the execution of awards of the commission.

At the conclusion of Premier Whiteway's remarks, Lord Knutsford, in moving to adjourn the second reading of his coercion bill until Monday, alluded in terms of warm praise to the very able speech of Sir William Whiteway.

THE NEW YORK HERALD'S ST. PETERSBURG CORRESPONDENT cables that paper, under date of April 22, to the effect that there is nothing to show that Russia intended to convey to the United States any special rights in the open waters of Behring Sea. The Russian government had met with little success in its attempts to establish either exclusive or partial control in those waters, the question had become embarrassing, the ministry was not anxious to embody so troublesome an issue in a treaty of sale, and Mr. Blaine will find, when he searches for evidences upon the point, that when Alaska was sold to the United States, the late Czar and his advisers had ceased to regard the claim over the sea as an important one. As regards the right of the United States to protect the seals in their passage from one feeding ground to another, the *Herald* correspondent points out that Russia has the same rights as the United States on her own side of the sea, and that a decision in the controversy between the United States and Great Britain should be accepted by Russia as morally binding on her. This makes the Russian view of the matter the more important; and that

view is said to be that, on account of the internationality of all high seas and contiguity of British jurisdiction, "the only way to close the great controversy is to acknowledge a limited consultative right on the part of Great Britain and then provide for the protection of the seals and the seal industry by agreement between the United States, Russia and Great Britain. This is the Russian view. All other propositions are regarded as untrustworthy. Besides, it must not be forgotten that the great Siberian railroad which is to reach Vladivostok, will, within a generation, lead to a union of Alaska and Siberia by rail at Behring straits. The Russians are not blind to the fact that there may be important commercial routes across the disputed waters in the future, and it is necessary to settle all questions of jurisdiction now."

FIVE VACANT SEATS IN THE ENGLISH HOUSE OF COMMONS, caused in four instances by the death of Tory members, gives unusual opportunity to test the popularity of the government with the country. An election held last week in the middle division of Oxfordshire resulted in the return of the government candidate—a Liberal Unionist—by a majority of 668. This seat, as well as the other four, has been filled by a supporter of the government, but in some of the other constituencies the government majorities at the general election were very small, and the Gladstonians have strong hopes of being able to redeem them.

LORD SALISBURY'S GOVERNMENT HAS FEEL compelled again to bring pressure to bear on Portugal to induce that country to maintain its treaty obligations and to respect British rights and interests in Africa. Not long since, the Portuguese freed upon the British steamer *Agnes*, conveying the expedition of Sir John Willoughby up the Pungwe river, and seized two cargo boats, attached to the expedition. Three British war ships were sent to the mouth of the Pungwe and, in addition, Lord Salisbury forwarded an ultimatum to the Portuguese government declaring that unless immediate facilities were afforded British subjects to open the Pungwe river in accordance with the provisions of the modus vivendi existing between Great Britain and Portugal, the British government would resort to force in order to insure respect on the part of Portugal to her treaty engagements. Submission was no doubt galling to the pride of Portugal, but interest no less than duty demanded it, and accordingly she has given assurance that the Pungwe river shall be open to British vessels.

THERE HAVE BEEN DISTURBANCES of late in three different and widely separated parts of India—in the Manipur district of Assam in the east, of which some account was given in our last issue; in a mountainous district of Northwestern India, and in the city of Benares. Those who are acquainted with India, and the conditions there present, appear to regard the last named disturbance as possibly involving very serious consequences, since it is the result of outraged religious sensibilities. It appears that the outbreak was owing to the removal by the government of a Hindu temple in order to obtain a site for proposed water-works. Serious rioting followed between the natives and the local authorities, and it was found necessary to call out the troops to restore order. The disturbance, for the present, appears to be at an end, but the popular sentiment is no doubt sensitive on its religious side, on account of the efforts of the English people and the government to suppress child marriages and other evils connected with the Hindu system. The apprehension, therefore, does not seem wholly unreasonable that, from an apparently slight immediate cause, very grave consequences might result. It might seem that the authorities at Benares had acted without due caution in this matter, and that the appropriation of the site of a temple for the purpose named might have been avoided. But when we learn that there are in the city 1,000 Hindu temples and not less than 300 Mohammedan mosques, we can readily understand that the difficulty may have been unavoidable.

IN CONNECTION WITH THE ABOVE, a few facts as to Benares, gathered from Appleton's Encyclopaedia, may be interesting. The city is situated on the Ganges river, 390 miles north-west of Calcutta. Its population is placed at 200,000. Benares is the ecclesiastical capital—appropriately termed the Mecca of the Hindus. The Hindus believe the city to have been founded at the creation of the world. A true Brahmin regards it as the holiest spot on earth, and believes that future blessedness is secure to the worst of men who is so happy as to die

within its sacred precincts. Hundreds of invalids are brought there to die, and along the terraced river side fires are continually burning, on which smolder the bodies of the recent dead. Even the water of the Ganges is holier here than elsewhere, and quantities of it are conveyed by pilgrims to every part of India. The Hindus are the dominant race in Benares, constituting nine tenths of the population; and on important religious occasions pilgrims, sometimes to the number of 100,000, come from all parts of India to visit the holy city. It is evident from all this that Benares, in all places in India, would afford the most dangerous conditions for an outbreak of religious fanaticism.

IT IS GRATIFYING TO LEARN THAT CIVIL SERVICE REFORM is not considered altogether an "iridescent dream" by the government at Washington. The principle has been extended lately, we are told, so as to cover five hundred positions in the Indian department. The reform does not unfortunately go to the heart of the matter. The principal appointments will continue to be distributed on political grounds and as a reward of partisan service; and so long as this is the case the troubles with the Indians are likely to continue. It is felt, however, that the present extension of the principle of "appointment for merit" is an important step forward and marks the dawn of a new era in the management of Indian affairs. It has received the hearty approval of the friends of the reform. The president has also issued an order extending the provisions of the civil service law to certain grades of clerks in the departments at Washington.

A TREATY HAS BEEN NEGOTIATED BETWEEN SPAIN AND THE UNITED STATES, which provides for a considerable measure of reciprocity of trade between the latter and Cuba. It is understood that in consideration of Cuban sugar and molasses being admitted free of duty to the markets of the United States, petroleum, lard, flour and agricultural products generally, from the latter country, will be admitted at Cuban ports free of duty or practically so. This extension of trade with Cuba, which will be of considerable advantage to our American neighbors, is regarded by the admirers of Mr. Blaine as an evidence and result of the astuteness of that statesman. A treaty of reciprocity having first been arranged with Brazil, the United States was in position to bring pressure to bear upon Spain by threatening to impose high duties on Cuban sugar unless the markets of Cuba were opened to United States products. In view of the results which would probably cause a revolution in Cuba and, possibly, annexation of the island to the United States, Spain has yielded, and reciprocity is secured to the manifest glory of Secretary Blaine.

W. B. M. U.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

—PRAYER TOPIC FOR MAY.

"FOR OUR MISSION BANDS and all their leaders; that hearts may be stirred, and the seed sown, bringing forth an abundant harvest of workers."

A Day at Seetaganam. But where is Seetaganam? That is not one of our mission stations. No, it is a large village or town seven miles north of Bobbili, on the road to Paripattu, and our day there came about in this wise. Mr. Churchill had made it his first testing place on the tour he is now making, and as he was remaining there a few days, to look up a piece of land for a preacher's house, and to take down the timber, etc., from an old police station which he had purchased very cheaply, as well as to preach the gospel, he wrote me that I had better come out on Tuesday and spend the day. I was glad of the invitation, arranged for the boarders to remain at Siamme's till my return; called Neila and told her to come up early in the morning, and we would go out for the day.

I had called four coolies the previous night, told them to take their cold rice very early and come to draw our jirikick-had. Had told the man who brings me milk every morning also to come special-ly early on that morning; but concluded when he awoke me in the morning by calling under my window while the moon and stars were still shining brightly, and not a streak of the dawn visible in the East, that he had done his part even better than I had wished him to. However, eventually chotaharree was eaten, food given out for the fowls and cow, Telugu prayers with the children and servants over, the house locked up and we started, Neila and I, with the

four coolies as before. The air was delightful, the early clouds on the hill's around and mist in the valleys, so pure looking, and the higher fleecy clouds sailing above, with the eternal blue beyond, were pictures of peace and loveliness to my senses, and I enjoyed the ride exceedingly. The coolies had a hard tug to get us through the river, but we lightened their load by carrying our own weight up the further bank, and so were soon at the tent. Mr. Churchill was in the town, so after putting into the tent our basket of garden vegetables, two pigeons from our flock, and a tin of cake, snags, gems, etc., which we had brought with us to replenish Mr. C's larder, we pulled down the door, lest the visiting dogs should make themselves too much at home, and set out for the town too. Met a blind man who usually follows Mr. C. like his shadow when he visits this place, and he told us where Mr. C. was, but added, "It is very hot, better remain in the tent till he comes." I had my own plans for the day, so pushed on; and when he found we would go to talk to the people he conducted us to his part of the town, showed us a large tree under which we sat, on one of its uncovered roots, and the people gathered. We told them we had come to talk to the women, but women, men and children all assembled. We sang, spoke and prayed, answered questions and objections for about an hour, then turned towards the tent. Saw some houses to the left as we returned, and asked who lived in those. O, the *Malas*! the blind man said. We will go and talk to them, I said to Neila. There is no one at home, he said. We will go and see. When we got into the street, we found his word was incorrect. It was fearfully hot, a great deal of sand about the place, but I got crouched down behind a high mud wall, and keeping the umbrella over me I kept the sun off pretty well, and as we sang the people came running to see. Here again were men, women and children, and we talked to them nearly another hour. They gave very good attention for the most part, and kept very quiet while we prayed to the true God of heaven, to show them how, and to seek a blessing upon the word spoken.

We returned to tent, Mr. C. overtaking us on the way; but we had seen him and reported ourselves on the way out to the town. Had a new hand at the cooking, so had to help with the breakfast, after eating which we rested till after three, when we again went into the town to another part. Mr. Churchill went his way, and Neila and I ours. As we went through a street a woman from a villa-ha house beckoned us to come in; we said we would on our return. Went on and stopped in a weaver street. I was the object of a good deal of attention, for a white woman is not often seen there. We told some women who were standing there that we had come to talk to the women, and asked if they could not give us a place to sit down. Near to one of the houses was a log and, as it was somewhat in the shade, I sat down on it, and we began to sing; but the crowd came around us in such numbers that I could scarcely breathe, sitting down so low and they all standing up. We tried to get them to sit down, but only a few women would do that. These few listened well, but the crowd was so great and those on the outside of the arc of the circle so talkative, that it was far from satisfactory. But we did not seem to have a chance to do better, for we could not get away from the crowd, and it was no use to tell the men that we came to talk to the women only. They remained all the same, and we could only pray that the seed would fall into some prepared heart. We sang several times, and at last I asked Neila to pray. "O, no, not here!" she said. "I just lifted up my voice and cried to the Lord to save these people; in some way, in His own way, to open their hearts to receive the truth—and you would be astonished to see how it quieted them all. As we came away a man came up and said he did not believe in any of these things; he only worshipped the one true God. We had a few words with him and came back to the villa-ha house. The woman called her friends and neighbors in to see me and had me sit on a raised place in front of the house, where all could see me. We sang, talked and prayed with them, and most all listened well till long after sundown. Dined at the tent and started for home after the moon rose, about 9 o'clock, leaving the day's work in the hands of Him who permitted us to do it for Him. M. F. C.

Bobbili, Feb. 6.

The philosophers, as Varrò tells us, counted up three hundred and twenty answers to the question, "What is the supreme good?" How useful, then, is a divine revelation, to make plain what is the true end of our being.—T. Edwards.

MESSINGER and VISITOR. \$1.00 per annum: When paid within thirty days, \$1.50.

S. McC. BLACK, Editor. J. H. SAUNDERS, Business Manager.

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

WEDNESDAY, APRIL 29, 1891.

PERMISSIONS AND SAFEGUARDS OF AMBIGUITY.

A Baptist church is nothing if not independent. On the human side, it is a pure democracy. Its government is vested in the congregation, and so far as human authority is concerned, the congregation is supreme.

This claim to independence, it is impossible to deny, is a vital part of the system. But a recent independent church in its period. Everything human has its limitations and its frailties. For lack of knowledge or wisdom the church may err, or because of perversity it may go astray.

It is evident that very much will depend for the church on the pastor who, in the New Testament sense, is the bishop of the church, and in whom much authority and responsibility reside. His authority and commission are received, not through a long line of prelatical succession, but directly from his Lord.

The church may seek and accept counsel. It cannot transfer its own duties to a presbytery or a council, but this does not preclude it from calling for advice from sister churches or from individuals esteemed for their wisdom and Christian character, in order that its own action may be intelligently determined.

deliverance of such a council would not, indeed, necessarily determine the action of the church, but certainly such a deliverance would be entitled to much consideration and respect.

Well, what does all this amount to? The whole "criticism," for such it is called by the professor, occupies a very humble plane—a plane which would be regarded as humble and even puerile in our Sabbath schools, and fit only to occupy the attention of the youngest classes.

The Higher Criticism. What is the "Higher Criticism"? We know something as to what criticism is, but it is not so easy to define the term "higher" in the phrase.

It is the higher criticism which reveals all this. These literary scientists reach their conclusions from the style, turns of expression, etc., it never apparently having occurred to them that style is modified by circumstances and varies sometimes so greatly as to afford no sign-board as to authorship.

The journal alluded to is the Christian Union, of New York. A writer in it took upon himself to reply to the Duke of Argyll, who had made strictures upon Prof. Huxley's deliverances in regard to the deluge.

for literary purposes but for liturgical"—a most remarkable piece of information!—and to sum up all in one grand whole, that "the Psalms have been changed, lengthened and shortened, just as hymns are changed in our modern hymnal, for the purposes of worship."

Well, what does all this amount to? The whole "criticism," for such it is called by the professor, occupies a very humble plane—a plane which would be regarded as humble and even puerile in our Sabbath schools, and fit only to occupy the attention of the youngest classes.

It is the higher criticism which reveals all this. These literary scientists reach their conclusions from the style, turns of expression, etc., it never apparently having occurred to them that style is modified by circumstances and varies sometimes so greatly as to afford no sign-board as to authorship.

The truth is that the criticism which we are considering, as far as it is criticism, is misnamed, having no proper claim to the epithet "higher." It is destructive, it is presumptuous, but fortunately it is not authoritative.

Wolfville, N. S., April 2.

Sanctification. (A paper read before the U. B. Ministers' Conference, St. John, by Rev. E. HICKOX.)

Sanctification is a word formed from the Latin words, sanctus (holy) and facio (to make); and is used to translate the Hebrew qadesh, and the Greek word hagiasis, to separate, to set apart for a sacred purpose or service.

Who is like unto Thee, O Lord, glorious in holiness?—Ex. 15: 11; Rev. 4: 8. "There is none holy as the Lord."—1 Sam. 2: 2. One scripman cried out another and said, "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory."—Isa. 6: 3. Jesus said, "Holy Father." "And there is none good save one, that is God." "For Thou only art holy." The Jewish priest and sacrifice being so arranged by selection and cleansing, and the sacrifice offered, without the holy place, suggested the idea of the infinite purity of God, before whom all men fall condemned.

God the Father sanctified His Son, and set Him into the world to save sinners; and Jesus said, "for their sakes I sanctify myself." He was set apart, "holy, harmless, undefiled and separate from sinners, for the redemption of His people. And He prayed, "Holy Father, keep through Thine own name those whom Thou has given Me."

Luke tells us that on the night of the nativity, angelic messengers appeared to a few amaze shepherds on the fields near Bethlehem and announced to them: "There was born to you this day a Saviour—who is Christ, Lord—in David's city."

The gospel call is, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean; and I will receive you and will be a Father unto you, and ye shall be My sons and daughters."

Sanctification is treated of in the Scriptures, now as an act of God, or of Christ or the Holy Spirit; now as an act of man. God sanctifies and man enters into the redeeming, justifying, sanctifying economy of God.

Limiting the idea of sanctification to the act of consecration it may be viewed, like regeneration or justification, as an instantaneous work; but when holiness and perfection are connected with it, then it seems to be a progressive work.

Man being sinful, weak, ignorant, dull and slow of heart to believe the truth,

it requires time and gifts and training before he gains a full knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Theologians do not all agree with regard to the doctrine of sanctification. "The Oberlin school of theology teaches, that as virtue and sin belong only to voluntary action, and are contradictory in their nature, they cannot co-exist in the same soul.

Roman Catholics teach that one who is justified may even offer an obedience beyond the demands of the law, and avoid all sins.

The Calvinists say, "Whom God calls, according to His purpose, to the communion of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He delivers also from the dominion and slavery of sin in this life, though not altogether from the body of sin and from the infirmities of the flesh, so long as they continue in this world."

Luke tells us that on the night of the nativity, angelic messengers appeared to a few amaze shepherds on the fields near Bethlehem and announced to them: "There was born to you this day a Saviour—who is Christ, Lord—in David's city."

We find, moreover, that in all those allusions to Christ among the prophets, of which the evangelists make us certain, this term is universally used.

As we turn to the New Testament and examine a few prominent passages, we see that these prophetic statements are not too strong when applied to Him who was born in Bethlehem, heralded by heavenly voices; who afterwards claimed for Himself that He was the only way, and His the only name, by which and through which mortals may reach a place and condition of eternal safety.

The opening verses of John's Gospel, settles at once and for all time, for the believer in inspiration, all question as to the incarnated One: "In the beginning was the Word, and the Word was with God, and the Word was God."

There are two other passages only to which I shall refer at this time. In themselves they are the sum of all that should be written to convince a skeptical mind that Jesus was indeed Jehovah veiled in flesh.

taking heed to yourselves and to all the little flock, in which the Holy Spirit placed you as overseers, to be shepherding the assembly of God, which He acquired for Himself through His own blood."—Acts 20: 28.

The meaning of all this is plain; the glory of Jehovah would blind us, annihilate us, if we, unveiled, beheld it. His power would overwhelm us if we could feel it. His love, and compassion, and mercy, cannot be a reality to us unless God shall, in some way, come to our conditions of life.

All of God's majesty and glorious attributes were veiled in Him, who was God in flesh—called Jesus, that we might know Him as a personality; born, the babe of an earthly mother, that we may have no doubt of His humanity; living, walking, eating, sleeping, talking, tempted, weeping, that in all after time He might enter into our every act; working mightily deeds that we may appreciate His omnipotence, dying that we might not die the second death, coming again from the grave that He might be the first fruits of them that sleep, ascending to heaven that the Spirit might come to "convict the world of sin, and of righteousness, and of judgment," and that He who was our earthly friend should dwell in the heavens, our great high priest, by whom we now draw near—even unto the holy of holies—to God.

This then is the mystery of the incarnation. It is not a doctrine, so called. It is not a creed. It is the glorious outshining fact of the centuries: "The beginning of good tidings of Jesus Christ, Son of God."

O royal child, Christ Jesus, O mystery of grace, Thou art the blessed portion Of every-clime and race! Because of Thee all childhood And motherhood is blest, Thou art the bond of union, By stranger hearts confessed.

O royal child, Christ Jesus! O infant crowned with grace! Our sinful hearts out-reaching, Ourselves, then entrance. Behold, what love appealing Streams downward from Thy face, Our full hearts break, we yield Thee, Ourselves, O gift of grace!"

In the MESSINGER AND VISITOR of the 8th inst., appeared a communication from Rev. R. H. Bishop, in which he referred to the discussion on Systematic Benevolence at the last P. E. I. Association, and criticised a reading given at that meeting by a certain layman.

I submit the following propositions as demonstrable, and covering the whole ground in dispute: 1. Love is the source of Christian benevolence.

I believe there are truer and greater causes for the poverty of our benevolence than the neglect of the "tithing system," and that, if they were removed, there would be no place left for the tithing system to live.

For the last six years the MESSINGER AND VISITOR has abounded with destructive criticism, aimed at an army of organizations, supposed by some to be subversive of the New Testament churches. What is the result? The Young Men's Christian Associations, the Women's Missionary Aid Societies, the Y. P. Societies of Christian Endeavor, and other bodies of a kindred type live, and the churches live. The Lord's work goes on.

At one of our associations years ago, when swords were drawn in defence of the New Testament church, Dr. Crawley, who was present, listened attentively to the impassioned and eloquent speeches of conservative brethren. At the close of the discussion he rose and, in his own inimitable way, said, "It never has occurred to me that it was not right for any number of believers to do, provided they were faithful to their Lord."

Chicago Letter. The month of March, 1891, be remembered by the people because of the many fatal grippes during that period. The death list, over there, was the largest for one known in the history of the city for the entire month.

There were 29 graduates having taken the full classical course, received their D. D.; four having completed course, received the degree of others the certificate of the University.

The University and Theological Union have been united by the trustees. The seminary divinity school of the university moved to the university building.

The Theological Union will have its board of trustees must be Baptist, while of the university board of that faith. The university will be president of the school.

is a prominent institution of Chicago Baptists. It is a society; ministers meet its gatherings. But as it meets four times a week, has a good time, consisting of handshaking, introductions, supper, and excellent last meeting was held in the Hotel. The attention of the graduates class were among the guests.

There is to be a New of Baptist young people 7 and 8, for the purpose of Young People's Note from Dr. S. R. "America," receives: "You are meeting, the results be equal to the endeavor to set them a May God permit his best hymn of his people's movement."

Dr. D. B. Cheney, ministers, one who has been for forty years Francisco, and Chicago point of death at his To-day there is said his recovery. He is Dr. G. B. Lorin

There is to be a New of Baptist young people 7 and 8, for the purpose of Young People's Note from Dr. S. R. "America," receives: "You are meeting, the results be equal to the endeavor to set them a May God permit his best hymn of his people's movement."

Dr. D. B. Cheney, ministers, one who has been for forty years Francisco, and Chicago point of death at his To-day there is said his recovery. He is Dr. G. B. Lorin

Chicago Letter.

The month of March, 1891, will long be remembered by the people of this city because of the many fatalities from the grippe during that period of time. The death list, over three thousand, was the largest for one month ever known in the history of the city. During the entire month the sun never shone but for two days; this, no doubt, had much to do with the spread and power of the dread disease. But spring has at last come in reality; the birds are singing; the grass is green, and the sun is shining brightly.

THE THEOLOGICAL SEMINARY

at Morgan Park has closed another year of successful work. It has had an attendance of 151 students. The cost of running the school has been \$27,000, and the year closes with these expenses paid, which is a remarkable result considering the large amounts that have been collected for the new university. The commencement exercises have just been held and were as full of interest as ever.

There were 29 graduates; 16 of them having taken the full classical and theological course, received the degree of B. D., four having completed the English course, received the degree of B. Th., and the others the certificate of the institution. The graduating addresses were given by six members of the class, and were fully equal to those delivered on former occasions. The themes treated were: "Every man in his place"; "Pastor or Hermit"; "The Pulpit vs. Rome"; "The blessedness of the Minister's life"; "The Minister and Biblical Criticism"; "The Bulwark of Europe." The first was given by J. R. Baldwin, of Wyoming, Ontario, Canada, and the last by S. J. Shoemaker, of Bulgaria, Europe.

THE UNIVERSITY AND SEMINARY

have been united by the two boards of trustees. The seminary becomes the divinity school of the university, and is to be moved to the university grounds. The Theological Union will still continue its existence, and have, as in the past, full control of the theological department, appointing all professors, etc. It will have its board of trustees, all of whom must be Baptists, while only two-thirds of the university board are required to be of that faith. The president of the university will be president of the divinity school. The theological department will confer no degrees, but degrees will be conferred by the university on such divinity students as are designated by the board of the divinity school. Thus it will be seen that while the two institutions will be one, yet the theological department will be under strict denominational control.

THE SOCIAL UNION

is a prominent institution among Chicago Baptists. It is a lay members' association; ministers never appearing at its gatherings, but as "invited guests." It meets four times a year and always has a good time, consisting of fraternal handshakings, introductions, a good supper, and excellent speaking. The last meeting was held in the Grand Pacific Hotel. The attendance was large. The graduating class of the seminary were among the guests, and one of their number spoke for himself and his companions. The address of the evening was given by the Rev. R. H. Conwell, of Philadelphia, the man who is said to preach to the largest congregation in America; his new house of worship seating over 4,000. He also runs a college for working men, which he expects will shortly have an attendance of 2,000. He spoke on "The Relation of the New University to the Laboring Man," and held the attention of his large audience spell-bound from the first sentence to the last. He touched on oratory, music, medicine, science, etc. He said oratory was a mysterious power, hard to define; he thought it was "whistling for a dog and he comes to you." He spoke of degrees, and thought that men should receive them who could pass the required examinations, no matter how the knowledge was acquired, and announced the fact that his Working Man's College had just received power from the State to confer these much coveted titles. Whether this would be a help or a hindrance to his educational work among the working people remains to be seen. It will be a great pity if the school—a night school for working people—degenerates into a machine for manufacturing cheap degrees.

HERE AND THERE.

There is to be a National Convention of Baptist young people in Chicago, July 7 and 8, for the purpose of organizing a Young People's National Union. A note from Dr. S. F. Smith, author of "America," received this morning, says: "You are projecting a great meeting, the results of which I hope will be equal to the conception. I will endeavor to set them singing in due time." May God permit him to write the grandest hymn of his life for this young people's movement.

Dr. D. B. Cheney, one of our strongest ministers, one who has served in the pastorate for forty years, in Boston, San Francisco, and Chicago, is lying at the point of death at his home in this city. To day there is said to be some hopes of his recovery. He has two sons in the ministry. Dr. G. B. Lorimer returned from

Europe this week, and led the prayer meeting in his own church last evening. He is said to be looking well. The attachment between this pastor and his church is something that fills all our hearts with admiration. He is one of the most hard working and devoted men in our ministry.

Dr. Henson goes to Philadelphia next week to further the young people's movement.

Chicago, April 18th.

Home Missions.

BOARD MEETING. The regular monthly meeting of the Home Mission Board was held on the 13th inst.

TREASURER'S REPORT showed the treasury overdrawn \$364.14, and several of the missionaries still unpaid.

MISSION REPORTS were received from Brethren Wallace and Young, general missionaries; Rees, of Fall River; Crabbe, of Newcastle, North Co.; Finer, of Seneca; Wright, of Ballie; Blackney, of Rockland; Fields, of Brookfield and Upper Stewiacke; Webb, of Quimpoole Bay; and Nowlan, of Greenville.

GRANTS

were made as follows: 1. To the 2nd St. George church, \$100, from Jan. 1, 1891, to Oct. 1, 1891. Rev. C. E. Pineo, pastor, assisted by a student during vacation, whose salary is to be made up on the field occupied by Bro. Pineo.

2. To the Weldford church, in connection with the 2nd Moncton, at the rate of \$100 per year, during Bro. Milton Addison's mission, half of the time being given to Weldford church.

A. COBURN, Cor. Sec'y. Hebron, N. S., April 22.

Organization of a Church at Haymarket Square, St. John, N. B.

Pursuant to a requisition from a company of baptized believers, working at the Mission Hall, Haymarket Square, an ecclesiastical council met on the afternoon of the 21st inst.

The following churches were represented: Fairville—Rev. C. H. Martell and Dr. Caldwell; Hampton—Rev. T. A. Blackadar, Bros. Geo. Sharp and A. A. Mabee; Leinster street—Rev. H. G. Mellick, Deacon T. L. Hay and Bro. Geo. Mitchell; Portland—Rev. S. Welton and Deacon N. C. Scott; Germain street—Rev. G. O. Gates, Rev. E. Hickson and Bro. H. Wasson; Brussels street—Deacons N. B. Coffie and J. D. Keirstead; Rotheray—Bro. H. Poole and Deacon T. W. Keirstead.

On motion, Rev. S. McC. Black and Bro. C. F. Clinch were invited to seats with the council. Rev. E. Hickson was chosen moderator, and S. Welton, clerk. The council being duly organized, the moderator called upon Rev. A. E. Ingram, as representing the brethren and sisters worshipping at Haymarket Square, to place before the council the steps which led to the calling thereof; also, the reasons for organization. This being done, a lengthy discussion followed, at the conclusion of which the following resolution was unanimously carried: Moved by Bro. Geo. Mitchell, and seconded by Bro. C. F. Clinch, that this council approve of the course pursued by the brethren and recommend organization.

On motion, Rev. A. E. Ingram, Bros. Coffie and Clinch were chosen a committee to arrange the details for the organization and recognition service to take place in the evening. This committee reported as follows: Sermon, Rev. C. H. Martell; hand of fellowship, Rev. E. Hickson; reading of articles of faith and covenant, Rev. H. G. Mellick; charge to the church, Rev. S. Welton; address to pastor, Rev. S. McC. Black; prayer of recognition, by Rev. James Spencer; and benediction by the Moderator. The name chosen by the members of the new church, numbering about 40, was St. John Tabernacle.

Rev. A. E. Ingram was unanimously chosen pastor, D. H. Sprague and Chas. Morrell deacons, E. V. Hatt, clerk.

The new interest starts off with the warmest sympathy of the Baptists of St. John, and the outlook for success is full of promise. The whole service was of a deeply interesting character, the sermon and addresses most timely and appropriate. The hall was well filled.

S. WELTON, EDWARD HICKSON, Clerk, Moderator.

Rev. Wm. F. Stubbert.

From the New York correspondent of the Yarmouth Herald, we learn that the death of Rev. Wm. F. Stubbert occurred in Bloomfield, N. J., on Monday, probably the 6th inst. Dr. Stubbert was graduated from Acadia College with the class of '44, of which he was the last surviving member. His classmates were George Armstrong, Richard E. Burpee, Samuel Elder, Abraham S. Hunt and George Robbins Wilby. In early life Mr. Stubbert moved to Massachusetts, where he held several successive pastorates. In 1869 he was called to Bloomfield, and was pastor of the Baptist church there until 1875, when he retired from the active duties of the ministry. One of his sons, Dr. I. E. Stubbert, is chief surgeon of the Nicaragua Canal Company, with headquarters at Greytown. Rev. J. A. Stubbert, of Ohio, Yarmouth, is a brother of deceased.

To the Baptists of Maritime Provinces.

Although I have no organic connection with the Baptists of these provinces I have an undying interest in the work you are doing for the extension of the kingdom of Christ on earth.

I have lately been laboring in the interest of the cause of God in the parish of Ludlow, Northumberland county, and have had the privilege of listening to the preaching of D. W. Crandall, who has spent the winter laboring with the churches of the South-west Miramichi.

I consider Bro. Crandall's labors in the gospel calculated to build up gospel churches in the faith, which I consider the principal means in the hand of God of saving sinners. I have long been opposed to dragging people into the church who have no more idea of the nature of the church of Christ than a heathen. Bro. Crandall, I am happy to say, instructs people out of the Bible what a Christian church is, and receives those who are drawn by the power of God to yield themselves to His service, following their own convictions of duty.

On this account I recommend him to your sympathies, prayers and contributions as qualified in a good degree to labor for destitute churches. His labors on the South-west this winter have been the means of increased spiritual power in all this region. So we hope and pray it will be wherever he labors.

A. ESTABROOKS.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ANDOVER.—One was received into the Andover Baptist church on the 19th inst., by baptism. C. HENDERSON.

NICTAUX.—Though death has been thinning our ranks at Nictaux, others have come to fill their places. Two were baptized on the 19th inst. W. B. B.

BEAVER HARBOR, CHAR. CO., N. B.—The work is still progressing here. I had the pleasure of baptizing four happy converts yesterday, three heads of families. I gave the hand of fellowship to seven last eve. Our new church now numbers 39. We hope the end is not yet. April 20.

NEW HORTON, N. B.—Three were baptized on the 19th inst. Others are expected to follow in a few days. God is blessing us and the prospect over the whole field is becoming brighter all the time. Our prayer is that the good work may continue, and that all the glory may be to Him who alone can give the increase. E. C. BAKER.

BERWICK.—Dr. Saunders baptized again on Sabbath evening, 19th; making in all 53 since the revival began; seven others are received for baptism. Extra meetings are continued with unabated interest. It is expected that some of the candidates will receive the rite of baptism in the river near Berwick next Sabbath morning, and others in the baptistry of the church at the close of the evening service. Cor.

LOWER STEWACK.—Since the commencement of the year we have enjoyed much of the presence of the Lord in our meetings. New voices have been heard in praise of the dear Saviour, and decisions have been made to serve and obey Christ. We had the privilege yesterday, at Whiting, of baptizing a brother, head of a family—and welcoming him to the fellowship of the church. We hope soon to report others publicly confessing Christ by obeying Him. I. R. SKINNER.

ST. JOHN.—The Union Baptist ministers met on Monday last as usual at their room, 50 Germain St. There were present: Revs. Messrs. Hickson, Martell, Mellick, Hartley, Spencer, Ford, Welton and Ingram. Rev. Mr. Ford gave a very interesting report of the condition of the church and Sabbath school at Carleton; Rev. S. Welton reported one baptized and one received by letter. Rev. H. G. Mellick closed the first and entered upon the second year of his pastorate at Leinster St. Rev. C. H. Martell had commenced the fourth year of his ministry at Fairville. Two had been added to the church since last meeting. An interesting paper on Sanctification was read by Bro. Martell and followed by discussion.

WOODSTOCK, N. B.—As announced last week we have been engaged in special effort under the direction of Evangelist Whittier. The F. C. Baptists and Presbyterian churches have been in full union with us in this movement, and we have had the presence in the services and sympathy in work, of pastors and ministers and leading Christian workers of other denominations in the town and vicinity. Friday evening, 17th inst., closed the series of three weeks, as far as the evangelist is concerned, and the results are most cheering. Any one acquainted with the religious history of the town will understand the peculiar difficulties in prosecuting work of this kind, but despite these obstacles the work has moved on. All the churches have been more or less blessed in the conversion of souls, and much has been accomplished in reviving the unity of spirit among the churches, and a better feeling between individual members. Bro. Whittier has fully sustained the reputation earned at Louisa and Fredericton of being a devoted and faithful laborer. He does not believe in superficial work, and in all his methods betrays the spirit of one who deeply conscious of man's need of salvation and of God's readiness to save. Although almost eight months of incessant toil have just been passed, the work here was pushed with the utmost vigor, and the large and interested congregations that have attended the preaching of the word every afternoon and evening attest Mr. Whittier's power and skill as a worker. On Thursday evening at the closing inquiry meeting there were 77, most of whom are now converted—the largest number of anxious ones that presented themselves at any one time. Altogether, however, taking into account those newly converted,

wanderers restored and those who have in some way expressed desire to be Christians and not yet fully decided, in the vicinity of a hundred have been reached in these three weeks. Only a few men have been brought in, and while our hearts are sad over the fact we can but rejoice that a large number of the Sunday school scholars and others are rejoicing in Christ. The pastors of these churches continue the union services, and we hope to report yet larger results, and also that those who have taken the stand already are being added to the churches. Bro. Whittier, who has come to hold union meetings at Jacksonville is followed by many prayers and kind wishes from Woodstock. Those who have had opportunity of knowing him best, esteem him most. His talents as a preacher, his skill as an organizer, his deep comprehension of human needs, his implicit trust in the old gospel of Calvary, as well as his unassuming, sympathetic, Christ-like spirit, constitute him a laborer that needeth not to be ashamed. Any of our churches that may have thought of entering into engagement with our brother, will do well to keep him in mind for another season, when he will resume work in the autumn. Whatever weight a word of commendation from the writer might have is most heartily and confidently given. L. A. PALMER.

PERSONAL.

Rev. I. E. Bill has entered upon his pastorate at Liverpool, and wishes all correspondence directed to him there.

Rev. J. D. Skinner has accepted a unanimous call to the pastorate of the First Baptist church of Wilmington, Vermont, and desires all correspondence addressed to him as above.

Book Room.

Our new signboard is hanging out in front of our new premises, and is in keeping with our means, yet very handsome; can be seen from either end of Grandville street, towering above all the others. It is impossible now to miss the Baptist Book Room.

Since last writing we have had continued prosperity in our work. Our old patrons renew their orders, having unwavering confidence in our ability to do the right and give good value for the money, and new friends are finding out this fact, and we are trying to serve to best advantage all who favor us with their orders.

We are now opening new books arriving by nearly every steamer, including all the made up sets of libraries of the A. B. P. Society, Phila., and the protection assured as to the class of reading for our Sunday-schools should warrant us having a large sale.

In Sunday-school and church requisites we are considered headquarters. Our stock of reward cards are of the finest kinds, the largest assortment and cheapest to be found in the Maritimes Provinces. All who get them are delighted. Bagster's Teacher's Bible is the seller this year, and our stock gives good assortment of bindings, ranging in price from \$3.50 upwards. When getting a Bible get the best, and be sure and get a Teacher's.

The Canadian Baptist Hymnal is finding its way into our churches, slowly but surely. Hymn books that have been in use before by the hymn and tune or hymn only are giving place to this finest collection, 18,000 of which have been published up to this date.

Colportage has been attempted at various seasons of the year, with fair results. 462 families were visited last month by our colporteur, who conversed on religious subjects, prayed and left books and tracts, and brought the work of the society before the public at different times. Just think, visiting 462 families with our distinctive principles; think, too, of the many who, in these and other homes, that might encourage this work by sending the society \$5.00 a year that other men might be engaged by the society. The salary of colporteurs must be supplemented ere the society can carry on successfully the work for which it exists.

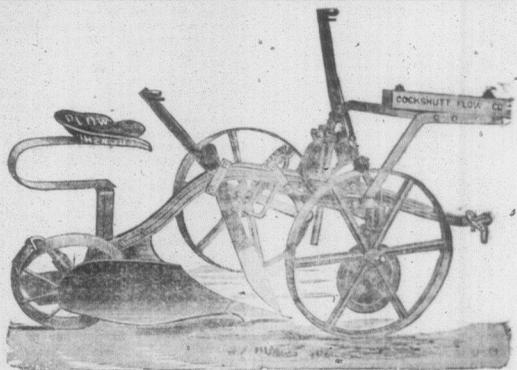
Bro. Geo. A. Filmore, of Lower Turtle Creek, Albert Co., is doing colportage work for the society. Let every Baptist Sunday-school, man and woman, pastor and superintendent, see this brother, and get a supply of literature from him and encourage him in the work.

We rejoice that God is blessing so many of our churches, and souls are being added. To such a large suggestion: take up a collection say, from \$2 to \$5, invest it in tracts—for inquirers, unconverted, young converts, how to do church work, or giving, duty of Baptists and a hundred other subjects. Give these new converts something to read so that they may become active workers, strong to do church work, and be able to save souls. Let all our churches do this and what an amount of Baptist literature would be circulated. Our churches would soon feel the benefit, young people would become specially interested, firm believers in the doctrines, and exceeding helpful as church workers. The outlay will become a hundred fold of blessings. Begin at once then.

In conclusion I beg to remind the ladies that Christmas worries are over now, and that the special work of carpeting that Committee Room should soon be undertaken.

To all our friends visiting Halifax we would say, you can't miss us, for that sign-board. Call and see us, and if you can't come, send your orders and we will try and suit you.

Geo. A. McDONALD, Secy. Treas.



THE J. G. C. RIDING PLOW

IS THE MOST PRACTICAL, LIGHTEST, EASIEST AND MOST DURABLE RIDING PLOW MANUFACTURED. It is so easily adjusted to suit the ground that it will run on any soil or be held in cut the same a furrow, making it especially adapted for the point of share to slip behind the seat of the driver. The plow is a new and most perfected form of the J. G. C. plow that it will do more work for less money to be had and power expended than any plow ever made.

W. E. BURDITT & CO., ST. JOHN, N. B.

A BIT OF USEFUL INFORMATION

If you wish to put wall paper on a room and do not know how much you require, measure the distance in feet around the room, and the result of the measurement will give you the number of square feet contained in each wall. If you wish to know the cost of papering a room, multiply the number of square feet contained in each wall by the price per square foot of the paper, and the result will give you the total amount of wall paper and light the result by 30. Thus a room 12 ft. by 14 ft. long and 10 ft. high has 24 square feet of wall space. Two windows, 4 ft. by 6 ft. each, and two doors, 7 ft. by 8 ft., will leave you a net wall space of 18 ft. Divide this by 30 and you will find it is 60 cents required, or in round numbers, such a room will require 15 square feet of Wall Paper to cover it.

Edward A. Everett, 90 KING STREET, WALL PAPER, PAINTS, HARDWARE, Etc.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. SEND FOR SAMPLES OF—All-Wool Challes, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.

W. K. McHEFFEY & CO., Telephone 29. 38 WATER ST., WINDSOR, N. S.



Miller Brothers, Manufacturers Agents for the Best PIANOS, ORGANS AND SEWING MACHINES. Established 1850. 158 Grandville St., HALIFAX, N. S. Telephone, 718.

When a Strength-giving Food IS NEEDED—ALWAYS USE JOHNSTON'S FLUID BEEF.

CARPETS & FURNITURE FOR SPRING 1891. An immense collection of Household Goods from the different markets of the world. A LARGE VARIETY OF ARTISTIC DESIGNS. A SUPERIOR QUALITY OF WORKMANSHIP, sensible and durable. Long looked for expectancy, a better quality of goods in all departments. Prices as slight as possible. CARPETS. FURNITURE. BEDDING, &c. TAPESTRIES, BRUSSELS, WOOLS, ART SQUARES, MATTINGS, LACE CURTAINS. PARLOR SUITES, BEDROOM SUITES, SILVER WARD, TABLES, CHAIRS, HAT RACKS. SPRING BEDS, MATTRESSES, PILLOWS, MATTRESSES, FOLDING BEDS, &c. BABY CARRIAGES. HAROLD GILBERT'S, 54 King St., St. John.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS. Headquarters for School Books, Sheet Music and Music Books.

