

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 \$1,215,579.76. 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 FEELINGLY 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 smoulder 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 needful, then, is a divine revelation, to make plain what is the true end of our being.—T. Edwards.

Divine Moulds and Human Keepers.

BY REV. A. P. M'EWEN, WINSTON, N. C.

"Hold fast the form of sound words which thou hast heard of me."—2 Tim. 1:13. The apostle James gives us a very practical definition of religion when he says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." From an analysis of the word "religion" it would seem to indicate a "building anew" or "back" or, if proceeding from another root, to "gather" or "collect again," etc. In a general way we may say of religion that it is the relationship of man to his Maker in active exercises. It is nothing less than a moral fault when this exercise is wanting or neglected. It is more than a moral fault; it is an eternally fatal fault, for any man to permit his spiritual nature forever to crave satisfaction, and never to give it that satisfaction for which it craves. We are left without excuse in this matter. Our Creator has clearly revealed to us the way in which to worship, serve, and love Him. He has given to us in this last dispensation law and simple outward forms, with an unlimited reach of spiritual truth and reality. The external is not much, but the internal, the spiritual, is mighty and manifold. These spiritual verities are not resolvable into mere intellectual theories or logical deductions of the mind. There is a something about religion which is something that, which the wisdom of the world cannot reach. It can neither give nor take away the inheritance of true religion. In the incarnation, the Almighty Father has not only revealed Himself, but also has laid down the pattern which is to be used in the acceptable way of fulfilling those sacred obligations which we owe to Him; the fulfilling of which makes us exceedingly happy and elevates us into that state of being, in which we have fellowship with our Father and our brethren in Jesus Christ. The true value of religion is in this spiritual aspect of it. But not understanding this superiority of the spiritual over the external, the external itself is not without its value. The injunction "Hold fast the form" is the external of religion have an important office to fulfill, namely, to help conserve "the faith once for all delivered to the saints," and to throw spiritual truths into clearer outlines. It was in this end, we believe, that the apostle Paul thought of "hold fast the form of sound words of healthful words. The life itself is endangered if the "form" or "mould" is tampered with. Our text resolves itself into two divisions, and

the destruction of untold myriads. It is the New Testament mould which is the mould and shall abide to the end of time as the sole and only means of justification for poor sinners before God. Paul says to the Galatians, Let the man, or should be an angel, who preaches another gospel than the one he preached to you, be accursed. And a little further on in the letter he shows where the ground of his fears lay. "Ye observe days and months and times and years. I am afraid of you." "Having begun in the spirit, are ye now made perfect by the flesh?" "Ye began well, but whither are you being led? Thus of the Galatians. The forms of our worship, as enjoined upon us, are definite enough. We read the Word for our enlightenment and direction. We lift our hearts in prayer, for thus we address the throne of a heavenly Father. We sing, for we want to praise His great and holy name. We speak because we are sent with a message, and the Gospel is entrusted to our proclamation of it. We give, for there is blessedness in it. But all these taken together, or singly, if they lack spiritual discernment, do not constitute worship. God is a Spirit, and they that worship Him, must worship Him in spirit and in truth. This is the pattern for acceptable worship; all other offerings must be worthless, or worse than worthless, in the sight of God. There is freedom now, far in advance of the freedom of two thousand years ago. Every individual now comes for himself into the immediate presence of Christ the Lord, by faith. He is the great intercessor and the only advocate. He is the only priest we need. We come to Him and from Him directly receive the forgiveness of our sins. He is the way and the life and the resurrection, and it is divinely communicated; who will dare add to it? or take away from it? And yet as a mould it is everywhere tampered with or broken, and something else substituted therefor. There are qualifications for church membership; there is church organization—there are church ordinances, and for all these there is but one lawgiver, even Christ. His word is very definite about everything. There are patterns of forms for the things which we have from heaven, as it expresses itself in all its holy activities among us. Let us get the life, and whither let us aim at the proper, the healthful, the divine expression of it. "Hold fast the form of sound words which thou hast heard of me." It is a wonderful mystery that the Lord has given us these patterns. Whither would we drift without them? Whether indeed do we drift with them?

order to be noticed by others for doing it, or I'll do this thing, because it will raise me to do it, is not the way. The Master wants us to serve Him. He wants us to know His will. He wants us to subject ourselves to His will, and He wants us to do this will of glad choice, that is willing, "abstaining from meat," free, and are exhorted to stand in the liberty of freemen. The holding fast of the pattern of sound words directly points to the rejection of all that is not "sound" or "healthful." Every plant which My Heavenly Father hath not planted shall be rooted up. Thus our Saviour spoke, and we can rest assured in all His utterances. Whatever may be among us that is not of the Father is doomed to be found in bundles and cast into the fire. In this connection we desire to look into some customs among Christians which, we are persuaded, are not for our good, and what is more, we are persuaded contrary to the revelation given us by our Heavenly Father. Two such customs have just been considered, and we have churches. Multitudes of our fellow citizens have, with more or less conscience in the matter, been sedulously instructed to observe Lent and Easter. Because these we are led to enquire, whence have these come? and why observed; with what authority do they come? and what is their tendency? We may say at once with respect to all these feasts and fasts common nowadays, the New Testament knows nothing of them, nor do our Lord's apostles, nor yet the fathers. He called, laid any such observances as a rule or otherwise upon the churches. They savour of the old dispensation and not of the new. The new wine of the Gospel needs these old bags or skins; they do not fit, and the new wine will burst rather than cultivate the spiritual. Lent proposes to be a commemoration and imitation of the forty days' fast of our Lord, when tempted by the devil in the wilderness. Immediately after His baptism, (which, by the way, most observers of Lent refuse to follow Him in), Christ was led by the Spirit into the wilderness. A mighty and important struggle lay before Him. He entered into this struggle, but when we consider the nature of the struggle, it is, perhaps, needless to say that this conflict ended in victory for our Lord. The enemy was vanquished, and Christ was victorious. Now, it is a question, whether we should imitate the fast of our Lord, when He entered into this struggle, or whether we should imitate the fast of the apostles, who were called upon to fast. It is a question, whether we should imitate the fast of our Lord, when He entered into this struggle, or whether we should imitate the fast of the apostles, who were called upon to fast. It is a question, whether we should imitate the fast of our Lord, when He entered into this struggle, or whether we should imitate the fast of the apostles, who were called upon to fast.

world's way, but it is not God's way. He did not ask the disciples to get up a display for Him. Rather He guarded them carefully against all such carnal manifestations. Indeed, after that, they were plainly told of defections and heresies along the lines of "forbidding to marry," and "abstaining from meat," etc. All such self-imposed rigors at certain stated seasons, and their corresponding license in the opposite direction are manifestly of human origin, and human worth. The Master has not commanded them, and carried out to their logical results, there is imposed upon those who accept them an empty and a great show of externalities, with only a modicum of spirituality. The best Christians find themselves wholly unable to reach the excellence and the activities laid down for us in Bible patterns. We need not wish to add to them. Indeed this would be the old Pharisaic sin of binding heavy burdens on men's shoulders, or of rejecting the commandments of God, to teach human traditions. Wherever such conduct is, it needs the scathing rebukes of the divine Master again. The spirit of this new and laid dispensation is one of childlike liberty and Christ-like activity. Externalists are the least, while spiritualists are the greatest. In the temptation of the Lord and His resurrection we would seek to think of as we would. We earnestly desire that they should influence us to greater devotion and activity in the work of His kingdom. But when we come to take our instruction from headquarters, as from Christ Himself. We take the New Testament in whole, as well as in part; we take the Bible all together, "looking unto Jesus" in everything, for He is our life, and He also is the only proper interpreter of this life. "Hold fast the form of sound words," etc. Enthusiasm. BY REV. GEORGE M. HOWE. Our English word "enthusiasm" is derived from a Greek term, which, when rendered, means "God-dwelling," and has reference to the fire that is kindled within the human heart by the Holy Spirit. Without this fervent spirit it is impossible to achieve anything in the Christian life that is worthy of the name of Christ. The same is true in every department of life, whether it be in the pursuit of art, music, science, or reform. To obtain success, the heart must be fired with a noble purpose, the mind must be cleared by the constant presence of a high ideal. We are accustomed to hearing this said by educators who wish to arouse men and women to their best endeavor, and the general verdict is that they are right in laying so much stress upon the matter. But when we come to apply it to the Christian life, they find that the one not infrequently hears it said of such persons that they have zeal without knowledge, in plain English, that they are fanatics or bigots. We shall look into the New Testament, and we shall find that the great Founder of Christianity was an enthusiast, and that His immediate disciples and the prince of apostles were also enthusiasts. As association with the Lord Jesus Christ had made them such. Ever since then, whoever has come in contact with the Saviour and been filled with His spirit, has become an enthusiast. Every Christian reformer, every missionary of the cross, every successful winner of souls, has been an enthusiast. Enthusiasm of the right kind is always justifiable. A man drops from the deck of a steamer into the sea. You shout vigorously for some one to come and help. You rescue him from a watery grave. The occasion justifies your excitement. Some of your fellow voyagers would think for a moment of condemning you, but you would rather unite in commending you for your earnest efforts to save the drowning man. Is there not a thought here for all Christians to consider earnestly and prayerfully. How can we be made a power in the world for good, and the souls and the upbuilding of Christ's kingdom? Have we not a hint in the words of Paul when he writes "fervent in spirit"? Let us pray for a fuller measure of this spirit, and a mighty work will be done for Christ in the world.—Journal and Messenger.

A Difficult Problem. We confess to a great deal of sympathy with the French Roman Catholics in Manitoba in resisting the suppression of the public use of their language and the appropriation of their school taxes to other than Roman Catholic schools. Whether the fact that these were the privileges that were secured to them by the rebellion under Riel should add to or detract from this sympathy is a point on which opinions will differ. Suppressing the rebellion of 1870 to have been the representatives of those who are to-day protesting against the withdrawal of their privileges, their opponents will say that having obtained them as highwaymen they should, like highwaymen, be made to disgorge, while their friends will say that these are worthy of all honor who resist unto blood the invasion of things they hold sacred, and that having so obtained these privileges they are all the more warranted in insisting upon them, are not men always most tenacious of their Roman Catholic schools, except as they took arms. Turning from the historical view to the facts as they are, we find a race who can fairly claim an equal share at least in the discovery and earliest settlement of that country, enjoying to-day a distinct recognition as a race in the permitted use of their language, and in special privileges accorded to their religion. Is it natural for them to see without the strongest protest this distinct recognition withdrawn? On the other hand, it is in all things the preservation of race distinction in the matter of the national unity which is our first national interest. It is also to be said as far as the French language is concerned that while a source of expense to the province, it is hardly ever used in the legislature or in public affairs, except as a prescribed form or for the purpose of asserting the right to use it. Indeed, except perhaps, in some trials in the courts it is almost never convenient to use it. The protest on behalf of the Roman Catholic schools rests on a more serious footing. Here is distinct matter of conscience. Rightly or wrongly it is against the conscience of those Roman Catholics who believe all they are taught, and most of the women do so, to send their children to schools where the Romanist religion and reverence for the clergy is not a principal part of the training. If, being required to pay taxes for the maintenance of the common schools, they withhold their children from them and pay over again for their education, they prove their faith by their works, and feel that in this matter of conscience they are plundered by the law. True, the advocates of common schools, the Romanists who refuse to do the common schools is by not doing so the loser of benefits he might enjoy, but he is not the loser in this matter of conscience which the tax is imposed. The object of the tax is not to relieve parents of the burden of their children's education but to protect the community against an uneducated generation, incompetent to govern the country. All are equal sharers in what is lost in the question of revenues from the school system. Clearly, if such is the purpose of the public education, the education should be of such a sort as to fit people to be independent voters and not to vote like sheep at the bidding of a priest. This is also reasoning in favor of common schools, and we are, First, a country governed by the people, vote must insist that the people be educated. Secondly, it cannot so insist without providing education for all who cannot get it otherwise. Thirdly, the State has no right to enforce in any religion, therefore, no form of religion can be taught at the public expense, at least so long as any of the taxpayers object. The great force of all this is evidently felt by the Roman Catholic bishops, and indeed, it is by all opponents of common schools. They are, therefore, feel it necessary to carry their objections further. This they do in the present case by declaring that the common schools which are to be law forced on the population of Manitoba are to all intents and purposes to be common schools, and are to be used as a Protestant propaganda. If certified that there was truth in this charge in the case of schools supported by Roman Catholics, we could certainly find as much fault as the bishops themselves. If, however, it is only advanced by their lordships because they feel their argument to be weak without some such claim, it constitutes a stronger argument against them than any their opponents could frame. It may be over to the question, but by no means so simple a one as the advocates of purely secular schools try to make out. Entirely bad as the Roman Catholic schools are, as schools for free citizens, it is the conscientious duty of a large proportion of Roman Catholics to demand them as such, and, while this is the case, the establishment of a system of purely secular common schools is fraught with immense difficulties. What we should like to see would be more pressure at the other end. The demand for public functions should be determinedly withheld from the illiterate. The bishops of Rome would like such a regulation about as little as they like the secular schools, but they would commit themselves seriously were they to say much against it.—Montreal Witness.

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Sabbath School. BIBLE LESSONS. SECOND QUARTER.
(Condensed from Peabody's Notes.)
Lesson VI. May 10. Amos 8: 1-11.
ISRAEL'S OVERTHROW FORETOLD.

GOLDEN TEXT.
"Whosoever hath not, from him shall be taken even that which he seemeth to have."—Luk 8: 18.

EXPLANATORY.
I. SEEKING TO AVOID THE DOOM BY BANISHING THE PROPHET. As if stopping the utterance of the prophet would ward off the doom. Amos replied that he did not live by his prophecy, but was compelled to utter the message God gave him, and then proceeded to show Amaziah his own doom, and foretell the captivity of Israel.

II. AN ILLUSTRATION: THE BASKET OF RIFE FRUIT.—"Thus hath the Lord God shewed unto me." The sentence of Amaziah pronounced, Amos resumes just where he left off, before Amaziah broke in upon him. His vehement interruption is like a stone cast into the deep waters. They close over it, and it leaves no trace. Amos has authenticated the third vision: Thus hath the Lord God shewed me. He resumes in the selfsame calm words. The last vision declared that the end was certain; this, that it was at hand. "And behold a basket of summer fruit." Summer fruit ripens quick and soon decays. The people had ripened for ruin, and their ruin was near at hand. The latter of these two ideas seems rather more prominent than the former; perhaps both are implied.

2. "Then said the Lord unto me, the end is come." There is a curious play upon words here. In Hebrew the words for summer fruit and end are very similar in sound, and are derived (like our word crop) from a root that means to cut off. At harvest time there is no more to be done for that crop. Good or bad, it has reached its end, and is cut down. So the harvest of Israel was come. The whole course of God's providences, mercies, chastenings, visitations, instructions, warnings, inspirations, were completed.

3. "And the songs of the temple." Either the great idol temple at Bethel, or (as the Hebrew word means also palace) the palace of the king, where songs of joy and merriment were supposed to be at their highest. "Shall be howlings in that day." Literally, shall howl. It shall be, as when merriment is suddenly broken in upon, and through the sudden agony of the singer, ends in a shriek or yell of misery. When sounds of joy are turned into wailing, all must be complete sorrow. Some such scene the prophet probably had before his mind's eye; for he adds: "There shall be many dead bodies (literally, many the corpses) in every place." He sees it, not as future, but before him. The whole city, now so thronged with life, the oppressor's wrong, the proud man's contumely, the haughty man's scene of death; every place thronged with corpses; none exempt. "They shall cast them forth with silence." Keil, who connects the clauses together thus: They shall be many corpses in every place that one hath cast away in hushed silence. The summer figs are ripe and decay follows quickly, the richness of ripe fruit turns into the foulness of decay and death.

III. AN APPEAL TO CONSCIENCE. The nation is warned against continuing in their sin by such a picture of their punishment that their own consciences declare the justice of the punishment. 4. "Hear this," which I am about to say, pointing particularly to verses 7-10. "O ye that swallow up the needy." Better that *pani after* (as the same verb is rendered in 2: 7) in order to swallow them up, they pointed for the needy, as the wild beast for its prey.

5. "Saying, When will the new moon be gone?" The first day of the month, the new moon, was a holiday on which all trade was suspended, just as it was on the Sabbath (see at Num 28: 11 and 2 Kings 4: 23). They kept the festival in form, but their hearts were far away, and they were anxious for it to be over. Like covetous users, they cannot even wait for the end of the feast-days to pursue their trade still further. They feasted under the restraint. They thought every day lost in which they were not gainers by fraud or violence. "And the Sabbath, that we may set forth wheat." Literally as in margin, to open; i. e. the store-houses or granaries, in which the wheat was kept. "Making the sabbath," i. e. the usual measure for corn and wheat, containing three pecks and three pints. "The ephah small." For selling, so that they sold less than they agreed for the price. "And the shekel great." The shekel—half an ounce Troy, was a fixed weight, by which, up to the time of the captivity, money was still weighed (1 Kings 20: 39; Jer. 32: 9). With this enlarged weight, they weighed the silver received for the wheat, so that they received a great deal more for their wheat than it was worth.

6. "That we may buy the poor," etc. The parallel place (2: 6), taken with this, shows that it is actual buying and selling of men that is spoken of, not the perversion of justice by means of bribes. When the rich had stripped their poorer brethren of lands, houses and money, they would consign their fraud, that they might make the poor man so poor, that he would either be obliged to sell himself to them from want and distress (Lev. 25: 39), or be handed over to the creditor by the court of justice, because he was no longer able to pay for a pair of shoes, i. e. the very smallest debt. "And sell the refuse of the wheat." Literally, that which fell through the sieve, not the full grains, but the thin and withered ones. By making the people poor, they made a market for their refuse, which was all the poor were able to buy, and this no doubt at a high price.

7. "The Lord hath sworn." Here begins the message which in ver. 4 the people were called upon to hear. "Sworn by the excellency of Jacob." Either (1) by all that the nation might have been, with a noble, prosperous country, a noble people, a glorious religion, a mission or blessing to all the earth; (see 6: 8); or (2) it must refer to and describe Jehovah Himself. He was the excellency of Jacob in the sense of being his most

glorious portion, his richest treasure; that in which Jacob should more exult and rejoice than in all things else. "Surely will I never forget," never pass by without punishment. By leaving such sins unpunished, He would deny his glory in Israel.

IV. AN APPEAL TO PRUDENCE AND FEAR. A VISION OF IMPENDING EVIL. 8. "Shall not the land tremble for this?" The very land itself will shudder as with the convulsions of an earthquake. "And every one mourn." Must not every inhabitant mourn in godly sorrow for such wickedness, or mourn under the infliction of due chastisement? "And it shall rise up wholly as a flood." The name for the river Nile in Egypt. "And it shall be cast out and drowned." (Rev. Ver. It shall be troubled, and sink again like the River of Egypt.) As the Nile rose, and its currents met and drove one against the other, covered and drowned the whole land like a flood. And then sank again, so should the earth rise, lift up itself, heave, and quake, and sink again.

9. "I will cause the sun to go down at noon." The language is figurative. Their sun should set in the height of their prosperity before the natural time. Though they were now in meridian glory (see last lesson), ere long they would go out in darkness. The last days of Israel correspond with this description. "I will darken the earth in the clear day." A sudden and unexpected would be their fall.

10. "And I will turn your feasts into mourning." See on ver. 3. "Sackcloth." A coarse, dark cloth of goat's hair, worn as a sign of mourning. "And baldness." Destroying their beauty. "I should have said above the head, everything that contributed to luxury, or comfort, or personal appearance, would be given up. For the sorrow could be compared to nothing less than 'the mourning of an only son.'" Such mourning was in Egypt after the last plague, when there was not a house where there was not one dead. (Ex. 12: 30).

V. THE RUIN IS BEYOND ALL HOPE OF REMEDY.—11, 12. "I will send a famine in the land." No ordinary "famine of bread, nor a thirst for water." These are very terrible, but they are of small account; the spiritual famine, the unsatisfied hunger "of hearing the words of the Lord." Now they wished to drive Amos out of their land (chap. 7), but the time will come when they so much need help, when their oppressions are so great, when their enemies are so many and so cruel, that they shall wander from sea to sea, from Galilee in the east to the Mediterranean on the west, "and from the north even to the east," an abridged expression for from north to south and from west to east. "I will send a famine, from the sea to the sea, as when the sea is there at the other end of the world. The sea being taken as the boundary of the earth; i. e. to every quarter of the globe. In order to find "the word of the Lord," they shall be driven to the ends of the earth, but they shall not find it. They shall call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me, for they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised My word; therefore shall they shall eat of the fruit of their own way. (Prov. 1: 28-31).

A LIMIT OF PROBATION. The words of Amos and of Solomon seem very strange, that God should refuse to hear some prayers and cries. But it is only when God does nothing in nature by audacious. A life which has the heritage of greatness requires length of time to advance to maturity. Trees of great value are slow in growth. The willow has such growth as the locust. The former soon grows up, but the latter requires many more years to attain its beauty. So the religious life which has stability and beauty is gradual in its formation and development. But if it is real life, it will be constantly and surely growing. Let it never be forgotten that, while there may be analogy with nature as to the things we have named, man has a volition concerning growth. He can form habits and place himself under influences which shall forward and strengthen spiritual life. Patient continuance in well-doing is indispensable on our part to the attainment of the stature of the fullness of Christ.—*Christian Inquirer.*

—Impatience is a common fault. We would like to attain the goal we hope to reach at once. Undoubtedly we might possess a nobler Christian life than we have if we were willing to use the means we possess more diligently. But all great and solid work is slowly accomplished, and does nothing in nature by audacious. A life which has the heritage of greatness requires length of time to advance to maturity. Trees of great value are slow in growth. The willow has such growth as the locust. The former soon grows up, but the latter requires many more years to attain its beauty. So the religious life which has stability and beauty is gradual in its formation and development. But if it is real life, it will be constantly and surely growing. Let it never be forgotten that, while there may be analogy with nature as to the things we have named, man has a volition concerning growth. He can form habits and place himself under influences which shall forward and strengthen spiritual life. Patient continuance in well-doing is indispensable on our part to the attainment of the stature of the fullness of Christ.—*Christian Inquirer.*

—It is often said by religious people, and even sometimes by religious teachers, that "it makes no difference to which church you belong;" it is a matter of indifference whether you accept immersion as baptism, or sprinkling as baptism, or omit baptism, as non-essential; that, in short, "it makes no difference what you believe so that you believe it, and are really sincere about it." Such people remind us of the school teacher who so liberal and magnanimous as to be willing to teach that the world was flat or that it was round, as the patrons desired. "But you are such a man is not fit for a school teacher at all." And so say we, yet at the same time venture to think that it would be better for a man to have a mistaken notion about the shape of the earth than about religious truth and duty.—*Christian Standard.*

What Northrop & Lyman's

A Miraculous Medicine.—Mr. J. H. CROFT, St. Catharines, writes: "Send me three dozen NORTHROP & LYMAN'S VEGETABLE DISCOVERY. It is a miraculous medicine and has performed great cures, testimonials of which we can give you."

Knows it is Good.—Mrs. C. JOHNSON, Melville, writes: "I have great pleasure in recommending your VEGETABLE DISCOVERY. I have used two bottles, and it completely cured me of a bad case of Dyspepsia. I also found it an excellent Blood Medicine, and sure cure for Kidney troubles."

The Best Medicine.—Mr. J. S. BLACKWELL, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with little effect, I was last advised to try NORTHROP & LYMAN'S VEGETABLE DISCOVERY. I did so, with a happy result, receiving benefit from one bottle. I then tried a second and third bottle, and now I find my appetite so much restored and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced. I consider it the best medicine in the market for the stomach and nervous generally."

What Geo. Toxay, Druggist, Grandhaven, Ont., writes: "Four bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY say that it has done them more good than anything they ever used."

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Inform you that your VEGETABLE DISCOVERY cured me of Dyspepsia. I tried many remedies, but none had any effect on me until I came across NORTHROP & LYMAN'S VEGETABLE DISCOVERY; one bottle relieved me, and a second completely cured me; you cannot recommend it too highly."

then get a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, and it will give you relief. You have Dyspepsia. Mr. R. H. DEXTER, of St. Mary's, writes: "Four bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia; mine was one of the worst cases. I now feel like a new man."

A Lesson in Geography.

The following is part of an address given at one time by Prof. Henry Drummond to a boys' brigade in Glasgow, Scotland:

Geography tells us where to find places. Where is the kingdom of God? It was said that when a Prussian officer was killed in the Franco-Prussian War, a map of France was very often found in his pocket. When we wish to occupy a country we ought to know its geography. Now, where is the kingdom of God? A boy over there says, "It is in heaven." No, it is not in heaven. Another boy says, "It is in the Bible." No; it is not in the Bible. Another boy says, "It must be in the church." No; it is not in the church. Heaven is only the capital of the kingdom of God; the Bible is the guide-book to it; the church is the weekly parade of those who belong to it. If you turn to the seventeenth chapter of Luke, you will find out where the kingdom of God really is. "The kingdom of God is within you"—within you. The kingdom of God is inside people. I remember once taking a walk by a river near where the Falls of Niagara are, and I noticed a remarkable figure walking along the river bank. I had been some time in America. I had seen black men and red men, and yellow men and white men. But this man looked quite different in his dress from anything I had ever seen. When he came a little closer I saw he was wearing a kilt; when he came a little nearer still I saw that he was dressed exactly like a Highland soldier; when he came quite near I said to him, "What are you doing here?" "Why should I not be here?" he said. "Don't you know this is British soil? When you cross the river you come into Canada, and this is the kingdom of God."

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King Solomon
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S. McC. BLACK, Editor. J. H. SAUNDERS, Business Manager. All correspondence intended for the paper to be addressed to the Editor.

Messenger and Visitor

WEDNESDAY, APRIL 29, 1891.

PERLS AND SWEETENERS OF ANGLICANITY.

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 conference in its perils. 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. It will be understood that Prof. H. has no particular reverence for the scriptures, and would, therefore, be likely to treat the account of that great cataclysm in them very cavalierly.

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."

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.

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. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

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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.

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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 seraphim cried unto 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."

God the Father sanctified His Son, and sent 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 Incarnation. 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."

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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, Owe thee, then entrance. Behold, what love appealing Streams downward from Thy face, Our full hearts break, we yield Thee, Ourselves, O gift of grace!

M. B. SHAW. Vizianagram, India, March 5.

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. As people who were present at the association, and who may remember who the brother was, while they have forgotten what he said, and others who only read Mr. Bishop's criticism, may be led to accept the term "subtle sophistry" as fully applicable, without the opportunity of judging for themselves, I ask, brother editor, for space for a longer sample of the "reading" than I gave at the association.

- 1. Love is the source of Christian benevolence. 2. Love owns no arbitrary weights and measures, and, therefore, cannot use them in measuring out its gifts. Love is, itself, the true measure of its own gifts. 3. Love has no steward. It may have a host of servants to wait upon it, but no steward. If love should employ a steward, or manager, and deliver him his goods for distribution, the goods would become alienated. 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. N. J. McDONALD. Montague Bridge, P. E. I., April 19.

[We must respectfully decline to publish the reading above referred to. While we do not in the least suppose that any irreverence is intended, we must think that such a parody of words of the New Testament would grate upon the ears of very many of our readers, as it does upon our own. At the same time it appears to us that such treatment of scripture is wholly unnecessary to a fair discussion of the subject.]

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 any good thing they might choose to do, provided they were faithful to their Lord." Why should we have another newspaper deluge of this defensive writing, when there is no danger, and when there is so much to be done in saving the lost? B. M. SAUNDERS.

Chicago Letter.

The month of March, 1891, will be remembered by the people because of the many fatalities during that period. The death list, over there, was the largest for one month in the history of the city for two days; that much to do with the power of the dread disease, has at last come in reality; are singing; the grass is green; sun is shining brightly.

at Morgan Park has done a successful work. Attendance of 151 students running the school has been the year closes with these which is a remarkable record for the large amount collected for the new commencement exercises held and were as full as ever.

There were 29 graduates having taken the full classical course, received their D. S. four having completed course, received the degree, the others the certificate of the school. The graduating address by six members of the faculty equal to the twelve occasions. The themes were: "Every man in his place"; "Hernut"; "The Pulpit vs. the Blessing of the Minister"; "Minister and Biblical Criticism"; "Bulwark of Europe." given by J. R. Baldwin, Ontario, Canada, and the Shoemkoff, of Bulgaria, E.

THE UNIVERSITY AND THEOLOGICAL UNION have been united by the trustees. The seminary divinity school of the union moved to the university. The Theological Union with its existence, and have full control of the union, appointing all professors, will have its board of trustees must be Baptist, while of the university board be of that faith. The university will be president of the school. The theologians will confer no degrees, but will be conferred by the university students as the board of divinity will be seen that divisions will be one, yet the department will be under total control.

THE SOCIAL is a prominent institution of Chicago Baptists. It is a social association; ministers need its gatherings. But as it meets four times a week, has a good time, consists of handshaking, introductions, supper, and excellent last meeting was held in the Hotel. The attention of the graduates class were among the guests. A number spoke for their companions. The address was given by the Rev. Philadelphus, the man to preach to the largest audience; his new building seating over 4,000. He spoke on "The University of the Last Days." He held the attention of the spell-bound from the first to the last. He touched on medicine, science, etc. was a mysterious power, he thought it was "and he comes to you degrees, and thought receive them who required examinations, knowledge was acquired the fact that his work had just received power to confer these would be his education. Whether this would be his education the working people. It will be a great private school for workers into a machine cheap degrees.

HERE AND THERE. 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. says: "America," receives: "You are meeting, the results be equal to the conference to set them in May God permit his elect hymn of his people's movement. Dr. D. B. Cheney, ministers, one who has torate 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, Clerks. 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 STEWICK.—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.

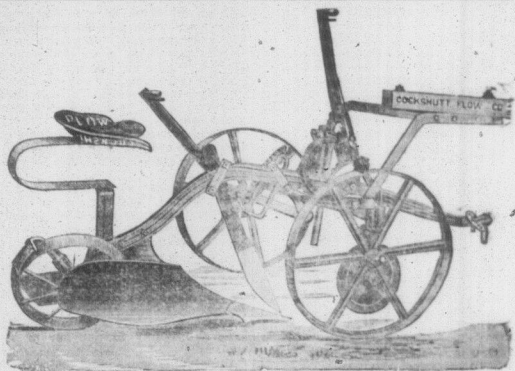
Bro. Geo. A. Filmore, of Lower Turtle Creek, Albert Co., is doing colportage work for the society. Let every Baptist Sunday-school, man and woman, pastor and superintendent, see this brother, and get a supply of literature from him and encourage him in the work.

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.



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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. Buy a roll of wall paper containing the total amount of wall space and divide the result by 3. This will give you the number of rolls and the length of each roll to buy. Two widths of 24 in. and two doors 2 1/2 x 5 ft. will leave you a room of 15 ft. Divide this by 30 and you have 1/2 roll to be paper required, or in round numbers, such a room will require 1 1/2 rolls of 30 ft. Wall Paper to cover it.

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