

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XL.

VOL. VI, No. 8.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 5, 1890.

Printed by G. W. DAY, North Side St.

JUDGE BARBER, of Kansas, who has been the apologist and defender of the violators of the Prohibition law in Kansas, has been made a judge of the Supreme Court of the United States. His friends gave him a banquet at Leavenworth, and proposed to have milk punch. The police commissioners, however, quietly told the man getting up the entertainment that if he had the punch he would be arrested. After some bluster the punch had to be given up. But of course prohibition does not prohibit in Kansas!—Our wide-awake Ontario correspondent, F. K. D., has won one of the prizes for taking first rank in Oriental studies in Dr. Harper's correspondence class.—A few years ago the Chinese called the English "foreign devils." Because of help of British contributions to relieve the starving myriads during the famine, they now evince warm gratitude from the Emperor downward.—Dr. Welton is acting Principal of McMaster while Prof. McGregor is laid aside. Prof. McGregor is in New York under special treatment. It is too early to judge of the result.—It is no bad sign that Archibald Brown's pamphlet, "The Devil's Mission of Amusements," of which a review was lately given in our columns, has already had a sale of 124,000 copies.—Dr. Rand's very interesting and graphic account of Browning's funeral in Westminster Abbey was delayed in reaching us. This explains why it is so late.

—HELD OVER.—We have had to hold over a large amount of matter intended for this week.

—OF COURSE.—Dr. Middlechild, one of the editors of the *Christian Enquirer*, has visited England. He writes: "A pastor, whose official relations give him a large knowledge of the (Baptist) denomination, told me that whatever 'down-grade' tendencies there were they were mainly to be found in churches called Baptist, but admitting Pedobaptists to membership." This is just what might be expected. Those who are careless about the ordinances and the constitution of the church are but consistent with themselves when they grow careless about the doctrines of the Bible.

—A NEW SENSATION.—Dr. Talmage has had a new sensation: "Think of how I felt when I reached the Jordan after sleeping the previous night in the ruins of Joshua's Jericho. Think of how I felt when a man in our party came and asked me to baptize him! He wished to be immersed in the very waters where our Saviour was baptized. I found the candidate a professing Christian and an earnest man, and consented. There was a shock who preceded our carriage and his robe was just like a baptismal robe, and I put it on; and we found another white robe for the candidate. Then standing on the shore of the Jordan, I read from my Bible the story of the baptism of Christ, when the Spirit of God descended like a dove from heaven, and a voice was heard saying, 'This is my beloved son, in whom I am well pleased.'" "My daughter wrote me some copies of a favorite hymn which we sing at home, and all present—friends, pilgrims and strangers—joined in singing it there on Jordan's banks. 'Then we went down into the water, and under willows, still green in midwinter, I baptized the Christian. That was the most overwhelming moment of my life.'"

If Dr. Talmage should be influenced by this experience to be baptized as was his Lord, he would have a still more overwhelming moment.

—MISSION ECONOMY.—Thirty-eight representatives of various missions in India have united in an open letter in answer to certain criticisms which are being made on present missionary methods, &c. This deliverance from such a source deserves very respectful consideration. We quote epitomized and extracts from the *Missionary Review*.

On the Salvation Army, as illustrating more economical methods, they say:—The results of the Salvation Army laborers are not tabulated, and hence a true verdict cannot be hoped for; but in their part of India the Army has not been successful. It has swelled its ranks from converts of other churches, many of whom have returned to their old fold. It has only labored where other Missions had planted themselves. They have found it easier to appeal to Christians than to Hindus for support, and have diverted funds from other Christian work—only the merest fraction of their support has ever come from non-Christians. The Army has carefully avoided districts where no missionary work is done by others.

They also deprecate the sending out of poorly equipped men and women. They say:—Outer conditions will adjust themselves and will never hinder missionary work if the agents supplied by the churches are what they should be, and here we earnestly plead that the standard of attainment and efficiency be maintained among all Europeans who come to India as agents. If it be lowered, nothing can be gained, but much may be lost. Imperfectly equipped Eu-

ropeans can only take a place as the rivals of imperfectly equipped native agents, than whom they will be more costly and less effective.

—ENDORSED.—The *Christian Index*, one of the most representative of Southern Baptist papers, quotes our note on Dr. Gordon's remark, and comments on it in the most trenchant way, as follows:—

Dr. Gordon is reported to have said: "I have come to have little faith in any societies. I believe more and more in the local church! That is our main dependence, the local church." Of course, the local church must be our main dependence, until men are wiser than their Maker and can devise something better than He has given us.—Missions are a *Versus*.

The local churches have been divinely entrusted with the mission of Spiritual Benefaction and the mission of Secular Benefaction. When, neglecting the churches, we resort to other organizations for the accomplishment of any purpose involved in either of these missions, we not only choose what Christ has not chosen—we set aside what Christ has appointed. Christ's choice and appointment was no mere temporary makeshift; no borrowing from the usages of the times, to be superseded in other times by other usages; no leaving of his people through all after ages to their own erring judgment on questions of polity without guidance from His judgment unerring. There was a reason for Christ's choice and appointment, and He puts a blessing into it. Must not changes from it to an appointment of our own, involve a contravention of that reason and a forfeiture of that blessing, in full proportion to the measure of the change themselves?

—NOW TOO SURE.—R. G. Ingersoll, in the January *Treasury*, among other things, having described the "God of the Baptists" as "One who is great enough to govern the universe, and small enough to allow the destiny of a soul to depend on whether the body it inhabited was immersed or sprinkled." Dr. Gifford, in the following cutting way:—

"O wad some power the gifts gie us,
To see ourselves as others see us!
It wad frae monie a blunder free us,
And foolish notion."

And this is the judgment of one of the lawyers and notable orators of America, a man who does not hesitate to settle off-hand, questions of gravest moment, who spends much of his time and gains no small part of his income by rushing in "where angels fear to tread."

If that statement of the "God of the Baptists" is a fair sample of his knowledge on religious subjects, his modesty in labelling himself "Agnostic" is commendable; his utterance were in proportion to his knowledge; a dog regarded as dumb as the sphinx amid the shifting sands of Egypt. He might be poorer but the world would be richer, if paper were left unmarked and air unweaved by such displays of ignorance or perversion. He is a trained lawyer, skilled in the use—and abuse—of logic; either he is ignorant of what Baptists really hold as matters of faith, or he perverted truth to serve his own ends; in either case he is unworthy a hearing. An hour's talk with the most ignorant member of a Baptist church would have set him right. If he was ignorant, a dog regarded for ethics of his own profession would guard him against perverting the truth.

Of all Christian denominations the Baptist puts least emphasis on the effect of water on the soul of the believer in Christ. We baptize those who, we believe, are already saved; never against their own will; never except they are convinced that they are already saved. Baptism is an act of obedience on the part of the one who wishes to witness to the world the fact that he has begun a Christian life. Salvation is of grace through faith; baptism is an act of obedience to Christ as Lord; the amount of water, the mode of baptism, was determined by the Master when He was baptized of John in the Jordan, and commanded His disciples to teach the truth and baptize those who confessed Him.

—SORE WOUNDED.—Our city contemporary, the *Telegraph*, has been "attending" to the *Messenger and Visitor*. What shall the editor of a denominational paper do? If he does not balance himself on the dividing line between the political parties, and part his hair in the middle, he is liable to get whacked by the editor of some partisan paper, who is ever, with shillaloh, in hand, on the watch for an "ill-giant head" to smash. The *Telegraph* has used his weapons with the usual terrific effects. He supposed our note in the last issue in "The Week," on the election in New Brunswick showed that our hair was parted on one side, and—whack—whack, has come the shillaloh on our poor head. He sees in it a most "unwarrantable and improper" insinuation—an "underhanded attack upon the provincial executive," and he kindly suggests to some thousands of Baptist supporters of the Blair government to ask us some questions which, we presume, he supposes would be as bad as the whacks of his black thorn. We said that the defeat in St. John was due to government patronage to Catholics. Whether the use made by the opposition of the patronage was just or unjust, we have not attempted to decide; but that the feeling aroused

by this use of it did give the opposition the victory was a fact, if the testimony of the *Telegraph* itself, if we mistake not, is to be relied on. And we still hold it to be true that this contest shows that Protestants are no longer prepared to allow politicians to bid for the Catholic vote by granting special and inordinate favors to members of that church, without having the Protestant vote to face on election day. If there are no grounds for the charge which aroused Protestants so generally to vote against the government, then this fact becomes still more evident; for, were the grounds more apparent, the result would be more marked. We believe the reason for this increase of sensitiveness on the part of Protestants, is due to the agitation over the Jesuits' Estates Act, and that all governments will need to be more careful than in the past, or they will have the Protestant vote to face. We asked, at the first of this note, what editors of denominational papers should do? So far as the *Messenger and Visitor* is concerned, it will try and pursue an independent course. It will denounce wrong and uphold the right wherever they are found, and shall allow intense political papers that can see no wrong in their party, and no right in any other party, to honour us with whatever attention they may choose to give.

The Funeral of Robert Browning.

DR. T. H. RAND.

I have just witnessed the impressive ceremonial of the closing scene connected with the funeral of Robert Browning, in that august temple of English heroism and genius, Westminster Abbey. From the day when the news of his death was flashed from Venice, there was a complete consensus of public opinion that the author of "The Ring and the Book" should be interred in the Abbey, not only as an acknowledgment of merit, but as a recognition of right. Having been privileged to witness this service of special and historic interest, I have felt that I might contribute to the enjoyment of the readers of the *Messenger and Visitor* by placing before them a clear and simple account of it.

It is the closing day of eighteen hundred and eighty-nine. The atmosphere is chill, grey, and filled with great puffs of yellow fog, which, as they rise and fall over the city, bring alternate light and darkness. By ten o'clock visitors holding tickets for reserved places began to assemble in crowds in the dim cloisters. The roof is but dimly discernible for the fog is wreathing itself in opaque masses in the vast spaces of the groined ceiling, rendering them still vaster to the eye, and casting a weird and shadowy appearance over all. The tickets issued were confined to the transept and choir, a few seats being reserved in the nave, near the choir, for persons desirous of having a close view of the procession within the Abbey. It was my good fortune to secure one of these latter seats, nearly opposite the Jerusalem chamber. There was also a great gathering of guests, principally ladies, in the clerestories overlooking the Poets' Corner. Through the kindness of a gentleman present, I was able to recognize many notable persons, admitted by the West Cloister door, as they passed close by (our seats being elevated a couple of feet) and entered within the choir. Among these were Mr. and Mrs. Mundella, Lord Rosebery, the Archbishop of Canterbury, the tall Earl of Pembroke, Sir Lyon Playfair, Mr. Lecky, Sir Arthur Sullivan, Mr. Froude, Mr. Frederick Harrison, and Mr. Goschen. Meanwhile the great Abbey became filled with a vast and varied congregation representative of art, science, literature, religion and politics—intellectual England in miniature.

As the hour of noon neared its fulness the sun broke in through the great rose window and struggled with the fog-wreaths almost as ineffectually as the flickering star-like gas jets that studded the choir. The nave and transepts were long avenues of solemn silence when the great bell proclaimed the arrival of the funeral cortege. The choristers, Dean Bradley, and the officiating clergy met the bearers of the coffin, and the procession moved slowly up the nave, chanting as it passed the processional parts of the Burial Service to the solemn and stately choral music of Croft and Purcell. The monotony of the march served to increase very greatly the impressiveness of the scene, while the echoes of the musical cadence, now faint, now strong, were thrilling and awesome. The coffin was covered with a violet pall, borne by Mr. Hallam Tennyson, representing the Poet Laureate; Dr. Butler of Trinity College, Cambridge; Sir Joshua Stephen, Sir Theodore Martin, Archde-

acon Farrar, Professor Masson of Edinburgh University, Professor Jouett, Master of Balliol, Sir F. Leighton, President of the Royal Academy, Sir George Grove, Professor Knight of St. Andrews, and Mr. George Smith, a member of the firm who were Mr. Browning's publishers—art, music, literature, philosophy, law, and the Universities. Upon the top of the coffin were beautiful wreaths, one of white immortelles, one of violets and lilies, and a massive cross of English violets. One of these floral tributes was from his brother poet, Lord Tennyson, and another from his own sister. Immediately behind the coffin walked the only child of Elizabeth Baml Browning and Robert Browning—the young Robert Browning, sculptor and painter, and his wife, with others directly related to the poet; while a distinguished company followed. So slowly moved the procession that ten minutes passed before the open space between the choir and the altar-rails is reached under the "lantern" or central tower. Here the coffin was rested on trestles, and the Archbishop of Canterbury, the Dean of Westminster, Canons Prothero, Duckworth, Furse, and Westcott, and Dr. Trubbeck, in full canonicals, took their places, with Capt. Walter Campbell representing the Queen, and the Dean of Windsor, at the head of the coffin. On either side the friends just released from the pall; behind were the bereaved relatives; and near, those whom friendship entitled to a communion in sorrow. The great bell had now ceased to toll since the cortege came in sight; but now its last peal died away as a portion of the ninetieth Psalm was sung to Purcell's music, and the Dean read the appointed lesson. Away in the transepts were the hushed crowd, straining with painful eagerness to catch the words of the lesson; at the end of the choir the Dean could be faintly seen, and his voice was only fitfully heard as it echoed through the lofty Gothic arches; and away beyond were the thousands in the gloom of the nave, who were intent to hear the "Meditation." With great positiveness and delicacy this had been selected from one of the sweet poems of the poet's long dead wife who sleeps in her beloved Florence, herself the most gifted of all women who ever spake the English tongue:

What would we give to our beloved?
The hero's heart to be unmoved,
The patriot's voice to teach and rouse,
The monarch's crown to light the brows?
"He giveth His beloved sleep."

O earth, so full of dreary noises!
O men, with waiting in your voices!
O delved gold, the waiters here!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And "giveth His beloved sleep."

His dew drop mutely on the hill,
His cloud above it saileth still,
Though on its slopes men sow and reap:
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth His beloved sleep."

The words seemed like a welcome from the restful world, the reality of which has been the theme of her husband's work. It was known that Dr. Bridge had set these words of surpassing beauty to music for this service. A boy's voice of pure sweetness was heard carrying the first line, the herald of the dissonant harmony of the full choir in the following lines, and sinking into subdued and assuming tenderness, in the last line. Of the second stanza, the first four lines were given with a rush of sound, while the last two were sung very gently; and the whole of the last stanza was set to the softest and most plaintive music. It was easy to see how profoundly the vast congregation was impressed by the singing of this exquisite hymn. Then followed Wesley's anthem, "All go to one place," when the procession was returned and moved to the open grave in the Poets' Corner. On the removal of the violet pall there was exposed a small brass plate on the yellow coffin of polished oak, with this inscription:

ROBERT BROWNING,
BORN MAY 7, 1812,
DIED DECEMBER 12, 1889.

The choristers stood about the grave, and as the coffin was lowered into it, they very beautifully sang the choral part of the service. This was laid to rest all that was mortal of Robert Browning among the precious dust of his contemporaries—a company of poets, philosophers, orators, discoverers and divines, such as have been laid to rest in no other land since time began. His grave is close to the ossuaries of Chaucer, Spenser, Ben Jonson and Gray, and near it, also, is the bust of Longfellow. The space around the grave was almost covered with wreaths and garlands, the most striking of which was a wreath of laurel presented by the municipality of

Venice, with the poet's name written on the silk binding. Here was also a wreath of red and evergreens "from his child friend Dorothy." The final prayer and the collect for the day were said by Dean Bradley, when the congregation joined with the choir in singing Watts' grand hymn, "O God, our help in ages past." After the benediction, while the "Dead March in Saul" thundered from the organs, the mourners and friends passed around to take a last farewell of the poet. Then the congregation filed slowly past the still open grave, and night-fall had come before the last of his admirers had left Robert Browning to his rest.

14 Torrington Square, London.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR THE MONTH OF FEBRUARY.
"For a new mission family to go to the Foreign field at once."—Matt. 9: 38; John 14: 5.

Mission Bands.

An effort has been made to ascertain how many Mission Bands exist in connection with our churches; and the number is lamentably small. The training of our children and young people with reference to missions is certainly a very important part of our Christian work. We cannot as a denomination expect success in our mission enterprise unless the young of our congregations are instructed, first, concerning our own mission among the Telegus, and then with reference to the great work done in other countries—Japan, China, Africa, etc.

The young should be made to feel that some responsibility rests upon them individually to carry out the last great command of our departing Lord, "Go ye into all the world and preach the gospel to every creature." The important question arises, how may this best be accomplished? Let me suggest as the first step that every Sabbath-school take up mission work in some form. Encourage each child to bring at least two or more cents every Sabbath, one for the school and the rest for missions. These cents to be saved from money given the children to spend on candy, or earned by them in some way during the week. Each teacher should keep account of this money, and give it each Sabbath to the treasurer of the Sabbath-school. At the close of every quarter the sum raised by each class can be read before the school, and the one who contributes the most to be the banner class for the quarter. This plan has been tried with excellent results. It is surprising how much money can be raised in this way. There is no doubt two millionaires could be supported by our Sabbath-schools every year, if each one would undertake this matter. Then the money raised is but a small proportion of the good done. The spirit of self-sacrifice and benevolence cultivated in the children, together with the prayers they are encouraged to offer every week as they bring their money to send the gospel to the heathen, is of far greater importance. And who can tell into what this spirit so early implanted may develop? How many dollars instead of cents will pass into the Lord's treasury as these boys grow into men, and these little girls into women? How many of them, too, may we expect to give themselves as well as their money to the cause of missions? In one Sabbath School over \$200 has been raised in this way during the past year, and this is by no means a wealthy church, nor has it in any way detracted from the benevolence of the church.

It will be necessary to have some time for a missionary service. This can be once every quarter on review Sabbath without interfering in any way with the regular work of the school. It is to be regretted that these meetings cannot be more frequent, but in four times a year much may be accomplished with a well prepared programme. A short exercise concerning our own missionaries and their work until the children are quite familiar with this, recitations, readings, short class exercises, all on the subject of missions, with music, and the treasurer's Report of money raised by the different classes during the quarter, will make a most interesting meeting. Invite all the parents and friends. If your programme is interesting you will have a crowded house without the second invitation, and a grand collection which can be divided between the Sabbath-school and missions.

The good done in this simple way cannot be readily estimated. The fol-

lowing reasons may be given why this method for carrying on a Mission Band is preferable to the general idea of having a separate organization meeting at another time:

1st. In this way all attending the Sabbath-school come under the missionary influence, boys as well as girls. Mission Bands for the most part are composed of girls, who sew and make fancy articles with the intention of holding a sale to gain money for missions; but the boys cannot sew or make many fancy things, so they do not attend. Here, in the Sabbath-school, they have equal rights and privileges, can give their money, take part in the exercises, and form a very important factor. We must not neglect the boys because they are noisy and careless in our efforts to increase the interest in missions.

2nd. A large number of our older scholars are employed during the week and cannot attend any meeting of this kind; but of course all the young people belong to the Sabbath-school and are ready to help in this good work once their sympathies are enlisted.

3rd. This method of carrying on a Mission Band gives permanence to the work. The ordinary Mission Band is dependent upon one or two self-sacrificing women or men, who act as leaders, working, planning constantly, to devise something new to keep the ever flagging interest. In a short time these greatly interested ones may be called to work up higher, or remove to other places, so it may be get married, and down goes the Mission Band. It may survive through the winter, when the evenings are long and not much of interest outside; but summer's sun melts the zeal, and out-door attractions prove too great a temptation for the half-interested members, so the Mission Band grows less and less, until it is finally dismissed for a vacation that never ends. The Sabbath-school lives on through summer heat and winter's cold, and when the mission work is engrained into it, they grow together into a growthy tree, whose fruit will henceforth nourish and bless not only our own churches, but the mission cause at home and abroad. Would it not be pleasing to our Master if, at the beginning of this new year, we should undertake something of this kind in connection with all our Sabbath-schools, modified or changed as the different circumstances of country or town may require? Is there not some sister or brother who will take this matter into consideration? Talk about it, pray about it, and never rest until something practical is done in your Sabbath School each week for the cause of missions.

S. J. M.
The Baptist Quarterly Review for January.

This number of the *Baptist Review* will be of special interest because of a discussion on the question of Missionary Training Schools, which is such a live one in the United States, at the present time. The participants are Prof. E. H. Johnson, from the standpoint of the Theological Seminary; Dr. Murdock from that of the Mission Board; Dr. Elder and Mable of those who are interested in the new departure. Dr. Johnson deprecates the sending forth of half-trained laymen, contemplated by this new movement. He thinks that fanaticism, etc., are peculiarly liable to make inroads on mission fields, and that there is special need there of fully equipped men. He fears, also, that the controlling influence had by pre-missionaries in this new departure is shaping the policy with a view to preaching the gospel to hasten the coming of Christ rather than to convert the world. Dr. Murdock thinks there is room for a proportion of the kind of men these training schools would send out, while the other brethren are pronounced advocates of the training colleges. The editor of the *Review* sums up strongly against the proposed training schools. He holds that as many men are supplied by the regular institutions of learning as there are means to send—that the need is not of men but of money. The present institutions are adequate to give the necessary training, and save the hard grind of supporting special institutions for the purpose. He also believes that if such schools are to be had we should have our own, where our own beliefs might receive attention, and not be dependent upon denominational institutions; such as are contemplated by the leaders of the new movement. The discussion will help to arouse a deeper and more intelligent interest on the question at issue.

WEEKLY OFFERING.—Churches desiring envelopes for the weekly offering, can get them, already printed, from G. W. Day, Esq., St. John, N. B.

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Wm. Street. N. B. JAN 1

Sabbath School.

BIBLE LESSONS.

STUDIES IN LUKES GOSPEL.

First Quarter.

Lesson VII. February 16. Luke 3: 1-22

THE MINISTRY OF JOHN.

GOLDEN TEXT.

"Repent ye: for the kingdom of heaven is at hand."—Matt. 3: 2.

EXPLANATORY.

I. THE PREACHER.—JOHN THE BAPTIST. (1) He was the son of a priest, Zacharias, and Elizabeth. (2) Nazareth, pledged to drink no wine nor strong drink. (3) His early life up to 30 years of age was passed in the solitude of the wilderness. (4) His mode of living was that which was natural and easy under the circumstances, consisting of the locusts and wild honey. (5) His work was to prepare the way for the Messiah, as foretold in the prophets (Isa. 40: 3-5. (6) His character was that of a man fearless, strong, who commended much with God.

II. THE AUDIENCE.—Then said he to the multitude. The numbers who went to hear John were so great that it is said (Matt. 3: 15) that "Jerusalem, and all Judea, and all the region round about Jordan" went out to him. Just as "we say now, on the occasion of a great procession, 'All New York' turned out to see it."

III. THE SERMON OF REPENTANCE.—FIRST, REPENT. This is what John preached.—Repent, for the kingdom of heaven is at hand (ver. 3; Matt. 3: 2). This was the first duty of all. The very act of believing on Christ implies repentance.

SECOND, BE BAPTIZED, CONFESSING YOUR SINS. Came forth to be baptized of Him: confessing their sins (Matt. 3: 6; Mark 1: 8). Abolition in the East, is, indeed, almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; its removal is refreshment and happiness. It was hence impossible to see a convert go down into a stream, travel-worn and soiled with dust, and in a moment emerge pure and fresh, without feeling that the trying and interpreted a strong craving of the human heart.

THIRD, FOR THERE IS GREAT NEED OF REPENTANCE. O generation of vipers. Offspring of brood of vipers. This was especially addressed to the Pharisees and Sadducees (Matt. 3: 7), who came to be baptized, but not to repent; they were ready for a new ceremonial, but not for a new life. But all sinners have this deadly nature, often undeveloped, but real; and for all there is the same need of repentance.

FOURTH, AND YOU ARE IN GREAT DANGER. Who hath warned you to flee. What excites such lively indignation in the forerunner, is to see people trying to evade the duty of repentance by means of the sign, by baptism performed as an *opus operatum*. His question then amounts to this: "Who suggested to you that you could escape from the just consequences of your sins by a mere physical act? From the wrath to come. The punishment which must come upon the guilty nation and the guilty individual, unless there be repentance and works meet for repentance. The Bible is full of declarations of the wrath to come for sin (Rom. 2: 9; Matt. 22: 13; Heb. 10: 27).

FIFTH, THE WAY OF ESCAPE IS BY SINCERE REPENTANCE. Bring forth the fruits of it. They were to show in their lives the appropriate results of such a change. We have Abraham to our father. Or, as our father. The boast seems to have been common, as in JOHN 8: 33-39, and was connected with the belief that this alone would entitle them for every Jew an admission into paradise, no matter what their personal character. Natural descent was not enough. Christ afterwards told some of them that, if they were really children of Abraham, they must prove it by doing the works of Abraham: God is the Father of the Abraham, doubtless pointing to the stones that lay on the shore of Jordan, where He was baptizing. To raise up children unto Abraham. Thus, in fact, out of the most unlikely persons—Gentiles, publicans and sinners, nations then in idolatry—did God raise up children to Abraham.

SIXTH, A SOLEMN WARNING. And now also the axe is laid unto the root of the trees. The figure is remarkable. This was true of the Jewish nation at that time. The influences which would destroy it were then at work in the nation. So it is with every sinner. The source of his punishment begins, within him and without him, with the sin. Every tree which bringeth not forth good fruit: the fruit God rightly requires of it. Is hewn down, not will be, but is. The present form of the verb indicates that John speaks of a law operating in God's kingdom.

IV. THE PRACTICAL EFFECTS OF THE SERMON. This passage is not the report of a single sermon, but a summary of John's work.

FIRST, IF MEN TO REPENTANCE, AND THE FRUITS MEET FOR REPENTANCE. 10. And the people asked him, What shall we do, to bear good fruits, and not be hewn down and cast into the fire.

11. He answered. John pointed out to the people some examples in their own conduct of the fruit which would prove their repentance to be sincere. He that hath two coats: tunics, inner garments worn next the skin. Two tunics indicate but small wealth. Even the poor can spare something for the still poorer. And he that hath meat for food. This commandment struck at the root of injustice and selfishness, besetting heart sins, and cherished the divine principle of love.

12. Then came also publicans. Tax-gatherers, collectors of the revenue. 13. Except ye more than that which is appointed you. They were to be just and righteous in all their dealings, no matter what other publicans might do.

14. And the soldiers. Omit "the." Probably not Roman soldiers, but "armed" soiling as police in Judea.—a perfectly legitimate business. Demanded. Too strong a word; rather, "asked." Violence to no man. They had large opportunity for robbery, violence, harassing, and blackmail. Neither accuse any falsely; i. e., in order to extort from him his property. And be content with your wages. So as not to be tempted to make gain in unjust ways.

SECOND, JOHN POINTED MEN TO JESUS. 15. As the people were in expectation; i. e., waiting for a declaration of John respecting himself. Whether he were the Christ or not. This shows the deep impression made by John, as well as the general expectation that the Messiah would speedily come.

16. John answered. I indeed baptize you with water. I can only administer the outward ordinance, proclaiming what it signifies to you. I must do. But One mightier than I. Possessing a power far beyond mine. The tatchet. The lace or thong by which the sandals were fastened. Of whose shoes (sandals) I am not worthy to unloose. As stockings were not worn, the feet would become soiled; and when persons entered a house, the sandals were taken off and laid aside, so that the feet might be washed. This was the office of the lowest servants. He shall baptize you with the Holy Ghost. He would give the reality of what John gave the symbol. And with fire. The symbol of the Holy Spirit, consuming the evil of the heart, purifying the dross from human nature, bringing warmth, life, light, fruitfulness, comfort, purity to the soul. It is immaterial, but of measureless power.

17. Whose fan is in His hand. The fan is not a fan in our sense; it is a broad, light, wooden shovel, with which the grain is thrown up to the breeze, so that the wind may carry off the lighter chaff while the heavier grain sinks down clean. And He will thoroughly purge His threshing floor, and gather the wheat into the garner. The fruit of His work on earth; those who, by believing on Him, become fit for His kingdom on earth and in heaven. Into His garner: the right place for the wheat; the kingdom of heaven above. But the chaff. The refuse, the useless, representing all who continue in sin, unrepentant, good for nothing, harmful. He will burn with fire unquenchable. Symbolizes, apparently, final and utter destruction.

V. THE TEST OF THE PREACHER'S SINCERITY. 19. But Herod. Antipas (the son of Herod the Great). Tetrarch. Literally, "ruler of a fourth part." Being reproved by him for Herodias, his brother Philip's wife. Herod Antipas put away his true wife, the daughter of Aretas, an Arabian king, and then stole the affections of his beautiful niece Herodias, the wife of his brother Philip, and was at this time living with her in adultery. And for all the evils which Herod had committed, his crimes by stopping the mouth of his reprover. But it was wholly in vain (see Matt. 14: 1-5).

VI. THE BAPTISM OF JESUS. We turn back again in the history to the sixth or seventh month of John's ministry, probably January, A. D. 26; at Bethabara, a ford of the Jordan.

21. Now when all the people were baptized. Either after the baptism of the great crowds during the early portion of John's ministry, or at the close of some day when John had baptized all the remaining converts. It is significant that the descent of the Holy Spirit upon Jesus and His transfiguration came to Him during prayer. The heaven was opened. As this was visible not only to Jesus (Matt. 3: 16), but to John (John 1: 33), it may have been some supernatural appearance in the sky. But the significance was that what appeared came directly from heaven and God.

22. And the Holy Ghost descended in a bodily shape like a dove. The dove was the symbol of peace, innocence, gentleness, and love. A voice came from heaven. This was the inauguration of Jesus, His divine anointing, and it was well to have direct testimony from His Father, and from heaven His home. Saying, Thou art My beloved Son. The very words addressed to the Messiah in Psalm 2: 7. In whom I am well pleased. This voice from heaven assured Jesus that He was indeed the Son of God, and had God's help and approval in all His difficult mission.

23. I will pay him off. I'll pay him off first when I get 'tisn't till I'm as old as Methusalem, now!" Tony's two brown fists came together with a thump. His eyes flashed, and his face was like a blaze. Mamma looked up, surprised and grieved at the outburst, but she didn't say a word; she only waited for the next opportunity.

"I will!" cried Tony. "I'll have to, mamma! He's the worst boy that ever lived! He's—he's—I'd like to pound him all black 'n' blue, so!"

Whack! came his fists together again, poon Tony; and the fire in his eyes was all at once put out by tears. Mamma spoke then.

"Tell mother all about it," said she. And Tony sat down on a little cricket at mamma's feet, and laid his head against mamma's knee, and told, which was just what he wanted to do.

"He's kept plaguing me ever since first I began to go to school, mamma, Johnny Spratt has, every way he could, and he's the biggest, too. I wouldn't plague a boy littler than I was, would you, mamma?"

"No, dear; I don't think I would." "But he does, and calls names, too," Tony went on, beginning to grow rosy again. "He calls me 'Tony George,' because I always lift my cap to old Aunt Dinmore,—and that's right, isn't it, mamma?—as he thought my breath came fast and he doubted his fists—'this morning I was the least bit late to school, and when I went in they all commended to laugh, easy, of course, so Mr. Blake would hear, and look at the blackboard, and looked long and there was a picture of a boy lifting a hat bigger'n he was and bowing real low—"

awful-looking boy, mamma, and 'Tony George' was right under it. I knew who made it quick enough, and my face got hot as fire; and just then Mr. Blake saw it, and he said, 'John, rub that thing out!' 'Cross as anything. He knew who made it too, you see. Mamma, if I was big enough, I'd—I'd thrash him all to pieces! I'd just like to pay him off so he'd stay paid one while, mamma!"

Mamma didn't even smile. She felt that this was a serious matter. "I don't blame you a bit," she said soberly. "I think I would want to pay him off if I were you. I think, dear, I would kill him."

Tony jumped from his cricket, he was so astonished. "Why, Mamma, Walters!" he cried. "Why, Mamma, Walters!" Mamma smiled then, she couldn't help it. But she was quite in earnest. "It would be a great deal better than thrashing him all to pieces, Tony," she said; and Tony hung his head and blushed. "Suppose you try it?"

"I don't know how," said Tony. "I think you can guess, dear. And now we won't say another word about it for a week."

"I'll pose," said Tony, slowly, with his face puckered into a dozen wrinkles over this new idea. "I'll pose, mamma, you mean the way that old Quaker man did that gran'pa used to tell about. But I can't be kind to Johnny Spratt, mamma. How can I? 'Sides, I wouldn't have any chance."

"Me one," said mamma. "Now—no more for a week, my son, and then Tony knew what that meant. It meant that at the end of a week he would be expected to tell mamma just how much he had done toward killing Johnny Spratt with kindness."

"I'm 'fraid it won't be much," he thought, with a little discontented pucker between his eyes. "I'll be pretty hard, I 'pose."

And so it was. Why, it did seem as if Johnny Spratt grew worse every day. Tony had to bite his tongue hard a good many times to keep from telling tales out of school about him. And as for being kind to him—that seemed quite out of the question, though Tony honestly did his best, and didn't get angry more times than he could help.

At the end of the week his birthday was coming, and Washington's; and the night before he rushed home from school all out of breath with his hurry and delight.

"O mamma!" he cried, eagerly, "we're going to have the best time to-morrow! We're all—of our class, you know—going to put in twenty-five cents apiece and hire Mr. Baker's great big cutter, and Mr. Blake's going to take us to—some kind of a lake that the last of it's granite, and his river lies right close side of it; and we're going to skate and fire at a mark, with just arrows, you know, mamma, and eat dinner at his sister's house. And we've got to meet at the school-house real early—and won't it be grand, mamma?"

Mamma smiled and kissed both glowing cheeks; for though Tony was half past nine, as he would have told you, he hadn't grown away from his mother's kisses yet.

"I hope you will have a very nice time," she said. She said it again next morning, when she had helped him into his ulster, and tied his muffler carefully, and settled his fur cap snugly on his brown head.

"And now, Tony," she said, looking down into his clear brown eyes. "I want you to remember whose birthday this is and all about it, dear."

"Yes, I'll try," Tony said. And then he darted off to join the merry little crowd at the school-house.

John Spratt was there, too, but somehow he didn't look so merry as the rest. His eyes looked almost as if he had been crying all night.

But before Tony had time to wonder much about this, Mr. Baker's big, big cutter was at the door, the bells jingling and the horses breathing out little puffs of steam on the clear, frosty air. When what a scramble there was! It didn't seem longer than a minute before all of the laughing, merry company had piled in, and were tucking the robes around themselves.

Not quite all. There was one lonely little figure left on the platform. "Come, Johnny!" called Mr. Blake, kindly. But Johnny Spratt shook his head, and looked down at his feet. There were tears in his eyes, and he didn't want to cry before them all—a great big boy, all more than eleven years old!

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Messenger and Visitor
 WEDNESDAY, FEBRUARY 5, 1890.

GIVING THE TENTH.

We return to this subject because of its importance. In urging this privilege, first of all, upon our pastors, we wish to emphasize its importance, especially in their case, because of the fact which came out so clearly in the testimonies we published two weeks ago—that it is such a great aid in helping pastors lead their people up to higher ground in the matter of giving to the Lord.

How much is depending upon the increase of giving to the Lord, by our people. Our work, at present, in all its departments, is crippled because there are not sufficient funds, to carry it on efficiently. Begin with our much loved institutions of learning, and we find them in a chronic state of need, the managers bring the most of their time at their wits' end—often beyond it—to keep the machinery running. It is impossible to do half what might be done, to keep our institutions abreast of the age and ahead in the generous but keen competition of the time. One who, with intelligent eye, sees the possibilities which must be left unrealized, cannot but be saddened. In connection with our home missions, it is the same, while on the foreign field, there are countless millions open to a gospel which cannot be sent because we have not the money to send it. There are also many churches that could support pastors, if the members but would give with any degree of liberality, where now the work is going to wreck and ruin. With people spending many times more for liquor and tobacco, than do church members, in support of that work for which Christ gave Himself, it cannot be said our people are unable to do better.

But this matter of giving to the Lord has another side of equal importance. The great sin of the age is selfishness and worldliness. It is this which is sweeping through our churches like a pestilence. The idea that all the life is Christ's and is to be devoted to Him does not seem to be grasped by the most. The great conscious aim is to become secure and then have as happy a time as possible. Except when called to attend a religious service, or take some part in a social meeting, it seems to be the prevalent thought that nothing further is expected than to observe the rules of morality. It thus happens that the worldly employment is altogether separated from service, in the minds of the most. How would regular and systematic giving overturn this idea and bring the toll of hand and brain into line with the highest Christian exercise. What an untold stimulus this itself would be to the inner life of our churches! How it would help deliver them from selfishness and raise a barrier against the worldliness which is the bane of the age!

But it would have a still further effect. The giving regularly to the Lord's work would arouse a deeper interest in it. This would make people think and pray more over it. The whole nature would be lifted up, the whole life be set to a key in harmony with the life of Christ and the purposes of God. We confess we have little hope for much growth in grace, of any kind, which will be worth much, as long as our people are giving but little to the Lord. The canker of worldliness, selfishness and carelessness will eat their spiritual life away, as long as their business life is not sanctified by the regular devotion of its fruitage to the Lord. No spurts of religious feeling, no spasms of personal activity in Christian work can avail to hold the life up to a high level of devotion and spirituality, while the thought of the whole business life is not redeemed by the business being made a service.

But how are our people to be led up, generally, out of this slough? Now we know that our pastors cannot do everything. They may try and see but small results. At the same time no people will go up to higher ground unless their pastors lead them. For this reason, it is that we urge our pastors to put themselves, by giving in this Scriptural way themselves, in the way of acting as leaders to their people, most effectively. There is no pastor, if he but give liberally himself, but can help his people to do likewise. We do believe, if all our pastors should but adopt the giving of the tenth, and urge the same privilege upon their people, it would not be long before a marked change would be seen. We are aware that adopting this rule would mean much to some of our poorly paid pastors; but brethren, we can ever expect to do right, even if we have to sacrifice. At the same time, how grand might be the privilege! May our pastors give this

question their most earnest consideration, and act in the fear of God. We are glad to add that we are still getting word from other brethren almost every day, who have adopted this rule of giving, and who speak of the joy and blessing it has been to them.

THE WEEK.

The new Extradition Treaty between Great Britain and the United States, and now before the United States senate for ratification, differs materially from the one negotiated during Cleveland's presidency. Political offenses are excluded from the operation of the proposed agreement, and it is to have no *ex post facto* operation. This change is made, no doubt, to please the foreign population, especially the Irish.

The leader of the Republicans, as well as the Minister of Foreign Affairs, of Spain, have refused to sympathize with Portugal in any hostility toward England. Other powers are said to be urging Salisbury to consent to arbitration. Goschen has made a defence of Salisbury's action, which seems very conclusive. It is now said the Portuguese are quietly buying up as much land in the disputed territory as possible, so as to create a claim.

Bismarck has had an overwhelming defeat in the Reichstag. His anti-socialist bill, the purpose of which was to continue indefinitely the severe measures against the Social Democrats, has been defeated two to one. It is said he foresaw defeat, and, to lessen his humiliation, abstained from appearing in the Reichstag and delivering his speech, after coming to Berlin for the purpose. The country is said to rejoice in the result.

Salisbury and Gladstone have both issued urgent requests to their followers to be in their places at the opening of Parliament, as important business may be expected to be introduced at an early date. Morley and Hicks-Beach have both spoken on the political issues of the hour. The latter commended Gladstone for his temperate and considerate words on the Portuguese question.

The United States Naval Committee have decided to recommend the expenditure of the immense sum of \$281,550,000 to construct 27 war ships, many of the largest class. So no expenditure of this kind will be most welcome to the protectionists, as it will find a use for the immense surplus created by the high protective policy, which is threatening to drain the country of its circulating medium, to store it away in the government vaults. If the Senate should adopt the recommendation of the committee, and the United States become a great naval power, her temptation to pursue a *bragadocio* course would be greater than ever at present.

The Provisional Government of Brazil has issued a notable decree proclaiming the separation of church and state, guaranteeing religious liberty and equality and continuing the life stipends granted under the monarchy. It is not a matter of much significance that when Roman Catholic communities achieve civil liberty, one of the first things they attend to is the securing of religious equality? The United States have formally recognized the new government. It is but fitting, for various reasons, that they should lead the way.

Dalton McCarthy has introduced his bill into the Dominion parliament to abolish the French as an official language in the North-west territories, and supported it in a lengthy address. On its second reading there will be lively times. A bill is being framed to regulate the banking business of the country. There is nothing more necessary than that our banks should be so regulated as to secure those who hold their paper against loss. The retaliatory labor bill, to make it penal for Americans to be brought into Canada, under contract to labor, can be justified only as a defensive measure. The estimates for this year's expenditure amount to the snug little sum of \$46,722,494.

The Ontario and Quebec legislatures are in session. The P. E. Island election resulted in the government being sustained by two of a majority.

Our Lord's Second Coming.

REPLIES TO THE EDITOR.

NO. III.

1. In the second editorial, at the foot of the first column, it is said that literal interpretation requires us to believe that God will cast aside Christianity and return to Judaism. Now there is no ground for this allegation. Christ's true people who "love His appearing," will, in the millennium, be glorified saints, living and reigning with Him, having been changed into His likeness. The Jews and Gentiles alike, those who, through unbelief, will not be among the glorious company taken up to meet the Lord when He comes (1 Thess. 4: 17); but who survive "the great tribulation,"—will all eventually own Him as King. Here is no abandonment of Christianity. As to Judaism, it exists now, as part of the divine plan, and will then exist in its perfection, as it might have been in the past if all Israel had seen the inner meaning of its symbols and ceremonies, as did the Davids and Isaiahs and Simons of old.

2. To say that Christ is to be "confined to this earth"—"exiled from His heavenly home," and that "the saints must be tied down to this world, and abandon the hope of a heavenly glory with the Lord and the freedom of the universe," is unworthy of the editor's good judgment and clear apprehension. Queen Victoria reigns in Scotland, but is not therefore exiled from her English home; nor is she confined to London because her throne is there. Was the Son of God thus "exiled" and "confined" when on earth before? After His resurrection, what material laws controlled Him? Are the angels "tied down to this world" because they here perform their ministries? Or have they no "freedom of the universe" because their chief abode is in heaven? And the saints will be "as the angels in heaven."

3. The last two paragraphs of the article (No. II.) require special attention. "Is the Jewish commonwealth to be restored," says the editor. Well, it was restored once, after the Babylonian captivity; and the Lord's word says it will be restored "a second time," when the people of Israel and Judah shall be gathered to their own land from all countries where they are scattered (Isa. 11: 11-16; Ezek. 37: 15-22).

4. "Our Lord and His apostles give us no hint that they held any such view... but declare that the exclusive privilege of the Jews are gone forever." So say our post-millennial brethren. What say the scriptures? The angel Gabriel foretold (Luke 1: 32-33) that Jesus should occupy "the throne of His father David," and should "reign over the house of Jacob forever, for the ages." Jesus, the son of David, who was anointed to be king of the Jews and was crucified under that title, is actually to reign over them in a more real sense than that in which God was their king in the times of the judges.

The apostles were assured by our Lord that, in the time of "the regeneration," when He should sit on the throne of His glory, they also should sit upon thrones, judging (ruling) the twelve tribes of Israel (Mat. 19: 28; Luke 22: 30). Peter spoke of the same period as "the times of restoration of all things," *prevents* to which the Lord Jesus, he believed, would come again, for he said He was to be in Heaven until that time (Acts 3: 20, 21). When James and John desired to have the places of honor on either side of their Lord in His kingdom, he pointed out no error in their expectation, but said that such honor would be given to those for whom it was prepared. The twelve, long before they understood that Jesus was to suffer and die, went about preaching "the gospel of the kingdom." Afterward the preaching was "concerning the kingdom of God and the name of Jesus Christ" (Acts 8: 12; 28: 31). Jesus had taught them to pray "Thy kingdom come," not "May Thy kingdom advance," or "prosper," or "be extended." If He meant to express these ideas, as is too commonly supposed, why did He not use the right word? They were to pray for the time when the God of Heaven will "set up His kingdom" (Dan. 2: 44).

This kingdom they understood to be the restored and perfected kingdom of Israel, as foretold by all the prophets. For, after the forty days during which the risen Lord appeared to them and spoke "concerning the kingdom of God" (Acts 1: 3), having previously spent three years with them in preaching the good news of "the kingdom," they asked Him whether the time had now come for Him to "restore the kingdom to Israel." He did not chide them for clinging to an erroneous notion. He did not say, "Why are ye so slow of heart to comprehend that my kingdom is in the hearts of men?" No. He simply told them that times and seasons were ordered by the Father, and were not matters of legitimate inquiry for them. He also encouraged them with the assurance that, though the day of Israel's glory, and their exaltation might be far off, they should soon be endowed with power, which would fit them to be His witnesses in all nations.

In one of His last discourses (Luke 21: 24-31) Jesus informed the disciples that Jerusalem, after the terrible siege, would be "trodden down by the Gentiles until the times of the Gentiles should be fulfilled." This implied that at the period spoken of, the city would cease to be thus trodden down. He then spoke of the signs and terrors of the latter days, preceding His glorious appearing, and said they should rejoice when these things came to pass, because their "redemption" and "the kingdom of God" would then be at hand. Thus they were to look forward to the future for the establishment of the kingdom.

From these and other passages we learn what are the views and expectations of our Lord and His apostles. But the editor further says: "They explain all the prophecies of the exaltation of Christ they quote as already fulfilled or in process of fulfillment." And some of the readers of these articles have thought this a weighty argument. But what are the facts? In a list of the prophecies relating to Christ, quoted in the New Testament, I find only two which can be regarded as speaking of His exaltation. One of these, Ps. 45: 6-7, is a description of His glorious character rather than a

prediction of events. The other, Ps. 110: 1, which is quoted in several places, was certainly in process of fulfillment when the apostles spoke and wrote; but, taken in connection with Rev. 3: 21, it does not support our brother's view. When the Lord Jesus indited the letters to the seven churches, He was sitting on the right hand of the Father, upon the Father's throne, and so He is now; but in the future He will sit on His own throne, which His victorious saints will share with Him. Such is His own declaration. Those who consider Him as already reigning in His kingdom, are obliged to explain away this plain distinction. Of His "promised" (not present) kingdom, James (ch. 2: 5) describes the "rich in faith" as "heirs, not possessors, and they shall reign on the earth" (Rev. 5: 10; 2: 26, 27; 1 Cor. 6: 2). There are many passages of Scripture for which there is no place in the views of the future now generally considered "orthodox."

HERBERT C. CREED.

On the above we remark:

1. Certainly, as our brother shows, the New Testament does not give any room for the idea that Christianity will be displaced by Judaism. But this is what *Old Testament prophecy*, literally interpreted, does teach, and therefore one cannot accept this interpretation which makes prophecy contradict the New Testament. Let anyone read Isaiah 66: 21; Zach. 14: 16, 17; Jer. 33: 18; Ezekiel chap. 40, Jer. 3: 18; Isaiah 11: 12-13; Zach. 14: 9-16; Psalm 2; Is. 14: 1-2; 49: 23; 60: 12; and he will see that, literally interpreted, they teach the restoration of the Jewish priesthood, feasts, sacrifices, and worship at Jerusalem in a restored temple, the return of the Jews, in the two old distinct divisions of Judah and Israel, the subjection of all Gentiles under them by force, to become their slaves, and the slaughter of those who resist. Now if this would restore Judaism with a vengeance, we are very dull of comprehension.

2. Bro. Creed must not plough with our heifer. It is the pre-millennial view that there is no kingdom of Christ on earth until He comes and reigns in person. While he is here in person, with the body which his incarnation gave him, he cannot be in heaven in that body, whatever we may say of the omnipotence of God. So also of the people of God. These prophecies, literally interpreted, locate them on earth, and give no hint of any but the physical existence.

3. Yes, if we assume the point to be proved, that Isaiah 11: 11-16, Ezekiel 37: 15-22 are to be fulfilled literally. But see Is. 11: 6-10, Ezek. 37: 24, parts of these same passages. Are lions to have new sets of teeth and digestive apparatus to eat straw and chew the cud? Is David to be everlasting king of this restored Israel? If this is not literal, why the rest?

4. Read what Paul says: 1 Cor. 7: 19, Gal. 5: 6, Rom. 10: 12, Gal. 3: 28, Gal. 3: 11, Rom. 2: 28, 29. In Christ neither circumcision nor uncircumcision avail anything; only the keeping of the law and faith will avail. Hence there is no difference between Jew and Greek—there is neither one nor the other. All are one in Christ. All the promises of special blessing to the Jews belong now to the one who is a Jew inwardly, by becoming a child of Abraham through sharing his faith. Does this not justify the statement that the exclusive privileges of the Jews are gone forever?

Our brother thinks Acts 3: 20, 21, "whom the heavens must receive until the times of the restoration of all things," means that our Lord must come "before" these times. The truth is, Peter here declares the exact opposite and urges the people to repent in order that this might bring in the restoration which must come before our Lord could come again (see Revised Version), as Hackett, Meyer, etc., explain.

Our brother's remarks about our Lord's prayer would not have been made had he noticed that the petition is "Thy kingdom come," etc., "on earth as it is in heaven." If our Lord has not yet set up His kingdom, then why did John urge men to repent because the kingdom of heaven was at hand? Did he mean by this that they were to repent because this kingdom would be set up an indefinite number of ages in the future? Read also Matt. 12: 28; Luke 9: 27; 11: 20; 16: 16; 17: 20.

5. We have space for only one remark on this point. It seems strange that our brother regards Ps. 45: 6, 7, as rather a description of our Lord's glorious character. But let him have his way, then His throne in Rev. 3: 21 will rather be a description of His glorious character also.

One word about the interpretation of Israel—children of Abraham—in Old Testament prophecy referring to the gospel days. Romans 4: 11-14; Gal. 3: 6-18; Gal. 3: 28, 29 declare that the promises made to Abraham are inherited by those who have Abraham's faith—that although a man may be a descendant of Abraham after the flesh, he is not a descendant of Abraham according to the gospel sense, neither does he belong to the true Israel to whom the promises to Abraham's seed belong; only those who are Christ's bear this relation to Abraham, and are his heirs. In other words,

all that is said of Abraham's seed, so far as gospel promises are concerned, are for those who are Christ's, who is Abraham's true prophetic seed. All therefore that is spoken of Israel, so far as gospel promises are concerned, refers to all Christ's people, and not to Abraham's descendants, according to the flesh as such. They only have equal rights with other believers, when they become Christ's followers. If this were but borne in mind, it would give us the key to unlock much of prophecy, while it would save good people from the idea so utterly out of harmony with New Testament teaching, that the most of the grand prophecies in the Old Testament of gospel blessing are the exclusive inheritance of Abraham's fleshly seed. Were this but borne in mind Bro. Creed would not speak of the gospel kingdom as the restored Israel, meaning Jewish Israel, nor would he quote Luke 1: 32, 33 as though the rule here meant was over Jews.

Eastward Bound.

S. S. REWA, Dec. 16, 1889.

However much there might have been to see in London, however pleasant it would have been to linger there, the time very soon came when we must journey farther eastward. Nov. 21st, our date of sailing, was a typical November day. The air was crisp and bracing as we left our boarding house and made our way to the dock where the *Rewa* lay. With the usual number of episodes and mishaps we finally reached our steamer and before noon we were steaming down the Thames, leaving London with its smoke and noise in the distance.

It is now twenty-five days since leaving London, and we are getting quite accustomed to life on the sea. Thanks to our heavenly Father the voyage, which might have been almost intolerable, has been continuously delightful. For the last five days we have been tasting the qualities of sea and sky on the Indian Ocean. The former has been peaceful, and the latter bright, all the way. The blue above and the blue beneath seem to vie with each other in making life pleasant for the traveller. By day the genial sun and balmy air, by night the soft moonlight, glittering stars, and cool breeze, remind us pleasantly of early June in our own dear land. In two days more we expect to be at Colombo, in Ceylon. After a day's stop, and a sniff of Ceylon's "apicy breezes," we shall put to sea again, reaching Madras (D. V.) next Sunday morning.

THE REWA AND HER COMPANY.

It is needless to say that upon the companionable character of the passengers depends considerably the pleasure of the ocean voyage. We had not been long upon the *Rewa* before we saw that with the majority of her passengers we had little in common. We have therefore kept pretty much to ourselves and know the majority of the company very little better than when we started on the voyage. I have already referred to the worldly character of the men and women with whom our lot for the last few weeks have been cast. Their motto seems to be: "let us eat, drink, and be merry." The majority of them seem scarcely to have a serious thought of God and eternity. To these an ideal life is filled up with eating, sleeping, smoking, loafing, gossiping, dancing, drinking, and gambling. We were shocked at the line of black bottles which we saw upon the table at meal-time. At every meal, and frequently between meals, the clinking of glasses, the smell of liquor and the popping of corks, brought to our notice the alarming habit. Whisky, ale, and wine are ordered as freely and with as little appearance of shame as if it were water. Even the ladies frequently take their champagne. Soon after leaving London the passengers organized themselves into a club for the purpose of having games, dances, etc. Every afternoon and evening has been occupied with sports or entertainment of some sort. In some of these sports we felt we could engage with a clear conscience, but in most of them we could not; hence we avoided them all lest we might seem to give countenance to what we believed to be wrong.

One night a fancy-dress ball was to be held. At the regular 6.30 dinner many were present in fancy dress. At 8.30 dancing began; this lasting until 10.30, by which time the dancers were in a dripping perspiration, as the night was hot. Retiring to the saloon they partook of a hearty supper, and drank freely of champagne. From 11.30 until the "wee small hours of the night," dancing, drinking, and boisterous singing were continued. This is the disgusting exhibition which gentlemen (?) and ladies (?) of Christian England are repeatedly making before the eyes of the heathen. The fact that there are so many nominal Christians—men who possess the form of godliness, but deny the power thereof, who live a selfish, worldly life—is in itself extremely sad. But it is disgusting to see such worldliness cloaked beneath the garb of religion in order to court respectability. These same persons who live in self-indulgence—who drink, dance and gamble so freely—are religious. They attend the house of God—of course they do, otherwise they would not be respectable. They "go through" the form of worship, but I fear that, in the

case of many, their hearts are not right toward God. What a train of evil consequences result from the mingling of the things that belong to God and the things that belong to Caesar! An hour, or two spent in the performance of religious exercises will not atone for the sins of the week. God's command is: "Come ye out and be ye separate." But this mixing of worldliness and religion is the inevitable result of national churches, as history proves.

The number of people travelling to the far east is astonishing. Boats, of various lines, are leaving England every week with a load of passengers for India, Burma or Australia. Our steamer carries 104 this trip. Quite a number of these are tea-planters; a few are military officials; others are drummers who represent business houses in England, and are expecting to remain only for a short time in the east. It is said that about half a dozen of the lady passengers are going to India to be married. Seven of the company are missionaries, and two or three are children of missionaries. One of these missionaries is the foreign secretary of the Church Missionary Society at Madras. He has been in India 27 years, and is now returning from his fourth vacation. Every Sunday he has conducted Episcopal service on the boat. Another missionary is a Dane. He and his wife left Jutland a short time before joining us in London. Before leaving home they knew scarcely any English, but have made remarkable progress, so that they now talk in our language quite intelligently. If we can make as rapid progress in the acquisition of Telugu, we shall be exceedingly glad. The Danish church, which these two missionaries represent, has a small mission at Madras. In this town our Danish friends are to take up their work.

The *Rewa's* crew numbers 110. Of these about 95 are natives of India. They are the seamen, cooks, waiters, cabin-boys, etc. It has given us no little interest to watch these natives as they go about their work. The sailors, for the most part, go barefoot. Their clothing consists of blue pants, a long loose blue coat drawn to the body by a belt, sometimes a small straw or cloth skull cap is worn, but frequently the head is bare. The waiters are much neater in their dress, and in many respects give evidence of a higher state of civilization. They wear white canvas coats, pants, shoes and cap. The girls are in a striped blue and white rope wound about the waist. Their hats, which they wear while waiting upon the table, are about the size and shape of a soup plate, and are worn upon the back of the head. One of the amusing sights was the natives at their meals. They sat upon the deck in a group, with legs crossed and eat with their fingers. A few days ago it was announced that there would be a muster of the ship's company upon the saloon deck. It was with no little interest that we watched the crew gathering upon the deck, and listened to the roll call. The seamen appeared in white clothing and with perforated paper caps upon their heads. As they lined the deck upon both sides, 75 pairs of black feet "toed the line." After the sailors, stood about a score of waiters in their usual dress. Beyond them about half-a-dozen cooks were to be seen, headed by the chief steward (a white man). The latter was one of the most conspicuous personages upon the boat. He is very short, very stout, and waddles about puffing and blowing like a hippopotamus. At the head of the colored portion of the crew stood six quarter masters dressed in the ordinary English sailor-suit. The long procession of sailors, waiters, cooks, quarter-masters, etc., was headed by the captain, his four officers, the clerk and the doctor. The officers are always well dressed, seem to possess a good degree of refinement, and are exceedingly gentlemanly. The captain and crew spare no pains to make the passengers comfortable and happy. But I must say more about the natives as we are especially interested in them. They are chiefly Mohammedans, though there are a few Catholics. Hindustani is their native tongue, but they all speak English a little. One or two who are especially brilliant, have a considerable knowledge of English, and teach the others. Frequently we have seen these industrious fellows stand in the gangway reading an English primer ready to drop the book and run whenever called. I judge that the officers are disposed to frown upon this evidence of industry as a neglect of duty. The natives seem ashamed to be seen with their book, but frequently they get an opportunity to study when they suppose there are no passengers or officers watching them. We have seen them squat upon the floor of the saloon and write three or four would clean silverware, one with open book would teach the lesson. We admired their industry and perseverance so much that they felt like offering to help them, but knew that such would never be allowed. No effort is made whatever to teach or Christianize them, though many give evidence of considerable character. They faithfully discharge their duties, always paying much respect and reverence to those whom they serve, but they seem to acknowledge that they belong to an inferior order of beings, which most of the passengers consider them to be. But we have been led to think that in many cases the servant is superior to his master, for we have noticed much more manliness in some of these "inferior beings," than we could discover in the superior (?) beings who ordered them about.

W. V. HIGGINS.

Well, this has been a far; spring-like days, thunder and lightning, blooming in the parks, ping people, the coal and the poor rejoicing that needs no fire. And yet what variety in nature! No room for objector, in a world of laws; as well expect rain to answer to pray; these laws are unchangeable when working alone, true that they are subject to variations when working with each other. If the case the seasons were the same; the wind would from the same quarter day, and the apple buds ways open on the same. "The fact is," says J. S. of nature has not been finitely various." Sir "Any one who presumes respecting the absolute order of nature is rebuffed by the evidence of the changes already undergone of physical laws, there necessarily exclude all for material favors. The time and harvest, heat and winter, day and earth remaineth," but be continuous variety.

THE ANGEL.

Mellet's world famous exhibition is now on exhibition in this city. The owner carries it arm. It is only 21 by 30 sold by the artist for \$1,000, the present owner paid it of \$110,000, or about inch.

THE CHICAGO

subscription promises to be a success. Three of the four made of Rockefeller, has been pledges, and Mr. Manning merchant of Chicago, has just donated valued at \$100,000, buildings. This gift additional on the security. As the matter now stands 000 promised by Mr. 000 in pledges, and state conditional on 000 more by next July and must be raised reason to praise God. Last week the owners city began the work buildings. The ground in lots for building fate than to have the hands of the Roman time it was feared it

MEER AN.

Many of our ministers from the "G" was ill for several weeks it was feared the fatal. He has so far his pulpit last Sabbath churches are held but so far with no prevailing sickness the attendance of Moody is holding called "The Moody building for the trinitarians was dedicated. The Centennial B. dedicated with the Chapel." The cost all been paid. Mr. Sunday-school, Mrs. N. Blake of the Sec. of the largest given Morgan Park, has

Church

Pursuant to a brethren worshippers to meet in council into consideration organizing an independent following brethren 21st ult., appointed churches, viz: W. L. Parker, Dea. C. F. Armstrong, Richan, Bro. R. C. A. Cohoon; Lawton, Deas. A. D. Bridgetown—Rev. Chas. Withers; G. L. Reid, Dea. Jas. Purdy; Annapolis and Thomas Whitcomb. W. A. Morse. From was chosen as Young as clerk.

After hearing of some of the brethren desired, on motion resolved that the brethren and sister organization of a Ferry. The church was organized into the "gist church," by subscription of faith and prayer. Bro. James Reid

Chicago Letter.

Well, this has been a strange winter so far; spring-like days, summer showers, thunder and lightning, wild flowers blooming in the parks, La Grippe gripping people, the coal barons in despair, and the poor rejoicing around a hearth that needs no fire. What uniformity and yet what variety in the operations of nature! No room for prayer, says the objector, in a world governed by fixed laws; as well expect Niagara to flow up, as to expect God to send one drop of rain in answer to prayer. It is true that these laws are uniform in their actions when working alone, but it is equally true that they are susceptible of endless variations when working in combination with each other. If this were not the case the seasons would always be the same; the wind would be blowing to-day from the same quarter as a year ago to-day, and the apple blossoms would always open on the same day of the month. "The fact is," says J. S. Mill, "the course of nature has not been uniform, but infinitely various." Sir Charles Lyell says, "Any one who presumes to dogmatize respecting the absolute uniformity of the order of nature is rebuked by geological evidence of the changes which that order has already undergone." The fixedness of physical laws, therefore, does not necessarily exclude all answers to prayer for material favors. There will be "seed time and harvest, heat and cold, summer and winter, day and night while the earth remaineth," but in these there will be continuous variety.

"THE ANGELOUS"

Melle's world famous picture is now on exhibition in this city, and is attracting much attention. It is so small that the owner carries it in a roll under his arm. It is only 21 by 25 inches. It was sold by the artist for \$350; then it was sold for \$1,000; then for \$5,000. The present owner paid the marvellous price of \$110,000, or about \$210.00 a square inch.

THE CHICAGO UNIVERSITY

subscription promises more and more to be a success. Three hundred thousand of the four made conditional by Mr. Rockefeller, has been secured in good pledges, and Mr. Marshall Field, a leading merchant of Chicago, and not a Baptist, has just donated ten acres of land, valued at \$100,000, as a site for the buildings. This gift he also makes conditional on the securing of the \$400,000. As the matter now stands we have \$600,000 promised by Mr. Rockefeller; \$300,000 in pledges, and \$100,000 in real estate conditional on the raising of \$100,000 more by next June. Surely this can and must be raised. Surely we have reason to praise God and take courage. Last week the owners of the old university began the work of tearing down the buildings. The grounds are to be sold off in lots for building purposes. A better fate than to have them passed into the hands of the Roman Catholics, as at one time it was feared it might.

HEER AND THERE.

Many of our ministers have been suffering from the "Grippe." Dr. Henson was ill for several weeks and at one time it was feared the disease might prove fatal. He has so far recovered as to fill his pulpit last Sabbath. Several of the churches are holding special services, but so far with no marked results. The prevailing sickness has interfered with the attendance of the people. Mr. Moody is holding services in what is called "The Moody Church." His new building for the training of lay evangelists was dedicated a short time ago. The Centennial Baptist church has just dedicated what they call "The Church Chapel." The cost was \$12,000, and has all been paid. Mr. B. F. Jacobs is doing Sunday school work in Boston. Mr. E. N. Blake of the Second church and one of the largest givers to the Seminary at Morgan Park, has removed to Boston.

WESTERN.

Church organized.

Pursuant to an invitation from the brethren worshipping in Granville Ferry, to meet in council with them and take into consideration the advisability of organizing an independent church, the following brethren came together on the 21st ult., appointed by their respective churches, viz: Lower Granville—Rev. W. L. Parker, Dea. E. Armstrong, Bro. C. F. Armstrong; Digby—Rev. W. H. Richan, Bro. R. C. Cann; Hebron—Rev. A. Cohoon; Lawrencestown—Rev. J. T. Eaton, Deas. A. Dunn and M. C. Beals; Bridgetown—Rev. F. M. Young, Bro. Chas. Withers; Clementsport—Rev. J. L. Reid, Dea. Jas. Hoop, and Bro. George Purdy; Annapolis—Bros. Alex. Thomas and Thomas Whitman; Nictaux—Dea. W. A. Morse. From these Bro. Cohoon was chosen as moderator, and Bro. Young as clerk.

After hearing the reasons stated by some of the brethren why organization is desired, on motion it was unanimously resolved that the council advise the brethren and sisters to proceed with the organization of a church in Granville Ferry. The church was therefore formally organized into the "Granville Ferry Baptist church," by subscribing to the articles of faith and practice, and appointing Bros. James Reid and Robert Delap as

deacons, and Bro. Jas. Reid as clerk and treasurer. In the evening organization services were held as follows: Sermon, Rev. W. H. Richan, text, Matt. 5: 13-17; hand of welcome, Rev. J. L. Reid; charge to church, Rev. J. T. Eaton; ordaining prayer, Rev. W. L. Parker; charge to deacons, Rev. A. Cohoon. The little church thus formed, with a membership of twenty-five, having what appears to be splendid material in it, and a neat little house of worship, is in the way of doing good work for the Master. Let Christians pray for its prosperity. F. M. Young, Clerk.

Queens Co. Quarterly Meeting.

The Queens Co. Quarterly Meeting met with the Newcastle Creek Baptist church, commencing on Jan. 11. The following ministers were present: M. P. King, W. G. Corey, J. Coombes, W. McGregor, E. K. Ganong and R. Barton (lic), together with a goodly number of lay brethren.

The meeting opened at 2.30 p. m. with social exercises. A large number took part, and the presence of the Master was manifest. At the close of the social meeting the minutes of the last session were read and adopted, after which a number of the brethren reported from their respective churches. The reports were encouraging. The exercises in the evening were of a most interesting character, the subject under discussion being temperance. A deep interest was elicited and a growing desire manifested to enforce the "Soot Act" in the County of Queens.

The Quarterly sermon was preached Sabbath morning, to a large and attentive congregation, by Bro. M. P. King, from John 21: 15. The sermon was an exceptionally good one. "In the afternoon a paper was read by Bro. Corey, on "The duty of the church to the pastor." On motion Bro. Corey was requested to send it to MESSANGER AND VISITOR for publication, and it will speak for itself. Sabbath evening was devoted to "Foreign Missions," and the meeting proved very interesting. Collections were taken amounting to sixteen dollars. The next session will be held in March, commencing on the second Saturday. As there were no invitations, the place of meeting was not settled, but due notice will be given in the MESSANGER AND VISITOR. Any church, wishing to extend an invitation, may correspond with the President, Rev. M. P. King, or the Secretary, E. K. GANONG, Secy.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PORT MIDDLETOWN.—Bro. Baras has had La Grippe, and has been laid by for four weeks. The church is anxiously looking for a harvest, and asks the prayers of the brotherhood.

FAIRFIELD, St. John.—God is moving sinners to repentance at Fairfield. Recently, at one of our social meetings, some six arose and manifested a desire to find the Saviour. The Lord will carry on His glorious work until the day of Jesus Christ, to whom be all the praise. I. E. COLWELL.

HEBRON, N. S.—We have held a few special meetings during the month. The interest has increased from the first. One has been received for baptism and more will probably seek an entrance to the church at our next conference meeting. The one very encouraging feature of the work has been the return of a number of wanderers to their place in the church. Every week adds to our esteem for this truly noble people. F. H. BEALL.

NEW ANNAN, N. S.—We have not had a pastor since the resignation of Bro. F. D. Davison last June, but through the kind providence of God, Bro. H. Y. Corey came to us and spent his Christmas vacation. He was with us three Sabbaths, and through the week of prayer had meetings every night; the presence of God was in the meetings and a good season was enjoyed. Bro. Corey is a man of good ability and is very earnest in the Master's work. He has returned to Wolfville to resume his studies, carrying with him the good wishes of the people in this section; and our prayer is that he may long enjoy health and strength to work for the Master. J. A. W.

ST. MARY'S BAY, Digby.—I am glad to see by your paper that God is saving souls in many places. We have been holding meetings in one section of my church, and have had some very interesting meetings. A number are quite anxious. Many have requested an interest in the prayers of God's children. We hope they may soon be brought to rejoice in God's pardoning mercy. My field is very large. I have six regular preaching stations. I have to preach three times three Sabbaths in the month and twice on the fourth Sabbath, and attend a prayer-meeting in the evening. Two Sabbaths out of the month I drive twenty miles and preach three sermons each Sabbath. I fear I shall not be able to keep this up much longer, yet if the Master gives me strength, I shall be willing to spend it in His service. W. J. BLAKENEY.

BIDDEFORD.—Some facts brought out at our recent annual business meeting may be of interest to the denomination. During the past year the church has raised for current expenses, including a few subscriptions not yet paid in, about \$690, which is an excess of expenditure for the year of about \$50. The total amount raised for benevolence was about \$200. And besides this there was paid in toward the new parsonage \$362, and nearly \$450 more are subscribed to be paid during the coming year. Reckoning these subscriptions as all good, there remains a debt on the beautiful new building of only about \$175, and on five building lots purchased during the year, for which the church could already real-

ize more than twice the amount paid, of only \$75—in all about \$250. Is not this a pretty good financial showing for a church of only about 70 resident members? C. R. B. DONOHUE.

[It is indeed.—EDTORS.] COLLINA.—Bro. J. W. S. Young has returned from Alfred, Maine, where he assisted Bro. A. Chipman for two weeks in special services, and is now laboring at Collins, Kings Co., N. B. Backsliders are being reclaimed, and the careless are being reached. He expected to baptize on Sabbath last.

BRUSSELL STREET.—In the letter of this church to Bro. Mellick, on releasing him from the pastorate on his making his resignation imperative, are the following interesting facts: During the two years you were with us, the Holy Spirit made effectual the gospel preached by you with no uncertain sound to the salvation of thirty precious souls, and through your untiring labors some twenty seven who had no church home were added to our numbers by letter and experience. During the brief two years that you labored among us we learned to love you for your sterling Christian qualities and exceptional pastoral qualifications.

ST. JOHN CITY MISSION.—The regular meeting of the Baptist City Mission Board, was held in the Baptist Room, Domville building, on Tuesday evening last. The missionary, Rev. A. E. Ingram reported a total of 43 religious services held by himself and his helpers during the month of January, and 70 family visits made. By unanimous vote the Rev. A. E. Ingram was elected a member of the Board. The following officers were elected: Chairman, R. C. Cann; Treasurer, Mr. J. R. McLean; Secretary, Rev. A. E. Ingram. Mr. W. C. Cross reported for the building committee in reference to the new hall in Murray street, that the lease had been signed and the building would be ready for the public opening exercise about the first of March. The treasurer reported the finances in a healthy condition.

CHARLOTTETOWN.—We have been conducting a series of meetings for the last three weeks with splendid success. About twenty have professed to be interested by asking to be prayed for. Thirteen are now enjoying their new found hope. The above are all people of age. We hold meetings on Friday afternoons for children. Over forty have signified their desire to be Christians. The work is deepening and broadening. My health, I am thankful to say, was never in my life better than it is now, although not quite as strong yet as I hope to be. I have been able to speak every night for the last three weeks, and twice on Sunday, and also to conduct a bible class. We expect to baptize next Sunday. Bro. Geo. Davies, one of our tried and true brethren, whose fame for generosity is in all the churches, is very ill. Correction.—It was not \$30, as in last week's, but \$50 in gold that was found among the tokens of good-will to us during the holiday season. J. A. GONDOS.

GREAT VILLAGE.—A Mission Band was organized at Great Village, in March last, for the purpose of training the children in the condition and needs of the heathen, and the duty of paying into the Lord's treasury. Miss Etta K'ull looks after the lessons on missions and the map exercises. (This Band is a school or mission). The fruits are already apparent. They have raised in the last nine months over \$64; and only 21 children to do it—all we have. They have undertaken the support and education of Saguenay, Miss Churchville's boarding school, at Bobbili. They have in the hands of the Foreign Mission Board more than the amount required to support their boy until August next. The Band have given two instructive mission concerts, assisted by the church choir. Special mention should be made of Miss Emma Chisholm, our efficient organist, whose study of music in Germany has greatly enhanced her usefulness as a musical leader. P. R. F.

DIGBY CO. MINISTERIAL CONFERENCE.—The Ministerial conference of Digby Co. convened at Smith's Cove on the 23rd of January. Sixteen churches and 14 ministers have accomplished a noble work in the erection of their fine place of worship. The house and furnishing cost between \$5,000 and \$6,000, and it is free from debt. Having contributed so liberally of their substance, the brethren who assembled in the afternoon were prepared to enter into the spirit of an animated discussion upon the advantages and luxury of systematic beneficence. The discussion was opened by Rev. D. M. Simpson, who has taken pastoral charge of the Bear River church. The title system was strongly recommended and seemed to meet the approval of all. The sermon in the evening referred to the same subject, and was followed by addresses from several of the brethren. All the churches in the county are now supplied with pastors, and we trust that the winter harvest time will witness the bringing in of many more. Sickens and inclement weather have interfered greatly with our special services. W. H. RICHAN.

PERSONAL.—Bro. J. S. Gordon has been requested to lead the general teachers' bible class of Charlottetown, and has complied. He will make it a live class. Bro. Howard, of Centreville, has been having a tussle with la grippe, and has got the better of it; but many of his people are still down with it.

Dr. Jos. McLeod, editor of the Religious Intelligencer, and for 22 years pastor of the Fredericton F. C. Baptist church, has given his people notice that he will resign his pastoral charge the first of May. We do not understand how he has been able to bear the strain of the noble work so long.

Marriages.

PARKER-SHEARER.—At Rennetook, Jan. 14, by Rev. A. Freeman, John Parker, of Wentworth, to Bessie Shearer, of Rennetook. RICHAN-SMITH.—At Dalhousie, Dec. 30th, 1893, by Rev. S. Langille, Wm. C. Roop to Clara Langille, all of Springfield, Kings Co., N. S. BRADLEY-SMITH.—At St. Croix, Annapolis Co., N. S., Jan. 20, by Rev. Josiah Webb, Capt. Richard Bradley, of St. John to Emma Smith, of St. John. KILLAM-ALLEN.—At Pleasant Valley, Yarmouth Co., Jan. 25, by Rev. E. P. Caldwell, George Killam of Pleasant Valley, to May Allen of Braill Lake.

MYERS-GILLIES.—At New Harbor, Jan. 17, by Rev. James Scott, Frederick L. Myers, of Cole Harbor, to Catherine M. Gillies of New Harbor, Guysboro Co., N. S. CASHMAN-O'LEARY.—At White Rock, Kings Co., N. S., by Rev. M. P. Freeman, James Cashman, formerly of Maitland, Annapolis Co., to Mrs. Adelaide O'Leary, of White Rock.

DOWN-SMALL.—At the home of the bride's parents, Lawrence Station, Charlotte Co., Jan. 21, by Rev. F. S. Todd, Harrison Dunn to Hattie Small, both of Lawrence Station.

SLAW-SKINNER.—At the home of the bride's mother, Mrs. Mary E. Skinner, Berwick, Jan. 24, by Rev. J. Murray, Carl A. Shaw to Annie Laura, only daughter of the late Thomas Skinner, Esq., of Hantsport.

CHRISTIE-NEELY.—At the residence of the bride's mother, Brookly, Annapolis Co., Jan. 22nd, by Rev. E. E. Locke, Edward B. Christie of River Hebert, Cumberland Co., to Lalia J., daughter of the late Parker Neily.

Deaths.

FENTON.—At Country Harbor, Jan. 28, Elizabeth Fenton, aged 79 years, relict of the late Jacob Fenton.

SHARP.—At the residence of her sister, Mrs. Silas Lockhart, Apohaqui, Kings Co., N. B., Jan. 28, Mrs. Sarah Sharp, widow of the late Samuel Sharp, in the 78th year of her age.

CURRY.—Suddenly, at Boston, Mass., Jan. 21, Arthur D. Curry, in the 22nd year of his age, youngest son of the late Rev. J. M. Curry, of Hillsboro, N. B. The remains were brought to Petitediac, N. B. for burial.

MCLEAN.—At St. John, N. B., Jan. 20, Annie, eldest daughter of the late Hector McLean, aged 53 years. The burial took place at Cumberland Point, Queens Co., after a funeral service at the home-stead by the Rev. J. Coombes.

STEPHEN.—At West Head, Jan. 9, Alice, beloved daughter of George Stephen, aged 21 years. She was a member of the Lockport Baptist church, and as such adorned her profession by a calm trust in Jesus. Her lingering illness was borne with a patient resignation to the divine will, and her end was peaceful and triumphant. "Blessed are the dead who die in the Lord."

SHEPARD.—At South side Cow Bay, Cape Breton, January 15th, Seth Shepard, in the 61st year of his age, leaving three sons and two daughters to mourn their loss and battle the journey of life alone, their mother having died some six years ago. Bro. Shepard was a member of the Homeville Baptist church, and a faithful follower of Christ, in whose strength he fully trusted, and found true happiness in a dying hour.

LANGLEY.—Knocked overboard from Schr. Kenia, Jan. 10, on passage from St. John to Halifax, Abner, eldest son of James and Eliza Langley, aged 22 years. He was a young man of good promise, and was well reported of by his associates even in life. This crushing blow, falling so soon after the accident in October, by which a younger son was snatched from their embrace, has almost shattered the minds of the bereaved parents. May the Lord's promise to Paul, "My grace is sufficient for thee," be fully verified to them.

MACMILLAN.—At Isaac's Harbor, Jan. 8, of typhoid pneumonia, Mary Macmillan, aged 73 years. She made the will of the sick her life's work. Typhus fever broke out in her sister's household, and she boldly ventured in to assist. She told her pastor on her way that she placed her case in God's hands and went forward. The deadly disease seized her as its victim, and she died at her post. Like a wise virgin she had made her vessel with her lamp, and was ready to go into the marriage.

PERRY.—At Port Maitland, N. S., Jan. 14th, Mrs. Caroline Perry, widow of the late Jacob Perry, and daughter of Harvey Cann, Esq., in the 65th year of her age. She leaves an aged mother, one daughter, and a large number of relatives. May the God of all comfort sustain them in this hour of bereavement. Many years ago our sister put her trust in Jesus, and united with the Baptist church at Beaver River. She has now entered that "house not made with hands eternal in the heavens."

SALTER.—At Boston, Jan. 14, of pneumonia, and buried at Scotch Village, the 23rd, Silas M. Salter, aged 30 years, son of Robert Salter, of Mosherville. He united with the Baptist church at Ellershouse, while quite young, and was constant in the attendance at the house of God in Boston, where he has made a residence for the last eight years. This is the second of our young men who have died abroad within a few months, and have been brought back to make a grave with their fathers. The friends mourn not as those who have no hope.

ESTON.—At Lower Canard, Cornwallis, Dec. 22, very suddenly, Henry Allen Eston, aged 72 years. Bro. Eston was baptised by Rev. A. S. Hunt, into the fellowship of the church at Canard. He ever adorned his profession. He was a man of few words, but his words could always be trusted. He was universally esteemed for his integrity and upright-ness. He leaves a widow and seven children to mourn the loss of a most kind and faithful husband and father. His neighbors feel deeply their loss in parting. Mrs. W. B. Bogue, now in India, is the daughter of Mr. Eston. The tidings of her father's death will be very unexpected to her.

BURGESS.—At Newport, after a few days illness, Phillips Burgess, aged 74 years. Mr. Burgess was stricken on the cars as he was returning home from a visit to his daughter in St. John, and his son, Rev. C. C. Burgess, in Piquash. He has been a professed follower of the Lord Jesus for upwards of 46 years, was baptised by Rev. Wm. Porter, in March, 1843, and of late years has been a much respected member of the Newport Baptist church. He was a genial man, kind and helpful always, and most loved by those who knew him best. It could be clearly seen for some time that he was fast ripening for the final harvest. His son, above mentioned, writes: "When visiting at my home he several times had my children sing a piece called, 'In the Valley,' and was evidently enjoying the love of God, and his best of rest and glory not far hence; I have great comfort concerning my father." Truly there is great cause for comfort in the death of the righteous!

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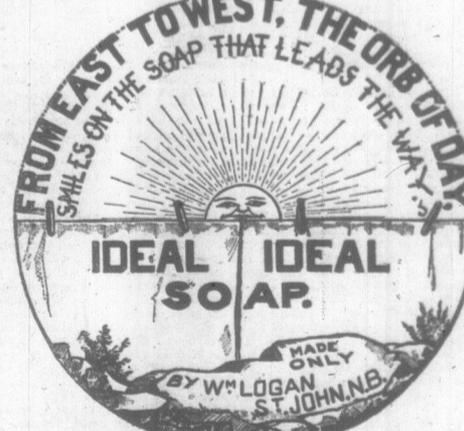
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