# Messenger and Visitor.

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### TO OUR SUBSCRIBERS

We have a few words to say just now. Please look at the figures on your labels. If you read these correctly they will tell you exactly how your account stands with this office. Most of our constituents can do this; but a few hundreds of our people do not take the trouble to examine these labels, and so have to ask for this necessary information, or what is more to be regretted, they do not know how much they are in arrears. We do not wish to send out dunning circulars, and yet we will be obliged to do so unless some of our subscribers remember us, as they have not done for a few years past. There are quite a number who will find '85 on their labels. This indicates that they owe for six years, or from Jan. 1, 1885. Now unless we hear from these immediately, we shall be obliged to drop their names and take measures for getting a settlement.

We hope none of our patrons will mistake the leniency of the present management of the MESSENGER AND VISITOR for a neglect of business, or a disregard of business principles, as this supposition, if true, would soon destroy our ability for useful work. No enterprise of this kind can live without prompt financial returns. All but a few hundred of our subscribers understand this, and are doing their best to respond to this sentiment. These few negligent ones we are most anxious to convert to a genuine belief of this fact. Most of our pastors are agents, and while they may not like to go from house to house to dun for arrears to the MESSENGER AND VISITOR, yet they will always gladly remit to us when the money is handed in to them. A hint to the wise is sufficient. We are much encouraged in our work by an increase in our mailing list, the loyalty of our constituency, and the improvements we are able to make in our paper. Our recent Supplement is an indication of the coming good things we shall give our readers, and we expect the full and hearty support of the Baptists of these Maritime Provinces.

HON. MR. FOSTER, Minister of Finance, has returned from the West Indies and expresses himself as satisfied with the results of his mission. —— Mr Spurgeon writes that he is slowly recovering —— Late advices from Uganda in Central Africa, state that peace has been established throughout the country. Protestants have opened their new church, the services being attended by great crowds. Many natives accepted the Christian faith and were baptized. —— The communication from Mrs. Bradshaw, which appeared in the MESSENGER AND VISITOR some weeks since, has called forth a letter which appears elsewhere in this issue from Rev. Dr. Bill, who writes in vindication of the character of the late Jacob Bradshaw. —— London had a great fire on the 30th ult., destroying property to the value of $2,000,000 according to despatches —— We are glad to see that Bro. A. E. Ingram is able to be out again.

—REV. J. H. HUGHES is our agent in Massachusetts to solicit new subscribers for this paper, and to collect from old ones. His address is 25 Lillian avenue, Lynn, Mass.

— THE sermon by Mr. Goucher on our second page was preached before the Convention in Yarmouth and recommended for publication in the MESSENGER AND VISITOR, as were also two other sermons which have not yet reached this office.

— A NOTE from MRS. I. C. Archibald informs us of the safe arrival of her husband in Durango, Colorado, on the 23rd December. "He is neither well nor strong," Mrs. A. says; "but we are thankful for present mercies, and hope for a steady improvement in health. We have yet to prove this climate; it is now very pleasant, and not much like Canadian cold."

— THE BAPTIST YEAR BOOK FOR 1890 is being sent out to the clerks of the churches as fast as they are received from the bindery. They are for gratuitous distribution among the church members: the clerks will please hand them round without delay. The book contains 224 pages and a variety of matter connected with a year's history of the 389 churches and 498 Sunday-schools. The records of convention at Yarmouth, and minutes of the eight associations, together with reports of Home Missions, Foreign Missions, Acadia College, etc., and the financial statements, take up most of the pages. But ther is beside much information, including Baptist statistics of the world, that every Baptist should possess. The book is for sale (price 20 cents) at the Baptist Book Room, Halifax, and at this office.

— THE new Baptist church at Sackville, N. B., was dedicated on Sunday last. Rev. Dr. Hopper occupied the pulpit in the morning, preaching from Ps. 145: 4. In the afternoon Professor Kierstead preached on the Vicarious Sacrifice of Christ. In the evening Rev. D. A. Steele preached from Ps. 46: 5: "God is in the midst of her." The sermons are spoken of as being all vigorous and thoughtful. The collections taken amounted to $800, and the church dedicated is entirely free of debt.

— THE pastor of the Carleton church informs us that the number of baptisms in that church during the last ten years is 105, instead of 56 as given in the table printed in our last issue, twenty-five of this number having been baptized during the present pastorate. Forty names have been added to the roll since 1888 by baptism and letter, fourteen of these during the past year. We are glad to make the correction, but are unable to state whether the error occurred in compiling the table or whether it existed in the statistical tables from which the compilation was made.

— REV. E. W. KELLY, formerly pastor at Windsor, N. S., and subsequently at Leinster street, St. John, now missionary at Mandalay, Upper Burmah, writes a friend that the Judson Memorial Chapel, erected on the site where Dr. Judson was imprisoned, has been dedicated. Over fifty missionaries and about six hundred native Christians were present. What an overturning has taken place since those dark days when Mrs. Judson and her husband suffered so much for the Word of the Lord! What a stimulus to Christian faithfulness! Mr. Kelly expects to return for a season of rest in 1892. He went to Burmah in 1882.

— WE publish in this issue a form of petition for prohibition, to be presented to the churches for the signatures of members and adherents, in order that it may then be presented to the Senate of Canada. A circular containing instructions in reference to the signing and forwarding of the petitions will also be found in the same column. The accompanying letter of Rev. Mr. Fraser will give all necessary information. Mr. Cohoon's note also calls attention to the same matter. It is unnecessary for us to add anything more except to say that we hope the work of circulating the petitions will be promptly and vigorously taken up in order that an adequate expression of the convictions and wishes of the churches in regard to prohibition may be presented to parliament. We presume that Rev. J. E. Goucher, Truro, will be the proper person to receive and forward the petitions after they have been signed.

— THE good people of Woodstock, Ontario, seem to have thought the millennium was beginning to dawn on Christmas day, when, in old St. Paul's Episcopal church, the rector, Rural Dean Wade, invited Dr. McMullin, of the Presbyterian church, to address the congregation, and Dr. McMullin responded, preaching from the text, "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful," etc. A Woodstock paper refers to the occurrence at some length and closes with saying:

> We congratulate Dean Wade and Dr. McMullin on the object lesson of this Christmas day in old St. Paul's. In it they are typical of the union of hearts and of aims, which is the most hopeful sign in the life of the churches to-day, when Christianity is being put to the severest test by those who assail its foundations and question its power to grapple with the problems and evils of modern life.

— OUR much esteemed brother, Rev. Isaiah Wallace, accompanied by Mrs. Wallace, is spending a few weeks in St. John, seeking rest and recuperation. We are glad to learn from Bro. Wallace that he feels his strength to be returning in a measure, and hopes before long to be able to resume his beloved ministry in the gospel. It is a very real affliction for one so active in disposition, and with whom the desire to preach Christ was so absorbing a passion, to be laid aside from his labors. But we believe that our brother needs a rest, and that he will be wise not to undertake much work during the present winter, but husband his strength for future efforts. None of our ministers has labored more zealously and successfully, and none is more widely and justly esteemed by his brethren. His praise is in all the churches, and we feel sure that the Baptists of these provinces, remembering the many years of faithful and unselfish service which Bro. Wallace has given to the cause, will gladly make it possible for him to rest as long as he may need to do so, without feeling any uneasiness as to his support. [Since writing the above we learn that, by invitation, Bro. Wallace has gone for a week or too to St. Martins to labor with the church in that place as his strength may permit.]

—THE NORTH-WEST.—On November 26, as we learn from the *North-west Baptist*, a meeting was held at Ninga for the purpose of organizing a Baptist church at that place. Delegates from different parts of the country were present. A church of ten members was organized, and some six or seven others are expected soon to be added to the number. The motion to organize was moved by Dr. Shaffner and seconded by Mr. I. E. Bill, who is son of Deacon Bill, of Billtown, N. S. Both of these young men are Nova Scotians. They joined the church at home, and it is gratifying to see them taking a firm stand in the support of religious truth and Baptist principles in their new home in the West. The *N. W. Baptist* further says:

> "The new chapel erected this year by the Ninga Baptists, has just been plastered and is now neat and comfortable. The entire cost of lots and building is about $800, and the subscriptions, including a $300 loan from the Ladies' Mission Board, amounts to $565, leaving a balance of $235 to be provided for. Perhaps some good brother who sees this may so admire the courage of the faithful few here that he may feel like giving them some help, if so, just send it to Mr. J. Fisher, Ninga, and the same will be thankfully acknowledged. The people's minds in this district have been stirred in regard to New Testament teaching, and we hope that good will be the result, and that God's word may be honored and obeyed."

### PASSING EVENTS.

THE INVESTIGATION INTO THE BELLEDUNE AFFAIR, referred to in our last issue, has resulted in the arrest of Alex. Cameron on a charge of wilfully murdering George Williams. Four other men, named Calligan, Young, Arseneau and Guitar have been arrested on a charge of complicity in the crime. The prisoners have been lodged in Dalhousie jail.

THE INHABITANT WHO RECOLLECTS A COLDER DECEMBER than that of 1890 needs to be pretty well up in years. We do not seem to have heard anything this winter from those people who have been telling us of late years that the Gulf Stream has surely changed its course, and that the rigorous old winters with which our fathers were familiar had become for the country altogether a thing of the past. In England and on the Continent, as well as in America, the cold has been extraordinary. A mail driver between Dover and Canterbury is reported to have been frozen to death as he sat in his cart. Much suffering has been experienced among the poor of London on account of the rigor of the weather. From Paris, Berlin, Vienna and other cities of Europe come accounts of unusually severe weather. Seven persons are reported frozen to death in Frankfort-on-the-Maine.

SIR JOSEPH HICKSON has resigned the presidency and general management of the Grand Trunk Railway and other roads connected with the Grand Trunk, and will be succeeded in them all by Mr. L. J. Seargant. Sir Joseph has been twenty-nine years in this country and in connection with the Grand Trunk, of which, for nearly seventeen years, he has been General Manager. In 1861, when he entered the company, the mileage of the Grand Trunk system was 1,090 and its earnings $766,579. To-day its mileage is 4,607 and its earnings $3,165,000—an increase of four-fold. Mr. Seargeant, who succeeds Sir Joseph Hickson in the management, has had an extended railroad career in this country and in England. Since 1874 he has been connected with the G. T. R. as traffic manager, vice-president of the Chicago and Grand Trunk, and director of the companies affiliated to the Grand Trunk, and forming part of its system.

THE METHODIST CHURCH IN THESE MARITIME PROVINCES has had to part with several of its veteran ministers during the past year. In 1877, three members of the New Brunswick Conference celebrated together the fiftieth year of their service in the ministry. These were Dr. Pickard, Dr. Jost and Mr. Smallwood, and these have died during the year just ended. Just at the close of the year Dr. McMurray, who entered the ministry 56 years ago, also passed away. Dr. McMurray has rendered long and valuable service to the church, in which he held several important positions, as chairman and as secretary of the Conference, as editor of the *Wesleyan* and book steward from 1862 to 1872, and as a member and chairman of the Board of Governors of Mt. Allison College. The *Sun*, from which these facts are gathered, remarks that "the links are now few that connect with the present time the beginning of Methodism in British North America." But there are those still who have associated with John Wesley's contemporaries and helpers."

A RECENT DESPATCH FROM WASHINGTON says that Mr. Carlisle has introduced in to the Senate a resolution which provides for the appointment of three commissioners by the president to meet a like number of commissioners to be appointed by Canada, to consider all questions affecting the commercial relations of the two countries under existing conditions, and to agree upon and recommend to their respective governments such legislation as will settle all differences and controversies between the two countries, and to promote the growth of trade between them. Sir John Thompson has pointed out that Mr. Carlisle's resolution proceeds upon a misconception, since the Canadian government would have no power to appoint such a commission which could be authorized only by the Imperial government. If, however, Mr. Carlisle's resolution should receive the endorsement of Congress, and the Dominion government should desire to have a joint commission, it is not probable that the Imperial government would refuse to make the necessary appointment.

THE REPORT OF THE INSPECTOR OF PENITENTIARIES for 1890 has been issued, from which it appears that the whole number of convicts in the five penitentiaries of Canada is 1,251. These are distributed as follows: Kingston, 586; St. Vincent de Paul, 342; Dorchester, 174; Manitoba, 73, and British Columbia, 76. It is certainly a matter for serious regret that there should be so many persons who, by their acts, have shown themselves enemies of society in a country where civil liberty and social privileges abound, and where there are so many opportunities for earning an honest living. But on the other hand there is cause for gratification, and especially in view of the increase in population, in the fact that the present number of convicts shows a considerable decrease as compared with some past years, being 45 less than in 1889 and 67 less than in 1879. It speaks well for the general high character of the women of Canada that of the total number of convicts only 22 are women. It is singular, too, that 21 of these are found in the Kingston penitentiary. The report shows the great desirability of means for separating more effectually the younger convicts from those who are older and more hardened. In the Kingston institution 60 per cent. of the inmates are under 30 years of age. At Dorchester there are several who are mere lads. Any reformatory measures for the benefit of the more youthful offenders are almost in vain unless they can be classified and imprisoned separately from those of more confirmed criminal propensities. The cost of maintenance per head varies from $224.70 in the Maritime Provinces to $491.94 in Manitoba. It is not apparent to us why it should cost more than twice as much to maintain a prisoner in the prairie province as in this part of the Dominion.

THE MONTREAL STAR lately contained, in an editorial paragraph, a statement to the effect that an air ship, the invention of a Chicago man, was shortly to be launched at that city. The intention, according to the *Star*, seems to be to establish a line of air ships between Chicago and Philadelphia. It is further stated that a company has been formed with a capital of twenty million dollars to construct and operate machines to navigate the air at the rate of two hundred miles an hour. The uniform failure of all attempts at aerial navigation hitherto will make the public very skeptical as to the success of this new scheme.

THE UNITED STATES HAS ANOTHER INDIAN WAR on its hands. It seems impossible from the accounts which have reached us to get any very clear idea of the situation. But at least some bloody battles have been fought and more bloodshed is imminent. The policy pursued by those in charge of Indian affairs previous to the outbreak, and the methods of warfare employed against the Indians, have come in for severe criticism at the hands of some of the newspapers. The Montreal *Star* is particularly outspoken, and says, "The United States Indian policy may be briefly stated—starve them into rebellion, then shoot them like vermin." For ourselves, we are not disposed to regard the Indian question from a merely poetic or sentimental point of view. We have no idea that every Indian is born and bred a hero. There are bad Indians as well as bad white men. We are unwilling, moreover, to concede to the Indian the right to perpetuate savagery and idleness upon this continent, and to occupy as hunting grounds vast regions needed for more useful purposes. But we believe that the Indian has a right to expect the faithful observance of all treaties made with him, and the honest fulfilment of all promises given to him by the whites. We believe, moreover, that as a savage the Indian should receive not only just but generous treatment and wise guardianship at the hands of a people that boasts of its high civilization and culture. It is because of the disregard of these simple principles that this war has taken place, which we must therefore regard as wholly unnecessary and unjust.

THE DEATH OF KINGLAKE, the historian, is announced, at the age of 79. His fame is connected principally with his history of the Crimean war. He was called to the bar at Lincoln's Inn, in 1837, but retired from the law in 1856. He represented Bridgewater in the Liberal interest in the House of Commons from 1857 to 1868.

IRISH AFFAIRS, AS A MATTER OF COURSE, continue to attract much attention; but a review of the past week presents little that is new in the situation. The expected interview between Mr. Parnell and Mr. Wm. O'Brien took place at Boulogne, and Mr. Parnell has returned to London. Little dependence can be placed in the telegraphic reports of this meeting, as Mr. O'Brien has warned the public of their untrustworthy character. There is an impression, however, whether with any foundation or not, that Parnell will consent to a nominal retirement from the leadership in favor of O'Brien. As O'Brien is under sentence of six months imprisonment, which will likely begin as soon as he steps foot in Great Britain, his leadership during that period could scarcely be of a very active character, and the control of the party would be practically in Parnell's hands. The feud between the Irish bishops and the Parnellites broke out fiercely, at Cork, the other day, on the occasion of the installation of mayor Morgan, a prominent Parnellite. The trouble manifested itself when the Parnellites were informed that the customary installation services at the Catholic cathedral must be abandoned; and the refusal of Bishop Callaghan to receive mayor Morgan caused great indignation. Mr. Scully, Parnell's defeated candidate for Kilkenny, proposes to petition for a new election, on the ground of undue interference on the part of the priests, and his solicitor is busy in collecting any evidence which can be used for setting aside the poll.

A DISCUSSION INTERESTING TO GREEK SCHOLARS is referred to by the Dublin correspondent of the Montreal *Star*, as having taken place recently in the Royal Irish Academy. A number of Greek manuscripts, found in Egypt, and the oldest in the world, were brought before the meeting by Rev. Prof. Mcllaffy, of Trinity College. The manuscripts are the discovery of Mr Flinders Patrie, an antiquarian, who had turned his attention to the Fayoum Oasis in the Libyan desert. There he came across a cemetery and exhumed some mummies of the Ptolemaic epoch. One of these was observed to be cracked, the slit being filled up with paper and glazed within and without. The layers of papyrus, on being removed, were found to be written all over, mostly in Greek. They consist of wills and testaments of Greeks living in Egypt in those remote days, private letters, accounts and bills of various kinds, receipts, etc., and were evidently waste paper used in shrouding up and making mummy cases. These manuscripts are said to be, with the exception of inscriptions on stone, the oldest Greek writings extant. They are of a deeply interesting character, throwing wonderful light upon the life of the Greeks dwelling in Egypt in these ancient times. Their genuineness is considered indisputable by so eminent orientalists as Prof. Sayce and the authorities of the British Museum. Instalments from these famous manuscripts are promised to be published in *Hermathena*, the Dublin University Journal, and, no doubt, will be read with great interest by Greek scholars all over the world.

FROM THE PREVALENCE OF TUBERCULOSIS, and especially that form of it which attacks the lungs, it may be taken for granted that there are many persons in this country who are feeling a life and death interest in knowing what is the real value of Dr. Koch's discovery, concerning which so much has been heard of late. The conclusion that it is likely to prove highly valuable would seem to be justified by the reports which have appeared concerning the remedy and the results which have attended Dr. Koch's methods of treatment. Able physicians from many parts of the world have been engaged, during the past few weeks, in studying these methods and watching the results of the treatment at Berlin. And now, in many other cities both in Europe and America, Dr. Koch's remedy is being put to the test of practical application. As yet the treatment is upon trial, and physicians feel that it is impossible to pronounce any positive judgment as to its value. But so far as we have seen there is no dispute that Dr. Koch has proceeded upon scientific principles, and the experiments so far justify the expectation that the treatment is likely to prove effective at least in some forms of tuberculosis. In the form known as lupus, which attacks the skin and seems to be more prevalent in Europe than in this country, the best results of the treatment have been obtained, complete cures, according to the reports, having been effected. There does not seem to be any ground to hope, and Dr. Koch has never encouraged the belief, that consumption in its more advanced stages could be cured by injections of the lymph; but he believes that, if the disease is taken in its earliest stage, a cure may be effected, and that, even if the disease has advanced somewhat beyond the first stage, the disease may so far yield to the treatment that its progress will be arrested. It is of the utmost importance, accordingly, to determine whether or not the germs of the disease are present. And persons who suspect their lungs to be in an unsound condition would, therefore, do well to secure a thorough examination in order to determine whether or not the bacilli of tuberculosis are present in the system, as everything depends for the successful treatment of the disease on taking it in time.

## W. B. M. U.

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

### To the Aid Societies of the Baptist Churches in N. B.

With great pleasure I convey to you report of some progress in our work. The efforts of Miss Annie Fisher, Carleton Co. secretary, have not been without success. A society has lately been organized by her at Union Corner. The society at Benton has been visited and encouraged, and in several other churches the matter of organizing is under consideration. Thus the blessing of God ever goes with the followers of Jesus who work "in His name."

In Westmorland and Albert counties some touring has been done. In September we had union meetings at Sackville and Point de Bute with good results. At the latter place a number from Sackville were present, among whom were returned delegates from our annual meeting at Yarmouth, who, in the most enthusiastic way, rehearsed what was there said and done, to the pleasure and profit of those present. The meeting was unusually large, the weather fine and driving pleasant. The visitors returned at a late hour, feeling much inclined to go again when the opportunity offered. The Sackville meeting was very largely attended by young ladies, as well as more elderly workers, and eleven new names were added to the society. A number of addresses were given, and every phase of our work considered. Grande Ligne Mission lies near the hearts of our Sackville sisters, and I fancy the comfort of that much loved institution will be enhanced by the goodly supply of furnishings for the personal comfort of its students, contributed that day for a box which, no doubt, has ere this reached its destination.

The "Missionary Week" of October was devoted to Albert County. I was glad to be able to meet with a large number of sisters in Salem and Germantown. At both places the earnestness and sympathy expressed for the cause by those present was food for thought as we journeyed over the long miles from Germantown, the gathering darkness hiding from view the grandeur of mountain and bay, save over the shorter drive from Salem, too late to enjoy the sublime scenery of hill and valley.

At Hillsboro, too, we had a reunion with old acquaintances at our regular October meeting. Later in the month we attended a public meeting in Riverside Hall—Albert Society joining in the meeting. Readings were given on missionary topics, music, report of annual meeting, and address in behalf of our work for women and children who are in spiritual darkness on our "Telugu Land." Similar meetings and reunions of co-workers would wonderfully add vigor and strength to societies in all our counties. Cannot the trial be made?

The annual reports were forwarded to all societies on my list, but should any be overlooked, please notify your secretary.

Dorchester. A. R. EMERSON.

## Triumphing of the Christian Church.

BY REV. W. C. GOUCHER.

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time"—Isa. 60: 22.

Is the world growing worse and worse? Is the religion of Jesus Christ merely holding the ground already possessed and failing in its attempts to push beyond the limits of present attainment? Are there just a few, comparatively, of the Christian church holding up tiny tapers shining with faintest ray against the blackness of a world hastening to its doom? Or is there hope for onward struggle? Do the signs of the times say, "Give up," or do they say "Go on," and with more relentless energy, with more buoyant heart, with a tighter grip of faith on the promises of complete success?

Such are the questions propounded by many discouraged Christian workers—questions breathing sentiments which must lessen and destroy Christian efforts.

I would to-night offer words of cheer and encouragement to any looking thus darkly upon God's kingdom in its relation to a sinful world, and pray that the Divine Spirit applying the truth will change fearful foreboding into glorious happiness, causing present lethargy to give place to renewed activity.

Under the heads of *Retrospection* and *Agency*, I invite you to consider the thoughts suggested by the text.

*The Triumphing of the Christian church*, not triumphant, for we would not presume to lift the veil of the future, and see the church when she shall be presented to Christ, as a bride to the bridegroom, without spot, wrinkle, or any such thing, faultless and complete in the presence of His glory; but rather note in outline her victorious march across the nineteen centuries of her life, and give you testimony concerning Isaiah's vision. "A little one shall become a thousand, and a smaller one a strong nation: I the Lord will hasten it in His time."

Like as the captives that returned out of Babylon were few, but strangely multiplied and became a strong nation, so the Christian church was a little one, a very small one at first. A little handful of Christ's disciples gathered together in an upper room at Jerusalem, and a great world of Judaism, Paganism, Heathenism, confronting that infant church. But there God planted it. "God's seed coming to God's harvest," as the saintly Rutherford said. "Of the increase of His kingdom, there is to be no end."

I. *By way of retrospection.* First, note the triumphs of the church over the foes which have assailed her. (*a*) Her first great battle was with Judaism—Judaism came with fire and slaughter, but victory was on the side of the church. Judaism as a system is broken. Her people, like a wave, threw themselves with madness upon the rock which was the church's foundation, and were dashed into ten thousand fragments. In the apostolic age the chief controversy was with the Judaistic spirit—this element is unnoticed in modern thought. There are perhaps a few synagogues side by side with Christian churches in some of the larger cities. But the synagogues make no converts. They are kept alive simply by Jewish children. The Jew as a man has some force in the business world, but his religious system makes no impression on the world's life. (*b*) Paganism has gone down before the conquering Christ. A Christian tradition says, that when the heavenly hosts told the Shepherds at Bethlehem of the birth of Christ, a deep groan, heard through all the isles of Greece, told that Pan was dead, and that all the royalty of Olympus was dethroned, and the several deities were sent wandering in cold and darkness. This tradition has become a fact. The stories of the gods are legends of the past. Through the truths proclaimed by Christ's church

"Earth outgrows the mythic fancies
Sung beside her in her youth,
And these debonair romances
Sound but dull beside the truth."

(*c*) Heathenism is rapidly being conquered. Just a little more than a century ago, as never before since Pentecost, did the church put the question to God, "Shall we go up against a vast and embattled heathenism?"

The answer came as it came to Moses of old, "Go forward." For a hundred years the combat has been waging. We are just entering the second century of modern missionary endeavour, still the fight is fiercely on, the church triumphing.

More than seven thousand missionary leaders in foreign fields sent out by Protestant churches, and more than thirty five thousand missionary workers of various sorts, ordained and unordained. Surely God's little one is becoming a thousand. The car of Juggernaut no longer rolls its ponderous wheels over the living bodies of zealous devotees.

The whole system of Heathenism is either being modified, or vanishing under the light of Christ's gospel, which provides in place of empty merit won by penance, His real and perfect righteousness; in place of the awful rigor and grasp of penalty, forgiveness by His infinite atonement; in place of the despair and mystery of death, His glorious resurrection and ascension. These certainties heralded by Christ's church are causing the adherents of Brahmanism and Buddhism to distrust their systems of uncertainty. Pagodas are changing into Christian temples, and the bells of the church are calling men to worship the King of kings, in the hills and valleys of the Eastern world, where once they sounded out the echo of superstitious offerings to evil spirits or idol gods.

Second, She has triumphed in the truths she has wrought into the world's life. The church has been the salt of the earth, and the principles of life she has enunciated and lived have saved society. Represent her Lord, and reflecting His life, she has shed abroad light in the world. Some of the principles of law which have been inwrought into the constitutional liberties of the English speaking races, had never been known except the church had taught them as a higher divine law. It has been the church which has settled the question of humanity. It has taken the world a long time to learn it; but the followers of Jesus recognized at first manhood, pure and simple. It was the only institution which recognized man as man, whether he was a slave or a master. The church confronted slavery at her birth. The whole institution is undermined when Paul takes Onesimus, sends him back to Philemon, his master, and tells Philemon to treat Onesimus "as a brother."

The Old Testament truth of the unity of the race enforced in the New Testament church of common brotherhood, settled the question of slavery; and the church will not rest in her march till the personal and eternal dignity of man shall be universally acknowledged.

Third, The church has triumphed also in the ever increasing number of human hearts who have received her teachings, trusting for salvation alone in her founder and foundation, Jesus Christ. We study this suggestion for a little and we see the reality of that which was vision to the prophets. "A little one shall become a thousand, and a small one a strong nation."

She was a little despised one, persecuted with the sharpness of wickedness: "The gates of hell combined against her, the kings took counsel against her, but opposition only helped her to success. Mr. Ruskin says: "You roll grass and it is stronger next day; you mow it, and it multiplies its shoots as if it were grateful you tread upon it, and it only sends up richer perfume. It is always green, and it is only brighter and gayer for the hour frosts." So all that has happened of trial to the church has only multiplied her strength and beauty. How wondrous her growth! "In four centuries the Christian religion had permeated the civilized world; it had mounted the throne of the Cesars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations, where their eagles never had visited, and conquered the world once more by converting its conquerors to the faith.

It has accommodated itself to every period and every clime; it has retained through every change a salient spring of life which enables it to throw off corruption and repair decay, and renew its youth amid outward hostility and inward division.

In the first century there were 500,000 Christians. In fifteen centuries the church reached 100,000,000. In three centuries, 15 to 18, she gained 100,000,000—as much in the three centuries as fifteen preceding. But here is the grand est triumph: in the nineteenth century she has reached nearly four hundred millions, as much in one century as all the preceding. They are coming as doors to the windows. Hardly time yet to predict the destruction, to write the "Decline and Fall of the Christian church." She is marching steadily on to victory, and the truth she heralds will be propagated to its universal dominion in the hearts of men. In the first century the church of Jesus Christ was a little despised one, but this nineteenth she has become a strong nation.

II. The agencies through which the church's final triumph will be achieved. There is assurance of final triumph in past achievement. As we follow it from its beginning out in the Gentile world, into the chaos of paganism, we see it growing in spite of the combined malignancy of the forces of this world. As one has said, "It fought in the shade only because the air was filled with the arrows of its foes. It became so strong in Rome that neither a Nero or a Decius could quench its fire in blood. It had existed in the Catacombs, but under Constantine it was established on the throne of the Cesars, and its worship was celebrated in the basilicas of Constantinople. It changed the whole face of the modern world, introducing the elements of a higher life, furnishing new standards of greatness, promoting brotherhood, building institutions of mercy, binding distant races to each other, overcoming barbarism, and changing an empire of force into a dominion of fraternity and humanity." Her history is unparalleled and sublime. Kings have arisen against her, but she has lived to see them buried and forgotten. She has been throughout the ages an aggressive and regenerating power. Her influence has been in the highest degree beneficent. She has had to vindicate herself against calumny, feebleness and inadequacy. She has not been indeed what she ought to have been, but with all her shortcomings she has done more for the intellectual, social and moral condition of humanity than all other instrumentalities combined.

But let us study for a little the threefold agency upon which we base our assurance of final triumph.

1st. The Divine Lord as her leader. "He is head over all things to the church, which is His body, the fulness of Him, which filleth all in all." As a body in general the church is an organic union of many members, which have indeed, different gifts and callings, yet are pervaded by the same life-blood, ruled by the same head, animated by the same soul, working together toward the same end. Look at the vision of the Revelator. "He saw seven golden candlesticks, and Jesus in the midst of them,—the glorified Christ in the midst of the seven churches of Asia. Not His influence, not His words, but His real presence. "Where Christ is there the church is," says Augustine. Where the church is there is the Christ. If He is not there the church is not, though it may have all the forms of life it is a dead thing. Christ is the church's leader.

When the King of Syria warred against Israel, the plans were all made known to the King of Israel by the prophet Elisha, so that the Syrian King thought there must have been a spy in his secret chamber. So our Lord is the prophet who knows all the secret plottings of the church's enemies, and He knows how to bring all their councils to naught and lead the church to victory.

2nd. Divine Truth, her possession, and of which she is the herald. Jesus Christ, the world's true life, was at the beginning and is to-day the church's trust. "Witnesses unto Me," that is the essence of Christian teaching. The apostles' preaching had in this testimony its vital element, the secret of its amazing power. They testified to mankind, from their personal knowledge, of One on the earth whose coming had made the epoch in history; whose presence had linked the earth with the heavens, and opened to man immortal hope. They were not to embellish with any additions the career they had witnessed, but to set forth the Lord as they had seen Him; in His transcendent nature, divine and human; in His transcendent character, sympathetic and holy; friend of the poor, while heralded by angels; powerful without pride, and suffering without sin; tender toward the child, while supreme before the proud, and undaunted before the popular rage; dying amid mysterious darkness, yet ascending to heaven in a brightness celestial. In his stupendous offices, the apostles were to set Him on high before men, offering reconciliation with God, on the condition of patient faith; proposing renovation of heart and life by the inward operation of a divine grace; summoning to unequalled conquests of the world and of self, yet supplying strength for successful struggle, and rewarding it with a joy in communion with Himself which the heart of man had not conceived; "abolishing death, by giving triumphant tranquility in it, and opening to faith immeasureable reaches of leisure and power beyond the grave, of work and worship, insight and purity, the society of saints, the vision of God."

It was by this manifestation of Christ—not by arguments, not by ethics, not by impassioned discourse, that the church wrought effects benignly revolutionary, which marked a new era in human experience. In the acceptance of this personal Lord, the gospel found its first fruits in the heart. In love to Him its essential moral effect was accomplished. In an adoring enthusiasm for Him, was the force before which flames were quenched, and letters became as silken garlands. Christ still is the solution of life's problem, the answer to life's riddle, the keystone that locks the arch, the corner stone that upholds the building. He is the light of the world, the captain and completer of our faith. Because the church has these truths and preaches them, she is bound to conquer. No victories have been achieved without preaching "Christ crucified." This was the secret of Paul's grand achievement. From the hour, when high unto Damascus gleams of whelming light flashed in upon his soul and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" until that other hour when close down to the outer bound of his earthly career, the time of his departure had come, and he could sit imprisoned and triumphantly write of the good fight he had fought, and of the faith he had kept, and of the crown of righteousness which was laid up for him, Christ crucified never ceased to be to him the overmastering thought of all he knew of the revelation of God to a guilty world. This was the large and precious theme he used from the beginning to the end of his ministry. It was with this theme he won his victories for individual souls and for society at large. This is the effective truth still, and the open way into all highest spiritual and moral triumphs. If the church is to help the world forward; to help so that human life shall be a better thing and worthier the expenditures which have gone into it, it must be through Christ. God's power for salvation does not rest in any of our church machinery, but in His gospel, and the church must give this to men from her pulpits, from her pews as well, in clearness of utterance, in the pure, sacred lives of its members. The old story of the cross wins. By this sign the church will eventually triumph over the world.

Finally, The *Divine Spirit* applying the truth and changing the hearts of man. This is the third element of the three fold agency by which the church is to secure her final triumph. The birthday of the church was marked by the descent of the Holy Spirit. The infant church tarried in the upper room till this power came. That was the force which was to conquer human hearts. When the Spirit applied the truth to the heart, then that which was foolishness to a wise Greek became the wisdom of God, and that which was a stumbling block to a sign-seeking Jew became the power of God unto salvation. The example of Peter is suggestive. Here he is warming himself at a world's fire, denying his Lord with oaths and curses. This is Peter without the Spirit. Again, we see him standing among his brethren, preaching with tremendous power the story of the crucified and risen Lord. This is Peter filled with the Spirit, full of heavenly fire. God's power, the Divine Spirit, is the great power which saves. There is your church organ, how nicely arranged, how it has helped you in your services of praise; but how could that organ be of any service without the breath of heaven, which sounds through its pipes. There is an engine in yonder factory; how complicated the machinery which it moves; but what power is there without the enkindling fire? Ah! after all, brethren, the Spirit of God, the breath of God is the power that gives success. We are not working in a cause of doubtful issue. We are not engaged in a bootless war. The victory is assured. It is not an unwarranted enthusiasm which expects it. The conclusion comes not only from prophetic promise, but from the study of history, and from indications as palpable in the progress of the race as is the sun climbing through mists toward the meridian. "The royal banners go forward." We are following One whose standard goes down before no onset, because uphold by immortal hands, and the slow and stately movement of the church through the centuries has in our time quickened to swift majesty of march, to carry to supremacy the Lordship of Christ. For this, then, let us labor and pray. Let us to night stand together under the shadow of the cross, and pledge anew our loyalty to the church of Christ.

## The First Christian Missionaries.

BY MARY L. T. WITTER.

"Separate me Barnabas and Saul for the work whereunto I have called them." When these words were heard, the church at Antioch was in an expectant attitude. Had it not been by the command would not have been given, or if given, would not have been understood.

Antioch had become a great religious centre, there Barnabas and Saul labored for a whole year, and with marked success; and there believers first received the appellation which we at this hour have the honor to bear. The church was just awakening to the consciousness that they ought to send the gospel to those who had never heard it, and it was in reference to this that they were fasting and praying when the order came.

Soon were the first foreign missionaries sent out—men richly endowed by nature, possessed of ardent piety, and one of them highly educated. We will not follow these men on their missionary tour, nor discuss the question why John Mark, their assistant, left them at Pamphylia, nor why the name of Saul was changed to that of Paul, nor tell how he and Barnabas narrowly escaped being worshipped as gods, nor inquire as to the length of time occupied in the tour, nor tell of their return to Antioch, nor ask how they were employed between their return and what we call Paul's second tour, no speak of the reason why Paul and Barnabas parted, nor ask why Silas was chosen as Paul's associate, nor why Lois became one of the company, nor why young Timothy was pressed into the work; but simply state that Paul set out on a second tour, his object being to visit the brethren in every place where he had preached, and learn their welfare. This plan was but partially carried out. "A man's heart devises his way, but the Lord directeth his steps." The Holy Spirit by a strong mental impression forbade Paul to preach longer in that locality. These words sound strangely. God the Spirit forbidding the proclamation of the gospel of God the Son. Let us look for the reason of this prohibition. Our Lord Jesus Christ tells us in the parable of the sower that the seed is the word, and in another parable that the good seed are the children of the kingdom; and as in Asia the word had been preached, and there were several groups of believers, it was as seasonable to expect that there the knowledge of God would increase, and sinners be converted, as that seed would germinate when cast into the soil; while in Europe the gospel had not yet been preached, and there, there were no sowers to exemplify its truths by holy lives.

As our Lord said, Savior was on one occasion driven by the Spirit into the wilderness, so these missionaries were driven to Troas. Had Luke been asked why he came thither, I doubt much that his answer would have been satisfactory to any one who had never been conscious of his own spirit being controlled by the Spirit of God.

Paul's companions had retired for the night, and had fallen asleep. But Paul could not sleep. His hurt was too full to allow his brain to rest. He was expecting a revelation. The oft-repeated maxim of our Lord Jesus Christ, "To him that hath shall be given," this, as in all other instances, was fulfilled. Paul had acted up to the light received, now greater light was to be vouchsafed; no door is opened, no footstep is heard, but suddenly an angel, in fashion and dress and voice a Macedonian, stands before him. He utters but one sole sentence and that is in the form of a quest, "Come over into Macedonia, and help us," and then disappears. Now that which had been mysterious becomes plain. It is evidently the will of God that the gospel should be preached in Macedonia. The morning comes, the vision is told, and Paul's companions, like himself, conclude that they are called to pass over to Europe.

One would like to go with Paul to Samothracia, and thence to Neapolis, and thence to Philippi, and be present at the female prayer meeting at the river side, and afterwards look on while Lydia and the employes comprising her household were baptized, and then passing over the disagreeable pages of history, join in the midnight prayer and praise, and witness the baptism of the believing jailor and his believing household; and then go to Thessalonica and hear Paul allege that Christ must needs have suffered and have risen from the dead, and then to Berea and with its people study the Scriptures, and thence to Athens and ascending the Areopagus hear Paul for the first and last time quote a heathen poet, and thence to Corinth, where the gospel met with much opposition, and yet reached many hearts.

Again, one would like to talk a little about the epistles written to Europeans, in one of which we are taught with the greatest clearness that justification is only obtainable by faith in our Lord Jesus Christ, and in another the glorious doctrine of the resurrection is revealed, and in still another we have the most explicit statement found in the whole Bible relative to the condition of the righteous dead between death and the resurrection.

But I must stop here and seek to learn the lesson taught by the Holy Spirit, forbidding Paul longer to preach in Asia. Are we not taught that it is not the will of God that somehould during their whole lives have the opportunity of hearing the gospel fifty times in a year, while others never hear of Christ; that Christianity is not for any particular nation or people, but for the whole human race; that where sin is found, there the gospel should be sent, and that the religion of Christ has centre, but no circumference.

Is it not possible that more of the young men at Acadia, who are about to enter the ministry, would listen to the voice of the God within them and the voice of God above them, they would learn that they were foreordained by the Holy Spirit to preach the Word in the Dominion of Canada, and be constrained to go to some of the many millions who have never heard of Christ?

Berwick, N. S.

## A Tale of a Dutch Hero.

The old proverb that "truth is stranger than fiction" finds a remarkable illustration in the following story taken from the *Quiver*, though the original incident appears in Motley's history. In genuine heroism and literal obedience to the Saviour's command to love our enemies, the action of this Dutchman has rarely been rivalled:—

In the days when Charles IX. was king of France, when Philip II reigned over Spain, and our own land England was governed by Good Queen Bess, the people of Holland and the Netherlands were called upon to endure the most fiery persecution the world ever witnessed.

For many generations the Dutch had enjoyed more liberty than was usual at that stage of the world's history. Their cities possessed charters and privileges of which they were justly proud, and to which they owed their prosperity. As a natural consequence education advanced, and the people were accustomed to freedom of thought and argument.

In this good soil the seed of the Reformation took deep root. Where did the doctrines of Luther spread more rapidly, nor bring forth so rich a harvest.

Then came persecution. The cruel and bigoted king of Spain, believing himself to be ordained of God to sweep heresy from the face of the earth, let loose upon these smiling provinces all the terrors of the Spanish Inquisition.

Already they had suffered much for the cause of religion. During the reign of Charles V. many thousands had laid down their lives for the truth, but Philip II. exceeded his father both in cruelty and tenacity of purpose. Henceforth no man's life was safe. Liberty was crushed, and a dark cloud of oppression settled over the land. Men and women were tortured, drowned, strangled, burnt alive or buried alive, for no other crime than reading the Bible, praying with their children, and teaching them to look to Jesus as their only Saviour.

It would shock you too much were I to tell you a tithe of what these poor Christians endured at the hands of their fellow-Christians. Saddest of all human delusions when religion is used as a mask for tyranny! Happy are we who have the privilege of serving God according to the dictates of reason and conscience!

In Holland cruelty and injustice produced their natural result; the people rose up against their oppressors, and an army was sent by Philip to reduce them to obedience. Thus the misery of war was added to the terrors of the Inquisition.

The Dutch were a commercial rather than a warlike people. Stern necessity obliged them to fight for their homes, and for their wives and little ones; but at first the well-disciplined Spanish troops had them at a terrible disadvantage.

In one way, however, they were superior to their foes. They were as much at home on water as on land; and in winter they could skim about upon the frozen seas and lakes to the great confusion of their enemies. When the battle was fought upon water or upon ice, it was the Dutchman's turn to win.

But the Spaniards were persevering as well as brave. They soon bought skates and learned to use them, though not so skilfully as those who had been accustomed to them from childhood.

Dirk Willemszoon was one of those who suffered for conscience sake. Although he was innocent of any offense beyond the reading of his Bible and attending religious meetings, he was taken prisoner, tried, and condemned to death.

Dirk felt it hard to submit to this cruel injustice. He was young, and life was sweet—even life such as it then was in Holland. He set his wits to work out a plan of escape.

His plan succeeded. Once more he was free. Free, but not safe. He must still hide from his enemies. In this, alas! he was not so fortunate; his retreat was discovered by a Spanish soldier, and he was pursued across the open country. At no great distance was a lake, now a broad sheet of frozen water. Here was a chance for Dirk. He knew that upon ice he could soon outstrip his pursuer.

He was right. The Spaniard was a bold runner, but upon that slippery surface he was no match for the young Dutchman. Moreover, at this season, the lake was not to be traversed without danger. Winter was nearly over; already there had been mild spring days, and the ice was unsafe. It trembled and shook beneath the flying footsteps of the hunter and his prey.

Dirk was no stranger to the lake. He knew well what parts to avoid. The soldier lacked this useful bit of knowledge. Suddenly there was a loud crack, a cry, a splash! The fugitive turned to look, and behold! his enemy was gone. A large hole in the ice surrounded by many a deep crack—that was all now visible.

But as he looked the head of the drowning man reappeared above the water. He stretched out his hands and grasped the edge of the ice, which bent beneath his weight. Dirk saw that he could not get out unaided. He was caught as securely as any rat in a trap. In a few minutes he must sink.

Dirk was safe now. Intense gratitude for his escape filled his heart to overflowing. "The Lord hath delivered me!" he cried. "It is not my work. Truly God hath fought for me; He hath overthrown my enemy like the Egyptians in the Red Sea."

But this thought was rapidly succeeded by another. "I say unto you, love your enemies; do good to them that despitefully use you and persecute you."

Would he not be disobeying his Saviour's command if he left this man to perish? It was a terrible moment for poor Dirk. He covered his face and fell upon his knees. A fierce battle raged within his soul, the powers of good and evil striving for mastery. God give us grace to fight such battles on our knees!

It was soon over. The Spaniard was presently amazed to see the young Dutchman returning across the ice, but the sight brought him no comfort.

"He comes to slay me with his dagger," thought he. "Well, 'tis more a soldier's death than drowning like a kitten in a tub."

So he resigned himself to his fate with the stoicism of one who has faced death too often to fear it. To his astonishment, however, the young man showed no desire to kill, but seemed, on the contrary, anxious to save him. He advanced cautiously along the quivering ice, then lay down, and, creeping toward the hole, stretched forth his hands and drew the soldier out of the water.

There is but one way in which such a story should end. If the Spaniard had no reward to offer he must at least grant freedom to the man who had risked his life to save him. But, alas! this tale has a far darker sequel.

Whatever his feelings may have been while in the ice hole, the soldier was no sooner safe on dry land than the instinct of the bird of prey revived. The man was in his power yet—the man he had followed through so many dangers. Should he let him go, and so lose the reward of his valor? No! The young Dutchman was his lawful captive, and back to prison he must go.

Motley, from whose pages we have drawn this sketch, tells us that the Spaniard was subsequently stricken by remorse and would have released his prisoner, but was prevented by the burgomaster of Aspern, who bade him remember first his duty to his king.

We are not disposed to give the soldier much credit for this tardy repentance. It was never strong enough to induce him to open the door to his captive.

Dirk's noble action met with no reward in this world. After languishing in prison for some weeks, he was led out into the market-place, tied to a stake, and burnt to death. Even then we may be sure that brave Dirk Willemszoon never for a moment regretted his generous self-sacrifice. He had followed his Master, for, like Him, he had laid down his life for his enemy; and perchance to him also was granted grace to say with that dying Master, "Father, forgive them, for they know not what they do."


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## Sabbath School.

### BIBLE LESSONS.

FIRST QUARTER.

### STUDIES IN THE BOOKS OF KINGS.

**Lesson III. January 18 1 Kings 17: 1-16.**

### GOD'S CARE OF ELIJAH.

GOLDEN TEXT.

"They that seek the Lord shall not want any good thing."—Ps. 34: 10.

EXPLANATORY.

(Condensed from Peloubet's Notes.)

I. THE STATE OF THE KINGDOM OF ISRAEL. Every one of the eight kings of Israel up to this time has for his epitaph in the Bible history, "He did that which was evil in the sight of the Lord." Of all that followed the first king it is written, "He walked in all the way of Jeroboam, the son of Nebat, wherewith he made Israel to sin." Ahab's reign brought in fresh impulses of evil, and wickedness flourished with new vigor. All this was hastened by the exodus, in Jeroboam's time, of the best and most pious people in the kingdom. Ahab took for his queen Jezebel, the daughter of Ethbaal, king of the Zidonians, probably with the hope of uniting his kingdom with that of Tyre and Sidon on the north-west, thus giving him a seaport and a commercial population, and the hope of rivalling the ancient splendor of Solomon's time. But this was even worse policy than that which Jeroboam introduced. Jezebel set herself, with her husband's tacit connivance, to extirpate the religion of Jehovah from the land of Israel, and to substitute in its place open and avowed paganism,—the worship of Ashtoreth and of Baal. Splendid shrines were built, especially one of vast size in the capital (1 Kings 16: 32; 2 Kings 10: 21); and the rites and ceremonies of the new cult were exhibited on a grand scale, with sensuous accompaniments of all kinds. Then arose the first persecution on a large scale which the church had witnessed in any shape (1 Kings 18: 4; 19: 10). It was reserved for the heathen Jezebel to exemplify the principle of persecution in the most direct form. To her, and not to Moses or Joshua, the bitter intolerance of modern times must look back.

II. THE SUDDEN APPEARANCE OF ELIJAH WITH A MESSAGE FROM GOD. Ver. 1. "And Elijah the Tishbite." With a sudden abruptness, almost like a flash of lightning from a clear sky, the prophet of God appears upon the scene just described, with a message from Jehovah. So appeared John the Baptist, his successor, in the wilderness of Judea.

ELIJAH THE PROPHET. His name means My God is Jehovah. A fitting name. Tishbite denotes a native of Tishbe. The only Tishbe mentioned in history was in Galilee. If this was Elijah's birthplace, then of "the inhabitants of Gilead" means that he had spent his life in Gilead, and became a citizen of that country, as many a leading citizen of our capitals originated in some unknown country village of this or other countries. But it is more probable that there was a Tishbe in Gilead. John the Baptist's appearance, as described in Matt. 3: 4, is as much like Elijah's as the men were similar in character and mission. Theirs was the ordinary dress of a poor man of the country. It is in the highest degree probable that Elijah lived, up to that moment, in retirement, that his prophetic activity first began with his encounter with Ahab. It was in these wild scenes of nature and among these hardy, brave, simple minded people that Elijah was reared,—far from the corruptions of camps and courts,—a free child of the deserts and the mountains, living on simple fare, trained to physical hardihood, and holding unembarrassed communication with Jehovah in Nature's pure and quiet temples.

HIS MESSAGE. "Said unto Ahab," the king of Israel, in his palace at Samaria. If Luther's words were half battles, Elijah's were whole ones. It must have required great courage, great faith in God, and a soul filled with the power and importance of his mission, to have enabled a poor, lone man, of uncouth speech and wilderness dress, to enter the splendid court of King Ahab, and announce the message God gave Elijah. "As the Lord (JEHOVAH) God of Israel liveth" is the usual form of an oath, which here at the same time places Jehovah, the only living God, in contrast with Baal, the dead idol. "The God of Israel." The true living God is He also who had chosen Israel, and made a covenant with them, which was now shamefully broken by idolatry. With the words "before whom I stand" (chap. 1: 2; 10: 5, 8), Elijah designates himself to the king as the servant and ambassador of Jehovah, and that as such he stands before him, and announces the impending punishment. In the East, servants stood in the presence of their masters; and officials stood in the presence of their king. "There shall not be dew nor rain." The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and during the long intervals between them, upon the heavy dews. Drought in Eastern lands means famine and severe suffering, the loss of cattle, the general impoverishment of the nation, the untimely death of thousands of the inhabitants. "These years." An indefinite period. The drought lasted three and a half years (Luke 4: 25; Jas. 5: 17). "But according to My word." Not at his own caprice, but as directed by the Lord. And His word would depend on the penitence, etc., of the people. It was because of the obduracy of king and people that it lasted so long.

III. ELIJAH'S EXPERIENCE AT CHERITH. 2. "The word of the Lord came unto him." In what manner is unknown, whether by inward impulse, or vision, or angelic messenger. But it was clearly God's word.

3. "Get thee hence, and turn thee eastward," *i. e.*, toward the Jordan and Gilead, his own country. "And hide thyself by (rather "in") the brook (the torrent course, or wady) Cherith." No name like this has been yet discovered in Palestine. "That is before Jordan." *Before* may mean "towards," *i. e.*, on the west side, or "to the east of," in Gilead beyond Jordan. It is probable that Cherith is to be sought in the region east of the Jordan, where, indeed Eusebius and Jerome place it. Elijah would naturally go to his own country, whose wilds and fastnesses would be perfectly familiar to him.

4. "And it shall be, that thou shalt drink of the brook." There was clearly nothing miraculous about the supply of *water*. No miracle was wrought, even to continue the supply (ver. 7). "I have commanded the ravens to feed thee there." To command the ravens is to provide in the order of nature for their doing so. The raven is one of the most common birds of Palestine. It is probably the most highly developed of all birds, quick-sighted, sagacious, and bold. . . . It measures twenty-six inches in length, and has an expanse of wing considerably exceeding a yard. The greedy birds were to bring into the valley enough food to suffice for the prophet's wants, as well as for their own. Their nests would be in the caves among which Elijah would find his best hiding-place. This is the most natural, simple, and probable interpretation. But the word translated ravens is by some regarded as meaning *Arabians*, by others as *Orbites*, the inhabitants of a small village named Orbo in the vicinity.

5. "So he went and did according unto the word of the Lord." He obeyed, trusting the God whom he had served.

NOTE THAT ELIJAH SHARES THE COMMON CALAMITY. There he stands, apparantly himself a sacrifice to the wrath he had drawn down, and exposed, with the ungodly, to famine and death, . . . and, over and above, execrated by a whole nation, and devoted to ruin by the infuriated populace. He seemed likely to suffer the fate of Samson, who pulled down upon himself the pillars of Dagon's temple roof, and was buried in the common ruin of his enemies.

6. "And the ravens brought him bread and flesh." Jerome in his life of Paul the hermit relates that a raven thus supplied the hermit's wants. They saw a raven, sitting upon the branch of a tree, who slowly flew down thence, and deposited a whole loaf before their wondering faces. Those who have watched the habits of large birds like the raven can bear witness to the large supply which they bring home under ordinary circumstances, and for Elijah's sustenance their natural energy was quickened.

7. "And it came to pass after a while." Hebrew, *at the end of days*. An indefinite term, which furnishes no idea of the exact time. All we can be sure of is, that he must have been more than two years, out of the three and a half, at Zarephath. How Elijah's faith must have been tried as the waters slowly dried up, leaving him without resource! It is such slow processes that try faith most of all. Many possess the faith for any sudden great and heroic deed, for one who can maintain his faith unshaken in the midst of such slow trials as this.

IV. ELIJAH'S EXPERIENCE AT ZAREPHATH. 9. "Arise, get thee to Zarephath." The name (meaning *smelting-house*) points to furnaces or workshops for the refining of metals. It is now represented by an insignificant village, *Surafend*. It lies still, as no doubt it did then, on the high road between Tyre and Sidon, and on the shore. The prophet would thus be in the lion's den, in the very heart of the dominions of Ethbaal. It was beyond the limits of the kingdom of Israel, and therefore the prophet was here comparatively safe from the vengeance of Ahab.

10. "Behold the widow woman." Not *the*, but *a*, as in Rev. Ver. It was *the* widow whom God had commanded, but Elijah at first saw only *a* widow, not then knowing whether this was the one God had designated. The widow showed by the oath, as Jehovah thy God liveth, that she was a worshipper of the true God.

"Gathering of sticks." For her fire. "Fetch me . . . a little water." His first need after his long walk through the famine-stricken land would be water. The gift of water to the thirsty is always regarded as a sacred duty in the East.

12. "And she said, As the Lord thy God liveth." Showing her recognition of him as an Israelite and a man of God, and therefore having peculiar claims upon her, and also her own religious tendencies. "I have not a cake." Rather *loaf*, the smallest kind of bread. The more common bread used in all the interior, particularly in the rural districts, is a flat cake of unleavened dough, no thicker than a pancake, of a circular or oval form, and ten or twelve inches in diameter. "A handful of meal." Wheat, ground in a hand-mill. "In a barrel." Probably an earthern jar. In the East, the people kept their corn in earthern jars to protect it from insects which swarm in the heat of the sun. "And a little oil." Olive-oil. To eat with the bread, something as we eat butter. Oil and bread may be described as the two necessaries of life in the East, and the ordinary poor are perfectly contented so long as they can obtain a full supply of these. "Two sticks." That is, a few, as we say two or three.

13. "Fear not." Do not be troubled, but take heart, and trust God. "Make me thereof a little cake first." It was a test of her faith in the promises of God, whether she were worthy of the help Elijah offered. And this faith was necessary in order to make the provision for her wants a real blessing to her spirit.

14. "For thus saith the Lord God of Israel. Now comes the promise on which she was to rest. "The barrel of meal shall not waste." This unfailing oil and meal was doubtless due to a miracle. And it was worthy of God to work the miracle here. (1) To uphold his own prophet. (2) To show his kindness and love to the poor. (3) To strengthen the faith of Elijah and the poor widow. (4) To be an unfailing source of instruction and comfort to all God's people, an object lesson for all ages.

15. "And she went and did." She had faith, and her faith produced good works. "Did eat many days." Between two and three years.

THE UNFAILING CRUSE. This miracle was but a marked and unusual method of doing what God is ever doing for us. (1) Nature itself is an unfailing cruse of blessings. The food for the world is produced each year as it is needed. (2) The Bible is an unfailing cruse, from which each day we may obtain the spiritual nurture our souls need. (3) God's love is an unfailing cruse. (4) The Holy Spirit is an unfailing gift. For body and spirit God gives us each day our daily bread.

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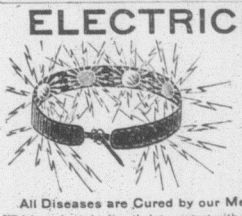

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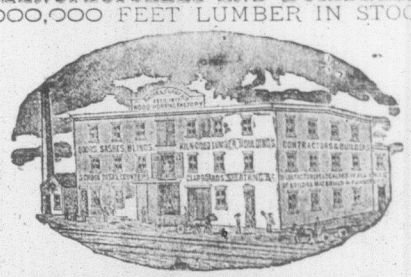

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**Messenger and Visitor**

WEDNESDAY, JANUARY 7, 1891.


Since the last issue of the Messenger and Visitor, the year 1890 has passed away and a new year has come to be in its stead. We take the opportunity, therefore, to present to our readers the greetings customary at this season, and to wish them, one and all, A Happy New Year. If this is merely a matter of conventional politeness or a momentary ebullition of good feeling, it cannot be considered as of, any great importance, but we hope it is somewhat more than that. To have real significance and value the wish must be followed up with some endeavor for its realization, and, if we know anything about the matter, it is the grand aim of the Messenger and Visitor to promote the truest happiness and welfare of its readers. Now, we have no large promises to make as to what we will do or undertake to do during the year upon which we have just entered. But one thing we think we may venture, in all modesty and sincerity, to promise. Our readers shall have the best we have to give. Whatever industrious labor, directed by such judgment and ability as have been bestowed upon us, can accomplish in the interests of our readers, that, we make bold to say, they shall receive at our hands.

We could find it in our hearts to wish for all those whom we address that this new year might prove altogether bright and prosperous. But we know from the experience of all other years that this cannot be. Blessings and mercies, great and many, we may hope there will be as there have been in the past, but with these there will be disappointments and trials. Failures and losses there will be for some; sickness and bereavement will be the lot of others. Some homes will be saddened by trouble and darkened with the shadow of death. Some who have entered upon the new year strong and active, full of cares and business, will lay all burdens down and fold the hands for the last long sleep before the year shall close. We would not have things so if we had our way, but dare we say it would be a better year if we could have our way? Some measure of discipline that works by suffering is necessary to the attainment of the highest good. Our real happiness is not assured in the possession of the things which our hearts naturally desire. It may be good for us to be afflicted. Is the Divine Presence with us? Are we at peace with God? This is the question that really concerns our happiness. That ancient "man of God" who wrote the 90th Psalm, had learned this lesson. He had solved the problem of life when he could say, "Lord, thou hast been our dwelling place in all generations." Whether one wander up and down in a great wilderness being fed on quails and manna, or dwell securely in a goodly land, feasting on corn and wine, is a question which does not very intimately concern his well-being. The question that really does concern him has for its answer—God. For the real man lives not in a tent or in a house, not in a wilderness or in a fruitful land, or in a walled city, but in God. The man who can say I live in God, He is my dwelling place, He is my refuge and my strength, is sure to have a good new year, for the springs of his life and the answers to his hope are in the Eternal God.

Oh, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

## "IT IS A GOOD THING TO DRAW NEAR TO GOD."

This week is called The Week of Prayer, and we presume that as such it is being quite generally observed by our churches. It is well, both for churches and individuals, that the opening year should be marked as a season of special prayer. It is wise, first of all, to seek the kingdom of God and His righteousness. The other things shall be added. Many are laying plans for the year, and strenuous endeavors will be put forth in order that those plans may be well and successfully wrought out. Does the thought of God, His kingdom, His righteousness find a supreme place in all our thinking and our planning? We are hoping for a prosperous year in material things; are we correspondingly anxious for spiritual blessings? God gives men "rain from heaven and fruitful seasons, filling their hearts with food and gladness." These benedictions are eagerly, if not thankfully, received; but there are greater and diviner gifts which the Heavenly Father is more willing to bestow than we are to receive at His hands. "Man shall not live by bread alone." We feel a hunger which cannot be satisfied with all the products of the earth. *Our souls lie cry out for God, for the living God.*" Our good, in this year and in all years, will not be found apart from Him. It is well, then, that we should cross the threshold of the new year with the thought of God uppermost in our minds, and our hearts lifted up in prayer.

Let the churches draw near to God. What grand potentialities for Christian work are represented in our churches, if only they were more fully inspired and dominated by the Holy Spirit! A more spiritual form of piety in the churches stands foremost among the needs of this generation. It is well that our churches are touched with sympathy for the heathen, and that they manifest an interest in all Christian enterprises, but it is especially to be desired that a larger measure of spirituality should characterize their life. We have much need of repentance, in order that as churches our transgression may be forgiven, and our sins blotted out. We need to find deliverance from much formality and indifference, in order that there may be for us a clearer recognition of the presence of God in our assemblies, and a manifestation of that power which convinces and converts sinners.

What shall be the outcome of this year in regard to spiritual things? We do well to remember that the subtle influences of this materialistic age are strong upon us. We walk through an "enchanted ground." The atmosphere we breathe is charged with worldliness. With all that is being done in the way of raising money for religious objects, it is much to be feared that the spirituality of the churches is at a very low ebb. Will this year be marked by large ingatherings to the churches? Let the churches arise and call upon their God. Let there be an earnest desire after a larger spiritual life. Let there be a fuller consecration of all powers to the service of the Lord, and the expectation of an abundant blessing will not be disappointed.

## HOW READERS MAY HELP.

We have intimated our purpose to do what we can to make the Messenger and Visitor for the present year helpful to its readers, but if the paper is to be as good and useful as we hope it may be, we must have their kindly assistance. Many, indeed, are already helping us greatly, and many others, we trust, will be induced to do likewise. There are several ways in which the paper may receive assistance and improvement from its readers. Some make themselves helpful to the editor by sitting down once in a while and writing a note to tell him that they appreciate the paper. It encourages and stimulates any man who is trying to do a good work to be assured that he is not altogether missing the mark. Such encouragement we have already received in no ungenerous measure, and thereby have been greatly encouraged. Only this morning the mail brought us two letters from widely different sources, one coming from a prosperous farmer in the Cornwallis Valley, and the other from a professor in a Theological seminary in the United States, but both breathing the same kindly spirit and both written with the purpose of saying an encouraging word to the editor, and expressing appreciation of the work that the paper is aiming to do.

Again, it is possible for our readers to assist the paper much by speaking well of it to their neighbors who are not subscribers and inducing them to place their names upon our subscription list. We have reason to be gratified that our list is so long and honorable as it is, but we shall not be satisfied until it is greatly increased. There are at least three thousand Baptist families in these Maritime Provinces not now enjoying the benefit of the Messenger and Visitor, into which it should be put during the present year. If all our readers are zealous to assist in this matter, we believe it can be done.

There are a good many among the readers of the paper who write more or less frequently for its columns, and there are others whom we would be glad to count among our contributors. Especially we wish to hear from the pastors as to the progress of the work on their several fields of labor. The "News from the Churches" is now one of our most interesting and valuable departments, but it is possible to make it still much more so, and for this we must depend principally upon the pastors. Some of them do now report the work of their churches with commendable regularity, while others, perhaps from a fear of seeming to obtrude themselves and their work too frequently on the notice of the public, are heard from only at long intervals. Some are silent no doubt because it is not a time of revival and there seems to be nothing of special interest to report. It is greatly to be desired certainly that there should be conversions, and very encouraging to hear of additions to the churches, but it is a mistake to suppose that there can be nothing else of interest to report. A narration of faithful, systematic Christian effort cannot fail to be of interest and value whether attended by conversions or not.

The report of what the church is doing should not always be left to the pastor. The clerk of the church or some other member may, on occasion, say things which need to be said, and which a pastor's modesty would lead him to pass over in silence through fear of seeming to parade himself and his work before the public. And while it would be a great mistake for a church to parade its pastor's talents and virtues, it is altogether proper that the church should let the public know that their minister's work is recognized and valued.

Then let us hear from *all* the churches, since they are all members of one body. Those churches which are strong, well-organized and well-equipped, by reporting their methods of work and the results achieved, would impart a wholesome stimulus to their sister churches; and the churches that are weak and struggling with difficulties, by reporting their difficulties and their needs, will appeal strongly to the sympathy of their brethren who are placed in more favorable circumstances. We believe that we are not in the least exaggerating the importance of having regular reports from the churches. It is the most effectual method available for making the churches acquainted with each other, stimulating their life and uniting them in sympathy and effort. We earnestly hope that serious consideration will be given to this matter, and that as a consequence regular reports of all matters of interest taking place in the churches will be furnished for the paper.

But if we are to have notes regularly from all our pastors, it is very necessary that they be brief and to the point. The art of condensation must be studied and all rhetorical flourishes and useless verbiage lopped off. Let us have, then, at regular and frequent intervals, short and crisp reports of whatever is going on. It will do much to make the paper interesting and helpful, and will prove a means of mutual encouragement to the churches.

## RESULTS OF ARCHÆOLOGICAL RESEARCH IN ARABIA.

Professor Sayce contributes to the December number of the *Contemporary Review*, an interesting article in which some account is given of recent archæological research in Arabia. In the Old Testament we have intimations of the existence of a Kingdom of Sheba or Saba in Arabia in the times of Solomon. Moreover, it is known that in the 8th century, B. C., when Tiglath Pileser and Sargon ruled over Assyria, the kingdom of Saba was not only flourishing, but had extended its power far to the north where the Assyrian power came into contact with its king. But before the time of the Sabean kingdom, as is shown by these recent researches, there was in Arabia a Minnean kingdom, a kingdom of commerce and culture, with fortified cities and inscriptions on their walls. The names of thirty-three of these ancient Minnean sovereigns, we are told, have been already discovered, three of them having been found by Prof. Muller, in inscriptions from the neighborhood of Teima, the Tema of the Old Testament, in Northern Arabia; showing that the authority of these kings was not confined to the seat of Minnean power in Southern Arabia, but extended throughout the Arabian peninsula.

The Minneans were a civilized and literary people. They used an alphabetic system and set up inscriptions.

If the conclusions of Professor Sayce and the archæologists whom he quotes are correct, these inscriptions are far older than the oldest known inscriptions in Phœnician letters, so that, instead of deriving the Minnean alphabet from the Phœnician, the order is reversed and the Phœnician is to be derived from the Minnean. The home of our modern alphabets, accordingly, is to be sought not in Phœnicia, but in Arabia. This theory also agrees better with some facts which hitherto have puzzled philologists. The names given to Phœnician letters in some cases have been found not to agree with their forms, but this resemblance is plainly seen in the Minnean alphabet. It is only in the South Arabian alphabets that the letter *pe*, "the mouth," our P, has the form of a mouth, or that the first letter *aleph*, "an ox," really resembles the head of that animal. The fact that the South Arabian alphabets possess letters which do not occur in the Phœnician alphabet and are not derived from any of the Phœnician characters, is also more satisfactorily explained on the ground of the greater antiquity of the Arabian alphabets.

This discovery of the antiquity of writing among the populations of Arabia goes to show that the knowledge of letters may have been a much more ancient possession of the Israelites than has been generally supposed. The assumption that letters were unknown in Israel before the time of Samuel or David, can no longer be regarded as tenable. "The ancient Oriental world, even in Northern Arabia, was a far more literary one than we have been accustomed to imagine; and as for Canaan, the country in which the Israelites settled, fought and intermarried, we now have evidence that education was carried to a surprisingly high point. In the principal cities of Palestine an active literary correspondence was not only carried on, but was maintained by means of a foreign language and an extremely complicated script. There must have been plenty of schools and teachers, as well as of pupils and books."

## DEVOTIONAL READING.

The death of Austin Phelps, author of "The Still Hour," has brought this famous book into notice again. It has been considered the most popular and useful book of its kind ever produced in America. It is an excellent work on prayer, written in clear and beautiful language. But we are doubtful after all whether it finds many readers. And this raises a question of a more general character, viz: "Is there as much devotional reading now as in times past?" There were days when Thomas à Kempis, Jeremy Taylor, Doddridge, and Baxter were found on the tables of parlors through the country, and when they were read with diligence by many. Now Bunyan himself is largely laid aside to be read on a day of leisure, which never comes. The books of this kind are left by the busy workers to the old and the invalids, as far as our observation extends. Supposing this to be true, we ask whether it is favorable or unfavorable to the power of Christianity? It must be said that the power of God's people depends, in large measure, upon their separateness from the world, and that the devotional reading indicates and promotes spirituality of mind. Where only secular newspapers and even literary works are taken as mental food, the spiritual power is palsied. Emerson somewhere regrets the decay of earnestness that characterized the former generations as seen in the diaries of men and women of Puritan stock. The spiritual mind will have need of spiritual food. But it may be truly affirmed that there is much devotional reading now. The authors of the past are not the favorites, but other writers find readers. The works of Frances R. Havergal and others of similar tone are extensively read. These little books are forming many minds and influencing a great number. Nor must we forget the demand for printed sermons, the reading of which shows the presence of a spiritual hunger. The spiritual manna must be fresh. Every generation must gather for itself, and the devotional books for to-day must be written to-day.

But even if the number of books of this kind is diminished, it does not follow that the active working power of Christ's gospel is less than in the days when Bunyan and Baxter were household words. If we mistake not, the gospel is now set forth more fully in its applications to the diversified needs of man. The scope of man's duties, the helpfulness of Christ in the present life, the breadth of the divine purposes, surely must be preached now with greater emphasis than in the past. If there is less mysticism, there is more Christian work; if there are fewer who go up to the Mount of Transfiguration, there are more who work with Christ in the vale to cast out demons. The leaven of the gospel is becoming more widely diffused, and perhaps on that account is not so clearly marked as when Christians were fewer. But it must be admitted that the very abundance of Christian work suggests the necessity for continuous care to preserve a spiritual mind. The world needs the activities of the church; but the touch of a mind that has been often in communion with Christ is the only touch that will do it permanent good.

## The Teachers' Association, Halifax.

The Provincial Teachers' Association of Nova Scotia held its annual meeting at Halifax this year, during the holidays. The assembly room of the High School was occupied by them in their ordinary sessions, but a meeting to which the public was specially invited, was held in Orpheus Hall—the old Granville street church building, now owned by a musical club. Professor Andrews, of Mount Allison College, and Professor Seth, of Dalhousie College, read able and instructive papers before the association. In addition to this, Prof. F. H. Eaton, lately of the Normal School at Truro, and now studying in Germany, sent a paper, which was read to the association and published in the city papers. The subject discussed by Professor Eaton was that of Manual Training.

Mr. Patterson, one of the head-masters of the public schools of Montreal, appeared before the association as a representative of a committee in Montreal, appointed by the educational authorities of Quebec, Ontario and P. E. Island. The plan is to have every province represented on this committee. The object of this movement is to produce a History of Canada that will be a suitable text-book for all the schools of the Dominion. Mr. Patterson asked for a representative from Nova Scotia. The association granted his request, so far as it is in their power to do so. The appointing of this representative is the prerogative of the Council of Public Instruction.

One of the important events in the history of Nova Scotia was the introduction of the free system of public schools, just before confederation. From its beginning till now, progress has been made. The uniting of teachers in a society has proved helpful in a high degree. It has raised and dignified the profession. The public look to this body for suggesting improvements in the system, and in the work done under it. Hitherto this obligation has been discharged most successfully. The system has been brought into vital contact with the sentiments, industries, morals and religion of the country. The teaching of the elements of the natural sciences of zoology and of botany has begun to bear fruit. The early acquaintance of children with the plants, animals and birds of their country will prove effective in generating and fostering patriotism of the noblest type. Usefulness and pleasure will be added to the mental training attained in the pursuit of these studies. The introduction of temperance lessons considered in their physiological effects, is another enlargement of the work of the school-room which deserves special mention.

The one subject of enlargement specially before this session of the Association was that of manual training. Professor Eaton's paper raised the question. In addition to the attention given it in the discussions at several meetings, it was referred to by several speakers at the public meeting in Orpheus Hall. Dr. Saunders, who had made personal inspection of the manual training department in McMaster University, spoke at length upon the matter, giving estimates which went to show that beginnings might be made by high schools and academies at a very moderate expense—not more than $2,000.00 for each school. Others spoke approvingly of the scheme.

Among those who were called upon to address the meeting was Archbishop O'Brien. He gave a glance at the history of education, and then with becoming apology made a declaration of his own belief. He would not go further than the R's., and the rest he would leave to private benevolence and enterprise. Mr. Fielding, the Premier, followed the Archbishop. He declared the system of free schools in Nova Scotia to be as nearly perfect as anything human could be expected to be found. All the speakers made free with their opinions, and spoke in the highest terms of the devotion of teachers, and the indebtedness of the country to them for their arduous and successful labors. The colleges, academies, and seminaries of the higher grades are kept prominently before the public; but the common schools and their teachers are not recognized as they ought to be. Fuller justice in this direction will do good. The returns will be seen in the encouragement it will give to teachers, and, consequently, in the increased efficiency of their work, arising from the inspiration drawn from a better appreciation of their labors in training the bodies, minds and souls of the successive generations. The teachers under our free systems have a great work in hand. There should be no lack of sympathy and encouragement given them. Prayer should be made for these little colleges as well as for the great ones. The multitude is in the school-house, the few at college.

Another encouraging feature of these educational associations is that the presidents and professors of our colleges mingle with these popular societies. It is an old doctrine that the college makes the common school. If, then, the lower grades are the offspring of the college and university, the parents ought to be among their children. At this meeting Dalhousie and Mount Allison were represented. Professor Oakes, of Horton Academy, had his part in the deliberations. Dr Sawyer was also engaged to take some part in the exercises, but was not able to attend.

## Petitions for Prohibition.

FROM BRO. COHOON.

It will be remembered that the Baptist Convention of the Maritime Provinces, by the adoption of the report of their committee on Temperance, at the meeting in Yarmouth, agreed to co-operate with the Presbyterian and Methodist bodies in petitioning the Dominion Parliament for a law prohibiting the importation, manufacture and sale of intoxicating liquors. I see that the petitions of the other bodies are out, and it is said they should be signed and sent in by the 15th of January, but I do not hear of anything being done by the Baptists.

Bro. G. J. C. White, the committee of one appointed to co-operate with the committee of the Presbyterian and Methodist, is attending Newton Seminary, but some one should move in the matter. If Bro. White cannot attend to it, then the chairman of the committee on Temperance—Rev. J. E. Goucher—would come next in order, as it seems to me. A. COHOON.

Hebron, Dec. 26.

FROM REV. D. S. FRASER.

The movement for a general petition of the churches in the Dominion of Canada to the parliament, asking for a Prohibitory Liquor Law, with ample provisions for its strict enforcement by the proper authorities, worked up by the Presbyterian and Methodist churches, received the hearty endorsation of the Maritime Convention, held in Yarmouth, in August last. From our knowledge of the advanced position taken by the Baptist denomination on the vital question of temperance and prohibition, the prompt action of the Convention was just such as we felt assured it would be.

The work of circulating petitions and circulars is now nearly completed. It has been a very large work, as will be seen when I state that between thirty and forty thousand copies of petitions, and probably half as many circulars, have been sent out. The printing has been done in Toronto and Halifax.

I am sending copies of petitions with circulars of "Suggestions and Directions for Signing and Forwarding," to all clerks of Baptist churches in the Maritime Provinces. Also to the ministers, copies of the same, with a special circular addressed to themselves. Baptist churches outside of the Maritime Provinces are being supplied with copies from Toronto, Ontario.

This most important movement has cost a great deal of time and labor on the part of a few individuals, to bring it to its present stage. Now it is in the hands of the churches, and we who have done our best to give it a good start can now do little more. The effectiveness of the movement must now depend on the active interest of churches and ministers, and especially of the ministers and office bearers. In placing it before the Baptist ministers and churches of these Maritime Provinces we feel confident it is being committed, as far as they are concerned, into hands and hearts that will do it the justice its great importance demands. Let there be a grand rally for prohibition. D. STILES FRASER.

Upper Stewiacke, N. S.

THE PETITION.

The following is the petition addressed to the House of Commons and the Senate of Canada, to be presented during the coming session of Parliament:

The petition of the undersigned members and adherents of the——church, in the county (city) of——province of ——and Dominion of Canada, and others, not less than sixteen years of age, humbly sheweth—

That the general traffic in intoxicating liquors is a recognized evil, producing a large proportion of the poverty, suffering, disorder and crime in our Dominion.

That your petitioners believe that a law enacted by your honorable house, prohibiting the importation, manufacture and sale of all alcoholic liquors for all beverage purposes, and containing ample provisions for its strict enforcement by the proper authorities, will greatly diminish these and other evils, and largely increase the prosperity, and promote the health, peace and morals of our country.

*Therefore*, your petitioners respectfully pray that your honorable house may be pleased forthwith to enact such a prohibitory law. And your petitioners will ever pray.

This petition is to be headed so as to indicate the particular church or denominations to which the signers belong, and will be sent in parcels accompanied with the following circular of

SUGGESTIONS AND DIRECTIONS FOR SIGNING AND FORWARDING.

For more than a year the General Assembly of the Presbyterian church in Canada, the committee on Temperance of that Assembly, and the General Conference of the Methodist church of Canada, have been co-operating in a movement to secure a general petition from the churches of the Dominion to both Houses of Parliament asking for the enactment forthwith of a law prohibiting the importation, manufacture and sale of all alcoholic liquors for beverage purposes, with ample provisions for the strict enforcement of the same by the proper authorities. The result, so far, of this action is the sending out of the accompanying form of petition, with the following suggestions and directions:

1. Petitions are to be signed by all members of churches; and adherents of the same, not less than sixteen years of age.

2. If possible, hold public meetings in each congregation or community to agitate the matter, and secure contributions to aid in paying necessary expenses.

3. Appoint reliable and interested parties in each congregation to secure signatures to the petition, which must be signed in duplicate.

4. Petitions to be signed and forwarded, together with any collections that may be given, not later, if possible, than 15th January, 1891. Send at the same time a note to one of the undersigned, stating (1) to whom petitions have been sent, (2) number of names attached, (3) amount of contributions given, and (4) date of mailing petitions.

5. The parties receiving petitions, according to Sec. 4, will forward them to the M. P. and Senator representing the constituency to which the petitioners belong. (Petitions and correspondence to M. P.'s and Senators free of postage.) They will please notify one of the undersigned, stating (1) to what M. P. and Senator petitions have been sent, (2) number of names attached, (3) amount of contributions received, and forward balance on hand after paying local expenses, and (4) date of mailing petitions.

Relying on the friends of temperance and prohibition to take prompt and vigorous action in this very important matter, we pray for the blessing of God on this movement.

If more copies of petition are needed, apply at once to the undersigned.

D. STILES FRASER,
Convener of Committee on Temperance of General Assembly of Presbyterian Church in Canada.

D. L. BRETHOUR,
General Secretary-Treasurer of Standing Com. on Temperance of General Conference, Methodist Church in Canada.

## To the Pacific Coast.


Go to California via the through lines of the Burlington Route, from Chicago or St. Louis to Denver, and thence over the new broad guage, through car lines of the Denver and Rio Grande or Colorado Midland Railways, via Leadville, Glenwood Springs and Salt Lake,—through interesting cities and unsurpassed scenery. Dining Cars all the way.

### Ontario Letter.

Winter came promptly to hand this year. On the first day of December came our first snow, and part of it is with us still. For a fortnight we had cold weather and sleighing. Since then mild weather with the sleighing growing "smaller by degrees and beautifully (?) less."

The Christmas season is being already forgotten in the interest that is already being felt in the New Year. So soon does the past merge into the present, and the present pass into the future.

The usual routine of charities, public and private, is in full progress, and many are the poor of our towns and cities who will be made glad by the kindly hand of helpful brotherhood.

The churches throughout the denomination are making good use of their time and opportunities; there is a general revival movement.

The annual report of the

FOREIGN MISSION SOCIETY

is out from the press. It shows an income of $20,042.45, an expenditure of $18,395.67, and a balance in the treasury of $1,646.78.

There are nine male, six female and eight wives of missionaries on the Telugu field. These have travelled 350 days, preached in 300 places, and baptized 395 persons. There are also 18 churches, 2,393 members, and 96 native laborers.

ONTER.

The Second church, Guelph, has called Rev. J. D. Freeman, of Whitby. Mr. Freeman has already begun his pastorate there.

Strathroy has enjoyed a very gracious revival. The pastor was aided by Rev. J. B. Moore, of Toronto, a master workman in evangelistic labor. Forty-five have been added to the church.

Rev. W. G. McKay, B. A., leaves London South for West Toronto Junction.

Rev. Ira Smith, of Beverly St. church, Toronto, has accepted the call of the Talbot St. church, London.

Rev. P. C. Parker, Peterboro, comes West to the First Avenue church, Toronto.

Rev. Dr. Crawford, so well known among us as a pastor, preacher and professor, has heard the call of the Wingham people, and will shortly leave St. Thomas, Dakota, and return to the land where so much of the best work of his life has been done. P. K. D.

Strathroy, Dec. 27.

### Honor to Whom Honor is Due.

A communication having appeared, some time ago, in the MESSENGER AND VISITOR reflecting very injuriously upon the moral and religious character of our highly esteemed brother, the late Deacon Jacob Bradshaw, and as he is not here to answer for himself, we feel that it is due to departed worth to present his character in its true light. The prominent traits in his character were economy, industry, truthfulness and honesty. These were exemplified through a protracted business life. His business engagements were very numerous and extensive, and by all persons with whom he had dealings, his word was his bond. As he lived, so he died, testifying that all his engagements were faithfully fulfilled, maintaining his integrity to the last. He came to the grave as a shock of corn, fully ripe, prepared for the heavenly garner.

I. E. BILL.

St. Martins, N. B., Dec. 27.

As our departed Bro. Bradshaw was a native of St. Martins, and for many years a highly esteemed member of the First Baptist church here, we feel great pleasure in giving our cordial approval to the above testimonial.

By order, in behalf of the church,

G. S. TITUS, Church Clerk.

### The Studio at Acadia Seminary.

Permit me through your columns to state the wants of the studio at Acadia Seminary, in the hope that friends interested in the Seminary will kindly respond. Its only source of income is the annual exhibition of the work of the art class, for which a small fee is charged. The money thus obtained is expended in purchasing models and casts, etc. It needs, however, much more than this to carry on its work properly, especially in "Still Life," to which considerable attention is given. I submit a list of articles, by no means exhaustive, any or all of which would be very useful and very gratefully received by the studio:

Japanese lanterns, dolls, fans, jars, teapots, screens, cabinet, etc., ditto Chinese drapery, (not necessarily new), of silk plush, velvet, damask, or wool, from half a yard to two yards in length, old useless weapons in brass or steel, etc., such as shields, swords, knives, (curious in form), etc., stirrups, spurs, vases, jugs, mugs, old china, odd shaped bottles, baskets, honey-jars. East or West Indian jars, paper-knives, gold, silver or lace embroidery (small pieces), brass candlesticks, wooden shoes, old toys, stuffed birds or animals, butterflies, etc., old violin, banjo, tambourine, drum, flute, etc.

ELIZA T. HARDING.

—Puttner's Emulsion of Cod Liver Oil still retains and justifies the good opinion of the best practitioners. Its virtues are attested by thousands of its patrons everywhere.

### From Rev. D. Freeman.

WE wish to inform our friends that we accomplished our journey South in safety, and are now staying with our son, Zenas P. Freeman. We feel thankful to God for His care over us, for the cordial greetings of old acquaintances here, for the kindly aid of friends on our journey, and for the sympathy of the dear old neighbors in Canning, Pereaux, and Canard. In anticipation of our departure an "At Home" was appointed at our house for Nov. 14th. From 3 p. m. to 8 p. m., the stream kept coming and going. Kind ladies were early on hand with tea and refreshments for all who came. May all the good wishes of those friends be doubly realized on themselves. The sum left with us amounted to $70.

We appreciate the kindly words spoken of us in the MESSENGER AND VISITOR. This paper comes to us as a ray of sunshine, even in this sunny clime. The sympt ms of our health are, we hope, improving. In prayer remember us.

D. FREEMAN.

Citra Marion Co., Florida, Dec. 26.

## Religious Intelligence.

NEWS FROM THE CHURCHES.

CANTERBURY, York Co.—Rev. J. W. S. Young writes: We have had quite an interesting time in meeting with the Second Canterbury church. Five have been baptized and two others added by experience. Wanderers have been reclaimed and the church revived. I leave now to go to Keswick to labor for Christ and for souls. Brethren pray for us.

UNION BAPTIST MINISTERS' CONFERENCE met at Baptist Room, Jan'y 5. Present: Rev. Messrs. Parsons, Spencer, Martell, Mellick, Hartley, Gates, Ingram, Saunders, Hickson. Mr. Parsons presided. Reports of work done and prospects for the coming year hopeful and cheering. Some arrangements are being made for special services in the churches. A short time was spent in prayer for the divine blessing upon the united services of the churches in the present week.

SPRINGFIELD.—Among the many favors which we are almost daily receiving from our people, we were presented with a baptizing gown, which we had occasion to use for the first time on Sunday, 28th ult., when we led into the waters and buried with the Lord in baptism three rejoicing converts. Four more have been received, but not yet baptized. Others have professed faith in the Lord Jesus, who still remain to be received. Thus we have some tokens of divine favor which encourage us in our work. S. I.

CLEMENTSPORT, N. S.—I am sorry to inform you that our esteemed pastor, Rev J. L. Read, has resigned the charge of the Clementsport church. He has been here eighteen months, and labored faithfully with us. The reason he assigns for taking this step is, his health is not sufficiently strong to stand the long, bleak, cold ride from Goat Island to Smith's Cove during winter. He says he has no fault to find with the church or people here, and he parts with us with heart-felt regret. He has accepted the pastorate of the Osburn and Jordan River churches, Shelburne Co., where he will not be so exposed or his duties so hard as here. We part with him with sincere regret, and we pray that God will bless him so that he may see the fruit of his labors in his new field. Written by request of the church. F. W.

COLE HARBOR, Guysboro Co., N. S.—The Baptists began work in this place the winter of 1888, and ten were baptized amidst many difficulties which came by traditioners. We are glad to say that grace and truth did prevail, and God has in our little church to-day those that bless Him and hold the truth to the world. We are a very poor church, and not able to build or furnish for Sabbath-schools, but the Baptist church at Canso has kindly helped us with a good supply for Sabbath work. A brother from Bear River, Digby Co., promised us help from that church. We trust the Lord will enable him to accomplish that good part, and bless all who cast their bread upon the waters. It is fourteen months since we opened our church at this place. The building has been a hard task for our small number of seven families. We have many thanks to offer for help received from the friends and brethren at Halifax, Truro, New Glasgow, Boyleston, Guysboro, Bay Shore, and Canso. Our Sabbath-school has a good attendance, which we hope will enlighten and help the church work for the Master. Our church is not finished inside, but so far it is paid for. We have preaching once a month by Rev. James Scott, and once in three weeks by the Rev. Mr. Snelling. Brethren, pray for us. BAPTIST CHURCH.

NOTICES.

District meeting of Guysboro and Antigonish Co.'s will be held with the church at Isaac's Harbor, Jan. 21, 1891. Pastors and delegates please attend.

DAVID PRICE.

The Annapolis Co. Baptist Ministerial and Missionary Conference will meet at Pine Grove, Tuesday, Jan. 13, at 10 o'clock, a. m. Interesting papers will be presented, and a full attendance is expected. Rev. J. L. Read is preacher for the evening. J. T. EATON.

The 33rd session of the Albert Co. Quarterly meeting will be held with the First Coverdale church on the second Tuesday in January, 1891, at 2 o'clock, p. m. Rev. W. Camp is to preach the quarterly sermon, Rev. W. McGregor to be his alternate. All the churches in the county are requested to send delegates. Collections on behalf of the Convention Fund will be taken at each meeting. Pray that God may make the meeting a rich blessing. W. MCGREGOR.

As there is no prospect of being able to convene the ministers of Digby Co. at Weymouth, in January, as contemplated, a business meeting of the conference will be held at the time of Bro. Morse's jubilee, at Sandy Cove, on the 21st inst. It is to be hoped that all the ministers of the county will be present on that occasion. Rev. J. H. Saunders is expected to give a historical sketch of the past fifty years of Baptist progress. This, with the patriarch's own account of his trials and triumphs during that period, will pay for all the trouble and expense of the trip, as well as something for the donation. Let us cheer the aged minister by our presence and help. It is only about twice in a century that we are called upon to celebrate such an event.

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### Gratefully Acknowledged.

Santa Claus visited the parsonage at Fairville on Christmas Eve, and left quite a variety of presents. Among others was a $25 cap for the pastor. Many thanks to those who contributed to that warm expression of love.

C. H. MARTELL.

I wish to acknowledge the kindness of the sisters of Little Glace Bay Baptist church who, on Christmas Day, presented to me $25.00, just as they did last year. We feel glad that Christmas comes at least once a year. WM. WETMORE.

Cow Bay, C. B., Dec. 26.

Rev. W. C. Rideout and wife wish to tender their thanks to many kind friends of Middleton, Wilmot and Kingston Village in remembering them in their affliction on Monday, Wednesday and Thursday, by donations amounting to $40 in cash and useful articles. This is one of the many donations that have not been acknowledged since residing here. Also, the Lord has raised up kind children to help us in this day of trouble.

Two months ago we commenced work with this church. The cordial and warm hearted reception we have met with makes us feel quite at home on our new field. The Clarence section made us a donation party at Sister Marshall's, who kindly opened her house for the occasion. A large number of people assembled, and after spending an enjoyable evening together, left us a noble supply of such things as any pastor's family can appreciate. May the Lord reward these kind people with His blessing.

Wilmot. R. B. KINLEY.

Temple Baptist church and congregation, Yarmouth, presented their pastor, Rev. G. R. White, with a handsome gold watch on Christmas Eve. In a town like Yarmouth, where there is such a conflict in times, a reliable watch is a great luxury. These tokens of appreciation and esteem tend not only to bind more closely the hearts of pastor and people, but frequently act as a homiletic stimulus to the discouraged pastor, to dig deeper and reach higher. Should any of our churches besides the Temple feel that their pastor needs a spur in this direction I would say, "Go thou and do likewise." G. R. WHITE.

I wish to report the pleasing fact that our people in Argyle give tangible proof that they have not forgotten their pastor. The friends at Argyle Head and at Argyle Sound have recently carried out donation parties, which, in spite of unfavorable weather, yielded $20.50 in cash, besides articles of household value. The pleasant reminder at the Sound consisted of a basket party at the residence of Captain Jeremiah Goodwin, arranged and carried into effect by two young ladies—Miss Izetha Goodwin and Miss Adra Goodwin. On a very stormy night the proceeds were $12.50. A minister does not tire of working very hard for those who thus express their kindness through practical channels.

The friends in Tusket Village took possession of the parsonage Friday evening, Dec. 26. They left us tokens of their affection and good will to the value of $25 in money and provisions. Verily our lines have fallen to us in pleasant places. ADDISON F. BROWNE.

On the 8th of November, we moved into the parsonage purchased by the church last spring. We find the house roomy, comfortable, convenient, and pleasant. We believe that it is the very best house that could be obtained in this town for the purpose. The church has devised liberally and wisely for the comfort of their pastor, whoever he may be, in the year to come, and deserves commendation. On the 1st inst., at about 8 p. m., we were unexpectedly invaded by a host of people with smiling faces, cheerful greetings, and generous parcels. After spending a very enjoyable evening, they left us with a fatter pantry, a better stocked dressing room and wardrobe, a heavier purse and lighter hearts. Several others had previously cheered us with holiday presents. To all of these kind friends we tender sincere thanks for their generous gifts, valuable for their intrinsic worth, but doubly so as expressions of good will. W. H. RICHAN.

Digby, Jan. 2.

Personal gratitude, coupled with a sense of duty, prompts me at this time to make grateful mention of the kindnesses and the many written expressions of sympathy from some of our friends during our recent sore bereavement. We found it exceedingly hard to part with our dear little Ethel. She occupied a large place in our affections, and the removal of our precious darling has created and left an aching void in our hearts. We bow in submission to the Divine will, realizing that our God has made no mistake in this matter. We desire to make grateful reference to the warm reception awaiting us on our return from Maugerville, where we buried our little one. A number of the sisters of Jacksonville and Jacksontown took possession of the parsonage without our consent, and did not leave until they had secured a beautiful all-wool carpet on the floor of the dining-room. Of course we readily pardoned these thoughtful sisters for their intrusion. We trust that many of our brethren in the ministry may be called upon to exercise just such a pardoning power as this.

Dec. 25. B. H. THOMAS.

I wish to express my gratitude for the kindness of the people of my charge, *i. e.* the Richmond Baptist churches. On the evening of December 2, a number of the friends of the Hodgon and Richmond churches, met at the parsonage and spent a pleasant evening, and felt their pastor the better off by $14.92 in goods and $6.77 in cash, making $21.69; and on the evening of December 9, the friends of South Richmond church met at the parsonage, and after spending a pleasant evening, presented the pastor with $24.31 worth of goods and $10.30 in cash; and in conclusion, a good sister of the church presented a purse of $6.00 which she had collected towards the purchase of a sleigh robe for her pastor—making $40.61. May God bless and prosper the donors. JAS. A. PORTER.

Richmond, Carleton Co., N. B.

We have now been laboring with this people for five months, and during that time have found them a kind and sympathetic people. The Lord seems to have given them the faculty of knowing just how to make the minister happy, both at their homes and when out in the biting air, driving from one section of the field to the other. Of the power of this peculiar faculty to move to practical efforts I was made cognizant on Christmas Eve. A large number of the friends gathered at the residence of Mr. R. Sanford, and after being highly entertained by the musical artistes present, two of the good sisters came forward and, with many good wishes, presented me with a nice black overcoat and an Australian bearskin robe. May He who said, "It is more blessed to give than to receive," bless them abundantly, that they may have to give to others who may labor with them in the future, and that they may help both their present pastor in his work for the Master, and all others who may follow him. C. R. MINARD.

Santa Claus, in the midst of his numerous calls, did not forget to visit the parsonage at Beaver River, and leave behind him proofs of his good-will toward the pastor and wife. A fine large fur robe and a pretty tea set were left with his good wishes. About a fortnight before Christmas, the parsonage one night was quietly taken possession of by the members of the church and congregation. It was one of those occasions that the brethren and sisters had chosen to place their pastor on the "sunny side." After a most enjoyable evening, a considerable part of which was spent in singing those soul-stirring hymns of the olden time, and the presentation of a purse of money, the minister and family were alone again. As we bowed in prayer, we asked the Giver of every good and perfect gift that He would richly bless in all things temporal and spiritual the dear friends who had so kindly remembered us with their gifts. We trust that all of the friends who have helped to cheer the heart of the pastor during the past year have proved "That it is more blessed to give than to receive." W. H. ROBINSON.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Miminigash Work," will be received until Friday, the 16th day of January next, inclusively, for extending and strengthening the South Pier at Big Miminigash, Prince County, P. E. I., according to a plan of specification to be seen on application to William Callahan, Miminigash, Lot 3, and at the Department of Public Works, Ottawa.

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By order,

A. GOBEIL, Secretary.

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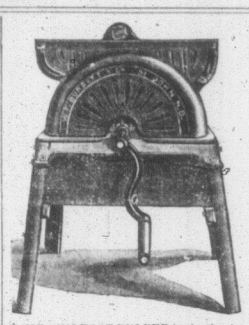

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### DRIFTING DOWN.

Gone the ripple and the rushes
Of the love songs of the thrushes,
Gone the roses in the closes of the garden and the blushes
Of the shy verbena creeping
By the old south wall and steeping
All its sweetness in the sunshine of the sleepy summer hushes.
And ever o'er it all, in a gold and crimson pall,
Over mignonette grown tawny, and o'er grass a bronzing brown,
With a rustle and a whir, and a sad and solemn stir,
The leaves are drifting down, dear, oh, the leaves are drifting down.

Come the mornings gray and chilly,
Come the nights serene and stilly,
Comes an airy midnight fairy, tracing fern and rose and lily
On the window panes that glisten,
While in dreams the children listen
To the swing of skates that ring, and shouts that echo shrilly:
And ever, ever still, in the hollow, on the hill,
By the roadside, where the sunflower lifts aloft a ruined crown,
Like the dear old dreams of youth, dreams of honor, fame and truth,
Forever falling from us—do the leaves keep drifting down.

Let the summer set in splendor,
Let the summer tribute render
Birdlike beauty, birdlike duty, every charm divine and tender,
To the conquering king, who loudly
All in trumpet tones and proudly
Tells the story of his captive, and her passionate surrender;
And with the leaves that fall, in a rich and royal pall,
O'er the rose heart's crumpled crimson, and the grass grown dull and brown,
Let the bitterness, the strife, all the little ills of life,
Go drifting, drifting down, dear—with the leaves go drifting down.

*—N. Y. Ledger.*

## Selected Serial.

# ELVIRA;

OR,

## THE POWER OF THE GOSPEL.

**A Story of the New Awakening in the Land of the Cid**

BY MRS. HUNT MORGAN,

Author of 'Iscah,' 'Cutlass and Bayonet' &c.

### CHAPTER XIX.

EL AGUILA.

The castle into which Renaldo was thus introduced, not for the first time, was in a very dilapidated condition, although several apartments remained still sufficiently weatherproof to serve as very agreeable shelter for the band of not over-fastidious moonlight adventurers who had here established their head quarters. Their captain, whose real name was unknown, even to Renaldo, had acquired for himself a terrible notoriety among the mountains of Granada, by his numerous exploits in easing travellers of their burdens of wealth; and under his well known soubriquet of "El Aguila" had served the landlords of many a mountain *venta* as material wherewith "to point a moral or adorn a tale," when impressing on their guests the importance of patronising their ill smelling lodging rather than venture on the risk of meeting with the invincible robber in the dark among the mountains. El Aguila had, unquestionably, quite enough sins *in esse*, without being charged with many more as yet only *in posse*; but, as is usual in such cases, those who made him the hero of their "Wayside Inn" stories felt no scruples as to "painting the devil blacker" than his own very Tartarean hue, and therefore credited the Andalusian bandit with not a few adventures from which even he would have recoiled. Over his band his authority was all powerful, although his origin was not known to one of them. According to his own notions of honor, all booty was fairly shared with the band; in his communications with them his manners were frank, gay, and without any appearance of claiming forms of reverence from his subordinates; but though indifferent to the form, he imperatively exacted the *fact* of obedience, and any hesitation to perform his behests was remorselessly punished by knife, bullet, or halter, as he deemed most suited to the nature of the offence, the latter mode of retribution being considered by the band as the *ne plus ultra* of ignominy, inflicted only on such as were unworthy of even the death stroke from the captain's own hand.

Such was the man over whom accident—or, shall we not rather say, Providence—had given Renaldo a powerful influence, which the priest had not failed to use, in an earnest attempt to win him to a better life. The news which Chepe had given of a sort of reformation in the proceedings of the band encouraged Renaldo to hope that the purer gospel which he was now prepared to preach might be effectual in bringing about an entire change; and this thought mingled with his other anxieties, as he entered the ruined hall where El Aguila was engaged in dividing among the bandits the spoils of their latest expedition. He paused in his work as he perceived the priest, who came forward fearlessly where no other man would have ventured.

"A good evening to your worship," exclaimed the robber-captain, with an expression of very decided pleasure. "I little expected the honor of this visit to-night. Can I have the distinguished grace of being useful to your reverence? My brave muchachos and myself are at your feet, and all we have is at your disposal."

It must not be supposed that our friend expected all this to be taken literally any more than an Englishman does when he signs a letter "your obedient servant," not meaning that he is any such thing, but quite the contrary. But El Aguila meant to be polite, which he was in accordance with the rules of Spanish etiquette in phraseology, and Renaldo simply understood his very obsequious speech to signify the hearty welcome which the Saxon would express by a mighty shaking of hands, or the son of Erin by the emphatically pronounced "Cead mile failthe!"

"I am come to seek your aid in a matter (it may be) of life and death," said Renaldo in a low tone, audible only to the person he addressed.

El Aguila looked up with a start of surprise, and his jovial face became grave, not to say anxious, as he observed the intense earnestness and suppressed excitement of the priest's manner.

"I am at your service, padre," he answered. "Does your business require haste, or shall I conclude my little affairs here first?"

And he pointed to the heaps of goods which were the result of last night's raid.

"I shall be at entire liberty in one little quarter of an hour," he added, as Renaldo hesitated.

"I will wait, then," he replied, "for I want your full attention, amigo."

The work of division was got over very quickly, and, as the men dispersed with their several shares, El Aguila took Renaldo aside, and, after setting refreshments before him, of which he urged him to partake, sat down in silent expectation.

"Amigo," began the priest, "I have to seek at your hands what will be an inestimable favor."

"Good!" exclaimed the bandit. "Your reverence honors me."

"And what will bring comfort to the heart of a sorely bereaved father," continued the priest.

"I will do your bidding surely for that again," interposed El Aguila, but a little uneasily. He could not guess what was coming; but he thought it must have some reference to his own lawless deeds. El Aguila knew that he had troubled the hearts of a great many fathers. Which did his friend mean?

"What I want you to do will also secure the happiness of three noble ladies," Renaldo went on.

"Anything that a poor mountaineer can do for a noble lady," replied the robber. "But I don't know whether your reverence means——"

The priest noticed his perplexed face, and hastened to put him at his ease by adding,—

"What I refer to has nothing to do with any part of your past life, amigo; but I will not conceal from you that it is a service of danger which I ask you to render, and before entering on further particulars, I wish to know whether, for an ample reward, you are ready to embark in an undertaking which, although honorable, will greatly imperil all engaged in it."

"Reward!" exclaimed El Aguila, almost indignantly. "I thought Padre Renaldo was about to honor me by permitting me to aid him in some enterprise."

"Listen, amigo," said Renaldo impressively; "I do seek your aid as a favor on behalf of the ladies I have mentioned. No reward, however costly, can make it other than a favor, for no reward can overpay the blessed boon of freedom which, by God's blessing, you can secure to three imprisoned ladies. I trust you entirely, El Aguila, for I know you will neither betray me nor deceive me. If you cannot help me, say so at once, for my time is precious, and I must then seek elsewhere, ere it be too late; but if you will undertake the business, give me your word, and I will inform you of all particulars."

A shadow seemed to fall from the sin-hardened face beent towards Renaldo in an attitude of deep attention. The robber smiled with a purer brightness than he had done for years.

"To oblige you, padre, to comfort a father, to set free noble ladies from unjust imprisonment," he said, slowly, as if revelling in happy thought over each word, "that in itself is reward, padre," and as he spoke he unsheathed his dagger, and placed it, while his hand still clasped the hilt, between the hands of the priest. "By my most solemn oath, on the cross of my dagger, on which I never lied, I swear to do your bidding with loyal truth, unquestioning, and to the end, on mountain, or on plain, in the city, or in the village, by night, or day; and as I am true to my oath, so may la Santisima Virgen plead for me and give me a better life and pardon for the past."

Tears rose to Renaldo's eyes as the brigand resheathed his dagger.

"And are you really desirous of leading a better course, amigo? Then, surely, for your sake, as well as theirs, has God sent me to you to-night! Think you not that the father who bids me offer any price to save his lost child will thankfully grasp the opportunity of securing an honest and safe home for her rescuer? Now, let me tell you all."

He then explained to the eagerly listening robber the situation of the Christian nuns, his own change of religious belief, and his consequent wish to aid in their escape, concluding by saying,—

"If you, with a sufficient escort of your men, can arrange some plan for conducting these ladies to the coast, the Conde will secure for you as well as them a passage to another country, where your past life is unknown, and where he will gladly furnish you with means of maintaining yourselves honestly before God and man. If you prefer to remain in Spain, which, however, I should not advise, you will, of course, be equally well remunerated. Can you arrange anything definite at once? My friends are in deadly peril where they are."

The bandit mused a moment.

"You have greatly surprised me, padre," he said; "but your words bring hope to my soul. I must hear more of this beautiful new faith. For Santiago! I knew the priests and friars were a pack of wolves, and you were always too good to be one of them. But for the ladies I have a thought already. O yes, padre, we will get them away to the coast. You say you can yourself safely withdraw them from the convent? Then I won't meddle with that; you will be better than I at that work. But don't venture on keeping them in the hiding place you say you have near the Villa Hernarez. Ten chances to one but some of the priests will soon find that out, if they don't know it already. Bring them straight up here. Nobody will think of looking for them in a snug little place that I know of; and they will be quite safe for any time you may think it prudent to wait before setting out on your journey. Bring the ladies here, padre. Yourself and the Conde can attend them, and leave the rest to me. O yes, all will be well. Danger! El Aguila's strong arm can keep his head. Padre, I laugh at danger!"

### CHAPTER XX.

PADRE MALAQUIAS AND HUGO.

Now, as Juana was cherishing all sorts of suspicions ready for communication to Padre Malaquias on his next visit to the convent, Renaldo's servant Hugo was doing his part as a spy at the Villa Hernarez. And the male Paul Pry had this advantage over the female. He could seek the priest whenever he wished to unburden his mind of the conclusions to which he had come as the result of his observations; while poor Juana, shut in between the four walls of the convent, had to wait until her confessor should seek her.

Since Don Fernando's warning respecting Hugo, Padre Renaldo had been on his guard in the servant's presence, and hoped for the best. But Hugo, though unsuccessful in his search for papers which would prove detrimental to his master, and though equally disappointed in his expectation of hearing something verbally which he could report to Padre Malaquias, yet did not fail to remark the fact that the infidel Conde was becoming more attached to the society of Renaldo than he had ever been to any other priest, while, at the same time, this association with his chaplain did not have the effect of rendering him a better Catholic.

On the evening on which Renaldo returned from his exploration of the convent vaults, he dismissed Hugo from further attendance on him that night, and then sought the Conde and prepared for his visit to the *contrabandista*, without troubling himself further concerning the proceedings of his servant.

We have told how Renaldo spent the ensuing hours of the night. Let us now follow the movements of Hugo at that season.

While his master was taking his short rest in Don Fernando's study, Hugo softly stole from the villa, and sought Padre Malaquias at his lodgings in the Alhambra, where he was again established;

Dona Josefa, the ancient-looking harpy who opened the door, received him with an exhibition of her yellow fangs intended to represent a smile, for she knew that this promising young man was of one mind with herself in blind devotion to Mother Church, hatred of heresy, and horror of witchcraft, so that her tanned-leather heart did give some feeble flaps of pleasurable emotion on seeing him; besides, she always fancied Hugo bore a resemblance to a lost son of hers who was drowned at sea years ago, and all the affection her withered nature possessed was devoted to the Church, Padre Malaquias, and Hugo. So he was at once allowed to enter, and soon stood in the presence of the priest.

"Be seated, *mi hijo*," said that worthy, when his visitor had informed him that he brought information concerning affairs at the villa.

"Now tell me what evidences of heresy you have discovered in yonder abode of ill odor."

"Not much of importance, your reverence," replied Hugo; "but I thought I had better come and tell you what little I know. Your wisdom may see importance perhaps in things that seem trifling to me."

"*Bien, bien*," said the priest, a little impatiently; "to the point, my son! Proceed to your information."

Hugo felt a degree of perplexity as to the best mode of expressing the very small amount of news he had to report, so as to give it an appearance of magnitude. He was very anxious to please his employer, who, he knew, would get him removed from his present very easy service if he failed to give him satisfaction as his spy.

"I have searched very carefully all Padre Renaldo's property, but have failed to discover any books or papers such as you described to me, padre," he said, after a moment's consideration, during which the priest fidgeted in his chair.

"And what else, *mi hijo*? That is not all you have come to say?"

"Oh, no, padre! Padre Renaldo takes long walks alone, and reads in the library a great deal—books that I can never see the titles of, for he puts down his book always when I approach, and holds it so that the title is invisible."

"Oh!" exclaimed the priest, "is that all? You are not a true son of the Church, or you would have found out something in all this time! I told you there was heresy in that house, heresy in that false priest, who wears the priestly robe to cover his own abominable heresies. Why have you not done my bidding, and proved it?"

"I have watched very closely day and night, padre," replied Hugo, trembling under the priest's angry glances; "and I have at last discovered a little matter to-day, padre."

He paused for encouragement, but only the quick flash of the snaky eyes fixed on him gave him what he sought.

"Padre Renaldo visited the convent of Santa Catalina this morning," he continued. "I watched him as far as the gates; he did not return until two hours ago. I did not see him enter the villa, but when he called me from the oratory, which I was arranging, he had evidently just come in, for he looked hot and tired, and his clothes were soiled, as if he had had a fall somewhere."

The face of Padre Malaquias had lost its scowl, and now beamed approval on the narrator.

"Go on, *mi hijo*," he said, benignly.

"And then he dismissed me from any further attendance to-night," continued Hugo, "and went straight to the Conde's study, where he very often spends hours at a time. The Conde is a great unbeliever, padre; and Padre Renaldo is much with him, yet he does not go to mass any more for that. Do you think, padre, they are practising the terrible black art?"

"Probably it is so, *mi hijo*," replied Malaquias, with a covert sneer in his glittering eyes. "You have done well to come to me at once."

"But yet, padre," ventured Hugo, "it does not seem like heresy when Padre Renaldo urges everybody to pray always, and to live good lives. If he is doing wrong it must be the fault of that proud, wicked Conde, who looks at me as he might look on a slave in one of our Spanish islands; but the good padre has always a gentle word for every one. Oh, if he is in error, padre, I hope the saints, la Santisima Virgen, will have mercy on his soul! When he speaks of the Senor Jesus, I fancy just so good and kind must the buen Salvador have looked when He was on earth."

Padre Malaquias sprang from his seat in a transport of rage.

"What!" he exclaimed, "has the devil taken you, too, into his net? You, whom I warned—you, whom I honored by making a worker on behalf of our most holy Church! Do you know, *hombre desgraciado*, that you commit mortal sin when you admire what you call the 'gentleness and goodness' of a priest false to his vows?"

"But, padre," Hugo tremblingly ventured to say, "is Padre Renaldo really false to his vows? I thought you were not sure yourself, and so wanted me to——"

"*Infeliz!*" roared the priest. "Do you dare to question me? It is for you to obey. The Church will see to what comes of your obedience. You must obey. You are under the spell of his magic arts already, and if you do not by penitence and good works merit the forgiveness of the Church, you will share his fate, body and soul! Do you hear?"

Hugo, in great fear and agitation, protested that he was a faithful Catholic, that he would follow the directions of Padre Malaquias implicitly, and that he was ready to perform any number of penances in expiation of his fault.

*(To be continued.)*

### Punishing a Prince.

The Empress Victoria, wife of the late Emperor Frederick of Germany, has always been a careful and keen-eyed disciplinarian in domestic life. She noticed the slightest variation in the dress of a housemaid as quickly as she used to detect a fault in her children, and punishes one as inexorably as the other.

Prince Henry, the brother of the present Emperor, had, when a small boy the greatest objection to his daily bath, and the nursery became every morning the scene of the vigorous and tearful struggle on his part against "tubbing." His mother tried in vain to persuade him that baths were inevitable, and that he must submit to them, but she finally gave the nurse orders one morning to let him have his own way.

Prince Henry, confident that he had gained a remarkable victory, was exultant and, when he set out for his morning walk took no pains to conceal his triumph. He indulged in sundry taunting remarks to his attendants, but on returning he was surprised to notice that the sentinel at the gate did not present arms as he passed.

On reaching the palace, he found a second sentinel equally remiss, and knowing as well as any of his punctilious military race what was due to his rank, the little fellow walked up to the man, and asked severely, "Do you know who I am?"

"Yes, *Höheit*, said the man, standing motionless.

"*Who* am I?"

"Prinz Heinrich."

"Why don't you salute, then?"

"Because we do not present arms to an unwashed prince," replied the man, who had received his orders from the prince's mother.

The little fellow said not a word, but walked on, bravely winking back two big tears which filled his eyes. Next morning, however, he took his bath with perfect docility, and was never known to complain of it again.—*Ex.*

— See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavors in this life, confident that God will find a place for us.—*Spurgeon.*

— "We have never sold a medicine that has given such general satisfaction as Burdock Blood Bitters," says Joseph Coad, of Frankville, Ont.

— Cit: Why do New York gamblers dress so poorly? Wit—Because the police live in brown-stone houses.—*Texas Siftings.*

— There is nothing more disagreeable than a Cold in the Head, and, if neglected, it is dangerous. Nasal Balm is the only remedy that promptly and effectually removes the trouble.

— A Western bishop is afflicted with falling sight, and we don't suppose it would help him any if he were given a new See.—*Norristown Herald.*

For Cholera, Cholera Infantum, Summer Complaint, Cramps and Pains in the Bowels, there is no remedy that can be more relied upon than Kendrick's Mixture, for children or adults.

— "Oh, dear," said an old man, who was fishing for his dinner and lost a large pickerel from his hook, "how despret bad it makes you feel to lose what you never had."

— "Now is the winter of our discontent made glorious summer" by Ayer's Sarsaparilla. This wonderful medicine so invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctic explorers would do well to make a note of this.

A man who looks at his wife as though the moon was about to turn to blood whenever she asks him for a couple of dollars is not likely to become very eloquent in prayer at his family altar.—*Ram's Horn.*

— Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering in tense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprietors this expression of my gratitude."

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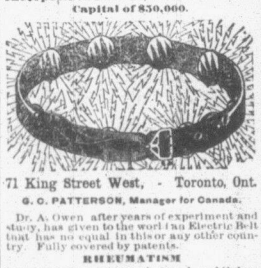

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ON AND AFTER MONDAY, 29th NOVEMBER 1890, the Trains of this Railway will run Daily (Sunday excepted) as follows:

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| Day Express for Halifax & Campbellton, | 7.10 |
| Accommodation for Point du Chene, | 16.40 |
| Fast express for Halifax, | 13.30 |
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A parlor car runs each way on express trains leaving St. John at 7.10 o'clock and Halifax at 7.15 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.55, and take sleeping cars at Moncton.

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120 GRANVILLE STREET.

1890 HAS been one of hard work. At the beginning of the year changes in location of the stock had to be made, seeing that our store was far too small; next came removal to premises for two months, awaiting repairs to our new quarters; then removal to new premises; afterward Stock taking; and finally Christmas.

In the multiplicity of all this, some orders, some correspondence, and some attention, together with promptness in sending forward orders, may have occurred; if so, Christian forbearance and sympathy is all that is asked for.

It is needless to say that our new quarters are not only admired by all, but are admirably suited to our needs, and for the past fort-night have presented a Beehive look. Thousands have visited us, and our Christmas stock has captured the hearts and relieved the pocket-books of many.

We hereby tender our thanks for past favors and the sympathy expressed, and would say, be not satisfied with past efforts to make "Our Book Room" equal with other houses, but seeing we have the highest plate glass windows in Halifax, let our fidelity, devotedness and ambition for Our Book Room be highest; thus as you aid in this work it will become a power and blessing.

All orders, large or small, will have our immediate attention, and will try to serve to best advantage. You can aid us always by sending cash in advance.

Good-bye, old year, with all your toil, and let one and all welcome the new, and with renewed zeal push to the very front of the battle and win victory. "Here goes."

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K. D. C. IS GUARANTEED TO CURE DYSPEPSIA AND INDIGESTION, OR MONEY REFUNDED.

### RIGHT AND WRONG.

Alas, how easily things go wrong;
A sigh too much, or a kiss too long!
And there follows a mist, and a weeping rain,
And life is never the same again.

Alas! how hardly things go right!
'Tis hard to watch in the summer's night,
For the sigh will come, and the kiss will stay,
And the summer's night is a winter's day.

And yet how easily things go right
If the sigh and the kiss of the winter's night
Come deep from the soul in the stronger ray,
That is born in the light of the winter's day!

And things can never go badly wrong
If the heart be true and the love be strong;
For the mist, if it comes, and the rain,
Will be changed by love into sunshine again. —*George McDonald.*

## THE HOME.

### The Fallacy of Plain Living.

Good, plain living is still spoken of by old-fashioned, middle class people as if it consisted of little more than a joint of beef or mutton, roasted or boiled, and as if cookery-books were consequently altogether mistakes; but better informed people know this is not the case. The prejudice in favor of a joint of meat with a simple made pie or pudding and certain vegetables is, in fact, a fruitful source of indigestion, under the influence of which life loses its enjoyment, and health suffers. Without undertaking anything costly or elaborate, a variety of admirable dishes may be placed upon the tables. Yet, to quote a sound authority, how often do we see, "partly upon the erroneous supposition that plain roast or boiled is the most wholesome species of food, and partly to avoid the trouble of providing anything else, a whole family, however various their constitutions may be, seated at a table before a single joint, to take their chances of suffering from the repletion which even a small potion may occasion to a delicate person, who could have partaken of three or four judiciously cooked dishes without sustaining the slightest inconvenience. The stomach, in fact, never performs its duties so effectively as when it acts upon food composed of much variety."

Indeed, the united testimony of high medical authority proves that a variety of well-dressed food is more easy of digestion than a meal confined to one sort of solid meat. As Dr. Herbert Mayo says, "Diet should be varied." And he adds, "a spoonful of soup, a flake of fish, a slice of cold beef, in succession, will often provoke an appetite, and with it digestion, where the nicest cutlet or the most tempting slice of haunch of venison would have gone against the stomach."—*English and French Cookery.*

THERE is not one man or woman in ten thousand who can afford to do without seven or eight hours' sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours' sleep. Americans need more sleep than they are getting. This lack makes them so nervous and the insane asylums so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late. It may be as Christian for one man to rise at eight as it is for another to rise at five. I counsel my readers to get up when they are rested. But let the rousing-bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over a too sudden rising. Give us time, after you call us, to roll over, gaze at the world full in the face, and look before we leap.—*T. De Witt Talmage, in Ladies' Home Journal.*

### Hints for the Housewife.

RICE WAFFLES.—Beat three eggs separately. Add to the yolks a teacupful of boiled rice, a lump of butter. Sift in one and a half pints of flour, add a pint of sweet milk, a little salt, and lastly whites of eggs. Bake in waffle irons.

MOLASSES DROPS.—One cup of molasses, one-half cup of butter, one-half cup of warm water, three cups of flour, one teaspoonful of soda and two teaspoonfuls of ginger. Drop from a spoon into well-buttered tins, and bake in a quick oven.

DRESSING FOR TURKEY.—Take stale bread crumbs, moisten with hot water, season with pepper, salt and butter and a chopped onion, if liked, or a few raw oysters. Some like sage and summer savory for seasoning, and add one half mashed potato to the crumbs.

CREAM CORN SOUP.—One can corn, three cups boiling water, two cups milk, one tablespoonful butter, two tablespoonfuls of flour, one egg, pepper and salt to taste. Drain the liquor from the corn, and chop the latter fine; cook it in boiling water for an hour, rub it through the colander, and return it to the fire. Have the milk hot in a farina kettle. Thicken it with the flour and butter, season; and pour a little at a time upon the beaten egg. Stir this in with the hot corn *puree*, and serve at once.

TAPIOCA CREAM.—Soak three heaping tablespoonfuls of tapioca over night in just milk enough to cover. In the morning add it to one scant quart of new milk and boil about ten minutes, being careful not to burn. Beat the yolks of three eggs and one-half cup of sugar well together, and add to the boiling milk, let it boil up, then take from the fire, flavor as desired, (I use one teaspoonful of vanilla), pour in a pudding dish, spread over it the beaten whites, and set away to cool. Serve as cold as possible.

TOMATO CHUTNEY.—Bake the tomatoes in a pan till tender, pour away the liquor, add to one pound of pulp one pint of vinegar, one ounce of salt, three-quarters of an ounce of garlic, one-quarter ounce ground white pepper, one teaspoonful of cayenne. Boil all together till the garlic is tender, then press it through a sieve, add to every pound one pound of sliced apples, one-half pound stoned raisins, one-quarter pound moist sugar and the juice of three lemons. Boil all over a slow fire till the raisins are tender, turn out of the saucepan, and when cold put it into jars, closely covered with bladders.

FOUNDATION CAKE (WITH VARIATIONS).—All housekeepers will agree that it is very convenient to have at their finger's ends a cut-and dried recipe for anything—one that never has to be routed from between the covers of a cook-book, when one is in a hurry. Such a treasure is the recipe christened above "Foundation" cake. Originally it was plain, white, simple "Silver" cake, and these are the ingredients:

Foundation (or silver) Cake.—One cupful of powdered sugar, one-third of a cupful of butter, three eggs (whites only), and be sure they are fresh; one half of a cupful of milk, one even cupful of flour (sifted), one teaspoonful of baking powder (even); flavor to taste.

Now the success in this cake depends entirely upon how it is put together and baked. If the following directions are closely obeyed, failure can hardly come. So, first of all, see that you have a medium oven, and do not let it get real hot throughout. Then butter your tin. The quantity given makes one cake. Then place all of the ingredients together on the table, for, after a certain point, the work must be done rapidly. Rub sugar and butter together until the mixture curls up after the spoon. Do not make the mistake of using, instead of powdered, the confectioner's sugar, for disastrous results follow. And granulated does not make so fine a grain. Beat the whites to a stiff froth with an egg beater. And then comes one great secret of the "fine light" that almost invariably is an attribute of this cake, and "that is this:" After adding the whites to the butter and sugar, beat all three together with the beater, until the mass is one white foam, then toss in the sifted flour, milk, baking powder and flavor. As rapidly as possible, beat all together for a moment after they are well mixed; then pour into the pan and set into the oven, without delay. The rule for "slamming the oven door" holds good in this case. If the oven is "medium," as prescribed, you need not even look at your cake until you are pretty sure it is done. Taken as it is given above, it is plain and delicate enough for a child or a dyspeptic. With its "variations," it suits the most epicurean taste. Any housekeeper can add to them ad libitum.

CURRANT CAKE.—Made like silver cake, with the addition of Zante currants and the whole of two eggs, instead of the whites of three. Lemon flavor.

CITRON CAKE.—Made like silver cake. Add sliced citron, and flavor with almond. Flavor the frosting with either lemon or vanilla, when almond is used in the cake.

## THE FARM.

### Blackleg Among Cattle.

In an essay on the subject it is stated that blackleg in cattle is due to parasitic bacteria, common in low lands or among luxuriant grasses. Very few animals recover from an attack, even with the best treatment, when the germs have once caused much disturbance among the organs. The first thing to do is to remove at once from the place where the malady started all the stock showing no sign of disease, and leave the sick ones there. Place the apparently well ones on higher and drier lands, if possible, or in a yard, or open, well-ventilated stable, and feed them dry fodder for a week or so and give them plenty of good clear water. During that period, if you can procure blackleg vaccine properly prepared, inoculate every subject twice; that is at six or eight days interval. Any man of ordinary intelligence can safely practise this vaccination. All that is necessary is good virus and a hypodermic syringe.

### Merinos for Mutton.

An English writer gives some unexpected testimony in favor of Merinos for mutton. He says that Merinos are so much better suited to the prevailing conditions in most districts yet to be stocked with sheep that in spite of apparent inducements to give a preference to long wools, the great increase of the future—in Australia, at all events—will be in the Merino breed. But on this fact the British farmer, who is fearful of additional competition in the mutton market, need not build false hopes. In spite of the prejudice against the appearance of it in the London market, the fact remains that Merino mutton in good condition—the sheep having been killed right from their pastures, without being driven or transported long distances—is equal in flavor and texture to the best Highland, Welsh, or Southdown mutton, and distinctly superior to the more or less gross and coarse long-wool mutton. —*N. Y. Christian Advocate.*

### Poultry Paragraphs.

ONE WOULD NOT MIND "going in" for poultry breeding if such prices could always be obtained for the stock as has been the case at the Crystal Palace show. Recently a dark Brahma cockerel fetched £23, and a light pullet £15. A Minorca cockerel sold for fifteen guineas, and a turbit pigeon for £15.

BRAN, meal and ground oats, scalded, make an excellent mess for laying hens on cold days. Feed it in the morning, and at night give wheat, allowing an hour or more for the hens to scratch for it, as the proper mode of feeding grain is to throw it in litter, such as leaves or cut straw, in order that the hens may work and exercise, which keeps them in laying condition.

WITH care ducks will often lay well through the winter, says an exchange. Give them hot food as far as possible, also boiled corn the last thing at night, when it is cold weather. Do not forget the grits; they require it as much as fowls, but it should not be so large as that given to fowls.

A FLOCK of geese will pay well. Their feathers are quite an item of profit. They can be picked once in six weeks, beginning in May and continuing later than October. Goslings usually command $1 each in market, and the feathers sell at forty-five cents per pound often. If the farmer cannot give his time to geese the women may make them pay.


**WHEN THE HAIR**

Shows signs of falling, begin at once the use of Ayer's Hair Vigor. This preparation strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant, and glossy.

"We have no hesitation in pronouncing Ayer's Hair Vigor unequaled for dressing the hair, and we do this after long experience in its use. This preparation preserves the hair, cures dandruff and all diseases of the scalp, makes rough and brittle hair soft and pliant, and prevents baldness. While it is not a dye, those who have used the Vigor say it will stimulate the roots and color-glands of faded, gray, light, and red hair, changing the color to

**A Rich Brown**

or even black. It will not soil the pillow-case nor a pocket-handkerchief, and is always agreeable. All the dirty, gummy hair preparations should be displaced at once by Ayer's Hair Vigor, and thousands who go around with heads looking like 'the freiful porcupine' should hurry to the nearest drug store and purchase a bottle of the Vigor."—*The Sunny South*, Atlanta, Ga.

"Ayer's Hair Vigor is excellent for the hair. It stimulates the growth, cures baldness, restores the natural color, cleanses the scalp, prevents dandruff, and is a good dressing. We know that Ayer's Hair Vigor differs from most hair tonics and similar preparations, it being perfectly harmless."—From *Economical Housekeeping*, by Eliza R. Parker.

**Ayer's Hair Vigor**

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by Druggists and Perfumers.


## TEMPERANCE.

Following are some extracts from the address of Miss Frances E. Willard, delivered before the 17th annual convention of the National Woman's Christian Temperance Union recently held in Atlanta, Ga.:

"Twenty-one countries have translated our motto, 'For God and Home and Native Land;' it was seen in Chinese, Japanese, Siamese, Norwegian, Dutch, French and Maori at the World's Exposition. Thirty-four different nations are now federated against opium, alcohol and tobacco."

"The Arab Anti-Rum Congress in Khartoum was the most striking temperance feature of the year. While Christian nations were holding their Anti Slavery Congress at the capitol of Belgium, and resolving to search all vessels suspected of having slaves on board, confiscating the vessels and returning the slaves, the Arabs passed the following:—

"'Resolved, To surround the entire coast of Africa with a cordon of armed ships to confiscate every European vessel containing liquors, and sell the crews into slavery.'

"Would that some of the Boston ships that carry rum might fall into the hands of these righteously indignant Arab heathen! Poetic would then be providential justice."

"The ever feminine draweth on in church no less than State. Miss Greenwood, our superintendent of evangelistic work, reports 701 names and addresses of women ministers and evangelists. Even the Congregational church, descended from the Puritans, and notably conservative upon the woman question, lately voted to ordain a woman, Miss Juanita Breckenridge, who had been permitted to graduate from one of its own theological seminaries. The vote on admitting her to ordination stood 33 in favor to 15 against. Women are freely permitted the hardest tasks. Competition does not crowd them out there! Bishop Thoburn, of India, says that in ten years there will be more missionaries from their ranks than from the ranks of men, and he says, too, they are equal to all emergencies, even to those of leadership. Bishop Taylor, of Africa, says that his hardest stations are manned by women, and in the very hardest of all a Canadian woman, saintly and true, works all alone among the natives, and is almost worshipped by them."

"We are not to be drawn aside by questions of expediency, but evermore, as a good minister has said, we will sound in men's ears, '*the sin—the sin—the sin*,' of legalizing the sale of that which is accursed. Men see this plainly enough (except down in New Orleans!) when the lottery curse is spoken of. They applaud with us that noble governor who stood for the people and homes against the bribing lottery men and the bribed law-makers. They rejoice with us in the timely action of Congress and President, by which a national anti-lottery law was passed, although they know right well that it can be but partially enforced. They do not send such a law up and down in the scale of values according to the likelihood of its enforcement, but approve it on the 'God and humanity' basis of eternal right and brotherhood. These same men would for like reasons stand by the prohibition law if they were not divided in two political camps, in each of which the saloon vote holds the balance of power."

"Evermore we journey from the negative to the positive in thought and action. Social virtue—that is the object of the White Cross and the White Shield work. We often see the encomium upon some famous character that he was 'one who glorified virtue in women and honor in men.' Is it not about time to reverse the panegyric, and to glorify honor in women and virtue in men? Each sex most needs building up along its lines of least resistance. One of the best methods of protecting our children in public schools from evil habits is to induce the wives or mothers of the men who form the board of education, or the women who may be on such boards in commonwealths of great liberality of sentiment, to use such an influence as shall result in a course of lectures from clergymen and physicians (who would undoubtedly give their work gratuitously) once a month, in the interest of boys from ten years old and upwards. These lectures would of course be *extempore* and in simple language, accompanied perhaps by literature of the best class. This method seems to us altogether practicable and reputable, and we earnestly desire that good women should note the suggestion and do all in their power to carry out its provisions."


TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St, Montreal.


### Trust the Children.

"My! Look at the raisins! Let's have some."

"I'll ask mamma," replied the young host.

"Pooh! She won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."

"Hides the raisins!"

"Yes, and the cake and jam, locks 'em up."

"What for?"

"Oh, so I can't get 'em, I s'pose."

"Why, are you a burglar or a thief?"

"No, indeed, I guess not; but I love raisins, and she knows it."

"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things, for she trusts me."

There was the key-note—one boy was brought up to be trusted, the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly, and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as why the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the wise woman, "that is your fault. She finds she cannot trust you. We lock our doors against thieves, but it's pretty hard if we can't trust our dear boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden. Ask for them, and, if she can spare them, she will not refuse you; or if for any special reason she cannot spare them, you should be the last one to wish for them. Do you see?"

"Don't you ever hide your money or anything?"

"Not from my children. My boys and girls are honest and obedient. I thought you were so."

"So did I, but I guess mamma don't. I wish she did," he added, with a pathetic, perplexed look on his face.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now try my boy's way. Have a good, faithful talk with mamma; tell her just how you feel—that you'd like to be worthy of trust, and would certainly ask her for all you want. Then be careful not to tease every day, and *never*, *never* put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy, won't it?"

"Yes indeed."

"As you grow older, the principle will follow you. You will learn to see things and not want them; and, better still, perhaps want them, but be strong and upright enough not to even think of them as possibly yours. You will be a true boy and a true man; every one who deals with you will trust you. It will be worth more to you than raisins now, or any amount of money in the years to come. Try it, and stick to it. Why, if I couldn't trust my boy to look at a silly little raisin and be true enough not to touch it, I should think he was made of poor stuff."—*Christian Observer.*

— A new use has been thought out for the phonograph, which will save the expense of a burglar alarm: A fierce bull dog is made to bark into it. It is then attached to the inside of the door of the house to be protected, and but little machinery is needed to produce the most fearful alarm as soon as the door is meddled with.

— There is only one thing worth our living, or worth our dying. It is the opportunity to render service to others. He who seeks this opportunity, who, in the seeking of it, flings aside as unworthy his consideration all offices, emoluments and honors, wins the real, true honor, and in the final and eternal adjustment, when the things that are now darkened become illuminated, the words now whispered in the ear are spoken on the housetop, the first become last and the last become first, these oftentimes unknown and unhonored servitors of their fellow-men will be found to have won the only real honor, because they won the thorn-crown of self-sacrifice.—*Lyman Abbott, D. D.*


### Inflammation of the Eyes Cured.

Mr. Jacob D. Miller, Newbury, writes: "I was troubled with inflammation of the Eyes, so that during nearly the whole of the summer of 1882 I could not work; I took several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Costiveness."


— Toast for a dinner in honor of Saint Crispin: "The Women.—May we have them all to shoe; and the men to boot!"

— Customer: "Is the manager in? I want to buy some doors." Boy—"Yes, he's in; but he's out of doors."


MERCHANTS GARGLING OIL LINIMENT.

CURES Rheumatism, Burns, Scalds, Chilblains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poisons, Flesh Wounds, Toothache, Cramps or Internal Pain, Bites of Animals and Insects, Galls of ALL kinds, Lame Back, Spasms of the Stomach, Asthma, Ringbone, Sitfast, Colic, Garget in Cows, Spavins, Foul Evil, Internal PAINS, Sweeney, Stringhalt, Foundered Feet, Foot Rot in Sheep, Scratches or Grease, Roup in Poultry, Windgalls, Contraction OF THE Muscles, Fistula, Cracked Heels, Mange in Dogs, Fungoids, Chills and Fever, Sand Cracks, Caked Breasts, and many other diseases incident to human, fowl and animal FLESH.

Large bottles, $1.00; medium 50c.; small 25c.; small size for family use 15c.. Sold by all druggists and dealers in general merchandise. Manufactured by Merchant's Gargling Oil Co., Lockport, N. Y., U. S. A.

JOHN HODGE, Sec'y.

**DON'T MISS IT.**

A new and attractive publication containing many useful, interesting and instructive features has just been issued by T. Milburn & Co. of Toronto, under the title of the **Burdock Blood Bitters Almanac for 1892.** It is now in the hands of druggists and merchants for free distribution, and we would advise our readers to secure a copy before the supply is exhausted.

**JOHNSON'S ANODYNE LINIMENT** Established 1810.

**—UNLIKE ANY OTHER.—**

Positively Cures Diphtheria, Croup, Asthma, Bronchitis, Colds, Tonsilitis, Hoarseness, Coughs, Whooping Cough, Catarrh, Influenza, Cholera Morbus, Diarrhea, Rheumatism, Neuralgia, Toothache, Nervous Headache, Sciatica, Lame Back, Soreness in Body or Limbs, Stiff Joints and Strains.

**AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.**

It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills.

**ORIGINATED BY AN OLD FAMILY PHYSICIAN.**

All who buy direct from us, and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 25 cts; 4 bottles, $1.00. Express and duty prepaid to any part of United States or Canada. ☞ Valuable pamphlet sent free. I. S. JOHNSON & CO., Boston, Mass.

**GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.**

**McLean's Vegetable Worm Syrup**

BASE imitations intended to deceive are being foisted on the market; look out for them and do not be put off with any so-called Worm Syrup claiming to be as good. Ask for and get McLEAN'S VEGETABLE WORM SYRUP, the original and only genuine. Any child will take it. At all dealers. Price 25 cents.

**The Great Church LIGHT.**

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Factories, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Saves size of room. Cost popular and entirely satisfactory. A liberal discount to Churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

**CONSUMPTION SURELY CURED**

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully,

T. A. GLOCUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

**RIDGE'S FOOD for INFANTS AND INVALIDS**

Is without doubt the very best of the many foods in the market. Its great popularity is due to its intrinsic worth, as by observing "Special Directions" not only will the tiniest infant be nourished without distress, but it will furnish a full meal for the healthy, growing child. It produces bone and muscle, not a puffy, flabby skin. For prevention of (and as a dietetic in) Cholera Infantum, Diarrhœa, etc., it is invaluable. It is neutral in its action on the bowels. Send to WOOLRICH & CO., Palmer, Mass., for pamphlet free.

The Representative MUSIC HOUSE.

**W. H. JOHNSON.**

121 and 123 Hollis St., Halifax, N. S.

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**Don't fail to write or call for prices,** and we'll save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

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**WOODILL'S GERMAN BAKING POWDER**

**INTERNATIONAL S. S. Co.**

WINTER ARRANGEMENT.

Two Trips per Week

FROM

ST. JOHN N. B.,

—FOR—

BOSTON.

Commencing MONDAY, November 3rd, the steamers "Cumberland" and "State of Maine" will leave St. John for Boston,

Via EASTPORT & PORTLAND,

Every MONDAY and THURSDAY morning, at 7.45, Eastern Standard time. Returning, leaves Boston same days.

Through Tickets can be purchased and Baggage checked through from all booking stations of all Nova Scotia railways, and on board steamer "City of Monticello" between St. John, Digby and Annapolis. Also, Freight billed through at extremely low rates.

C. E. LAECHLER, Agent St. John, N. B.

E. A. WALDRON, G. F. & P. A., Commercial Wharf, Boston.

J. B. DOYLE, Manager Portland.

**WANTED,**

STAMPS of New Brunswick, Nova Scotia, P. E. Island, Newfoundland, &c., used before **1860.** I will pay from **1c to $10.00** each for them, besides **10 per cent.** extra for those **left on the original envelopes.** Cut stamps, used for half the face value, $1.00 each. These must be left on the entire envelope. Send what others you may find for prices. List free.

H. L. HART, care MESSENGER & VISITOR, ST. JOHN, N. B.

THE CANADA SUGAR REFINING CO. (LIMITED) MONTREAL

**Redpath PARIS LUMPS**

RED SEAL

We are now putting up, for family use, the finest quality of PURE LOAF SUGAR, in neat paper boxes. For sale by all Grocers.

**BAILEY'S REFLECTORS** Wonderful Invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 528 Penn Ave. Pittsburgh, Pa.

CARDS FREE SEND YOUR ADDRESS ON POSTAL FOR SAMPLES OF NEW CARDS OF VERSES FOR THE HOLIDAYS. AMERICAN REPORTER, CARD WORKS, PORTLAND, MAINE.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

# Royal Baking Powder

ABSOLUTELY PURE

## News Summary.

DOMINION.

— The whole of the Cape Breton railway was opened on Saturday, the 3rd inst.

— The new vessels registered in St. John during last year were 23, with a gross tonnage of 5,250 tons.

— The coal shipments from Cape Breton in 1890 amounted to 900,000 tons, as against 700,000 tons in 1889.

— Charles Maginley died at Johnsville, Carleton Co., Dec. 26th, at the age of 104 years. He came to the province from Ireland 65 years ago.

— It is currently rumored that the Dominion parliament will not meet until after the first week in March next for the transaction of business.

— The Strait of Canso is full of heavy ice, and the North Bay is blocked as far as the eye can see. This is unprecedented for this season of the year.

— All humors of the scalp, tetter sores, and dandruff cured, and falling hair checked; hence, baldness prevented by using Hall's Vegetable Sicilian Hair Renewer.

— The total number of vessels registered in Nova Scotia at this date is 2,784 compared with 2,848 at the end of last year. The total tonnage is 464,367, an increase for the year of 234 tons.

— Brigt. Alice, owned by Shatford Bros., Halifax, has been abandoned at sea between Lunenburg and Barbadoes. Crew saved. She had a cargo of fish, which with the hull was partially insured.

— Reports from all sections of the country show that we have had an unusually severe winter so far, with numerous and disastrous gales along the sea coast line, resulting in much loss of life and shipping.

— Alex. W. Murdock, of Toronto, proprietor of the steamship line between Canada and the West Indies, is at present in Montreal for the purpose of interesting the merchants and manufacturers of the city in the trade with these islands.

— The Cormier gravel pit and others at Upper Dorchester have been leased by the New Glasgow glass company, to use the flint in the manufacture of glass. They are going to take several carloads to test it. If it turns out as good as they think it will, a factory will be built at once on the grounds for the manufacture of glass.—*Gazette.*

— The actual author of that peculiar personal narrative, "A Real Robinson Crusoe," which A. J. Wilkinson recently edited for D. Lothrop Company, has just died at his home in Cobourg, Ontario. His death only intensifies the mystery attaching to his adventurous life, as his identity is still preserved a close secret by his immediate friends, and the secret of the island has not yet been solved.

— The imports of Canadian products into Great Britain for the fiscal year ending June, 1890, show a great increase, as we already know from the trade returns published in skeleton. There is an increase also for the eleven months of 1890 as compared with the corresponding period of last year, which the *Canadian Gazette* put at £206,262. The increase is in cattle, in wheat and in cheese.

— Fishermen at Grand Manan report that they occasionally take codfish about a foot and a half long, on which only the rudiments of the right hand forward belly fin are found. Two years ago the United States fish breeding authorities deposited a quantity of infant fish in Ipswich bay, and, in order to trace their history, cut of this fin. A St. John dealer found a half a dozen fish so marked in a consignment received lately.—*St. Croix Courier.*

— The volume of statistics of minerals and mines of Canada issued by the Geological survey is out. It is prepared by Mr. E. D. Ingall, assisted by Mr. H. P. Brummell, and deals with the past year. The mineral production of Canada for the year amounted in value to $19,500,000, an increase of $3,000,000 over the previous year. The total export for the fiscal year reached $4,419,179, an increase of $300,000 over the previous year.

— Friday morning last two little boys—sons of Forman Hatfield, M. P. P., and Adolphus Woods, son of Evelyn Woods, were skating on the river in the vicinity of J. Lyons Hatfield's wharf at Tusket. Young Woods supposed that Hatfield had gone around the wharf and shore. In attempting to go ashore he also fell through the ice, but was rescued. On being taken ashore he enquired about his companion, and as the latter had not been seen, a search was instituted and it was ascertained that he had fallen in and was drowned.

— The best yet. *Fetter's Liniment* has proved itself a positive cure for coughs and colds. Don't suffer further, but try this invaluable compound. 25c. bottle.

BRITISH AND FOREIGN.

— A late despatch from Panama states that in five months, April to September, of last year, 20,000 persons died of smallpox in Guatamala.

— A Paris despatch of Jan. 4th says: O'Brien will not resume the conference with Parnell unless the proposed negotiations obtain such sanction from the leaders of the majority of the Irish party as will justify the hope of a reunion of the party.

SAVE YOUR DOCTOR'S BILL.—When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

### Cause for Alarm.

The great frequency with which pale, sallow and enfeebled girls are met now-a-days is cause of genuine alarm. The young girls of the present generation are not the healthy, robust, rosy lassies their mothers and grand mothers were before them. Their complexion is pale and sallow or waxy in appearance, and they are the victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and other distressing symptoms. All these betoken chlorisis or anæmia—or in other words a watery or impoverished condition of the blood, which is thus unable to perform its normal functions, and unless speedily enriched with natural remedies which give richness and redness to the blood corpuscles, organic disease and an early grave is the inevitable result. Is not this prospect sufficient to cause the gravest alarm? Mothers are your daughters suffering from any of the symptoms indicated above, or from any of the irregularities incident to a critical period in their lives? If they are, as you value their lives do not delay in procuring a remedy that will save them. Delays in such cases are not only dangerous, but positively criminal. Dr. Williams' Pink Pills for Pale People is a remedy compounded especially to meet such cases. These pills are not a patent medicine, but a remedy prepared with the greatest care from the formula of an experienced physician, who has used it for years in his daily practice with unvarying success. These pills are especially rich in those constituents which stimulate the blood and give it that rich, red color necessary to preserve health and life. They are in all cases a never-failing blood-builder, and nerve tonic, acting upon the system in a natural manner and restoring health and strength to all who suffer from a watery or depraved condition of the blood or from any of those weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price (50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

### Convention Funds Received.

| | |
|---|---|
| Mira Bay church | $ 3 00 |
| Sackville church, N. S. | 6 03 |
| Hammonds Plains, N. S. | 3 72 |
| Lucasville church, N. S. | 3 25 |
| Gibson church | 5 05 |
| Caledonia church, N. S. | 4 00 |
| Lawrencetown ch. Williamston | 10 00 |
| First Hillsborough church | 4 72 |
| Brussels street, St. John | 13 66 |
| Great Village church | 11 00 |
| For Grand Ligne Mission: | |
| Fredericton | 17 10 |
| Nashwaak | 3 00 |
| Arcadia | 6 00 |
| Lockeport | 6 70 |
| W. E. Armstrong, Granville Ferry | 1 00 |
| Hampton Village | 5 63 |
| Temple, Yarmouth | 20 00 |
| Mrs. S. Baker, Margaretville | 5 00 |
| Milton, Queens | 5 50 |
| Miss L. Bigelow, Antigonish | 6 75 |
| Miss Alice Bigelow, " | 75 |
| Miss Short, Digby | 9 40 |
| Guysborough | 20 00 |
| Great Village church | 1 00 |
| Great Village Sabbath school | 60 |
| Westport | 16 67 |
| Port Medway | 4 10 |
| Miss A. L. Bailey, Woodstock | 1 00 |
| Hampton, N. S. | 6 10 |
| Digby church, balance | 1 50 |
| Germantown Sunday-school | 6 64 |
| First Ragged Islands, Osborne | 3 82 |
| Homeville | 4 20 |
| First Cornwallis: | |
| Canard | 28 21 |
| Port Williams | 4 29 |
| Hampton Village, collection, Con. Fund | 1 31 |
| Sydney church, Con. Fund | 7 00 |
| Sydney church, for Grande Ligne | 3 00 |
| Kempt, Hants Co., " | 15 60 |
| Kempt, Hants Co., for Con. Fund | 8 35 |
| J. D. Marsters, Kempt, for North-West Missions | 1 00 |
| Onslow West | 20 00 |
| Amherst, for Grande Ligne | 39 65 |
| Digby | 25 00 |
| Second Cornwallis, Berwick, for Grande Ligne | 8 20 |
| Lower Aylesford church: | |
| North Kingston section | 24 20 |
| Tremont section | 11 25 |
| Harmony section | 7 12 |
| Greenwood section | 2 75 |
| Mrs. Wm. Crocker, for H. M. | 1 00 |
| Isaac's Harbor, for Grande Ligne | 6 62 |
| Jacksontown, for Grande Ligne | 3 26 |
| Brookfield, collections, G. L., $12; N. W. M., $3 | 15 00 |
| Lower Economy, G. L., $5.50; C. F., $14.50 | 20 00 |
| Weymouth, G. L., $8; C. F., $4 | 12 00 |
| Tabernacle, Halifax | 16 25 |

G. E. DAY.

Upper Sheffield, N. B., Dec. 26.

### For W. B. M. U.

| | |
|---|---|
| Wittenberg, per Mrs. M. W. Frazer, F. M. | $5 25 |
| Salem Branch (1st Hillsboro) per Mrs. W. Camp, H. M. $4.50, F. M. $2.35 | 6 85 |
| 1st Hillsboro, per Mrs. Camp, F. M. | 3 15 |
| Amherst Point (Mission Band), per. Mrs. M. A. Logan, F. M. | 18 00 |
| Pine Grove, per Mrs Josiah Dodge, F. M. | 7 00 |
| A Friend, F. M. | 3 00 |
| Upper Andover, per Mary Sloat, F. M. | 4 75 |
| North River, per Mrs. A. McPhee, H. M., $1.40, F. M., $6 60 | 8 00 |
| St. John, Main St., Mission Band, per Mrs. N. C. Scott, to constitute Mrs. Sydney Welton a life member F. M. | 25 00 |

### A Wonderful Discovery.

A CANADIAN DRUGGIST MAKES A DISCOVERY RIVALLING THAT OF DR. KOCH.

The civilized world has recently been deeply agitated over the announcement that Dr. Koch, an eminent German physician, had discovered a lymph for the cure of consumption. This discovery has been heralded throughout the world, and is looked upon as one of the greatest achievements of modern medical science. Of equal, if not greater importance, is a discovery made by a well known Canadian druggist, which, while it does not pretend to cure consumption after the lungs have been affected, is offered with every confidence as a preventative of that disease. Medical testimony bears out the statement that more than two-thirds of the cases of consumption, occurring in this country annually, are of catarrhal origin. The trouble begins with a cold in the head, which the sufferer treats as a light matter, and too frequently neglects. This in time invariably develops into catarrh; the mucous membrane becomes thickened, inflamed and hardened, and there is a profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and hardened. In either case the breath is inhaled over this poisonous matter, and produces baleful results. The inflammation gradually extends to the bronchial tubes, and thence to the lungs, which, already poisoned and weakened by the foul breath inhaled, are ripe for that dread disease—consumption, which ends in death. A remedy that will prevent these disastrous consequences must be regarded as a boon to mankind, and, as already stated, such a remedy has been discovered by a Canadian druggist. There is no case of cold in the head which it will not instantly relieve and permanently cure. Do not, for an instant, neglect a cold in the head, for, by its prompt treatment, you will prevent its developing into catarrh — the second stage on the road to the grave. If, however, catarrh has already developed, the use of this great remedy will prove equally beneficial, as it affords speedy relief, and will effect a certain cure, even in the most aggravated cases, if persistently used. It removes the secretions, frees the clogged nostrils, and sweetens the breath, stops the inflammation and thus saves the lungs and prevents the disease developing into consumption. This great discovery is known and sold throughout the country under the name of Nasal Balm. It is a positive and certain cure, and the thousands of testimonials in the hands of its proprietors prove that it is all they claim for it. It is sold by all dealers, and every sufferer from cold in the head or catarrh should use it.

— The latest discoveries in regard to the Earth we live on are presented in a most valuable article by Professor N. S. Shaler, of Harvard University, in *The Youth's Companion*, of January 1st. This is one article of a series by leading Specialists in Science.

## Birth.

KEIRSTEAD.—At Springfield, Kings Co., N. B., Dec. 22, to Mr. and Mrs. J. A. S. Keirstead, a son.

## Marriages.

ANDREWS–YOUNG.—At Oakland, Lunenburg Co., by Rev. J. Williams, Wm. Andrews, to Rosana Young, of Blandford.

OUTHOUSE–HAVEY.—At Tiverton, N. S., Dec. 28, by Rev. J. W. Tingley, Arthur W. Outhouse, to C. Stella Havey, both of Tiverton.

CLARK–BATES.—At Southampton, Dec. 24, by Rev. J. W. S. Young, C. H. S. Clark, of Queensbury, to Lorana Bates, of Southampton.

SABEAN–TEDFORD.—At New Tusket, Dec. 15, by Elder J. Rowe, Jos. Hartley Sabean, to Lizzie E. Tedford, both of New Tusket, Digby Co.

HARRISON–GABRIEL.—At the parsonage, River Hebert, Dec. 20, by J. McParker, Alexander Harrison, to Theresa Gabriel, all of Maccan, N. S.

ROSE–THOMPSON.—At Overton, Yarmouth, Dec. 24 by Rev. I. E. Bill, James K. Rose, of Overton, to Mrs. Eliza Thompson, of the same place.

VANTASSEL–BAIN.—At the Baptist parsonage, Digby, Dec. 24, W. J. Van Tassel, of Mount Pleasant, to Isabella G. Bain, of Broad Cove.

MACDONALD–HENDRY.—At the home of the bride, Clarence Ridge, Dec. 17, by Rev. F. S. Todd, Clarance H. Dinsmore, of St. Stephen, to Nellie J. Boles.

BAKER–SHAW.—At Berwick, Dec. 23, by Rev. H. N. Parry, I. Williams Baker, of Somerset, to Saidee K., only daughter of William Shaw, Esq., of Berwick.

THORNE–ALWARD.—At the Baptist parsonage, Havelock, Dec. 24, by Rev. B. N. Hughes, George Thorne, to Elmina Alward, all of Havelock, Kings Co.

BRYSON–PIGOTT.—At Great Village, N. S., Dec. 17, by Rev. P. R. Foster, Warren E. Bryson, of Truro, to Mary A. Pigott, of Johnson's Crossing, Colchester Co., N. S.

MCLEAN–WILKINS.—At the Baptist church, Margaretville, N. S., Dec. 29, by Rev. L. J. Tingley, J. Thaddeus McLean, to Ada B. Wilkins, both of Margaretville.

SAUNDERS–HIGBY.—At West Paradise, Dec. 25, by Rev. B. B. Kinley, Clayton P. Saunders, of Paradise, Annapolis Co., to Isabel T. Higby, of Brookville, Digby Co.

NEIL–SPROUL.—At the residence of the bride's father, Clarence Centre, Dec. 24, by Rev. E. E. Locke, Wm. H. O. Neil, of Havelock, Annapolis Co., to Sophia D. Sproul.

WATSON–GRAHAM.—At the residence of the officiating minister, Woodstock, Dec. 6th, by Rev. Thos. Todd, Robert W. Watson, to Sarah Graham, both of Benton, York Co.

PUGH–COLLINS.—At the residence of the bride's father, Capt. John Collins, Jan. 1, by Rev. C. C. Burgess, William A. Pugh, to Lalia W. Collins, all of Westport, N. S.

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DOREY–EWALT.—At Clearland, Lunenburg Co., Dec. 25, by Rev. J. Williams, Benjamin Dorey, to Esther Ewalt.

PARRIS–STRONG.—At the residence of the bride's father, South Waterville, by the Rev. J. H. James, Murray Parrish, to Clara Strong, both of South Waterville, Kings Co., N. S.

ANDERSON–TURNER.—At the residence of the bride's mother, Cow Bay, on Christmas eve, by Rev. Wm. Wetmore, George Anderson, to Bertha Turner, both of Cow Bay, C. B.

KILLAM–BERRY.—At the residence of the bride's father, Dec. 24, by Rev. J. J. Armstrong, Arthur E. Killam, of Boston, Mass., to Rachel J. Berry, of Berry's Mills, Moncton.

PETERS–COLWELL.—At the home of the bride, Jemseg, Dec. 22, by Rev. A. B. Macdonald, George B. Peters, of St. John, to Bertie, eldest daughter of Joshua D. Colwell, of Cambridge.

MILES–MORGAN.—At the residence of Mr. Jas. South, St. John, (West), Dec. 1, by Rev. J. A. Ford, Robert Miles, Westfield, Kings Co., N. B., to Lizzie Morgan, of Summerside, P. E. Island.

GUNTER–DYKEMAN.—At the home of the bride, Jemseg, Dec. 31, by Rev. A. B. Macdonald, A. Harvey Gunter, of St. John, to Martha L., daughter of Jacob H. Dykeman, of Cambridge.

WILLIAMS–MILLS.—At the Baptist church, Meagher's Grant, Dec. 25, by Rev. I. R. Skinner, Richard Williams, of Dartmouth, to Maggie Mills, of Meagher's Grant, all of Halifax Co., N. S.

SHAW–CHIPMAN.—At Berwick, N. S., on 1st inst., by Prof. E. M. Keirstead, assisted by Rev. D. O. Parker, H. Nelson Shaw, of Acadia College, to Ella, eldest daughter of A. F. Chipman, Esq.

THORNE–MARSHALL.—At the residence of the bride's father, Dec. 30, by Rev. R. B. Kinley, Stephen E. Thorne, of Granville, to Amanda A., daughter of Edward Marshall, Esq., of Clarance, Annapolis Co.

WALKER–BETTS.—At the residence of the bride's father, Dec. 25, by J. M. Parker, George Walker, of Joggins Mines, to W. Elizabeth, daughter of Mr. David Betts, Joggins Mines, Cumberland, N. S.

GETCHELL–SMITH.—At the residence of the bride's father, Oak Bay, on Christmas Eve, by Rev. F. S. Todd, Monroe H. Getchell, of St. Stephen, to Ellena E., eldest daughter of Wm. H. Smith, Esq., Oak Bay.

THORNE–THORNE.—At the residence of the bride's mother, Dec. 25, by Rev. B. N. Hughes, Howard A. Thorne, son of Deacon Richard Thorne, and Ada, eldest daughter of the late Thomas J. Thorne, all of Havelock.

FLOYD–GELDART.—On the 5th of Dec., at "The Birches," Petitcodiac, N. B., by Rev. George Seely, LeBaron Floyd, of Penobsquis, Kings Co., to Janet M. Geldart, of Westmoreland Co., N. B.

BRODRICK–LOWTHER.—At the residence of the bride's uncle, Deacon Josiah Soley, Lower Economy, on Dec. 25, by Rev. T. B. Layton, assisted by W. M. Smallman, (Lic.), John W. Brodrick, Esq., of Five Islands, to Nellie O. Lowther, of Lower Economy.

## Deaths.

MITCHELL.—At Halifax, Dec. 19, Ernest A., infant son of Wm. and Elizabeth Mitchell, aged 7 months.

THORNE.—At Kars, Dec. 22, Agnie M. Thorne, aged 4 years and 2 months, youngest child of T. G. and A. E. Thorne.

FULLERTON.—At Charlottetown, Dec. 28, Ella M., aged 2 years and 11 months, oldest child of Frederic and Ella M. Fullerton.

REILLY.—At Clementsvale, N. S., Dec. 22, of consumption, Ida M., eldest daughter of Timothy and Mary Reilly, in the 16th year of her age.

TRIMPER.—At Clementsvale, N. S., Dec. 22, of whooping cough, Alena, infant daughter of Thomas and the late Alena J. Trimper, aged 4 months.

DICKERS.—In Boston, Mass., Dec. 24, after two years sickness, Sarah Victoria, wife of W. J. Dickers, Esq., and second daughter of George Rufus, Waterville, Hants Co., N. S., aged 48 years.

BLAKENEY.—At Middle Sackville, Halifax Co., N.S., Dec. 1, of diphtheria, Hattie K., aged 12 years and 6 months; also, Dec. 4, Lulu Winfred, aged 5 years and 6 months, beloved daughters of Peter J. and Susan L. Blakeney.

JONES.—At the Joggins, Nov. 23, Sister Jones, aged 70 years. Our sister was a member of the Hill Grove church. Her life was consistent with her profession. She died suddenly, yet she was ready. Christ was her refuge and strong hold in death.

MCNEILL.—At North Range, Dec. 9, Sister Charles McNeill, in the 68th year of her age. Our sister was a consistent member of the church for a number of years. Her faith was strong in Jesus. Her death was triumphant. She leaves a husband and three children who will mourn her loss. May God comfort them.

WARREN.—At Hill Grove, Dec. 19, Sister Charles Warren, aged 65 years. Sister Warren was a consistent member of the church. She was a great sufferer for some months before she died. Her faith in God was strong. She had no fear of death. The Saviour was with her in the trying hour. May God comfort the mourning husband and relatives.

GAVEL.—At Smith's Cove, Dec. 16, John F. Gavel, aged 48 years and 6 months. Baptized some twenty five years ago, by Brother Spencer. He leaves a widow, one child, father, step-sister, and step-mother to mourn their loss. Some three years ago he took his dimission from the Hill Grove church and united with the Smith Cove church. Brother Gavel was a man highly esteemed by all knew him. He loved the church of God, gave liberally to its support. He will be much missed in the church and in the community. He sleeps in Jesus.

CORY.—At his home in New Canaan, N. B., Nov. 8, 1890, Deacon John Cory, in the 78th year of his age. Our late excellent brother professed religion when in his 18th year, and was baptized by the Reverend and venerable Joseph Crandall. Sixty years of his eventful life were spent in the service of his Redeemer. About four years ago his wife, a devoted Christian woman, was removed to the better land. Deacon Cory was the father of three ministers, each of whom have been honored and useful in the Master's service—Wm. Walker Cory, Elisha Clark Cory, and the late Elijah B. Cory, and besides these, leaves several sons and daughters, all of whom are members of the church of Christ. "The memory of the just is blessed." The writer preached the funeral sermon on the occasion.

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