

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

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—McMASTER UNIVERSITY.—We have received the report of the Senate of McMaster University. It is an elaborate document of twenty-four pages. It shows that the gentlemen composing this body have done much hard work, and have problems on their hands and hearts which will take all their wisdom to solve most judiciously. It is proposed to have four affiliated institutions. First there is McMaster-Hall, the Theological institution we have adopted as our own. Second, there is Woodstock College, which is to be remodelled. Third, Moulton's Ladies' College, which has just begun, but which already has all the accommodation it commands taxed. Finally, there is to be the Arts College proper.

It is proposed to introduce at Woodstock, in addition to the courses in arts usual in an academy of the highest grade, a course of manual training, which is not to teach a trade, but to educate the practical side of a pupil's nature. This is a new departure in line with the most progressive thought of educationalists. We hope for all these institutions, which are to be united in the University of the Baptists of the West, a bright future.

—A NOTABLE CHRISTIAN CONFERENCE.—A Conference was recently held in New York, composed of representatives of all the Christian bodies, to discuss the religious condition of the city and to plan to grapple with its needs. Some startling facts were brought out.

It was stated that in 1840 there was one Protestant church in the city to 2,000 inhabitants; in 1880, one to 3,000; and in 1887, one to 4,000, showing that the number of churches, in proportion to the population, has steadily decreased for nearly fifty years. The Protestant churches having a seating capacity of 300,000, but that there are only 100,000 church members. Another speaker stated that there are 30,000 Bohemians in the city, and they may be divided into three classes, "the poorest, the good for nothing and the culprits." "As they work and live in communities," said he, "they hear only their native tongue, and I have known a man who, after having lived here twelve years, could say no more than half-a-dozen English words."

A city like New York, however, which receives and holds a large part of the most irreligious immigrants from Europe, is not to be taken as fairly representing the comparative religious condition of the country. There is also an encouraging side. Dr. John Hall stated that never in the twenty-one years of his pastorate in the city was its religious life more vigorous than now. A committee of twenty-five was appointed to oversee the work of meeting more adequately the needs of the teeming myriads of the great metropolis.

—SCOTT ACT.—There is no subject upon which greater difference of opinion has existed than upon the operation of the Scott Act. The most earnest temperance men declare it to have been as successful as could have been expected, under all the trying circumstances of the case. The liquor men have circulated all kinds of reports about its failure, and have sought, by every means possible, to make it a dead letter. Between these two classes, all shades of opinion have prevailed. We are glad to learn that our Dominion Government have instituted inquiries about its working, to secure reliable information. Only Ontario has sent a report. The government of this banner Province of Canada inform the government at Ottawa that there have been 105 elections under the Act, which have been generally successful and that when repeal has been attempted it has been generally unsuccessful. As to the working of the Act, when carried, it is reported that in the Counties where it is now in force, the arrests for being drunk and disorderly were 482 the last year under license, while similar arrests, last year, under the Scott Act was 206.

Those who are unfriendly to the Act cannot cast any doubt upon these statistics. They have been gathered by government none too friendly to the Act, and not by any partial prohibitionist. They also make a fine showing. It is no small success that drunkenness and its consequent disorderly conduct have been reduced 50 per cent. by the operation of the Scott Act, while in force in Ontario. If it has reduced the terrible consequences of drink in other directions, proportionately, it should cause the temperance people to thank God and press forward. The gratification at these results is intensified, when we remember that they have been won in the teeth of the most determined opposition, on the part of the liquor power. Can the fight be sustained until the last quibble in law has been met and the rum power is exhausted and give up the struggle, what may we not hope even from the Scott Act? At the same time let all temperance men keep in mind

the great end of national prohibition, as the ultimate goal of their efforts and the only assured remedy for the fearful evils of the rum traffic.

—TOTAL ABSTINENCE.—A Student's Total Abstinence Society was formed in 1856 in connection with a number of colleges in England. Then, very few of the students were total abstainers. We will remember, over twenty years ago, when a student at one of these colleges, the teetotallers, as they were called, were few, and we had to suffer a good deal of ridicule. Now, of the 253 students at six of the principal theological schools of England, 236 are total abstainers. In Spurgeon's College, there is not a single one who indulges in drink. This is an encouraging progress.

—STRANGE Juxtaposition.—The following, from an English paper, puts two facts in strange juxtaposition: Last year 1,356 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia, and owing to this thousands of dogs were killed and all kept alive had to wear a muzzle.

They kill thousands of dogs because a few have come to their death because of one of them; but they send those who are most responsible for the traffic which brings over a thousand to a terrible end, to parliament and dub them Knights, while the traffic is fenced about by law.

—CLOSE COMMUNION.—All there is of close communion can be compressed into two propositions. Valid baptism is prerequisite to church membership. Membership in a church, or eligibility for membership in a church is prerequisite to the Supper in it. The conclusion is that as no-one is eligible to membership unless baptized, the unbaptized are not qualified for the Supper in that church.

In other words, a man must be qualified for membership in a church before he is prepared for the highest privilege of membership. All this appears so nearly self-evident and natural that we are surprised that any should make of it an occasion of offense. If it be right to preclude the unbaptized from membership in a church, it must be right to preclude them from the Supper, which is the highest privilege of church membership. To receive them to this highest privilege of membership, while precluding them from membership itself, seems utterly inconsistent. Now, no one finds fault with us for refusing to admit those we deem unbaptized to church membership, why then do they object to our refusal to admit them to the Supper.

—A NEW EDITOR.—Prof. Newman has been appointed to the editorial chair of the *Canadian Baptist*, in the place of Rev. E. W. Dodson, who resigned some time since, and has become pastor of the church at Woodstock. He announces he is enabled to take this position while retaining that of professor at McMaster Hall; because our old and dear friend, Prof. J. E. Wells, will do a large share of the editorial work, and Prof. D. A. McGregor and other brethren will co-operate. The *Canadian Baptist* has been one of the most solid and valued of our exchanges. Under the editorial supervision of a gentleman of Prof. Newman's ability, and with such helpers, there is no doubt but that it will equal if not surpass its fine record of the past. We tender sincerest good wishes to the new occupant of the editorial chair of the *Baptists of the West*.

—THE BAPTIST MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.—We are pained to learn, through the *Canadian Baptist*, that our brethren in the West are in trouble. Bro. McLaurin, their senior missionary, after his return in shattered health, resigned his position under the Foreign Mission Board, through some issue with that body. The Convention, however, at its late session at St. Catharines, appointed him secretary of the Board, and urged him to return to his position as missionary. The Board were dissatisfied with this action of the body appointing them, and passed a resolution offering to continue Bro. McLaurin as missionary at a salary of \$1000, on condition that he retire from the secretaryship. He felt he could not accept this offer, neither could he be secretary of a Board that did not desire his services, so he resigned both positions. There is some very vigorous correspondence in the *Baptist* on the subject. It appears that thirteen members of the Board, all but one outside of Toronto, dissent from the action of the Board. Until recently, the Boards, with the exception of that of Home Missions, have been close corporations and self-perpetuating. This discussion will help to settle the relationship of the Board to the Convention. We sincerely regret that any misunderstanding should have occurred.

—OBITUARY.—Our old friend and dear brother, Rev. D. P. Harris, died at his home on Monday, Jan. 7th. He had been in the hospital at St. John for some time, until the physicians gave up hope and advised that he be taken home. He was one of our most devoted ministers. He died rejoicing in his Saviour. We expect a longer obituary from some other pen.

—CONGRATULATIONS.—Many congratulations are coming in over the improved typographical appearance of the paper. It is said, and truly so, that it now compares favorably with any paper published in Canada. We are sorry that, in the confusion of changing over to a new printer and the various little delay incident to getting things in perfect running order, have made it impossible to get all the papers mailed on time. Now that this cause of delay is removed, and the steamer is going across the Bay again regularly, we hope there will be no further cause for complaint.

—A NEW DEPARTURE.—As the friends of the *Messenger and Visitor* have been informed, the office of the paper has been moved to the Donville building, corner of Prince William and King streets. The directors have kindly determined that it shall be more worthy of the denomination it represents, by furnishing it in the most respectable and comfortable way. In writing the above head lines, however, we proposed to call attention, especially, to the proposed Baptist head quarters, in connection with which the *Messenger and Visitor* office is located. A large room has been secured, which is to be furnished and kept comfortable, to be used as the meeting place of the denominational Boards located in St. John and for various other more general denominational purposes. It will be kept stocked with periodicals and papers, and can be used, when not employed otherwise, as a waiting room for our people, where the time can be passed pleasantly. It is also expected that means will be adopted, in connection with it, to foster the *esprit de corps* of the Baptists of St. John. A meeting will be held on Thursday (to-morrow) afternoon, to consider the question of a constitution, &c.

Can Anything Be Done to Make Mission Work Among the Telugus More Successful?

I am very reluctant to come before the public on so grave and important a subject as the above, but while in conversation lately with a prominent member of our denomination, I was requested to make public (through the columns of the *Messenger and Visitor*) my views on this subject. I at first positively declined but have since decided to do so, and leave the matter to the criticism of those who are able to judge of the feasibility or advisability of trying such a scheme as I propose.

We believe that in accordance with the command of our Saviour, it is our duty to send the Gospel to the heathen. This has been done as far as our denomination has from time to time felt able, and we believe that good, honest, hard-working Christian men and women have left home and all that is dear to them here to go and labor for the salvation of the Telugus. But have the results been all that we could wish? or even all that we could reasonably expect from the amount of work done among a people who are not at all unwilling to listen to the preaching of the Gospel. (I speak now of the lowest castes, for from this class nearly all our native Christians have been gathered.) If the results are satisfactory to the denomination and to our Missionaries, then I have no more to say, for I feel quite satisfied that our Missionaries have labored hard and faithfully under many difficulties. But if on the other hand the harvest gathered seems small, for the time, the means, and the labor spent, then I am willing to advocate publicly a scheme which I believe, if judiciously carried out, would prove a great aid to Mission work.

After about a year spent among the Telugus of India, during which time I was (from the nature of the work I was carrying on) brought in contact with all classes of natives, and seeing a good deal of the work of missionaries at different stations (both encouraging and discouraging), I came to the conclusion that to make mission work among this people what we would wish it to be, food must, to some extent, be furnished them for the body as well as for the soul, or at least some reasonable hope must be given them of living instead of starving, when they embrace Christianity, and are consequently cast off by the high caste natives, who, while they were idolaters, have given them work sufficient to feed

and clothe them. Were our missionaries laboring among a race of people where caste was unknown, and where those who listened to their teaching possessed any degree of independence and self-reliance, I would not for a moment advocate the policy which, under present circumstances, I believe would be the most successful way of holding those who have accepted Christianity, and of making plain the way for those who believe in the religion of Christ, but who dare not give up idolatry, because with it in many, if not in most cases, they give up their chances of obtaining food.

In order to show more clearly why something more must be done for the people than preaching to them and inducing them to give up idolatry, it will be necessary to consider some of their characteristics, and how they have been in the habit of living; in this subject I would much rather leave to those who are better able to explain it. The class to which our native Christians belong are very poor people, poorer than many of your readers can imagine. They have no land, they are not business men, most if not all of them simply depend from day to day on what work they can get from the farmers and other high caste heathens. So you see they are completely in the power of those people, the commands of whom they have always had to obey. They are mostly unable to do business or manage for themselves; they are in reality as children, due probably to the fact that they have never dared even to think for themselves.

Now, let us for example take a child in our country, born of poor, ignorant, dishonest parents, and brought up among persons of similar character, but who has always been able to obtain food and clothing. Some good Christian takes pity on this child and induces it to go to school, and to church, and tells it that the life it has been leading is wrong, and that Christ died to save it, and is willing now to do so, but that it must forsake sin and live a different life; the child is willing to make the change, but says, "What work have you for me to do, how am I going to live?" and receives the answer, "I cannot give you any work or any food, I can only tell you how and where to receive food for your soul."

What will probably become of that child? Will it accept religion regardless of consequences, or will poverty and the pang of hunger, together with the jeers and threats of its former associates drive it back to a miserable life, where "the wages of sin is death," but where during this life it can procure food and raiment. It may be thought that I have overdrawn the picture, if so I shall be glad to be corrected in any statement I have made. I know that as regards the persecution (by the high caste people) of those who accept Christianity I have spoken mildly. I also know from personal observation that the majority of those who willingly listen to the preaching of the Gospel are poor beyond comparison, and we all know that at present our Missionaries cannot relieve this poverty, or if at all, to a very limited extent; they have not been sent there for that purpose. Now the question arises, Can employment be furnished for these poor native Christians?

I believe it can to a great extent without being a very great additional tax on the denomination. It must be remembered that the cost of maintaining a family of low-caste natives in India is very small. But these people must not be fed by charity, and experience has not shown that they are successful as land holders, but they can and will work if others provide and manage the work for them; and I believe that in a country like India, land might be taken up and held by the Mission, worked by native Christians under the superintendence of the Missionaries, and made to produce sufficient to pay the laborers the average wages of the country, besides paying taxes, and other expenses, and enable the Christians to live independent of their former heathen oppressors. Would it not be worth the trial?

The statement was made in Halifax, a few months ago, by a female Hindoo connected with the Salvation Army, that Christian Missions in India had proved almost a total failure, that they had civilized a large number, but had really Christianized very few, if any. Possibly I am not qualified to give an opinion on this subject, but from what I have seen and know of that country, I should say, that through the instrumentality of Missions a large number have been Christianized, but very few civilized.

We know that too much effort has not been made to convert them from heathenism, but it is not possible that more might with advantage have been done to help them to throw off temporarily, as

well as spiritually, the bondage in which they have lived.

It may possibly be said by some that to furnish work for all who become Christians would seem like offering a reward to such, and might induce some insincere ones to become nominal Christians.

I admit that probably this could not be the case would the bad effect overbalance the good?

Probably in our own enlightened Christian country we are not without the same trouble in a greater or less degree.

I have now occupied more space than I intended, and will leave the matter to be dealt with by others, if any think worth while.

T. M. BOGUS.
Truro, N. S., Jan. 5.

Dr. Crawley.
(The following is from an able and appreciative sketch of the life of Dr. Crawley in the *Watkinson* of Jan. 3, from the pen of Dr. McKenzie.)

WORK FOR A COLLEGE.
Henceforth Mr. Crawley determined with voice and pen to incite the Baptists of Nova Scotia to found a College of their own, in which their sons might obtain the advantages of liberal training equal to those accorded, and almost wholly restricted, to the sons of the "English Church" and the "Scottish Kirk." His appeals led finally to the establishment, in 1838, of Acadia College, to be managed by Baptists, but to be open to all without any required subscription to a religious creed. It was a mammoth undertaking by a small, poor and despised denomination; but the Baptists were in dead earnest. They were ready to follow a wise and heroic leader. The story of those early efforts made by the Nova Scotia Baptists to build a College is a thrilling one, but cannot be rehearsed here. The College must have chartered rights. These rights must be obtained from the Provincial Legislature. Mr. Crawley goes before the bar of the House and appeals for a charter. The "Liberals" and the "Conservatives" unite and reject the appeal. Mr. Crawley is defeated, and his brethren are discouraged. But the champion has not lost heart; nay, his defeat spurs him to a more determined effort. He says that the next thing to be done is to create a legislature that will grant the petition for a charter. Again, his voice and pen are brought into requisition to control the elections for 1840. In the winter of 1840, when the new house assembled, Mr. Crawley appeared again at its bar, and plead his case before a more friendly set of men. The charter was granted by a majority of twelve; but a vote of the Lower House must go to the Legislative Council for ratification. Three of the ablest members of that body fight against the charter with a stubborn persistency. In that Council is a man who is without a peer in parliamentary debate. He is a Baptist, but a Conservative in politics. The Baptists are almost to a man Liberals. But Hon. J. W. Johnston, though not in accord politically with his Baptist brethren, will give them the benefit of a speech in the Council Chamber, yet he will vote against the charter. Whatever his vote may have been, his speech won a victory for the charter. His logic and his eloquence on this occasion may have weakened his own intention to vote against the bill. If space would permit an explanation of this antagonism between Mr. Johnston's speech and his vote, the explanation would entirely acquit the honorable gentleman of the charge of dishonesty some might be disposed to urge against him.

There was yet another battle to be fought. By a vote of the House of Assembly government grants of money were being every year made to King's College and to Dalhousie. Why should Acadia College be overlooked in the bestowment of such favors? The Baptists apply for a government grant. The application meets with a refusal. Mr. Crawley is not discouraged though defeated. The time for a new election is at hand. Baptists must bestir themselves in the approaching election, and see to it that a man is brought into the next House who shall be competent to meet any master the one man who is hostile and who creates hostility to the claims urged in behalf of Acadia College. The Hon. Joseph Howe, the adroit politician, a man of great ability and tact, a master in political speech, is the leader of "her majesty's loyal opposition." Who can manage the House against his influence? There is but one man who is more than a match for the Hon. Joseph Howe; that man is the Hon. J. W. Johnston. But Mr. Johnston is a member of the Council. It is proposed to ask him to enter the field, and to accept of an election to the Lower House. But Baptists are Liberals. Can they be

brought to vote for a Conservative, and be the powerful leader of his party?

Yes, political predilections must be for once sacrificed that the rights of the college may be vindicated. The record of that political contest, the hottest, perhaps, ever fought in Nova Scotia, cannot enter into this cursory narrative.

Mr. Crawley, the man of resolute will, of indomitable pluck, is in the thickest of the fight. Mr. Johnston is sent to the House by an overwhelming majority. Henceforth with this champion on the floor of the House, Acadia College obtains from Government the consideration and the rights which had been hitherto denied. This new victory won, and much encouraged by the victory, Mr. Crawley continued to labor among the churches for the financial aid required to build up and sustain the college. With the exception of a brief period, when he was at the head of a female seminary in Cincinnati, O., Dr. Crawley was connected from first to last with the fortunes of Acadia College. A few years ago the Board of Governors released him from active service in the college, and appointed him Professor Emeritus.

This, That, and the Other.
The traffic over the Brooklyn bridge, New-York, is immense. Over 32,000,000 crossed the bridge last year, and the receipts led finally to the establishment, in 1838, of Acadia College, to be managed by Baptists, but to be open to all without any required subscription to a religious creed. It was a mammoth undertaking by a small, poor and despised denomination; but the Baptists were in dead earnest. They were ready to follow a wise and heroic leader. The story of those early efforts made by the Nova Scotia Baptists to build a College is a thrilling one, but cannot be rehearsed here. The College must have chartered rights. These rights must be obtained from the Provincial Legislature. Mr. Crawley goes before the bar of the House and appeals for a charter. The "Liberals" and the "Conservatives" unite and reject the appeal. Mr. Crawley is defeated, and his brethren are discouraged. But the champion has not lost heart; nay, his defeat spurs him to a more determined effort. He says that the next thing to be done is to create a legislature that will grant the petition for a charter. Again, his voice and pen are brought into requisition to control the elections for 1840. In the winter of 1840, when the new house assembled, Mr. Crawley appeared again at its bar, and plead his case before a more friendly set of men. The charter was granted by a majority of twelve; but a vote of the Lower House must go to the Legislative Council for ratification. Three of the ablest members of that body fight against the charter with a stubborn persistency. In that Council is a man who is without a peer in parliamentary debate. He is a Baptist, but a Conservative in politics. The Baptists are almost to a man Liberals. But Hon. J. W. Johnston, though not in accord politically with his Baptist brethren, will give them the benefit of a speech in the Council Chamber, yet he will vote against the charter. Whatever his vote may have been, his speech won a victory for the charter. His logic and his eloquence on this occasion may have weakened his own intention to vote against the bill. If space would permit an explanation of this antagonism between Mr. Johnston's speech and his vote, the explanation would entirely acquit the honorable gentleman of the charge of dishonesty some might be disposed to urge against him.

There are 635,000 lepers in India. What a mass of wretchedness! A missionary has been sent to labor among them.
—A clergyman met a man declaiming against Foreign Missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman, quietly, and gave the man a tract.
—Luther had this way of explaining the "triple crown": "The Pope has three crowns—I will show you why. The first is against God, for he abrogates religion;—the second against the Emperor, for he abrogates the secular power;—the third, against society at large, for he abrogates marriage."
—Mr. Williamson, the Philadelphian who has given his fortune of \$15,000,000 to found a mechanical training school in that city, is a bachelor and now in, his eighty-fifth year. He began life as a farmer's boy without a penny, and laid the foundation of his wealth by practicing the most rigid economy. He struck out for himself as a country peddler. Then he opened a dry goods store and used his surplus profits in fortunate investments. He has carried the same umbrella for fifteen years, and is very much of a recluse.

—An English officer of the highest distinction said, "The American Missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments." By their contact with people of all nations they are teaching them mutual interest, respect and confidence, and so doing more than any other force to make the whole world one.
—The Princess Maud of Wales is said to give away a large share of her "allowance" in charity, and to earn more for that purpose by picking up all the peacock feathers about the grounds at Sandringham, and making them into fans and fire screens to be sold at charity fairs. As they are really very pretty, besides being made by a princess, they bring in quite a little sum in a year.

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Corea and the islands dependent on Japan.
—"Napoleon gave his soldiers, after a famous battle, a simple medal, inscribed with the sentence, 'I was there,' and the name of the bloody field. Money could not buy from his veterans this little memorial of their part in the campaign of the great warrior." God grant that when the "conflict of the ages" between right and wrong shall be over, and the banner of truth shall be triumphantly everywhere, all our readers may be able to say with satisfaction, "I was there." Remember, he that overcometh shall be crowned.—*Evangelical Messenger*.

—The ninth edition of the *Encyclopaedia Britannica* contains the work of 1,145 writers.

Love-Labor for Christ.

BY REV. THEODORE L. CUTLER.

The factious Sydney Smith had two yoke of oxen on his little farm in York...

Trifles.

BY MISS W. RUCKENELL.

"Alice, do hurry, or we can't catch the car," called an impatient young voice.

"Yes, Cora, I'm coming," and a girl of sixteen years tripped lightly down the steps to the street and joined her friend.

"Well, that wouldn't have hurt her," said Cora, shortly.

"By their fruits ye shall know them," Not so much by the quantity as by the quality.

The Treasures of INNS.

BY MISS W. RUCKENELL.

We have all our treasures in the year 1888. Some can count sufferings patient...

"I am afraid not; but—" "Why do you spend this whole afternoon...

"No. Somehow I did not see such things, or if I did I did not care, or else I was angry because my attention was called to them; but ever since I gave my heart to God...

Keep still. When trouble is rearing, keep still. When slander is getting on its legs, keep still.

Church Growth.

BY MISS W. RUCKENELL.

"Miss Cora, ma'am, to see Miss Alice," announced the girl.

"I never seen none like him there afore," "I've never seen none like him there afore."

"In my visits among the poor to-day, I saw in the room of Ellen Birch, a withered bouquet of her flowers in the girl's hand...

According to this rate of growth we may reasonably expect it to stand in 1900, one in three of the population.

REASONS

Why Ayer's Sarsaparilla is preferable to any other for the cure of Blood Diseases.

Because no poisonous or deleterious ingredients enter into the composition of Ayer's Sarsaparilla.

Ayer's Sarsaparilla is prepared with extreme care, skill, and cleanliness.

Ayer's Sarsaparilla is a medicine, and not a beverage in disguise.

Ayer's Sarsaparilla is a highly concentrated extract, and therefore the most economical Blood Medicine in the market.

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22 Backville St., HALIFAX, N. S.

Conducted on strictly Temperance principles. P. P. ARCHIBALD, Proprietor.

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73 Granville St., HALIFAX, N. S.

Conducted on strictly Temperance principles. MISS A. M. PAYRON.

ELLIOTT'S HOTEL.

28 to 32 Germain St., SAINT JOHN, N. B.

Modern Improvements. Terms \$1 per day. Ten, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

YARMOUTH HOTEL.

MAIN STREET, YARMOUTH, N. S.

W. H. S. DALLGREN, PROPRIETOR. Jan 1

OXFORD HOUSE.

TRURO, A TEMPERANCE HOTEL. Jan 1

NOBLE CRANDALL.

Custom Tailor, Dore's Building, Gerriah Street, WINDSOLO, N. S.

All orders promptly attended to. Jan 1

LEATHER, HIDES, OIL, &c.

WILLIAM PETERS, Dealer in Hides, Leather, God and Finishing Oil, Curriers' Tools and Findings.

Manufacturer of Oil Tanned Lace and Knappan Leathers. 310 UNION STREET, ST. JOHN.

CLAYTON & SONS.

WHOLESALE CLOTHIERS, Manufacturers of JUVENILE BOYS' & MEN'S CLOTHING.

11 JACOB ST., HALIFAX, N. S. Jan 1

J. McC. SNOW.

GENERAL—Fire, Life and Accident INSURANCE AGENCY.

MAIN STREET, MONCTON, N. B. Jan 1

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School Books and School Stationery. Bibles, Hymn Books, Sunday School Books, etc.

JOHN M. CURRIE.

Manufacturers of and Dealer in FURNITURE AND BEDDING.

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Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand.

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Importers and Dealers in HARDWARE, IRON and STEEL, Groceries, Carriage Goods, Paints, Oils, etc.

Wholesale & Retail. TRURO, N. S. Jan 1

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(SUCCESSORS TO CURRY & SHAND) WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL and GRAIN.

Also, Blasting Powder and Fuse. Horses and Cattle Feed a Specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

A. P. SHAND & CO'S.

YOU CAN PURCHASE THE FINEST SHOES At the Lowest Prices.

How Shall We Attract the Masses to the Church? BY CHAPLAIN C. C. WYLLIE.

The Christian's Omnipotence.

St. Paul's "I can do all things through Christ which strengtheneth me" are strong, bold words.

When victory comes, try to get your choir converted. Pray for your organist till he will stop all voluntaries which mean nothing.

When such cold, worldly, heartless churches have wailed out, "Why don't the people come to church?"

"I'm very sorry I made you lose the car. I ought to have been ready earlier. But you need not stand in the sun.

"What do you mean, mother?" "What made you turn back this morning to kiss Bessie and give her some flowers?"

Weak eyes and inflamed lids indicate an impure condition of the blood. The best remedy is Ayer's Sarsaparilla.

"I did, and I heard all that passed. Would you have done it a year ago, and

Why, miss, I didn't mean no harm. An old woman's heart, does it, to have a heart more hard than the city of Rome?"

"I've never seen none like him there afore," "I've never seen none like him there afore."

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

First Quarter.

Lesson IV. January 27. Mark 2: 1-12. FORGIVENESS AND HEALING.

GOLDEN TEXT.

Who forgetteth all thine iniquities; who healeth all thy diseases.—Ps. 103: 3.

EXPLANATORY.

I. PREACHING IN CAPERNAUM. 1. And again. At the close of his first missionary tour in Galilee, described in our last lesson. He entered into Capernaum: which was his home, or headquarters, for more than a year and a half. After some days. Some days after the healing of the leper, and when the excitement concerning that miracle had quieted down. For a time he was compelled to avoid the larger towns. 2. That He was in the house. Either the house which he occupied with His mother and His brethren (Matt. 4: 13), or possibly that of St. Peter.

ST. PETER IN THE HOME.

Jesus had no home of His own (Matt. 8: 20), but He possessed the homes of some of His beloved disciples; the home of Lazarus and Mary in Bethany, and of Peter or some other friend in Capernaum. We can have Jesus in our hearts and homes, if we invite and welcome Him; put away all that is distasteful and opposed to Him, cherish all that He loves, listen to His words, obey Him, love Him with all our hearts.

THE AUDIENCE.

2. And straightway many were gathered together. Entering with Oriental freedom into the house where the Saviour was. Crowds are no proof of success in preaching, for the real success is shown on what is done for the crowds after they are gathered. Inasmuch that there was no room to receive them. In order to understand what follows, it is necessary to have a clear idea of the general plan of Eastern houses.

ORIENTAL HOUSES.

Eastern dwellings of the better sort appear to have been built around a four-sided court. Sometimes the street door or gate opens almost immediately into the court, and this court is covered, at least partially, with a roof or veranda. The place where Jesus would be stationed, and where much of the crowd as could get in would be received, would be the great inner court, covered. Not so much as about the door: or gate into the court. The Word. That is, the Word of the Kingdom of God, that it was at hand, and that repentance and faith were the necessary preparations for it. Matt. 4: 17; 13: 18.

II. MAN WITH THE PALSY BROUGHT TO JESUS.

3. And they came unto Him: while he was speaking. Bringing one sick of the palsy. Palsy is a contraction of the word paralysis. The palsy is a disease which deprives the part afflicted of sensation or the power of motion or both. The disease in its worst forms is generally incurable.

THE PALSY AS A TYPE OF SIN.

Sin in the soul takes all the forms which paralysis does in the body. (1) Sometimes it takes away or dulls the sense of feeling. Its victims are insensible to the goodness of God, the appeals of reason, the truths of religion. They are, as the apostle says, "past feeling." (2) It sometimes weakens the will, so that even when men would do good, evil is present with them. (3) Sometimes sin, like what in those days came under the name of palsy, produces a fixed condition of evil, with intense tortures of conscience.

4. And when they could not come nigh unto him for the press: or crowd which filled not only the room, but the court, and the narrow street on which the gate was.

They uncovered the roof where He was. Probably of the dirt-covered court, as described above, under Oriental Houses. The smaller one-story houses were covered with the same material, and could as easily be broken through. They let down the bed. The "bed" was doubtless a thin mattress, or a well-wadded quilt, the inner material being wool.

ENTERPRISE IN BRINGING OTHERS TO CHRIST.

(1) It took four men to bring one man to Christ; but "if four men are needed to help one man to the Saviour, let four men take hold and do it." (2) When these men could not bring their friend to Jesus in the ordinary way, they found an extraordinary way. The means which succeed in bringing people to Jesus are the means to be used, whether regular or irregular. III. JESUS FORGIVES THE SICK MAN'S SIN. When Jesus saw their faith: that is, the faith of the bearers and the paralytic. The paralytic's soul had been awakened to spiritual realities. And as there must have been something to bring him for pardon, so there must have been great faith to bring him to Christ in such a state. Sin, thy sins be forgiven thee: rather are forgiven. He was unprepared to meet God; unprepared to enter heaven. Hence his greatest need and his greatest desire was for forgiveness of his sins; and Jesus grants the greater blessing first. FORGIVENESS OF SINS. (1) The first great need of each human being is the forgiveness of sins. A religion that can't assure us of God's forgiveness is a vain religion. (2) This is so because unrepentant sin shuts us away from God and heaven. (3) Forgiveness includes the washing away of sin. It will be remembered no more. (4) Those are forgiven who repent and believe in Jesus. FAITH AND FORGIVENESS. (1) Here is an illustration of true faith, "not (merely) a strong conviction of our doctrine about Christ, but a strong trust and confidence in Christ," founded on what they believed about him, not philosophically, but practically. (2) Faith is necessary in order that the sinner be led to go to Christ. (3) It is necessary because it is the accepting of the forgiveness. It is the taking God at his word when he promises to forgive. (4) It shows a state of heart and mind which makes it safe to forgive. Otherwise forgiveness would increase sin, not remove it. (5) Whoever has real faith in Jesus will forsake and hate sin and love and obey his Lord and Saviour.

had been listening to the discourses of Jesus in the house, having come up from Jerusalem and other places for that purpose. (Luke 5: 17).

7. Why doth this man speak blasphemies? The reading adopted by the revisers is still more forcible. The word translated blasphemy, primarily signified to speak evil, slander; and in its spiritual application to God, to speak irreverently, impiously, or to him also to arrogate to one's self what is the prerogative of God.

Who can forgive sins but God only? Sins are against God, and therefore only God can forgive them; for in the nature of things only he can forgive against whom the offence has been committed. I cannot forgive the evil done to myself, but I can forgive the evil done to my neighbor. He only can forgive that, Jesus, forgiving sin, either blasphemed or was God. He goes on to prove that he was divine.

IV. JESUS PROVES HIS POWER TO FORGIVE BY HIS POWER TO HEAL. 8. And immediately, when Jesus perceived in his spirit, by divine insight.

9. Whether it is easier to say, etc. In our Lord's argument it must be carefully noted that he does not ask which is easier, to forgive sins, or to raise a sick man; for it could not be affirmed that that of forgiving was easier, than that of healing; which is easier, to claim the power or that, to say, Thy sin be forgiven thee, or to say, Arise and walk? That (i. e., the former) is easier; and I will now prove my right to say it by saying it with effect, and with an outward consequence setting its seal to my word, the harder word which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved.

10. But that ye may know. In accordance with the argument in the previous verse. He applies the principle there to forgive sins, and the power which such authority carries with it.

11. Arise, and take up thy bed. Here was a test of man's faith, as well as of Jesus' power. Nothing would have resulted unless the man had believed in the miracle which was to be wrought.

12. And immediately he arose, and walked. This is complete at once, a mark of its miraculous nature. Took up the bed. To carry such a bed rolled up under the arm is an every-day affair. Inasmuch that they were all amazed. Luke adds, "They were filled with fear." The miracle awakened a religious awe in their minds, such as men ever feel in the presence of a great and mysterious power. And glorified God. They ascribed the honor and glory to God, as the source of this beneficent power. The good deeds of God's children honor God, and lead the souls of men toward him (Matt. 5: 16).

13. This miracle may be regarded as an enacted PARABLE OF SIN AND REDEMPTION.

Farmer Jones Sneezes for Luck.

One day last week Farmer Jones sat on his stone fence to let his horses rest after an hour's steady plowing. Mentally Mr. Jones is very like his horses—slow but sure. Out of the hazy nebulae of facts and figures, it takes a long time for him to formulate an idea; but once evolved it has come to stay, and if action is required, it means action for him.

"Kee-heeh! Kee-heeh!" sneezed Mr. Jones six times in succession.

"Sneeze on Thursday, they say that's for good luck," said Mr. Jones to himself; "but it would be a good deal more like my luck this year, to have a bad cold coming on in my head, so as to stay the whole winter. But, come to think, Mr. Jones said in his thanksgiving sermon there wasn't any such thing as luck, and that every-thing, single, simple little thing was ordered by God. It's a hard doctrine and sometimes seems to me"—and the good farmer drew out his words meditatively, and stopped and pondered over them several minutes with deeply knitted brows.

His next remarks seemed totally irrelevant, yet his train of thought had logically led to them. "And next Sunday they are going to take up another, and an extra Home Missionary collection, to make up what's behind, and pay back what the head officers in New York have borrowed, so as to keep their heads to the poor house missionaries out West here, and not have them suffer this winter. And that's business, too; but fifty thousand dollars is a big lot of money in these hard times;" and there was another long pause.

"And in the summer—let me see, in July it must have been—I gave five dollars, one for me, and one for wife, and one for Jane, and the other two for some of the poor members, so as to make a dollar ahead for every member of Shiloh church. Seems to me I did my share then, and if other folks had only done their share."

Another silence, and then his remarks took the form of a discussion between two persons, that read as if he rudely interrupted himself, but each dash represents a season spent in thought—

"And now the preacher and the Lord want me to give some more word crops this year, wheat falling so, and corn only half a crop—"

"But the oats I put in where the wheat was got a proper good stand, and brought most as much money as the wheat would; and the corn is so good a price that the half-crop sells for most as much as a full one—"

"But stock is so low, and grass was so scarce—"

"But what hay there was is better than most years; and not a head of horses, or hogs, or cattle has been down with sickness, or strayed, or been stolen—"

"And it has been so dry there's been no sickness in the family and no doctor's bills, and when I set that against what I paid Dr. Green two years ago, when we had a wet season, and big crops, and lots of money for them, but every one of us down with malaria, and a hundred dollars cash clean out of pocket for it—"

"And then no death among all my kind-folk, far and nigh, the whole year, and father and mother both spared to me, and both over eighty—Simeon Dobson Jones," said he, springing excitedly to his feet, "ought to be good luck all this whole year, and have been going around and whining about it, and complaining against the Lord all the time. You haven't been dealing as fair with the

Lord as you have with your neighbors! You call yourself a Christian, and you haven't even been honest toward God! If I live till next Sunday I'll put in five dollars for a sin-offering; plan that down!" and he struck the butt end of his whip-stock sharply into the ground; "and five for a trespass-offering, and plan that too! and five more for an offering of first-fruits, and another five for a thank-offering. And I'll tell you she can give all she feels like, and I'll be good for it, and then I'm afraid it isn't half what I ought to pay, but it makes me feel good already," and as he strode with an unusually quick pace to his plow, and seizing the handles, started up his horses, he said, with a laugh—

"These six sneezes did mean good luck after all."

Will somebody else please sneeze?— M. H. Jaquith.

Making Friends.

"Charles," said one of our American philosophers, "if you make a friend every day, in three years you will have a thousand friends. If you make an enemy every day, in three years you will have a thousand enemies. A man with a thousand enemies will be likely to get tripped up by most of them, and by some one of them, and I had rather have a thousand friends than a thousand enemies."

Not one of us but needs a friend to supplement our defects, to reflect the lustre of our virtues if we have them, to help us in our best days, to be our best in our worst, and of absolute worth in itself. "He that would have friends must show himself friendly."

There are those whose mission on earth is peace. Evermore they bear with them the mantle of charity, and with its ample folds cover the unfortunate, the weak, and the erring. They know full well that "every human heart is human;" that every soul needs sympathy, forbearance, affection; that all men are equally precious to God since He has made of one blood all flesh. If words of commendation fail, they keep silence; if censures must be pronounced, mercy is mingled with justice; to the returning prodigal they give welcome; to the repentant criminal words of cheer and hope. Such persons have no enemies and innumerable friends.

Only shallow observers of human nature ridicule its weaknesses and, like the ghouls, feast on its vices. He who looks in deepest into the throbbing folds of humanity that surge around us is most profoundly pitiful; he sees under all disguises of fortune in every man; in every woman, a possible angel, and his approaches are made on the angel side. The great fault with most of us is that we act on the defensive. Instead of making advances ourselves, we wait for others to make advances to us. Let those who are inclined to sing,

"Ah! what is friendship but a name, A charm that lulls to sleep?"

apply themselves to the delightful task of winning friends by encouraging the distrustful, by cheering the sad, by raising the downfallen, by sympathy with the aspiring, and thus, as the words of the poet, "hearts of others about them." They will find that in loving the supreme good they are indissolubly joined with all the noble and the true, and friendships thus based must exist parallel with the existence of the soul and of its Maker.—Exchange.

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Said Dr. DeWitt Talmage recently: "The smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the passage of Scripture that may seem insignificant has in it a shining truth."

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma, and Whooping Cough, Asthenia, and all positive and radical cures. Debility and all Nervous Complaints, after having cured many cases from the most advanced stages of Consumption, and after having lost his own health by the use of Mercury, he has been induced to make this remedy known to the world. It is a simple, safe, and effective remedy for all the above-mentioned diseases. It is a true and reliable remedy for all the above-mentioned diseases. It is a true and reliable remedy for all the above-mentioned diseases. It is a true and reliable remedy for all the above-mentioned diseases.

Advice to Mothers.

Are you disturbed at night and broken up by your rest by a sick child suffering and crying with pain of cutting teeth? If so send at once and get a bottle of Mrs. Winslow's Soothing Syrup. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Dysentery and Diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste, and is the best preparation of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be careful of the trade-mark, and get the "SOOTHING SYRUP," and take no other kind.

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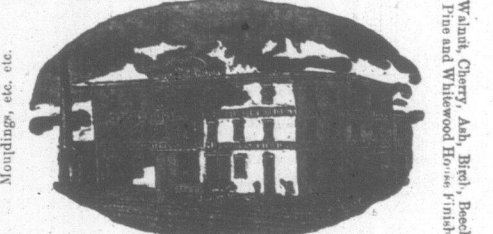
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Messenger and Visitor

WEDNESDAY, JANUARY 16, 1889.

A CRITICAL TIME.

The ideal church will be alert and active year in and year out; but even for this church, some seasons will be more favorable for effort than others, and may call forth some special exertion in the great work of soul saving.

This, then, is a most critical time for all our churches. Would they all could realize how momentous the present season is. If the Lord's people do not bestir themselves, with the unsaved all around, their hearts growing harder, their condition becoming more hopeless and their state liable at any time to be fixed by death, they are more recalcitrant than words can tell to obligations as solemn as the judgment and eternity.

There are, we are sure, many churches and many members in all the churches, who need to humble themselves down very low, before they will be in a case to help on in this work. Whole churches have given small heed to the call from the cross of Christ and the needs of men.

But let not any one despair. God is as good as powerful, and powerful as good. He can restore a soul that has backslidden, and he will do it, when the lesson has been learned, by bitter experience, that this state is to be shunned, and when pardon and restoration are sought.

May we not ask all our Christian readers to keep in mind the critical nature of the time which is just upon the churches? If all would but remember at family and secret, as well as in the more public, worship, to pray for preparation of heart and its consequent blessing upon the churches which should hold or are holding special services, would not all hearts be made warmer, while God's arm would be moved? Perhaps the churches need our prayers most of all who are, apparently, most hopelessly cold and dead.

HELLO OVER.—Several communications have been crowded out this week. Subscribers who send money must not feel nervous if the labels on their papers are not corrected for a week or two, as the subscriptions are coming in so fast that we cannot keep them corrected up to date of issue.

THE WEEK.

There is little interest in British political events. Gladstone denies that he intended to recommend the question of the restoration of the Pope's temporal power to international arbitration, and refuses to discuss the question further.

And now it appears from a statement of Cardinal Moran, that the Parnell letters were first offered to Archbishop Walsh before given to the Times, and were at once seen to be forgeries. The general impression is that the Times is now aware it has been imposed upon, and is determined to prolong the commission as much as possible to withdraw attention from the chief charge.

Not long since a deliverance was sent abroad in favor of fair trade, said to have been made by the Chamber of Commerce of Manchester, England. An explanation has just been published to the effect that this deliverance was made at a packed meeting of the Chamber, and that it misrepresents the Chamber as a whole, which adheres to free trade.

The Nationalist Star declares that the situation in Ireland is more serious to-day than at any time since 1882. This is seen in the resistance to evictions resulting in bloodshed.

Advices have been received from the interior of Africa that in October last Mwanga, king of Uganda, plotted to destroy his entire body-guard, his intention being to abandon them on an island in Lake Nyanza, where they would starve to death. The guards, who had been forewarned of the king's intentions, refused to enter the canoes which were to convey them to the island, but returned to the capital and made an attack on Mwanga's palace. The king fled to escape the fury of the guards, and his brother Kiwewa was enthroned in his stead. Kiwewa appointed Christians to the principal offices. This enraged the Arabs, who murdered many of the Christian officials and replaced them with Mohammedans. The Arabs burned the English and French mission stations and killed many converts to Christianity.

The mission boat Eleanor, in which some of the persons who had been converted by the French missionaries were fleeing, was struck by a hippopotamus and sunk; five converts were drowned. The missionaries have reached Usambiro in safety.

The Arabs have written to Missionary McKay exulting in their triumph and prophesying the extinction of all Mission stations in Central Africa in revenge for England's anti-slavery policy. They have proclaimed Uganda a Mohammedan kingdom. It becomes more and more evident that the Arabs must be expelled from Central Africa, or it will become a great slave mart, and, in due time, be depopulated.

The Boulangerists are winning victories. In three elections last week a Boulangerist candidate was elected. Boulanger may be an adventurer and a fraud; but he is getting a stronger grip upon the French people every day. He himself is contesting a seat in Paris. The government are much agitated, as the probabilities seem to be that he will win. Ridicule has been tried against him; but still the people will not be sneered out of their regard for him. In his measures for the revision of the constitution there may be more wisdom than has been allowed. At least, the government have tried to forestall him, in a measure, in this; but still have failed to destroy his popularity.

DeLassops, however much he may have blundered in his Panama scheme, is to be pitied. He is said to have wrecked his own fortune in it and to be broken hearted.

Our American cousins have no reason to be pleased over the late presidential election. We doubt whether elections anywhere can be regarded with much pride in these days of bribery and machine politics. The writer of the famous, or infamous, Murchison letter, which lost Lord West his place at Washington, has been found to be a Geo. Osgoodby, of Pomona, Cal. The Voice gives the proof this week, that their mailing lists, which had been stolen by one of the dishonest employees, was purchased by the National Republican Committee, and that campaign literature, fitted to confirm the suspicion that the Voice had sold out to the Democrats, assiduously fomented by Republican journals, was sent to their subscribers. This was infamous, and helped to reduce the Third Party vote. The thieves whose stolen goods were thus received, paid for and used, were given employment by the Committee.

The Senate of the United States have passed a resolution which claims the right virtually to forbid Europeans from constructing or controlling a ship canal across the Isthmus of Panama. This is almost too serious for bluster and too

great assumption to be regarded as earnest. That body has also adopted a clause in their tariff bill imposing a tax of one half cent a pound on all fresh fish from without.

A terrific cyclone swept over the western part of Pennsylvania last week. At Reading, Williamsport, Pittsburg and other places, many were buried in the ruins of fallen buildings and wounded or killed outright.

Review of Work in 1888.

As the number of my acquaintances and friends among the readers of the MESSINGER AND VISITOR is very large, and as I have but little time for correspondence, it may be gratifying to them if I briefly record, to the glory of God's grace, the following facts in connection with my work during the year that has just closed: I have travelled in the interests of Home Missions 3,100 miles, visited and helped, for a longer or shorter period, 30 churches, preached 220 sermons, and attended 66 other meetings, baptized 134 persons, and received by restoration, letter or experience 49 others; organized 2 new churches with an aggregate membership of 61, administered the Lord's Supper 12 times, made 854 family visits, and collected for Home Missions \$311.75. Besides the labors thus indicated, I suspended my Home Mission work during July and August and spent those months in the interests of the Jubilee Fund for Acadia College. Bearing in mind that in the discharge of my duties there is much valuable work done that cannot be tabulated, I have much cause for thankfulness to God and for increased consecration to his service.

At the beginning of the New Year I find myself visiting old and familiar scenes on the N. W. and L. S. West branches of the Miramichi River. Here, 30 years ago, and three years ago, it was my privilege to witness wonderful displays of God's redeeming power, and precious memories are thus revived. Wishing the Editor and readers of the MESSINGER AND VISITOR a happy and prosperous New Year. Jan. 3, 1889. ISA WALLACE.

Notes from Nictaux.

Some three months ago we came among these people. Our stay has been made pleasant by them on Sunday and on Monday. Continual acts of kindness have evidenced their good will towards the minister, and their interest in the welfare of Zion. Indications go to show that we are among a united people. Already we are happy to relate the Lord has visited us with revival showers. There is a general quickening of the spiritual forces in every section of the church. But at Torbrook we have been compelled, by the increasing interest, to hold special services during the holiday weeks, notwithstanding the inclement weather and the almost impassable roads. God's every-day people have been refreshed in their spiritual experiences, wanderers have returned to their first love, and several have experienced a change of heart. We have visited the water upon two occasions, and have baptized five hopeful believers. Many more have declared their hope, and we expect them to declare their allegiance to their Saviour in a short time, as he has appointed. Pray for us, brethren, that this work may be wide and deep in its course.

Our brethren and sisters here have four Sunday-schools in connection with the church. There is also a union school in one section. Of these one has retired to winter quarters; the remaining four are pursuing their way as circumstances permit. The teachers are much encouraged in their work. At Nictaux proper we have had a Christmas concert, which was excellent in every respect. The minister and family were not forgotten on Christmas week, but received many tangible tokens of kindness and consideration. Two instances must be especially noted. The first at Torbrook, were a valuable comfort and an extraordinarily beautiful quilt, presented to the pastor and his wife. The other was a magnificent fur coat for the pastor, the value of which cannot be counted in dollars. This treasure was presented at the close of the Christmas concert at Nictaux, by the senior deacon and worthy superintendent of the school, Col. B. H. Parker. It is further to be noted, that the ladies have been the principal agents in these works of kindness. The pastor was already speechless with gratitude, and the intensity of his feeling remains unabated.

W. B. BRADSHAW. Nictaux, N. S., Jan. 5, 1889.

We have used the Ideal Washing Machine, advertised in another column, in our home, and can recommend it very highly. It will put through a washing in a small part of the time required by the old hand-scrubbing way. It does its work thoroughly. Any one can work it, as it requires no skill in its use. The "men folks" or "the boys" can do the washing in old hours, and thus save the weaker sex from overwork. Now, you men, don't any of you hide this notice, if you see it first, lest your wives worry you into getting an Ideal; but let each of you make his wife a present of one at the first opportunity, and see how she will thank you, as you help her in this most heavy of all household work.

The South Shores.

On the 18th of November we started for a trip along the South shore in prosecution of our work for the MESSINGER AND VISITOR. The Tusket and Argyle field was the first touched. A part of it had been canvassed by us before, but at Lower Argyle and Argyle Sound quite a number of families not heretofore receiving it, are to be blessed by its weekly visits. Bro. Brown has lately come to this field, though we did not have the pleasure of meeting him. When we got to Tusket, he had gone to Argyle. When we arrived at Argyle, he had passed on to Pulpino; and when we reached Pulpino he had returned to Argyle. But we heard of him all through the field, and it was a report of which no man need be ashamed. We next passed on to the field so long and faithfully worked by Bro. Richan. The man and his work are too well known to need any comment by me. By the way, I see by the last MESSINGER AND VISITOR he has resigned his charge of this field. If our vacant churches are wise he will soon be settled.

We visited Pulmer Head, Lower Pulmer, passing along the shore to Woods' Harbor and Barrington. Our paper will visit a number of new families in each of these places.

On the Shelburne field we found our young Bro. L. J. Tingley earnestly engaged in pressing forward the Master's work. He has obtained a large place in the hearts and sympathies of the people. He is deeply anxious for the salvation of souls and I feel sure you will have glad tidings to communicate with your readers from this field before the winter passes. Shelburne, Sand Point, Jordan Bay, Jordan Falls and Lower Jordan are our Brother's preaching stations, each of which were duly touched in connection with our work. Our old field Lockport, was next reached. Here we found the genial pastor, Bro. Nobles, bravely holding the fort. He is greatly loved by the people and is doing a work which must tell for God and truth. It was our privilege to preach on Sabbath morning to the old congregation. Only an old pastor can understand the army of memories which came trooping through our mind, as we looked down upon the dear familiar faces before us. Many changes were marked in the short space of two years since we left them. Sadder of them being the absence of forms and faces loved and honored, who have left the earthly sanctuary so dearly loved and regularly visited, for the Heavenly Temple where praise is perfected and there is no more going out. Not much remained to be done here, for the MESSINGER AND VISITOR as the work had been pretty faithfully done before. We called in passing upon Bro. Potter, of Osborne, and found him getting well under way for successful work on that field. Not much was to be done here either for the paper, for in this respect, as in many others, doubtless they still feel the effect of the energetic work of their late pastor, Rev. P. R. Foster.

This finished our work in Shelburne County. At Milton, the point at which we made our attack on Queens County, we found our old friend, Rev. D. W. Crandall. Though he has been settled here but a few months, he has the work well on hand, and the church is feeling the inspiration of his energy. As the church had been some time pastorless, everything was not as satisfactory as could be wished in church work. But we understand that the church is gathering itself up for renewed, and we trust successful work for Jesus. We found, as we could expect among so intelligent a people as that of Milton, a large number of families taking the MESSINGER AND VISITOR. Nevertheless, a thorough canvass with the assistance of the pastor, will nearly or quite double the list there. At Liverpool we found the pastor, Rev. S. H. Cain, ready to give any assistance in the work, and as a result quite a number of new names were added here. Liverpool, we think, is gradually gathering herself up after the paralysis of the financial blow received some years ago. Bro. Cain is popular, not only with his own people, but with others, and the outlook is hopeful.

The Baptist church is undergoing extensive repairs and being handsomely repainted. When it is finished it will be one of the most roomy and beautiful church buildings in the province. At Port Medway and Mill's Village we found Bro. A. W. Barrs, now getting among our older ministers, bravely contending with many difficulties. The Baptist cause is small, business interests low, and removals to more prosperous sections frequent. These are among the things which make this a somewhat discouraging field. Not many positive subscriptions were taken on this field, but it was sent, to the end of the year, on trial, to a number of families, and we are expecting it will remain in many, we fondly hope in all.

At Bridgewater the puff and scream of the steam engine are among the things which give the town life and attraction, and encourage the hope that at last the "Nictaux and the Atlantic" will become a fact. The Baptist church here enjoys and appreciates the labors of one of our best young men, Rev. C. R. B. Dodge. With the completion of

the Nictaux and Atlantic and the stimulus given to business by gold mining interests in the vicinity, the population of Bridgewater should be considerably increased. We hope, therefore, that what has been comparatively a weak interest may become one of our strongest Baptist churches. We were glad also to meet Bro. March, and see him looking so well after his years of toil for the Master. We next visited Chelsea, a part of Bro. March's field, and Greenfield, a part of Bro. James Blakney's field, and hope that the result of our work will bring a blessing to a number of families in these places for many years to come.

We next visited North Brookfield, Pleasant River, South Brookfield and Caledonia Corner, the field successfully worked by Bro. J. H. Jenner, one of our most promising young men. Through the pastor's help and influence, probably twenty new families on this field will be blessed by the weekly visits of the best religious paper in the Dominion. There is quite a stir in Northern Queens. The discovery and successful operation of a number of gold mines, giving employment to a large number, makes a market for the produce of the farmer and increases the circulation of money among all.

On our way home we just touched the field of Rev. James Blakney. He was away attending to the demands upon him from his extensive field. Think of it brethren, who complain of a six or eight miles drive to out stations—fifty miles, much of the way over the roughest roads, between the extremes of his field. We think we have not overstated it; if we have, Bro. Blakney can correct us. All honor to the men who uncompromisingly travel over a field like that for the Master's sake. It must be a comforting thing, however, sometimes to sing, "There's resting by and by."

We want to make mention, in closing, of the uniform kindness with which we have been received in doing denominational work. The universal testimony is, "It is a grand paper," and all going to say, "I wish you every success in your work."

We wish also to express our gratitude to the pastors from whom we have received such practical help. But in addition to their manifest desire to help in our work, they all feel that our work helps them. Every paper which goes into a home is a co-laborer with the pastor, and well our brethren appreciate that fact.

If we have not wearied your readers, we may occasionally drop a note regarding the progress of our work.

Boston Letter.

WITH THE BAPTIST SOCIAL UNION. The last meeting of this active body was held in Tremont Temple on New Year's eve, and was very largely attended. The Union is composed of laymen from over 60 Baptist churches in and around Boston, who by their money influence and prayers, are doing very aggressive Missionary work in the needy sections of this city, over \$6,000 was contributed by the members during the year for this work; also, a very considerable amount is given by private members, which does not appear in the report. The evening after the sumptuous banquet had been enjoyed, was devoted to hearing reports from the various fields which have been helped more or less by the Union. The first report was from the Tabernacle Church, Bowdoin Square—Pastor M. R. Deming. This church is open every day the year round, has baptized 114 during the year, and now numbers 249 members, though only a year old. The pastor of the German Church reported advancement and growth in his difficult work, 18 by baptism. The Baptist Bethel, Hanover street, was next heard from through its pastor, W. J. Swaffield. This is the sailor's church of Boston. Its doors are open from Jan. 1st to Dec. 31st, prayer meetings are held daily from 3 to 4, well attended and much blessed to the salvation of souls; during the year 50,000 have been ministered to at this church, of these about 20,000 have been sailors of every language and color, and the eagerness with which these noble men of the sea listen to the Gospel and believe it too, is refreshing. Over 700 of them during the year came forward for prayers and many scores of them were converted to God, some baptized, others received but called to "ships" before the Sabbath came. The reflection of this work cannot be over-estimated. A great effort is also being made to reach the toiling masses around, and very much is being accomplished in this way. Progress was reported in every department of its multifarious work. Trinity Church, East Boston, reported through Pastor Jones, that though organized in 1878, it now has a membership of 550, and a Sabbath-school of 450. They are gaining a grand hold upon the community surrounding them and pushing the battle to the gates. Dearborn Street Church, with pastor Francis Bellamy at its head, is rejoicing over glorious results of Christian effort; it contemplates moving into a more thickly peopled district in Roxbury. Thus the Master's work is being pushed on in these churches for the people, by the noble body of Christian

laymen, and the poor are having the Gospel preached to them.

REGULOUS STREET CHURCH.

The Rev. W. T. Chasq, D. D., of Minneapolis, has been called to the pastorate of this now famous church. Dr. Chasq was formerly the successful pastor of the First Church in Cambridge, Dr. Seymour, through falling health, had resigned last spring. The Dr. is fast gaining strength for future work.

FROM DARKNESS TO LIGHT.

At Clarendon Street Church a most interesting service was enjoyed on the last Sunday of the old year. Rev. Dr. Gordon, assisted by Dr. Constantine, of Athens, Greece, conducted the service. A hundred Chinamen were in the congregation, coming up from the vestry in procession, where they had been assembled in a meeting of their own. At the close of the sermon Dr. Gordon baptized four candidates, one of them a Chinaman from the Chinese S. S. held in the church.

THE MINISTER FOR THE TIMES.

Prof. J. M. English addressed the ministers' meeting on the above topic, observing that,—1. A good minister must be an efficient conductor of public worship aside from preaching. 2. He must be a good preacher, combining in himself the functions of teacher and evangelist. 3. He must conduct a prayer meeting well, so as to call out the talent of his members, not take all the time himself. 4. He must give time to pastoral visitation, not social calls, for the purpose of coming in contact with souls. 5. He must be an organizer and a philanthropist. The ideal is high, but by the help of God and common sense is attainable. WATCHMAN. Boston, Jan. 11, 1889.

Canadian Baptist Hymnal.

Testimonials are coming in, and a few will be helpful to friends who are thinking about adopting the book. Extracts from a lengthy review in the Canadian Baptist: As regards the variety, beauty, strength and spirituality of the selection, our friends by the sea have attained a large measure of success. An admirable feature of this book is the insertion of many modern hymns as yet but little known, which are, however destined to live in the anthology of the churches with those of the older worthies. It is a decided advance for the better upon any other American collection now in use that we have seen. With the Bristol Tune Book or Dr. Allan's Congregational Psalmist for the music and the Canadian Baptist Hymnal for the words, no Baptist congregation need lack good material appliances for the most healthy and spiritual worship.

From the Zion's Advocate.

In the collection there are not many hymns that we would wish to omit in the service of song in the house of the Lord. Tablet says: The new book presents a very pleasing appearance. It is well printed on good paper, in beautiful, clear type, and is well bound, and is a decided improvement upon the book we have been using. The price, too, ranging from 35 to 75 cents, brings the new book within reach of all. Rev. John Clark: It has some good features—large type, good paper, handiness of form and lowness in price. Dr. S. T. Rand: I like the appearance of the new Hymn book. Orders for the 75c. editions, gilt edge, will be taken and sent forward as soon as next lot arrive. Churches that have adopted the Book and received quantities as follows this week: Hantsport, Pugwash, Sonora, Guysboro Co., North Sydney, C. B., Collins, N. B., Cornwallis St., Halifax. Kindly remit cash with the order. GEO. A. McDONALD, Secretary-Treasurer. Baptist Book Room, Halifax.

Grateful Mention.

Bro. W. C. Goucher, St. Stephen, of a gift of \$70.00, \$29.00 cash and the balance in beautiful pieces of household furniture. Bro. B. H. Thomas, of kindness of friends in Margerville, N. B., for a purse of \$42.00 cash and \$10.00 in useful articles. Bro. J. Cahill, of donation by people in Bedaque, Dec. 31st; also, of fine fur coat and cap from friends in Summerside and Freetown, whole amount \$70.00. Storm prevented many from attending. Bro. and Sister H. M. Weeks, of gift of fur coat and a purse and useful articles to Mrs. Weeks from his people in Germantown, aggregating over \$165.00. Bro. Weeks writes that this represents, on the part of some, much self-sacrifice. Bro. and Sister Locke, of donations of various articles to minister to their comfort worth \$70.00, from his people of the Pine Grove field. Sister F. R. Foster received a nice present from her Bible class, before leaving St. Mary's Bay.

LADIES.—New York Domestic Paper

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

Religion

NEWS

PRASANT V. AND V. say that ten (ten) into the 23rd. The time was two (two) ten baptized work began. Jan. 5. KEMPT—Middlefield. There last Sunday soon again. Jan. 5. SUMMERSIDE—Bro. Cahill rep in all preaching the close of came to me an this autumn, under the pre light. I hope new subscribers. WOLFVILLE—hard at work. used by teach reading exam paring lectur Principal Oake preparations pupils. Comp quainted with speak highly painstaking of general we and Mrs. Oak themselves to pupils, and that their kind appreciated by. The annual fin ville church w amount expen work was \$1, \$772.74; for re \$2,310.22. mak About four ye it is said, of the Dr. of the church org aid the cause service and amount expen church gave th for their labo had a narrow by fire on the 1 in the setting the trouble. ing on the 5th was called, wh At this servic fact of inter perience. Dea the church h 1855. Among same line we C. F. Hart, an whom have I Higgins beca M. P. Freeman in 1848 situation here meeting the n in the vestry. for those pres pressed that a church are con casions of this ference and co St. Stephen ha giving and ren ent condition congregations Prayer-meeting pervaded with worship. Man a desire to r the Master's s

TASKET.—Fo

anxious to ser row a word. ties has fully c tion. I have a little over tw I have found th and helpful. of a very see pleasure to wo those who do d fence among y identity. He find the sam creases the th the eastern pr Baptist peopl obliged to co The field emb Four in Tuske appointments a sermon at a week. As th about twenty a vast amount found that r time in the op in my work. I noon, while on an evergreen splendid opp foundation of of the field th of worship in exception, lar quirements of degree of inta gations are w points, and g character. I Tusket, it w through the promising you ad a good cen in the presen quaintances. be in a positio diality is of a It began with by a donation to east and use not have been Since then se without some true Christian people enter These pleasur these days since Village presen for trimmed weather that before Spring this gift will Jan. 7. FINE GROVE has been, for the past few oversight, by last spring ca

Religious Intelligence.

NEWS FROM THE CHURCHES.

PRESTON VALLEY.—In the MESSENGER AND VISITOR of Jan. 2nd I am made to say that ten (10) were received by baptism into the church in this place Dec. 23rd.

KEMP.—The Lord is blessing us at Middlefield. We baptized nine more there last Sunday, and expect to baptize soon again.

SUMMERSIDE AND BEDFORD, P. E. I.—Bro. Cahill reports: Congregations large in all preaching stations. One man at the close of conference in Summerside came to me and said, that in that house, this autumn, on a Sunday evening, under the preaching, he first saw the light. I hope soon to obtain one or two new subscribers for paper.

WOLFVILLE.—The institutions are again hard at work. The winter vacation is used by teachers, for the most part, in reading examination papers and preparing lectures for the second term. Principal Oakes has been occupied with preparations for the comfort of his pupils. Competent judges who are acquainted with the work of the past term, speak highly of his diligence and his painstaking efforts for the discipline and general welfare of the Academy.

ARCADIA.—We have enjoyed some tokens of the Divine favor. The closing of the old and the opening of the new year has brought us some additions to the church by baptism. Prayer and teaching meetings well attended, and the outlook more hopeful. The friends of Acadia remembered me on Christmas.

SAKREVILLE, Halifax Co.—After spending a part of my holidays here and becoming acquainted with the people, I wish to express my appreciation of their kindness. There is an earnest wish on the part of the Christians to see the unconverted brought in, but for the want of regular pastoral care this part of the work is much hindered. A conference, the first in five years, one sister was received by experience. Others are seeking. May the Lord call forth a man to settle among this people, and that soon. The right man will meet a kind people and the approval and blessing of God.

WINDSOR.—The year is opening auspiciously with us. We have large and very attentive audiences, as well as interesting prayer-meetings. We have introduced the new Baptist Hymnal into our Sabbath services, and all the people are delighted with the book. It is certainly a beautiful book for the price, and most convenient for the selection of hymns. No doubt all the churches will adopt it. I had occasion to use our baptistry on the first Sunday of the year; also a few Sundays previously. We expect to hold a few extra services shortly.

LUNenburg.—We acknowledge with gratitude the receipt of \$20 from W. J. Nelson, of Bridgewater. Mrs. Brown who has been communicating with some of our sisters on the subject, has also received \$20 from Mrs. Robert Frizzle of Brook Village. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."—Matt. xxv: 40. This, the Lord's cause is in need.

ST. STEPHEN.—The Baptist Church in St. Stephen has reason, both for thanksgiving and renewed courage in this present condition of its work. The Sabbath congregations are large and appreciative. Prayer-meetings are well attended, and pervaded with a spirit of simple earnest worship. Many members are expressing a desire to reconsecrate themselves to the Master's service.

TUSKET.—For some time I have been anxious to send the MESSENGER AND VISITOR a word. But a constant press of duties has fully occupied my time and attention. I have now been on this field a little over two months. In all sections I have found the people wonderfully kind and helpful. My labors are necessarily of a very severe character. But it is a pleasure to work hard in the interest of those who do so much to make our residence among them in every respect satisfactory. Here in Yarmouth County we find the same state of affairs that increases the labors of a rural minister in the eastern part of the Province. Our Baptist people are so scattered that I am obliged to cover a very large ground. The field embraces six preaching stations, four in Tusket and two in Argyll. The appointments are arranged so as to give a sermon at each station once in two weeks. As the extremes of the field are about twenty-five miles apart, this means a vast amount of riding. But I have found that remaining so much of the time the open air is a healthy assistance in my work. During a quiet winter afternoon, while one is riding alone through an evergreen forest, there is apt to be a splendid opportunity for laying the foundation of a sermon. In every section of the field the Baptists possess a house well up in good repair, and with one exception, large enough for all the requirements of the neighborhood. A good degree of interest is manifested, congregations are very large at one or two points, and generally of an encouraging character. Last Sunday morning at Tusket, it was my privilege to lead through the baptizing waters a very promising young man, who thus witnessed a good confession of his faith in Jesus in the presence of many friends and acquaintances. May many others speedily be in a position to follow his example. As I have intimated, our people received us with a cordial welcome. But their cordiality is of a most practical character. It began with a reception, accompanied by a donation of money and good things to eat and use, whose total value could not have been less than fifty dollars. Since then scarcely a day has passed without some tangible reminder of the true Christian sentiment which this dear people entertain for their minister. These pleasant tokens culminated a few days since when our people in Tusket Village presented me with a fine heavy fur trimmed overcoat. During the cold weather that we are likely to endure here in Spring, the appropriateness of this gift will be specially apparent.

PINE GROVE, N. S.—This church, which has been, for longer or shorter periods in the past few years, destitute of pastoral oversight, by a happily unanimous vote last spring called licentiate E. E. Locke,

of Acadia College, to become its pastor. At the close of the College spring term, Bro. Locke entered upon his arduous duties of supplying five preaching stations regularly with the words of life. Having been duly ordained, Bro. Locke has, with earnest steadfastness and untiring energy, administered to the spiritual wants of this large field, and although no special revival has resulted, some sheaves have nevertheless been gathered—a prelude, it may be hoped, to a more abundant harvest. The attendance at the preaching services of the Sabbath, the weekly prayer-meetings and monthly conference meetings, has been encouraging. Sabbath-school work has been prosecuted with much vigor and success, and the cause of missions by no means neglected. Bro. Locke, in referring very modestly, to his success thus far in his new field, attributes much of it to the hearty co-operation of the brethren and sisters of his church, as well as to the kindness shown him by the members of the congregations generally. The brethren at Mount Handley have, with commendable zeal, repaired and remodelled their place of worship. Also, the commodious house at Port George, in course of construction, has been finished and furnished for winter meetings. A series of special services commencing with the week of prayer have been announced, during which many earnest prayers will ascend for a gracious outpouring of God's Holy Spirit here.

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LUNenburg.—We acknowledge with gratitude the receipt of \$20 from W. J. Nelson, of Bridgewater. Mrs. Brown who has been communicating with some of our sisters on the subject, has also received \$20 from Mrs. Robert Frizzle of Brook Village. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."—Matt. xxv: 40. This, the Lord's cause is in need.

ST. STEPHEN.—The Baptist Church in St. Stephen has reason, both for thanksgiving and renewed courage in this present condition of its work. The Sabbath congregations are large and appreciative. Prayer-meetings are well attended, and pervaded with a spirit of simple earnest worship. Many members are expressing a desire to reconsecrate themselves to the Master's service.

TUSKET.—For some time I have been anxious to send the MESSENGER AND VISITOR a word. But a constant press of duties has fully occupied my time and attention. I have now been on this field a little over two months. In all sections I have found the people wonderfully kind and helpful. My labors are necessarily of a very severe character. But it is a pleasure to work hard in the interest of those who do so much to make our residence among them in every respect satisfactory. Here in Yarmouth County we find the same state of affairs that increases the labors of a rural minister in the eastern part of the Province. Our Baptist people are so scattered that I am obliged to cover a very large ground. The field embraces six preaching stations, four in Tusket and two in Argyll. The appointments are arranged so as to give a sermon at each station once in two weeks. As the extremes of the field are about twenty-five miles apart, this means a vast amount of riding. But I have found that remaining so much of the time the open air is a healthy assistance in my work. During a quiet winter afternoon, while one is riding alone through an evergreen forest, there is apt to be a splendid opportunity for laying the foundation of a sermon. In every section of the field the Baptists possess a house well up in good repair, and with one exception, large enough for all the requirements of the neighborhood. A good degree of interest is manifested, congregations are very large at one or two points, and generally of an encouraging character. Last Sunday morning at Tusket, it was my privilege to lead through the baptizing waters a very promising young man, who thus witnessed a good confession of his faith in Jesus in the presence of many friends and acquaintances. May many others speedily be in a position to follow his example. As I have intimated, our people received us with a cordial welcome. But their cordiality is of a most practical character. It began with a reception, accompanied by a donation of money and good things to eat and use, whose total value could not have been less than fifty dollars. Since then scarcely a day has passed without some tangible reminder of the true Christian sentiment which this dear people entertain for their minister. These pleasant tokens culminated a few days since when our people in Tusket Village presented me with a fine heavy fur trimmed overcoat. During the cold weather that we are likely to endure here in Spring, the appropriateness of this gift will be specially apparent.

PINE GROVE, N. S.—This church, which has been, for longer or shorter periods in the past few years, destitute of pastoral oversight, by a happily unanimous vote last spring called licentiate E. E. Locke,

of its growth in such straitened circumstances. But this is not all; it runs a serious risk of retrogression. No church can maintain its enthusiasm and aggressiveness when further progress is difficult, or almost impossible. As soon as these lessen or die out, the church must decline. Not only so; but when a church begins to lose earnestness and life, from whatever cause, it is no easy matter to regain the old tone, even when the circumstances which hindered are removed. We hope all the members of the Portland church may be aroused to the full gravity of the situation, and arise and build. This church has been making a good record in their contributions to denominational objects during the last year. They will have the sympathy of their brethren, as they put their hands to this work of providing a house, made indispensable by God's blessing upon their labors, which shall be worthy of themselves and of the denomination, and fitted to help forward God's work. They can do it if they but think so and try. It is for God and the future. We hope very soon to have the pleasure of reporting that decisive action has been taken.

PERSONAL. Bro. P. R. Foster has removed from St. Mary's Bay to Acadia Mines. His new field includes the Mines, Great Village and, we believe, Debert. We are very soon to have the pleasure of reporting to him the sympathy and prayers of our readers.

Bro. F. H. Beals, of Billtown, has received and accepted a unanimous call to the pastorate of the Hebrew Baptist Church, Billtown. Bro. Beals and his wife have been our most earnest men. We hope his health may be much benefited by the change.

Bro. E. A. Allaby has accepted a unanimous call to the pastorate of the Tryon Baptist Church, P. E. Island. Will correspondents please take notice?

Bro. J. F. Carney has taken charge of the North River field, P. E. Island. This is a large and important circuit. We are glad to note that our island brethren are having their churches so well supplied.

NOTICE. The Baptist Year Book has been sent to all the Baptist churches of the Maritime Provinces, addressed to the Clerks of the churches. The parcels that were too large to go by the mails—weighing upwards of five pounds—have been sent by express or by steamers or packets. In some cases parcels for several neighboring churches were sent in a case or large package to one of the more central churches, and postal cards were sent notifying the Church Clerks of the same. An equal number of copies have also been sent to the Clerk of each of the several Associations for the use of the Associations at their next annual gathering. If, in any case the Clerks of the churches or Associations have not received their parcel, will they please make inquiry at the post office from which they receive their letters, etc., and so ascertain if it has arrived there. If it has not come to hand please let us know, so that we may make inquiry concerning it without further delay.

71 Granville Street, Halifax, N. S. The Queens Co. Quarterly Meeting holds its next session with the Salmon Creek church, Jan. 19. We hope to see a good attendance of ministering brethren and laymen. We assure them a hearty welcome. Our prayer is that the Holy Spirit may come down on all our churches, and the word of the Lord have free course and be glorified.

The next meeting of the Lunenburg District Baptist Conference will be held at Bridgewater, on Monday, the 21st inst., commencing at half-past two p. m. Preaching at 7 p. m., by Rev. W. P. Anderson, of New Germany, and on Tuesday evening by Rev. C. Taylor, of Chester.

W. B. M. U. "Arise, shine: for thy light is come." Mission Work Among Heathen Women. This subject I have been requested to talk upon for a little this evening. As I have been arranging for it, that parable of our Lord's recorded in Matthew 13: 33 has very frequently suggested itself to me—"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." So quietly and yet so effectually is this work of elevating heathen women to the position which our Saviour intended she should ever have occupied, being now brought about. In those lands, and among those peoples, where the Redeemer is not known and worshipped in spirit and in truth, woman's lot is, indeed, a trying one. She is trained to believe that she has no soul, and, indeed, no brain; no rights whatever that she may claim, only that of being a slave to her father, brothers or husband, and as the case may be; and if she has cooked his food well, and standing behind him, serves him faithfully while he eats, and then eating the scraps he may leave without murmuring or grumbling, there may be a possibility of her coming out sometime, somehow, somewhere, after many transigrations, a man. This indeed is the highest heaven to which woman may aspire. And that would be a heaven compared to being a woman in such places. And it is only as the light of the Gospel is shed into those lands and among those peoples, that the bands of heathenism begin to break from off the women. They hear in the distance the sweet voice of the Saviour, "Woman, why weepst thou?" They learn that He is no respecter of persons. That He came to heal the broken-hearted, to preach deliverance to the captives, and to covering of sight to the blind, to set at liberty them that were bruised; and they learn, as at the resurrection morning, that her place is not alone in her home, *senas or harem*, but that she is sent out on errands of love for the Lord

to the doubting sons of men. And never will such awakened ones dare to stand still until this glad news shall cover the earth as the waters cover the face of the deep.

In order that we may see the rapid advance of Christianity, we shall be obliged to take a glance backward for a few years. First we will look at the FIJI ISLANDS.

'Tis but a few years since every man's hand was against his neighbors, and the land had no rest from intertribal wars, in which the foe, without age or sex, was looked upon in the light of so much beef. The prisoner was deliberately fattened for the slaughter, bodies after they had been dead for days were dug up, cooked and eaten. The daintiest bite a man could have was a piece cut out of one of his many living wives, and cooked and eaten in her presence. The sick were very frequently buried alive; and at the death of any great man, dozens of widows would be strangled that his spirit might not have to go through the dark altogether alone. A canoe could not be launched, but over the bodies of human beings, bound hand and foot, who were thus crushed. Every form of cruelty, too frightful for description, was practiced among them. But now, what do we see? You may pass from island to island in perfect safety and be sure of a kindly, cordial, Christian reception by both men and women.

Every village on the eighty inhabited islands has a very neat and pleasant house of worship for its native teacher or minister, to whom the people supply food and clothing. No less than 900 houses of worship dot these Islands, and the majority of eager, happy listeners who crowd these churches are women.

The first sounds that greet the ears of the passers by at the early dawn are hymns of praise unto Him who sought them and bought them with His own precious blood. Their homes are clean and well kept, as are the homes of all who truly love Christ.

Not long since, Japan was entirely Pagan, and but little hope of it soon being anything else. Now the highest government officials are in favor of adopting Christianity as the national religion, because they believe it would be for the best interests of the country.

In the City of Tokio there has been recently a glorious revival of the Christian religion, the work has been truly marvelous, five-hundred conversions in a single month. Missionaries, native pastors, theological students, all are very busy gathering in the harvest. Everybody is interested in Christianity and nobody speaks against it.

At one Seminary, 45 converts are reported among the girls without any extra effort, or excitement. On a recent Saturday more than fifty letters were written by them to their homes and friends, asking permission to publicly profess their faith in Christ, and pleading with their friends to repent of their sins and follow the Saviour.

In connection with one Society in Japan there are between seven and eight thousand truly converted souls. Bibles are being rapidly and abundantly circulated in every part, and the promise is *My Word shall not return void*. There are the representatives of 24 Missionary Societies in this Empire. The women of Japan are now far more highly respected than in any other Oriental country. Two years ago a Society was organized by the women, whose members agreed to read portions of the Scriptures daily and to pray for each other. This Society numbers 2,500 members who are scattered all over the land. At the last annual meeting in Tokio many excellent addresses were made by them to an audience of 3,000 persons.

A Society also for the promotion of woman's education has been organized during the past few months, and to this the nobility of the land have pledged substantial support; the Prime Minister and the Governor of Osaka each contributed an amount equal to \$10,000.

The women of Osaka have organized a Women's Christian Association, and many of these women are actively engaged in the temperance cause.

Darwin's Theory. Darwin's theory of the "survival of the fittest" is simply that the weakly die, while the robust and hardy thrive and live. How true this is of seed growth, and how necessary to sow only that which is sited by nature to live and develop.

D. M. Ferry & Co., the great Seed Growers and Seed Dealers of Detroit, Michigan, supply only the best and purest, raising their own seeds by the most improved methods and with the greatest care, bringing to their business the invaluable aid of more than thirty years experience. Their Seed Annual for 1889 is a real help to the gardener, and should be in the hands of all who desire to purchase pure and true seeds. Send your name to the firm's address at Detroit, Michigan, and they will forward you a copy.

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SHARP'S Cough & Croup Balsam Of Horehound and Aise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Roughness of the Throat. It is instant Relief in case of Croup.

This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and is the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by CONNOR & DINSMORE, St. John, N. B. T. B. BARKER & SONS, St. John, N. B., Wholesale Agents.

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That it will wash any article from a suit of homespun to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That with ONE-HALF the QUANTITY of soap it will, in two hours, do a larger washing than an experienced washerwoman can do in a day. That it can be used in any part of the house without mess or slop, and that the entire washing, rinsing and bluing can be done without the hands in water, or soiling the dress. That we will send sheets of testimonials to any address, or refer you to scores of the most reliable parties who will confirm all we claim for "THE IDEAL."

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Efficacy

This preparation.—Mrs. P. H. Davidson, Alexandria, Va. "I was afflicted some three years with scalp disease. My hair was falling out and what remained turned gray."

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CURES PAIN—EXTERNAL AND INTERNAL. Swellings, Contractions of the Joints, Sprains, Strains, Bruises, Scalds, Burns, Cuts, Cracks and Chafes.

Best Stable Remedy in the World CURES Rheumatism, Neuralgia, Chump, Diphtheria, and all kindred Affections.

Large Bottle! Powerful Remedy! Most Economical! 25 CENTS!

BEWARE OF IMITATIONS! of which there are several on the market. The genuine only is prepared by and bears the name of

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When I say CURE I do not mean merely to stop them for a time, and then have them return as usual. I mean to CURE THEM. I have made this disease

FITS, EPILEPSY & FALLING SICKNESS. A life long study. I warrant my remedy to cure the most obstinate cases.

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THE DELINQUENT SUBSCRIBER.

BY MARGARET ANDREWS OLIPHAN.

Wore, weary, seedy and sad, an editor sat him down. "Mid word and rubbish, paper and dust, with many a wrinkle from a pen."

"What do the people fancy," he said, "an editor lives upon? At and water, glory and debt, till his tollsome life is done."

"Take this copy, double fold, and mark with a pencil blue. And send to all who are in arrears, from ten to a few years ago."

When scarce a fortnight had dragged its length of weary hours away, "There came the heart of the editor a glad joy one day."

"Dear Editor: I read the lines you marked and sent to me. So I send this piece of gold and ask if you will send my paper right along, and forget the debt I owed."

"I'm getting old and feeble, now, and down with the rheumatism. And there's the paper left to me; just that and the little Liz."

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But very quietly Mirabel took the new thought up to her room, and, sitting on the moonlight, tried to find their meaning.

She knew that she had been hungry often, though she had seemed to have everything. Meat had not satisfied, and with the light and tinkling fountains below, she made her first earnest resolve to find the life that was better and enduring.

CHAPTER III.

ONE BEGINNING.

Who shall ever tell where is the beginning of things? Many years before this, in a foreign land, there had lived and died the one to whom our Mirabel owed her somewhat unusual name.

"How shall we celebrate it, mother? What can we find fitting so glad an occasion?" they asked, anxiously. "But the old lady shook her head."

"Not I, my son, but others. I would like to send some work along that shall bring blessings to others whom I shall never see here."

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he basked in the whirl and the rush again; but this has been a rare day to me. I love the country, the real country, and I have never known much of it."

"Nothing. Only something Dr. Payson said last evening in his sermon. 'I did not hear him. Listen! there is wisdom in our train probably. Well, I am glad we had this walk; I shall remember it. I suppose I inherit my love of the country from my mother. She was brought up in a farm house, and when we were children her good-night stories were always of its pleasures, sugar-bush, gathering nuts or apples, or the like.'

"Pleasure and work together, father." "Yes, different from our pleasures that must not have even the semblance of effort about them. My mother was a good woman, Mirabel; I wish you could see her. Our train probably, like her, too, I am often reminded of her."

"But Berwick, which they reached before nightfall, was none of the small hamlets, but a large manufacturing town, with elegant homes and every appointment of ease and comfort."

"At least, when they had called here among the Thousand Islands and the White Mountains, it had seemed quiet itself and peace; but now, with a nervous invalid, it was different. Paula was very tired, and the pleasant summer house had many doors, and the open windows were near one another, and the night was a sleepless and weary one for her."

"I am sorry, too," Mr. Vane said, at the breakfast table, "to have to leave you at once, but my telegram of last night calls me home on important business. Eliza can stay for a few days, as Mrs. Stevens kindly offered to lend her maid to mamma, and you must decide what is best to do. I am sorry to leave you with so much care, daughter."

"You need not, papa. I think I shall enjoy it. Shall I look up another nurse?" "Yes, if necessary," Mr. Vane spoke so hesitatingly that Mirabel looked up in surprise.

"Not if you do not wish it," she said. "The truth is, her father answered, 'I had hoped that Paula might be well enough that you three might get along; but of course not to tax you.'"

"I am not feeble, papa." "Bills will be large for mamma, of course," he went on—"she cannot help that—and mine are a little close just now. 'Twill be better, I hope, if you then, you must have all you want, Mirabel—certainly, certainly!'"

"I don't know as I must, sir," the girl answered, promptly. "She was too surprised to say much, for it was the first time in her life her father had ever spoken to her of saving or retrenching."

"Never mind, daughter; only remember that the doctor said about Paula; she must have perfect quiet, and be made happy. Do as you think best about everything; I can trust your goodness," and then he went away, and Mirabel felt as though a triple weight of responsibility had dropped upon her, Paula, the child Nina, and care of the purse. That had never been a care before.

As the day wore on, Paula grew less and less cheerful and more fretful. There were children in the house, and the running and voices in the halls and on the piazzas annoyed her greatly.

"It won't do here, Miss Vane," Eliza said, at last. "She's that nervous she's most wild, and she got a fright in the shower this afternoon, the lightning came in so sharp-like, and now she says she hates the place, and she's most cried her eyes out. I never saw her like this before. Not a wink of sleep will she get, I'm afraid, and she's not touched a bite to-day."

"What shall we do, Eliza?" "I don't know, miss; I wish we was back home again this minute. The noises there she's used to, anyway," and the faithful girl turned away to try some new thing for her weary charge.

But though Mirabel loved her and sang the lullaby, Paula loved, and bathed the aching head, nothing availed for more than a few minutes at a time, and the morning found her little refreshed. The day proved intensely warm, and towards night the mutterings of thunder in the distance brought back the terror of the previous day, and the sick girl was almost in hysterics. Fortunately, the shower sent her a wave of cooler air, that brought a slight refreshing.

Mirabel tried the parlors that evening, and found there a pleasant company; but her own new sickness, new and heavy to leave her much heart for the singing or lively conversation.

And before she quite knew how it was she found herself telling her troubles and perplexities to the attentive ear of Mrs. Ray, whose kind, motherly face had won many a story from troubled hearts.

(To be continued.) The "Nun of Kenmare." This woman is of English birth. She was of a devout and earnest turn of mind, and became a warm admirer of Dr. Pusey. This led her to become a member of an Episcopal "Sisterhood," from this she passed over to Rome in 1858.

She then set to work with all her energy, zeal and talents to promote the interests of the church of her choice, in many ways making new sisters, training the ignorant and helping the poor. She was a woman of brilliant powers, and of immense enthusiasm. She has just published her "Life"—a volume of 558 pages. She is still a member of the Church of Rome; but the charges she makes against the ecclesiastical system of that body are exceedingly severe. We give a few extracts:

"English Roman Catholics and the upper class of Irish Catholics, or those who like to be considered such, have always been the sternest opponents of Irish nationality, and the most in their dealings with the Irish people."

"In the Roman Catholic Church the bishop is judge, jury, and executioner, and the unhappy being who refuses submission to an injustice, may be very sure of scanty alms at a second appeal."

The Roman Catholic Church points with pride to her charitable institutions, and the world, too often taking such statements at her own valuation, looks on and applauds, and envies this magnificent organization. But how little of the truth is known. The crushing hand of ecclesiastical despotism stifles every cry of suffering or complaint. How then is the world, how is even the Roman Catholic world, to know facts as they are?

"What a revelation there will be at the last great day, when all hidden things are made known!" "A man or woman, priest or nun, is according to the teachings of the Roman Catholic Church, inspired by God to do the noblest work that man or woman can do. He or she gives up all life's innocent pleasures, all human natural interests, and all hope of personal advancement, devotes their existence to the service of Jesus Christ. Might it not be supposed that words of hope and encouragement and comfort, would be given to them by the ministers of their church? Might it not be supposed that they would be at least tolerated? But no! persecuted by the most unwarrantable kind follows them for the most part to the grave, and when there is no longer need of human comfort, or that spiritual comfort which is their due as children of the church, they are suddenly resuscitated for post-mortem honors and post-mortem applause."

"I know how difficult it will be for Roman Catholics to realize the many shortcomings of their clergy. But it is a fact all the same. Just as difficult as it is for them to believe that there have been wicked popes, yes, and popes whose lives were so awful, so vile, that even the very worst which Roman Catholic historians can say of Henry VIII. is as pure itself compared with their record."

"The disgrace of certain members of the Roman Catholic Church is this: not that it has had bad popes and worldly bishops; not that it has persecuted the saints; for all human institutions are fallible—but that all this evil is condoned, glossed over and justified. We know what Holy Scripture says."

"It is a poor religion, indeed, which is afraid that its followers should know its history. It is a poor religion, indeed, which fears that men should seek to know, or reason for themselves."

"It must be admitted, however, that no other religion is so dependent as the Roman Catholic Church. In fact, it is the only religious body that looks to this interest for its support; and it is but justice to say that if the money obtained from this source, directly as well as indirectly, were withdrawn, some institutions would have a poor look-out. The liquor saloon-keeper who bosses the wards, knows how to obtain government money and subsidies for orphan and other institutions, and with the most free and generous hand those men contribute to every Roman Catholic charity."

"It is none the less true, however, that it is a crying shame for the Roman Catholic Church to oblige Sisters to depend upon collections in such places for their support, and this is a Church which can obtain millions of money for any purpose, and could save the Sisters all this degradation, and waste of time and energy which should be given to the service of the poor."—Evangelist.

It was when the late Prof. Proctor was an English school examiner that a little girl defined the difference between a man and a brute as follows: A brute is an imperfect beast. Man is a perfect beast. —New York Tribune.

"Have you Browning?" she asked, at the village store. "No," replied the clerk, "we have blacking and whitening, but no Browning."

"Longevity? I should say longevity did run in the family," said Mrs. Spriggs. "Why, John was six foot two, Bill was six foot four, and George, he had more longevity than any man I ever see. He was six foot seven if he was a foot."

"Keep the boys on the farm," says an agricultural exchange. "Buy garden, but a friend of our own's at a fit farm and he says it takes all his time, with two dogs and a shotgun, to keep the boys off the farm."

An austere-looking lady walked into one of our dry goods stores last week and said to a clerk: "I would like to get a maul." "What for?" asked the clerk. "To keep my hands warm, you idiot!" exclaimed the lady.

"Samantha," said Mr. Chugwater, as he entered the family room, "I have brought Mr. Yellick, the author of the famous new book, 'Random Reflections,' with me to tea. He is in the parlor. I have been telling him how much we admire the work, and he seems greatly pleased. 'Mr. Chugwater?' exclaimed the wife, 'take him into some other room while I cut the leaves of that copy of 'Random Reflections' that's on the parlor table!'"

Mrs. Chisley: "I see statistics show that seventy-five per cent. of male criminals are married." "Which shows how many men prefer the penitentiary to matrimony." And the ensuing silence was so deep that Mrs. Chisley could hear herself reflect:—Puck.

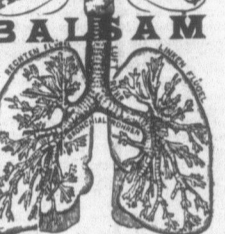
"Caution!"—"I was going to axe you, Donald, if you'd lend me a half-crown." "Eh, mon; I've got just an lendin' half-crown, an' that's oot jist at present."

A Pleasure Shared by Women Only. Malherbe, the gifted French author, declared that of all things that man possesses, women alone take pleasure in being possessed. This seems generally true of the sweeter sex. Like the ivy plant, she longs for an object to cling to and love—to look to for protection. This being her prerogative, ought she not to be told that Dr. Pierce's Favorite Prescription, the Physical Situation of her sex? It banishes those distressing maladies that make her life a burden, curing all painful irregularities, uterine disorders, inflammation and ulceration, prolapsus and kindred weaknesses. As a nerve, it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria, and promotes refreshing sleep.



THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

Relief in one minute, for all pains and weakness. In CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.



THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND RABBIS. It is a good trial. It never fails to bring relief.

It contains no OPIUM in any form. PRICE 50c and \$1.00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), MONTREAL.



Campbell's Cathartic Compound (Liquid.) Note.—This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. E. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia, or Indigestion, Bilious Affections, Headache, Heartburn, Ailments of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle. PREPARED ONLY BY DAVIS & LAWRENCE CO. (Limited), MONTREAL.

GATES' Life of Man Bitters

FOR Asthma and Kidney Complaints. SPRINGFIELD, N. S., June 14th, 1888. G. GATES, SON & Co.—

Dear Sirs:—On account of my recovery from sickness, through the means of your invaluable medicine, I thought I would write you this letter. I was taken down with Asthma and Kidney trouble one year ago last March. I spent \$200.00 with the doctors, and got no permanent relief. I commenced last Spring taking your

Life of Man Bitters and Invigorating Syrup, and am now able to work and attend to my business. Yours truly, S. SAUNDERS.

DR. DANIELS' Veterinary Colic Cure Has never been known to fail in a single instance. OUR WARRANT:—Five to ten cents' worth will in from 10 to 50 minutes cure any case of Colic, or we will refund the money.

Testimonials can be seen by application to our agents. Put up in glass bottles in case, with a glass medicine dropper which just takes up a dose. Full directions with each package. PRICE \$1.00. PARKER DRUGS, ST. JOHN, N. B. Agents for New Brunswick.

J. CHAMBERLAIN & SON, Undertakers, Ware-room, Office and Residence: 146 MILL STREET, PORTLAND, N. B. Orders from the country will receive special attention. Satisfaction guaranteed. Telephone Communication night or day.

HE LEADETH ME.

In pastures green? Not always. Sometimes He Who knoweth best in kindness leadeth me...

THE HOME.

Daughter of Sorrow.

The poor sufferer lay in severe pain on her bed. It was really twenty years since she had known a well day...

"True, true! There, gently, gently!" He tenderly took her up in his arms and carried her away...

The Jersey as a Family Cow.

Except by those who have had experience in the rich milk-giving qualities of the Jersey as a family cow...

Rose Propagation.

This is my method of propagating the rose: Take a young branch, cut a slit just below a leaf-bud...

Women in the Garden.

Why not? I have at least three personal acquaintances who owe much to old Dame Nature for renewed youth...

THE FARM.

DAMP CELLARS.—If a cellar has a damp smell and cannot be thoroughly ventilated, a few trays of charcoal set around on the floor, shelves, and ledges...

seemed piled mountain high through the loss of death within a few months of her husband and child, and of property as well.

TEMPERANCE.

A gentleman who had spent several months in Kansas, said, recently: "The debasing effect on children which comes from a familiarity with liquor saloons...

The great popularity of Aver's Pills as a cathartic is due no less to their promptness and efficacy than to their coating of sugar and freedom from any injurious effects.

Let us all start the new journey with no clogs upon our wheels. Let us start it with hope, courage, faith, enthusiasm, and with the solemn resolve that we will become better men, women, and children...

Dangerous Drinks.

A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar.

"They rot the wood, do they?" fiercely replied a beer bibber.

Replies the manipulator of the drinks: "It is beyond me to tell. Of one thing I am confident, and that is man's stomach is made of cast-iron."

"They rot the wood, do they?" fiercely replied a beer bibber. "Then what in the name of common sense does beer do to my stomach?"

An Unerring Marksman. "Whiskey never misses fire," said a man to us the other day.

"Whiskey never misses fire," said a man to us the other day. No, it never does. It is sure to bring down its victim sooner or later, whether he be high or low in the social or intellectual scale.

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never-failing remedy.

Shorthand SPECIAL OFFER, For One Month Only.

FOR \$2.50 I will send 12 Lessons and the necessary Text Books to enable any one of ordinary intelligence to master this useful art.

J. HARRY PEPPER, Conductor Shorthand Dept. St. John Business College and Shorthand Institute, ST. JOHN, N. B.

INTERCOLONIAL RAILWAY.

'88. Winter Arrangement, '89.

ON AND AFTER MONDAY, NOVEMBER 20th, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows:—

Trains will leave Saint John, Day Express, 7.30; Accommodation, 11.30; Express for Halifax and Quebec, 18.00.

A Sleeping Car will run daily on the 18.00 Train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Montreal.

Trains will arrive at Saint John, Express from Halifax and Quebec, 7.00; Day Express, 18.30; Accommodation, 19.30.

Trains will leave Halifax, Day Express, 6.30; Train Accommodation, 10.00; Express for Saint John and Quebec, 18.00.

A Sleeping Car runs Daily on the 18.00 Train to Saint John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Montreal.

Trains will arrive at Halifax, Train Accommodation, 8.15; Express from Saint John and Quebec, 9.30; Day Express, 18.20.

A Passenger Car will leave Bedford for North Street at 11.07, and returning will leave North Street for Bedford at 12.54, daily.

All Trains run by Eastern Standard Time. D. POTTINGER, Chief Superintendent, Railway Office, Montreal, N. B., November 20th, 1888.

VERSERS WANTED. I have a large quantity of... BILLY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMER MANUFACTURING CO. BELLS CHURCH SCHOOL FIRE ALARM

Baltimore Church Bells. Bells made of Purest Bell Metal, Copper and Tin. For Prices, Circulars, etc., address BALTIMORE BELL FOUNDRY, J. H. BENTLEY & SONS, Baltimore, Md.

THE REASONS WHY SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES OF LIME AND SODA, HAS BEEN UNIVERSALLY ACCEPTED BY THE MEDICAL PROFESSION AND UNANIMOUSLY PROCLAIMED AS THE PREPARATION MOST RATIONAL, PERFECT AND EFFICACIOUS, THAT UP TO THIS DAY HAS BEEN PRESENTED FOR THE CURE OF INCIPIENT CONSUMPTION, CHRONIC COUGHS, BRONCHITIS, Colds, Affection of the Chest, Throat and Lungs, BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials. BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs. BECAUSE Being, so to say mechanically digested, these stomachs refractory to oily or greasy substances support and assimilate it. BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its POWERFUL, STRENGTHENING AND FLESH GIVING PROPERTIES, MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF Rickets, Marasmus, Scrofula, Wasting Diseases of Children, Anaemia, Emaciation, GENERAL DEBILITY, RHEUMATISM AND SKIN DISEASES, BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that the most remarkable results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL. BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience. BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil. SOLD BY ALL DRUGGISTS IN TWO SIZES, 50 CENTS and \$1.00.

ROYAL BAKING POWDER Absolutely Pure.

NEW GOODS! For Sporting up. ALL CLASSES AND KINDS OF Knitted Wool Goods, White Blankets, Chintz Comfortables, Men's Scotch Caps, Lined & Unlined Horse Rugs, Saxony Winceys, Flannels, Bright Checked Dress Tweeds, Colored Dress Goods, Hosiery and Gloves, Corsets, Brasces, Gent's Celluloid Collars & Cuffs

DANIEL & BOYD. NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.

WILLIAM LAW & CO., Auctioneers, Commission Merchants, WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000.

C. E. Burnham & Sons HAVE A COMPLETE STOCK OF PARLOR SUITES From \$35 upwards. BEDROOM SETTS In Ash, Cherry, Walnut and Oak, at very Low Prices.

Bright Barbados MOLASSES 45 HHDS. J. E. COWAN, INDIANTOWN, N. B.

FUR COATS.

SLEIGH ROBES.

News Summary.

DOMINION.

The St. John Savings Bank statement for December, 1888: Deposits, \$72,198; withdrawals, \$84,279.25.

The New Brunswick Legislature will meet March 7th.

Alex. McLean, of Campbellton, has been appointed deputy sheriff of Hants county, by Sheriff Phillips.

The equity suit between the St. Croix Cotton Mill and F. H. Todd & Sons has been amicably settled by arbitration.

Some large hauls of herring have been taken lately in the St. Andrew's Bay. If freezing weather should set in it will be a fine harvest for the fishermen.

During last year forty vessels of 17,187 tons, wholly or partially owned in St. John, New Brunswick, have been lost.

DEATHS.

RYAN-STEVES.—At the residence of the bride's mother, Surrey, Albert Co., Jan. 1st, by Rev. S. W. Keirstead, T. T. Ryan, Esq., of Moncton, to Lillian K. Steves, of Surrey.

SPENCE-KEECE.—At the residence of the bride's mother, Dec. 27, by Rev. G. W. Springer, Charles Spence, of Amy, Recce, both of Cumberland Bay, Queens Co.

GREENAWAY.—At the residence of the bride's father, Goshen, N. S., Dec. 19, by Rev. T. M. Giffen, Whitman Giffen, of Isaac Harbor, to Laura Nichols.

SWANBURG-NICKERSON.—At the Baptist church, Shelburne, N. S., Jan. 2nd, by the Rev. L. J. Tingley, W. L. Swanburg, of Shelburne, to Minnie A. Nickerson, of the same place.

FANBY-SPRINGER.—At the home of the bride, Jerneg, Jan. 2nd, by the Rev. A. B. Macdonald, Abel J. Fanjoy, of Waterborough, to Frances A. Springer, of Cambridge.

GREENLAW-RICHARDSON.—At the parsonage, Oak Bay, Char. Co., N. B., on the 1st inst., by the Rev. F. S. Todd, Joseph Law, to Louisa E. Richardson, all of Bartlett's Mills.

MARRIAGES.

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THE RAY, CUTTING WINDS

Bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons.

Work at the Gaspe Oil Wells is progressing finely. They are being worked night and day. They have reached to a depth of about 300 feet and are hopeful of striking oil at a depth of about 600 feet.

The New Glasgow Electric Light Company have just started their incandescent system, with 300 lights. They intend adding another dynamo.

The Grand Trunk Railway has declined to accept the bonus of \$100,000, offered by the authorities of London, Ont., for the establishment of car works at Stratford.

A McLeod girl, of Big Glen, Big Baddess, Cape Breton, met with a thrilling adventure last week. A wild cat was among the sheep.

The foot and carriage suspension bridge over Niagara River, was blown down during the wind storm Wednesday night. It cost \$400,000 and fully half as much again had been expended on it in improving it.

Perfect reliance on the strong arm of her Saviour

Sister Mason was a member of the Baptist church. Her life was a simple, humble Christian one. She was a good wife and a devoted mother.

POTTER.—At River, N. S., Dec. 28th, Deacon James Potter, for more than 40 years deacon of the Clementsvalle church. He had made all the preparations necessary for his funeral—dress for burial, kind of coffin desired, text, hymns and tunes selected.

COSSETT.—At Smith's Cove, N. S., on the 2nd inst., of paralysis, Charles S. Cossett, aged 65 years. Sunday morning the stroke came which made him helpless on one side.

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BOVINE LIQUID FOOD.

The rapidly with which LIQUID FOOD is absorbed by the stomach, by which organ it is digested without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases, where it is most essential to sustain the patient's strength through the crisis of the disease.

IN DIPHTHERIA. I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have no other treatment one of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD. She is doing well, and will ultimately recover. I have tried LIQUID FOOD in six or seven cases of Diphtheria previous to this during last month, with good results in every case.

NEURVOS PROSTRATION AND Debility. Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

WODDILL'S GERMAN BAKING POWDER. PURE GOLD FLAVORING EXTRACTS. BAKING POWDER.

W. FRANK HATHEWAY, 17 & 18 SOUTH WHARF. DAY AND EVENING CLASSES. WILL RE-OPEN, after Christmas Holidays, on Wednesday, Jan. 2nd.

KNABE PIANO FORTES. UNRUALED IN TONE, TOUCH, WORKMANSHIP and DURABILITY. WILLIAM KNABE & CO., Baltimore, Md. and 21 East Baltimore St. New York.

DRUNKENNESS. On the Lager Beer, Postscript, by the Hon. J. R. Macdonald, Esq., M.P.

THE CHRISTIAN VOL. VI

heard of a book famous in the... The Christian Vol. VI... Mr. Boardman in East London Unitarian church... This is the hero of the white that of... Mr. Boardman in East London Unitarian church... This is the hero of the white that of... Mr. Boardman in East London Unitarian church... This is the hero of the white that of...