

DENOMINATIONAL NEWS.

REV. JOS. NOBLE was in this city last week en route to Bath, C. Co. He has been in Upper Hampstead for some time. He is in very good health.

REV. JOHN HENDERSON has gone to Victoria County for a short time. He lived and laboured there many years.

HAMPSTEAD.—REV. J. G. McKENZIE is engaged here for one half of his time. He preaches also at the village. We are about repairing our meeting house. Things are looking better; our conference meetings are better attended and prayer meetings fairly. The Sabbath School at the village is made an "evergreen" school this year, so there is every reason to look for better results.

COM.

A VISIT TO THE ISLANDS.—On the 2nd Jan. Bro. Parsons and I went to North Head, Grand Manan to see how our brethren there were faring. We found the religious atmosphere rather murky, but our visit was timely and helpful. The union, and brotherly feeling of other days do not exist there, to the same extent at least. I cannot think that strife and division of feeling amongst brethren are pleasing to the Master, or for the comfort of his followers. While there has been a new congregation attempted, the prevailing opinion, so far as we could learn it, from the intelligent and better thinking people of all shades of belief, is that there is neither room for, nor need of, a new church organization at North Head. We have a good solid body of "informed Baptists," as Deacon Flagg expressed it, who are students of the New Testament and who seem desirous of walking in Christ Jesus as they received Him. We had very good meetings, and left the church quite hopeful. Bro. Babcock is there, and has engaged as pastor for a time. We had one meeting at Castalia and encouraged the little flock there what we could. Bro. Babcock will extend care to them also.

Bro. Henry Hartt has arranged to spend some time with the church at Grand Harbour. He has a good inheritance amongst the people there. Bro. Bonnell is at present labouring with the Seal Cove church. I think it is not yet decided whether he will continue there or not. He spoke of going to see the brethren at Beaver Harbour. The church there is in great need of labour. I hope some of the ministering brethren will get Beaver Harbour in their hearts and go to their aid.

On the 9th inst., Bro. Parsons left for home, and on the 10th I left for Deer Island where I remained until the 15th. As I always have done, I enjoyed my visit on Deer Island very much. I spent the greater part of the time at Northern Harbour. The people there were desirous of having a church organized. They have a nice church edifice and thought it would be in the interests of the cause if they could be formed into a church. The most of these brothers and sisters were members of Fair Haven church, which is some two or three miles distant. After looking the field over and consulting the interests of both communities, we decided to organize. Quite a number of those intending to unite were absent, some away in their vessels, and others unable, from several causes, to be present. Licentiate Lemuel Cosman is labouring with them and is much esteemed by all the people. Assisted by Bro. Cosman, I organized on Sabbath a church of thirteen members. When all who have expressed a wish to unite do so the membership will be between twenty and twenty five. I see no reason why this infant church may not grow and become strong in numbers and in usefulness. Chocolate Cove church is much in need of labour. They are a good people but have had very little preaching since they came into our Conference. They have been patient and are clean-cut, loyal F. C. Baptists; they should have a minister. They are anxious to secure a man of God to minister to them in holy things. Deer Island is an excellent field of labour for a devoted minister who longs to save sinners and build up the Lord's Kingdom. Fair Haven church has not yet completed the meeting house, but will, I think, ere long. They also need the ministry of the word amongst them. Surely there must be somebody amongst us who should go to that whitened harvest field, in the sea. I heard good reports from Bro. Currie who is at Wilson's Beach, Campo Bello. He is highly esteemed for his works sake.

The people at North Head, Grand Manan, very deeply regret that Bro. Foster failed to get there. Bro. Perry's visit was profitable, but too short. I review this little trip of two weeks pleasantly. I thank God for permitting us to go, and that His providences all seemed so much to favour us. The day we went we were at North Wharf, St. John at 1 p. m. and by six p. m. we were at North Head. We went in the packet Look-out. We had telegraphed an appointment for that evening, and our good vessel looked out that the people should not be disappointed. I feel assured that our trip and labour were not in vain in the Lord.

G. A. HARTLEY.

Jan. 18th, 1889.

INSPECTORS.—Jas. Drysdale has been appointed C. T. Act Inspector in Carleton County. . . . Capt. Howe has resigned the inspectorship in York Co. He never had a fair chance.

GOVERNOR McLELLAN—of Nova Scotia, has gone south for the winter, owing to ill-health. Chief Justice MacDonald has been appointed Administrator in the Governor's absence.

Temperance Notes.

—Drink-shops in California increased in forty years from 14,000 to 31,000.

—Seventeen hundred boys in Los Angeles County, Cal., have taken the anti-tobacco pledge.

—The estimated cost of the liquor traffic to the people of Ohio is \$70,000,000 a year.

—There are 2,638 public-houses and beer shops in Manchester, or one for every twenty-nine families.

—A California paper says alcohol makes two insane for each week-day and three for Sunday in that State each year.

—The Topeka Capital claims that Kansas has saved not less than \$12,000,000 since her prohibition law went into effect.

—Gottfried Kreuger, a wealthy Newark brewer, has announced himself a candidate for United States Senator for New Jersey.

—More than thirty thousand children of school-age in the city of Chicago are said to be addicted to the use of strong drink.

—While there is a saloon near, your boy is in danger. Will you license that saloon? Why, then, license the other saloon, near which my boy lives?

—Cardinal Manning has succeeded in persuading 80,000 persons, in London alone, to enroll themselves in his (Temperance) League of the Cross.

—Two immense tracts of land in Australia, covering an area of about 500,000 acres along the River Murray, have been purchased by some capitalists, with a view to irrigation and colonization, and no drinking-shops are to be allowed.

—There are 340 self-confessed prostitutes in Omaha who make to the city officials monthly payments, and receive receipts therefor amounting to \$24,000 a year. The revenue derived from them with that from the saloons, goes to support the public schools. Yet Omaha points with pride to her public school buildings, and boasts of the high salaries paid to teachers!

—The objection is from time to time urged against prohibition by its opponents that it is ruinous to the business interests of the State or community in which it may be adopted. What it does for Maine is indicated by the condition of the savings banks in that State. The Lewiston (Me.) Journal, in a recent issue, says: "Our Maine savings banks now have nearly forty millions deposits—an increase of over two millions in the past year. There are 5,333 more depositors in these banks than there were a year ago. Of the 124,562 depositors, about four-fifths represent a deposit below \$500. The Maine wage-earners are economical and industrious." We have no doubt that prohibition in Maine does seriously interfere with business interests of brewers, distillers, and liquor-sellers; but, in the light of the savings banks' figures, it is obvious that the working people, and others among the depositors, can endure the sort of "ruin" which it brings to them with great complacency.—Nat. Temp. Advocate.

"I drank," says P. T. Barnum, "more or less intoxicating liquors from 1837 till 1847. The last four of these years I was in England, and there the habit and my appetite for liquor grew so strong from month to month that I discovered that if continued it would certainly work my ruin. With a tremendous effort and a most determined resolution I broke the habit square off, and resolved never to practice it again. I have religiously kept that resolution for more than forty years. Had I not done so, I should have been in my grave a quarter of a century ago, for my health had already begun to be affected by alcohol. I was so delighted with my own escape that I traveled thousands of miles at my own expense and gave hundreds of free temperance lectures in every State between Maine and Wisconsin, beside Missouri, Kentucky, Louisiana and California. I have gladly expended thousands of dollars for temperance. I have built numerous houses for moderate drinking working-men on condition that they would become teetotalers, and they subsequently paid for the houses with the money and extra strength gained thereby."

MR. G. R. PARKIN, it is said, will soon resign the Principalship of the Collegiate School in this city, having accepted an offer from the Federation League of Australia to go there and hold meetings and do other work in the interests of Federation.

THERE is agitation in Quebec, over a marriage question. A short time since two Roman Catholics, both of age, were married by a Protestant clergyman and it is now contended by friends of the bride, who has left her husband, that the marriage was not legal and an action to test the question has been entered in the Supreme Court.

Church Discipline.

Purity is a primary requisite of Christianity. The Founder was without sin. In regeneration the heart is cleansed from sin; and as we receive Christ so we are to walk in him, denying self, crucified to the world, and in communion with the Spirit. Whatever we may profess, if we are not upright in our lives we are not Christians. Even morality without religion is better than religion without morality.

The Christian Church is built on Christ, composes the body of which he is the head. Hence it is the temple of God, an aggregate of those who are spiritual temples in the Lord; and as each member is a temple of the living God, pure and holy, so the church is to be living, spiritual, devoted to Christ. The Church is a fold of which Christ is the shepherd; it constitutes the branches of which he is the vine. It is the school of which he is the teacher. In this school we are to be instructed, disciplined, and developed in all the graces of the Spirit. As persons are converted, forsake the world, and enter the school of Christ, they are to be cherished and cultivated in unity, fellowship, and love. Selfishness, worldliness, sin, are to be forever renounced, and we are to live unto God in an everlasting covenant. The means of grace are actively and constantly employed to this end. Neglect of those means is a chief cause of backsliding. The Sabbath, sanctuary, public worship, prayer and conference meetings, social Christian intercourse, are essential to keep all in the love of God, and promote growth in grace and in the knowledge of Christ. The church organization is the general agency employed, while Christian associations of different kinds, are important auxiliaries and helps.

It is thus that church discipline is sustained, and when thus administered is successful. But when it is neglected the worst consequences are to be expected. The declension, disruption, and downfall of churches are almost invariably to be traced to this cause. It is sad to witness the moral wastes where there were once flourishing churches, and to think of the dark ages which have prevailed in consequence of the neglect of church discipline. Owing to the laxity, members have become disorderly, others have been admitted who were unfit, and thereby the institution has been dishonored. Even in well ordered churches, cases sometimes occur of the loss of spiritual mindedness, health and life. Each one has the power of choice, and under the most favorable circumstances may choose evil rather than good.

There is a demand for church discipline, the rules for which are given in Matt. 18: 15-18. The church is to do all it can to save the offender; but if he persists in his fault, he is to be disowned. Neglect of such discipline is a prolific source of evil. It causes evil to abound in the church, and thereby poison and destroy it. It excites suspicion, distrust, and scorn of the world to the dishonor of God and his cause. It leads men to believe that there is no difference between the church and the world, and that a Christian is no better than a worldling. Such conclusions are often hastily made, and without foundation; but the church should furnish no occasion for them.

For instance, one may show a disregard of principle, he may violate the laws of morality, yet profess to be a Christian, loud and bold in his professions. This is a shame and disgrace, and should not be allowed by the church. Love does not require it; charity does not require it. The individual is not benefited by it, but only encouraged in sin to his own ruin. There is no trait of character more despicable than affectation and hypocrisy. So the good regard it, and even the wicked. Men are judged as they seem in their lives; "by their fruits ye shall know them." The church has a most sacred duty in this regard. Whatever may be the standing, wealth or influence of such a one, he be a professed minister of the Gospel, a church officer, or private member, while violating the rules of Christ and the church persistently, he should be exposed and disowned. This duty the church owes to itself and to God, and is essential to its prosperity.—Star.

How the Cause of Missions is Embarrassed.

It is a clear case of action and reaction. "Andrew" and "Philip" are sent by the Missionary Committee to do a certain piece of work on some remote station. Their "field" is plentifully supplied with "open doors" and "golden opportunities" and "splendid chances," but it is utterly destitute of material resources. These apostolic brethren see the need; their souls are aflame with zeal; they dream by night and discuss by day; finally

they write an eloquent letter, enriched with facts and figures which no one can gainsay, to the secretary who is responsible to the committee for their station. In due course there comes the reply—the inevitable hope-crushing reply, full of sympathetic admiration, but without the ghost of a promise of help: "We have no funds. The society is in debt. Very sorry, but we cannot help." That is the beginning of the "action." Its further development is a letter to the Methodist Recorder, or to private friends in the old circuits from which "Andrew" and "Philip" came out. That letter rouses generous souls who have not been specially touched by appeals with a "debt" or an "insufficient income" at their back. Purses are opened; cheques are written. "Andrew" and "Philip" rub their hands in high glee. The work—in itself an unexceptionally excellent work—goes as merrily as a marriage bell, and silently; dimly the reaction sets in. The power of those at home who are striving to pay the debt and raise the income is weakened, and all the other stations are driven either to suffer in silence or to resort to similar tactics. Can we blame brethren who vigorously help themselves, and refuse to be beaten or discouraged? We cannot find it in our hearts to do so. Nevertheless, the broad result is, we will not say disastrous, but serious.

A CONFERENCE of Roman Catholics was recently held in London, at which one of the papers read bore the title, "The Best Way of Inspiring a Love for Holy Scripture." Let no one say that the Roman Catholic Church never changes. How many of the saints have been burned at the stake, beheaded, imprisoned, and otherwise persecuted for reading the Bible and teaching it to their children. In many Roman Catholic countries the people are not allowed to read a copy of the Scriptures now. The example and influence of Protestantism have compelled the Catholics in England and America to adopt religious customs which they denounce and forbid in lands where Protestants are few. Even in Catholic Mexico the effect of the presence of Protestantism has become manifest within a few years. The Rev. C. W. Drees, who for years was Superintendent of Methodist Missions in that country, says that when he first went to Mexico, some twelve years ago, there was no preaching in Catholic churches. The people heard the Protestant missionaries preach and expound the Bible, and teach their hearers religion, and began to inquire why the priests did not preach; and in many places a preaching service was introduced which bids fair to become general. Protestants have compelled the Roman Catholics to preach and read the Bible, and form temperance organizations, and do many other excellent things. Nothing else but the influence of Protestantism has brought about such changes in the operations of Catholicism in England and America. A leading Roman Catholic journal boasts that there are many evidences of the speedy return of Protestants to the Catholic fold. It must be conceded that there are such symptoms in certain quarters, but there are also indications that Protestant principles and ideas are insinuating themselves into the Roman Catholic Church.

THE MEN EMPLOYED about the dome and roof of St. Peter's are called San Pietrini. They dwell upon the roof. Most of them were born there, as were generations of their kind gone before. There are forty-one of them—twenty regular employees, seventeen supernumeraries, two aspirants to the place of supernumerary and two who do only sweeping and cleaning. The illumination of the dome and cupola used to take over 300 men. Extra hands were hired for the occasion from trades and occupation in which labor is done at dizzy heights, and they were set to work under the direction of the San Pietrini. Every precaution was taken against accidents. The writer's informant, a San Pietrini grown old and gray in the service, said that although often times some of the men employed were careless, yet, during the forty-four years preceding 1870, only three men, all of them San Pietrini, had lost their lives by falling. One fell from the roof while repairing an arm of the statue of St. Andrew; the other two men fell while illuminating the dome.

A CORRESPONDENT of the Register complains that her minister, who preaches not a thousand miles from Boston, addresses one side of the church and scarcely looks at the people on the other side. Thus half the congregation are completely ignored, and some of them take refuge in sleep. This is a case in the pulpits affects his standing with his congregation. As the difficulty is one which concerns his heel rather than his head, it ought to be capable of easy correction. A mirror and a sounding-board placed at the proper angle on the side of the church which he habitually addresses would enable the other half of the congregation to see and hear him; but it would be less expensive and be less of a reflection on his ministry if he would acquire the habit of turning slightly on his heel. It is much to his credit that the part of the congregation that goes to sleep is the part that he does not address. It would be hardly worth while to ask him to reform if the case were the other way.

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NOTICE.—The next session of the Yarmouth and Shelburne Quarterly Meeting will be held (D. V.) with the Free Baptist Church at East Pubnicu, commencing on the first Saturday in February next, at 2 o'clock, p. m.

J. W. FREEMAN, Q. M. Clerk.

Lower Argyle, Jan. 16.

ADVICE TO MOTHERS.—Are you disturbed at night and broken of 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" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it; mothers there is no mistake about it. It cures Dysentery and Diarrhea, 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 prescription 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 sure and ask for "MRS. WINSLOW'S SOOTHING SYRUP" and take no other kind. JULY 16

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Marriages.

PALMER-CARPENTER.—At the residence of the bride's father, on the 9th inst., by the Rev. Thos. W. Carpenter, Mr. George Palmer, of Hampstead, Q. C., and Miss Julietta Carpenter, of Wickham, Q. Co.

HIGBY-GREEN.—At Lower Argyle, Jan. 6th, by Rev. J. W. Freeman, Mr. James H. Higby, of Brookville, and Mrs. Dorcas Green, of Lower Argyle.

OWEN-FROST.—At Salem, Jan. 14, by Rev. W. M. Knollin, Mr. Richard Owen, of Lower Argyle, and Miss Lizzie Frost, of Glenwood.

Deaths.

PAGE.—In Truckee, California, Dec. 17th, Maud A. Page, aged 25 years, daughter of Mr. A. J. Page of Long Settlement, C. Co. She was an amiable, intelligent, Christian young woman.

MATTHEWS.—At Blissville, Sunbury Co., November 28th, 1888, Andrew Matthews, aged 58 years, leaving a sorrowing widow, five children, an aged mother, three brothers and one sister to mourn their loss. Bro. Matthews was the eldest son of the late John Matthews. He joined the Free Baptist church at Hampstead, Queens Co., in 1845, under the labor of the late Rev. Wm. E. Feenington. He moved from Hampstead to Blissville in 1850, and united with the church in Mill Settlement, of which he lived a constant and faithful member until his death.

McDONALD.—In Woodstock, on the 13th inst., suddenly of congestion of the lungs, Donald, aged three years, youngest son of Rev. G. W. McDonald.

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City Time

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For St. Stephen, St. Andrews, Woodstock, the United States and all points West, at 8.45 a. m.

For St. John, Chatham, Newcastle, Nova Scotia, P. E. Island, Quebec, Ontario, Manitoba, etc., at 12.30 p. m.

ENGLISH MAIL

will close every MONDAY night via New York at 8.30 p. m., and every FRIDAY via Halifax at 11.30 a. m.

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