

both of the ministry and the laity. The ministry needs the association and counsel of the laity quite as much as the laity needs to understand the work of the ministry. The activity and helpfulness of some of our women, which have added so much to our denominational strength in recent years, confirm these principles; and how much the power of the denomination would be increased by a like activity on the part of all the laity!

In enumerating duties the writer says, "it is the duty of the laity to see that those persons sent by them to either the annual or General Conference are men or women who carry the cause of the Redeemer's kingdom very close to their hearts. Not dead, but live men are needed; persons whose hearts beat warmly for the church, and not persons who cannot see beyond the confines of their own mission, circuit, or station; and least of all, those who cannot see beyond the promotion of their own personal ambitions." It is the duty of the laity to sustain the services of the church. "A laity with a conscience alive to duty and willing to respond to its imperatives may, with the feeblest pastor, have unmeasured success, while the most efficient pastors have often found their work hindered by an indifferent, inactive laity."

In Mr. Kephart's denomination the average salary last year to all ministers, the bishops included, was but three hundred and fifty dollars. This he maintains, "is an almost unbearable disgrace, a fact, the publication of which ought to bring the blush of shame to the cheek of every lover of our Zion, yet a fact that must be considered, however disagreeable." It is a duty of the laity to give better support to their ministers; and, he adds, "let there be a ringing demand for a better ministry, accompanied by a ringing expression of willingness to remunerate according to efficiency of service, and many more of our young men and women who are called to the sacred office will consider it safe to enter and complete a course in our colleges and seminaries, and will do so, and thus qualify themselves for efficient and successful work; and fewer will think it necessary to go elsewhere to find a reasonable support."

It is a duty of the laity to become acquainted with more than their own local affairs, to learn about the work of home missions and church extension, to become familiar with the church's enterprises in foreign lands, to know the schools under her patronage and their work; indeed it is a duty of the laity, as much as of the ministry, to become educated. An educated laity is needed.

"Grow in Grace."

How? "They that do may will shall know of my doctrine." After the Gospels comes the Acts—the doings of the Apostles. "He that hath my word let him speak my word." We receive to give. Are helped to help. Blessed to bless. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Pasture "green pastures" by going "in and out." The going "in" all Christians delight in, but what about the going out? Pasture in going out. Service pasture. Real knowledge, true growth, "the finest of wheat, the honey out of the rock;" the best, very best. Pasture is the penitent's cry, the heavenly seeker's wish, the discouraged's longing desire. In a new interest a revived church, and a blessed work of grace. Thought becoming fruit, desires made deeds. Real blessing by real work.

Obedience the pathway of knowledge; deeds the fruits of holiness. Going "in" to go "out" that we may know. Have power, "and grace for grace." The spirit in us and on us to serve. What a plea for revivals! That the church may grow and increase. That honey may be gathered by the busy bees going out. "Meat in mine house," by bringing in the tithes. The saints comforted, edified—built up—by doing. Doubts and fears killed by active grace. Weakness changed into strength by self-forgetfulness. Christ on board and the crew at work. The crew glad in the work, and the days pass in joy and rejoicing. O! how blessed! The good way, the living way. The Spirit's way, the Christ way.

T. H. S.

RESENTMENT.

It is not for us to consider why the great Author of our existence has placed mankind in a position to need a passion which seems so far removed from the principles which are inculcated in his own inspired work, but it is well for us to examine and consider and find out what resentment is, for what use it was placed in man and then to see what use he has made of it whether he has done well with or abused his talent.

Resentment is that spirit of anger which one feels when he has been done, or considers he has been done an injury. Different causes arouse feelings of resentment in different men. One man may with perfect calmness receive a blow and yet become incensed beyond control at one word said against his honour. Another may in the power of his muscle feel that he is not a man if he return not blow for blow and yet have become so degraded as to hear men speak lightly of his honour, without giving it a thought and, perhaps, even himself joining in the laugh over some deed of his own which was unworthy of him as a man. It is all in the character of the man himself—not in his original character but in his character moulded and formed, and it may be warped by association and education.

Under the existing circumstances, where bad and good are mingling together in the fight, it may be, for subsistence or for laying up the almighty dollar, where keen men and unscrupulous are quick to take advantage of their less sharp and perhaps milder fellows, it is obvious that something must come in as a barrier between the bad man and the object of his badness and that that something must place them on equality for the time at least. This is what resentment does, by calling up all the bitterness, and hatred of injustice that is in a man, and dismissing all the mildness and weakness that make him easily imposed upon to his own hurt.

Of course, resentment has its abuses, but we must not say that, the eternal mind and spirit which runs through and governs the world intends these abuses. It is noticeable that in every case it is not God's laws that are defective but it is man that turns them into wrong directions, directions unworthy of their grand wisdom.

The abuse of hasty resentment is passion or the allowing of one's anger to control his will. This is a bad thing for the injured man, for while his will is not his own being controlled by anger he may do, yes, he is very apt to do things which in sober thought would bring the blush of shame to his face, and make him feel, that he has taken away from the man who wronged him any feeling of sorrow for what he has done. By a hasty act while under the control of his passion he has changed places with the man who had injured him, he has made himself the one who does the injury, instead of being the injured. And surely any man would be the wronged rather than the wronger, for as an injured man, he has the great soothing feeling of self-pity ever welling up within his breast and softening his lot, and better than all that he has in his own mind the feeling of "calm peace and quiet," which cannot belong to the man who has done him intentional hurt.

Closely allied to the feeling of resentment is the act, revenge. Now revenge has been described as the abuse of deliberate resentment; but it seems to me that revenge naturally follows a feeling of resentment whether hasty or deliberate. Without revenge our resentment would be of little value. It would be merely the feeling that one has been wronged without the power of redress. Perhaps the meaning of the word revenge is what makes the difficulty. I would like to consider the word revenge apart from malice that is apart from vindictiveness as well when united with that feeling. It seems to me that it can be used in one sense as well as in the other for "Vengeance is mine I will repay saith the Lord" surely no malice is in the Ruler of the Universe.

I have spoken of the abuse of hasty resentment but I must say that the man of hasty resentment appears to me to be the more honourable for with the injury fresh in his mind and standing confronting the man who has done him the wrong he fulfills the most important condition of an honourable revenge viz. he repays injury with injury but he does it openly and frankly saying to all the world "this man has done me a wrong, thus do I repay him and thus will I repay all such."

Again it is noticeable that the man who is hasty and who executes his revenge under the influence of that feeling of his wrong is generally a man who when free from such an influence has too much of the "milk of human kindness" in him to deliberately plan hurt for his brother man no matter if that brother man has done him a great injury. Take the case of Hamlet—Having heard from his father's own lips the story of that parent's murder he is overcome with resentment and desire to be avenged, yet after the first rush of passion is over his kind nature restrains him from putting his vengeance into execution and at last when he slays his father's murderer he does it in a fit of hasty resentment and not in the knowledge of that man's treachery to himself.

But the man who hides his talent

ings and puts on the smile and the smooth word when within he feels the frown and the curse, and goes home to wait for a fit opportunity of taking due revenge is very likely to be the man who, thinking and brooding over the wrong done him will magnify and enlarge it a thousandfold, and so his plans will grow, keeping pace with his estimate of the hurt done, till nothing is too bad for him to say or do against the man who is the object of his resentment. Surely it were better to have had his anger appeased by giving the man his due at once and then to be as before, or if the injury were too great for forgetfulness, then, after his anger and honour were satisfied to allow the sure hand of time to smooth the rough edges and remove the thoughts which cannot but be bitter as well as hurtful to the thinker.

Hasty resentment then is to the man of mild and kind nature a protection against his own kind heart, a power by which he is protected against himself. Shakespeare says "In Peace there's nothing so becomes a man as modest stillness and humility but when the blast of war blow in your ear, then imitate the action of the tiger; Stiffen the sinews; summon up the blood; disguise fair nature with hard-favoured rage" etc. In this case it is resentment of wrong or insult to native law that changes the mild man into a power for his country's good and truly this should so stir a man to his very depths, as to make him feel that beyond himself and all else there is something that must claim his heart and hand though it involve the loss of all that he holds dear and sacred and that something in the land he calls home.

Bacon puts it very nicely when he says, "in taking revenge a man is but even with his enemy but in pursuing it over he is superior for it is a prince's part to pardon."

Yet there are some things that one cannot pardon and be a man, for "to err is human to forgive divine." And perhaps these very offences which most surely arouse one's resentment are offences concerning which the law says not a word.

But then this comes in again "Vengeance is mine I will repay saith the Lord." Notwithstanding this when a man's honour is at stake and the law provides no redress, I believe not only that a man may but he must seek satisfaction with his body, claiming the privilege of using "nature's wild justice" in cases over which the slow and uncertain justice of the world exerts no power.

Bacon says "Some when they take revenge are desirous the party should know whence it cometh." In this little sentence is expressed the very keynote of an honourable revenge. None but the most base and perfidious wretch would come like a coward to revenge himself on an unconscious foe. No! rather let him declare frankly, his purpose say—"Guard thyself," and then in the night of a conscious right and justice avenge his injury.

Methods of Raising Money.

There are some rather questionable methods of raising money adopted by the churches. These have been severely criticised and condemned, as inconsistent with the Christian religion. The Roman Catholics organize lotteries, which involve systematic gambling, for church purposes. But the Protestant Churches are not blameless. We hear of charity balls, church fairs, festivals, bazaars, fan-festivals, apron-parties, tableaux, grab-bags, and other devices which are practised as ways and means of getting money for church enterprises, because the people cannot be induced to give directly the amount needed.

We are often written to by correspondents asking whether we approve of certain things which they describe. We do not undertake to answer such questions, partly because we do not assume to supply a standard of right and wrong in all things for other people and partly because it is necessary to have a full and impartial knowledge of the facts in every case, before pronouncing judgment. Everything must be judged on its own character and tendency. The main question to be settled is, Is it contrary to any scriptural rule of life and duty? We see nothing wrong in charging an admission fee for a lecture or a tea-meeting, even though it be admitted that the necessity of having recourse to this method of obtaining money may not be a sign of a high state of spiritual prosperity.

But whatever may be said in defence of these indirect and ingenious ways of getting money, they are adopted as a substitute for the direct gifts of the people. If the members of the Church gave liberally and systematically to sustain every department of church work, these things would not be needed. With the wealth that is now in the hands of those who belong to the

churches, if there was a just sense of obligation in regard to giving, there could be no necessity for adopting any questionable method of getting the money required. That some of these devices are wholly out of keeping with the sacredness of the place where they are practised and the dignity of the object, must be frankly admitted. They are injurious, because they prevent the proper training of the people in liberality, even where they may not do direct harm. Let us have a genuine revival of liberality, and these doubtful catch-penny expedients will disappear. At the same time, those who withhold their gifts and do not give what they ought, are very much to blame for the adoption of these unscriptural methods. We have no sympathy for people who grumble and complain about these contrivances, but who do nothing to render them unnecessary. The ladies of our churches are not so anxious to take upon themselves the trouble of providing for tea-meetings and bazaars. Let every man give according as God hath prospered him, and there will be no cause to complain about questionable ways of raising money.—Guardian.

DENOMINATIONAL NEWS.

CLARKE'S HARBOR.—We are having good meetings. Many who had grown cold have been revived. A number have given themselves to the Lord. Good hope and bright courage fill the hearts of the earnest, faithful workers.

ACKNOWLEDGEMENT.—I wish through the columns of the INTELLIGENCER to acknowledge the gift of a very nice Astrachan cap from my friends at Victoria Corner. May the Lord bless them.

Yours,
GIDEON SWIM.

Jan. 29th, 1891.

FROM REV. J. T. PARSONS.—Since the close of the services of the week of prayer in January, which were, this year, of more than usual interest, in conjunction with the Baptist Church on Brussels Street, our church on Waterloo Street, have been holding Union Meetings. We hold them three nights of each week in each church. The attendance from the start has been encouragingly large and the meetings are constantly increasing in interest. Luke warm professors are being fired with earnestness and Christian zeal. Wanderers from the Father's home are feeling the genial warmth and are coming in from the cold. Sinners, aroused and troubled are inquiring the way to Zion with their faces turned thitherward. While some have already given themselves to the dear Saviour and are enjoying the blessedness of his pardoning love. The religious outlook for our city, is promising for a general advance all along the line. A number of the churches are already engaged in special work with most encouraging prospects of success.

Really, neither the Brussels or Waterloo Street Churches are holding more in number than their usual weekly services, yet the co-operation of effort, and the union of faith and sympathy, make our meetings more largely attended and of deeper spiritual power. The union is not merely in name and superficial, but is real, heartfelt and genuine, and we have experienced the blessedness of being in harmony with the spirit of the Divine Master when he prayed: "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:21.) We shall continue our union services as long as the circumstances will warrant, ever praying that God will make us instrumental in reaching the hundreds of unsaved ones around us, and bringing them to Christ.

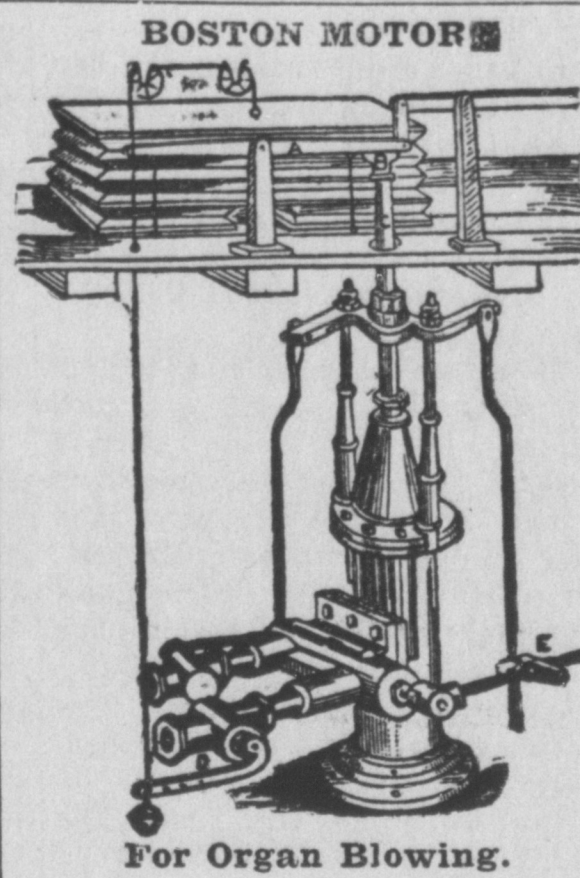
J. T. P.

Saint John, Jan. 30, 1891.

WICKHAM, Q. C.—I wish to express sincere thanks to the kind friends at Wickham for a present of forty-three dollars and seventy-five cents (\$43.75) in cash, the proceeds of a pie social held on the 27th inst. Members of the different churches and congregations, and I may say different denominations took an active part. This grand expression of Christian generosity was exclusive of salary. I hope ever to cherish in my heart grateful remembrance of the kindness and liberality of this people. May the Infinite God and Saviour, in the fullness of His love, abundantly reward them, individually, in my humble prayer.

C. B. LEWIS.

THE COLD WEATHER in Europe extends as far south as Algiers, and snow has fallen in large quantities where it has not been seen within the memory of men now living.



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WESLEY CENTENNIAL. The Wesley centennial is to be celebrated in March. The N. B. and P. E. I. Methodist Conference has announced to have appropriate services in all the churches on the first and second Sundays in March, and to have collections taken at the services for the supernumerary and parsonage funds.

SUNDRIES.—Wales has 20,000 unemployed. . . . No Heligolander under 16 years of age allowed to go to a public house, dancing saloon or theatre. . . . Philadelphia has a female auctioneer. . . . There are now 11,000,000 men in Europe ready to be called into the battlefield.

THE POPULATION of Japan, according to officials to Jan. 31 last was 40,072,020. The marriages of the year were 340,445; divorces, 107,478. Only 15,711 Japanese emigrated abroad.

Literary Notes.

In the January *St. Nicholas*—the second of the Holiday numbers of this magazine—Charles Dudley Warner calls up its readers to hear "A Talk about Reading," which is delivered with all the earnestness of a true humorist when talking of graver matters. Brooklyn's "Great Industrial School," is fully described by a well-informed writer, with illustrations. One of the pleasant surprises which the Editor *St. Nicholas* is fond of offering to subscribers, is an unannounced little fanciful serial, "Elfie's Visit to Cloudland," with pictures that children like. There is a Christmas story, illustrated; a poem; funny pictures; a short article on Michael Angelo, illustrated, a jingle with humorous illustrations and other contributions. As usual, the magazine is eminently attractive.

BECKER'S FARMER'S ALMANAC.—For the Province of Nova Scotia, 1891. This is the old-time favourite. "Becker" was first issued in 1824. Its successive volumes are a treasury of local history. This year's issue is full of information on all matters connected with trade, commerce, agriculture, shipping, time and tide, mails, &c., &c. The tariff is accurately given. The clergy lists, the lists of lawyers, doctors, magistrates, &c., are all up to date. For sale by all dealers. Price 12 cents.

DENOMINATIONAL NOTICES.

CONFERENCE SECRETARIES AND TREASURERS.
GENERAL CONFERENCE.
Recording Secretary:—D. McLeod, Woodstock, N. B.
Corresponding Secretary:—Rev. J. W. Clark, Centerville, C. Co.
General Secretary:—Rev. Jos. McLeod, Fredericton, N. B.
Treasurer:—F. M. McLeod, Sussex, N. B.
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MINISTERS' RELIEF EXECUTIVE.

Treasurer:—Gideon McLeod, Penobscus, K. Co.

NOTICE.

For the benefit of the funds of the Ministerial Relief Aid Society, the attention of the ministers and brethren of the N. S. Free Baptist Conference is directed to Articles 4th and 5th of the Constitution of said Society page 80, minutes of 1890.
Rev. W. C. Weston, Treasurer.
Rev. Geo. E. Sturges, Pres.
CALEB COOK, Sec.
Yarmouth, N. S.

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AGENTS.

All Free Baptist Ministers in New Brunswick and Nova Scotia.
D. McLeod, Woodstock.
S. Crandall, Mount Pleasant, C. Co.
Dr. Burnett, Sussex.
G. L. Good, Millstream.
D. Patterson, Johnston, C. Co.
John Alexander, Fredericton Junction.
W. S. Porter, Port Maitland, N. S.
Norman Jeffrey, Yarmouth, N. S.

Subscribers paying in Fredericton, who do not find it convenient to call at the editor's office, may pay either to W. H. VanWart, Queen St.; or at the Printing office, H. H. Pitts, York street.

Marriages.

BELDING-DIBBLEE.—At the residence of the bride's father, by Rev. W. M. Deware, on the 25th of December, Benjamin Belding and Margaret Dibblee, all of Norton, King's County.

GRACE-TAILOR.—At Millstream, on the 24th ult., by Rev. W. M. Deware, David Gregg, Mount Middleton, and Miriam Tailor of Canaan, King's County.

WOOD-HOMES.—At Beaver Harbor, Char. Co., on January 27th, by Rev. F. Babcock, Mr. Samuel H. Wood, of Eastport, Me., and Maud, daughter of the late Capt. Lewis Holmes, of Beaver Harbor.

Deaths.

NEWMAN.—At Wilson's Beach, Campbell, Jan. 23rd, Margaret A., beloved wife of William Newman, aged 35 years, leaving a sorrowing husband with three children and many relatives, to mourn their loss.—O. N. M.

BUTTS.—At Lindsay, C. Co., Dec. 16th, 1890, at the residence of her son Mr. Jas. Briggs, Mrs. Susan Briggs, widow of the late George A. Briggs, in the 80th year of her age. Four sons and three daughters survive her, and mourn the absence of a good mother. She professed religion many years ago, was baptized by Elder S. Womwood, and became a member of the Free Baptist church. She was a faithful Christian. During the last eighteen months of her life she was helpless, but she bore all patiently, and at last passed peacefully away. Her funeral was attended by Rev. H. Hart, who preached an appropriate sermon.—T. C.

OSBOR.—At Rockland, C. Co., on the 18th inst., Ines A., youngest daughter of Joseph and Jane Osbor, aged 20 years 8 months. She was a member of the F. C. Baptist Church at Charleston, and died in hope of a glorious resurrection.

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