Messenger and Visitor

$1.50 per Annum when paid within Thirty days; otherwise $2.00.

All communications respecting advertising should be addressed to E. A. Powers, publisher, St. John, N. B. Rate per line, one insertion, 12 cents; each subsequent insertion, 10 cents.

All other communications and all subscriptions to be sent to Rev. C. Goodspeed, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, May 19, 1886.

EDITORIAL CORRESPONDENCE.

We started away to visit Yarmouth on Saturday, 8th inst., but did not reach our destination until Monday. As we were hurrying down to the wharf, at our best speed, which is very good, a gentleman, to put us at our ease, called out, "take your time, sir, the boat is gone," and we found he was right. We felt somewhat as one does who makes a step and finds the ground is not there. Trusting to the knowledge of one who ought to have known and did not, was the trouble. Is it not better for us always to know for ourselves, rather than to get information second hand? This is ever true in exact proportion to the importance of the matter depending. This suggests much as to the duty and necessity of going to the fountain head of all truth, as far as possible.

But another question comes up. Had we gone to Yarmouth, we should have preached there a part of Sabbath, and Bro. Adams would not. As it was, we preached at another place, and another brother did not. Now the question is, was this all overruled? Is there any way to tell when it is our plans are thwarted by Satan, to prevent good, and when by the Master, to bring about good? While the grandest and most general sweep of God's purposes takes in and carries forward all things in subserviency to itself is there not a more restricted sphere wherein evil thwarts, and does this not often leave us in uncertainty whether it is a good or evil power which is forcing itself in upon our plans and purposes? It seems necessary to admit this or accept the fatalistic view. There are some who are listless and careless, and accept what comes as of divine ordering. They plan to do, and make no strenuous use of the powers and appliances in reach, and failing, throw off all responsibility upon Providence, and expect good to come out of it, some way. Is not this most arrant presumption? Is it not better to suppose, in this case, that evil has taken advantage of weakness and culpable carelessness, to have its own way, and that God has permitted it; because it is necessary to make men feel they cannot rely on him to make good all that is lost by their neglect and indolence? It is only when we do our best, and then trust in God, that we have a right to believe that our failures to accomplish what we have planned in his work, have been through an interposition of God to bring about some higher end.

To return to our notes of travel. We found the friends at

DIGBY

full of hopefulness. The entrance into the new house, which is one of the neatest and most tasteful, has marked a new era in the history of this staunch and courageous church. Twenty have been added to its membership during the winter, and the attendance at preaching and at S. School has increased at least twenty-five per cent. The meeting houses at Broad Cove and Rossway are both approaching completion, and there is no reason why this field should not go on in an ever-advancing career of prosperity.

YARMOUTH

To re-visit a church, where one has labored for a number of years, even after an absence of a year and a half, stirs a variety of feelings, and suggests serious thought. It is pleasant to meet old friends, it gladdens to see some who have given themselves to Christ of those in whom deep interest has been taken. Memories of the old struggles and wrestlings come to us as we pass the old homes of worship. Almost every house suggests a reminiscence, pleasant, serious or sad. Amid all mingles the regret that the service has not been more devoted, and the desire that the future life may be more consecrated to Christ and his work.

It was matter for joy to hear that the preaching services of the old First Church and the prayer meetings are more largely attended than when we were pastor. Bro. Adams is winning for himself a good degree as a preacher and an earnest worker. He needs to be careful, or the activity of his soul will lead him to break his body down. The church is to be congratulated upon securing so straight-forward and devoted a pastor. With pastor and people adjusted to each other more and more as time passes, we hope to hear of rapid and continuous success. Three were baptized last Lord's day.

Bro. Woodland, at the Temple, is living in the respect and favor of the whole community. After the large increase of last year there has been the gathering up of a goodly number of scattered sheaves this. At Milton, Bro. Ford is drawing large congregations, and the interest in all departments of church work was never better. His people were much alarmed lest they should lose him this autumn, as he had purposed to begin a special theological course then. He has, however, yielded to their unanimous wish, and what appears to be the claims of duty, and has accepted their enthusiastic call to continue their pastor, indefinitely.

On the whole the prospects are good for our churches in Yarmouth. The old differences have been settled. They are strongly manned. Notwithstanding the hard times, their finances are in good order. The one great need is the power from on high. Evangelist Vans has been holding services for a few weeks in the Presbyterian church, in which the other churches have joined. Some good has doubtless been done: but there has been no general movement such as was hoped, and such as Yarmouth needs. Perhaps the Lord is teaching the churches that they must depend upon their own moral power and effort, rather than imported agency. It will be wholesome for them to feel this to be true.

MAITLAND AND BEAVER RIVER.

We spent a day with Bro. DeWolf, on this field. Here a great blessing has fallen this year. About forty have been added by baptism. The new meeting house at Beaver River is being finished, and will be one of our best country houses. The greatest part of the ingathering this year has been at Maitland, as the greatest part a year or two ago, was at Beaver River. Bro. DeWolfe has labored on, possessing his soul in patience. He had difficulties to meet and overcome, and they have been mastered. The people have awakened up to the fact that they have one of our best men for their pastor. It is the persistant work, right along, which in the end, makes a church strong.

IMPORTANT TIME.

Recently we called attention to the vital importance of the first few months of a convert's new life, and sought to remind pastors and older church members of privileges and responsibilities growing out of this fact.

If it be true, as true it is, that these first few months usually gauge the whole future life and service,—if it be true that bad habits now formed usually fetter the soul ever after, and that an injury to the life, at this time, like injury to a little seedling plant, will probably dwarf the life till the dying day—then the multitudes of converts over whom we rejoice should most of all feel the responsibilities of these fateful days themselves.

The Messenger and Visitor would like to be of service to these, and to help the pastors who are striving to nurture their strength.

Young converts cannot be too careful to set before themselves a lofty ideal. They can never attain to much, unless they aim high. Let them beware of resting satisfied with a life and service like that of ordinary Christians around them. Let them study the life of Christ as their model, so as to be ever reaching out after things not yet attained. The future or hosts of converts is spoiled by looking to the low lives of professed Christians and not to Christ. If they fall into this habit, and rest satisfied with reaching the average life and service of the church to which they belong, it will act as a paralysis upon their activity, and a sedative to their consciences.

Let them not trifle with their consciences. These are very tender and sensitive now. How the soul recoils from sin, from neglect of duty, from grieving Christ. A good conscience will help more than good preaching. In proportion to its sensitiveness the will of Christ will have power to enforce obedience, and sin will be resisted and repelled, and all the motives of the gospel lay hold upon the soul and lift it up toward entire consecration and sanctification. Conscience is the great nerve between Christ the head and the believer's heart and hands. Do violence to it, and it gradually loses its power to transmit the force of his command and the blessed thrill of his love. It is the centre of the christian's life, the measure of his joy and of the reality and genuineness of his character and service. Again we say, let the convert not trifle with his conscience; for it will soon be injured by this treatment, and he will be cutting through the connection between his soul and the source of all help and strength and impulse and blessedness in God. Don't act without her sanction; on your life, don't act against her decision. When she questions, abstain, though a thousand voices of men say you may indulge. There is no danger in being too careful; there is all peril in carelessness. Apply this rule especially to the amusements which careless professors sanction. Those whose consciences have been blunted by violations are not to guide your action.

Let converts be careful about the beginnings of neglect. The greatest danger is not in great temptations; but in the smallest neglects. Here the soul is apt least to be on its guard. Here is where conscience clamors least, and we are most liable to disregard her whispers. Yet, just here is where a first step leads to a second, and so on until confirmed carelessness is reached. Do not neglect secret prayer. Outward neglect is but the expression of the inward and secret. Do not neglect Bible reading, and loving thought on Christ and his sacrifice. If the secret life—its strength, and communion, and dependence on Christ—is kept up, the outer life, in its example and service, will not fail. Family prayer, prayer meeting, and the duties in the Sunday school and in direct labor for souls will not likely be left unattended to. If love has grown cold, if labor for Christ is becoming a task, if privileges are changing into cold duties, if sin appears less heinous, if inconsistencies trouble the conscience less, let these all be proofs that there has been this secret neglect, or secret indulgence, and let there be heart searching, and return to the care of the inner life.

Take all sin direct to Christ. Do not allow it to drive you from the mercy seat. Cast it in penitence before the pitying but grieving Savior. Do not rest until the assurance of forgiveness comes. Sin kept away from Christ is a canker to the soul.

Do not grow self-confident, if you are kept faithful. The devil sends his servant Carnal Security after the conquering Son of God. Cast him out, and cling to Christ as strength and joy and life. Do not permit the delusion that you need him only in great things; trust him in all things and for all things, small as well as great. Keep before you all the time that the Christian life is a progress. Seek to make each day an improvement on the past, in love, purity, faithfulness, joy. Banish forever the thought that the beginning of the christian life is the best, most devoted and sweetest. To sum it all up, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

DON'T ENJOY THE MEETING.

How often does a careless Christian excuse himself from attendance at prayer meeting by the remark: "O, I don't enjoy the meeting, and what is the use to go?" If a professed believer does not enjoy a prayer meeting, he is in a bad case. He is like one who does not enjoy his food, and refusal to attend prayer meeting on this account, is about as reasonable as for a man to attempt to live without eating because he has lost his appetite. The trouble is not in the meeting, but in himself. He has been indulging in what is pernicious to spiritual life, and needs to come to the place of prayer all the more, for there the Great Physician waits to give an antidote to the poison which destroys relish for what is healthful. Besides, Christians have something more to do than to enjoy themselves. They have principles to maintain, whether they enjoy upholding them or not, and should not all believers feel that principle requires attendance at the place of prayer?

Others again say: "The meetings are dull," etc., and seem to think this is a valid excuse for non-attendance. But are not these the very ones who are most responsible for their dullness? Why, if all took pattern by them there would be no prayer meetings at all. Nay, church members cannot cast off the claims of Christ and his cause upon others so easily. Why should one rather than another suppose that meetings must be made interesting for them or they will not be present? As well might one member of the family refuse to sit down to the family table unless the other members provided dainties, while he sat with folded hands. Nay, neglectful brother or sister, do not let Satan delude you so easily. Accept your responsibility and seek to meet it, and it will soon become the highest privilege.

STRANGE COMMUNICATION.

We have received the following:—

I am sorry to trouble you again, but when my paper came to-day I noticed a piece on Infant Baptism. I am as strong a Baptist in principle as any in N. S., but I do not like to see so much of Pedo-Baptist, &c., in your valuable paper. I know of two subscribers you will probably lose, if such matter continues. A Church Member.

We do not know the friend who sent us the above, as the name is not given. Many letters have been received commending the Messenger and Visitor for its support of our own principles: this is the only censure which has come to hand. We are sorry we cannot oblige this unknown friend, and do not wish to lose the two subscribers he refers to; but the Messenger and Visitor intends to do its best to make its readers know the grounds of our beliefs, the unsoundness of the arguments supporting Pedo-baptism, the value and preciousness of our principles and the evils of the opposite. It may be well to state that the Messenger and Visitor, while following the course it has, is adding to its subscription list every day, and is now the largest circulated paper in the Maritime Provinces. We do not admire what Dr. Blaikie calls, "Molluscous Christians." It will not be the fault of the Messenger and Visitor if there be Molluscous Baptists, for it intends to give a diet which has fibre in it, and which will help to strengthen the denominational back bone. If, in doing this, a wrong spirit is shown, chide us, and we will bear it.

Home Missions.

The regular meeting of the Home Mission Board was held on the 10th inst.

Treasurer reported receipts of the month $368.91. Total receipts $1,967.38. Estimated expenditure for year ending July 31st $8,000.

MISSION REPORTS

were received from brethren Cain, Bichan, Bill, John Williams, J. H. Bleakney, Coldwell, Normandy, Murray, S. J. Archibald, C. Henderson, Lewis, D. Freeman, Vincent Cogswell, Rouleau and Wallace.

Most of these reports were very encouraging, and showed 103 added to the churches served by these brethren.

GRANTS.

1. The grant of $150 the Queensbury field, York Co., N. B., was continued for one year. Rev. J. S. Fillmore, pastor.

2. To the Emyvale church, P. E. I., $15 for one year. Bro William Scott, missionary.

3. To the Willow Grove church, St. John Co., N. B., $50 towards remunerating Bro. James May for services performed there.

4. Bro. C. E. Pineo was appointed a mission to Alma and Point Wolf, &c.

A. Cohoon, Cor. Sec'y.

Hebron, N. S., May 12th, 1886.

Notes on Tour.

Much of the ancient history of this part of India is buried in oblivion. This is specially true of the Hindu Kings who, some thousand years ago, ruled the whole of this country from Orissa to the Godaveri and had as the capital of their kingdom first Chicacole and then Kalingapatam, which latter place they seem to have called Kalinga—nagara. These kings were call- "Kalinga Rajahs" and are mentioned by Pliny; the names of some half dozen of them, who ruled probably between the eighth and tenth centuries, are known from some copper-plate inscriptions dug up a few years ago in Chicacole; but beyond this their history seems wrapped in obscurity. A low mound is still pointed out in Kalingapatam as the site of their ancient palace. Here gold coins are found after heavy rains, no larger than a red pepper seed. The edges of these are unmilled, and they are evidently of great antiquity. I have some of them in my possession. But they have not as yet been identified with any particular king. I am of opinion that their presence in such numbers in the mound is to be accounted for on the hypothesis that here formerly stood the Rajah's palace, where he was in the habit (still common in India) of scattering coin broadcast among the guests on festive occasions. Twelve miles north of Chicacole, in the ancient fort described in my last, gold, silver, and copper unmilled coins of great age are also found. The whole country, too, is filled of ancient ruins and inscriptions of the greatest archaeological value—all of which are regarded by the superstious natives as the work of the gods in the hoary ages when they are said to have lived in the earth.

Ancient as this country is, it is comparatively new to the British. But a few hundred years have elapsed since they established their first trading posts along the coast and drove out the Dutch, Portuguese, and French in turn. Long after their arrival the country was distracted by the quarrels and sanguinary wars of the numerous Rajahs who ruined their own dominions with Eastern despotism, and coveted the possession of their neighbours' country with Eastern avarice. The country was also overrun by the fierce and cruel Marhattas, before whom the people of the plains fled in terror. Then it was that the treasure now so frequently found throughout this part of India was buried. A Hindu's bank is usually his own house, where he digs a hole in the mud floor and stores away his surplus rupees. Wells were common receptacles of treasure in those fearful times when no man could call his life his own, let alone his family jewels, plate, and stores of gold or silver coin. On the first alarm these were hastily gathered together, thrown into an earthen, iron or brass pot, and lowered into the well, where covered by the water, they rested secure from pillage. Sometimes an iron bar was placed across the well, also beneath the water, and on this the pot was suspended. At other times a small cavity or shelf was left by the workmen at the bottom in the side wall for this purpose. I have read of a well in one of the southern districts which went dry a few years ago during a long dry spell (the famine, perhaps), when some person, on descending to examine it, found a door in the side opening into a short passage. Entering this he found his way obstructed by a heavy door which was fast shut. It was supposed that treasure was contained therein, but whether this proved to be the case I do not know. One thing is certain, the treasure that was undoubtedly thrown into such wells, and buried in the earth of old, has never all been recovered. Finds of greater or less value are constantly occurring. These finds are often of the greatest numismatic value, frequently including as they do ancient Roman, Persian, Chinese, and other coins. The government rule in regard to treasure trove is:—Declare and advertise your find in the Gazette; if no owner is forth-coming the treasure is yours up to ten thousand rupees; above that amount, half is yours and half ours.

While in Calingapatam I saw a curious thing. It was a procession going with music and offerings of fruit to propitiate the sea. This is done by those persons whose relatives have gone to Rangoon or other distant country for work. When they embark, those who remain behind make *puja*h to the elements that the voyageurs may have a prosperous voyage; when they return home again, they do the same as a thank offering.

We seldom realize to what extent our enjoyment of life and of the world depends upon education. Take, for example, the matter of the training of the eye to distinguish colour, outline, form. We gaze upon a beautiful landscape with raptures of delight. We are charmed by its cunning and skillful reproduction in the rich painting or the more sober but, to the trained eye, equally accurate and charming engraving or photograph. Now in the average Hindu this faculty of appreciation, of recognition, of identification, and in general of the fitness of things, is almost entirely wanting. A photograph is a delusion, an engraving a snare, and a map a thing incomprehensible to him. They appreciate such things as much upside down as any other way. They see no incongruity in it, as they do not in turning the lock of a box to the wall, or in hugging a valise in both arms instead of carring it by the handle.

So far as I have been able to ascertain Hindus are not addicted to the habit of profane swearing. They have, indeed, a superstitious reverence for the names of their deities. The pronunciation of these names is, in their opinion, eminently efficacious in removing sin, and in neutralizing the effects of unpropitious influences in general; it would therefore be bad policy, to say the least, to take them "in vain." But profane swearing is not the only thing that defiles the mouth of man; and just here the Hindu challenges competion. He is often abominably foulmouthed, pouring out torrents of the vilest expressions that it ever was man's shame to devise or listen to. Women are as bad, if not worse than men in this particular. Here as everywhere "The tongue is a fire, a world of iniquity. . . . . set on fire of hell." Paul must have had in mind some such people as these when he wrote "Let no evil communication proceed out of your mouth."

These notes are very rambling—and perhaps will prove none the less interesting because of that. We write as we ramble, and consequently ramble as we write. My pen is an itinerating pen; and those who don't like its erratic movements are at liberty to do what I am about to—drop it.

J. R. H.

Morgan Park.

The Theological Seminary at Morgan Park held its commencement exercises on the 7th inst. 86 students have been in attendance, of whom 49 have followed the B. D. course, 17 the B. Th. course while 20 have studied in the Scandinavian department. B. Th.—Bachelor of Theology—is granted to students who take work in the English bible, as a substitute for the study of the scriptures in the original tongues.

The teaching staff has been full, for the first time, Dr. Northrup having returned to his work after a year of absence. Dr. Harper, so well known to all interested in Hebrew studies, has accepted a chair of Semitic languages at Yale, much to the regret of Morgan Park folks. He is expected to retain the direction of the Hebrew department here, for three years, doing a considerable amount of work in person. Mr. Price, who has spent several years in Germany in Semitic studies, is to be his assistant.

The Seminary is moving forward every year; not only in the number of students, but also in endowment and equipment. Work has already been begun upon a library building, and a large building for class-rooms and general purposes is to arise presently. Mr. Rockefeller, who is almost the McMaster of Morgan Park, has offered $30,000, I believe, on condition of certain other sums being raised within a year, toward equipping the Seminary.

The commencement passed off very pleasantly, the weather being almost perfect, and the Park looking like a Park indeed. An account of the examinations, the Missionary Sermon, the Reception, the Address, the Sermon, the Essay, the Graduation Exercises, and the Alumni Dinner, would consume valuable space. Among the fifteen men who stood up to receive their degrees were three from the Provinces,—I. W. Corey, of Cole's Island, N.B., D. R. McGregor, of Antigonish, N.S., and F. G. Harrington, of Sydney, C. B. Those three were among the six speakers chosen for Commencement Day, and maintained on the platform, as throughout the course, the good name which the Maritime Provinces boys have earned here. Mr. Corey is settled in Chicago, Mr. McGregor at East Point, P. E. I., (?) and Mr. Harrington has returned to Nova Scotia. A delightful quiet will reign until July, when the halls will be filled by the Hebrew Summer School. B. B.

Yarmouth S. S. Convention.

The 20th semi-annual session of Y. B. S. school Convention, met with the Hebron Baptist church April 20th; three sessions held as usual. After the usual business was transacted, the following subjects were discussed:

1. Mistakes of teachers. Opened by Rev. J. I. DeWolf.

2. How can this Convention be made more helpful to S. school work? Opened by Rev. J. B. Woodland.

3. Model primary class taught by Rev. A. Cohoon.

4. The use and abuse of S. school literature. Opened by Rev. J. F. Eaton. After a very lively discussion, it was

Resolved, That in the opinion of this Convention neither teachers, nor scholars, should use the lesson helps during the session of the school.

5. The duty of Christian parents to S. school teachers. Opened by a paper read by Miss Chipman. Moved and seconded, that Miss Chipman be requested to furnish a copy of her paper for publication in the Messenger and Visitor.

6. The scholar's preparation. Opened by Rev. A. Cohoon.

Sixteen schools were represented by forty-eight delegates; the meetings were largely attended throughout.

Diphtheritic Croup.

This phase of diphtheria is attended with so severe a mortality that our readers will be glad to know of any method of treatment which has proven successful.

We are authorised to say this is true of the following plan, first recommended by Dr. Falligant, of Savanna. The remedies are:

Hepar sulph. 1x, trituration.
Spongia, 1x "
Kali bichrom, 1x "

Dissolve one grain of each remedy in separate tumblers half full of water, and give to child a one teaspoonful in succession, in the order named, at intervals of ten minutes if the case is severe, increasing the intervals as improvement progresses.

Of course the usual hygienic measures are to be carried out, avoiding, however, the use of carbolic acid till the dangerous period has passed, but use frequently a gargle of pure alcohol and water, one part to three, and keep up the inhalation of steam as persistently as possible.

The remedies may be ordered through any druggist in Halifax or St. John.

To the Woman's Missionary Aid Societies.

The regular meeting of the Executive Board of the W. B. M. Union was held in the Mission Room, 85 Germain Street, May 12th. There was a good representation of the members. After the ordinary routine business, a partial arrangement was made for the annual meeting. It was deemed advisable to hold an Executive Board Meeting on Saturday morning, a meeting of the Union in the afternoon, and the general public meeting on Monday, as previously arranged for.

The treasurer's report was as follows: Three quarters of the amount pledged by the Union to the F. M. B. had been paid. Total amount received $1,955.58.

M. E. Marcu, Cor. Sec'y.

Received for Acadia College.

ENDOWMENT FUND.

John P. Lyons, per Rev. S. B. Kempton,	$ 20 00
A. P. Shand " " "	100 00
Sale Memorial Volume, per Rev. Dr. Sawyer,	75
A Friend to Acadia,	12 00
Bal. from sale Cook Estate	100 00
Instalment from sale DeWolf Est.,	500 00
" " " Armstrong "	200 00

INTEREST.

A. P. Shand, per Rev. S. B. Kempton,	16 25
Mark Curry " " " "	72 00
Cook Estate, per Biniah Spinney,	6 00

CONVENTION FUND.

Per Rev. G. E. Day, D. D.,	300 00

INDEBTEDNESS FUND.

L. Carson Layton, Gt. Village	20 00
Robert Blair, Pt. Antigue Mt. per C. E. Blair,	25 00
Rev. John Alexander, Toronto, per Rev. Dr. Welton,	25 00
I. B. Oakes, St. Stephen,	33 00
Frank Johnson, Truro, per Rev. J. H. Goucher,	10 00
Rev. Geo. E. Tufts, Belfast, Me., per Rev. S. B. Kempton,	50 00

X. Z. Chipman, Treasurer.

Wolfville, N. S., May 14.

Amounts Paid to Capital of Book Room.

Rev. W. J. Stewart, Portland, N. B.,	$5 00
" W. H. Cline, Halifax,	1 00
T. White Colpitts, Forest Glen, N. B.,	2 50
D. Holmes, Pereaux, N. S.,	1 00
S. S. Sandford "	1 00
A. Hamilton, Brookfield,	5 00
Rev. J. A. Gordon, St. John,	5 00
N. H. Saunders, Yarmouth,	5 00
Rev. E. J. Grant, Halifax,	5 00
J. B. Lyons, Falmouth,	5 00

COLPORTAGE ACCOUNT.

Mrs. R. Amisley, Halifax,	1 00
Alonzo M. Johnson, Truro,	2 85
Capt. S. Perry, Savanea Laillar, Jamaica,	5 00

GIFTS TO BOOK ROOM.

We are indebted to Mrs. J. Naylor, of Halifax, for a fine Crayon portrait of Rev. Jno. Burton, the first Baptist minister in Halifax. The Secretary will be pleased to receive enlarged portraits of Revs. Harding, Manning, Chipman, Cromp, Crawley and others, to make our Book Room have a true Baptist appearance. We have had added to our reading room—*Examiner, Journal and Messenger, Acadia Athenæum*. We would like added one or more local St. John papers; also P. E. I. papers.

Geo. A. McDonald, Sec'y.

—The Baptist Book Room have just received another lot of the penny Biographical series, No. 1, 2, 3 and 4,—12 Biographical sketches in each package, packages not broken.

No. 1. Gladstone, Beaconsfield, Nelson, Wellington, Luther, Chatham, Chaucer, Humboldt, Carlyle, Cæsar, Wesley, Peter the Great.

No. 2. Burns, A'Becket, Scott, Columbus, Shakespeare, Bunyan, Dante, Goldsmith, Frederick the Great, De Montfort, Moliere, Johnson.

No. 3. Burke, Schiller, Raleigh, Napoleon, Stephenson, Spurgeon, Dickens, Garibaldi, Cromwell, Fox, Washington, Wallace.

No. 4. Gustavus Adolphus, Calvin, Alexander the Great, Confucius, Alfred the Great, Knox, Bruce, Socrates, Bright, Homer, Hugo, Pitt.

Will be mailed postpaid on receipt of 30 cts., or the 4 packages for $1.00.

3w Geo. A. McDonald, Sec'y.