

THE LIFE RESTORER.

1st cor. 15: 21. When at the first of human nature...

WARMING IT.

BY REV. THOROUGH L. CYLER, D. D. There are several symptoms of a cold church.

derful meeting I had ever attended. The Holy Spirit had descended upon us...

Much depends on the kind of that is used, if a church is to be warmed up.

An Extract From a Sermon. He saved others himself he cannot save.

the poor body is tortured. Unworthy men say, "Recant and save thyself."

A Methodist Minister on Baptism. BY H. F. ADAMS, TRURO.

Acts 8: 38. "It does not argue, 'here' means much water. And into comes from the Greek word eis, which means to or into, as much as in or into.

1. Prof. Johann Lorenz von Moehle says of baptism in the 1st century in his Church History.

Johann August Wilhelm Neander, a German scholar and historian, says "In respect to the form of baptism, it was in conformity with the original institution, and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit of God."

Neander was for 38 years an eminent professor, and has no superior as a Christian scholar and historian.

(3) Professor Johann Christian Wilhelm Augusti, of the University of Bonn, Germany, says "Immersion in water was general until the thirteenth century among the Latins. It was then displaced by sprinkling, but retained by the Greeks."

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada. DEAR GIRLS AND BOYS: You remember a village named Polepally and a man named Somaalingam.

We start for the shore. The Telugu Christians and the boarding-school children follow. Through the streets of the town, around the corner by the lock tower, past the Post office, and the boats heading up on the beach, we tread the strand by a lake in the sand where the river Chittavallasa mingles with the sea.

There on the wet bank of a little ocean in the sand, we halt and give out a hymn, while close outside, the billows of the Bay beyond beat their unsleeping thunder upon this ungodly forgotten beach before the tide has started. There is a rush past the boats, and a man with flying hair, staring eyes and quick breath, lays hold of Somaalingam.

What he says. "What is this? What? What kind of moon is coming away at once!" He is a relative who lives in the town and is followed by a dozen others. The hymn is omitted.

That night, he went home northward seven miles and a half. We went two more after him to see how he was received. About two o'clock in the morning they returned, awaking us and related how they found him sleeping on the verandah. His people would not give him anything to eat, nor let him in the house.

As we look through the open outside door we see standing in the crowd in the front yard a stout ruddy Telugu. He is the eldest brother. We enter without an invitation and approach his house. "What school is Somaalingam attending last night?" we ask.

Then we said, "Look here sir! the law of British India is that no matter how a man changes his religion his property is still his property. Whether he becomes a Mohammedan, a Hindu, or a Christian, his things are still his things, and his money his money. This is religious liberty, and we intend to make you an example to all the people far and near. If you let Somaalingam into his house and give up to him his share of the property good-naturedly, all the better for you. If you are forced to give it up by law it will be a disgrace to you, and everybody will know it. What do you say?"

Next evening we went out again, the Sub-magistrate went with us. We sat on the veranda and the villagers crowded around. The Sub-magistrate is a Brahmin; yet he said: "Mr. Somaalingam! although Somaalingam had become a Christian, you must give him up his house and his share of the property. The Sub-magistrate went home. We camped out in a field near the village. It is in this camp that I am writing this letter.

The four brothers are dividing the property. I sat on the platform yesterday afternoon a while, watching the proceedings. It was a good show for me. There were the four brothers. A dozen relatives were sitting with them in council. First the widow mother must be provided for. Then a deceased brother's wife. Then her daughter. Then, as they belonged to the Goldsmith caste, there was jewelry to divide—gold clasps and brooches, and a heavy silver chain, which the boys at home would call a "dog chain" indeed. There was also the grain to divide; and about eight hundred silver rupees. The cattle and the field they did not divide, but kept back to the farm in partnership, sharing in the expenses and the spoil.

Somaalingam's wife has been taken home by her parents. She loves her husband and has sent him word that she wants to come back. Although she is twenty miles away, three messengers have come from her this week, saying that she is sad because she has been taken away from her husband, and their little girl cries every day for her father.

The Hindus are thunderstruck at what this man has done. They say "he had plenty of food and clothing." Why had he joined the Christians? We have a great opportunity to preach the gospel. A letter from Mrs. Morse says that Miss Gray is having a great time working in the town. Paulus, our colporteur, goes out to sell books, but the people take up all his time asking questions.

While all this work is going on we open our MESSENGER AND VISITOR and see that during the past month the members of the W. B. M. U. have been praying for Bilmi and Golepily. It is a house of blocks to build it up another way, so here on the Bilmi Beach the winds and waves keep up their ceaseless sport, playing in the sand. They make bays, lakes, islands and peninsulas in the time it takes a man with the sweep of a mighty hand, to make new ones in new styles and new places. If you would draw a map of the shore, you would have to draw a new one every day.

Do not neglect coughs, colds, asthma and bronchitis, but cure them by using Dr. Wood's Norway Pine Syrup.

We learn Simple Shorthand in a week then use it at once in our bookkeeping—we write faster and do our work quicker. You can take the two courses in the usual time of one. Isn't worth thinking of these dull times.

Little Josephine Libby. HOW PLEASANT. It is to see an aged person with an elastic step, a bright smile and a kind word, and hear the child with its merry laughter ringing in our ears; these denote good health, which can be found in Skoda's Discovery.

Mr. Chas. Libby, of Auburn, Me., says: "My little girl, Josephine, had congestion of the lungs, which left her very nervous and weak. She also had a humor break over her body; after giving her a bottle of Skoda's Discovery and using a tube of Skoda's Ointment, the humor entirely left her. She is now well and strong."

JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. ORIGINATED BY AN OLD FAMILY PHYSICIAN. Think Of It in use for more than thirty years.

TAINED GLASS. CHURCH FURNISHINGS & DECORATIONS. CASTLE & SON.

A MOVE. IN THE RIGHT DIRECTION, WHERE HOUSEKEEPERS USE WOODILL'S GERMAN BAKING POWDER.

ENGINEERS, BOILERS, SAW MILLS, PLANERS, BAND SAWS, FURNACES, SCHOOL DESKS.

ROBB ENGINEERING CO., LAL. AMHERST, N. S.

SAVE MONEY. THE GREAT LIGHT.

STAINED GLASS. ART GLASS.

A. RAMSAY & SON. (Established 1840) Glass Painters & Stainers.

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BAILEY'S REFLECTORS. THE BARKER MEDICINE CO., LTD. ST. JOHN, N. B.

Sabbath School BIBLE LESSON. Adapted from Peabody's Bible Lessons. LESSON XVII. MARY. REVIEW.—READ HIRSH'S GOLDEN TEXT.

THE WHEAT. Have the class make places belonging to the make the place which all the points shall gather. Have an out on the map.

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