

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XI.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, APRIL 25, 1888.

NO 17

—REFRESHED.—Bro. S. B. Kempion has returned from his trip much refreshed. He writes that he feels ten years younger. Churches can make no more paying outlay than in giving their hard-worked pastors the means to take a real vacation. Our readers will be much interested in Bro. Kempion's letter of this week.

—GRAND GIVING.—The Presbyterians of the United States have just closed their ecclesiastical year. The Home Mission Board may well be jubilant. The total contributions for home evangelization reaches the grand sum of \$785,527. This is \$130,000 more than the highest record in the past. This fine result has been due, largely, to the pushing of systematic beneficence. If we can ever get our people to give systematically and regularly, similar results might be attained.

—MANTONA.—Bro. Best, General Missionary of the Baptist Convention of Manitoba and the North-west, reports that ten fields have assumed the cost of missionaries for five months, during the summer, with the exception of \$200 granted by the Board. This means that the fields pledge to raise an average of \$280 each. This is a fine showing, and proves that the scattered Baptists of this wide country are worthy of help, because they are ready to help themselves. There are fields everywhere, which only require the helping hand to develop them into strong churches, in a short time.

—AMERICAN BAPTIST ANNIVERSARIES.—The Watchman has arranged for a special excursion train to accommodate those who wish to go to the Baptist May Meetings, to be held at Washington, beginning May 16. The train will start from the Old Colony Depot, Boston, at 6 p. m., Monday, May 14. The cost of the trip from Boston to Washington and return is only \$12, the ticket being good up to the 25th, from New York. For \$14.50, a ticket can be had to go by other trains, and good up to the 28th, from Washington, and to the 31st from New York. The Southern Baptist Convention meets at Richmond, the week before the anniversary of the Northern Baptists at Washington. Tickets to this Convention, with privilege to come back to Washington to the meetings there, can be had for \$19.50, good from May 9th. The cost of board at Washington is all the way from \$1 to \$5, per day. Any of our pastors who may wish to go to these great gatherings, should correspond with C. S. Parr, Watchman Office, Boston.

—JUDGE DeWOLFE'S REPLY.—We are very much obliged that anything so personal as the dispute between Judge DeWolfe and F. D. D. should have found a place in the MESSENGER AND VISITOR. F. D. D.'s first communication was published because it was supposed to be altogether accurate. Judge DeWolfe's rejoinder was given place because it seemed to correct some misapprehension into which F. D. D. had fallen; and because it was thought only fair that the Salvation Army should have the benefit of a favorable estimate of them. F. D. D.'s second communication (although it evinced a little over-sensitiveness) had to have place; because it gave a reason for the statements which the Judge had challenged. And now the Judge's very long letter of to-day cannot but be inserted, for a similar reason. So the matter has grown. We wish this to be understood, however, unless there be reasons we do not now perceive—a letter from F. D. D., if he desire to send one, must end the dispute. We may add, the affidavits of several responsible parties attesting to the correctness of a statement, would be well indeed, in our estimation. Neither is a man to be blamed if he shall secure corroboration of his statement when it has been challenged.

—STILL IN DANGER.—A few weeks ago, we published a clipping from a Seventh Day Adventist paper, in which Bro. McCready gave a terrific picture of what he thinks will happen to the editor of the MESSENGER AND VISITOR, because he can not see his way clear to accept the Seventh Day Adventist view. The following is a clipping from the Ottawa correspondent of the Watchman. It refers to what has appeared in the MESSENGER AND VISITOR, sent to the Salvation Army:

But to return to the Salvation Army work. And as I understand the Bible, work of "fruit" is the end and the only proof of faith. I make it that Christ's test is correct, universal, and the only test: "By their fruits ye shall know them." Has God used the S. A. to convert sinners? I believe the man who denies it will, in all places where they have been, be regarded as a fool. And I say he is worse! He stands where those men, stood who said, "He casteth out devils through Beelzebub the prince of the devils." God help them. I don't care if they are presbyters. They have better mind or they will "preach" through all eternity. (See "Let there be Hell.")

What a wonderful age this is in which we live! We are getting beyond the charity of the Bible, altogether. If the apostle Paul lived to-day, what lectures he would get, if there were any Judaic

teachers to rebuke. He would be told they were very sincere, and, though they had some errors, they were doing some good. Therefore, do not seek to warn men against their false teaching or practices, lest you be thrust down to hell. Our Saviour, too, might come in for a share of flippant censures. Did he not say, "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven," while those, in these superior days who ignore his commands to be baptized and to partake of his Supper, who have few good words, even to say of the organization he has ordained, must not have any of their errors pointed out, on pain of the terrors of the lost. If some of the men of the wondrous charity of this age had written the closing words of Revelation, they would have couched it something in this form: "If any man shall say a word against adding to these things, may God add unto him the plagues written in this book; and if any man shall say anything against the taking away from the words of the book of this prophecy, may God take away his name out of the book of life." For ourselves, we intend, in all loyalty to God and in all good-will to men, to uphold truth and put down error so far as we can, and run our chances. Of course God has used the Salvation Army to convert sinners. He has used Unitarians, doubters, and Romanists to do so likewise; we are not sure he has not used Satan to convert hosts of souls. If we are to say nothing against the errors of those whom God uses to save souls, error will be left to run its course unopposed. While we commend the Army for its stand against rum and tobacco, and for its zeal, we shall continue to protest against its unscriptural organization, its almost contemptuous refusal to conform to Christ's recognized commands in reference to the ordinances, its irrelevant methods, and to the errors in its teachings and their general superficiality. For the form of charity (?) which will let error run riot, and which reserves its censure for those who wish to preserve the truth in its purity, we have no better feeling than a wondering contempt.

—STRANGE DOCTRINE.—The Presbyterian Witness, in answer to a question, remarks: "It is well to remember that according to Presbyterian principles the children of Christian parents are holy and are within the visible church; and that by baptism this is recognized. When they come to years of discretion their love to Christ will show itself in a public profession. Presbyterian ministers do not administer baptism to the infants of those who are not professing Christians. If they ever do it must be under peculiar circumstances. There are circumstances which justify the baptism of the children of unbelievers—for example, the adoption of the child by a Christian family.

What does our contemporary mean by the children of believers being holy? Evidently he thinks their moral state different from that of the children of unbelievers, for he assumes it will make them love Christ, when they come to years of maturity, and declare that love by a public profession. But what can this changed moral state be? The New Testament knows of but two states, the regenerate and the unregenerate. As they are not in the state of the children of godless parents, who must be confessed to be the unregenerate, they must be in a regenerate state. So far so good; the teaching of our contemporary seems plain. But while his meaning may be plain, its consistency with scripture teaching is not so easy to see. We make no question our contemporary cannot abide the idea that the regenerate life is less than that eternal life of the soul which cannot be lost. If this be so, then, it must follow that all children of Christian parents must continue in a regenerate and saved state. Not only so, but the children of these and all the generations following must continue to be born in or into a regenerate state. The new birth follows the line of the natural descent from regenerate ancestors.

Now does this not all smack very strongly of Judaism? Is it not the very antipodes of Christianity? John was wrong when he said that regeneration was not of blood—natural descent. Our Lord was wrong when he said to Nicodemus, who had the idea similar to that of our contemporary, that natural descent, in his case from Abraham, would give him a right to the kingdom of heaven: "Except a man is born again, he cannot see the kingdom of God"; for here, in our day, are any number of descendants of Christian parents, just as Nicodemus was a descendant of Abraham, who are born in this regenerate state—are born members of this kingdom and have a right to membership in its visible embodiment. Our Lord could not now say, therefore, "If a man—say man, An." But this is not all. In communities where there have been Christian ancestors, it will no longer be fitting to preach, according to the terms of the great commission, "He that believeth and is

baptized, shall be saved." People will only need to examine their family record, and if they find they have an unbroken descent from Christian ancestors, they will understand they are saved without faith, or that they must possess faith because already saved.

Now all this, to us, appears not only out of all keeping with scripture teaching, it is most pernicious. The truth is, in order to sustain the unscriptural tent of infant baptism, resort is had to the Old Testament, to make it override the teachings of the New. While infant baptism has no place in the New Testament, it is said it is to be accepted because infants were in the Jewish covenant and received circumcision. Then it is attempted to make the Christian church conform to the idea of the Jewish nation, with whom the old covenant of circumcision had to do. In order, therefore, to support infant baptism, the baptism of the New Testament must not only be set aside, so that, were the idea of infant baptism carried out, it would not be heard of more; but we are to believe that children come into the kingdom of heaven by birth from parents rather than by direct birth from God, the way of salvation by faith is to be set aside for salvation by descent from Christian ancestors, the teaching that all come into the world with a sinful nature is to be overthrown, and the church, instead of being a company of men and women who have accepted Christ from heart choice, is to be composed of all who have had an unbroken descent from some Christian ancestor, whatever the world Christian may here mean. Is it any wonder we, as Baptists, feel we have a high and holy mission, and that we are earnest against a practice which carries such subversions of doctrine with it?

By Wheel and By Keel.

NO. VI.

BY WHEEL.

Through Mormonia we pass to the crest of the Toonoo, the western rim of the great Utah Basin, and dip down over the Goosote Hills, the eastern rim of the greater Nevada Basin, which with its 100,000 miles of area sweeps sheer across to the Sierras, 400 miles as the train flies. If our eyes were "double million magnifying" gas microscopes of hestrapower and could pierce the curtains of sleep, the halo of dreams, the shades of night and the mists of distaste and other more substantial obstructions, we would behold stretching away from the coastward a gently declining slope corrugated by many low ranges of mountains which, with a general northerly and southerly trend, recede in parallel and slowly subiding undulations. At the foot of this terraced slope, which comprises the eastern two-thirds of the State would be visible, the Basin bottom, or Nevada Desert, a broad, hilly level, if I may so speak, of sand and lava, which with a diameter of perhaps a hundred miles, extends north to Oregon and south far into Arizona. Beyond the Desert we would make out another shorter slope rising somewhat abruptly and merging in the Sierras, the western rim of the Basin.

Wednesday morning broke clear and crisp, and all day long we rejoiced in the bluest skies and the yellowest sunshine. The transit of Nevada in the heat and drought of dog-days, when the air is filled with dust swept up from the sun-burnt hills and charred plains, is no holiday trip, but on a fresh, cool, dustless November day every moment was delightful. On no part of our journey had we been more interested and charmed, not even by the historic Potomac, or among the grandeur of Wyoming. Railway travel is often like a visit to a museum where such a host of objects, new, various, strange, unexpected, clamor for notice that the mind is confused and irritated. Hills, valleys, rivers, lakes, oceans, cliffs; heights, depths, breadths, shapes, hues, stream by in bewildering succession, until the eyes ache and the head swims. But the scenery across Nevada has that kindly uniformity which soothes the mind, while it has also that gentle gradation and slow modification of lines and tones which keep it agreeably interested.

This is true not only of the more prominent features of the landscape, the terraces of hills slowly declining to the Desert, but of the soil and vegetation. In eastern Nevada there is evidence of considerable fertility. Timber of some value adorns some of the slopes, and through the valleys run ribbons of good meadow land. Sage-brush indeed grows luxuriantly, but the more profitable bunch-grass is common. The country is full of cattle and sheep. Large flocks of the latter are seen from time to time huddled timidly together against the side of a hill, while the train passes. Perhaps 500,000 head of cattle graze in the upper part of the valley of the Humboldt, which we follow from the Goosote Hill to the Desert. From Elko, half way down the valley, where daylight greeted us, this fertility gradually dimin-

ished. The meadows become fewer and narrower, the grass retreats more and more before the harder sage-bush, the timber and scrubby dwarf shrubs, the soil has a gravelly look. Then the sage-bush itself shows signs of weakening, more and more the sand and alkali rake way against it, till at last only a few straggling clusters appear, presenting a precarious existence, and presently there is no stain of verdure, nor solitary spray of silvery sage, we are in the Desert indeed.

This Humboldt River, with which, as with the other water-courses along the way, the railroad has made chums, is a characteristic Nevada stream, and should receive due courtesy and attention as we pursue its windings. It is by far the chief river of the State, draining, with its tributaries, the entire northeastern portion. What the St. John is to western New Brunswick, what the Saskatchewan is to the new North-West, that, and more, is the Humboldt to Nevada. Some of the scenery along its banks is especially picturesque. Here, the hills fall away on either side, and the pleasant valley smiling between, like a girl between two sweet-hearts, is dotted with the ranches of the cattle kings, and the troops of his humble subjects, while far away to the north beyond the low intervening ranges, may be seen the blue line of the mountains of Idaho. Here, again, the bluffs draw close together, and bend their brows over the stream, as at Twelve Mile Canyon, through which we passed early in the forenoon. In this canyon are the famous "Palisades of the Humboldt," where the waters rush angrily through deep gorges, while above stand steep, scarped walls of dead brown rock, with a finely rigid and austere aspect.

The river, a bright, clear stream has been gathering volume under our eyes. Every valley has sent down its glittering reinforcements. But from the Palisades the waters are slowly washed by the extreme aridity of the soil and the air, and the current which finally falls into Humboldt Lake, 350 miles from the source of the river, is much weaker than that which roared through Twelve Mile Canyon. Humboldt is one of a chain of three lakes bound across the Truckee or Nevada Desert. These lakes receive two large rivers into their bosom, the Humboldt with the waters of the eastern ranges, and the Carson with the waters of the Sierras on the west, but no outlet appears. Rather, the surface of each lake is one immense outlet. The evaporation during the hotter months has been found to be six inches in a day. In winter the rivers gain on the sun, and the three lakes disappear in one expanse of water, eighty miles long; but when the dog-star glows the sun gains on the rivers, and stretches of ten or fifteen miles of sand intervene between the different pools. All the streams of the Nevada and Utah Basins meet a like melancholy fate. They either fall into dead seas, like Salt Lake and Lake Sevier in Utah, and Ruby, Winnemucca, Humboldt and Carson Lakes in Nevada, or gradually dwindle and perish in the desert. Like the candle of nursery conundrums "the longer they live the smaller they grow." There is a useful moral lying along here somewhere, as to the fate of the currents of our intellectual and spiritual life if we suffer them to flow too long amid arid surroundings. This moral the reader is hereby exhorted to work out for himself, to meet his own circumstances.

Another odd feature of this intro-montal region, to which our attention is occasionally directed, is its springs, found singly or in clusters beside, or near the railway. Hot springs, which undertake to boil an egg in two minutes; cold springs, as icy as snow water in March; placid springs, with surface still as a mirror; energetic springs, puffing and wheezing as though possessed with the asthma, and shooting up columns of spray and steam. We are not, of course, entertained with anything so reckless as the Geysers of Iceland, or even the California Geysers, a hundred miles, more or less, north from San Francisco. Concerning these latter, I may let the Guide Book speak. "Here are over two hundred mineral springs, the waters of which are hot, cold, sweet, sour, iron, soda, alum, sulphur well, you should be suited with the varieties of sulphur! There is white sulphur and black sulphur, yellow sulphur and red sulphur, and how many more sulphurs, dependent saith not. But, if there are any other kinds wanted, and they are not to be seen, call for them, they are there, together with all kinds of contending elements, roaring, thundering, hissing, bubbling, spouting and steaming, with a smell that would disgust any Chinese 'dinner party.'"

Our modest ambitions, however, are quite satisfied with the milder varieties of springs that occur along the road. If any reader is making a private collection of natural curiosities, and has a cabinet labelled "Springs," we can cheerfully recommend this region to his notice. The Humboldt wells, for instance, which we passed before daybreak, he would find a

valuable acquisition. A little off the track, are about twenty pools of water, of a circular form, and six feet or so in diameter; around each stands a fringe of tall grass, the sheltering fringes of these deep clear eyes of the wilderness. No plummet can discover their bottom, and they are supposed to be the craters of long superannated volcanoes. Here, and at Thousand Spring Valley, more to the north-east, the old time emigrant, spent with the heat and toil of the Utah Basin, pitched his tent to recruit before facing the Nevada-Desert, as Israel of yore encamped beside the Twelve Springs of Elim.

Another worthy addition to this cabinet of fountains, would be made at Hot Spring Valley, below the Palisades. The springs themselves cannot be seen from the train, being about eight miles off to the south, but the steam from them, when they are really in session, is plainly visible. There are about a hundred, all told—hot and sulphurous deeps. They are intermittent, like the piety of a second rate Christian. After an uncertain period of elegant leisure, the signal is given to clear the decks for action. Gentle puffs of steam escape, followed presently by jets of vapor and spray thirty feet in height, while the air smells as strong of sulphur as though a gang of Michigan lumbermen had been talking politics.

If there remains a vacancy in the collection, the curiosity hunter will do well to go on as far as Hot Springs Station, in the Truckee Desert, near which, are also the Salt Springs, which yield a car-load of salt a day.

There is a tradition of a Dutch Emigrant, who in his search for water, lighted upon one of the intermittent springs just described. It was of duty then, and lay as placid and smiling as a baby during a fit of the colic. As he knelt to make his thirst in its clear waters, a column of spray leaped suddenly upon him from the depths; he fled in headlong terror, shouting to his friends to escape for their lives, and stayed not upon the order of his going, till he was well away from so uncanny a spot.

But the real glory and wonder of Nevada yet awaits our eyes.

CHAS. HARRINGTON.

Yokohama, Mar. 9, '88.

Missionaries on Touring.

NO. VII.

At Poona you are one hundred and twenty miles from the sea and more than two thousand feet above it. After riding forty miles on the plateau you begin to descend the Ghats. The wild mountain scenery is worth a long journey to see. For an hour and a half the distance travelled is only seventeen miles, on a heavy down grade, the greatest being one in thirty-seven. Various stops are made to cool the wheels heated by friction with the brakes. The train passes through twenty-six tunnels piercing the hardest basalt, and from a few rods to half a mile in length, across viaducts spanning ravines of great width and depth, often along what is simply a great notch out in the face of a precipice, and you tremble to look down on the depths below. Finally you run down a spur thrown out from the main range and are once more on level ground. This road over the Ghats required the labor of seven years, with sometimes as many as forty thousand laborers employed upon it at one time.

On the Bombay side of the mountains we soon see that we are in a land of the southwest monsoons, and it would not be difficult to suppose we were once more in Burma. Vegetation is more abundant, and even the oaks and buffaloes have a Burma look. On and on we rush, and at length begin to pass through or into Bombay, one of the greatest cities in the British Empire. Great cotton factories, warehouses, stores, hundreds of European and native houses are passed, but we go on and on. At length we enter the Victoria Station and our journey across India ends. It would be easy to suppose we had entered some great western city. This station, some say the finest in the world, and we know nothing to the contrary, is elegant in every respect. Pillars of polished granite of various hues, carvings, frescoes, abound. This magnificent structure cost thirty-two lakhs of rupees, or nearly a million and a half dollars. To understand the cost compared with America the greater cheapness of material and labor in India must be taken into account. At one end, in the midst of a garden of flowers and shrubbery, a statue of Her Majesty will shortly be unveiled. It is easy to believe that of very hundred rupees earned by the Great India Peninsula Railway Company ninety-five are used for running expenses.

Bombay far surpasses our expectations, in its size and the magnificence of its buildings, public and private. The University and Telegraph buildings, Post Office, etc., would do honor to any city in the world; and the residence of the wealthy, both European and native, are palatial. It seems

to be the meeting place of the Orient and Occident, and contains a most heterogeneous population. We are much interested in one class of people, the Parsees, of whom about fifty thousand are found in Bombay and nowhere else in India, except a few in adjacent towns. They are descendants of the ancient Persians, by whom the Jews were carried into captivity. Their forefathers were driven from their own land, more than twelve hundred years ago, by the merciless followers of Mohammed, and settled in Western India. In religion they are followers of Zoroaster, the philosopher of Persia, and are fire-worshippers, but regard the other elements—air, earth and water, with almost equal reverence. There are in this city thirty-three fire-temples, where the people assemble for worship, besides nine fire-temples kept by wealthy families. The sacred fire in each is carefully tended by a priest, who also recites prayers of a prescribed form. Their manner of disposing of their dead is peculiar, and, to us, exceedingly revolting. They can neither commit them to the flames, the earth, nor the water, for these elements would thereby be contaminated. They, therefore, place them inside of open towers, called Towers of Silence, and to be devoured by vultures. On a hill outside the city are five such towers. They are circular in form, and each is thirty hundred feet in circumference, and built about fifteen feet above the surface of the ground. In the centre of the tower is a great pit or well one hundred feet in circumference and forty feet deep, all paved with stone and cement. From the bottom of this well three large drains are made sloping downwards, and leading to other wells still deeper. These drains are filled with charcoal and other disinfectants. The object of these is to purify the water from the central well into which the bones fall after the flesh has been removed, "that mother earth be not defiled." The floor of the tower, a few feet below the top, inclines downwards towards the well in the centre. On this the bodies are placed, and down it is usually washed by the rain whatever is left after the birds have done their work.

We went, with a few friends, one afternoon, to see this strange kind of sepulchre. As we tarried in a beautiful garden, near the gate on our way out, a funeral procession arrived. The body, wrapped in white, was carried by four, and followed by about fifty men, all clad in flowing white robes. Each two in the procession held between them a white handkerchief, "the cord of sympathy," and after reaching the gate not a word was spoken, hence the name of the towers. As they approached one of the towers, the vultures from all sides gathered to do their part. We were glad to turn away from this strange scene and hasten to our carriages.

A few Parsees have been converted to Christianity, among whom is an esteemed Baptist minister, Rev. Hormusji, now in the employ of the English Baptist Mission. We had much pleasure in meeting him and his interesting family at Poona. He was converted nearly fifty years ago, in a mission school of the Free Church of Scotland, and united with that body. Subsequently he was engaged as a Professor of Oriental languages, in King's College, London. He was led to examine the subject of believer's baptism by a sermon preached by Mr. Spurgeon, and was baptized by the late Rev. Baptist Noel. Twelve years ago he returned to this country as a missionary, and labors mostly among the Mahatras, whose language, as well as several other Indian dialects, he speaks fluently.

The Baptists of Bombay are a small body. They have a commodious house of worship, in a thickly populated locality. Their pastor, Rev. W. Bell, is a most estimable man and a fine preacher, but his congregation is very small. Like most English Baptists, they practice what is called open communion. It is not unusual for Mr. Bell to baptize persons who wish to unite with pedobaptist churches; feeling that he should not refuse them the privilege of obeying the Lord, so far as they understand.

My letter is already too long. We sail to-morrow by the P. and O. Steamer "Peshawar" for Suva, thence to Cairo. H. M.

Bombay, Feb. 23, '88.

In *The American Magazine* for May William Elroy Curtis will begin a series of illustrated articles on "The Oldest American Cities." The first paper will deal largely with Carthage, which was the first city founded on the continent, although several colonies had previously been established on the nearby islands and a fortress had been built at Panama. The city became the rendezvous of the Spanish galleons that went to South America for treasure, and consequently a most tempting field for pirates. Incidents in relation to these, together with descriptions of the large churches, palaces and other buildings, afford great scope for an article of this character, and Mr. Curtis has taken full advantage of the opportunity.

Messenger and Visitor.

30 CENTS per Annum; when paid within Thirty days \$2.50.

All communications respecting advertising should be addressed to E. A. FOWLER, publisher, 25 John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

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

Messenger and Visitor.

WEDNESDAY, April 25, 1888.

SPECIAL OFFER.

From the time subscriptions are received after this date, to May 1st, the MESSENGER AND VISITOR can be had by new subscribers to January, 1889, For \$1.00.

Will not friends of our paper send us in a large number of new names?

THE BAPTISTS OF THE UNITED STATES.

We condense the following facts from the American Baptist Year Book, just published—

MEMBERSHIP. Churches 31,891; Ministers 20,477; Total membership 2,917,516. Increase by baptism 158,373; Decrease by death 23,228.

The additions by baptisms have been nearly six per cent. on the membership of last year, or about one to every seventeen. It will be noticed that there is quite a balance of exclusions and excommunications over those restored and received on experience.

There have been serious enemies in Bulgaria, owing, probably, as usual, to Russian intrigue. The troops have been compelled to fire upon the insurgent peasants. Russia is ever ready to use any pretence to come in to help the Bulgarians govern themselves.

The British government are renewing their coercive measures. Dillon, O'Brien and others have been arrested; but have been released on bail. Great Britain has also been quietly assuming possession of the Fanning, Christmas and Penryn groups of islands in the Pacific.

At Ottawa, the debate on the Fisheries treaty has gone on. It is also up for consideration at Washington. The committee to whom it was referred, a majority of which are Republicans, have decided to report adversely.

When Charles Kingsley was dying, he said, "It is not darkness I am going to, for God is light. It is not lonely, for Christ is with me. It is not an unknown country, for Christ is there."

There are several theological institutions, with 48 instructors and 579 pupils; 30 universities and colleges, with 256 instructors and 4,813 pupils; 30 female institutions, with 276 instructors and 2,597 pupils; 42 institutions where co-education of the sexes is carried on, with 233 instructors and 4,125 pupils; and 19 institutions for the colored and Indian race, with 187

instructors and 5,468 pupils. This makes a grand total of 128 institutions, 968 instructors and 17,721 pupils. It is noticeable that nearly one-third of this whole number of students are from the colored and Indian races, showing that they have a great thirst for knowledge.

There are 107 Baptist periodicals published in the United States, not counting in the church papers. The Publication Society issued 25,682,500 copies of their periodicals last year. The total number of pages issued of books, etc., was equal to 811,957,814.

RESULTS OF MISSION WORK. General Home Missions, baptized, 7,933; Foreign Miss., North & South, " 9,570.

THE WEEK.

There has been nothing of special importance transpiring in the British Parliament. There is a rumor that five Unionists have returned to the Gladstonian camp, and that six others will likely follow.

It is also said that the Liberals are somewhat dissatisfied with the apathy of Gladstone, and have been stirring him up. He is stated to be about to arouse himself to a decisive struggle on the question of extending the local government bill to Ireland.

In France Boulanger is the centre of attention. He has been elected for De Nord by an overwhelming majority. Ferry has made a violent speech against him, calling upon the government to take active measures to suppress Boulangerism, and warning Picquet that Boulanger's ascendancy meant war.

There are various opinions as to the situation. Some German journals see in Boulanger's popularity nothing but a protest against Republican mistakes; others view his popularity with suspicion and alarm. Russia seems interested in France having a strong government.

The British government are renewing their coercive measures. Dillon, O'Brien and others have been arrested; but have been released on bail. Great Britain has also been quietly assuming possession of the Fanning, Christmas and Penryn groups of islands in the Pacific.

At Ottawa, the debate on the Fisheries treaty has gone on. It is also up for consideration at Washington. The committee to whom it was referred, a majority of which are Republicans, have decided to report adversely.

When Charles Kingsley was dying, he said, "It is not darkness I am going to, for God is light. It is not lonely, for Christ is with me. It is not an unknown country, for Christ is there."

There are several theological institutions, with 48 instructors and 579 pupils; 30 universities and colleges, with 256 instructors and 4,813 pupils; 30 female institutions, with 276 instructors and 2,597 pupils; 42 institutions where co-education of the sexes is carried on, with 233 instructors and 4,125 pupils; and 19 institutions for the colored and Indian race, with 187

The Jubilee Fund.

Monoton: O Jones, \$500; G B Lutz, \$20 (paid); James Doyle, \$5 (paid); James Doyle, \$2.50 (paid); A Friend, \$5 (paid). Backville, N. B.: Elsiea Tingley, \$10; P B Moore, M D, \$25 (paid); Mrs Edward Anderson (estate of late Edward Anderson) \$90; Mrs John Tingley, \$5 (pd); John Tingley, \$5 (pd); Milton Hicks, \$2.50; Cyrus Harper, \$1; Mrs C Harper, \$1; Fred T Thompson, \$1; I C Harper, \$2.50; Mrs I C Harper, \$2.50; Lizzie M Harper, \$2.50; Earnest C Harper Althea Bickerton, \$1; Mr John P Sharp, \$500; Aramias Ogden, \$500; Bell Esbrook, \$500; Carrie Wheaton, \$1; Ada Richardson, \$500; Bliss Ayer, \$1; Michael Grace, \$1; Mrs Michael Grace, \$1; Frank Morris, \$2; Jane Sears, \$500; Wm McQuinn, \$1; Barbara Poll, \$1; Willard Hicks, \$1; Isaac P McPhee, \$500; Harvey Main, \$500; Alford Cole, \$500; Mrs B Bickerton, \$500; Mrs Nelson Lawrence, \$1; Edwin Phinney, \$2; Clarence Hicks, \$1; Wm Bearse, \$1; W E Phinney, \$500; Kate Tingley, \$1; S E Best, \$1; F J Tingley, \$2; E V Silliman, \$1; G W Ayer, \$1; Annie Gervan, \$1; Harvey Phinney, \$2; Willard Thompson, \$2; George Estabrook, \$1; George Smith, \$1; James Rhodes, \$1; Calvin Kinser, \$1; Gideon Smith, \$500; A C Sears, \$2; Stewart Estabrook, \$1; total, \$1663.80. Acknowledged, \$939.00.

In soliciting subscriptions for Acadia College, it becomes evident that the institutions have a strong hold upon the affections of the people. D. Whitman Morton, Esq., of Aylesford, subscribed \$100. In doing so he told me that when 17 years old he assisted his father on the North Mountain in preparing the timber for the first building. This was about sixty years ago. Since that he has given from time to time to support the college. Now, in his old age he gives another \$100.

Oliver Jones, Esq., of Monoton, subscribed \$500; omitting dates, the following is the language of his obligations: "I hereby promise to pay to the Trustees, Governors and Fellows of Acadia College the sum of \$500, as an expression of my great regard for Acadia College and its training—intellectual, moral and religious—given to my son, the late Andrew P. Jones, M. D."

Andrew P. Jones, a great favorite of the students, left his home at Monoton in midwinter about 1854 with Rev. Isaiah Wallace, and travelled by coach to Wolfville. He graduated when he was 16 years old. He took his medical diploma at Edinburgh when he was 21 years of age. After practicing for a short time at Monoton he told his father that his life depended upon a sea voyage. His devoted father made arrangements for his son to take the voyage in one of his ships. He went round Cape Horn to Valparaiso. On their return, while sailing on the Pacific Ocean, he fell asleep in Jesus. The pious captain who had given him every attention, says when the time for burial came, the main topmast was thrown back, all hands assembled, Scripture was read, and the following hymn was sung, and prayer offered:

"How blest the righteous when he dies, When sinks the weary soul to rest, How mildly beams the closing eyes, How gently heaves the expiring breast."

This is the dear son in whose memory \$500 are subscribed to Acadia College. Mr. Jones is considering the matter of a larger gift.

It will be remembered that Dr. Jones belonged to the class in which are numbered the late Professor Fred Hart, Dr. Rand, Professors Jones and Wells. At this writing I am not positive that Mr. Wells was of that class.

The Rev. S. B. Kempton and E. C. Creed, Esq., have already given us an expression of their feelings toward Acadia College. Their sympathy and interest for the schools at Horton are typical of the affection felt by Acadia's students generally. Had Dr. Jones lived, he would now have been one of the foremost physicians of the day. He would not have been behind his brethren in his love for his alma mater. He rests from his labors. His father and step-mother wish to express his feelings toward the College. Although Mrs. Jones is a member of another religious body, yet she is in full sympathy with her husband in perpetuating the memory of her son, whom she loved devoutly.

inspiration to ingenious minds stirring for the results of the higher education.—A source of christian influences flowing around the incompleteness of young and impressionable lives. A true education is not to be had so long as the greatest truths are passed by. These have come from the revealing Christ, and christian truth must be a constant factor in the higher education. The christian college is for the ages to come as well as for to-day, and it is as a christian institution that I most cherish the name and work of Acadia. It is a child of the gospel—offspring of faith—all of the church in the work at home and abroad—instrument of Christ. Because such is its character I hope most earnestly that the endowment may be greatly enlarged by Jubilee offerings. The denomination should regard it a privilege thus to aid in perpetuating the work and kingdom of the Redeemer among men.

THEODORE H. RAND.

The above are samples of the devotion to Acadia College. Who can ever forget such an alma mater? The late venerable Dr. Cramp, standing in the gently flowing Gaspereaux, on a beautiful spring morning, uncovered, and his grey locks floating in the breeze, burying in baptism students whom he loved, is a sight never to be forgotten. Mr. Jones sacredly keeps a letter of condolence from Dr. Cramp, in which mention is made of Andrew's baptism.

Acadia has a host of friends, many of whom have never set foot in Wolfville. Dr. Moore, of Backville, whose name appears for \$25, is not only a physician of eminent abilities, who would distinguish himself in his profession in any city, but he has an intelligent appreciation of the work done at Wolfville for the denomination and the world. In giving the \$25 he said, "I give that now." Dr. Moore will be heard from again. Deacon Titus Hicks, of Backville, an aged and highly respected brother, is considering the matter of giving largely to Acadia.

If the Baptists can enter upon the second half-century of Acadia's history with a well endowed college and an academy in each Province well equipped, success for the future is certain. Long live "the child of Providence."

E. M. SAUNDERS.

Washington Correspondence.

During my stay at Washington, D. C., I learned that you had reported me as having passed through St. John en route for Florida. I wrote to you at once to tell you of my mistake, in order that you might correct it; but my letter has not appeared. It never reached you, I suppose. Possibly the post office officials in Washington do not know of such a country as New Brunswick.

I did pass through St. John, but not en route for Florida, but for Washington; and a very delightful visit I had there. To tell you of all I heard and saw would require a much longer letter than I am disposed to write. I visited all the principal places of interest about the city. I spent a few hours listening to the debates in Congress. "The true that no great question was before Congress to call forth able speaking, but I found sufficient interest me all the time I had to spend. A journey through the capital is a tiresome day's work; but no one who takes it will regret having done so. I spent a forenoon very pleasantly in the Dead Letter office. I saw hundreds of letters and parcels opened. 'Tis marvellous how many letters reach that office and remain there, because it is impossible to know the address of those who wrote them. It was very amusing to see the variety of articles that were taken out of the parcels. If one enjoys the sight of money a visit to the engraving office will delight him. There he will see cast loads of U. S. bills of all denominations. The guide that went through the building with me was very kind and polite. She showed me all over the place and explained to me everything I saw, and answered all my enquiries; but, unfortunately for me, she omitted one small courtesy. She did not say to me, "Help yourself." I was sorry too, for I stood beside a very large pile of \$10,000 bills at one time, and in another part of the room I saw a large heap of \$50,000 U. S. bonds. I would have been modest about the matter had she only said, "help yourself, sir." But she did not think of it, I suppose; and I did not like to remind her of her remissness. I had another delightful day at the National Museum. I visited, of course, the Corcoran Art Gallery, the U. S. Treasury, the White House, etc. Besides these places of interest the city itself is very beautiful. It is unlike any other city in the Union. It is a city to live in. It is quiet, and beautiful, and restful. People seem to have time there to live. There is none of the rush and restless activity and hurry of the New England cities. No piping of factory steam whistles or noise of heavy teaming over the pavement disturbs the city. The streets are broad and clean, paved with concrete instead of stone, and they are not crowded.

I worshipped on Sunday all day, with the Metropolitan Baptist Church. The pastor, Rev. Mr. Young, is the son of Mr. Edward Young, formerly of Falmouth, N. S., now U. S. Consul at Windsor. I enjoyed the services very much. I found Mr. Young exceedingly kind. He is much beloved by his people evidently, and it seemed to me deservedly so. The church under his leadership seems to be making progress. They have out-grown their chapel accommodation, which, by the way, was not very

extensive, and are now engaged in building. Their new vestry was nearly complete. In this they will worship until they can build the main edifice. Their Sunday School entirely filled their house of worship.

Mr. Young informed me that there were eleven Baptist churches, among the white people, in the city. Strange to say, too, all of them have pastors. Some of them are very large churches, one or two of them reporting a membership of nearly eight hundred. The First Church, under the impetus given it by a new and vigorous pastor, Rev. Mr. Slately, is about to build a new and costly house of worship. There was quite a talk among the Baptists about the ability of Mr. Slately, and crowds were attending his ministry. From all that I could learn, his preaching was helpful and stimulating, and his ministry promises much usefulness. I did not hear him preach.

I spent Monday forenoon at the Wayland Seminary. It is located on Meridian Hill, a beautiful spot, commanding a fine view of the city. Rev. Mr. King, to whom I introduced myself, was very kind and obliging indeed. He showed me over the building, a fine brick structure, introduced me to the different teachers, showed me their manner of teaching, etc., perhaps I might say, he showed me specimens of their work, for he called up young men in his own class—the senior class in Theology, and examined them in their studies. That I might see what they had done. He told me some of his trials with them, and his successes. There are about 140 young men and young women in attendance there this year—all colored, of course. A few of the teachers were colored people, but the majority of them were white. Mr. King has been president of the Seminary for twenty or more years. He has certainly accomplished a great and good work there. He informed me that there were more than forty colored Baptist churches in the City of Washington. Some of them are very small churches, the result of secession, or oligues in the larger churches. But many of their churches are large and vigorous, and are doing good work, under the leadership of able colored pastors. Some of the graduates of the Wayland Seminary are filling important pastorates in other places than Washington. Among the students was a young man from the Congo Valley, Mr. King called him up in his class, introduced him to me, and questioned him that I might see and hear him. He seemed very intelligent; said he was very happy in the school; was studying that he might fit himself to return and preach Christ to his fellow-countrymen. I shall not soon forget my visit to Wayland Seminary.

Now, I'll not detain you longer, Mr. Editor. After five weeks' vacation, every hour of which I enjoyed, I am at home again, feeling much the better for my cruise. And I am well satisfied in having visited W. instead of Florida, or any other quiet country place. I saw and enjoyed much, too, in New York and Boston; but of these cities I need not write, as many of your readers know more of them than I do.

I need only add that I received a warm welcome from my people, among whom all went well during my absence. Rev. Dr. McNair preached here while I was absent. His ministrations were very acceptable to the people. I pray God to grant that they may prove abundantly useful!

S. B. KARRON.

Corwallis, April 17.

Manitoba Missions.

It is the desire of our board that the readers of the MESSENGER AND VISITOR should be supplied with the reports of our general missionary, so that they may become thoroughly acquainted with the condition, needs and possibilities of this vast field. To that end, arrangements have been made to furnish you with such part of his report as it is thought will be interesting to your readers; and I sincerely hope the effort will be appreciated, and productive of much good, by awakening an interest that will result in contributions of both money and men to aid in carrying forward the work of giving the bread of life to the hungry souls of Manitoba and the North West. The prospect is grand for grand results. The way appears to be opening up in a most wonderful manner. People who have been for a long time deprived of the privilege of the gospel seem hungering for it, and the prospect is that a great gathering of souls awaits the coming laborer. What the harvest will be depends not alone on Manitoba Baptists, but to a large extent upon our friends in the east. True, the responsibility is at our door; but we are unequal to it. Help must come; it is needed at once. We send the Macedonian cry to our friends in the east, and invite you to come over and help us to gather in the golden sheaves of a glorious harvest of precious souls. We need your help, and we need it now.

Never mind the difficulties and misunderstandings of the past. No one regrets these more keenly than the Manitoba Board. Let us forget the past, and in the same and strength of our Master improve the present opportunity, feeling assured that our heavenly Father is able to overcome all things for his own glory. The work has been entered upon according to the best plan we could devise. Already the indications are rich with promise of success. Much has already been undertaken, but there is a limit to our ability. We know we have the sympathy of our

Maritime friends. Valuable assistance has been rendered in the past, and an appropriation has been made for this year's work. Don't fear our Board any longer its fighting days are over; henceforth its only desire is to be used by the Master in a humble effort to extend his cause and kingdom, until Manitoba and the North West shall be reclaimed for his service.

Manitoba Baptists are doing nobly—giving with a generous liberality. We would do more if we could; but we are only a handful scattered over a vast territory. We believe the future is rich with promise for us—that within these prairie provinces lies the future greatness of the Canadian Baptist cause; but we feel that the present hour is one of emergency.

Brethren by the sea-shore, with your comfortable churches, your schools and colleges, and all the advantages you enjoy, don't forget your friends on the prairie deprived of even hearing the gospel preached. Think of us, pray for us; but in the meantime send that thousand dollars, and don't stop there; but let every friend of the cause follow Bro. Barn's noble example, and send our treasurer \$25; then we may expect that our prayers and yours will be answered in a gracious outpouring of the Holy Spirit in this country.

J. WHITMAN.

Letter from India.

IN TRUST AT MARIKONAPATTY, 21 MILES FROM BOBBILI.

I have been out on a tour among the villages for the past three weeks, during which time I have been so busy as to hardly have time to think of anything else. But the arrival of some home mail from Bobbili, day before yesterday, reminded me of the existence of an outside world, and of a duty I possibly owed to that part of it, represented by those who read the MESSENGER AND VISITOR. (To say outside of that charmed circle, I do not feel under any special obligation.) Now where shall I begin? I do not intend to indite a long letter upon you, so must pick and choose from the experiences by the way. Your readers want something fresh, stirring, exciting, and we missionaries would only be too glad to gratify the desire if possible. But you see in one of our uniform, orthodox tours there is very little of that sort of thing. The most that would come under the heading of stirring and exciting things are such as stir up one's cholera and bile and excites him to say and do things hardly worth reporting in missionary correspondence. To give you an example or two. In starting off on this trip, I got my bundles off Tuesday evening at 10 p. m., with instructions to go on to a village seven miles away and wait there for me. The man had been over the road a dozen times. Next morning I started off early to walk to the village, and when within a mile of it, found one of the men sitting by the path, who told me the bundles were away behind. The men, for variety's sake, I suppose, had taken a new road they did not know, had missed it in the dark, and had driven away off into a mud hole, where they had waited till morning. When they got along, I found my mattress, bed-clothes and guns all wet. We lost more than two hours of time, and did not get to our stopping place at Peda Penke till noon, in a blazing sun. I talked all the way. I thought one such exertion enough for one trip.

Next morning I got them off early with instructions to go on to a village seven miles and stop there for dinner, and we would go on to our stopping place in the afternoon. Narsiah and I went to a couple of villages to preach. When we got to the village at 1 p. m., where the bundles were to be, they were nowhere to be seen. On inquiring, learned they had crossed the river at a village a mile away. I hurried on, hoping to overtake them there, but they had gone on to Sangam, our place for pitching the tent. I did not praise them, to say the least, for their excess of zeal in going beyond the prescribed distance. After dinner we pitched our tent in a mango grove a little way from the temple. I had hurried on a little in order to be present at the bathing festival. I described one of these several years ago, but it was before the MESSENGER AND VISITOR were on as close terms as they are now. I wonder if a new paper, a new editor, and lots of new readers, red dress it necessary, to describe it again. "Sangam," the name of the village near, means a "joining" or "confluence," and is the same word we use for "church" in Telugu. Near this village two rivers join, and the place is considered specially sacred, and the water fit to wash away the accumulated sins of a year. The land between the rivers terminates in a long point of sand, on which stands a temple to Siva. When built long ago, I presume it was close to the actual meeting place of the rivers. Now it is nearly a quarter of a mile from the extreme point. The floor of the temple is much below the level of the sand around and at flood time must be several feet under water, "Swamy" and all. But the force of the current eddying round leaves even the foundation exposed. And this fact of the sand not piling up round the temple and stopping up the door is considered a sure sign of its sacredness. Some said, it did not go inside. If it were possible to retain the stench and the bad air of festival times, I could almost believe it. The people began to gather Thursday afternoon, about the village, where a large number of Brahmins live. Passing through the street one of

them asked me why I replied, it was to see that they would be wicked teaching of it declared at once. than an hour. At bitter and insolent, explain what I believe and listened fairly well was the time for her they came in number Narsiah and I spent neighborhood of the their foolish not in instructing them in the of the way Brahmins followed not much time or ch to the other people. was a large shed of it leaves. As the people bathing, they were worship before the had to pay before he the shed. I asked they said yes, as far had not the slightest ther. The inside of into two low vaults by this one door, to make the rooms as d inside room, where the so dark, anyway, lamp burning to see full of people, and burning incense, of breath of hundreds air so thick the lamp water to burn at all. looking in for a few ghid to turn away, I moving about in the through their forms strange sound of f inside, made it like of demons, than like The object of worshi shape of a cylinder, i in diameter and fro inches long, set up slab, highly hollow of shallow trough, of water and oil poure run down and away into the ground. T by these stones, a accounts for their w be printed in your p came out, I asked a really seen the god. so, some said they had seen, some said they believed it to be was god, it was god a stone, it was a stone of the principle of "Yo yer takes yer choice. from the door, some round and began to Seeing us inside the who challenged me out of the temple and me outside. I teased why I might not see the other people, and The common people sport to listen to th this time a strong see some Brahmins boys and and threw it up our faces. I caught threatened to cane I they stopped. Tow grew quite chilly huddled together in the cold. In the eve rain came up and suffered a good deal no shelter and ver cattle. Next morning I towards Palkondah, Narsiah and I r near the bathing had gone away the of the cold and rain, increased. I presu thousand, at least, ditions. Among oth or holy men, all an of coward. One Benares and had a he declared was G was trying to sell fool. As I passed h of fun of him, and see what a holy man them for not buyin was too drunk to g bottle and followed me to buy some of got tired of him and with my cane. He it steadily, so it the stopper came o was spilled. This common people, b knew what to say. holy men with Ga fool, which is cons a great sin. After to the bathing plac the way was lined w the people, as the rice, or other grain, copper coin, for the returned from the plastains, which idol. The some at a little different occasion. The ri water shallow, and for an orthodox im to go a good way of see, the men of d women were const the water and thro

them asked me why I had come to Sanguin. I replied, it was to teach the people wisdom, so that they would not believe the foolish, wicked teaching of the Brahmins. War was declared at once. We talked for more than an hour. At first they were very bitter and insolent, but as I went on to explain what I believed, they quieted down and listened fairly well. Friday morning was the time for the Brahmins to bathe, and they came in numbers from every direction. Narsiah and I spent the afternoon in the neighborhood of the temple, now ridiculing their foolish notions, now warning and instructing them as to the true nature of God and of the way to get rid of it. The Brahmins followed us about and gave us no much time or chance to speak quietly to the other people. In front of the temple was a large shed of bamboo and cocoonst leaves. As the people came back from bathing, they were expected to go in and worship before the "Swamy," but they had to pay before being admitted inside of the shed. I asked if I might go in and they said yes, as far as the temple door. I had not the slightest desire to go any further. The inside of the temple is divided into two low vaulted rooms, lighted only by this one door, which, if closed would make the rooms as dark as a dungeon. The inside room, where the Swamy resides, is so dark, anyway, they have to keep lamps burning to see him. This room was full of people, and the smell of oil and burning incense, of wet clothes, and the breath of hundreds of people, made the air so thick the lamps seemed to have hard work to burn at all. I stood by the door looking in for a few minutes, and was then glad to turn away. The sight of the people moving about in the dim light, and going through their forms of worship, and the strange sound of their voices echoing inside, made it seem more like an abode of demons, than like a place of worship. The object of worship is a stone in the shape of a cylinder, from four to six inches in diameter and from twelve to twenty inches long, set upright in another stone slab, slightly hollowed out, making a sort of shallow trough, open at one end. The water and oil poured upon the cylinder runs down and away through this open end into the ground. The objects represented by these stones, and the story which accounts for their worship, are too vile to be printed in your paper. As the people came out, I asked a good many if they had really seen the god. Some said yes, some, no, some said they did not know what they had seen, some said they had only seen a stone, some said they had seen whatever they believed it to be. If they believed it was god, it was god; if they believed it was a stone, it was a stone. Somewhat upon the principle of "You pay your money and you take your choice." As I moved back from the door, some Brahmins gathered round and began to argue and dispute. Seeing us inside the shed, some Brahmin who challenged me the day before, came out of the temple and very angrily ordered me outside. I teased him a little by asking why I might not see the god as well as the other people, and then we came outside. The common people thought it rather good sport to listen to the discussion. About this time a strong east breeze sprang up and some Brahmins boy gathered up handfuls of sand and threw it up so it would blow into our faces. I caught one fellow at it, and threatened to cane him if he did it again, so they stopped. Toward evening the wind grew quite chilly and the people were huddled together in groups, shivering with the cold. In the evening a cold shower of rain came up and the people must have suffered a good deal, for they had little or no shelter and were lying around like cattle.

Next morning I sent my handies on towards Palkonda, ten miles away, while Narsiah and I remained till ten o'clock near the bathing place. Though many had gone away the night before on account of the cold and rain, the crowd had greatly increased. I presume there were three thousand, at least, of all classes and conditions. Among others were some Yogis, or holy men, all smeared over with ashes of cowdung. One of these had been to Benares and had a glass decanter of what he declared was Ganges water, which he was trying to sell. He was drunk as a fool. As I passed him I made a good deal of fun of him, and called the Brahmins to see what a holy man he was, and blamed them for not buying the water. The fellow was too drunk to get angry, but took his bottle and followed me for an hour, arguing me to buy some of the water. At last I got tired of him and gave the bottle a push with my cane. He was too drunk to hold it steadily, so it turned in his hands, the stopper came out and part of the water was spilled. This made great sport for the common people, but the Brahmins hardly knew what to say. Here was one of their holy men with Ganges water, drunk as a fool, which is considered by them as being a great sin. After a while we went down to the bathing place. The path most of the way was lined with clothes, upon which the people, as they passed, threw down rice, or other grain, and sometimes a small copper coin, for the poor. Many, as they returned from the water, were buying plantains, which would be offered to the idol. The scene at the bathing place was a little different from that was the other occasions. The river was broad and the water shallow, and to get the proper depth for an orthodox immersion the people had to go a good way out. So far as I could see, the men all did so, but many of the women were content with sitting down in the water and throwing it over themselves.

There were not so many Brahmins present as before, but mere of the "Jungals," a caste which has special charge of the worship of Siva. These fellows, armed with a brass pot, were always on the watch for the people as they stepped into the water. Sometimes a dozen or more of them would rush after a well dressed person, each clamoring for the privilege of pouring a pot of water on the person's head, for which service a copper coin, worth about a quarter of a cent, would be given. Sometimes it was most amusing. While the disputa would be going on, one fellow more daring than the others, would steal up behind and pour upon a woman's head the pot of water, and then claim the "dub." Sometimes he would get the coin and sometimes he didn't, but instead got an address in plain forcible Telugu, which was anything but a blessing. In two cases I got the money without pouring the water. The first was a woman who went to bathe alone. As she came out of the water a lot of scamps got round her and nearly pulled her to pieces. I stepped up and told her to give me the coin instead of giving to those rascals and I would see that she should get the merit all right. She hesitated a moment but gave it, glad to get away. I turned and gave it to a blind Bally beggar girl. The other case was a man pretty well off. The fellow insisted he should give to several of them, but he refused to give more than one coin and they nearly mobbed him. I stepped up and told him to hand it to me, which he did. Then I teased them by showing it to them and asking who was most worthy. Such a crowd gathered, each begging for it and following me around from place to place, till I gave it to a poor old beggar. It was great sport to the common people. There was not much opportunity of preaching to the people, and all ridicule seemed most effective. But I must close here. Perhaps, I may write next week of some other experiences.

G. CHURCHILL.

Christ's Ownership.

BY REV. THEODORE L. CUTLER.

He is the freest man who is the servant of Jesus Christ, for he is delivered from the dominion of the world, the flesh, and the devil. He is the happiest man who has surrendered his will to the will of Jesus Christ. He is the safest man whom Jesus has taken into His full possession. To every blood-bought, redeemed soul, the Redeemer says "Thou art Mine." We are not our own; we are bought with a price. In this ownership by our Master secures our salvation, it also involves the delightful duty of consecration.

Christ will not be put off with what may be called the candle-ends and the cheese-parings. His claim stands first: He demands the best. Our talents are His, whether they number ten, or five, or only the smallest one that He entrusts to His humblest follower. Our brains are His; He should have the brightest thoughts and the best counsels, and not be turned off with the sweepings. Our time is His; the freshest hours should sparkle with the dew of devotion. The Christian who grudgingly yields only a sleepy coil in a tired-out body for an hour or two in a weekly prayer-service, commits the worst of petty larcenies. He robs himself while cheating his Master.

Our influence belongs to Christ; if not directly for Him, it is against Him. How dare we surrender it to the clamors of Fashion, and throw the weight of our example on the side of social extravagance, and of sensual, soul-poisoning amusements? On every social or political question which has two moral sides, we should first inquire which is Christ's side? The best gift we can bestow to the cause of our Saviour, is not our money, or our prayers; it is the weight of our daily influence. He redeemed us to be "a peculiar people," or as the New Revision renders it, "a people for His own possession."

A Christian should not be peculiar in oddities or Pharisaical pretensions, but peculiar in having a distinct likeness to his Lord. He ought to be peculiar in a usefulness kindness to his neighbors; peculiar in hating wrong and fighting popular sins; peculiarly honest, square, truthful, and conscientious in the things that are least. Daniel was a peculiar man in Babylon; so was Nehemiah at Jerusalem; when he said "So did not I?" Peter and his fellow-apostles were of the same stripe when they told the High Priest "We ought to obey God rather than men." There are two things which a Christian should never do. He should never leave his neighbors to doubt which side he is on, and he should never be "to be had." Influence is the best contribution we can render to our Master. The more completely we can realize that we belong to Christ, and the more thoroughly we can act it out, the sooner will we impress the world with the beauty and power of the Christian life. Half Christians win no converts. Power is measured by the degree of consecration to Jesus Christ.

There is another side to this subject. Christ's ownership is full of joy and strength and consolation. If we belong to Him, He is responsible for us, and will take care of us. He knows every one of us by name, and makes out His promises to us individually. "Lo, I am with you always," is the sweet assurance to each one of us, the least and the humblest. The protecting, cheering voice seems to be ever saying to us, I will not leave you comfortless. I will intercede for you, and secure for you great blessings. I will

sanctify you by the truth. I will make you content to be poor, or blind, or deaf, or to lie on a bed of pain. I will cover your head in every battle you fight for Me. I will give you bread to eat that the world knows not of, and will refresh your thirsty soul out of the wells of My salvation. I have prepared for you mansions in My Father's house, and will prepare you for the mansions. I will wipe away every tear from your eyes, and at last present you faultless before My Father in heaven. Where I am, ye shall be also; and ye shall reign with Me forever and ever.

If all this is meant by Christ's owning us, then let us rejoice that we are not our own, but have been bought by His precious blood. Neither men or devils can pluck us out of His hands; how careful should we be never to throw ourselves out! The prayer for every hour of our lives, is commended into Francis Ridley Havergal's short, sweet, simple lines:

"Let my heart be All Thine own,
Let me live to Thee alone."
—Evangelist.

Religious Intelligence.

NEWS FROM THE CHURCHES.

GRANTON, Kings Co., N. S.—I baptized six at the Coldbrook section, Cambridge, on the 8th of Nov. D. PARSONS.

OXFORD, N. S.—I have been holding some special services with the Linden church and God has owned and blessed our efforts. Wanderers have returned to their Father's house, and sinners are converted. We have visited the waters of baptism on two different occasions, and are looking forward to our next conference. The work is going on. God is in the midst of us. My field is increasing in interest all over it. I need an assistant, and hope the time is not far off when we shall be able to have one. I am looking forward to the summer for a good time. I am hoping to have the cooperation of Bro. W. Powell, a young man who is a member of one of my churches, now studying at Acadia for the ministry. I wish to acknowledge the kind remembrance of my people towards me in the way of donations all over the field, separate and apart from salary, which is quite promptly paid. T. M. MURDO.

P. S.—Not long ago I spent an evening with the church and congregation at Greenville. God was present in His Spirit's power. I saw signs of a glorious shower of conversions. And still I hear the cry, Come over and help us. I hope to be able to go over in May some time, to assist Bro. Rees (sic) in special work. We shall let down our nets for a draught.

PORT GREVILLE, Cun. Co., N. S.—Bro. Wm. Schurman, lic., has been laboring in this place with good success. The cause is greatly encouraged. I have been invited to spend the summer between this place and Diligent River. He is a lionheart of the Spring Hill church, and gives good promise of becoming a successful laborer. I. W. PORTER.

HILL GROVE AND NEW TRUST, N. S.—The Lord has been, and still is, working gloriously in the salvation of souls in my field of labor. Since the 1st of January I have baptized six in the Hill Grove church, and two were received by letter. With the exception of the 1st of January, I have been in all six weeks; and truly the Lord has visited his people, and wrought great deliverance in the salvation of precious souls. During the six weeks 59 have been added to the church—61 by baptism, 5 by experience, and 3 by letter—and more are being added. I have been preaching to a number of families, and several have been baptized. There have been 90 who have spoken in one conference meeting. The Lord's Spirit had not been administered to the church for a long time. We had two such precious seasons, and about 90 at one time commemorated the suffering and death of the precious Saviour who said, "This do in remembrance of me." A young people's prayer meeting has been established at New Trust, and truly they are working nobly in their Master's vineyard. I am only engaged with these churches until the last of June, and I expect to be in a position to visit to take another field. W. L. PARKER.

LOWER GRANVILLE.—The Lower Granville Baptist church is one of the oldest in Nova Scotia. It was at Stoney Beach that the first Baptist association of British America was organized, in 1800. It was here that the Rev. James Manning lived, labored, died and was buried. Here labored Revs. David Hays, Joshua Campbell, Richard Cunningham, and several others still living. Rev. Isaiah Wallace was thirteen years pastor of this church, and is still a member. For the past three years the Granville Ferry section of the church, containing all the wealth members, and including the Rev. James Campbell, the old church, have thought best to accept the services of Rev. F. O. Weeks, late pastor of Annapolis and Round Hill church. The old church has struggled hard during the past three years to give their pastor, Rev. Frank Foster, a comfortable living. He has labored faithfully and gained the respect and esteem of not only his own people but other denominations as well. But the prevailing hard times has crippled our finances. Many of our people have to go to a foreign land to obtain a living, and our pastor has been compelled to resign. May our Heavenly Father direct his steps to a more promising field of labor, and send us greater financial prosperity and a pastor whose labors will be accepted and a blessing to the whole church. C. F. A.

LOCKPORT, N. S.—Through the kindness of my church and congregation I have been permitted, occasionally, to visit two of our pastorate churches. Of late I have had the privilege of baptizing 9 professed believers; 4 at Jordan River and 5 at Osborne. We have had no baptisms at Lockport since I last reported. Our services are all well attended, and almost without exception, seasons of refreshing indeed. Correspondence is being carried on with several organ firms, and it is expected that by the first of June, a fine pipe organ will have been placed in our church. Already our Ladies in their zeal, have raised \$600, and all this during the year '88. B. N. NORMAN.

Apr. 18, '88.

NORTH BROOKFIELD, Queens Co., N. S.—Six more young people belonging to Pleasant River were received for baptism by the

Brookfield Baptist Church in regular conference, Saturday, April 14; and baptized on the Lord's day following, just before sundown. They were all welcomed into the fellowship of the church the same evening. Many others are anxiously awaiting the way of life, and what we have seen, we believe, is only the forerunner of the blessing the Master is about to grant us. A number of backsliders also have returned to labor with us for the salvation of other precious souls. The conference, Saturday, was attended by fully twice the number of the previous average attendance. There are, however, here as elsewhere, a few apparently complacent of the ground whom we bear with for Christ's sake. We have been working on the Pleasant River section of our large field in connection with Rev. Mr. Pascoe, pastor of the Congregationalist Church, and some who were led to embrace Christ as Lord and Saviour through our united effort will, we believe, unite with our body of Christians. J. H. JENNER.

BRIDGEWATER, N. S.—It was my privilege on the 15th inst. to baptize ten, and extend to them the right hand of fellowship. They were all young men and women, whose union with the church here gives it to strength and much encouragement. Others have been received, whom I expect to baptize soon. C. R. B. DODGE.

GUYMOND.—Sabbath, 15th inst., I had the privilege of baptizing three persons and receiving them into the fellowship of the Manchester Baptist church. A large and attentive audience gathered at the church to hear the word preached. We are hoping for still greater results. A. L. POWELL.

KENTVILLE.—The Kentville church, with characteristic thoughtfulness and generosity towards its pastor, has given him leave of absence for a few weeks, and a purse of some fifty dollars for his travel. The interest at Kentville is fairly well sustained. The congregations Sunday are good, prayer meetings and Bible class very interesting. There was baptism before the last communion service. COM.

SALISBURY.—The Steves' Mountain section of our church has been greatly revived. Apathy and alienation have given place to zeal and oneness of spirit, and interest. Since our last report, three have been added by baptism and one by letter. Others are impressed with the need of salvation. J. M. PARKER.

DEBARS, P. E. I.—The church at Dundas had the benefit of the faithful labors of Rev. D. F. Harris for the last sixteen months, during which time several persons have been added to the church, and those who hungered for spiritual food have received their portion, and have been much strengthened. Bro. Harris has held several meetings in a neighboring place, called Forest Hill, where a number have been blessed, and four rejoicing believers followed their Lord in baptism and united with us; showing, in a measure, the people's appreciation of his preaching and the Lord's blessing upon it. Bro. Harris expects to leave this field about the middle of May. We pray that his labors will be abundantly blessed wherever he goes, and the church that will secure his labors will have a good and faithful servant. A. D. MATHEWSON, Clerk.

FOURCH.—Have just returned from Fourch, where I spent two of the happiest weeks of my life. What so little a man as I am, I feel, has been able to do, was carried by the Holy Spirit to thirty-two hitherto callous souls; while the whole neighborhood is forced to confess, amid the most dire opposition, that God is with us. Jesus hath touched two more hearts with his blood in Grand Mira. Praise him for his wondrous works. And now we crave a blessing on our labor in Sydney. Oh! may the Spirit divine rest upon our work. F. J. BRADSHAW.

WEYMOUTH, N. S.—We learn that 10 persons were baptized at Weymouth, on Sat. Apr. 15, by Rev. Isa. Wallace, and they, with one added by letter, received the right hand of fellowship at the close of the afternoon service. Since the special services began, 42 have been welcomed to the membership, and the church has been greatly encouraged and strengthened by this large accession. Others are seeking the Lord.

ALBERT CO. QUARTERLY MEETING.—The Albert Co. Quarterly Meeting was held with the Valley Church, commencing on Thursday, the 12th inst., in conference. Twenty-four brothers and sisters testified of the goodness of God, and his power to save. Ministers present, Revs. J. F. Kempton, W. Camp, S. W. Keirland, and E. F. Haines. Five members were presented. In the evening the Quarterly sermon was preached by Rev. J. F. Kempton, from Ps. 136:4. "But there is forgiveness with thee, that thou mayest be feared." The preacher showed the necessity of forgiveness, and that forgiveness with God could only be granted through Jesus Christ, which was clearly, pointedly, and forcibly presented; his illustrations and anecdotes were well chosen, interesting, and instructive. Friday was spent in reading and discussing reports on Sabbath school, Temperance, Missions, &c., and devoting time and energy to raising funds for denominational objects. The attendance was smaller than usual, on account of the train being stopped, the weather stormy, and the roads bad. The next Q. Meeting to be held with the 2nd Elgin church, on the 3rd Thursday in June next. Collections for Convention scheme amounting to \$4 96. M. GROSS, Sec. Treas.

PERSONALS.

Rev. Dr. Bill has returned from an extended trip to the United States greatly improved in health. He preached last Sabbath evening in the Carleton church.

Bro. Fields of Brookfield, Col. Co., has been made the recipient of a suit of clothes, and is very grateful to the donor. He writes—"I would remind such of my brethren in the ministry as have started out on the lines of Matt. 10: 9, 10: that the language in Matt. 6: 28, 33 is that of a Covenant keeping God, who notices the hairs and numbers the hairs of your heads. And I would refer their people to a careful reading of His words in Matt. 25: 31, 46."

I have accepted the call from the Baptist Church at Hampton Station, where I wish all my papers and letters sent after 1st of May. ESKIEL HOPPER.

NOTICE.

The next meeting of the Digby Co. Bapt. ministers' conference, will be held with the church at Freeport, Wednesday, May 2nd, at 10 a. m., a full attendance requested. Papers are expected from Revs. Young, Bonless and Cornwall. Brethren attending conference, may go by steamer "Alameda" from Weymouth on Tuesday, May 1st. J. S. BROWN, Sec. pro tem.

W. F. BURDITT & CO.

FARM MACHINERY.

As GENERAL AGENTS for the Maritime Provinces of Leading Manufacturers, we are able to offer the finest of OILCLOTHS and P. E. Island a full line of high class Farm Machinery in the selection of which we have had the advantage of twelve years practical experience in the business. Our list comprises:

The Clipper, Brant and other Plows, in every variety.
The Bailey Spring Tooth Harrow, (Steel Frame).
The Planet Jr., and Diamond Point Cultivators.
Planet Jr. Garden Tools, The Daisy Churn.
Champion and Wisner Grain Drills and Seeders.

TORONTO MOWER, MASSEY MOWER, SHARP'S HORSE RAKE,
TORONTO LIGHT BINDER, MASSEY HARVESTER.

Horse Hay Forks, Hay Elevators and Carriers,
The Wisner Hay Tedder; The Copper Strip Feed-Cutter.
The Little Giant Thresher and Level Tread Horse Power.
The Chatham Fan Mill; The Champion Stomper.
Pumps; Root Pulpers, Etc., Etc., Etc.

—FOR SALE BY—
W. F. BURDITT & CO., 37 to 39 Germain St., St. John, N. B.
And by their Agents throughout the Maritime Provinces.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this spring, should not fail to write for Samples of CARPETS, OILCLOTHS and LINOLEUMS.

NOTE THE ADVANTAGES—

NO EXPENSE! THE LOWEST PRICES QUOTED!
THE NEWEST DESIGNS TO SELECT FROM!

WILTON Carpets, with Borders in French designs, BRUSSELS Carpets with Borders, all prices, to match all shades of color Furniture. BALMORAL and TAPESTRY BRUSSELS Carpets are quoted over than any houses in the trade. OILCLOTHS, LINOLEUMS and COOK CARPETS, direct from Kilmory, Scotland, out in one piece and any shape or order. Fine Paper and Drawing Rooms Paravanes upholster to match the colors and designs of Carpets. Satisfaction Guaranteed.

HAROLD GILBERT, THE NEW CARPET WAREHOUSE,
154 KING STREET, ST. JOHN, N. B.

FOR EVERY HOME

THIS IS THE CHAIR.

STRONG, STYLISH and COMFORTABLE.

THE FRAMES are well finished in imitation of Walnut, Mahogany and Cherry, or in Ebony and Gilt.

These are the prices, freight prepaid by us to any part of the Provinces:

Covered in TAPESTRY Carpet, - \$6.00.
" " BRUSSELS " - 6.50.
" " WILTON " - 7.00.
" " VELVET PILE " - 8.00.



A. J. LORDLY & SON, 93 GERMAIN ST., ST. JOHN.

88 to 97 CHARLOTTE STREET.

See to call: to attention of the General Public so the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,

which I have now on hand, comprising, as it does, goods at every conceivable price.

—ALSO IN STOCK—
BRITISH PLATES, bevelled and plain, framed and unframed.
COVERINGS of all descriptions. CHILDREN'S CARRIAGES
MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL, EXAMINE and COMPARE.—
No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE,

(Late STEWART & WHITE.)

Facts to be Remembered.

I. St. John has cooler and more enjoyable summers than any other City in America.

II. Fact I, combined with the elevated position and perfect ventilating facilities of The St. John Business College, renders study within its walls, during the summer months, as agreeable as at any other time of the year.

III. This combination of favorable circumstances is enjoyed by 20 similar institutions in the Province.

IV. This course of study is full and thorough, and fits our graduates for holding their ground, wherever they are.

Students (lady or gentleman) can enter at any time.

Circulars mailed to any address.

NO VACATION. S. KERR, Principal.

The undersigned, desirous of forming a limited Partnership under the Laws of the Province of New Brunswick, hereby certify:

1. That the name or firm under which such partnership is to be conducted is W. C. Pittfield & Co.
2. That the general nature of the business intended to be transacted by such partnership, is the buying and selling of all wholesale and retail goods and other merchandise, and general wholesale and retail business.
3. That the name of all the general and special partners interested in such partnership are as follows: Ward C. Pittfield, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, is the general partner, and Samuel Hayward, who resides at the said City of Saint John, is the special partner;
4. That the said Samuel Hayward has contributed the sum of Ten Thousand dollars as capital to the common stock;
5. That the period at which the said partnership is to commence is the twenty-third day of March, A. D. 1888, and the period at which the said partnership is to terminate is the twenty-third day of March, A. D. 1889.

Dated this twenty-first day of March, A. D. 1888.

(Signed) WARD C. PITTFIELD,
(Signed) SAMUEL HAYWARD.

City and County of Saint John to wit: Be it remembered that on this twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, at the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, before me, John Russell Armstrong, one of Her Majesty's Justices of the Peace, in and for the said City and County of Saint John, personally came and appeared Ward C. Pittfield, and Samuel Hayward, parties to and the signers of the annexed certificate, and in the said certificate mentioned, and severally acknowledged the said Ward C. Pittfield, that he signed the said certificate, and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand at the said City of Saint John, on the said twenty-first day of March, A. D. 1888.

(Signed) J. R. ARMSTRONG,
Justice of the Peace in and for the City and County of Saint John.

We Can Sell You

HARICLOTH PARLOR SUITE, for \$50 00
ASH BEDROOM SETT, 25 00
Woven Wire Spring Bed, 5 00
Perforated Seat Chairs, each 85
Double School Desks and Seats, each 3 25

C. E. BURNHAM & SONS,
SAINT JOHN, N. B.

In writing us mention this paper.

Music for Flower Time.

Of the 5,000,000 Sheets of Music which are in stock, very many are appropriate to sing and to play, not only for the young, but for the young, but throughout the open air season, with its festivals, conventions and concerts. Consult catalogues, or find the "Dillon & Co." music in any respectable music store.

Sunday School Assemblies should examine and use CHILDREN'S DIARIES (25 cts.) Abbey & Munger, or SONGS OF PROMISE (35 cts.) Hoffman & Company, or SONGS OF WORSHIP (35 cts.) Emerson & Sherrin—or any of the above.

Female Meeting Books, 10 cts. each. Hoffman & Company, or NEW SPIRITUAL SONGS (25 cts.) Hoffman & Company, or SONGS OF PROMISE (35 cts.) Hoffman & Company, or SONGS OF WORSHIP (35 cts.) Emerson & Sherrin—or any of the above.

School Teachers' Institutes and Summer Schools will examine the new SONGS AND GAMES FOR LITTLE ONES (25 cts.) for Common Schools, UNITED VOICES (25 cts.) for High Schools, FEMALE SINGERS (25 cts.) Emerson & Sherrin.

Musical Conventions will examine or sing from Emerson's JERUSALEM'S PRaises (25 cts.) or his CONCERT SELECTIONS (25 cts.) from Zerrah's APOCALYPH (25 cts.) or Tenney's AMERICAN LADY GHOUL (25 cts.) See Lists and Descriptions.

Any Book Mailed for Actual Price. Liberal discount for quantities.

OLIVER DITSON & CO., BOSTON.

FARM FOR SALE.

THAT VALUABLE FARM containing 200 Acres, situated at CANAAN RIVER, Queens Co., and known as the 'TAYLOR' Farm.

TERMS EASY.

For particulars apply to J. FRED. SEELY, 16tf London House, St. John, N. B.

PEW FOR SALE.

Few No. 77, GERMAIN ST. Baptist Church.

FOR SALE LOW.

Please address J. CHALONER, 15-18 Digby, N. S.

The First Sign

Of falling health, whether in the form of Night Sweats and Nervousness, or of a sense of General Weariness and Loss of Appetite, should prevent the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Two years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Spasms, and Nervousness. I tried various remedies prescribed by different physicians, but because so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever. Mrs. E. L. Williams, Alexandria, Miss.

I have used Ayer's Sarsaparilla in my family for Scrofula, and know, if it is taken faithfully, it will thoroughly cleanse the blood, and as well as an alternative, and must say that I honestly believe it to be the best blood medicine ever compounded. - W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of food, but without success. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored. - Mary Harter, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered. - H. D. Johnson, St. Atlantic Ave., Brooklyn, N. Y.

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price 25¢ a bottle, 50¢ a six.

Saint John Business College
Our facilities for teaching
TELEGRAPHY
are unsurpassed.

With a complete equipment of the most improved telegraph instruments, and the services of experienced operators, we have a reputation for excellence in the instruction of students in the telegraph art. We are prepared to receive students at any time, and to give them the best of instruction. Terms: \$10 per quarter. Ladies, \$5. Gentlemen, \$8. Christian students, \$5 per session.

Waltham Watches
The advertisement below is the only authentic one of the WALTHAM WATCH CO. in this city, and shows the quality of the watches made by this company.

Waltham Watches
The advertisement below is the only authentic one of the WALTHAM WATCH CO. in this city, and shows the quality of the watches made by this company.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Waltham Watches
The advertisement below is the only authentic one of the WALTHAM WATCH CO. in this city, and shows the quality of the watches made by this company.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

Golden Medical Discovery
This thoroughly cleans the blood, which is the fountain of health. By using Dr. Pierce's Golden Medical Discovery, you can cure all humors, fair skin, buoyant spirits, vital strength, and a uniform constitution will be established. Sudden Medical Discovery cures all humors from the common pimples, blotches, eruptions, to the worst kind of blood-poisoning. It especially has it proven its efficacy in curing Rheumatism, Nervousness, and Sciatica. It is a Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and restorative properties. It cures all kinds of skin eruptions, it is a sovereign remedy. It promotes the growth of the hair, and cures "Liver Complaint," Dyspepsia, and all Indigestion, if it is used promptly. It is a "Golden Medical Discovery" and is the only one of its kind.

God Knows.

God knows, not I, the devious way, Wherein my faltering feet must tread, Beneath the light of day, My steps from that lone gleam are led. And, since my Lord the path doth see, What matter if 'tis hid from me?

God knows, not I, how sweet accord, Shall greet us at length from out this crash Of earthly discords, which have jarred On soul and sense. I hear the clash, - Yet feel and know that on his ear Breaks harmony, full, deep, and clear.

God knows, not I, why, when I fair Have walked in pastures green and fair, The path appointed me hath lain Through rocky deserts, bleak and bare. True, blind, I trust, - since 'tis his will, - This way lies safety, this way ill.

He knows, too, why, despite my will, I'm weak when I should be most strong; And, after sunset wrestling, still, I see the right, yet do the wrong. Is't that he'd have me learn, at length, Not mine, but his, the saving strength?

His perfect plan I may not grasp, But I can trust love infinite; And with my feeble fingers clasp The hand which leads me to the light. My soul upon his errand goes. - The end I know not; but God knows. - Alice Williams Brotherton.

Mrs. Jordan Glenn's Experiment.

BY ELIZABETH F. ALLEN.
"There, Miss Wallace, that will do, I think; the dress might be a trifle longer, perhaps, and the sleeves a wee bit shorter. Dear me, what a weariness this getting ready for summer travelling is!"

"I have often thought so," said the little dressmaker. "Poor as I am and quiet as I work, I would not be willing to change places with some of my customers. Positively, Mrs. Glenn, some of them begin in February to work and plan and stew about suits for the season, and suits for the mountains, and suits for every day in the season. The amount of worry and anxiety they go through would put me in my grave before the heat weather began."

"And yet," sighed Mrs. Glenn, "one must be dressed; still more must one's daughter be dressed. What would you do, Miss Wallace, if you were going to Tip-Top Park with three grown daughters?"

"The sensible little dressmaker laughed. "You remind me of Daddy Ben's famous answer, when asked what he would do if he had married a scolding wife: 'I would a' abin dar fust.' Tain't likely I'll ever have any daughters to take any more, least of all to such big places; and if I did, Mrs. Glenn, and Miss Wallace freed her mouth of a row of pins, and began to sew vigorously in a cushion. - "If I did, seems to me I would enjoy nothing more than starting sensible and reasonable fashion. What's the good of being rich and uplifted if you don't set good, wholesome examples? You must excuse me, ma'am, when I get on 'that subject I don't stop in the right place."

"You must not talk so to all your customers," said the lady, pleasantly. "or we will all wear such plain old dresses that not one of us will have more orders. But Mrs. Jordan Glenn went home with her thinking cap on. "Girls," she cried to the pretty trio gathered in her room for a cool rest and chat before dinner, "girls, I'm going to try an experiment."

"No confounders, please, mother," said Jennie, the youngest daughter. "It is getting too warm for any such superfluous exertion."

"Let us hear your experiment, mamma," followed Alice. "Of course, it has something to do with the everlasting subject of clothes."

"When I go to Congress," said Minna, a wee, dainty little lady, who had strong-minded pretensions, "I am going to have a law passed forbidding any American woman to have more than two gowns at a time. Wouldn't that be a good plan, mamma? Then, in order to have the luxury of a new dress we should have to give away the old one to somebody that needed it."

"Now be quiet, chatterboxes," said the mother, "and listen to my plan."

It was nothing less than a proposal to go to Tip-Top Park with one-third of their usual wardrobe; to get a few inexpensive gowns and muslins, a busting or two, and perhaps a single serviceable summer silk, and to save for something better the time, money, thought and effort usually spent in getting ready for the summer.

They are having a very happy time. The school-nurses have had sewing machines sent them, and they are making dresses and petticoats for the little Woods, whose poor mother is busy working for their daily bread. This gives sort of backbone to their daily lives. Each girl has a trunk, and she is in danger of the little Woods being overstocked with clothes, from the enthusiasm with which these nimble-fingered girls work for them. Mrs. Glenn reads aloud when there is an opportunity, but their corner of the porch, with its pretty plants, and the reading is as readily delayed.

And alas for their chance of heroism! The plain dressing that they had intended to be so brave about, seems to lead an extra charm to have such comeliness. True, among many laborers' dresses, and complimens are more abundant than criticism.

"May I enter these charmed precincts, O sweet simplicities!" Miss St. Clair advances with mock hesitation to the busy home-like group. "I have thought on my finest gown," she says, "and I've begged my maid for a brass thimble, as a passport to your Arcadian, but it would not fit!"

"Did any thimble ever fit you, Julia?" laughed Jennie, "do you know which finger she was made for?"

"No impediment, Cinderella," replies the society belle, making herself comfortable in a big wicker chair. "By the way, I wish you would tell me the true inwardness of the dress reform freak; just sub rosa, you know."

"The three girls are silent, and Brenda "had no call" to speak, as her plain dressing is not a matter of choice, but of necessity. Mrs. Glenn flirts that they are waiting for her to answer, and she is not sorry to put a more earnest interpretation upon what society at Tip-Top Park has chosen to consider a mere freak of fancy.

"Our experiment began on a rather low place, my dear," she says to the inquisitive young lady in the rocking chair, "but I trust it has risen to a higher one. We began our dress reform, as you would term it, in the impatience of the bondage of elaborate wardrobe."

"And you haven't an idea, Julia," interpolated Alice, "of the freedom it proved to be. Think of having no scuffles and hurry and anxiety about selecting things, and about that society at Tip-Top Park has chosen to consider a mere freak of fancy."

"That's not a bad way to put it, Julia," she said, gravely. "We were obliged to own, each one for herself, that this matter of dress and fashion was occupying time and thought and energy and money that, as children of God we were intended to use otherwise. Since we tried 'plain living' we have found 'high thinking' easier; the air is rarer, my dear."

That Miss St. Clair was not unmoved by these simple words her deepened color proved, but it is quite probable that she would have had a lighter tone, had she not another visitor approaching. She was the first to accost him, not sorry, perhaps, to leave gracefully the subject which stirred her emotions more than she was yet ready to own.

"Good morning, Colonel Beverly," she said, "I have been thinking of you a little. Busy bees, improve each shining hour! No reflections on my idleness, please; if I failed to act the character of drone, the scenic effect would be spoiled."

The old gentleman smiled and rubbed the side of his nose. "Not of its virtue, that remains for younger gallants than I; but of some portion of its store."

He sat down in the chair the girls hastened to empty of baskets and work, and told them that his sympathy had been much moved during his morning walk, by the franchise and a helpless condition of the young German woman living near the hotel. She had left Germany a few months before with her husband and two babies, to find a home in America. The man Koons, had gotten a good position as her father-in-law, but had hardly established himself when she was sickened and died. He had spent every dollar in this move to a new home, and manager Perkins had even advanced him a month's salary when he was sick.

The manager was very kind. He undertook to bury poor Koons decently, and gave her widow the cottage for a month, with perquisites from the garden. But what was to become of her? Good Colonel Beverly determined to be generous money from the guests at Tip-Top Park to send the woman and her children home to her father, sending the list himself with a larger sum than would have been thought prudent by rigidly people.

Mrs. Glenn gladly put down her name for ten dollars, the girls following with an equal sum apiece; and oh how pleased they felt with their new experiment, that they had made a noble sacrifice, and refusing to notice Minna's private winks and gestures (which seemed to mean that she was to put her name on the list at her friend's whisper), said to the old gentleman with a serene frankness which was very charming.

"I am so sorry I have nothing to give; I am myself a little fresh air enterprise of these good friends, and I have no money of my own at all. But I will make the boy and girl small little travelling suits out of some stuff I have in my trunk. Do you think that would help any?"

she seemed unable to say anything for herself. Col. Beverly noticed her embarrassment, and was himself embarrassed by it. He felt that she was not prepared to give, and yet it would be discourteous to pass her by.

"Dresses are not expected to have any beauty or sparkle," he said, going back to her own manner; but his badinage met with no like response.

"It is too true," said Miss St. Clair, in a pained voice, "I have nothing to give"; and the contrast between her words and her attitude were striking.

"Did I understand you to say, Mrs. Roosevelt, that you would like me to order a lace jacket for Marian, like mine?"

"Indeed, Miss Julia, if you would be so kind, I would take it as a great favor; it is quite the present one I have seen this season, and I don't care, I think, at twenty dollars."

"If Marian would take mine off my hands," said Miss St. Clair, reddening furiously with the effect her words cost, "I would gladly let her have it for ten cents."

The lady was too much taken back to conceal her surprise; but was also too eager to close the bargain to dally over it. A few minutes later Miss St. Clair had found Col. Beverly, and stood before him with a radiant face.

"I have a small bill of exchange for the poor German man," she said, "and next year you need not be afraid to ask for my 'poor taxes'; I mean to be ready; I am going to try Mrs. Jordan Glenn's experiment myself."

"Did any thimble ever fit you, Julia?" laughed Jennie, "do you know which finger she was made for?"

"No impediment, Cinderella," replies the society belle, making herself comfortable in a big wicker chair. "By the way, I wish you would tell me the true inwardness of the dress reform freak; just sub rosa, you know."

"The three girls are silent, and Brenda "had no call" to speak, as her plain dressing is not a matter of choice, but of necessity. Mrs. Glenn flirts that they are waiting for her to answer, and she is not sorry to put a more earnest interpretation upon what society at Tip-Top Park has chosen to consider a mere freak of fancy."

"Our experiment began on a rather low place, my dear," she says to the inquisitive young lady in the rocking chair, "but I trust it has risen to a higher one. We began our dress reform, as you would term it, in the impatience of the bondage of elaborate wardrobe."

"And you haven't an idea, Julia," interpolated Alice, "of the freedom it proved to be. Think of having no scuffles and hurry and anxiety about selecting things, and about that society at Tip-Top Park has chosen to consider a mere freak of fancy."

"That's not a bad way to put it, Julia," she said, gravely. "We were obliged to own, each one for herself, that this matter of dress and fashion was occupying time and thought and energy and money that, as children of God we were intended to use otherwise. Since we tried 'plain living' we have found 'high thinking' easier; the air is rarer, my dear."

That Miss St. Clair was not unmoved by these simple words her deepened color proved, but it is quite probable that she would have had a lighter tone, had she not another visitor approaching. She was the first to accost him, not sorry, perhaps, to leave gracefully the subject which stirred her emotions more than she was yet ready to own.

"But think of Dora." "I leave her to you, Jack. She'd never want, I warrant."

"An' again I said, 'Archie Gray, we'll live or die together.' Mainly by accident the work of the re-creation went on, till at last only a handful of living men were left in the pit - a dozen, all told, an' Archie Gray an' I were of 'em; a miserable group at the foot of the shaft, waitin' for the last descent of the bucket. The wait was touchin' our throats, an' we were chilled to the heart. Archie's hand had closed on mine with a death-like grip. Indeed, death did not seem far distant."

"Courage!" I shouted. "Please God, we are going back to life - an' Dora!" The tender home-name roused him from his stupor. "You are sure of it, Jack!" "Yes; the bucket's comin' down!" An' it reached us, indeed, soon after. More dead than alive we scrambled into it. Our fight with death was almost over.

"Up we went - up in our perilous ascent, sometimes knocking against the sides of the shaft, an' once stopping altogether, a-swaying between water an' earth. Archie had fainted, but with God-given strength I held him close. I was saving him for Dora."

"An' soon came our first glimpse of the glorious summer daylight overhead. It closed our eyes, an' we could no longer look upward. But we were rapidly going to it. Up, up, up, an' the old pit's yawning mouth was reached at last; kind friends crowded about us, an' kind hands placed us on stretchers. But it was little Dora's passion she embraced that finally brought him to. When he had spoken, and she knew her brother would live, she came an' sought me out, bruised an' black though I was.

"I was whisp'ered, sweetest an' low, 'they tell me you're dead - an' Archie - you promised. I love you for it, though I didn't when you asked me to be your wife, last week.'"

Archie Gray has been a changed man from that awful summer day in the English colliery pit. We returned to America soon after, an' Dora is now my wife. - N. Y. Observer.

International R. E. Dining Saloon, Amherst, Nova Scotia, Jan. 1887. - In October, 1887, I was taken down with bleeding from the kidneys, or what the doctors leading from them. One day, while lying in bed, I was told that a man named Archie Gray had been cured of his kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the 22nd of March. Then I was given the "Warner's Safe Cure" and I used the last issue of the church. I told them, fear not, I would, with the help of God, cure myself. "Warner's Safe Cure" came out right. I then began taking "Warner's Safe Cure" every three hours night and day, and "Warner's Safe Cure" was directed, and to the surprise of my doctors, I was cured. I was cured of my kidney and immediately after I commenced to pass blood in my water. Three doctors came to see the doctor of blood, and in two or three days the dropsy in my legs and feet was reduced to a mere skeleton, suffering from "Lithic Acid" and hands, and also blood. My flesh became like a piece of white, unpolished marble, cold and a sign of any nature. I was told that I did not take any of "Warner's Safe Cure" until the first of March following. They tried all they could to check the dropsy, but had to resort to tapping at intervals. I was very ill for ten or twelve days until the

