

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. VI., No. 13.

SAINT JOHN, N. B., WEDNESDAY, MARCH 26, 1890.

Printed by O. W. DAY, North Side King St.

A PAPER printed in Tamil and Telugu, published by the missionaries in Madras, India, has a circulation of 100,000 copies. H. Grattan Guinness has thirty colored missionaries for Africa. In the opening and Christianising of Africa greater progress has been made in the last five years than in the ninety-five years preceding. The Baptists have in Brazil five churches, 240 members and fifteen missionaries. The Congregationalists have fifty churches in Japan. Rev. F. E. Clark, the leading light and president of the Society of Christian Endeavor, in order to correct the supposition that these societies are not closely related to the local church, says "that one of the fundamental principles of the movement is that no Christian Endeavor Society owes allegiance to any other organization except its own church." It is an open question whether the slave trade or the trade in rum and fire-arms is doing the most to degrade Africa. It is evident that the degradation caused by the trade in liquors is doing much to provide the conditions under which the slave trade flourishes. And yet the British Anti-Slavery Society is found objecting to the consideration of the question of the restriction of the trade in fire-arms and spirits, in the Brussels Conference. Anti-slavery sentiments have long been popular in England, but the anti-prohibition of the liquor traffic is also popular. In Africa these anti are antagonists—so that the good intended by the one is destroyed by the other. It may be feared that even leading members of the Anti-Slavery societies of both England and America are liquor-dealers. This is an illustration of the utter blindness of those in the liquor business to the real interests of civilization and Christianity. In Texas, the Baptists are in numbers and influence reported to be far ahead of every other denomination. Besides numerous smaller schools, they have two colleges with 800 students. The church membership is about 300,000. They have enjoyed great spiritual refreshing during the past year.

We have received this week a very kind letter, full of good cheer to us, from our aged brother, the Rev. D. Crandall. He recites with great pleasure the progress of our Baptist principles and practices in the by-gone days in these Provinces, and is most thoroughly interested in all the issues of the present hour. At eventide may it be light with all these dear old fathers in our ministry.

SELF-DENIAL.—Judging from what is written on this subject, we conclude that much misapprehension obtains as to the real teachings of the word of the Lord as to self-denial. And yet nothing can be more plainly put than is this: "The grace of God . . . teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world." The self-denial here enjoined forbids our indulgence in anything mean or scabby, or in any practice particularly harmful to us; while it favors the proper use of every good thing, and the complete gratification of every noble desire. A rectified common sense demands just this self-denial as this. The Heavenly Father's love dictates it. Had we no sinful, soul-destroying desires or passions no self-denial would be enjoined on the followers of Christ.

THE ANNUAL REPORT OF THE SEAMAN'S FRIEND SOCIETY OF HALIFAX has been laid upon our table. It includes the work done by the various departments of the Society for the seven months from May 31st to Dec. 31st, 1889, as a change in the date of the annual meeting had been made from June to January. By the report of the manager, Mr. James S. Potter, we learn that some 325 seamen and man-of-war sailors have been lodged; 160 nights lodgings had been furnished the destitute. Quite an amount of money has been deposited for safe keeping. The missionary of the Society reports: Weekly visits to the wharves and vessels, distribution of tracts and illustrated papers, religious services held on shipboard at the Home and Bethel; the sick in General Hospital have been visited; outgoing vessels have been furnished with reading matter. The physician reports but few cases of sickness, and freedom from all forms of contagious or infectious diseases. The ladies report the work of the various committees done by them. The sick have been visited; the families of seamen have shared in their good offices; socials for the seamen have been held; the proceeds of entertainments have swelled the funds of the institution and afforded pleasant occasions for the seamen. This Society deserves the hearty support of all Christian people.

The Central Baptist does well to quote Dr. Strong's deliverance upon higher education, to which he evidently refers in these remarks, and to comment so wisely upon them. The principle here referred to has been guiding and giving prosperity to the Baptists of these provinces in their educational work for more than half a century. The high Christian character and work of the professors and teachers of our academies, seminary and college is prophetic of future good. "Dr. Josiah Strong recently said: 'It is well to remember that in moral as in mental training the teacher is more than text-book or method. . . . No school when true religion is exemplified in the character and life of the teacher, can be wholly godless.' And it is just this principle which makes us insist with all our might upon the maintenance of our denominational schools and upon the selection of Christian teachers for these schools. The support of a Christian school is not simply aiding in a mental development of the young but is designed to educate the whole man or woman, intellectually and spiritually."

The Southern Baptists, and we believe the Southern Christians generally, have never paid the slightest attention to that Protestant Lent, the week of prayer. They do not recognize the authority of the Evangelical Alliance, and they do not believe in set days and seasons. Moreover they do not propose to allow any set of men to dictate to them when they shall pray nor for what they shall pray.

Whatever others may think, they believe the Holy Spirit guides the prayers of His people, and should be left to do so without human dictation as to when He shall move them to pray for certain things. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought." They believe, too, any effort to get large numbers everywhere to pray at one time for the same thing, teaches a very dangerous error in regard to God. Numbers have no influence with Him; He is not ruled by majorities. He is no Baal to be heard because four hundred are praying at once. Two or three who are agreed together can prevail with Him where thousands who are praying not because the Spirit guided them, but because the appointed week has come, will fail. Nothing can be worse than to give men wrong impressions of God.

So says the Western Recorder, and we think it well for Northern Christians, as well as Southern, to see to it that none of the religious observances of the church are misleading; especially as to the will and character of Jehovah.

Forming and Dissolving the Pastoral Relation.

NO. II.
The sacredness of this relationship makes the dissolution of it a very grave matter. If there is any meaning in the expression, "in which or over which the Holy Ghost hath made you bishops or overseers," then it is manifest that there should be much prayer for divine guidance before a single step, looking towards separation, is taken by church or pastor. If it not because this guidance is not sought that so much harm comes to the churches and very much reproach to the ministry in connection with this matter? We have the conviction that if the principles already stated were observed when the union was entered into, there would be fewer dissolutions than there now are. But under any condition of things there will be more or less changes. How then shall they be brought about?

The following are some of the principles to which, in our opinion, there should be due regard in dissolving this relationship:

1. The absence of anything like underhanded or crooked dealing. We greatly fear that there are things done in this connection that are not in agreement with this principle. A member desires a change of pastors. Instead of waiting till it can be brought about in a proper manner he resorts to the mean, cruel practice of starving his minister out. He does not consider that in withholding his offering, he is not robbing man, but God. Others a little more honorable, keep back all tokens of appreciation and sympathy, such as they formerly manifested, and so make the pastor feel that his resignation is desired.

I knew of one case, where a member is said to have induced his pastor to tender his resignation by telling him, that if he did so he would establish himself more firmly in the church, and then, when it was presented, set himself to canvass for it to be accepted. Wrong reasons for not continuing the pastor are sometimes brought forward. Several years ago I attended the meeting of a church, at which the question of continuing the pastor was considered. After a very full expression of a desire for a change, a resolution was brought forward to the effect that the pastor be informed, that as they could not make up, as much salary as he ought to have, they did not think that it was right to

ask him to remain with them. When this motion was about to be put to the meeting, I interferred and urged them to be honest, and not make the pastor think that it was inability to raise the salary when it was not. Sometimes a few of the members get together in some irregularly called business meeting, and a vote is passed declaring the usefulness of the pastor at an end. These and all kindred courses are unworthy of a church of Jesus Christ. There is a way in agreement with the above principle; here it is: Every church holds, or ought to hold, its annual meeting as the year's ground. Let the pastor be present at the opening of the meeting, present his report of work done during the year, and the condition of the church. Then have the treasurer's report presented and passed upon, and the work of the year closed up. After this is done let the pastor retire. This will give the church an opportunity to talk over any matter in relation to the pastor, whether it be the increasing of his salary or giving him notice of their desire for a change. As it is understood that such business can be transacted at that meeting it will always be in order to take it up. Being done in this way, neither the pastor nor any other member will have any ground to complain that the thing was done "in a corner."

On the part of the pastor, also, all should be open and above board. Unless it is right for a church to be looking about for a pastor before informing the present incumbent of their wish for a change, it cannot be right for a pastor to be looking about for a church before he has resigned. Any pastor would, it seems to me, feel wounded and grieved, not to say insulted, if he discovered that his church was pursuing such a course. How then must the churches feel under similar circumstances? That such a practice is doing much to lessen the esteem in which the Christian ministry is held I know too well.

If, after most prayerful consideration, a pastor is satisfied that he should leave his field of labor, the first step to be taken is the tendering of his resignation, giving himself and the church sufficient time to make arrangements for the future. But no pastor should resign until he intends to make his resignation final. To resign with the view of testing the feeling of the church, or of pressing the church to a certain course of action, is a great mistake. If there is any latent objection the resignation is almost sure to bring it forward, and very likely create others, so that if the resignation is not accepted, the pastor's hold upon the church is greatly loosened. There is, moreover, the danger that the resignation may become a "bone" over which the church shall wrangle (we have known of such cases) or the church may take the pastor at his word and accept the resignation, much to his disappointment and chagrin. I once heard a minister remark, with considerable bitterness, concerning the church he was about leaving, "they are a nice people, they let a minister do as he wants to."

In regard to reasons for leaving a church I see no occasion for giving them, either to the church or to the public. If any thing is given let it be the real reason. The suspicion is abroad that many of the reasons (?) given will not bear examination.

2. The absence of all harshness and all unnecessary wounding of feelings. If it becomes necessary to inform the pastor that a dissolution is desired, let it be done in the kindest manner possible. It will be hard enough at the best. An official note is too cold and cruel. Have two of the wisest and kindest of the brethren appointed to wait on the pastor, and let them do their work before the gossip can anticipate them. The pastor on his part should receive the intimation in all meekness, and regard it as an intimation from God that he has work for him on another field. He should carefully refrain from unkind remarks or "plain" sermons. It is too late now for such sermons, they will do no good and will confirm the church in the opinion that the course they have taken is the right one, even when they have proceeded in an unkind and unchristian manner. This is a time when a minister needs much of the spirit of the Master.

If, on the other hand, the pastor makes the first move towards separation, let him do it in all kindness. His people probably love him more than he thinks, and the church, on her part, must not, if he acts the straightforward part, censure him, much less accuse or even suspect him of unworthy motives. If they have to give up a man they greatly desire to keep, let them remember that the "field is the world," and the Master may need him elsewhere. A minister of Jesus Christ and a church of Jesus Christ that have been united in this sacred relation ought not to separate in

anger and bitterness and evil speaking. Each should forget, as far as possible, the failings of the other, and remember the virtues.

3. Supreme regard to the welfare of Christ's cause.

This is a very broad principle, but we shall only attempt a few illustrations. It should be remembered that the minister exists for the church, not the church for the minister. A "good minister" must not seek his own, but the things that are Jesus Christ's. A man finds himself pastor of a church, in which there are divisions, lack of discipline, illiberality and kindred evils. What shall he do? Resign and leave them? How then is the condition of the church to be improved? Was it ever known that a pastorless church made great advancement on the road to improvement? Would it not be for the welfare of the cause of Christ, for him to remain at his post and by patient labor and wise leadership bring the church out of her troubles and up to the place a church should occupy. Such a work is worthy of the labor of a lifetime, infinitely above what can be accomplished by flitting from church to church. There is much of just such work that needs to be done in these provinces, work that will redound greatly to the welfare of the cause of Christ, at home and abroad. But it can only be done by the men that will remain at their posts and endure hardness as good soldiers.

Again, a minister is very pleasantly situated, but he learns that the question of his remaining has been considered at the annual meeting, and that a large minority do not desire it. What shall he do in such a case? The above principle will, if honestly applied, help him to a right decision. Not what is best for him but what is most for the welfare of the Redeemer's cause. And for his comfort and support let him remember that what is best for the "cause" will, in the end, be best for him.

Or a minister, without any seeking on his part, receives a call to a field affording much greater opportunities for usefulness than the one he now occupies. If in the opinion of those who know him best, he can do the work that needs to be done, then the interests of the Master's kingdom may require him to leave his present charge, and his people should cheerfully give him up and send him forth with "a God speed you."

But enough. Let closing let me say that I have felt impressed to write on this subject. I have put things plainly, but I hope kindly. My hope and prayer is that by calling attention to this matter good may be done to the cause we love.

A. CORROOK.
Halifax, March 7.

An Ancient Work on Missions.

M. B. SHAW.

It was extant before Carey's day. No doubt Carey drew from its fascinating records much of the inspiration that fired his heart, and all the breadth of enterprise that made him the father of modern missions.

The authorship of the work is popularly ascribed to a highly cultured physician named Luke, though it is supposed that a certain fearless, self-denying, fully-consecrated missionary named Paul had a hand in its compilation. I refer to the little treatise, which I fear does not receive the attention of Christians its merit demands, called the "Acts of the Apostles." It was written, as near as can be conjectured, in the year 63 A. D., and has fallen in its unique and glorious purpose only in so far as Christians have failed to lay to heart the soul-stirring facts narrated therein. It is the record of the beginnings, and the model work, of organized Christian effort. It opens with the account of fervent, united prayer from all the disciples, pleading the promises given them by their recently ascended Lord. (1:4, 5, 13, 14.) After filling up the broken number of the Apostles, they, both men and women, continued in earnest prayer and eager expectancy, when suddenly down came the promised blessing in rich abundance. (2:1-4.) Peter began to preach at once, and it was a wonderful day; thousands converted; thousands baptized; thousands more smitten with conviction, for we read that, day by day, people were being added to the newly organized church from all parts of Jerusalem. (2:46, 47.) This was ideal home church work and home mission work—the foundation of all Christian enterprises. As the result of a little unpleasantness with the Jewish authorities, brought about by an impulsive benevolent act of Peter (3:2-8), and the firmness of Peter and John in standing by convictions of duty (4:8-12), a model prayer meeting was established (4:24-31).

That model cannot be followed too closely. First the disciples related their

experiences (ver. 23). Then quoted the promises (ver. 25-28). Then they made direct appeal to God for exactly what they wanted (vers. 29, 30). The whole service seems to have been filled with the spirit of praise, everyone "took part;" everyone received a blessing.

Deacons were appointed. Men of faith, filled with Holy Spirit, and one at least was thoroughly posted in Scripture, and knew how to apply it fearlessly to men's hearts (5:5, 6; 7:1). The only answer those self-righteous sinners in Jerusalem could make, to such preaching as Stephen's, was to kill the preacher, and this they did with scant ceremony (7:57-60). But "the blood of martyrs is the seed of the church." Philip went down into Samaria, and those mongrel Hebrews gladly received the Word (8:4-6). An Ethiopian met him and accepting the full gospel message, went on rejoicing to take, no doubt, the blessed truth to his benighted country (8:35-39). Peter went down to Lydda, and soon was rejoicing in a great revival in all the plain of Sharon (9:32-35). He also visited Joppa, and his wonderful works of healing, and faithful preaching, greatly strengthened the faith of the Christians already there, and added largely to their numbers (9:36-43). Race distinctions were for all time broken down through a revelation to Peter, and afterwards through the conversion of the Gentile family in Caesarea (10:9-15, 45-48).

All of this activity had been confined to the borders of Palestine; it was essentially home mission work. A man was needed to lead off in taking the gospel to distant lands. God took Saul, a graduate of the State University, (22:3), a free-born Roman citizen, (22:29), a skilled Greek scholar, (17:22-29), and with a violent opposer of Christianity, and first converting him, then gave him a three days' training in the most remarkable theological school of the ages (9:9; 1 Cor. 15:8; 2 Cor. 12:1-7), and gave him a commission "to bear His name in presence both of Gentiles and of kings, and of Israel's sons also," (9:15). Just at this time a wonderful work of good was in progress at Antioch, (11:19-21). Barnabas was sent by the home church to look after it, and bringing Paul over from Tarsus, the two carried on a mission there for a whole year, (11:22-26). Here the disciples were first called Christians. How the work spread after that! Money was needed; it was systematically and freely offered (11:29); and the disciples, according as each one of them, something for ministry. The apostles went forth by twos and threes, preaching, as they found hearers, the glorious news, that "God, according to promise, had brought to Israel a Saviour—Jesus," and "that, through this One—unto all men—remission of sins was declared; and from all things from which it was not possible in Moses' law to be justified, in this One every one that has faith is being justified;" (13:23, 38, 39). The first fruits of the foreign mission was one Sergius Paul, a man in authority at Paphos, in Cyprus. Afterwards, in a short space of time, multitudes received the joyful message. At Antioch in Pisidia the Jews got angry because they perceived that Gentiles were as eligible heirs of grace as they, and stirred up violent opposition, (13:14, 43-45, 47-51), and did not cease to follow up Paul with malicious and inveterate hatred until they saw him in chains on his way to Rome, and that the tribunal of Caesar. Throughout the whole of Asia Minor "this way" was preached, and thousands were persuaded to enter and walk therein. Over in Macedonia, Achaia, Phrygia, Galatia, and in all the countries and islands of the Mediterranean we find the tireless apostles of the tireless Jesus, constraining men to receive the gospel of the Son of God. Churches were formed, regular services established, and every Christian became an enthusiastic missionary in permeating the whole world with this wonderful doctrine.

In the meantime, denominational schools were being carried on; young men and middle-aged men were being instructed in all the knowledge necessary to apostleship, by women "professors" as well as men "professors" (18:24-26; 17:10, 11, 12). Such, in a general way, are the main features of this ancient book. Space will not admit of even a brief biography of Paul, whose life-work is dwelt upon with great exactness. We turn to Roman history to learn how all this missionary zeal and endeavor influenced the world. About 50 years after the death of Paul, an official report was made to the Roman Emperor Trajan to the effect, that "many persons of every rank in all the land were accused of Christianity. Nor has the contagion of this superstition per-

vaded cities only, but the villages and open country." Justin Martyr, A. D. 108, says, "There is not a nation, Greek or barbarian, among whom prayers and thanksgivings are not offered to the Father and Creator in the name of the crucified Jesus." Tertullian wrote in the 2nd century: "Though of yesterday, we have filled every sphere of life—the exchange, the camp, the populace, the palace, the forum." The secret of such an extension of Christianity in the face of stripes, imprisonment, and death, is found in the fact alone that all these Christians interpreted literally their Saviour's departing message—they believed that He intended just what He said: "Go ye into all the world, proclaim ye the joyful message to all the creation."

Would to God that command of Jesus could find the hearts of all to-day, who say that they have received the adoption of sons through the blood of the Covenant!

Feb. 25th, 1890.

John Wesley and the Baptism of Infants.

In the stirring discussion now being had on the revision of the Confession of Faith in the Presbyterian church, some interesting and instructive facts in church history as to the doctrines and practices of the past are brought to light. A correspondent in the New York Evangelist, says this of John Calvin and John Wesley:

"In those times of so much criticism concerning the doctrines taught in our Confession of Faith, prominence has been given to the belief of the Presbyterian church with regard to infants. "In your issue of Feb. 20 is a quotation by Dr. Van Dyke from Calvin's works, which shows he believed in the eternal perdition of some dying in infancy. The same was the belief of John Wesley, as any one can see by reading his 'Treatise on Baptism,' which formerly was included in the volume of Doctrinal Tracts published by the Methodist Episcopal church. It was first published in a bound volume of Tracts by T. Mason and G. Lane, for the Methodist Episcopal church, in 1832, but disappeared in the volume of 1861. Mr. Wesley maintained the following propositions:

"First, That Adam's sin doomed him to eternal misery.

"Second, That the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression, and that infants are included in that guilt and condemnation. Mr. Wesley says: 'We are all born under the guilt of Adam's sin, and deserve eternal misery on that account.' "Third, That since the infant is doomed to perdition, the only way to make it a child of God, is by baptism. He says:

"Our church prays in the baptismal office that the person to be baptized may be washed and sanctified by the Holy Ghost, and being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of His heavenly washing. . . . It is certain by God's Word that children who are baptized, dying before they commit actual sin, are saved."

"Fourth, Mr. Wesley taught that infants could not be saved unless they were baptized. His words are:

"If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved unless they be washed away by baptism." He adds: "It has been already proved that this original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation. It is true the Second Adam has found a remedy for this disease, which came upon all by the offence of the first. But the benefit of this is to be received through the means which He hath appointed; through baptism in particular, which is the ordinary means He hath appointed for that purpose, and to which God hath tied us, though He may not have tied Himself."

"This language is plain enough to show that as to the condition of infants at death, the follower of John Wesley has no advantage over the follower of that other John called Calvin. Both partook of a common belief of their day. I do not more believe Wesley was right than I do that Calvin was right. But how is it that through all this period we have heard so much of 'horrid Calvinism,' and absolutely nothing of 'horrid Wesleyanism'?" Election, predestination, and reprobation belong also to both, though many think them the awful doctrines of John of Geneva, and of no one else.

"In view of Mr. Wesley's firm adherence to the prevalent belief in sacramental grace, it should not surprise us to read what Southey says in his Life of Wesley:

"I do not believe that an instance of equal blindness or distemper, whichever it may be thought, can be found in all the other parts of Wesley's works."

Spiritual Life.

BY REV. J. E. CHAMBLISS, D. D.

If we are saved people, if we are Christ's children, of God, we are "new creatures." As unsaved, apart from Christ, alienated from God, in our oldness, we were "carnal, affections, imaginations, aspirations, will, conscience, all, taking character from the flesh. We followed our senses. Even the higher that was in us, lingering hints of primeval glory, blinded, dazed, enslaved, did degrading service, grinding in this mill, and loved the bondage well. "Being after the flesh, we did mind the things of the flesh."

As saved people, in our newness, we are no longer sensual but spiritual. Our being, life, character, energies, complexions, affections, aims, desires, all spring from the Holy Spirit. We tell our experiences in the words, "God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ, and made us sit together with Him in heavenly places in Christ Jesus." The philosophy of our being is stated by the Apostle, "It is no longer I that live, but Christ that liveth in me," and out of a full consciousness of higher life we exclaim with a holy saint of God, "It is not I, it is not I, it is another."

There is a carnal life, and there is a spiritual life. A carnal life! Oh! fatal, sad truth. All things attest it. All history proclaims there is a carnal life, and our own consciences cry with wailing emphasis, "There is a carnal life."

There is a spiritual life. All about us, what strange, new beauties, mysterious, heavenly, are seen, suddenly clothing characters long deformed and hideous. What glorious transmutations of grace give all the aged lights of God contrasting the sensual gloom. But, does my personal consciousness say "there is a spiritual life?" It is a vital question.

That is a most marvelous, an almost divine distinction, that somewhat in us which seems to be a new thinking, with every process of reasoning, which out-runs all our faculties, and reaches the certainty of self-existence by simple sense of being. And does it belong to the carnal to say I am, and is not the spiritual life a conscious life? What is that testimony of the Spirit "bearing witness with our spirit" but the inspired response of the saved soul to those words of Christ, "that which is born of the Spirit is spirit."

The old carnal adhering to the earthly pleasures, as a sublimer as to the spiritual, the carnal, and the uninvited mass: touched, penetrated by the Holy Spirit, turns spiritual. These come to be Holy Spirit sensitivities, affluities, graces, powers. An easy fellowship with the unseen, a felt freedom from the dominion of an evil experience that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." There is clearness and unspeakable blessedness in the words, "As many as have received the Spirit of God, they are the sons of God." The spiritual life is the true distinctive life of God's children and must spell spiritual with a large S. It is the word which classifies us. It tells of origin, nature, mission, destiny; the very breathings of our souls are in it, our holiest ties and ties of affection, purity and strength and skill and knowledge and power are in it. How essential that spiritual life be deep and full and free and strong and abiding, that we "have life and have it more abundantly."

Entire Sanctification.

The Western Recorder makes the following trenchant and truthful remarks on a delusion all too prevalent, although not very popular, in our provinces. We commend them to the careful thought of our readers:

"A brother writes asking whether we would advise making a decision of a man who professes entire sanctification. We certainly would, but we warn him to be born with within proper limits, like other delinquents, with Christian forbearance, but they should not be put in positions of trust. A church can tolerate what it cannot be responsible for. In calling a man to the office of deacon a church puts him forward as a representative man, and becomes responsible for him to the public. Even if entire sanctification be possible in this life, which we do not believe, it is certain that no man who professes to be sanctified is really so. The very fact that makes the profession is proof positive of the falsity of the claim. The man who talks about how good he is, is never a true saint. The more pious a man is the less he boasts of his sanctification. Light does not make any hurrah about its brightness, it simply shines and all can see how bright it is.

Early in his Christian life the Apostle Paul spoke of himself as "not meet to be called an apostle." After he had labored abundantly for God, and had grown in grace, he called himself "the least of all saints." And when near the end of his godly life, having grown in grace, as perhaps no other man has ever done, before or since, then he calls himself the chief of sinners. His progress is marked by these expressions. While he was a Pharisee he professed sanctification, for he declared he was "a Pharisee of the Pharisees." When he became a Christian he felt himself "not meet to be called an apostle." He felt deeply unworthy of the high service to which God had called him. His sanctification pretensions all vanished on the road to Damascus. From that point he was led upward, till with spiritual vision cleared and horizon widened, he declared himself the least of all saints, the poorest Christian of them all. And at last, when ripe for heaven, he recognized himself as a sinner saved by grace, and rejoiced in that "faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and added with deepest emotion, "of whom I am chief." Not meet to be called an apostle, least of all saints, and chief of sinners—these are the three degrees of growth in grace.

No, brethren, if any of you are wholly sanctified, which we do not believe any of you are, do not tell it. People will find it out in due time. No man needs to tell his neighbors what a good man he is. If his sanctification is genuine, they

will be certain to find it out, and the less profession he makes on the subject, the better. Our experience with professedly sanctified people is perhaps unfortunate. We do not seem to speak of them as whom we do not know personally, but we can speak of those we have known. And we have known a good many people before and after they professed sanctification, and in every case their characters were injured by the process. They became sensitive, egotistic, unreasonable, selfish and domineering to an extent we would not in advance have believed possible. In our pastorates we have had a very few cases in the churches we served, and invariably the parties became practically worthless as church members as soon as they professed entire sanctification. Now it may be that our experience has been unfortunate, and that the cases with which we have come in contact are not fair specimens, but judging from what we have seen we can hardly pray for them. Your intuition, that sanctification—good God, deliver us. We will add that we have known cases where people have been attacked with this spiritual malady who have recovered from it and have afterwards made useful Christians. But such people are not to be abandoned as hopeless, let them be labored with "in the spirit of meekness."

Dr. Fulton and His Work.

Our readers will be interested in the following article which we take from the Canadian Baptist, as very many of us have long been carefully following this worker with earnest prayer for his success:

For inserting the kind words of Rev. Justin K. Richardson, pastor of the First Baptist Church at Brooklyn, permit me to thank you. Your intuition, that sanctification—good God, deliver us. We will add that we have known cases where people have been attacked with this spiritual malady who have recovered from it and have afterwards made useful Christians. But such people are not to be abandoned as hopeless, let them be labored with "in the spirit of meekness."

In Lowell, Mass., while preaching one evening, I noted a man in the crowd. He had a large, fine head, and a noble look. At the close of the sermon I went to him and said, "Are you a lover of Christ?" "No, sir, I am an infidel. I have all of Tom Paine's and Robert Ingersoll's works, and am only here because I am interested in your attempt to convert me, the most gigantic enemy threatening the life of the Republic." I turned, went home in time, and tried to pray for him as an infidel. In vain, it was as dark as midnight. When I thought of him as a man who had given a church member but was now ranging on the border of mercy I saw the light and knew that the man was deceived in regard to himself. The next afternoon I saw his wife in the inquiry room, and she came and asked prayers for her husband as an out-and-out infidel. I said "Your husband is not an infidel. Why do you say that?" I told her, and we prayed for him as for one wandering from the fold. That night he was in the same place, weeping as before. I went to him again; once more he avowed his infidelity. I assured him that he was deceived; that the fact that he was against this error, the invention of Satan, proved that down in his heart he was on the side of God. "You have become offended with this church, of which you were a member, and have turned from her, but in your heart you love the church, and are in antagonism with his enemy." "How do you know that?" "I learned it when I tried to pray for you as an infidel. It was dark as midnight, but when I prayed for you as a backslider, as one trampling on the covenant of mercy, I saw my way clear." Said he, "You are right! For twenty years I was in the church, but when I saw them doing nothing more than managing social and sewing societies, and afraid to antagonize errors hurting communities and destroying this government, I left the church. But when I saw you attacking this 'Mystery of Iniquity' I determined to bear a hand and do what I might to aid you." "Come in and say so in the second meeting." In he came, and broke down, and is now a mighty worker. Thousands are like him. Romanism is to this age of the church what Universalism and Antinomianism were in the days of Knapp and Finney. The people are ready to help the truth concerning it, and to help oppose it whenever it is assailed in the spirit of Christ and with a sincere love for Romanists.

Something to be Guarded. It is doubtless for some wise, though not always easily understood, purpose, that the best and brightest things in this world are made so delicate and frail. The rose petals are sometimes scattered by a zephyr; the hurricane leaves the thorns unharmed. The virgin white of the camelia is hopelessly blackened by a touch, while the snowflake is indifferent to the sun and rain alike, and wears its brazen crown in lofty defiance, though the storm buffet it daily, and the birds of heaven make it their roost by night.

Ministerial reputation is one of those things which are made so delicate and frail, in almost every community there are lips that are ever ready to utter that breath. It may be envy, it may be sheer malice, and all uncharitableness; it may be only a prudent spirit of half-malicious gossip that is at the bottom of the mischief. Very few ministers of a positive character ever yet lived, who did not sometimes find themselves dangerously near the smouldering fire of this contagion of evil. Providence may mercifully avert or check its disastrous sweep, and yet some little error of judgment, or unwise utterance, or misinterpreted act, may prove to be the "little fire" which lying or uncharitable lips shall kindle into a most destructive and all-devouring blaze.

Ministers are required to have "a good report of them that are without," and, in a general sense, the apostolic requirement comes not only with the force of a divine command, but it commends itself to the good judgment of all as a wise and prudent provision for the purity and progress of Christianity. Still, it is an injunction with some very obvious limitations. By "them which are without" cannot be intended those who make a business of slandering and traducing the ministry. Those whose lives or principles are so hostile to Christianity that they rejoice in evil, and take pleasure in dragging down others to the same level with themselves can hardly be considered competent judges, much less custodians of ministerial reputation. They are "without," but altogether too far "without" to be entrusted with the "good report" which

The Case Plainly and Honestly Stated.

In the Christian Index we find this quotation, in confirmation of the honest, and unassailable position the Baptists occupy on the right administration of the Lord's Supper:

Here are some weighty Presbyterian words for "the principles of restricted, as distinguished from latitudinarian, communion." The reader will see that many of them might well issue from Baptist lips. We give first several paragraphs by Rev. J. P. Lytle, D. D., of the United Presbyterian Church:

"The declaration of our Testimony that 'the church should not extend communion in sealing ordinances, to those who refuse adherence to her profession, or submission to her government and discipline,' contains a principle agreeable to both Scripture and reason; and it applies to all organized bodies, whether civil, social, literary, or commercial. The peculiar privileges of an association belong to those who are its members and are subject to its laws. It may be observed that the principle of open communion is rather a theory than a practice. In those branches of the church which hold, and even profess, of the principle, the practice is occasional and scant. Presbyterians do not, as a rule, commune with Methodists, nor Methodists with Presbyterians. And this is true of all other bodies holding the same principle. Members of different congregations of the same denomination do not, as a rule, commune with each other. Our church hold in this matter what other churches practice. . . . The conduct of these denominations toward each other strongly suggests that their opposition to our principle on the subject of communion arises mainly from that original trait of humanity which covets the forbidden. The barrier once removed the desire for communion ceases.

"Those who imagine that all difficulties and intricacies on this subject vanish when once the principle of open communion is admitted are greatly mistaken. When is open communion properly practiced? The advocates of the principle do not agree in its application. Some invite those who know themselves to be in good standing in other evangelical churches. It is not a violent presumption to suppose that all churches consider themselves evangelical. Others extend the invitation to all Christians. Others again, more liberal and charitable, urge all who have a desire to commune with the church, and it had not been said, 'Give not that which is holy unto dogs.' A Methodist minister, after having given this broad invitation, was surprised, mortified and stunned to see the greatest loafer and dead-beat in town, and one who had basely swindled and vilely slandered the church, and its members of the congregation. He reports that his views underwent a change.

"The practice of ministers or sessions developing upon the individuals of a promiscuous assembly the right to discern their own soundness in the faith is finer than the Lord, whether scriptural and unreasonable, and tends to the destruction of that order, decency and purity which belong to the Lord's house. 'Let all things be done decently and in order.'"

The editor of the United Presbyterian, in publishing these views, gives them his approval, and says: "Cases of intercommunion between different denominations, and even between different congregations of the same denomination, are comparatively rare, and they are not to be regarded as the proper authority to deal with them. It is subversive of ecclesiastical order to leave such a matter to the sole decision of the person applying for the privilege. The invitation of open communion is an acknowledgment that the church officers are not to be regarded as that every man is the supreme law unto himself."

Wise Words.

In an admirable article in the Homiletic upon Mr. McNeill, a pastor in London is called the Presbyterian Spurgeon. Dr. A. T. Peerson, speaks these wise words. Alas! that they should be needed! Thank God, we have thousands of churches in which they are not: "His versatile humor is no doubt a temptation. We say his humor must be constant temptation, for he sees through a doll eye. He is exceedingly alive to the ludicrous aspect of affairs, and his own cheery nature invests every object with a smile. He must feel a proneness to present the comical, or at least the humorous side to his auditors, especially when he is speaking to a large assembly. His address is very 'taking' with the public, and especially invites the notice of the press.

"We were to advise Mr. McNeill we should caution him along this very line. When that remarkable words, Dr. Walden, who is not only a professor of theology, a member of Parliament, but perhaps the most successful preacher of Europe, was lying very ill in Chicago, he sent for Dr. L. M. Mooly, and tenderly besought him not to make people laugh, for he was lying, or to countenance it in others; for said he, solemnly, 'I have observed that this is the time which the devil takes to catch away the seed that was sown in the heart.' Quite sure we are that not a few sacrifice spiritual power and effectiveness by yielding to the temptation to indulge in humor and wit. There is a sobriety, not to say solemnity, which is inseparable from the highest and most permanent impression. The line between the humorous and the frivolous is a very faint line, and easily crossed; and a frivolity does not consist with the tenets of the pulpit and the curacy of souls. To deal with men touching the very foundations of character and the issues of eternity, is no light matter. How can an auditor feel that a speaker is dead earnest when, in preaching the Gospel of salvation, provoking laughter and tickles the sense of the ludicrous? A solemn seriousness characterized the greatest preachers and soul-winners of history, and that is a degenerate age of the pulpit, when there is a growing tendency to turn the sacred calling into a mere source of popular entertainment; and when the minister of Christ descends to a mimic, a comedian, a clown or a buffoon for the sake of pleasing men.—Exchange.

Worms cause feverish moaning and restless during sleep. Mother Gray's Worm Expeller is pleasant, sure and effective. If your druggist has none in stock, get him to procure it for you.

The editor who gave up his seat to a lady in the street-car, and went out and stood on the rear platform, said he was crowded out to make room for more interesting matter.

Nominal Christians and Mission Work.

It is not easy for a barbarous or semi-civilized people to distinguish between nominal and real Christians. Not unnaturally they conclude that every white man is a Christian. The result is that the vice of traders, the tyrannies of European officials, all the varied misdeeds and short-comings of the so-called pioneers of civilization are put down to the discredit of the Christian religion. Few facts are more surely established than the fact that the murder of missionaries has been dictated by revenge for evils suffered at the hands of white men, and should, therefore, be considered as "retributions." Our pride as Englishmen is shocked by the estimate which many foreigners have formed of us, and we resent the Chinese synonym of "foreign devils." A striking passage in a speech by Dr. Wayland, of Philadelphia, has suggested these remarks. The editor of the National Baptist, in pleading for the recognition of the Holy Scriptures in the United States, said: "When I think how Christianity has been represented to China by the cannon of Great Britain battering down the walls which pagan China had erected against the opium plague, and by the aggressions of France, the United States of America, and by the ruffians and murderers of the Pacific Coast, I stand in wonder that any Christian has accepted Christianity as coming from the just and good God. That any of them have become Christians is itself a testimony, on the one hand, to the candour and impartiality of God's character, and, on the other hand, to the power and majesty and self-commendation of Christ's religion, shining through the sins and unwisdom of its professors." Let prayer be made continually that Christian people may be just to their treatment of heathen nations, that white men may be righteous in all their dealings with and relations to pagans and idolaters, for then the Word of the Lord would have free course among the heathen, and the conduct of nominal Christians would testify to the reality of the religion of Christ. The conversion of the men who come into contact with the heathen would hasten the conversion of the world to their Saviour and Lord.—Freeman.

We do not praise God enough. Listen to the sermons and prayers we hear, and how little praise to God is in them; how little the holding up of God's character and attributes, that the people may rejoice in Him. And even in the hymns we sing where the root idea is praise, how little of real praise to God can be found. Many of our hymns are rhymed exhortations to sinners to repent or to Christians to be constant, and many of the best are simply prayers to God. It is right to sing exhortations to sinners to "Come to Jesus just now," stand up to Christians, "Stand up, right up for Jesus," and right to sing a poetical prayer, "More love to Thee, O Lord, as I sing with the spirit and the understanding, really meaning what we say, instead of simply following the tune with our lips while our hearts do not join in the sentiments uttered. But this should not be allowed to take the place of praise to God. It is most to be admitted that we greatly neglect to praise God even when we gather to worship.

There is a tendency in our recent hymnology to address our hymns to man rather than to God. Some recent hymns are very beautiful and powerful as exhortations, and taken with their own force, and forgetting that the fundamental idea of a hymn is praise to God, we are filling our hymn books with "gospel songs," and leaving out the grand old hymns of praise to God. It is true that in many of the best hymns praise and prayer are combined, as in "Come thou fount of every blessing," and this is well. So it is well to blend praise and exhortation as in "How firm a foundation, ye saints of the Lord." But let there be praise in the hymn.

Let us praise God more; praise Him in public worship; praise Him when He crowns us with loving kindness and tender mercies; praise Him in the night of pain as well as in the morning of gladness; praise Him for what He is, glorious in holiness; praise Him for what He has done for us, almost of all for the great love wherewith He has loved us.

"O praise the Lord all ye nations; praise Him all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord."—Western Recorder.

Extension of Time.

It is often asked for by persons becoming unable to pay when the debt is due. The debt of Nature has to be paid sooner or later, but we all would prefer an extension of time. Putner's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases. Delicate Children who otherwise would pay the debt very speedily may have a "Worm Expeller" time. Try PUTNER'S EMULSION. BROWN BROS. & CO., Chemists and Druggists, Halifax.

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Messenger and Visitor

WEDNESDAY, MARCH 26, 1890.

A WINTER TRIP TO A SUMMER LAND.

It is not every editor who can start away on a winter trip to a summer land, even though judged energies and restless nights give warning signals to slow up. Through the thoughtful consideration of the managing directors of the M. B. Publishing Company, however, this privilege is ours. Having heard of the pleasant time enjoyed by those who went by the Portia on her first trip, as well as for another and more personal reason, we decided to be one of her passengers on her second trip. Hurrying through work which must be done, it was with a half-dazed feeling we found ourselves one of twenty odd on board the good steamer on Feb. 28th. We had the rare good fortune of a fair, calm run to Yarmouth. Saturday the rain poured down in torrents, and it was not until midnight that the large amount of freight here awaiting her was all stowed away. With a full cargo and her passenger accommodations all taxed, the Portia started on her long trip at the early dawn of Sabbath morning. The storm of the preceding day had abated; but the sea, stirred to anger by its rushing winds, was still far from being pacified, and the ground swell was heaving and surging. The steamer, with steady push of engine and thud of propeller, cut her way evenly through the restless waters; but landsmen must pay the forfeit for invading the domain of Neptune. As is usually the case, when the Gulf Stream is reached, we find the sea more rough and tumble. There were few of us in a state to appreciate the wisdom and beneficence of the arrangement by which this great, steady, rushing tide of waters, warmed up by tropical suns, is sent sweeping across the Atlantic to wash the western shores of Europe, and make them verdant and fruitful instead of a desolate Labrador. The most of us were too demoralized to morosize. Now that we are on terra firma, this great warm, vivifying current of restful, tumbling waters is very suggestive. It is not true in life that it is not the calmest, most peaceful currents that are freighted with the greatest blessings? It is the heave and well of troublous experiences which really give to life its brightest glories and its best fruitage. Is it not true that the blessing from what gives present discomfort is usually far off of sight in the dim distance of another world? This Gulf Stream is very deep. It sweeps along a great reef, where the American shore drops down into the depths. If it were shallower, it would not be so rough. Is it not the deepest natures which are ever the most capable of the greatest stretch of trouble? It is said that the cold Arctic current is sweeping in an opposite direction down beneath this warm stream from southern seas. How like the two great and opposite currents in the world generally, and in each life particularly. May the streams made warm by the sunshine of God ever rise superior to the blight and chill of selfishness and sin. But we must return to our trip.

Gradually, the third day out, the waves quieted down, the air became more genial, and passenger after passenger who had been keeping in hiding, glad to keep his experiences confidential with himself, and if it must be so, the steward, put in an appearance and received all the sympathy which is usual in such cases, and was soon ready to join heartily in the pleasantry at his own expense or that of some other wight more hapless than himself. Fortunately, there is this peculiarity about sea-sickness. Although one may be as ill as the man who was afraid the first hour he would die, and the second that he wouldn't, the experience is soon forgotten, and he is ready to risk it again. Still, it was pleasant to be assured on Tuesday evening that we should reach anchorage off the light on one of the Bermuda headlands during the night, ready at the dawn to receive a pilot on board, and to be conducted through the winding channel up to Hamilton. Wakening during the brilliantly moonlit hours, we have a dreamy consciousness that the puff, puff of steam, and the thud, thud of propeller had ceased. Arising in the early morning we find ourselves lying off the tall light-house, whose light can be seen across the coral reefs to a distance of over twenty miles. Near at hand is the steamer Alpha awaiting, as we are, the coming of the pilot. Lying in under the bluff is the hulk of a ship that has been dashed on one of the cruel reefs, and has been abandoned. In another direction is an Italian steamer loaded with fruit, which has had to put into these lonely islets for a supply of coal. On the rocky heights above the British lion is showing his teeth in the form of black-throated gulls from a frowning fort. Scattered along the face of the headlands are the barracks for the soldiery.

Soon we see white sailed boats putting off from the shore and scudding along over the dancing, sparkling wavelets, and it is not long before a sable pilot has the Portia in charge. Our attention is directed to the different shades of the water, and we are told that where the dark belts extend there are reefs ready to tear a hole in the bottom of any hapless vessel which, by stress of weather or through loss of reckoning, may be driven upon them. But how crystal blue are the waters between as they reflect the azure of the sky! And now we are on our way, and there seems a race between the Portia and the Alpha for the lead, which is won by our good steamer. For about fifteen miles we pursue our course between the winding reefs. We see the rugged and uneven hillides covered with their cedar groves, from which peep out their white stone buildings. Here and there are areas cemented over, with tanks below to catch the water which falls so plentifully in the rainy season, and which is the only supply for the people. We pass near the government docks and the immense dry dock—what a familiar word now to St. John ears—with their protecting batteries. We appreciate in some measure the strength of this Atlantic station of the British navy. These coral reefs which belt the islands around with their jagged teeth hidden under the water, but over which the waters rage with mad and foaming rush when the gale is on, are better than the defense of a thousand cannon shot to the muzzle. Let any hostile ship attempt to make her way through this winding and tortuous channel while the batteries above are pouring down shot upon her, and her fate would soon be sealed.

And now we see the white houses of Hamilton, between the islets at the mouth of the harbor, and right before us is a channel just wide enough for the steamer to pass through. So close is it necessary to hug the shore, on one side, that one could almost leap to land. And now we are to have our adventure. All are silent as we approach this narrow entrance; for it is known to be a careful opening to guide the steamer through, especially, as the tide is getting low. Just as we reach the narrowest part, we feel a jar and hear a grating. The steamer's bottom is touching the reef. The question is, will she go over. This is soon decided. She is forced further and further up on the reef at the side of the channel, and all rush to the upper side as she lists over. In a moment she is hard and fast. The Alpha that is following has to drop anchor to prevent her running foul of the Portia. We are not long in finding that the pilot did not know his business. He did not hug the point close enough.

What a responsibility is placed upon the man who has the lives of others entrusted to his keeping! How much does he need to understand his business! How terrible to bring wreck and ruin where there might have been security, because of carelessness of the trust, or carelessness to prepare to meet its responsibilities! And yet are we not all pilots in our way? and do we not have more than the value of a richly freighted steamer in our charge? There are few indeed who have not some soul in their keeping. The pastor has many; how terrible the neglect to use his best endeavors to prepare himself to lead them right, and to lead them right after he is prepared! Parents have the souls as well as the bodies of their children in charge! It depends more on them than on any others whether these wondrous capacities shall be richly laden with untold blessing or be blasted with an infinite curse. Friends have friends in charge, or may have. O pilots, all be wary, be careful; do not bring upon yourselves the scorching memory of having led a life, or a soul, upon the wrecking reefs, or of having failed to save from them one whom we might.

In few more minutes than it has taken us to pen this morosizing, a very of sail boats are around us, as our plight has been seen from the shore, and their occupants are ready for a job. The agent for the steamers—W. F. James, Esq.—is soon on board, takes in the situation, gives directions what to do in the emergency, takes the passengers ashore in a tug, and succeeds, by lightening the steamer of a part of her cargo, to get her off the next high tide, none the worse for her scraping on the bottom. In the meantime, we are sent up to his beautiful home, where, amid acres of lily fields, with roses of many kinds and hues and flowers of strange species blooming in the garden, with the sound of singing birds and the dash of the surf as it tumbles over the reefs upon the shore in our ears, we are resting as we have never rested since we were a boy. If any one wishes to banish care for a season, let him board the Portia and put the best half of a thousand miles of sea between him and printers' devil or any other devil of care and work, and come to this beautiful isle.

We wish to acknowledge the kindness and courtesy of the officers of the steamer, especially of Jas. A. Vanwart, Esq., who has taken this second trip to complete business connections and arrangements for the line. He was over ready to speak a cheery word or do an obliging deed.

PROGRAMME.

Webster gives the meaning of this word to be:—A brief outline or explanation of the order to be pursued, or the subject embraced, in any public exercise, performance, entertainment, or series of exercises. A programme is therefore a very useful and proper thing, for it may be applied to private as well as public performances. It may be the description of a very useful and orderly life. Of the first importance is order and applied system in every calling. Intelligence is gained, and our efforts are wonderfully increased by them. To collect the materials of a well ordered life, and to collate them for future use, is one of the first duties of intelligent beings. Many are the failures because life's duties and struggles are entered upon with no well defined programme by which to guide them. Nor is our failure more assured by the absence of a wise plan of life than it is by our refusal, or neglect, to carry such a plan into execution. A good chart is a useless thing to the seaman unless he sails by it. What is our programme, and how are we to execute it? are questions which demand early and earnest consideration. In all this it is seen that our God has been going on before us. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word," is His wise direction for us. "Jehovah is a wise worker. He works by a fixed plan, "well ordered in all things and sure," a plan early made. His programme embraces His own glory and our highest good in one and indivisible purpose. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God hath done it that men should fear before Him." In nothing is human folly more apparent than in its attempts to improve upon the plans of Jehovah. It seems almost impossible to conceive of us from this folly. Christianity, in its most exalted forms, scarcely rises above these vain endeavors.

In a full and free acquiescence in the will of God are found the most delightful experiences of life. To take our lives at His hands just as He has planned them for us is the highest wisdom. To put together, in harmonious relation, our present and our future, so that no possible transitions can harm us, or mar our joys, we must follow undeviatingly the divine outline. The best we can do is to learn His plan of our lives and obey it. Unfortunately for the unsaved their ideals of salvation, both as to its theory and practice, are in very essential particulars far different, and in antagonism to God's wise methods of saving sinners. A blinding conceit leads those who have superior religious advantages to plan for themselves for their own conversion, and religious life. These stumble at the simplicity of the divine way, and refuse to walk therein. The jolly paths of vice and folly attract the thoughtless ones. They despise the heavenly way. The gospel has no charms for them. The fearful ending of a life at variance with God's plans does not alarm them. "They have eyes but they see not, they have ears but they hear not, hearts have they but they understand not," how foolish their plans, how sure the destruction of those who refuse to accept God's plans as the rule of their lives.

Then the common mistakes of the Lord's own people have always been so similar to the follies of the unsaved. Are we in affliction? We do not forget our God, nor cease to look to the hills whence cometh our help, but too commonly we not only expect the Lord to deliver us, but we also expect His deliverance will come to us along the lines of our own planning. Instead of simply and sensibly trusting to our Heavenly Father's care, we dictate, even in our prayers, and our expectations fall us. Yet in the end we always find that infinite wisdom and love have been guiding us to better things than we had planned for. "He leads us in ways that we knew not, and in paths unseen by us."

Christian workers—pastors, evangelists and churches—in their great anxiety to succeed in their work may not unfrequently be led into the folly of preparing a programme for a revival of religion, rather than to preparing the way of the Lord for a manifestation of the Spirit's power in the church. Over-anxiety and worry, which is worse than work, comes in here with failure. To understand the will and ways of the Lord, and to joyously and laboriously fall into line with divine plans is all, and the best. His servants can do. Always it is well for us to remember that, as the heavens are high above the earth, so are the Lord's ways above our ways, and His thoughts above our thoughts. It is the utmost folly for us to attempt to make a plan for Him to work by in the advancement of His own kingdom.

One of our contemporaries tells us of a church that wanted a revival. In order to secure the revival a committee was appointed and officered. Sub-committees were appointed and engaged in a systematic way; but they were not able to report a revival of religion. The Lord was not pleased to work by the programme this church made out for Him. At the "Pentecost," the disciples only "waited,"

the power came, and the revival came, and the work was well done; because it was done according to divine ordaining. Many of our modern methods are fearfully misleading, burdensome and ineffectual. Weary workers, and want of success is the result.

The folly of the olden time is being repeated in these days. The Jews read the prophecies of the coming Messiah. They made their plans for His coming, and arranged, according to their highest ideals, in splendid outline, an order of procedure for Him; but when He came and fulfilled prophecy, His plans were so far above theirs that they failed to recognize Him. And worse than this, because of their own foolish planning for Him, they put themselves in determined antagonism to Him. In our day and for nearly half a century past, a class of Christians have been working up one programme after another, and in all these putting, in minute detail, the time, manner and purpose of the second coming of Christ. Year after year the plan is made out and changed, and yet the Christ fails to come to it. And doubtless, as in the times of His first coming, His going forth now is not recognized, and the manner and purpose of His second coming is not apprehended by those who have undertaken to make out in detail a plan for it. By all this of human folly the Lord is not turned aside from His original purpose, nor is He slack concerning His promises. In this, as in all else which belongs to the kingdom of Christ, the great danger is that in our attempts to mark out a line of procedure for the Christ, we put ourselves out of harmony with Him and His wise plans for the salvation of a lost world.

THE WEEK.

The United States Sub-Committee on Ways and Means have proposed changes in the tariff protecting agricultural products, which are nearly prohibitory; and also on lumber which is retaliatory on Canada in regard to the export duty on logs. President Harrison approves of the bill in every particular. The Democrats are prepared to fight it. This tariff war is not pleasant prospectively; but though restrictive ideas may hold sway for the time, on both sides of the line, there is a growing feeling both in the United States and Canada in favor of free trade, which is yet sure to win. Principles conducive to the general interests, and giving fair play to all classes of a country, have a hard fight against the obstructions of selfish interests. When the electors understand these principles, and stand up for them they will prevail.

It is a hopeful sign of the future that the House of Representatives at Washington, by the unanimous vote of its committee on foreign affairs, has instructed its chairman to report to the house a joint resolution, to the effect that whenever it shall be certified to the president that the government of the Dominion of Canada have declared a desire to enter into such commercial arrangements with the United States as would result in a complete removal of all duties on trade between these countries, the president shall appoint a commission to represent Canada for the consideration of terms by which free intercourse between the two countries can be secured.

Salisbury's motion to adopt the Parnell report passed, without an amendment by the opposition in the House of Lords. The government has commanded a strong support in the passing of this measure. The great event of the week in Germany is the retirement of the Chancellor of the German empire. A difference with the Emperor on the labor question is thought by some to be the cause of this step by Bismarck. This is denied by others. The prince has for so long a time been such an "overwhelming factor in the politics of his country that the Germans will have difficulty in getting accustomed to the new state of things."

General Von Caprivi, commander of an army corps, has been appointed Chancellor of the empire to succeed Prince Bismarck. The Berlin Labor Conference is in session since the 15th inst. The press of the city expresses great gratification at this meeting of the International Labor Conference called by the Emperor. It is a gratifying spectacle to armed Europe to see delegates assembled for the purpose of deliberating upon measures for the amelioration of the social condition of the people.

The Pope proposes to act as mediator in disbanding the armies of Europe.

The German Emperor invited the Pope to send an ambassador to the Berlin Labor Conference. In reply the Pope declined the invitation unless his representative was given precedence over all other delegates. Leo XII. is looking for a leading place in the national affairs of Europe, and the whole world. There is evidently a movement on foot for the gratification of his desires.

The Paris press talk of war as being certain. There is a general feeling of anxiety. The rumor that the German Ambassador at Paris would resign, had a depressing effect upon the Bourse. Portugal is still in trouble with her

African affairs. The British flag is hoisted in locations she claims.

The Hudson Bay railway project is being revived. The bright side of this enterprise is that a greater area of high class farm land can profitably place its produce on the shore of the Hudson Bay than can be made tributary to any other American port, and this port is as near to Liverpool as is Boston. The shady side of the picture is that the best which the Canadian exploring service has been able to promise is three months' open navigation in the bay, that is from July to the beginning of October.

One of the important measures before the commons at Ottawa this week is the "Bank bill." The National Economist gives this explanation of the banking business in the United States, which may have some remote application to the business on this side the line:—

Form a stock company and buy 100 U. S. \$1,000 bonds. It is a good investment. Deposit them in the U. S. treasury, there can be no safer place. No taxes to pay on this \$100,000, but the interest is paid promptly when due. The government will then lend you \$90,000 for a term of years without interest, which you can use for speculative purposes or to lend to others at any rate of interest you choose within the ability of your victims to pay. This is the best paying business you know of. It is called the national banking system, and the men who follow it get very wealthy. How very kind of the government to do all this for the bankers. All this interest paid to the banks from both ways—from the government on one side and the borrower on the other—is paid by the producers of the country.

Our Beloved Acadia.

It was my good pleasure to spend last Sabbath in Wolfville. My business there was to speak on missions, before the Acadia Missionary Society. We left St. John on Saturday morning, on the magnificent steamer Monticello, and in company with Bro. Palmer, pastor of Petite-diac, had a pleasant sail across the bay. At Wolfville we were met by Bros. Eaton and Shaw, president and secretary of the Missionary Society, who gave us a warm welcome, and conducted us to the elegant home of Prof. J. F. Tufts, who, with his estimable wife, made us very much at home during our stay in Wolfville.

We had scarcely arrived before Dr. Higgins, the pastor of Wolfville church, notified us that we would be expected to preach on Sunday morning to his flock. This was an unexpected privilege and honor, and one which I enjoyed very much. Dr. Higgins has a strong hold upon the affections of his people, and is evidently a wise Master builder.

In the afternoon Bro. Tufts took me to the College Sunday-school. This is not a very old institution in the college, but one which I think of the greatest importance. It is a real Sunday-school. Dr. Sawyer is superintendent, the professors are teachers and the students are scholars. The International Lessons are studied, and the whole work entered into with a zeal which promises great things in the future. One would suppose that the professors might well excuse themselves from teaching on Sunday after the toil of the week, but the explanation is found in the fact that the professors at Acadia have consecrated their education and their gifts to Christ, and they see in this Sunday work an opportunity of serving Him whose they are and whom they love. I only wish that we as a denomination knew what a priceless jewel we have in Acadia College.

In the evening one of the most interesting congregations I ever saw met in Assembly Hall under the auspices of the Acadia Missionary Society. This Society is the nursery of our beloved mission. Every man that the Foreign Mission Board has sent to India has been connected with this Society. If Acadia had done nothing more than furnish us with such noble, heroic men as Crawley, Boggs, Armstrong, Sanford, Churchill, Archibald, Higgins and Shaw, she has not extended in vain. The atmosphere of Acadia is missionary, and the seal of her sons and daughters to have the Great Commission carried out is most inspiring.

We had for our evening programme two essays on missionary subjects—one by Bro. McDonald on Moravian Missions, and one by Miss Rich on Women's Work among the Women of India, both intensely interesting; some especially fine music, and an address by the writer. Thus closed the exercises of a day of great interest to myself and I trust to many others. I feel sure that the blessed Master has more missionaries, both male and female, in preparation for us at Acadia.

The Late Rev. T. H. Porter.

Our late brother was widely known and highly respected among us; and some of the brethren have it in their hearts to erect a monument to his memory. Indeed, the order is already given; and arrangements made for an inscription on the same to the memory of the son, who fell while preparing for the ministry.

The brethren who have the matter in hand wish to give all an opportunity of assisting in this labor of love. Any person will receive all necessary information by addressing the treasurer, Rev. L. M. Weeks, Dorchester, N. B. All contributions will be duly acknowledged.

Grande Ligne Mission.

It may interest many of your readers to know that the fire which destroyed one of our school buildings on the 31st January, will prove a blessing in disguise. Already contracts have been given for rebuilding on a larger scale, and it is expected that the school will reopen next fall with more pupils than ever before. Mr. John D. Rockefeller, of New York, has generously pledged \$5,000, on condition that \$60,000 are raised before June 1st, and this inspires us to push the work of securing funds in the United States. Canadian Baptists, both in the Upper and Lower Provinces, have done nobly, and we expect some help from Great Britain, where an efficient collector is now at work. More than \$35,000 have already been pledged, mostly in Canada. Rev. G. N. Masse, Principal of Feller Institute, is now collecting in Boston and vicinity, and it is expected that others will visit New York and other cities on the same errand.

The Brooklyn Ladies' Association, an old and faithful friend of the cause, has offered to furnish the parlor of the school, and several churches in Brooklyn have offered to furnish rooms in the boys' dormitories, which were totally destroyed. It is proposed that these rooms be furnished uniformly. The total expense of furnishing a room is \$40, and all amounts sent for this purpose to the treasurer, Mr. Joseph Richards, 114 St. Peter street, Montreal, will be promptly and gratefully acknowledged. In this connection it may be said that \$50 covers the entire annual cost of a pupil. Some time ago, the Brooklyn Ladies' Association raised \$1,000 as a scholarship to be used for this purpose, and lately the same amount has been received from a good sister in Brooklyn, as a memorial of her dear little child. One of the Board of Directors in Montreal has just followed this beautiful example, and thus our friends and helpers multiply. May many more of them be raised up just now.

Among the losses sustained by the fire none will be more severely felt than those of the teachers and scholars, many of whom lost their all. This is a mission school, dependent very largely upon the Baptists of Canada for its support, the Board has felt justified in making a special appeal recently through the Acadia Baptist for help in making these losses good. Already money has been received for this purpose, and if any of our friends in the Maritime Provinces would like to aid in this work, their names and amounts will be promptly and gratefully acknowledged through the MESSENGER and VISITOR. Send all amounts to our Treasurer, Mr. Richards, as above. A. G. UPRAM.

In Memoriam Rev. George F. Miles.

Died Feb. 19, 1890. "The great Intelligence fair That grace above our mortal state, In circle round the blessed gate, Received and gave him welcome there, And led him thro' the blissful air, And show'd him in the fountain fresh, All knowledge that the sons of flesh, Shall gather in the cycled times."—TENNISON.

Council of Rev.

An ecclesiastical council of the Y. M. C. A. hall, Truro, noon, March 21st, and to immediately concern the formation of a section in the town of Truro. Churches were represented as follows: Rev. J. E. Goucher; B. T. M. King; Amherst; Bro. J. A. Christie; G. P. R. Foster, Rev. W. West—Rev. M. W. Dickson, Bro. S. C. Economy and Portage; Haverstock, Rev. A. G. Glasgow—Rev. T. D. (1st church)—Rev. W. W. mouth—Rev. C. W. W. Rev. J. J. Armstrong, seat in the council. Rev. D. A. Steele was pastor, and Rev. C. V. Prayer was offered by a communication which was presented at the presence of Prince St. Feb. 28th, requesting part of thirty-four of the purpose of forming a church. To this was ment, by the clerk of the Minutes of meeting by the new body were covenant and articles by it. After due deliberation resolution was moved and seconded by Rev. and unanimously adopted. "Whereas, we have ment of these brethren the matter upon which called upon to advise have considered their ties of faith, and belief full accord with those of the Baptist churches of these Truro, per Linné Faulkner, F. M., \$15 00 Mrs. Adam Johnson, per L. Faulkner, H. M., 1 00 Mrs. L. J. Walker, per L. Faulkner, for the support of a Bible woman in Robbitt, in memory of the late Mrs. C. B. Hanson, 25 00 Mrs. Mary Surry, Treat. W. B. M. U.

For W. B. M. U.

- Maugerville, per Amy L. Bailey, F. M., \$ 3 25 New Canada, per Mrs. M. E. Mader, F. M., 4 00 Port Greville, per Mrs. F. P. Newcombe, F. M., 4 25 Wolfville, per M. C. Bars, H. M., \$15.75, F. M., \$37.00, 52 75 Dorchester, per M. B. Weeks, H. M., \$1, F. M., \$2.65, 3 65 Port George, per J. L. Slocomb, F. M., 8 00 Melvern Square, (Mission Band) per L. Rowe, F. M., 5 00 Fredericton, per E. J. Phillips, F. M., 10 00 Hopewell Hill, per Mary E. Bacon, F. M., 12 00 ERRATA.—Monies acknowledged in issue of Feb. 19, received from Truro, should read— Truro, per Linné Faulkner, F. M., \$15 00 Mrs. Adam Johnson, per L. Faulkner, H. M., 1 00 Mrs. L. J. Walker, per L. Faulkner, for the support of a Bible woman in Robbitt, in memory of the late Mrs. C. B. Hanson, 25 00 Mrs. Mary Surry, Treat. W. B. M. U.

Arrangements for the 4th of April.

St. John.—The day of prayer for missions (April 4th), will be observed by Brussels street, Leinster street and German street churches of this city, in Union Services, in the morning, afternoon and evening. It is hoped there will be special seasons, marked by Holy Spirit's power.

Dedication. Sabbath, March 16, was a memorable day in the history of church affairs at Dorchester Cape. The new Baptist church edifice at that place was dedicated as a house of worship. The structure is a neat and creditable one and does honor to the place and the people who have been instrumental in its construction.

Early in the morning, although the roads were very bad, numbers were seen on their way to the scene of the dedication. A large congregation gathered, and Rev. Mr. Lawson, who seemed inspired by the occasion, delivered a very able sermon, taking as his text the last four verses of the second chapter of Paul's Epistle to the Ephesians. The reverend gentleman, always eloquent and earnest, was particularly so on this occasion, and delivered a sermon appropriate and impressive.

In the afternoon the Rev. Mr. Hall, of Sackville, preached an excellent sermon to a large congregation. Rev. Mr. Lawson followed with an admirable address. The evening services were conducted by Revs. L. M. Weeks and W. F. Hall, the former preaching a very able discourse. The collections amounted to \$28 for the church building fund. The building is about paid for.

Council of Recognition. An ecclesiastical council convened in the Y. M. C. A. hall, Truro, Friday afternoon, March 21st, to consult with those immediately concerned in reference to the formation of a second Baptist church in the town of Truro. Churches were represented by their delegates as follows: Prince St., Truro—Rev. J. E. Goucher; Bros. C. H. Blair and T. M. King; Amherst—Rev. D. A. Steele, Bro. J. A. Christie; Great Village—Rev. P. R. Foster, Rev. T. B. Layton; Onalaw West—Rev. M. W. Brown, Deacon Chas. Dickson, Bro. S. G. Morrison; Upper Economy and Portageville—Rev. C. H. Haverstock, Rev. Geo. A. Fulton; New Glasgow—Rev. A. T. Dykeman; Halifax (1st church)—Rev. W. H. Cline; Dartmouth—Rev. C. W. Williams.

ordained as its deacons: Bros. Ross, Cummings, J. J. Wallace, John Hay, J. Blair Fulton. The following order of exercises was arranged for the evening, and most successfully carried out: Reading of Scripture, Rev. J. E. Goucher; prayer, Rev. A. T. Dykeman; sermon, Rev. D. A. Steele; hand of fellowship, Rev. P. R. Foster; charge to deacons, Rev. W. H. Cline; charge to church, Rev. C. H. Haverstock. C. W. Williams, Clerk of Council.

Truro, March 22.

Religious Intelligence.

NEWS FROM THE CHURCHES. SPRINGFIELD, Annapolis Co.—Rev. J. W. S. Young has been holding special services here with glorious results. On the 16th inst., seven were baptized, and the meetings still continue.

MECHANICVILLE, N.Y.—It may interest you to know that I baptized ten more believers last evening into the fellowship of the Mechanicville Baptist church. At the after-meeting nearly 200 remained, and several new cases of religious interest appeared. This week I expect to preach at Hudson, N. Y., every evening, assisting the pastor in evangelistic meetings.

TIVERTON, N. S.—We have spent two weeks in special effort with the little church at Tiverton. At first prospects were discouraging, yet things have improved near. The meetings grew gradually more interesting until none could dispute the presence and power of the Holy Spirit. Sinners cried for mercy and were saved. Yesterday, the 16th inst., seven happy believers, three of whom are heads of families, were baptized and welcomed into the church. These with the four previously baptized, make 11 received during the winter. The brethren are greatly revived and encouraged, as their prospects are now such as to warrant a hope for the future growth and prosperity of the Baptist cause in this place.

BEDEQUE AND SUMMERSIDE, P. E. I.—We are glad to be able to report that God's saving grace is being revealed in our midst. All over this field the congregations are large and attentive. We, during the winter, have received many practical expressions of the universal love of God in people in shape of donations, for which we would be thankful. In Summerside we have held special meetings for two weeks with cheering results. On Sunday night, in the presence of the largest crowd that I have yet seen in the church, it was my privilege to baptize and welcome among the number our own daughter, Lizzie. Backsliders have been brought to bow to Christ and plead forgiveness. The work still goes on. Poor sinners are coming home. Thank God for the Holy Spirit.

CHARLOTTETOWN.—I have just closed my first year's pastorate with this church with a year of mingled fear and hope. In spite of the many and formidable difficulties by which we were confronted progress all along the lines of church life and work has been made. Seven more have been baptized on the first Sunday in March; others will follow. At our last conference, 113 members responded and our prayer-meetings are largely attended and full of interest. The Sunday-school teachers of this city, through the Y. M. C. A., under the presidency of Chas. Palmer, Q. C., have invited me to organize and conduct Sunday school Teaching meetings once a week, which are to enlarge the capacity of the parlor. The interest in the study of the Word manifest by this audience is something wonderful. The attention given and courtesy shown the leader by those Christian men and women of culture, is most encouraging.

MONROE, N. B.—From the pastor's monthly report for February, read at last business meeting, we call the following items, Feb. 2nd, baptized seven; 9th, six; 16th, two; 23rd, two; received by letter four; an experience, one. Total for the month, twenty-two. During the month some eighty meetings have been held in connection with the church and its out-stations, and all around we rejoice in the manifestations of God's goodness, presence and power; the outlook is promising in connection with our church. We have four schools in good working order, and the attendance steadily increasing. Our pastor is working with zeal and energy to advance God's cause and kingdom. His health has not been of the best this winter. The church some weeks ago granted him a vacation as he seemed to rally slowly from the effects of that prevalent disease, la grippe, but of late having considerably improved and the church having so much on its hands, has decided not to take a rest until a later date.

NORTH CHURCH, Halifax.—After closing my co-operation with pastor Hinson in Moncton and vicinity, I planned to do some work at Lantz Mountain, but as the impassable state of the roads and the severe storms rendered the time for special meetings then unfavorable, and as, in the meanwhile, an urgent request came to me to hasten to Halifax to help the North Baptist church in their trouble, caused by the illness of Pastor Manning, it was concluded to defer further effort in New Brunswick and come to this city. My work here has been congenial and pleasant. I have filled Bro. Manning's regular services and held a few extra ones with the view of doing favor. My regular opinion of the North church has been strengthened by this visit. The conference on Friday evening, Feb. 23, was largely attended. About 150 were present and nearly one-half of that number took part. Several are seeking the Lord and looking Zionward. Yesterday our work was hindered by the drenching rain. I am to linger here this week in special services and hope to see good. Next week (D. V.) I am to go to Cornwallis, N. S. I am glad to say that Bro. Manning, whose illness has been a very serious and dangerous one, is rapidly recovering and he hopes to be able in a few weeks to resume his loved work.

QUEBEC CO. QUARTERLY MEETING.—The Quebec Co. Quarterly Meeting met with the Baptist church at the Narrows on the 8th of March. There were present pastors M. P. King, W. McCreagh, B. McDonald, C. B. Lewis, J. Coombes, E. K. Ganong, with a large attendance of lay brethren. The meeting opened with conference at 2 p. m., in which forty took part, and gave testimony of the power of God to save. There was a temperance meeting in the evening, prayer meeting Sabbath morning at 9:30. Bro. McCreagh preached the quarterly sermon at 10:30, and it was acknowledged by all to be an excellent production. Service Sabbath afternoon at 3 o'clock, sermon by the writer. The evening service was of a social character. At the opening Bro. Coombes preached a short sermon, which was followed by a number of testimonies. During all the services on Sunday the house was crowded to its utmost. We trust some good seed was sown and the church revived. Not only the church which we met received the benefit, but we have reason to believe that the delegates from different churches were revived, and returned to their homes stronger men and women for God than when they left. I think it would be well for every church in the country to try to have at least a few of its members attend the quarterly meetings for its own benefit as well as the good it may do to the other churches in forwarding the best interest of our Redeemer's kingdom. As there was no invitation for the next meeting, which will be on the second Saturday in July, the place was not decided upon. Any church wishing to have us meet with it may let us know by writing to the president, M. P. King, or the secretary, E. K. Ganong, Secy.

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The Rev. E. C. Corey has received and accepted a call to the pastorate of the Oxford group of churches in Cumberland county, N. S. His services with them will commence on the first of April. In accepting this call our brother takes up work where, in former days, his labors were abundantly blessed. The outlook for this union is hopeful.

QUARTERLY MEETING.—The Baptist quarterly meeting just held with the church at Gibson, while not largely attended by our ministerial delegates, has been deeply interesting, and will be true to productive of great and lasting benefit. The meetings were largely attended by a number of delegates from other churches manifested throughout. This field presents many attractions, especially so for the worker. Why not "go in and possess the land?" We have been waiting for our pastor elect, oh, so long! At present it is very uncertain when he will be with us, if at all. We can only say, may He send a good laborer into this vineyard. At present Bro. DeBlois is performing the duties of the pastorate with much acceptance. Our quarterly opened with a sermon on Friday evening by Rev. P. O. Reese; Saturday morning at 9 o'clock, at 10:30, the business meeting was begun. Bro. B. H. Thomas, chairman, present, with Rev. Messrs. Crawley, Beckwith, Reese, Manzer, DeBlois, Day, and Brethren Currie, Bailey, Babbitt, Clark, and others. There are no special points taken up out of the record of donations. Prominent mention might be made of the places in which there is no preaching and where the need is greatly felt for the work of a missionary. In fact there are needed now three men to do the work we are now doing. The quarterly passed a resolution urging the Home Mission Board the necessity for more help. Services were held Saturday afternoon and evening, and Sunday. Adjourning to meet with the church at Prince William, the second Friday in June. Resolved in this session: "That hereafter the quarterly meetings be held on the second Friday in the months of June, September, December, March."

TRURO.—There has been a very important move in Truro Baptist circles. For some time past the necessity for increased church membership has been apparent. Last season plans were prepared for improvements involving an expenditure of several thousand dollars, and it was intended to commence operations the coming summer. An alternative, however, presented itself in the form of a new church at the west end of the town, and recently this view of the matter has secured many supporters. The idea developed into a movement which during the past few weeks has taken practical shape, and an account of a council of recognition will be found in another column. In the end we found the names of the deacons of the new church. Bro. S. W. Cummings is clerk. Mrs. Hill, who was so efficient as organist of Prince St. church, feeling that the new interest needed her most, has left the finest choir in Truro to organize and train another fine one. The old church unanimously voted \$2,000 to the new undertaking in recognition of their share of church property left behind. In the same liberal spirit the Sunday-school voted an equal division of the library and other appurtenances of the school. Another color, W. H. Cline conducted the first preaching services. Mr. Smallman, of Wolfville, preached on the 16th, and Rev. D. A. Steele on the 23rd. Rev. W. B. Hinson is expected for the 30th. Altogether the new church starts with every promise of a year of great usefulness, while the prospects of the old interest are in no wise injured. Truro, as every one knows, is growing rapidly; and in every town of its size there is room for at least two Baptist churches. Young people form a good proportion of the new church, and they are working hard. Being with them for a short time, we could not but feel the inspiration of their zeal and hopefulness. May God's richest blessing rest upon all that pertains to the new departure and upon the future as upon the past of the parent church. ONE OF THE COUNCIL.

Rev. M. B. Shaw wishes all his correspondence to be sent to West Advocate, S., instead Fallbrook, Cal., as heretofore.

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ACKNOWLEDGMENT.—Received on Building Fund for Charlottetown Baptist church since last reported: Rev. J. C. Spurr, donation, \$4; Friend, Beverly, Mass., U. S., \$3; Mrs. W. W. Hay, Woodstock, N. B., \$1; Mrs. J. V. Roberts and L. V. Kirk (endless chain subscription), 20 cents; Friend, Amherst, N. S., \$2; Friend, Hillsboro, N. B., \$2; R. T. Schurman, Freetown, P. E. I., \$5. For the kind and cheering words accompanying these helpful gifts, I beg to express, on behalf of the church, our heartfelt gratitude to the donor, J. A. Gordon.

Mrs. Taylor wishes to acknowledge the present of a handsome counterpane and other gifts from sisters and friends of the Basin section of this church. Chester, Lun. Co. GEO. TAYLOR.

The Brussels Street Baptist church celebrates her fortieth anniversary this week with a series of interesting services.

I am subject to sudden colds, followed by hard coughs, for which I use Wistar's Balsam of Wild Cherry, and find it the best remedy. We always have it in the house, and would as soon be without flour as the Balsam. A. Dunklee, Postmaster, West Brattleboro', Vt.

Literary Notes. In "The Editor's Easy Chair" of Harper's Magazine for April, George William Curtis publishes certain of his reflections upon college dinners, and incidentally declares that New York is superlatively "the dining city of the world."

The series of comprehensive articles on "Great American Industries," published in Harper's Magazine, will be continued in the April number with "A Suit of Clothes" by R. B. Bowker, richly illustrated from drawings by W. A. Rogers, W. T. Smedley, Alice Barber, and others. The article presents the complete history of a piece of wool from the time of its growth on a sheep to that of its transformation into the manufactured product; and this involves a thorough analysis of the development of the wool industry within the past one hundred years.

Famous Women of the New Testament. A series of popular lectures delivered in the First Baptist Church, Montgomery, Alabama. By Morton Bryan Wharton, D. D., Pastor, late United Consul to Germany." This book is a companion volume, as the title-page announces, to "The Famous Women of the Old Testament" by the same author. In some respects it is an advance upon that work. Dr. Wharton has thoroughly studied each personage, the environments of each, all that conduced to the formation of each character, the native and acquired characteristics of each, and the lessons taught by each to the women of all succeeding ages. The analytical power of the author is keen and just; his ability in describing picturesque scenes is of the highest rank, and his shrewd demonstration of how old wickered devices are reproduced in modern fashionable sins, shows that he is not only a close observer of human nature, but a plain, faithful preacher of the truth, and a rebuker of iniquity wherever and by whomsoever displayed. The language is chaste, popular and flowing, and in perfect keeping with the subjects of which he treats. 340 pp. Price \$1.50. E. B. Treat, Publisher, 5 Cooper Union, New York.

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THE POOR MAN'S SHEAF.

He saw the wheat fields waiting
All golden in the sun;
And golden and stalwart reapers
Went by him one by one.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc
BY GRACE RAYMOND.

CHAPTER XVII.

THE COMMUNION IN THE GLEN.

The next day Eglantine brought a letter
And put it in her foster-brother's hand.

"Do you think you could dispose of these, Rene?
You and Jean will not always be able to find game, and we ought to make some provision for the winter."

"The first frosts had already fallen, and she had seen his anxious glance that morning at their one barrel of meal."

"You ought not to part with these, Eglantine. They were his mother's; they ought to be kept for his daughter."

"They would be M. Renaud's, it were not for you. Do not refuse me, Rene. Am I not one with you, and have you not given me something beyond price?"

"And when there is need of more, you must not pain me by refusing to take the rest," she said, with a firmness that would have won the consent of any man.

"There is a miller half way down the mountain, who will let us have all we want. No, he is not one of us," answered her inquiring glance, "but he is grateful for what we do for his sick wife, and he does not sympathize in the severity of the means used to our people. I have only to slip the money under his mill-door one night, and we will find the meal in the cave near his house, the next."

"She looked so faithfully into his face, that a crust, with a truth, is sweeter than a duke without," she said, smiling through tender tears. "Rene, I am happier here than I could be anywhere else in the world—unless I could be with Henri in his prison. I cannot believe he is dead, do not think I would for move an interest, but you are safer than you would be in your grandfather's house in Nismes, as I told him last week. He is relieved to know that you are no longer in M. Renaud's power, but he is miserable at the thought of your privations."

"And I cannot make him understand that a crust, with a truth, is sweeter than a duke without," she said, smiling through tender tears. "Rene, I am happier here than I could be anywhere else in the world—unless I could be with Henri in his prison. I cannot believe he is dead, do not think I would for move an interest, but you are safer than you would be in your grandfather's house in Nismes, as I told him last week. He is relieved to know that you are no longer in M. Renaud's power, but he is miserable at the thought of your privations."

"I know it," he answered, sorrowfully. "Yet I see no alternative but that we must spend the winter here. M. Renaud has vented his fury at your escape by rebuking the persecutions. It is a cruel life for you, but I would rather you should be in your grandfather's house in Nismes, as I told him last week. He is relieved to know that you are no longer in M. Renaud's power, but he is miserable at the thought of your privations."

"I see you do not share my conviction," she said, wiping away her tears. "It is a part of my discipline not to know, Rene, and I will try to bear it bravely. My aunt says you have decided to leave the hut, and take refuge with the Bonneaus and Pepin and his family in the cave."

"Yes, it is a gloomy dwelling-place, my sister, but it is safer, and offers greater protection from the weather. You have lifted a great burden from my heart," he added, taking her hand.

"What with the milk of our goats, and the game, Jean, and I will be able to find the meal Pepin will buy with your pearls will certainly keep us above actual want. We begin to lay in a store of driftwood in the cave, and if our enemies do not discover the secret of our hiding-place, we ought to pass the winter without suffering."

"And in the joy that no man can take from us," she added fervently. "And from that hour she arose and ministered unto them." Rene could think of nothing but the beautiful Scripture phrase, as he watched the healed soul lift the burdens, share the cares, and recall the sunshine for those about her. "The strained loof passed from his mother's face; Agnes' soft laugh was heard once more; Jean ceased off the moodiness that had begun to creep over him;

Pepin consulted her about his disguises, and soon began to rely on her nimble fingers and quick wit to aid him in fresh devices; Basil, chained to his pallet by rheumatism, forgot his pain when she sang; the young mothers caught her spirit of cheerful endurance, and the children were happy to play at her feet. "She is the sunshine of our cavern, yet it never seems to occur to her," Rene said one night to his mother, as he sat with little Gabrielle on his knee and watched Eglantine, by the light of the peat-fire, make merry with his sister over a worn garment they were mending.

"I was a wonder unto many, but Thou wert my strong refuge," Madame Chevalier repeated softly. Eglantine looked up from her work; she had caught the look, though the words had been too softly spoken for her ear. "Thou hast put gladness in my heart more than in the time that their corn and their wine increased," she said with a smile. Before Rene could answer, a whistle, clear and shrill as that of an eagle on the wing, came from without.

"That is Fulcrand Rey's signal," exclaimed the young surgeon, starting joyfully to his feet, and putting the babe into his mother's arms, went out. Eglantine had not seen the young pastor since he had come to the chateau to baptize her child, and remembering all that had come between, she held back a little, as the others pressed forward to greet him. But the minister's glance at once sought her out.

"Unto whom much is forgiven, the same also loveth much," he whispered, as he pressed her hand, and as her eyes filled with tears, he looked around the group with a bright smile. "I have good news for you all. Pastor Brousson has once more ventured back to preach the Word to our persecuted flock, and will meet us to-morrow evening in the old place—to speak of the love and favor of our God, and partake with us of the emblems of our Lord's dying love. You have longed for this, Rene tells me," he added, turning once more to Eglantine. "He says you will leave your babe for a few hours to meet the King in his banqueting-house."

"I have longed and thirsted for it," she said simply. "My babe will be safe with Antoine and Pepin's wife, who is not at all just to travel." "Then I will give you a token," he drew from his breast a small square of block tin, and showed her on one side the rough outline of a sheaf, and on the other the inscription, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"May it be to you an emblem of the white stone and the new name which shall be known to your Lord and yourself," he said solemnly, as he placed it in her hand. Agnes had crept to her mother's side and whispered in her ear. Monique Chevalier glanced at her son. Rene hesitated only a second. Then he took the young man's hand and led her up to Fulcrand Rey.

"Agnes has never made a public profession of our faith," he said quietly. "She is eager to do so now, and kneel with us at the Lord's table. She is over the prescribed age, and I think fully unobjectionable to the solemnity of the engagement."

"I am sure of it!" Fulcrand Rey held out his hand. Agnes, with a face fair as still as a star, laid hers within it. "I give you joy, my sister," said the young minister solemnly. "In the world you may have tribulation, but in Him you shall have peace. Are you able to hold fast by Him, even in these stormy times?"

"I will try," she answered in a low voice. "Has He not promised to help me?" "I will try," she answered in a low voice. "Has He not promised to help me?"

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ren, were already assembled. A few lanterns, suspended against the sides of the rocks, threw a weird light upon the scene. At the upper end of the gorge, in earnest prayer, stood the gray-haired elders gathered about them, stood the two pastors. Claude Brousson was a tall, fine-looking man, still in the prime of life. He wore the rough garb of a peasant, with only the black skull-cap to indicate his calling. There were streaks of silver already upon his temples, and the deep lines in his brow indicated sorrow as well as thought. It was not the first time he had defied his sentence of banishment, and tearing himself from the arms of wife and children, forsaken his home among the quiet Swiss hills, to venture back in secret to break the Word to his persecuted flock. Near him, on a flat stone, which served as a table, the bread and wine were set forth; a coarse mantle alone protected the sacred emblems from the falling rain, through the centre of the glen flowed a mountain-torrent; on either side of this the congregation were assembled, all standing, but partially protected from the storm by the overhanging cliffs. The spot was one peculiarly adapted for the present purpose, it had long been a favorite rendezvous of the Huguenots, who had thus far succeeded in keeping their place of meeting secret from the authorities. The only entrance was the narrow defile at the lower end of the gorge; this was always well guarded, and the Huguenots always kept watch over the country around, and many paths, cut at great labor and expense in the sides of the cliffs, and known only to the Huguenots, afforded means of escape in case of an attack. To-night, however, there was evidently little apprehension of danger. A look of glad, solemn expectation was visible on every countenance, and as he made his way with his friends to a stand near the pulpit, Rene reproached himself for the hesitation with which he had consented to have Agnes, for the first time, attend on their secret gatherings for worship. The sight of that waiting feast had brought a great calm to his soul. No voice rose more glad and confident than his in the opening psalm. When it was ended the elder pastor led the young man to the altar, where he advanced to the side of the communion-table, drew a Bible from his breast. Two psalms he held a cloak about his head, to protect the sacred page from the rain; a third stood near with a lantern, while in tones of thrilling music, he read the words of the Lord's Supper. The young minister read the fourteenth chapter of St. John's evangel. Always mighty to sweeten and to cheer, with what aided sweetness, must the words have come home to those who, for the sake of those "many mansions" were dwelling in the "desert of the earth," and to win that legacy of peace had let go their hold of earthly treasures. As he closed the book, Claude Brousson stepped forward, and waving back the attendants who would have sheltered him with their cloak, bared his head, and in a speechless emotion upon his waiting congregation, and then in a voice that rang through the glen like a trumpet-note, announced his text: "He that endureth to the end shall be saved."

It is difficult, in estimating the effect of these discourses, in dens and caves of the earth, and to win that legacy of peace had let go their hold of earthly treasures. As he closed the book, Claude Brousson stepped forward, and waving back the attendants who would have sheltered him with their cloak, bared his head, and in a speechless emotion upon his waiting congregation, and then in a voice that rang through the glen like a trumpet-note, announced his text: "He that endureth to the end shall be saved."

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The Trappist Monks of Oka.

A few years ago the Provincial government of Canada was induced to grant to a band of priests, known as the Trappists, the banks of the Ottawa near its junction with the St. Lawrence, and there they established themselves as the Canadian headquarters of the Trappist order in the monastery of Oka. They at once devoted themselves to the cultivation of the soil and to teaching the surrounding farmers the methods of scientific agriculture. They erected silos, introduced the use of artificial fertilizers and new methods in dairying, and stock-raising till now the district of Oka has become one of the best agricultural sections in the province.

The monks rise at one o'clock every morning, and after repeating the office of the Virgin they arrange their cells, which measure five by six feet, and contain a wooden bedstead, with a hard straw mattress and pillow. Discipline and a crucifix complete the furniture. Then they have an hour for meditation, after which the chapter takes place. All repair to the chapter room, and each in turn publicly confesses his willful and other faults against the rule, and if any one should have happened to notice a fault in the penitent he will accuse him of it also, and if it is acknowledged a penance is imposed, which consists of a flagellation or some other bodily mortification. After the chapter the rules are explained, the matins are sung, and finally all attend the daily high mass at eight o'clock.

Then they proceed to work, at this season cutting down trees in the forest and sawing them into cordwood. This continues till two o'clock in the afternoon, when they all repair to the monastery to examine their consciences, and at 2:30 they take their first and only meal of the day. A tin plate, wooden fork and spoon and a pocket knife constitute the table appliances. Each monk receives a plate of soup, made of vegetables and water, with a little of boiled rice, and Christmas day they receive two meals, and during Lent the meal is taken at 4 o'clock.

After this somewhat frugal meal work is resumed, and is only interrupted for the office. The monks never speak, excepting at the meals, and when they do they exclaim, "Memento mori," remember death—and this they repeat in unison around a half-day grave.

Visitors are welcome, and may make the monastery a regular retreat, for whose accommodation the monks are now about to erect a new building, which is the severest order of monkhood in America, and it is a curious comment on the conservatism of the church that, in one hour's ride from a large city (Montreal), one can come upon such medieval scenes.—New York Times.

Service of Cholera.

The visit of this horrible demon to London has not been an unmixt evil. It invaded the metropolis in 1832 and slew 7,000 victims. This woke up serious inquiry, and they passed a sanitary law in 1848. They were slow and feeble until, in 1848, the demon again appeared and slew just double the number. Then the metropolis awoke in earnest. But the enemy retreating, carelessness again prevailed. In 1854 the demon came again, and taught some most important lessons. Dr. Snow found out that 700 deaths had been caused by drinking the water of a certain popular pump in Broad street. In the east of London many thousand deaths were traced to the negligence of a certain well, which remained foul. It was discovered that King Cholera's weapon was dirty water. Considering the fact that these terrible epidemics are preventable, it is a mystery that it seems so difficult to get people to obey the laws of nature, which are the laws of God.—Rec. J. Hunt Cook.

The Power of the Sea.—According to an item in a recent number of Science, an iron column, twenty-three feet long and weighing some 6,000 pounds—part of a new lighthouse being built—was, in course of operations, landed at Bishop Rock, England, and a storm coming up, the lighthouse crew, by a sudden comparison between them, it was found that each end of strong eyeballs. Three days afterwards it was found, on examination, that the great column had been tossed up by the waves a distance of some twenty feet to the top of the rock, where it was swaying about like a piece of timber. Two days afterwards, when the workmen were able to land, it was found that a blacksmith's anvil, weighing 150 pounds, which had been left in a hole three feet deep and two and one-half feet in diameter, had also been washed by the waves completely out.

A FREE TRIAL.—To any one suffering from indigestion or dyspepsia in any form and doubting the great curative powers of King's Dyspepsia Cure, we offer a free trial of its merits. Sample package on receipt of three cent stamp to any address. King's Dyspepsia Cure Co., New Glasgow, N. S.

At a late meeting of a Scotch mutual improvement society, the works of Shakespeare formed the subject of the evening, and a doctor, an admirer of the bard, read a highly eulogical paper on his plays. After the meeting had dispersed, a tailor approached the doctor, and remarked, "Ye think a fine lot of 'yon plays o' Shakespeare, doctor." "I do, sir," was the emphatic reply. "An' ye think he wis mair clever than oor Rabbin Burns?" "I think so, doctor, in comparison between them!" said the medical doctor. "Ay, just nonsense! Rabbin Burns had kent fine that a king, or a queen either, diana gang to bed wi' the croon on their head. They hang it over the back o' a chair."

For the thorough and speedy cure of all Blood Diseases and Eruptions of the Skin, take Northrop and Lyman's Vegetable Discovery. Mrs. B. Forbes, Detroit, had a running sore on her leg for a long time; commenced using Northrop and Lyman's Vegetable Discovery, and she is now completely cured. Her husband thinks there is nothing equal to it for Ague or any low Fever.

Some may think that Burdock tea would be as good as Burdock Blood Bitters, but in the latter compound there are a dozen other herbal medicines equal in good as Burdock for Blood, Liver and Kidneys.

CHANGE OF TIME. 2 TRIPS PER WEEK 2 FROM ST. JOHN, N. B., By the Superior Side-Wheel Steamers INTERNATIONAL S. S. Co. TO BOSTON.

COMMENCING TUESDAY, March 11th, and until further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every TUESDAY and THURSDAY morning at 7.30, Eastern Standard time.

Always travel by the Palace Steamers of this Company. All Ticket Agents sell by Steam Popular Lines. For rates, Rooms and further information, apply to:

J. K. WALDRON, G. F. & P. A., Portland, Me. J. B. COYLE, General Manager, Portland, Me. C. E. LACHAUX, Agent, St. John.

INTERCOLONIAL RAILWAY. '89. Winter Arrangement '90. ON AND AFTER MONDAY, 26th DECEMBER 1889, the Trains of this Railway will run daily (Sunday excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7.30 Accommodation for Point du Chene, 11.15 Express for Halifax, 12.30 Express for Sussex, 12.30 Fast Express for Quebec, 12.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 o'clock and St. John at 11.0 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 11.0, and take sleeping car at Montreal. The train leaving St. John for Montreal on Saturday at 11.00, will run to destination on Sunday.

Trains will arrive at Saint John, Express from Sussex, 8.10 Fast Express from Montreal & Quebec, 11.15 Day Express from Halifax & Campbellton, 11.15 Express from Halifax, Pictou and Montreal, 12.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity, and heated by steam from the locomotive. All Trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent, Railway Office, Montreal, N. B., 27th Dec, 1889.

SCOTT'S EMULSION DOES CURE CONSUMPTION In its First Stages. Palatable as Milk. Be sure you get the genuine in Salmon cod liver oil wrapper; sold by all Druggists, at 50c. SCOTT & BOWNE, Belleville.

WATERBURY'S BAKING POWDER. GATES' INVIGORATING SYRUP.

This preparation is well known throughout the country as a safe and reliable cathartic and FAMILY MEDICINE, superseding all others, and should be in every house.

For Coughs, Colds, & La Grippe, A little night and morning will soon make them well. For DYSPEPSIA, it gives immediate relief. For IRREGULARITIES OF THE BOWELS, nothing can be found so good, as it causes no griping nor pain.

For ASTHMA AND PALPITATION OF THE HEART, one dose will give instant relief. RICK HEADACHE, STOMACH AND PIN WORMS yield at once.

It is an invigorator of the whole system, whereby a regular and healthy circulation is maintained; has been well tested, and will do all that is claimed for it. \$5.00 per dozen. CHILLIANS.—Don't forget that WATERBURY'S is a sure cure for Chills. One application, well heated in, is usually sufficient for the worst cases. Also cures all forms of sore eyes, Erys, and galls on horses. 25 cents. Sold everywhere.

BAER & CO.'S ADVERTISEMENT. WILL APPEAR NEXT WEEK.

BAPTIST Book & Tract Society, 91 GRANVILLE STREET, HALIFAX, N. S.

2nd QUARTER. ORDER YOUR LESSON HELPS AND PAPERS FROM US AT ONCE, FOR— SECOND QUARTER, WHICH BEGINS

BOSTON, APRIL 1st, 1890.

GEO. A. McDONALD, Secy-Treas.

THE undersigned hereby give notice and certify that a certain limited Partnership under the laws of the Province of New Brunswick, constituted under the firm name of "W. C. PITFIELD & Co." for the buying and selling at wholesale of dry goods and other merchandise, and for the carrying on of limited Partnership registered in the office of the Registrar of Deeds of the City and County of Saint John in the said Province, the 22nd day of March, A. D. 1888, and terminated on the 23rd day of March, A. D. 1889, did terminate and is now dissolved the said Partnership, and the certificate of dissolution of the said Partnership, bearing date the 23rd day of March, A. D. 1889, is hereby certified to be true and correct.

(Signed) WARD C. PITFIELD, SAMUEL HAYWARD, City and County of Saint John, N. B.

BE IT REMEMBERED that W. C. PITFIELD and SAMUEL HAYWARD, parties to and signers of the annexed notice and certificate, respectively, and appearing at the City of Saint John, in the City and County of Saint John and 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, and acknowledged the said W. C. PITFIELD that he signed and published the said certificate, and the said SAMUEL HAYWARD that he signed the said certificate.

(Signed) JOHN RUSSELL ARMSTRONG, J. C. City and County of Saint John, N. B.

THE undersigned, desirous of forming a limited Partnership under the laws of the Province of New Brunswick, hereby certify that a certain limited Partnership, the name of which is to be conducted by "W. C. PITFIELD & Co." for the buying and selling at wholesale of dry goods and other merchandise, and for the carrying on of limited Partnership registered in the office of the Registrar of Deeds of the City and County of Saint John in the said Province, the 22nd day of March, A. D. 1888, and terminated on the 23rd day of March, A. D. 1889, did terminate and is now dissolved the said Partnership, and the certificate of dissolution of the said Partnership, bearing date the 23rd day of March, A. D. 1889, is hereby certified to be true and correct.

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HOW MY BOY WENT DOWN.

BY LILLIE SHELDON.

It was not on the field of battle. It was not with a ship at sea, But a fate far worse than either, That stole him away from me.

'Tis only the same old story, The marching of my boy to his great evil! No bar in his path may be thrown, To save him from the terrible, maelstrom.

THE HOME.

History of a Chinese Girl.

By Mrs. Belle Spurr Lockyer. In a little house of bamboo poles, with a roof like a big hat, without windows, and with only a back door, far down a dirty street like an alley, began the history of a Chinese girl.

When she opened her dark eyes for the first time, she was lying upon a rug spread upon the bare ground. In one corner of the room stood a big wooden figure, looking like an ugly doll, but in fact it was the household god.

One day, soon after her fifth birthday, her mother told her that she was to have a new name, and she was now "betrotted" to Sing Lee, a young Chinaman. Sing Lee's father had offered to pay almost a hundred dollars for Amy.

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THE FARM.

What is a Scrub?

Well a scrub milk cow is one that won't make over a hundred and fifty pounds of butter per year, or gives milk that is so thin that it has to be set in a barrel in order to see whether any cream rises on it, and it doesn't make much difference what breed she is, she is a scrub just the same.

Mr. C. Le Vesconte, of Hastings, Maine, made a scrub cow of 404 pounds of butter per year from his herd of scrubs if it is estimated, 150 pounds of butter will pay the expense of one cow, 214 pounds were clear profit. The man who makes that kind of butter always sells at the highest price, so that Mr. Le Vesconte's profit was no small figure.

True Principles of Rotation. Merely resting land is not true rotation. It is not nature's method of restoring exhausted fertility.

TEMPERANCE. "Those Nasty Children." A drunkard went to the public-house for his glass. While drinking at the bar he heard the landlady angrily exclaim.

THE TRUE WIFE. Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails were unfurled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on steadily, in serene triumph, as with her own life.

"The Sweetest Mother." Little Carl was helping mother. Carry home the lady's basket; Chubby hands, of course, were lifting "One great handle—can you ask it? As he tugged away beside her.

Does it Pay? Does it pay to have fifty working men poor and ragged, in order to have one saloon-keeper dressed in broadcloth and flush of money?

Does it pay to have a thousand homes blasted, ruined, desolated, and turned into hells of misery, strife and want, that some wholesale rum-seller may build up a large fortune?

Does it pay to have twenty mothers and their children dressed in rags, live in hovels, and daily famish, that one rum-seller's wife may live in ease and affluence?

Does it pay to have hundreds of thousands of Sabots and women in jails, almshouses, penitentiaries and hospitals, and thousands more in the asylums for the idiotic and insane, that a few capitalists of the whisky ring may profit by such atrocity?—Christian at Home.

Shall the Heathen Teach Us? Public attention, the world over, has within a year or two been directed to those Samoan Islands, to which the occupancy of which by Germany there were certain exploits of international diplomacy.

Outsells all other blood purifiers. I hear customers say it cures when other medicines have failed," says I. F. Belfry, druggist, Shebourne, of Burdock Bitters.

A little pair of twins—a boy and a girl—were about to be punished for some wrong, and presented themselves to the mother. The boy, who had been well trained in gentlemanly conduct, put his little sister forward, saying politely, "Ladies first."

He had just returned from his first visit to the great city, and in that far-off village he was looked upon, as quite a traveller, one who had seen the world. "An' what think ye o' Glesca's span?" inquired a friend. "Oh, it's weel enouch," returned the great traveller, naively, "bit, man, I couldna see it for hooses."

After the shoe is on, the strings and bandages are covered with ribbons and fancy cords, wound about the ankle. Amy was almost twelve years old, and it was now the time when she would become the wife of Sing Lee. He was very cross about her feet being diseased,

WILD MARCH MUSIC.

Genial and sweet melodies, sacred and secular songs, and all other kinds of music are in our thousands of books and millions of sheet music pieces!

Our thoroughly good, general and practical School Music books are widely known and used. Do You know them?

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A Danger Signal!

A Cold in the Head may be aptly termed a danger signal warning you that if neglected it may lead to serious complications.

Wm. L. Linn, Druggist, Greenport, N. Y., writes: "I got the best relief from your Nasal Balm, and I can say that it is the best I have ever used."

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NOTICE.

Parties who intend to furnish Private Homes or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS.

No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILTON CARPETS, with Borders in French Designs; BRUSSELS Carpets with Borders at all prices, to match all shades of Fabric Furnishings.

Designs, and Oilcloth Carpets, direct from Kildenny, Scotland, cut in one piece and any shape or order.

THE NEW CARPET WAREHOUSE, HAROLD GILBERT, 74 KING STREET, ST. JOHN, N. B.

GRATEFUL-COOPERING.

"By a thorough knowledge of the natural laws which govern the operations of digestion and assimilation, by a careful application of the fine properties of Cocoa, Mr. Hipp's Food has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of this article that many a child has been gradually built up, and the adult who has been overworked and over-fatigued has been restored to health and vigour."

GRATEFUL-COOPERING. HIPP'S FOOD. "By a thorough knowledge of the natural laws which govern the operations of digestion and assimilation, by a careful application of the fine properties of Cocoa, Mr. Hipp's Food has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of this article that many a child has been gradually built up, and the adult who has been overworked and over-fatigued has been restored to health and vigour."

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