

# Messenger and Visitor.

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—THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the MESSENGER AND VISITOR, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past by way of getting subscribers, as he has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

Dr. JUDSON has received \$176,000 of the \$250,000 needed to build his memorial church, New York. The work of building will begin next spring. — Rev. B. B. Montgomery, an old friend and our former Brooklyn correspondent, has entered the solemn bonds of matrimony again. — The trustees of the Fifth Avenue Baptist Church have purchased for their late veteran pastor, Dr. Armitage, a handsome house, in which to spend his old age. A good precedent for wealthy churches to follow. — The Mormons are trooping into the Northwest. The laws of the United States have become too stringent for their multiple wife ideas; it is to be hoped that our own country is not to have the struggle had by our cousins, in order to keep the laws against bigamy from being set at naught. — The Baptists of Germany still preserve the stamp of Mr. Oneken. This noble servant of God taught them that all the members should be missionaries. They are pressing the work in Denmark, Russia, Hungary, Austria, and later, in Bulgaria. In one of the stations in this latter country there has been a great revival, and forty-five baptized. — In 1888 there were added to London, 138 new streets, amounting in length to nearly twenty miles, and containing 12,436 houses capable of accommodating over 60,000 people. — "I heard you lost heavily on 'change recently.' 'That is true.' 'Were you a bull or a bear?' 'I was a jackass.'" — Sullivan and Kilrain have both been arrested for violating the laws of the State of Louisiana, in their recent brutal fight. The governor was thought to be very derelict in duty at the time; but he has shown great determination since. Perhaps the strong public sentiment evoked has had something to do with it.

—We are sure our readers are enjoying the brightly descriptions of life in the Federland, given by our German correspondent. We can promise them many more.

—ERRATA.—In the report on Systematic Benevolence, printed last week, a few typographical errors occur. "The few often gave two-tenths and even spoke," should read: "and even three-tenths." Other changes, easily made out by the reader, will make the report intelligible.

—PRESBYTERIANS NORTH.—The annual statistical statement of this church has just been made out. The total number of communicants is 753,148, an increase of 31,077. The percentage of infants baptized remains about the same as for several years. There is a gratifying increase in the number of candidates for the ministry. The progress of this denomination is steady, but not rapid. It is also noted for its liberality.

—CONGRESSIONALISTS.—The annual statistical statement of the Congressionalists of the United States has also just appeared. The present membership is 475,698, an increase of 18,024. There were but 8,328 infants baptized during the year, a small percentage of the births. We are glad to note an increase of contributions to benevolent objects of \$110,078. This shows that the alienation of the New Theology men has not lessened the means on hand to engage in aggressive work.

—ANTI-TRUST.—The National Economist is a new periodical of great ability, and published in the interests of the people and against trusts. In a recent issue is the following:

Before the civil war ushered in the era of combines, speculation, corners, and commercial gambling, there were only 2 millionaires in this country, now there are 7,000. Then there were no trusts, now nearly 2,000,000 of men are reduced to the condition of vagabonds and tramps from one end of the land to the other, like the Wandering Jew, outcasts, pariahs, their lives blasted by the curse of combined capital.

—Miss KATE FIELD.—This lady, who has gained a fine reputation as a lec-

turer, and has, in the past, generally been on the side of the right, has, for some time, been posing as a conscientious opponent of prohibition, advocating the use of native wines, especially, as the true temperance. In parlor receptions, in public lectures, and in other ways, she has been pressing this idea. She has also done her best to oppose constitutional prohibition. For a long time she was supposed to be doing this of her own accord; it has come out, however, that she has been, and is, the paid agent of the California wine makers, and receives the nice little salary of \$3,000, all expenses paid. Since this came out, engagements made with her to lecture at Chabauque have been cancelled, and she has been left in her true character, as an employee of the liquor trade, to pursue her work under the disadvantage of the fact being known.

—The London Christian World says: It is interesting to note how the Lord's Spiritual in the Upper House of Convocation are beginning to see Disestablishment as amongst the inevitables that are looming on the horizon. In a discussion of the draft bill for the foundation of new bishoprics in England, the other day, the Bishop of London dissented from the provision that the Episcopate should be increased by the action of the Ecclesiastical Commissioners and not by a definite Act of the Legislature. "As long as they were an Established Church," said he, "they should maintain their position in its present relation with the Legislature. If they were a Disestablished Church, they would never think of delegating to anything but the supreme authority of the Church of England any such power as that."

This declaration of his Lordship means just this: for the sake of the temporal advantages of establishment, his church will submit to a rule by the State it would not otherwise assent to. So far as Church and State is concerned, therefore, in his opinion, his church acts from motives of expediency and not from principle. Alas! alas!

—CONVENT SCHOOLS.—A lady who had been three years in a Convent Seminary, writes of her three years experience in the Journal and Messenger. She sums up the results in the following:— "In conclusion I will give an account of the lives of thirty of the Protestant young ladies who were schoolmates with me. Over one-half of the number became Catholics, three of whom joined the sisters, two are insane, five died shortly after leaving school, five are leading immoral lives, ten are either divorced or living apart from their husbands, and only five of the thirty are happy wives and mothers.

How strange it is that Protestants will continue to send their daughters to these schools in full view of the fact that so large a proportion of them become perverts to Romanism. These parents all believe that the teachings of Rome are destructive to the souls of men, and yet they will risk all for the sake of it. It may be, a slight saving of expense, due to the fact that the Romish church makes the cost as small as possible, because these schools are regarded as fine proselytizing agencies.

—PROHIBITION IN KANSAS.—We see plenty of paragraphs in a certain section of the secular press, set afloat by the liquor dealers, to the effect that prohibition is a failure in Kansas and Maine. Now we give before the testimony of Senator Ingalls of Kansas, one of the most distinguished politicians of the West. It is from an article in the Forum, and its statements are those of an eye witness and based upon official returns, and not the unauthorized opinions of men who are trying to break down the law. We commend this testimony to those who seem to take pains to publish all that can pick up of an unfavorable kind. Senator Ingalls says:

Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgence. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the cruser and the mound-builder. The brewery, the distillery, and the bonded warehouse are known only to the archeologist. It seems incredible that among a population of 1,700,000 people, extending from the Missouri River to Colorado, and from Nebraska to Oklahoma, there is not a place which the thirsty or hilarious wayfarer can enter, and laying down a coin, demand his glass of beer. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent.; it cannot be less than seventy-five. Prohibition prohibits."

—IF STRAITS.—Dr. Noakes, of the Reformed Episcopal church, is very severe on the Episcopal church for holding to the Romish teaching of the Prayer Book on baptismal regeneration. He says:

If baptism carries with it spiritual regeneration (and the prayer book in office and catechism asserts this), then let every clergyman proceed at once by persuasion, and if this is insufficient, by gentle, loving force, to catch and baptize every little child he sees whom he

has reason to think of as unbaptized.

We are not so sure but that the logic of the doctrine would lead to the "gentle force" spoken of. Francis Xavier, in India, baptized people by hook or by crook, impelled by the thought that the ordinance regenerated, and who shall refuse to admire his zeal, with his belief in the efficacy of baptism? Dr. N. then quotes Dr. Kyle, the Evangelical Bishop of Liverpool, on the pernicious influence of the belief in baptismal regeneration as follows:

These churches of Christendom, at the present day, which distinctly maintain that all baptized persons are born of the Spirit, are, as a general rule, the most corrupt churches in the world. Those bodies of Christians, on the other hand, which deny the inseparable connection of baptism and the new birth, are precisely those bodies which are most pure in faith and practice, and do most for the spread of the gospel in the world.

But how does Dr. Noakes, rejecting the efficacy of infant baptism, justify his own practice of it? Here is his statement:

Baptism on the part of an adult, is an act of testimony which carries its own reward. And it is also true, and in the case of an infant essentially dedicated to the Lord in the sacrament, a sign of the need of regeneration.

Well may the Journal and Messenger, from which we make these quotations, ask:

Where is the intimation in Scripture that baptism is "a sign of the need of regeneration?" Was this the idea of John the Baptist, when he readily baptized some and refused to baptise others? Were those baptized in need of regeneration, while those rejected had no such need? Was it the idea of Peter in the baptism of the Ethiopian; of Paul in the house of Cornelius; of Paul in the case of the jailer?

And adds: Dr. Noakes did not dare to say that baptism, in the case of the adult, had a significance different from that involved in the baptism of an infant; that in the one case it means one thing, and in the other another thing; so he dares to say that, in the case of an adult, it means what he would have it mean in the case of the infant; thus making the practice of baptism revolve around the administration to infants rather than to adults.

Still, had we to choose between this ground for infant baptism and the other which is beginning to prevail—that infants are baptized because they are born regenerate, we think we should take that of Dr. Noakes in preference.

## A Short History of the Doctrine of the Atonement.

BY REV. F. M. YOUNG.

In this busy world, full of busy people, we are apt to take things as they are, because they are, without a thought as to how, or when, they came to be. Or if the question how? or why? does suggest itself, the great majority have no time to search for the answer.

With the question, "How did America come to be the 'home of the free?'" there comes the answer in the thunderings of artillery and flashing of swords. With the question, "How did our orthodox view of the Atonement come to assume its present satisfactory shape," there comes the answer in the thunderings of theological artillery and flashing of intellectual swords.

Having of late enjoyed reading up on the history of the doctrine of the Atonement, I have thought that it may be of general interest to those who are too busy to read for themselves, if I should give the result of my investigation.

Centuries before, and at the time of Christ's coming, there was in humanity a great, deep, and universal yearning for redemption—deliverance from the oppressive power of the kingdom of evil. This yearning was voiced in the religion of the day, and was echoed in the vain struggles of Greek Philosophy, the idealism of Plato, the ethics of Socrates, and the skepticism of Pyrrho. Says Butler: "In all the forms of Indian philosophy, whether orthodox or heterodox, one common object is equally professed as the present aim of human wisdom,—the liberation of the soul from the evils attending its mortal state."

When John, standing on the banks of the Jordan, proclaimed the coming of the Messiah, the people heard him gladly, for it meant to them redemption.

When Christ himself appeared, had he not disappointed their expectations in declaring himself as about to establish a kingdom that is "not of this world," three thousand thousand swords would have flashed from their scabbards and the people, weary of oppression, would have followed him joyfully, for it meant to them—redemption.

But while redemption seemed to pervade all early sacred history, its true development seems to have been very slow.

Indeed, taking the term Atonement in its technical signification—to denote the satisfaction of divine justice for the sin of man by the substituted penal sufferings of the Son of God, we find a slower scientific unfolding of this great cardinal doctrine of Christianity than any other doctrine.

For the first one hundred and fifty years in the history of the Christian church, the doctrine seems to have been held and taught with great simplicity and purity, by men who immediately succeeded the apostles. It was redemption through the blood of Christ, and during this period the voice of discussion or controversy is not heard. The first Christians, as is generally conceded, commemorated the Lord's death in the Supper every Lord's day; and from the fact that their worship culminated in the Supper, the Atonement was constantly before the mind of the worshipper. Thus the doctrine became so fully recognized and accepted that heresy dare not assail it.

Clement Romanus' letter to the Corinthians, written, as all authorities agree, before the close of the first century (A. D. 92-96), gives this clear testimony to the Atonement: "For the love that He bore towards us, our Lord Jesus Christ gave His own blood for us by the Will of God—His flesh for our flesh, His soul for our souls." And again he calls the blood of Christ a ransom, "that by the blood of our Lord there should be Redemption to all that believe and hope in God."

We have here the idea of substitution and deliverance by a change of places.

Polyarp, in his letter to the Philippians (about A. D. 125), says: "Hold steadfastly to Him who is our hope and the earnest of our righteousness, who is Jesus Christ, who bore our sins in His own body on the tree; who did not sin, neither was guile found in His mouth, but suffered all for us that we might live through Him."

The epistle to Diognetus, allowed to have been written between A. D. 100 and 150, gives forth no uncertain sound. It speaks for itself: "When our sin was forgiven, and when God's hour to reveal Himself came, O the surpassing benevolence and love of God! He did not hate us, nor thrust us away, nor bear us in malice. He himself took on Him our sins; Himself gave His own Son as a ransom for us,—the Holy One for the lawless. For what else but His righteousness was able to cover our sins? By whom could we, lawless and disobedient, be made righteous but by the son of God alone? O sweet exchange, that the lawlessness of many should be hid in One who is righteous, and the righteousness of One should make righteous many who were lawless."

Here, as in other writings which we might quote, if necessary, the idea of substitution, or exchange of places, is explicitly expressed.

(To be continued.)

## Class Reunion After Eleven Years.

NEWTON THEOLOGICAL INSTITUTION, CLASS OF '78, ELEVEN YEARS' WORK.

The class assembled in Dr. Hovey's room, May 14, at 1 o'clock, p. m., and partook of a bountiful collation provided by the generosity of President Barrs. There were present Revs. Cot, Dunn, Ballantine, Freeman, Bosus, Jones, G. A. Reed, Studlay, Tolman, White, Nichols, Rodgers, Reese, Webster, Allabee. After lunch, the 23rd Psalm was read, and prayer offered by Pastor Dunne. The Secretary read the report, and was followed by general remarks, respecting the eleven years' work, by the brethren present.

Summary: Whole number of class 28; out of which number three have died, Rev'd. W. B. Kinney, C. W. Currie, and J. L. DeWolf; all married but one; these married the second time; total number of children, 44; total number of baptisms for 23rd members, 2,885; total number of other accessions, 1,593; total number of marriages, 1,255; total number of funerals, 2,000; average length of pastorate, 4 years and 4 months; churches organized, 3; meeting houses built, 3; missions organized, 17; chapels built, 9; houses repaired, 3; parsonages built, 3; debts raised, 2. We would like to have enlarged our course of giving more time to exegesis of Old and New Testaments, English Bible, Christian life, sacred literature, methods of church activity, under some successful pastor, comparisons of religion, extemporaneous preaching, philosophy, biblical history, book of Genesis, philosophy of winning souls, music and art of expression.

C. H. MATTERS.

People in America are discussing the question whether the heathen are lost, but the heathen never discuss it. They know they are lost, because they have sinned.

## W. B. M. U.

"Arise, shine: for thy light is come."

Extracts of the Minutes of the Executive Board Meeting held in Leinster Street Church.

Mrs. G. O. Gates, one of the vice-presidents occupied the chair. After reading the Scripture Mrs. Thomas Bengough of Toronto, offered prayer.

The Treasurer's report showed that the amount pledged for the year had been paid to the F. M. B.

Letters were read from Mrs. Churchill, Bobbille; Mrs. Archibald Chicacole, Miss Grey, Bimlipatan; Miss Wright, Chicacole; Mrs. M. W. Williams, President; Miss Amy Johnson, Dartmouth, N. S.; Rev. J. H. Doolittle, superintendent of Baptist missions in the North West residing in Winnipeg; Rev. Thomas Doolittle, pastor of the church in Sourisford, N. W.; Rev. W. Armatage, located at Cardiff, N. W.; Miss Sophia Jackson, of Liverpool, Nova Scotia; Rev. G. O. Gates, Rev. I. W. Weeks, Rev. S. H. Cain.

The missionaries' letters give an account of the great suffering in many places of the people from the Colony, speaks of the closing of some colleges and schools, of the preparation of girls for Bible work, of the temporary buildings they are putting up on Kimidi hill, where they can go for a cool resort; of the joy they have in the prospective coming of the new missionaries; of their prayers for God's blessing to rest on our annual gathering at Fredericton; of the encouraging outlook of their own work; and the purchasing of the Visianagram mission house and grounds. The manifest leading out of the Lord in all this is great encouragement to our missionaries, as well as workers at home.

Miss Jackson's letter was an application to the Board for acceptance and recommendation to the F. M. B. for appointment as a missionary to India. She had very high testimonials from well known clergymen. She was unanimously received.

Superintendent Doolittle's letter was urgent for help in that destitute part of our own country. Help had been previously pledged, and will be given at the annual meeting.

Rev. Thomas Doolittle, of Sourisford, in giving a description of his church and field says: "This little band organized themselves into a church in '86, the full membership enjoying the privilege of the church being sixteen; although there are a number of Baptist families here and there over the field, who attend at the different preaching points taken up by this church. In '87 they were unable to secure even student's labor for the summer months. In '88 they secured the services of J. W. Gregory, of McMaster Hall. Aggressive work was done last year, both in the church and at the outer points. This summer special meetings were begun on my coming to the field. Ewas conscious of a strong feeling against us on account of holding firmly some truths which other denominations do not practice, but which we think the scriptures teach; however, we preached Christ and Him crucified, the brethren and sisters falling bravely in line, and soon the interest began to grow which continued to increase until the meetings closed. Their influence reached and affected every house in the district, religious conversation was general, many Christians were refreshed, many who had never before took a decided stand and came out boldly. Then in addition to this there were a number of clear conversions.

The church without a building is on what is known as the South Antler of the Soures River. There are six preaching stations, and all the services are held in school houses, which are framed buildings about sixteen by twenty feet. I said all the services. A week night prayer meeting is held from house to house. A Sabbath school has been started which is full of promise and growing in interest. You see the country is in its formation state, the question for us to deal with is how much should we have to do with moulding it. One thing is certain, the evil one and his agents are doing active work. The government and land companies still hold large quantities of property, and as their land and the "fall grant-land" lies in alternate sections. The fall grant had been settled, much of the other untouched, thus as a general thing the inhabitants are long distances apart. But gradually this land is being bought up as emigration comes into the country. Under the circumstances you can readily understand why there is a lack of systematic organization. Young men who have come from Christian homes, settled a distance from services, with plenty to engage them, find it easy to get into careless habits concerning religious affairs. They need to be surrounded and rallied out. There are no young people

prayer meetings to attend during the week. No Y. M. C. A. to get those young men into the harness. On the prairie the mother with her family of children is tied to the house. Ladies in the East you meet in your "circle" gathering and when you talk matters over freely, and when you have your own seasons of prayer together, and I know they are times of refreshing, of rich blessing to yourselves. I know something of the interest that your efforts have exerted on Foreign Mission work. Many good and faithful women in this new country scarcely know the nature of our meetings, others who do are praying for your success, and long to put their hand to the work.

Preaching is quite general, yet there are points out of the reach of service. In conversation with a gentleman last evening he remarked that there had been preaching with them for two years without a single conversion. We have made an effort in this direction, and thus far it has worked successfully. We have a young man who is an excellent singer, but he had no regular appointment and he goes from field to field with the student who may be engaged there. I hope to have him again labor in this season. Each church who receives the labor of this young man is expected to contribute to his support. This church in proportion to its means, has been noted in the past for its exertion and liberality. Last year they raised more than they had pledged to our Convention for the summer expenses, notwithstanding the fact that few of them had any quantity of marketable grain, owing to the early frost that visited here last year. This spring the season opened very favorable, early and the seed put into the ground in good condition and gave all promise of a bountiful harvest, but our temporal harvest has been very light on account of drought, something which very seldom affects the country. In places there may be a fair crop if the weather is favorable from now out, some may have their bread and seed, others are already plowing up. The farmers are anxious about feed for their stock, and in many cases they have gone as far as forty miles to hunt up hay. Yet we will grasp the truth of the last verse of the 107th Psalm where the writer, after speaking of drought and other calamities, says, "whoso is wise and will observe those things, even they shall understand the loving kindness of the Lord."

Two railroads are surveyed and operations begun on one line, that are to meet in this settlement, and it is quite expected that the competing lines will run on as well; this with the advantage which this section of country affords, will in the near future be a live stirring place; and our interest should be kept to the front and the most advantageous place obtained for our church building. I have in a general way laid our work before you, just as it appears to me.

Rev. W. Talmage writes: I arrived in Delarain on April 20, and drove across the country 13 miles that night, where I spent the Sabbath, and found the people all very anxious to hear the gospel. On Monday I was driven across the prairie about seventy miles to Carnduff. The beauty of the prairie is simply indescribable, and has to be seen to be appreciated.

I have a field thirty-three miles across from east to west, with five preaching stations. The people are very pleased to have service once in two weeks, some of them not having heard more than two sermons in that many years before this summer.

We have to contend with a good deal of opposition from prejudice and ignorance. This field should have been occupied by us long ago, and this is the first; but the truth is winning its way and must prevail.

Much of my work is necessarily personal; and oh! it is heartrending to find so much indifference on the part of men and women to their best interest. But there is much to be thankful for. One finds one here and there whose heart is right with God, and whose aim is to labor for His glory. I have great hopes for the future of this place. It is one of the best farming districts in the Northwest. Many people have come in this spring.

The cause of Christianity, especially of the Baptist cause, must advance. We intend beginning special services in one end of this field next week. I hope and trust the Lord will bless our feeble efforts to the salvation of many souls. We are expecting largely.

We intend organizing a church here in the fall. We had baptism here last Sunday; it has started many to think and talk.

A letter was read by Mrs. Allwood, from Mrs. Churchill, giving a very vivid description of Bobbille, which will appear in "The Column" ere long.

The Corresponding Secretary's annual report was read and adopted. The Treasurer's report, so far as we had it, was adopted. M. E. M.

The Waldenses.

After the great massacre of 1655, the church in the Waldensian valleys had comparative rest for thirty years. In 1660 persecution was renewed. Louis XIV. compelled Victor Amadeus, Duke of Savoy, to deal with the Waldenses by the sword. For a time the Waldenses successfully resisted the combined armies of France and Savoy, twenty thousand strong; but, being deceived by false promises, they surrendered. The remainder of the people were consigned to the prisons and fortresses of Piedmont. "When they entered these dungeons," says Henri Arnaud, "they counted fourteen thousand healthy mountaineers; but when, at the moment of their departure, their prisons were opened, three thousand skeletons only crawled out. They were thrust out of prison to be immediately driven into exile. The sufferings endured by these poor captives, emaciated by sickness, weakened through hunger, and shivering from insufficient clothing, as they crossed the Alps in the depth of winter, can hardly be imagined than described. Hundreds perished on the way, and were buried by the snow. The surviving remnant were welcomed by their countrymen in Switzerland and Germany. During the two and a half years they were in exile, they never ceased to think of their return to their native valleys. The Swiss Protestants showed them great kindness, but they longed to return to their homes on the other side of the Alps. The difficulties in the way of their return seemed insurmountable. Moreover, the Swiss were bound by treaty to prevent—even by force of arms—any attempt to leave their territory. A first attempt failed, a second was likewise frustrated by the Swiss authorities, and the result was that their return became, to all human appearance, impossible. The fear of a third attempt led the Duke of Savoy to strengthen his garrisons on the Swiss frontier. And the Swiss, afraid of getting into trouble if the Waldenses did escape, ordered hundreds of them into Germany. But those precautions were of no avail. The love of their native land still burned in them; and, though they were well received and kindly treated wherever they went, and pecuniary help was sent to them from England and Holland, they could not rest until they found a leader to conduct them to their valleys. The brave veteran, Giannel, was too old and infirm to undertake the task, but God had provided the fit leader in the person of Henri Arnaud, and had given him the necessary training. When a student, Arnaud had taken military service under William of Orange, who treated him in the most friendly way, and raised him to the rank of captain. He returned, however, to his studies, was ordained to the ministry at the age of twenty-nine, and labored in the valleys until 1656, when, after having taken part with his countrymen in resisting their persecutors, he was compelled to take refuge in Switzerland. At Neuchâtel he and a few others drew up the plan for the return, which he submitted in person to William of Orange. Encouraged by that prince he returned to Switzerland to carry out the daring enterprise. Orders had been issued to the authorities in the various cantons where the refugees were quartered to watch their movements; but Arnaud gave his orders with such precision, and made his preparations with such alacrity, that in spite of all the watchfulness he succeeded in carrying out his plan. The place of rendezvous was the wood of Prangins, near the little town of Nyde, on the north or Swiss shore of the Lake of Geneva—a locality admirably suited to conceal the gathering of the army, and which came from all quarters. The time was equally well chosen, for the 15th of August was a general fast, which kept the people in the towns and villages, and to a great extent, in the churches. Arnaud divided his nine hundred men into three divisions, thirteen of which were composed of Waldenses, grouped according to their parishes, six of French Protestants of Dauphine and Languedoc, and one of volunteers, and these formed three bodies—an advanced guard, a center and a rear guard. Thus organized, the little army again began their march before the Lord, and invoked his all-powerful aid. After seven days' march, during which they endured the greatest sufferings, often having nothing to sustain them except a little milk and cheese, and the snow water of the mountains, they ascended Mount Cenin, where they learned that the French were prepared to meet them. Arnaud's intention was to cross the river Dora at the bridge of Palabertand. With great difficulty the little army descended the southern side of the mountain, avoiding the forts and entrenchments of the enemy. Night fell before they came in sight of the bridge. A halt was called, and for two hours the trumpets sounded to gather in the scattered companies. Over seventy had been taken, and had been taken prisoners. The critical hour on which the success or failure of the expedition depended was now come. Under cover of the night the bridge must be forced. The gleam of six hundred fires on the Swiss side of it were sufficient indication of the strength of the enemy. In fact, twenty-five hundred men were strongly entrenched there. The Waldenses knelt in prayer, and then advanced to the charge. To the sentinel's challenge, "Who goes there?" the vanguard replied: "Friends, if you give us free passage, Arnaud ordered his men to lie down, and for a quarter of an hour, the tremendous fire that was opened on them did no harm. But a division of the enemy that had followed the Waldenses came up on their rear, and so placed them between two fires. "Courage! the bridge is won," cried some who felt that they must risk everything. With fixed bayonets the eight hundred Waldenses rushed forward, took the bridge, and so suspiciously attacked the entrenchments that drove the French from them in a perfect panic. After a two hours' struggle, the Waldenses sang: "Thanks be to the Lord of hosts, who hath given us the victory over our enemies." Their loss was fourteen killed and ten or twelve wounded, while the French acknowledged a loss of twelve captains, beside many other officers and about six hundred soldiers. The Waldenses provided themselves with such ammunition and stores as they could carry away, and set fire to the rest. They begged for repose, but permission delayed their immediate departure, lest they be surrounded by the numerous troops that held the Lora Valley. The order was given to march across the next range of mountains into the valley of Pragel, but not without the care of the rear guard to arouse sleepers, and mark their march, about eighty of their number were taken prisoners. When morning dawned, the ninth day since they started, Arnaud pointed out to his brave men the tops of their native mountains, and humbling himself with them before the Eternal, solemnly blessed him for their deliverance. Two days after this, on Tuesday, Aug. 27, 1689, the valiant band that had crossed the Lake of Geneva eleven days before, and surmounted immense obstacles, took on their native soil, at the first Waldensian village, Balaille, at the northwestern extremity of the valley of San Martino. Their number was already reduced to about seven hundred, owing to the desertion of many to the French, as well as to their losses in their encounters with the enemy, and through the effects of exhaustion. Crossing their valleys by Prall, they assembled in a chestnut wood, called Siband, on September 1, and here they took a solemn oath, with hands uplifted to heaven, binding themselves to union, and fidelity to the catholic cause, and to their re-establishment in the heritage of their fathers, with the practice of their holy religion. They also swore that they would labor to recover their brethren from the thralldom of cruel Babylon. They had reached their native land, but it was in the hands of enemies, hundreds of times more numerous than they, and it had to be reconquered foot by foot. Not Self, but Christ. BY REV. THEODORE L. CUYLER, D. D. Paul, in his letter to Philemon, which is a model of courtesy and delicacy, says to him: "Thou sendest unto me thine own self besides." His true self, his new spiritual life, he owed to the instrumentality of the great apostle who led him to Christ. But if Paul could use this expression to his Colossian convert, how much more may our Lord and Saviour apply it to all of us who claim to be Christians. "His own self bare our sins in his own body on the tree." With a perfect right, therefore, may the crucified Redeemer lay his pierced hand on every one of us, and say, "Thou wast united to me thine own self." He will be put off with anything less, any more than a true-hearted bride would be satisfied with a gold ring or a finely-furnished house. The only equivalent for a heart is a heart. Christ's self for me means myself for Christ. At the very gateway of discipleship he plants this challenge: "If any man will be my disciple, let him deny himself." This is a demand that the great, greedy monster sin, shall ground arms and submit. Sam Jones is right when he says that the only way to heaven is to deny the self. The perpetual battle of Christian principle is with the artful, cunning, many-headed sinner, self. Pardon and eternal life are free gifts, but self-conquest is not a gift, it is an achievement. There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A. be up to his pulpit to-day?" Will the music be up to the mark? Is it likely to cheer? Then I'll try to go to church to-day. With such a soliloquy on Sabbath morning, how much grace there is likely to be left after the wear and tear of the week? The piety that Christ smiles upon is a piety that will stand a pinch and see a stern; that would rather cut an honest crust than glare sumptuously on unholy guests; that gladly gives up its couch of ease to rally off on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk of the kingdom of heaven, and think the aged Christian in his cell, thinking to borrow from his prayers some preparation for death. "How can corruption inherit incorruption?" said the severe old man. "What concord hath Christ with the world when he commended Christians to mortify their members which are upon the earth. 'Let not your left hand know what your right hand doeth.'—Sunday-School Evangelist. "Don't You Love Him for That?" One Sabbath evening a father called his children around him, and asked them what they had learned at the school that day. He was not a Christian man himself, but he had a pious wife, and the children always went regularly to the Sunday-school. In their own simple way the little ones began to tell what their teacher had been saying of the beautiful home in heaven that Jesus had left because of His love for sinners. Nellie, the youngest, had read upon her mother's knee, and looking full in his face, she said, "Jesus must have loved us very much to do that; don't you love Him for that?" Then they went on to describe the saviour, how He was betrayed by Judas, and led before the high priest and Pilate; how the Jews called out, "Crucify Him," and how the wicked soldiers crowned Him with thorns and mocked and scourged and buffeted Him, and again the little one looked up, and said, with tears in her eyes, "Don't you love Him for that, father?" At the children came to tell of the dreadful death of Jesus on the cross, and once more little Nellie looked up in her father's face, and said the third time, "Don't you love Him, father?" The father could not say any more; he put his little girl down, and went away to hide his tears, for the words had gone home to his heart. Soon after he became a true Christian, and he said that little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.—Exchange. Do you love Him for that, dear reader? —In a recent sermon the Rev. C. H. Spurgeon said: "I have often felt vexed with the man, whoever he was, who chopped the New Testament into verses. He seems to have let the axe fall indiscriminately here and there, but I forgive him a great deal for his wisdom in letting these two words, 'Jesus wept,' stand alone."

Heaven For Those Who Can Live There. A Pharisee who professed conversion, but who was a secret enemy to Christ, came to Father Hierom at Bethleem, and discovered in glowing terms of the glories of the future state. The aged Christian knew him. "Could you be happy in the society of that blessed state?" he asked. "The light of discovery is in God's house, and His Word said, 'Whose hatred is covered by deceit his wickedness shall be shown before the whole congregation'; and again it is written, 'A hypocrite shall not come before Him.'"

A proud young Roman, of fallen fortunes, sought the father's teaching. He would enjoy the portion of the finally redeemed, but could not humble himself to the faith of a disciple. "Know who it is against whom your heart rebels," said the Christian sage. "Thou hast said in thy heart, 'I will ascend into heaven,' but so said Lucifer of the morning. In vain did he and his angels fight against God; and this is the record that is left of them: 'Neither was their place found any more in heaven.'"

A jester of Antioch, cloyed with much of the frivolities of the world, had heard of "the better inheritance," and in a morbid moment had wished himself there. "My son," said Hierom, "with your nature unchanged what would you do in heaven? The God's prophecies have said, 'The foolish shall stand in thy sight,' and 'The man that wandereth out of the way of understanding shall remain in the congregation of the dead.'"

There came a wealthy publican whose soul would not miss any object of desire, who blindly hoped to save himself by the great gift he might win a mansion in the skies. "Alas! you cannot serve God and Mammon," said the sage. "What agreement hath the temple of God with idols?" So long as your wealth is your god it must save you. "How happy shall they that have riches enter into the kingdom of heaven!"

A scoffing Greek ridiculed the doctrine of a separation in eternity, and argued that all the dead should be one assembly. "Is there not a separation even here?" said Hierom; "and but two characters of men, the good and the bad? And the longer the two live in one world the wider they must grow apart—if it be not that the sinners swallow up the saints, as had almost come to pass before the flood, and as is now doing in their own evil day, each must go to his own place—and only the pure in heart shall see God. 'The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.'"

A Jerusalem backslider said, "They who enter heaven are not the church alone, as I believe. 'Many shall come from the East and from the West,' etc." "You speak what your heart wishes," said the sage; "because you have returned to the world, and the church is no longer pleasant company. But now old time, you, is Christ. When sin began was there not a Redeemer, and a sacrifice, and a church; and even a people whom He began to save? And from all lands, it is true, He has gathered them, but they all have one tongue in Zion. It has passed into a proverb, 'The apostate Israel.' Their children spake half in the speech of Ashdod. You have turned back to idols, and even a son shall forfeit his inheritance who makes himself an alien; for if one so much as look back he is 'unfit for the kingdom of heaven.' A formalist of the faith of religion, and kept every sacred ordinance. Should this fidelity go for naught? 'Ask him who knows the heart,' replied the good father. "Many will stand before the Lord and say, 'I have eaten and drunk in Thy presence, and in Thy name done wonderful works,' and He shall answer, 'I never knew you.' Heaven will not be heaven to him who finds there that God and his saints do not remember him."

A wormy voluptuary, whose bones were full of the sting of his sins, thought the aged Christian in his cell, thinking to borrow from his prayers some preparation for death. "How can corruption inherit incorruption?" said the severe old man. "What concord hath Christ with the world when he commended Christians to mortify their members which are upon the earth. 'Let not your left hand know what your right hand doeth.'—Sunday-School Evangelist. "Don't You Love Him for That?" One Sabbath evening a father called his children around him, and asked them what they had learned at the school that day. He was not a Christian man himself, but he had a pious wife, and the children always went regularly to the Sunday-school. In their own simple way the little ones began to tell what their teacher had been saying of the beautiful home in heaven that Jesus had left because of His love for sinners. Nellie, the youngest, had read upon her mother's knee, and looking full in his face, she said, "Jesus must have loved us very much to do that; don't you love Him for that?" Then they went on to describe the saviour, how He was betrayed by Judas, and led before the high priest and Pilate; how the Jews called out, "Crucify Him," and how the wicked soldiers crowned Him with thorns and mocked and scourged and buffeted Him, and again the little one looked up, and said, with tears in her eyes, "Don't you love Him for that, father?" At the children came to tell of the dreadful death of Jesus on the cross, and once more little Nellie looked up in her father's face, and said the third time, "Don't you love Him, father?" The father could not say any more; he put his little girl down, and went away to hide his tears, for the words had gone home to his heart. Soon after he became a true Christian, and he said that little Nellie's questions had had more effect upon him than the most powerful preaching he had ever heard in his life.—Exchange. Do you love Him for that, dear reader? —In a recent sermon the Rev. C. H. Spurgeon said: "I have often felt vexed with the man, whoever he was, who chopped the New Testament into verses. He seems to have let the axe fall indiscriminately here and there, but I forgive him a great deal for his wisdom in letting these two words, 'Jesus wept,' stand alone."

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BIBLE LESSONS. STUDIES IN JEWISH HISTORY.

Third Quarter. Lesson IX. Sept. 1. 1 Samuel 17: 32-51. DAVID AND GOLIATH.

GOLDEN TEXT. "If God be for us, who can be against us?"—Rom. 8: 31.

EXPLANATORY. I. THE CIRCUMSTANCES. We are told "there was a war against the Philistines all the days of Saul" (14: 52); and the whole system of God's dealings with Israel justified our supposing that Saul's crowning act of disobedience was followed by a fresh assault of these enemies. The mode of warfare pursued by them was of the guerrilla description. They made a series of sudden raids on unprotected places for purposes of plunder. In this case Saul had met them with an opposing army, encamped on the other side of the valley, and neither army dared to leave its stronghold to attack the defenses of the other.

II. THE PHILISTINE CHAMPION, GOLIATH. While the armies were in this position, within sight and speaking distance of each other across the ravine, there came out from the Philistine ranks a giant champion, who proposed that the Israelites should send forth a warrior to meet him, and have the whole battle decided by single combat.

III. THE ISRAELITE CHAMPION, DAVID. Why an Israelite warrior should be chosen to meet Goliath, the giant of the Philistines, is explained in the text. His height was six cubits and a span. "The exact value of Hebrew measures is uncertain. But the cubit, the length from the elbow to the tip of the middle finger, is believed to be about 14 feet, and the span, the distance from the thumb to the middle or little finger, when stretched apart to the full length, half a cubit, so that nine cubits and a span equal about nine feet nine inches.

IV. THE BATTLE. 48. David hasted: in calm reliance upon God, and his skill with familiar weapons, like Cromwell's soldiers who "trusted in God, and kept their powder dry."

49. David . . . took thence a stone, and slung it. "On wings of faith and prayer the smooth stone took its fatal flight. And smote the Philistine in his forehead. The stone either entered at a point unprotected by the helmet, or it may even have penetrated and passed through the helmet itself.

50. Smote the Philistine, and slew him. The actual slaying of the Philistine is spoken of by anticipation in this verse. The stone stunned him, and felled him to the earth, but his life was not yet extinct.

51. Stood upon the Philistine, and took his sword . . . and slew him. Goliath was slain by his own sword, as Haman was hung upon his own gallows. David must have been strong as well as brave to wield so great a weapon.

52. The exploit awakened the hope and courage of the Israelites, and they pursued the fleeing Philistine army to their strong cities of Gath and Ekron.

53. There came a lion and a bear. Rev. Ver., when there came a lion or a bear. The lion and the bear were, in the days of Saul, common in Palestine; the country then was densely wooded. In some of the wilder districts bears are still numerous.

54. They arcant slew both the lion and the bear. This was a proof of great courage, strength, and skill. These fierce wild animals were the terror of the shepherds.

55. The Lord that delivered me. The divine influence came upon him in answer to prayer. He will deliver me out of the hand of this Philistine. What God has done is the assurance of what He will do. The fulfillment of God's promises in the past is the proof that He will fulfill them in the day to come.

56. David's armor. In that he made no parade of his courage, but attributed his success to the God in whom he trusted. David's GOOD SENSE. 38. And Saul armed David with his armor: rather apparel. Probably a special military dress adapted to be worn with armor. Over this was put the coat of mail.

39. And he assayed to go: endeavored to go, but he found this armor a hindrance rather than a help. By making the attempt David showed his courtesy and deference to his superior. An actual trial of the armor showed the king that David could do nothing in that way. For I have not proved them. Had not used such things enough to be able to use them effectively.

40. He took his staff in his hand: a shepherd's staff, like a mountain walking-stick, cut from the woods, and used for aid in walking, and as a defense. "In Palestine, at the present day, the children, who are tending the flocks, almost always carry such a rod; the grown-up shepherds, a larger one of the same kind." And chose him five smooth stones. They were smooth so that they would fly the more swiftly and accurately at the mark; and five, so that if one failed others would be at hand. Out of the brook: which ran into the main ravine of the valley of Elah. He could not yet reach the ravine running between the two armies. And put them in a shepherd's bag . . . a scrip. A small bag or wallet made of the skins of fies stripped of whole and tanned, in which was carried food and other things. And his sling was in his hand. The sling of the ancient Egyptians, which probably was of the same sort as that of David, was a thong of leather or string plaited, broad at the middle, and having a loop at one end, by which it was fixed upon and firmly held by the hand; the other extremity terminated in a lash, which escaped from the fingers when the stone was thrown. Thus armed, David drew near to the Philistine.

41. THE SCENE OF THE COMBAT. We can have a much better idea of the story, and avoid some difficulties, if we have in our minds a clear picture of the scene of the combat. "Before us lies a deep valley, watered by a brook, running from the south-east to the north-west. The hills on both sides rise almost to the dignity of two mountains. The hills are so steep, that in the clear atmosphere of such a morning as this, those on opposite sides could easily converse with each other, and witness every movement of their antagonists. In the middle of the broad open valley

we found a deep trench with vertical sides, impassable except at certain places—a valley in a valley, and a narrow barrier between the two hosts." Thus the two champions were compelled to go some distance down the stream, within easy speaking-distance of each other, before they could meet in combat, thus giving ample opportunity for the speeches they made to one another.

42. And when the Philistine . . . saw David, he despised him: he looked contemptuously upon the youth, armed with a stick, as if he were intending only to drive away a dog from his sheep. He probably did not notice his sling. His appearance and weapons seemed an insult to the man of war, whose shield or scabbard alone weighed as much as David.

43. Cursed David by his gods: Dagon, Baal and Astarte. The combat thus became a question not merely between David and Goliath, but between God and idols. If Goliath was successful, then idolatry would gain stronger hold of the people.

44. I will give thy flesh: by leaving his dead body exposed upon the ground. Homer constantly represents his heroes dowering similar threats before battle.

45. Then said David to the Philistine. David's trust was exactly the opposite to that of the Philistine who trusted in his armor, his weapons, and his strength. David's trust was in God.

46. The Lord saith not with sword and spear. Brute force does not rule in this world. There is a power mightier than earthly weapons. At the same time David used the weapons he had learned in the path of duty to handle with skill. No amount of dependence on God will supersede the necessity of using the means God has placed in our power. There is no real faith without works.

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41. THE SCENE OF THE COMBAT. We can have a much better idea of the story, and avoid some difficulties, if we have in our minds a clear picture of the scene of the combat. "Before us lies a deep valley, watered by a brook, running from the south-east to the north-west. The hills on both sides rise almost to the dignity of two mountains. The hills are so steep, that in the clear atmosphere of such a morning as this, those on opposite sides could easily converse with each other, and witness every movement of their antagonists. In the middle of the broad open valley

vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile quiet and hopeful. At length he reappeared with a well-replenished basket, saying, "I have made you wait a good while, but, you know, the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all. "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! how long!" At last He comes to me—how richly laden! and kindly chides my impatience, saying, "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold! fruits more rich than I had asked for; and I pour out my heart's thanks to my generous Benefactor, and grieve that I trusted Him; and I carry away my burden with joy, and find that the longer He makes me wait, the more He gives.

—Home Circle.

—An infidel farmer once said to his Christian neighbour: "I am as well off as you. I don't pray nor believe in God, but my crops are as good as yours, and when October comes I shall have as good a harvest as you." "True replied his neighbour, 'but God does not always rain in October.' When infidels point to the afflictions of those who pray and the prosperity of those who hate God they think they have reached the end of the argument. But there is ample time for God to vindicate His justice and reward His own.

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Messenger and Visitor

WEDNESDAY, AUGUST 21, 1889.

WHO WILL BE AT CONVENTION?

The brother who goes to a point of order will be there. He always is. He is very tenacious of Baptist usage. Everything must be done just right—that is, as he thinks. And why shouldn't he be there? He serves several purposes. He helps patience to "have her perfect work" in case of a good many brethren. He takes up lots of time. Just once and a while he does keep the Convention from running off the track. Sometimes, too, he gets a chance to speak more than twice to the same subject.

The brother who is a master of details will be there. He is never absent. What are great principles compared with details? Do not the great things ever hinge upon small things? And are not principles great and details small? Therefore is it not as plain as argument can make it that principles depend upon details, and if we look out for the details the principles will take care of themselves. O yes, this brother will be at Fredericton, and he will have his say too. It may be he will have a good many "says." And why should he not be there? And why should he not speak as often as he pleases? Are we not, to the last man and woman of us, independent, and who shall interfere with our liberty to discuss a detail to death? This is the best end that can be put to some of these little nuisances,—we mean the death; but the Convention is often half killed before the hard lived little sinners will lose their grip of the "master of detail," and through him of the long-suffering body. But we would not speak disparagingly of this brother. He has convictions. Often there are details upon which much depends, and this brother sometimes hits upon this detail. He also takes up a good deal of time and this, considering that we have so little time in which to attend to the little business of our Boards is a great point gained. If it were not for him some more time might be wasted on the great principles which ought to take care of themselves.

There is, also, another brother who will be there. We refer to the brother who must speak upon every question before the body. No business can be complete without him, and he must be there. Often he does not waken up to a full idea of this before the Convention, until all that can be said upon it has already been said. Then he arouses himself and goes over all the ground again, much to the dead—we mean—edification of the sleepy delegates. Still, it would not do for the convention to vote until it knows this brother endorses what the previous speakers have said. He may, also, now and then, make a point which has not already been made. Then, he helps to fix in the minds of the hearers what has already been said, and this serves a very scriptural and important purpose. Then, too, it must be remembered there are only a few who have any right to speak in convention, and if some brethren did not speak often, too many of the brethren might get the opportunity to speak once.

Time would fail us to speak of the brother who is ever standing for his rights, as if there were a conspiracy to defraud him of them; of the brother who is the champion of the laymen against the ministers; of the brother who is ever ready to criticize and never ready to encourage; of well, we will leave the others to be found out by the brethren, in due time. Let no one think we mean him in what we have said in this communication. It is always the case that the one who takes a thing not the one intended. The one we aim at is sure to dodge or pass the shot over to the brother we don't mean. So, if any one says, the editor means me, he is sure not to be the brother intended; but if any one is ready to say, that is a good hit at brother so and so, he may be the very one himself. It may be there are more than one in each case mentioned. Anyway, if any one don't like the characterization, let him be sure and act so that no one shall suspect he is one of them.

We must, however, refer to two other classes. There will be those two who will listen to all the statements of the needs of the work, and of the perishing souls the work is to help save, and will go home to say little and do less, in the way of practical aid. Thank God there is another class, and our heart of hearts goes out towards its members, and we speak of them with joy and gratitude. We mean that composed of those whose souls are burdened with the thought of the great world's need; who come up to listen with eager attention to the information and the appeals at our great gathering of our tribes; who, with small salaries, or limited resources, give until they feel it,

and are thankful for the privilege; who may not, many of them, have much to say; but whose hearts are stirred to the depths and filled to the full; who will go back to their fields and callings to do more and give more to help supply the earth's direful need. Again we say, thank God for the large and increasing host of men and women of large heart and earnest soul who will be present at our convention, and who will also be kept at home. May the Lord add to their number, until all our Baptist host shall feel the pulse throb of a mighty, self-sacrificing zeal from the soundless depths of the heart of our dear Lord.

THE WEEK.

The government, at the last moment, determined to attempt to carry a title bill through the House of Commons. Our readers have been informed from time to time, the Welsh are in the fever heat of excitement over the payment of tithes. They are almost all Nonconformists; and think it not to be borne longer that they have to pay to sustain a religious belief they reject. They have refused to pay, unless under the utmost pressure of law. It is to ease the situation that this new bill has been brought in. Coming from a Tory government whose most devoted henchmen are the bishops and leaders of the establishment, it is little wonder that it should be drawn up in the interest of that church. It was proposed to levy the taxes from the landlords, in amendment to the original bill. This received the support of many of the Unionists, and came within four of carrying. The government then yields the point. This, however, will not help the tenants much. The landlords will, doubtless, make the rent proportionally higher, and the tenants will have to pay, all the same. They will only pay indirectly.

The influx of Gentiles into Utah, since the railways broke up the preserve of the Mormons, has, at length, overwhelmed the saints in their stronghold, Salt Lake City. At the last election, nine Gentiles were chosen to the state legislature, from that city.

Word comes that there is to be an exodus of fifty thousand negroes from the South, to Kansas and other northern states. This is due to the ill treatment received from the whites, in many sections of the country.

If the reason for the insurrection in Crete be as reported, the Cretians will not deserve the sympathy they have received in time past. The situation is thus explained: The island has a government of its own, and the Liberals have come into power in a recent election. Naturally enough they demand their share in the public offices, and the Governor, who is appointed by the Sultan, complied with their demand. This proved highly offensive to the Conservatives, who first tried to have the Governor removed, and not succeeding, brought forward a bill in the legislature to unite the island with Greece. In this they were also defeated, and their last resort was rebellion. Several towns have been already seized, the authorities in many places are demoralized, the Christian residents are leaving the island. The Sultan has called out troops to put down the insurrection and restore order, but his movements are so slow that Greece has appealed to the great powers to intervene, but they decline.

The political papers of the U. S. quite generally are forced to admit the absurdity of the claim to lordship of Behring sea, and that the seizure of the Black Diamond was a violation of national rights. How much better the patience manifested by Great Britain than the resentfulness of the past of the smallest affronts, which made such occurrences so provocative of war.

The Montreal Witness calls attention to the report of Counsel General Muller, of Frankfurt, on the economic condition of Germany. He regards the country as in great danger. The Witness says: "Mr. Muller believes that commercial disaster will result from the national triumphs of German statesmanship, that men's minds have been too much taken up with political and diplomatic questions and affairs, and that business interests have been neglected, or, at least, the minds of Germans have been so unfitted for business affairs that these have been unwisely managed, and are being more and more so, until disaster seems inevitable." And adds: "Certainly, there are not wanting indications that Mr. Muller's conclusions have some foundation. The colonial projects of Germany have been in no case successful. German manufactures, especially of metal, which two years ago were so largely run upon, are now avoided, as they proved anything but cheap, though very low priced. The bounty system, especially as regards beet root sugar, has proved so costly, so uneconomical, that Germany was glad to get rid of it."

The annual report of Mr. Spurgeon's college, recently issued, shows that during the thirty-three years of its existence 800 or more men have been educated for the ministry, and that 602 of them are still working as pastors, missionaries, or evangelists. Out of this great number only twenty-three have turned aside from the glorious work of the ministry to secular callings. No fewer than 53,037 have been baptized as the fruit of his students' labors since the college commenced its work.

German Correspondence.

It is time I said something about the town of Lyck itself. Like all the other German towns and villages, the houses cluster thickest about the church, as a brood of chickens under the wings of a mother hen. A few refractory chicks, however, have had a mind to shift for themselves, and in the near neighborhood devote their time to earth-scratching and bold contemplation of the heavens from a standpoint quite apart from that of the mother protectress. These are great, staring, red brick Kasernen occupied by the soldiery stationed in the town. For Lyck is on the border across which the Russians and Germans look continual blue-coated and helmeted menaces at each other, and like every outpost on both sides is armed to the teeth. All day long the parade grounds are covered with squads of exercising infantry and cavalry. Daily the air resounds with the beating of drums and the noise of marching. Let our opinions of warlike nations and of "periodical military growlings" be what they may, he must be more than human who can see a body of well-drilled soldiers marching to the sound of music and not feel within himself some spark of the military spirit. It is a remnant of our kinship to savages. The English, of all other civilized nations, understand best—call it, if you will, brutal element in human nature, and have no scruple in putting their soldiers into scarlet shooting-targets for the sake of arousing it to the utmost; and then this German military music! It gets into the very fingering, leaping and thrilling through the veins, faster and faster as the many-voiced instruments strive and trumpet together, till with every drum-beat and foot-beat the commonest of men feels himself for the moment a hero. The real heroes have the hardest time of it, even in the making of music,—not to speak of their regular business. Not long ago an officer in Koenigsberg had a notion to try what stuff heroes are made of. After a long day's tiresome drilling he ordered his men to march back to the barracks singing, "and that pretty lively, too!" It was a long, long way to their quarters, and the day was hot and dusty, and the men out of sheer weariness had neither the strength nor the spirit to obey. Did my fine officer allow the matter to rest here? Not he! Right about, back to the starting place, and return! every man of them signified lustily both ways instead of one, and stepping as sprightly as if the days' work had just begun,—that is how these sons of Germany show their love and obedience to the Fatherland. Now did they ever do it? My good friends, they simply had to, and not even a grumble wasted on the subject either.

But by far the most interesting part of Lyck is the old town, where picturesque-ness and discomfort go hand in hand like the dear friends they always are. The principal street, broad as two or three ordinary ones, stretches for nearly a mile around the curving shores of a little lake upon which the town is situated. For hundreds of years the inhabitants of Lyck have done daily penance in this street for the sins of the zealous but mistaken personages who paved it. There is no sidewalk, no way for the tortured feet to slip through their purgatory in a comfortable modern fashion; the humbly, jagged expanse slants clear from the house doors to the gutter in the middle of the street without so much as a foothold of level comfort. What a ghastly song that of the poor unknown dead being jolted along in his grave over just such a street:

"Rattle his bones over the stones, For he's a poor pauper whom nobody owns." The people of Lyck are getting up a subscription list for a handsome monument to the memory of Kaiser Wilhelm I. If spirits of the dead walk among their loved ones upon earth, methinks the old Emperor would be better pleased with a good asphalt or macadamized road to his memory, to say nothing of his feet. Yet on a market day there is not a stone nor a heap of rubbish too many to complete the quaint pictures that meet the eye at every turn. On both sides of the street, allowing space for the foot passengers, stand long rows of decrepit vehicles, held from running back into the gutter by still more decrepit looking horses, by all odds the wretchedest of their species. The poor creatures gaze most disconsolately at the little wooden platforms before the shop-doors, where their owners sit and enjoy themselves beer-drinking. Their harnesses are tangles of rope, twine and strings, scraps of leather, and a sort of cloth webbing from which the breast-pieces and traces are made. Scattered about the ground near the wagons, are heaps of straw, hen-coops, and little bags of hay and grain. The wagons themselves are very curious affairs. Some of them like boats, others huge clothes-baskets set upon wheels. The boats have only one seat, and that in the stern where the driver sits. The rest is filled with straw for the motley crowd that comes laughing, talking and screaming into town on a market day,—men, women, children, dogs, calves and pigs, huddled together without respect of person or things. If there is any preference it is given to the pig, who is

naturally of an affectionate disposition and dearly loves to nestle under the arm of the prettiest woman in the wagon.

On either side of the gutter are ranged the stalls and booths where meat, bread, cakes, fruit, vegetables, and all sorts of household articles are exposed for sale. Take a look at one of the meat stalls. On the ground outside is a tasteful row of calves' feet, the poor little hoofs hanging over the edge of the gutter in a last vain attempt to run away. Their heads are not far off, though given a more honored position upon the three-legged stool set either side of the stall for further decoration. If you stoop a little and peer into the stall itself, you will see perhaps, three or four peasants,—a man, one or two women, and a child, literally buried alive in the flesh of oxen and sheep and swine. To the right of them, to the left of them, above, behind and below them. The man sits in a corner watching the crowd and exchanging jokes with his customers; the women weigh meat, pass money from one greasy hand to another, and make you shudder at the ruthless way they handle those long sharp knives; while the child sits on a low bench quietly knitting and evidently very proud at being allowed a share in the market day. Towards noon, when these stalls have had the full benefit of a bright, warm sun,—then you will do well to pass on as quickly as possible. Farther up the street is a large assortment of crockery, set out on the ground, regardless of possible breakages. The coarse yellow bowls, blue, white, and brown pitchers and mugs, make a pretty show with the sunlight glancing across their shining surfaces. Then there are great sacks of corn, peas and barley, their sides flanked with heaps of potatoes doing their best not to roll off into the gutter. Heads of cabbage look insolently over the tops of long-suffering but pugnacious onions. Apples, oranges and lemons sigh in vain for the long-lost days of youth and freshness, while the veriest swindlers that ever forged the name of cake, waste a more than sweetness on the air. There is a kind of cake peculiar to East Prussia (so I was told and fervently hope it was true) which like Longfellow's good little girl, when she was bad,—is horrid! I know of what I speak, for at Easter, according to a custom observed among bakers, there was no bread to be had and we ate nothing else for three days. It is made of flour, very little sugar and eggs, with beer malt in unstinted quantity, to raise it? I thought of certain tea-meetings at White Rock mills, of Wolfville S. S. picnics to Gaspereaux, of Cornwallis societies, of little suppers the good ladies in New Canada know better than any one in the world how to get up,—I thought of all these, and silently wondered what our Nova Scotia house-keepers would think of this East Prussian delicacy. Only the fear of being considered light and trivial, prevented me from securing a specimen for the college museum.

There is, however, a great deal of unnecessary fuss made by certain English and Americans about German fare, which, especially in the larger towns and cities, where the daintiest of dishes are daily set before the complainers, has no ground whatever except in the ignorance of those who refuse to find anything desirable outside of their own established customs and habits. The laws of politeness hold as well in a strange land as in a stranger's house, and the old injunction: "Eat what is set before you and ask no questions," is the wisest and only sensible course to follow. B. B. Berlin, July 15.

From England.

The comparative monotony of parliamentary proceedings for some time past has been much enlivened by recent debates on Royal grants, which have brought to light the facts that there is an influential minority in the House opposed to any further grants whatever, and that there is a large majority of opinion that there is room for economy on a large scale in some of the offices connected with the Crown. It is also evident enough that there is a widespread feeling in the country that while the throne should be maintained as the throne of England should, there is much needless expense connected therewith, and not a few are disposed to alter the phrase, "Our beloved Queen," to "Our dear Queen." That she is both, there is no doubt. Our future King with the Princess of Wales and two daughters have gone to Chichester for the horse races just coming off. The Prince, with all his good qualities, is rather too fond of this kind of pastime, and of that invariably accompanies it, viz., betting, or more plainly, gambling, which is sadly common in our land. The Shah of Persia has come and gone, having spent a busy month in sight-seeing, receptions, watching naval and military displays, etc., etc. He has been much impressed with the greatness of England, especially the Navy. The other day, at Portsmouth, there was a naval display where there was a triple line of ships extending five miles. At a given signal the whole fleet fired a royal salute, which seemed to have dumfounded the Shah and his brilliant retinue. "It is great," said he, "it is terrible, such a multitude of ships, and such enormous cannon,—they could do anything. On

the Thames and the Mersey I saw that the commercial navy of England was greater than all the rest of the world, and now I see that her war navy is more powerful than all others." At Osborne he bade farewell to the Queen, who gave him her portrait set in diamonds, which he handed to his Grand Visier, who attached a blue ribbon thereto, which, when returned, his Majesty placed around his neck, with the picture on his bosom, saying that there it would always remain.

Lord Randolph Churchill, after a long silence, has again opened his mouth. He is taking a political tour in the Midlands, and among his earliest utterances he speaks in unmistakable language against the liquor traffic. The noble lord is an earnest social reformer, and knowing full well what lies at the root of so much of the poverty and misery of this country, he said: "What a prodigious social reform it would be if we could curb and destroy this destructive and devilish liquor traffic," and he implored his hearers "to recognize that that was the greatest social reform in this country which must be effected if they wished their country to remain strong, happy and free." I hope the noble lord will make his voice heard and his influence felt in the House of Commons when this question comes to be dealt with there; but from past experience I am one of those who think that it is almost vain to look to Parliament to do much in the way of temperance reform. The brewing interest is too strongly represented there.

I was sorry at being unable to attend the Sunday-school Convention in London to miss seeing brethren Robbins and King, who, I found from the reports, were present. It would have been a real joy to have seen them. I hope they have greatly enjoyed their visit to this country.

I should like to thank, and that very heartily, the writer of the very interesting articles "Concerning Your Native Village and its Surroundings;" they are deeply interesting and instructive, and emphasize the words of David, "The heavens declare the glory of God, and the firmament sheweth His handiwork." The study of the works of God in Nature is only exceeded in interest and pleasure by the study of His works in providence and grace. There are mysteries deep and profound in both; at the same time the more closely and reverently they are studied the more one is led to admire the greatness, the goodness, the wisdom and the power of God. J. B. Wincanton, G. B.

From Oregon.

Perhaps many of the readers of the MESSINGER AND VISITOR would like to hear from these ends of the earth. The far away land "where rolls the Oregon and hears no sound save its own dashing." This no doubt had reference to the mighty Columbia as it rushes with tremendous roar through the cascades. Now this majestic river, had its ears to hear, could listen to the hum of machinery upon its own bosom and to the stir and bustle, and activities of rising cities. An air of thrift and enterprise greets you upon every hand. It is wonderful how much progress this Pacific Coast has made in only a few years. Churches, schools, colleges, asylums, and other institutions have sprung up all over the country. Immense amounts of money have been expended in public improvements. The missionary long years ago penetrated these western wilds and established missions here on the Pacific Coast, these (many of them) have developed into seminaries and colleges. The Willamette University at Salem, Oregon, was once a Methodist Mission, established away back in eighteen hundred and thirty-five, as an Indian Mission. Now a very fine brick building rears its head heavenward. Christened as the Willamette University with nearly five hundred students. The Baptist people are quite numerous here on the coast and especially in the Willamette valley. They have nice and commodious churches and usually large congregations. But it is of this valley and its varied resources I must speak. This valley is 50x150 miles, is beautifully rolling, well watered and very fertile, growing fine crops of grain, grasses, hops, fruit and vegetables. I think it is one of the finest fruit countries I ever saw, never saw fruit so large, highly colored, and flavored as here on the coast.

One very remarkable thing in regard to this country is the climate. In the month of March the grass was from six to ten inches high, and the fruit trees were ready to burst into bloom. In April we had nearly all the early vegetables and fruits on our tables, not grown in California or Florida, but grown in the open air at home. These were as fine as you would ever see in a life time. This valley is well watered and abounds in stretches of prairie and groves of timber. Plenty of coal is found, besides many of the precious metals. The chief industries are manufacturing, mining, milling, dairying, stock raising, lumbering, agriculture and fishing. I think the people here in Willamette Valley live as easily as any where in the world. G. W. WENKA.

The editor who advises his readers "never to climb a tree after a panther" may mean well, but his advice is superfluous. He should reverse his admonition, and advise a panther never to climb a tree after his readers.—Northwest Herald.

This, That and the Other.

The almost interminable controversy between Father Davenport and Lawyer Quigley that has covered so much space in the Globe for nearly two years has almost reached finality; as the editor tells the controversialists that they can only have, pro and con, two and a half columns more, "and that no space will be allowed to any other writer on the subject." The controversy that commenced *ipse, ipse, ipse*, degenerated into one about apostolic succession, and we rather regret that the editor, after having allowed Mr. Quigley to demolish the succession of the Episcopal church, and Mr. Davenport to do the same with that of the Roman Catholic church, shut down on all others. Perhaps the editor was afraid that someone would set up a claim for some other denomination, and find himself in the position Dean Whately, the celebrated logician, placed all who pursue such a wild goose chase. If I remember aright the Dean called them "insane visionaries." Had the editor allowed us Baptists the use of his columns we might perhaps have been able to show that we, and we only, have all the distinctive features of the New Testament churches, and that we could easily prove it without having recourse to the doubtful sources from which the sapient controversialists have drawn their conclusions.

Most of the Canadian secular papers fight shy of the Jesuit Estate's question. The reasonable conclusion is that the press fears that a full and fair discussion of the subject on its merits would break some of our political shackles, and deliver us from our party bondage. Tory papers and Grit papers seem alike in dread of this spectre that must ere long meet our politicians at Phillippi. This question of racial sectarian dominance cannot long be kept in the back ground. We see in the near future a struggle, and this impresses us with the necessity of preparing for a contest that threatens our religious and political existence.

The sectarian schools of Ontario and Quebec, and the retention of a foreign nationality and laws in the latter province are ominous of no good, and until these questions are finally settled the permanency of confederation will be in danger. The Jesuit Estates' Act, which gives \$400,000 to the Roman Catholics of Quebec, is a new rivet in the fetters that already manacle our political limbs *creb. sup. &c.*

The liquor traffic just now seems to have taken a new lease of life, and places us face to face with a serious question. What is to be done? As Baptists we are entirely in accord with the resolution passed at the N. B. Eastern Association "that the sale or use of intoxicating liquors is a transgression calling for church discipline." In this judgment should commence at the house of God.

The failure of the temperance cause being fairly attributable to the control of the liquor traffic has over our politicians, and courts, and to the great ignorance of persons in all walks of life about the mental, physical and social effects of the use of intoxicants, we must, for the present, depend on moral suasion, and try and array all good subjects on the side of the desired reformation, and then reach down to the lower planes where those are, who are by money and rum, so easily made the dupes of designing politicians, and try and convert the latter from the error of their ways, and enlist them in our ranks.

To sum up, the apostolic succession matter does not alarm us, as Baptists, very much, as after reading all that has been said by the two controversialists, we only wonder that they contended with so much acrimony about a question of so little importance to them, as apostolic succession lies without the confines of both their denominations, and they can only have it by coming within the pale of ours. We shall not say more about this family quarrel, and notwithstanding we dislike family jars, we hope the mother and the daughter will long remain unreconciled. The Jesuit Estates' question is a more important one, as it points to a dangerous element in our midst, and one that may place us under the heel of an ecclesiastical despotism. We should study it carefully that we may arrive at a correct conclusion what our duty as Christians and citizens is in the matter. The liquor traffic is now in a similar position to that of negro slavery before the late war, and we must prepare for a contest that will vindicate society against this power of darkness. The traffic can and must be obliterated by an agitation that will place it entirely without the protection of law. Com.

The United States Minister to China after visiting many of the Mission stations, and the churches, schools and hospitals, has expressed in a public address in China, and in letters to friends, the strongest testimony to the greatness of the work of the missionary and the devotedness of their lives. "The missionaries are doing immense good to China, and indirectly to all the civilized world. The tourist who sneers at the missionaries or fails to give them his unqualified admiration and sympathy is, if earnest, simply ignorant. He has not taken the trouble to go through the missions as I have done.

MESSINGER and VISITOR.

When paid within thirty days \$1.50. All communications, whether for insertion or advertising, and all subscriptions, to be sent to C. GOSWICK, St. John, N. B.

Messenger and Visitor

WEDNESDAY, AUGUST 21, 1889.

WHO WILL BE AT CONVENTION?

The brother who goes to a point of order will be there. He always is. He is very tenacious of Baptist usage. Everything must be done just right—that is, as he thinks. And why shouldn't he be there? He serves several purposes. He helps patience to "have her perfect work" in case of a good many brethren. He takes up lots of time. Just once and a while he does keep the Convention from running off the track. Sometimes, too, he gets a chance to speak more than twice to the same subject.

The brother who is a master of details will be there. He is never absent. What are great principles compared with details? Do not the great things ever hinge upon small things? And are not principles great and details small? Therefore is it not as plain as argument can make it that principles depend upon details, and if we look out for the details the principles will take care of themselves. O yes, this brother will be at Fredericton, and he will have his say too. It may be he will have a good many "says." And why should he not be there? And why should he not speak as often as he pleases? Are we not, to the last man and woman of us, independent, and who shall interfere with our liberty to discuss a detail to death? This is the best end that can be put to some of these little nuisances,—we mean the death; but the Convention is often half killed before the hard lived little sinners will lose their grip of the "master of detail," and through him of the long-suffering body. But we would not speak disparagingly of this brother. He has convictions. Often there are details upon which much depends, and this brother sometimes hits upon this detail. He also takes up a good deal of time and this, considering that we have so little time in which to attend to the little business of our Boards is a great point gained. If it were not for him some more time might be wasted on the great principles which ought to take care of themselves.

There is, also, another brother who will be there. We refer to the brother who must speak upon every question before the body. No business can be complete without him, and he must be there. Often he does not waken up to a full idea of this before the Convention, until all that can be said upon it has already been said. Then he arouses himself and goes over all the ground again, much to the dead—we mean—edification of the sleepy delegates. Still, it would not do for the convention to vote until it knows this brother endorses what the previous speakers have said. He may, also, now and then, make a point which has not already been made. Then, he helps to fix in the minds of the hearers what has already been said, and this serves a very scriptural and important purpose. Then, too, it must be remembered there are only a few who have any right to speak in convention, and if some brethren did not speak often, too many of the brethren might get the opportunity to speak once.

Time would fail us to speak of the brother who is ever standing for his rights, as if there were a conspiracy to defraud him of them; of the brother who is the champion of the laymen against the ministers; of the brother who is ever ready to criticize and never ready to encourage; of well, we will leave the others to be found out by the brethren, in due time. Let no one think we mean him in what we have said in this communication. It is always the case that the one who takes a thing not the one intended. The one we aim at is sure to dodge or pass the shot over to the brother we don't mean. So, if any one says, the editor means me, he is sure not to be the brother intended; but if any one is ready to say, that is a good hit at brother so and so, he may be the very one himself. It may be there are more than one in each case mentioned. Anyway, if any one don't like the characterization, let him be sure and act so that no one shall suspect he is one of them.

We must, however, refer to two other classes. There will be those two who will listen to all the statements of the needs of the work, and of the perishing souls the work is to help save, and will go home to say little and do less, in the way of practical aid. Thank God there is another class, and our heart of hearts goes out towards its members, and we speak of them with joy and gratitude. We mean that composed of those whose souls are burdened with the thought of the great world's need; who come up to listen with eager attention to the information and the appeals at our great gathering of our tribes; who, with small salaries, or limited resources, give until they feel it,

and are thankful for the privilege; who may not, many of them, have much to say; but whose hearts are stirred to the depths and filled to the full; who will go back to their fields and callings to do more and give more to help supply the earth's direful need. Again we say, thank God for the large and increasing host of men and women of large heart and earnest soul who will be present at our convention, and who will also be kept at home. May the Lord add to their number, until all our Baptist host shall feel the pulse throb of a mighty, self-sacrificing zeal from the soundless depths of the heart of our dear Lord.

The annual report of Mr. Spurgeon's college, recently issued, shows that during the thirty-three years of its existence 800 or more men have been educated for the ministry, and that 602 of them are still working as pastors, missionaries, or evangelists. Out of this great number only twenty-three have turned aside from the glorious work of the ministry to secular callings. No fewer than 53,037 have been baptized as the fruit of his students' labors since the college commenced its work.



THE LITTLE RUNAWAY.

The church was dim and silent With the hush before the prayer; Only the solemn trembling...

Opportunities.

"Rain! Rain! Rain! Will it ever stop?" said Belle Harris impatiently. "I promised papa I would visit for him this afternoon..."

Goals of Fire.

Poor Bruno lay dying; his great brown eyes lifted up to his master's face in an almost human appeal for help; his burly body form that a moment before was convulsed with agony lying still and rigid...

Laplender Babies in Church.

I want to tell you how the mamma away up in Lapland kept her babies from disturbing the minister on Sunday. Poor babies! I suppose it is growing bad style everywhere to take them out to church...

The Old Doctors

Draw blood, modern doctors cleanse it; hence the increased demand for Alteratives. It is now well known that most diseases are due, not to over-abundance, but to impurity, of the Blood; and it is equally well attested that no blood medicine is so efficacious as Ayer's Sarsaparilla...

Recommended

Above all others, we used it with marvelous results. The cure healed and health and strength rapidly returned. Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ per bottle, 75¢ for 3 bottles.

Puttner's Emulsion

No Taste! No Smell! No Nausea. Of God Liver Oil with Hypophosphites and Pancreatin is largely prescribed by physicians for Nervous Prostration, Wasting and Lung Diseases. Puttner's Emulsion has especially proved efficacious in cases of weak and delicate children and those who are growing fast...

Had His Way.

A Boston journal says: "Among the passengers of the St. Louis Express, yesterday, was a woman very much over-dressed, accompanied by a bright-looking nurse-girl, and a self-willed, tyrannical boy of about three years."

Advertisement for Daniel & Boyd, Wholesale Importers of British, Foreign, and American Staple and Fancy Dry Goods and Millinery. Includes address: 1000 Hymnals Sold, Market St., St. John, N.B.

Advertisement for A. P. Shand & Co's Finest Shoes. Includes address: 42 Deerp Street, St. John, N.B.

A YEAR AGO.

A year ago! A year ago I had my baby here, With hair of gold, and eyes so blue and clear;

And is that all? Is there no comfort for my aching heart? No balm to ease, no hand to bind the smart?

Are all my hopes lost in a bleak Unknown, And is my baby wandering forth alone? My baby, whom I loved and tended so,

For Jesus took my baby in his arms, For Jesus took my baby in his arms, For Jesus took my baby in his arms,

THE HOME.

Do We Eat Too Much?

The Nile sailors, Miss Edwards tells us, in her Thousand Miles Up the Nile, use bread as their staple food, and they make it themselves at certain places along the river, where there are large public ovens for the purpose.

own home, tiny though they be, to me than seemest an abbey. It is the word itself is the medium of an idea which, when conceived or spoken, never fails to enkindle the best, purest and holiest emotions of our nature.

Working Butter Lost Work.

A farmer's wife in the Western Farmer says that she can make a hundred pounds of butter a week easier and better than she could make twenty pounds fifteen years ago.

THE FARM.

Renewing old Strawberry Beds.

Probably there may be some of our readers who neglected to plant new beds of strawberries last spring, and would still be glad to have some good berries next year.

When the wind is unfavorable they are harnessed to a rope like barges, and towed to the boat against the current. When it is grounded on a sand-bank they put their shoulders under it and lift it off.

In Harper's for July we are told that the Carriers (Les Porteurs) of St. Pierre, on the island of Martinique, travel from forty to fifty miles a day under a weight (on their heads) of more than a hundred pounds.

There are twenty sows to the franc. She starts with her load early in the morning, halts after a time to buy one, two or three biscuits at a sou apiece; later she may buy another biscuit or two.

An Arab will travel all day for days in succession on a loaf of bread and a handful of dates. The Italian and Chinese laborers in our own country work hard on a diet quite as simple as any above described.

When we get glimpses into the diet of the most notable class of our fellow-citizens, we find that it is in many cases as severely simple as that of the Arab, though it may have greater variety.

It is eminently fitting that we should take pains to have our food of the best quality, prepared in the best manner, and suited to our various needs. Also that it should be such in quantity that it shall not tax the powers of the body over-much to digest it.

Is there a word sound which clusters more endearing associations? As an evidence that the love of home is universal, we have in many, if not all languages, proverbs referring to it.

It is scarcely possible to realize the extent to which the Danish butter industry affects British dairy farming. Mr. Samuel Hoare, M. P., who has recently been through Denmark and has made some inquiries upon the subject, says that there are about 600 co-operative dairies in Denmark.

YARMOUTH, N. S., JAN. 25, 1888. Gentlemen: My experience with BOVINE LIQUID FOOD as a nourishing aliment for convalescents leads me to speak highly of it. It is especially adapted to cases recovering from fever and wasting diseases.

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Bronchitis Cured

After spending ten winters South, was cured by Scott's Emulsion. 146 Centre St., New York. The winter after the great fire in Chicago I contracted bronchial affections and since then have been obliged to spend nearly every winter south.

THE WINTER AFTER THE GREAT FIRE IN CHICAGO I CONTRACTED BRONCHIAL AFFECTIONS AND SINCE THEN HAVE BEEN OBLIGED TO SPEND NEARLY EVERY WINTER SOUTH. LAST NOVEMBER WAS ADVISED TO TRY SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES AND TO MY SURPRISE WAS RELIEVED AT ONCE.

THE RAPIDITY WITH WHICH LIQUID FOOD IS absorbed by the stomach, by which organ it is disposed of without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases, where it is most essential to sustain the patient's strength through the crisis of the disease.

I HAVE USED YOUR FOOD WITH SPLENDID RESULTS IN CASES OF GREAT PROSTRATION FOLLOWING ATTACKS OF TYPHOID AND OTHER FEVERS. I HAVE NOW UNDER TREATMENT ONE OF THE WORST FORMS OF DIPHTHERIA—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD. She is doing well, and will ultimately recover.

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INTERCOLONIAL RAILWAY.

'89. Summer Arrangement. '89. ON AND AFTER MONDAY, 19th JUNE, 1888 the Trains of this Railway will run Daily (Sundays excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7.40 A. M. Express for Point du Chene, 11.30 A. M. Express for Halifax, 12.30 P. M. Express for Quebec & Montreal, 1.30 P. M. Express for Quebec & Montreal, 1.30 P. M.

Trains will arrive at Saint John, Express from Sussex, 8.30 A. M. Express from Montreal & Quebec, 10.30 A. M. Express from Halifax, 11.30 A. M. Express from Halifax & Campbellton, 20.10 P. M. Express from Quebec & Montreal, 23.30 P. M.

ON AND AFTER 1st JUNE, THE CITY OF MONTELEONE will sail from the Company's Wharf, Reed's Point, on Monday, Wednesday, Thursday, Friday and Saturday.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Bras, French Bras, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

WILLIAM LAW & CO., Auctioneers, Commission-Merchants, AND WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000.

DR. DANIELS' Veterinary Colic Cure Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents worth will be from 10 to 20 minutes cure any case of Colic, or we will refund the money.

Watches, Parker Bros. Agents for New Brunswick. FREE! To advertise our house 10,000 additional for sale. Write and be convinced. A. T. BUCKEY & CO., Toronto, Canada.

The Representative MUSIC HOUSE. W. H. JOHNSON. 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS BY THE GREATEST MAKERS.

Don't fail to write or call for prices, and will save you money and be sure of a first-class instrument. CASH OR EASY TERMS. HALEY BROS. & CO., MANUFACTURERS OF—

Doors, Sashes, Blinds, &c. A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to Wholesale trade. 11 to 17 MAIN STREET, SAINT JOHN, N. B. READ THIS. ASK YOUR MERCHANTS FOR—

YARMOUTH WOOLLEN MILL TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

NOTICE

I hereby give notice that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. D. DOWNEY, Superintendent-General of Indian Affairs, and not to the Minister of the Interior, or to the Superintendent of the Department, or to any of their official letters to the undersigned.

SHORTHAND Thoroughly taught by mail or personally at this Institute. SITUATION procured for competent pupils. STENOGRAPHERS furnished business men. TYPE WRITING instruction and practice on all the standard machines. Shorthand and Typewriting Institute. Send for Circulars. Address, Shorthand Institute, St. John, N. B.

There is no better time than the present for entering either the Business Department, Short-Hand & Type-Writing Department or Telegraphy Department. Students can enter at any time, and can take any speciality or combination of studies required. NO VACATIONS. SEND FOR CIRCULAR. S. KERR, Principals

GENTLEMEN! We have our American, Waukenphast and London Boots. FALMORALS, CONGRESS and OXFORD TIES, in both sizes and two widths. Also different styles of ENGLISH BALMORALS. Personally selected, enabling us to fit almost any foot. Every pair warranted to give satisfaction.

Waterbury & Rising, 34 King & 213 Union Sts., St. John, N. B. L. J. WALKER & CO., Importers and Dealers in HARDWARE, IRON and STEEL, Groceries, Carriage Goods, Paints, Oils, Varnishes, Glass, Boots and Shoes, &c. Farming Implements. Wholesale & Retail. TRURO, N. S.

Baltimore Church Bells. BUCKEY BELL FOUNDRY CO. RUCKEY BELL FOUNDRY CO. MENEELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1858. Church, Chapel, School, &c. All other bells; also, Chimney and Piano.

100 MEN WANTED. To canvass for a full line of HARDY CANADIAN BUSINESS STOCK. Honest, energetic men, 25 years of age and over, can find steady work for the next twelve months. No experience needed. Full instructions given. We engage on SALARY and pay expenses, or commission. Address (giving age and enclosing photo) STONE & WELLINGTON, Montreal, Que. J. W. HALL, Manager. N. B.—Fallsville, N. B. Established 1852. 465 Acres, the largest nurseries in Canada.

J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt. J. F. ESTABROOK. WM. G. ESTABROOK

LAMP GOODS. Chandeliers, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimney, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves. —For Sale by— J. R. CAMERON, 94 Prince Wm. Street.

THE REPRESENTATIVE MUSIC HOUSE. W. H. JOHNSON. 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS BY THE GREATEST MAKERS. Don't fail to write or call for prices, and will save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

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News Summary.

DOMESTIC. — The St. John Agricultural Society has decided to have no exhibition this fall.

— A gang of men have commenced work on the C. P. R. telegraph line between St. John and Halifax.

— The crops along the St. John river and on the line of the New Brunswick Railway, are reported to be looking well.

— No less than 40 cars of steel rails for the Northern Division of the I. C. R. left St. John for Moncton on Saturday last.

— The shipments of building stone from Nackville in the last fiscal year amounted to 2,840 tons, of the value of \$14,992.

— The Dominion Express Company made a shipment of a large lot of finned haddies to Montreal, the other day, via the Short Line.

— The Summerside Journal reports some very good hauls of mackerel lately, at Minningsh, Kildare Capes, and other points west, and at Souris.

— A large salt water turtle, weighing 71 pounds, may be seen near the corner of Argyle and Buckingham streets, Halifax. It was captured in Jamaica.

— At Grafton, Carleton Co., N. B., a large bear, weighing some 300 lbs., was caught and killed, after a lively tussle, by Moses McDonald and A. Scott.

— The Nova Scotia Central Co. received recently a cheque for \$54,000, being the subsidy for 20 miles of road lately accepted by the Dominion government.

— J. P. Whelan, the big contractor who had a claim against the government court house, at Quebec, for \$300,000, has been awarded \$187,000 by the recent commission.

— A large number of cars of steel rails for the I. C. R. are being brought over the road from St. John. They arrived there from Barrow in the ship Lord Downshire.

— Mr. W. F. Wortman, of Salisbury, will ship this season about thirty cargoes of pine wood from Moncton, Nackville and other ports at the head of the Bay of Fundy.

— Hail stones the size of hen's eggs are reported to have fallen at Coal Branch, northern division of the I. C. R., last Wednesday, destroying much growing crops.

— Sprighill has been made a port of entry, and Alex. Dick has been appointed collector. The change will be a great convenience to the many importers in that town.

— It is estimated that upwards of 100,000 cubic feet of white pine has been shipped from Quebec this year which is far above what was shipped out of this place the last four years.

— The largest casting ever made in Canada was made at the steel works, New Glasgow, on Wednesday, in the shape of an anvil block weighing 35 tons. The casting was successfully accomplished without a hitch.

— During the down pour of rain on Saturday, at Woodstock, Jos. E. Steeves picked up a live eel weighing 2 oz. and measuring 7 1/2 inches long, in front of his shop, Main street. The fish was lively and lived for about thirty minutes.

— I. C. R. employees are remarking the freedom from collisions or serious accidents which has characterized the I. C. R. this season. The number of disabled cars sent into the shops here for repairs is many times smaller than at this time last year.

— Diphtheria of a most malignant type is prevalent at Port Mulgrave. A young son of Thomas May, of that place, was seized with the distressing malady three days ago and succumbed to its dreadful effects and was buried very early in the morning. It is said to be spreading.

— Mr. J. Armour, of the well known firm of Messrs. Armour & Co., Chicago, arrived in St. John by the C. P. R. train and registered at the Victoria Hotel. Mr. Armour's visit to St. John is to arrange for the erection of a refrigerator in which to store Chicago beef as it arrives.

— Mr. Hamilton Emery, Jacksonville, showed in the office of the Woodstock Sentinel, Carleton Co., N. B., on Monday, a handsome sample of Russian Ladoga wheat, cut from the field exactly 100 days after the seed was sown. It was thoroughly ripe and was well and heavily headed.

— Advice received in St. John from the promoters of the direct steamship line between St. John and New York, is to the effect that the first trip of the steamers will be made at an early day, and that the line will be a permanent one. Mr. Newcombe will be in St. John this week.

— The survey of the Harvey-Salisbury Short Line between Fredericton and Harvey has been completed. The distance has been shortened three miles from the survey taken four years ago; highest summit level on the entire route is estimated at 600 feet above the St. John river at Fredericton.

— The coal shipments from Cape Breton collieries are some 50,000 tons ahead of last year. The outlook for August is good. The mines are now working to their full capacity. A number of the collieries are averaging over 1,000 tons a day. The supply of shipping tonnage is fair at present, and as fall orders are coming in the demand is increasing.

— A cloud burst at Salt Springs, Cumberland Co., N. S., was the occasion of a good deal of damage. Portions of the Intercolonial track were filled, while the fields had the appearance of swiftly flowing rivers, so great was the fall of water. Hay stacks were floated off, and considerable injury caused to crops. The storm was soon over, but its work will be felt.

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— Mrs. Bennett, of Springhill, N. S., says, "Peter's Liniment cured me of Diphtheria Croup, also my husband of Quinsy, also my child's throat. I would not be without it." All dealers.

— Representations have lately been made to the local government with a view to securing a railway and passenger bridge across the upper St. John river, between St. Leonard's, Madawaska Co. and Van Buren, Maine. Such a structure would be exceedingly beneficial to the N. B. R., as well as extremely convenient to the community on both sides of the river.

— Last month the Canadian Pacific Railway Company sold 28,000 acres of land in Manitoba for \$99,000—or an average of \$3.54 per acre, as against 11,759 acres for \$38,324—or an average of \$3.25 in June of last year. During the first six months of this year the company has disposed of 134,967 acres for \$487,919, as against 42,737 acres for \$160,681, during the corresponding period of last year.

— The rich man can afford to pay for life insurance; the poor man can't afford to do without it. To the former it is a means of accumulating a fortune; to the latter it is a means of leaving his family a rich legacy; the other can't be happy unless he knows his family's bread is not to be buried in the coffin of his provider.

— The rich man can get the most insurance for the same money, and the poor man can get the same insurance for the least money, in the Dominion Safety Fund Life Association, St. John, N. B.

— The cotton mill men held their annual meeting at Montreal, August 14. The N. B. and N. S. mills were represented, Mr. A. Wright representing the Dominion mill, and Mr. J. G. Macdonald, of the Nova Scotia Central Co., representing the Dominion government.

— The Nova Scotia Central Co. received recently a cheque for \$54,000, being the subsidy for 20 miles of road lately accepted by the Dominion government.

— J. P. Whelan, the big contractor who had a claim against the government court house, at Quebec, for \$300,000, has been awarded \$187,000 by the recent commission.

— A large number of cars of steel rails for the I. C. R. are being brought over the road from St. John. They arrived there from Barrow in the ship Lord Downshire.

— Mr. W. F. Wortman, of Salisbury, will ship this season about thirty cargoes of pine wood from Moncton, Nackville and other ports at the head of the Bay of Fundy.

— Hail stones the size of hen's eggs are reported to have fallen at Coal Branch, northern division of the I. C. R., last Wednesday, destroying much growing crops.

— Sprighill has been made a port of entry, and Alex. Dick has been appointed collector. The change will be a great convenience to the many importers in that town.

— It is estimated that upwards of 100,000 cubic feet of white pine has been shipped from Quebec this year which is far above what was shipped out of this place the last four years.

— The largest casting ever made in Canada was made at the steel works, New Glasgow, on Wednesday, in the shape of an anvil block weighing 35 tons. The casting was successfully accomplished without a hitch.

— During the down pour of rain on Saturday, at Woodstock, Jos. E. Steeves picked up a live eel weighing 2 oz. and measuring 7 1/2 inches long, in front of his shop, Main street. The fish was lively and lived for about thirty minutes.

— I. C. R. employees are remarking the freedom from collisions or serious accidents which has characterized the I. C. R. this season. The number of disabled cars sent into the shops here for repairs is many times smaller than at this time last year.

— Diphtheria of a most malignant type is prevalent at Port Mulgrave. A young son of Thomas May, of that place, was seized with the distressing malady three days ago and succumbed to its dreadful effects and was buried very early in the morning. It is said to be spreading.

— Mr. J. Armour, of the well known firm of Messrs. Armour & Co., Chicago, arrived in St. John by the C. P. R. train and registered at the Victoria Hotel. Mr. Armour's visit to St. John is to arrange for the erection of a refrigerator in which to store Chicago beef as it arrives.

— Mr. Hamilton Emery, Jacksonville, showed in the office of the Woodstock Sentinel, Carleton Co., N. B., on Monday, a handsome sample of Russian Ladoga wheat, cut from the field exactly 100 days after the seed was sown. It was thoroughly ripe and was well and heavily headed.

— Advice received in St. John from the promoters of the direct steamship line between St. John and New York, is to the effect that the first trip of the steamers will be made at an early day, and that the line will be a permanent one. Mr. Newcombe will be in St. John this week.

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less power will also be used in future by the army.

— Sullivan, for his boat at Saticou with Kirilin in violation of law, has been sentenced to one year's imprisonment. This will help end these beastly encounters, in which human beings pumcel each other.

— According to a statement just published at Montserrat, the crop of 1888 amounts to 544,200 tons of sugar and 93,860 tons of molasses, against 647,860 tons of sugar and 125,460 tons of molasses in the previous year.

— The German traders in East Africa have complained to Bismarck of the British trading companies, and have sought protection. The truth probably is that they are not able to stand fair competition from such princes in business as the British.

— The Eiffel tower is proving a financial success. From May 15 to July 16 the receipts averaged 1,274 sterling a day. Mr. Eiffel had estimated a revenue of £1,000 a day during the exhibition, but this was then thought to be an over sanguine expectation.

— It is officially announced that Emperor William, when departing from Osborne, expressed to the Queen his utmost pleasure with his reception in England. He also expressed the hope that the Queen would respond to his desire to return his visit by going to Berlin.

— Official figures from India show that the deficiency in the wheat crop is nearly double what it was stated to be a month ago. It turns out to be 25,918,704 bushels less than the average for the past four years. Reports from the harvest fields all over England show increasing effects of the bad weather, with more mildew than has been known before in the last ten years.

— The immense reservoir from which the city of Liverpool gets its water is in the Welsh mountains. It was made in exactly the same manner as the Johnstown dam was made, that is, by building a dam across a mountain valley. An enormous lake has thus been formed, and the people who live in the valley below it are doubtless not regarded by life insurance companies as the best "riks" in the world.

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— The North German Gazette, referring to the return of the Emperor William from England, says: "The visit has been a most significant one for a new family gathering. In the joyful exclamations that greeted the Emperor, the firm bond mutual esteem between two kindred peoples and the feelings of solidarity that has united them on so many territories, has strengthened the relations between the two countries the Emperor has created fresh guarantees of peace."

— Boulanger, in a speech in response to an address from French residents of Soudan, said he never used money belonging to France except when trying to secure her against her increasing debt. He had been cited by a regularly constituted court of assizes he and his colleagues would have taken the first boat for France to face trial. The French government did not dare avail themselves of the ordinary courts, but formed a special tribunal composed of his political enemies, who virtually condemned him before they met. He only asked good faith from the French people and the triumphs of the present rulers would soon be a thing of the past.

— One of our leading lumbermen sends word to the editor of the "Visitor" that he has a supply of "White Cross" Soap. He writes: "All those afflicted with Dyspepsia have been cured." All druggists and dealers.

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bride's mother, Stoney Beach Lower Greenville, Aug. 4, by Rev. W. G. Parker, John A. Delap, Esq., to Tomprie H. Delap, all of Lower Greenville.

— Lower Greenville. — At Wittenburg, Aug. 14, by Rev. L. R. Skinner, assisted by Rev. E. G. Shibley, Edwin Hubley, of Halifax, to Laurille Lock, of Wittenburg, Colchester Co., N. B.

— COLPITTS. — At the residence of D. A. Jones, Esq., Petticoe, Aug. 4, by Rev. L. A. Palmer, R. A. Henry & Colpitts, of Coverdale, Albert Co., N. B., to Lillian, daughter of Lemuel Colpitts, Esq., of the same place.

— HAMILTON-CRANDALL. — At the Baptist church, St. Martin's, N. B., Aug. 7, by Rev. W. F. Parker, Judson E. Hamilton, of Hopewell Cape, Albert Co., to Carrie Crandall, of St. Martin's, N. B.

Deaths.

— RAFAUSE. — At New Cornwall, July 9, Jacob Rafause, in the 67th year of his age. — SNOW. — At Canso, Aug. 10, of consumption, Elias Snow, aged 19 years. Our young brother died sweetly resting in his Saviour.

— MCLAREN. — At Johnston, Queens Co., Aug. 3, of cholera infantum, Thomas D., aged 4 years and five months, son of the late Thomas and Janie McLean. He is safe in the arms of Jesus.

— CARE. — At her late residence, Bay View, St. Martins, Aug. 12, Mrs. Sarah A. beloved wife of Deacon Charles Carr, of First Baptist church, aged 55 years. She fell asleep in Jesus.

— BRADSHAW. — Drowned off St. Martins, N. B., Aug. 8, by the capsizing of schooner Union, Wm. H. Bradshaw, aged 35 years and five months, son of Benjamin and Mary A. Bradshaw, of St. Martins.

— GOODIE. — At Sand Point, July 14, after a lingering illness of about 15 months, Mrs. T. A. Goodie, wife of Edmund Goodie. She died in the full assurance of a glorious immortality. She leaves a sister who is preparing for the coming of their Lord. But the relatives are not the only mourners, for her loss is deeply felt in the church and in the community, but she has not lived in vain. — New Germany is better to day for her consistent christian life and victorious death.

— COREY. — At Salem, Havelock, Kings Co., July 14, Milo W., eldest son of Hiram Corey, in the 17th year of his age. An appropriate sermon was preached by

DIRECTIONS for GRITZ. POBRIDGE. To one quart of boiling water add one and a half cup of Gritz Meal, add salt, stir, and boil for 15 or 20 minutes.

GRITZ MUFFINS OR GEMS. Dissolve 1 cake yeast in two cups of warm milk, add teaspoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful yeast, 1 cup Gritz Meal, 1 cup flour, 1 egg, 1 egg white, 1 egg yolk, 1 egg shell, 1 egg membrane, 1 egg white, 1 egg yolk, 1 egg shell, 1 egg membrane, 1 egg white, 1 egg yolk, 1 egg shell, 1 egg membrane.

GRITZ JELLY. POBIL Macdonell's Gritz is directed for porridge. Dissolve 1 cake yeast in two cups of warm milk, add teaspoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful yeast, 1 cup Gritz Meal, 1 cup flour, 1 egg, 1 egg white, 1 egg yolk, 1 egg shell, 1 egg membrane, 1 egg white, 1 egg yolk, 1 egg shell, 1 egg membrane.

GRITZ PANCAKES. Mix one cupful of Golden Eagle Flour, two eggs, four cups of milk, and a small teaspoonful of baking soda.

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the Rev. Mr. Hughes. Much sympathy is felt for the parents and sisters in their bereavement. As such they are commended to the God of all mercies.

— News. — At New Germany, July 14, Caroline A., beloved wife of George F. Young, aged 72 years and 3 months, sister Young was born at Hanley Mountain, Annapolis Co., April 6, 1817, and was converted under the preaching of the late Rev. I. E. Bill. A few weeks before her death our sister spoke of the sermon preached by this servant of God, that was the means of awakening and bringing her to the Saviour. She came with her husband to New Germany and with him joined the Methodist church in 1852, and until the time of her death was a faithful member of the same. She had her share of toil and care; for in addition to the labor consequent on raising a large family, the poor and weary always found food and shelter under her hospitable roof; nor was her church neglected, she cheerfully contributed of her means for its support, and in the early days of Methodism in New Germany, her house was open for preaching and prayer meetings, and many a tired servant of the Lord received more than a cup of cold water in the name of a disciple. There are many who say that she did more than her duty, but she did not think so. In her late illness, which was long and painful, it was the writer's privilege to sit beside her and hear her speak of all the way in which the Lord had led her, and express her heartfelt thankfulness that she and her husband had been permitted to help in the Master's work, and that she was leaving some children behind her who were faithful workers for the Lord; not that she trusted in anything that she or they had done or could do; Christ was all in all to her. Besides the husband of her youth, the partner of her life's joys and sorrows, with whom she lived so many years, she leaves seven children, four of whom are useful members of the church. She has also left for a little while, a very dear brother and sister who are preparing for the coming of their Lord. But the relatives are not the only mourners, for her loss is deeply felt in the church and in the community, but she has not lived in vain. — New Germany is better to day for her consistent christian life and victorious death.

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