

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
VOLUME XLIII.

SAINT JOHN, N. B., WEDNESDAY, APRIL 15, 1891.

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The Presbyterian Journal very truly says: There is a heterodoxy of temper as well as of doctrine; and orthodox doctrine may be maintained in a heterodox way that should be guarded against. On the first of April, ex-president McCosh of Princeton, celebrated his eightieth birthday. Many congratulations and tokens of goodwill were received from friends, most noteworthy and valuable of which was a gold pitcher given by eighty occupants of professional chairs in American colleges who were graduated from Princeton during Dr. McCosh's administration. Mr. H. O'Neil of New York, is a Scotch Presbyterian, but he lives a near neighbor to the Calvary Baptist church, of which Rev. R. S. McArthur is pastor. Mr. O'Neil has shown his good will to his Baptist friends by erecting a handsome stone archway and gate at the west entrance of the Calvary church, and presenting the board of trustees with the receipt of \$1,000, the total cost of construction. Dr. George C. Lorimer, in a note to the *Watchman*, says: "My health is practically reinstated and I look with pleasure to a resumption of my ministry."

Dr. H. B. Mabie, having completed the circuit of the world and the circuit of the American Baptist Missionary Union's missions in Asia, arrived in Boston April 3. On Sunday evening he spoke to a large congregation in Dr. Moxom's church, on Commonwealth Avenue, briefly reviewing his experiences, which have been varied and of the greatest interest. The Telugu mission was the last visited, and there Dr. Mabie went on a tour with Dr. Clough, and, with his companion in travel, Dr. Waterman, had the privilege of baptizing nearly eight hundred converts. "Dr. Mabie's address," says the *Watchman*, "was full of encouragement and inspiration as he recounted one after another of his thrilling interviews with noble and devout Christians and bands of laborers for Christ in the various countries of Asia. Everywhere he met with the most convincing proofs that missions are not a failure. Even the missions showing the least outward appearance of success had hopeful signs of promise, and his whole series of observations was of a grand succession of wonderful works for God. Dr. Mabie is expected to speak in Minneapolis, Sunday, April 12, and in Chicago April 19."

We wish to call attention to a notice which appears elsewhere in this paper, and in which the graduates of the old Grand Pre Seminary will be especially interested. We would also commend to the attention of those interested the remarks of Mr. Manning, published in our issue of April 1, in reference to the formation of an Alumnae Society of Acadia Seminary, which society, we presume, would also embrace graduates of its predecessor, Grand Pre. We should be glad to see an *esprit de corps* awakened and developed among the graduates of these institutions, and a society formed embracing all who have studied at them for a time, as well as many other ladies who have indirectly enjoyed their benefits, and are, no doubt, deeply interested in the welfare of the Seminary. On the success of the efforts which are now being undertaken to establish the seminary on a broader basis and increase its capacity and efficiency for work, much must depend for our young ladies who are now coming, as well as those who are to come up for education, and, therefore, much for the denomination at large. It would appear to us to be a natural and most appropriate thing that the Baptist women of these provinces should take a deep and practical interest in this matter. No one knows what our sisters can accomplish in this direction; but anyone who knows what they have done whenever their hearts and hands have been engaged in any effort will not suppose that such an undertaking could be barren of results.

What may be regarded as an illustration of the fact that the weak things of the world are often chosen of God for gracious ministries, appears in what a writer in the *Congregationalist* says concerning the establishment of the Bethany mission on Canal street, Boston: Three years ago, in deep self-distrust, a young woman cried out from the depths of her heart: "Dear Heavenly Father, I am a poor girl with only forty cents in my pocket. I want to do something for These and these perishing souls, but do not know how. Will Thou teach me and lead me?" The outcome of that prayer was the hiring of a room between a liquor saloon below and several gambling dens above and the establishment of Monday and nightly meetings. Conversions followed and the saloons and pool rooms in the vicinity complained of a falling off in their business. The noble woman who started the work was ejected from the premises, the entire building having been leased by a rumrunner. Nothing daunted, the present location was secured, and friends are rallying to the sup-

port of the enterprise. Five rum-sellers give proof of genuine change of life by abandoning their business and entering heartily into the rescue work. A midnight brigade has been formed for the purpose of visiting saloons and dispersible dance halls. More than 2,000 persons have been furnished with night's lodgings and hundreds of good, nourishing breakfasts have been given away. The shining of the gospel in these dark places may seem to be like the faint flicker of a candle, but even candle power, when properly increased, becomes a mighty force.

In reference to our issue of April 1, a brother whose name, if we should give it, would be a sufficient guarantee for the sincerity and soundness of his judgment, writes: "This week's paper is a grand issue. The supplement is excellent. I am glad to see the day when we can have such an issue. The undertaking does you credit." We give this as an instance simply of the many expressions of good will and appreciation that come to cheer us in our work.

In reference to Mr. Moody's address before the Baptist Social Union of Boston, at its meeting of March 30th, the *Examiner's* correspondent writes:

Mr. Moody put himself into quick sympathy with the earnest preceding utterances, and with that marvellous uttering force of his got a deal of truth and inspiration into every man's bosom. He was himself a very genius of inspired action. One could not help seeing in him the very highest embodiment of Daniel Webster's characterization of eloquence. Oblivious to time, trains, weariness, every thing else, 330 representative Baptist laymen and ministers were perfectly entranced, lifted up, held up, until he got through with them. It was a glowing appeal of a great burning heart for action, action, action. The world lying in wickedness was made real, and the call for men—men full of the Lord, if not full of learning—to go to the rescue was most impressive.

Dr. Cuyler has been spending some time of late in Florida, and has written the *Evangelist* a number of letters giving some account of what he has met with in his visit. The following is descriptive in part of his experience in Jacksonville:

"On the Sabbath evening I made a brief address in the Trinity Methodist church, at a celebration of the centenary of glorious old John Wesley. After that service I had the privilege of addressing the members of our colored brethren. To my amazement I came upon a beautiful New Gothic church, of brick, with bright walls and stained-glass windows! It was the most tasteful church-edifice that I saw in Jacksonville, and it was filled with a well-dressed and devout congregation. The services were conducted with as much propriety as they would be in one of our Brooklyn churches. The music—by a choir of nicely dressed young women—was very winsome. Fifteen years ago, when in Jacksonville, I had attended a negro Baptist service in an outlandish building, where an illiterate harangue was followed by the wildest sort of plantation melodies. A circle of ill-dressed negroes marched about the room chanting and shouting the doggerel that their rude ancestors had used a century ago. The contrast between those two services showed me most vividly what wonderful progress our colored friends had made in the brief space of fifteen years. It was the unanswerable rebuttal of all the unchristian nonsense that has been uttered in regard to the negro race from the days of Calhoun to the present hour. Give the negro a fair chance. Help him to help himself. That is the only solution of the race-problem."

"Set Jehu to pulling down idols and see how zealous he can be," says an old Puritan. Mere earnestness and enthusiasm about religious things furnishes no proof that the heart is right in the sight of God. In times of controversial excitement, the carnal nature of man will be as warmly enlisted on the side of party as any higher element of our nature. This was the horror of religious wars, that they gave the basest passions of our human nature the opportunity to cloak themselves under the most sacred associations. Human malice was all the more malicious when it excused itself under the pretence of sacred motives. We all need to watch ourselves in the matter of our zeal, and earnestness. The Jews, like the Moslems, were disposed to regard all zeal as the outflow of a divine inspiration. Our Lord and His apostles warn us of the mistake. James reprobates "bitter zeal." Paul draws the line sharply when he says, "It is a good thing to be zealously affected in a good work," and speaks of the evil zeal he had shown in persecuting the church. In our days earnestness is the equivalent term most in use; and it has become the fashion to praise this independently of the wisdom of the man's purpose and the usefulness of his life. In an age conscious of "The unlit lamp and the unright loin," this admiration for mere earnestness is natural. But it does much to extend the influence of very mischievous people, and much to confuse our judgment as to the worth of our motives."—S. S. Tynes.

PASSING EVENTS.

IT IS STATED THAT THE NOVA SCOTIA FRUIT GROWERS have discovered that they have been paying higher freights on their apples shipped to the English markets than has been paid from Montreal, Ontario, Boston or New York, while, at the same time, much of their fruit has been seriously injured by being shipped in steamers insufficiently ventilated, and with other cargo injurious to fruit. It is therefore in contemplation by the fruit growers to establish a Fruit Shippers Association, and to apply for an act of incorporation, under the limited liability act, empowering them to purchase or charter vessels or engage freights for the fruit trade from Nova Scotia. It is hoped by adopting such means Nova Scotia fruit growers will be enabled to deliver their apples in England at about half the rate of freight that they are now compelled to pay.

THE PROPOSED CONFERENCE WHICH IT WAS EXPECTED would take place last week, between Secretary Blaine and Sir Charles Tupper and the Canadian ministers of Justice and Finance in reference to reciprocal trade relations, was unexpectedly postponed, on account, as it is said, of President Harrison's desire to be present at the conference, which his arrangements for a southern and western trip would interfere with at present. A good deal of speculation has naturally arisen in connection with the matter. The Canadian ministers were certainly placed in an awkward position, as they had reached Washington before they were informed that the proposed conference would not take place, a telegram from Sir Julian Pauncefote, announcing the fact, having failed to reach Ottawa before their departure. There appears, however, to be no reason to believe that Mr. Blaine is not acting in good faith, or that the reason given is not the true one. If there is any glory to be got or any political capital made out of a reciprocity arrangement with Canada, Mr. Harrison, no doubt, means to have a hand in it. The incidental snub to the Canadian statesmen, it may be believed, would cause, neither the president nor his secretary of state any profound regret. It is announced that the 12th October is fixed as the day on which the Canadian commissioners will be received at Washington, for the purpose of discussing the trade relations of the two countries. It is also said—though with what authority we cannot say—that Mr. Blaine will have other matters considered at the same time, and that he will endeavour to make Canada's desire for reciprocal trade a lever to effect his purposes in regard to the Behring Sea difficulty.

THE CLOUDS STILL LOWER OVER NEWFOUNDLAND, and there is little immediate prospect of her sky brightening. So far as can be gathered from the news that reaches us, there is no indication of a better feeling towards the mother country. Delegates from the colony are now in London, and an effort is being made on their behalf, which may possibly be successful, to secure for them a hearing before the House of Commons. Mr. Gladstone is said to be strongly opposed to the proposed measures of coercion, and the feeling against that policy gains ground among the liberals. Among the conservatives not a few are indignant at the attitude of France, believing that her object is to coerce England into abandoning Egypt. If the apprehensions in reference to an approaching European war are realized, France, it is said, will find herself involved in difficulties which will make her attitude on the Newfoundland question a matter of very little moment to Great Britain.

IT IS VERY UNFORTUNATE THAT THERE SHOULD BE FRICTION at this time between Newfoundland and this Dominion. The government and the people of Newfoundland deeply resented the action of the Canadian government in interfering to prevent the consummation of a treaty of reciprocity between that colony and the United States. Their resentment has taken the form of refusing to Canadian vessels the privilege of purchasing bait in Newfoundland ports. This is regarded by Canada as a serious breach of faith on the part of the sister colony. The action of Newfoundland in this matter may be in a way quite natural, but it is, of course, very annoying to Canada, and, under all the circumstances, we should say unjustifiable. The following telegrams explain themselves and indicate the stage reached in the difficulty:

YAMBOURH, N. S., April 7, 1891.
HON. C. H. TUPPER,
Minister Marine and Fisheries, Ottawa.
Telegrams from our fishing captain say the Newfoundland government have prohibited Canadian vessels getting bait.

The vessels coming back without any. As there is no bait on our shore at present this means ruin to our bank fishing. You are probably aware that Newfoundland merchants send thousands of men to the Labrador shore and fishing grounds every year. In fact fully one-half their fish are caught in Canadian waters with the Canadian shore as a base of operations. In view of these facts cannot our government induce Newfoundland to revoke this outrageous prohibition.
PARKES, EAKINS & Co.,
A. F. STONEMAN & Co.,
H. and N. B. LEWIS.

The following answer was received: OTTAWA, April 8.
PARKES, EAKINS & Co., Yarmouth.
Telegram received. The Canadian government long ago urged Newfoundland to suspend the operation of the bait act against our fishermen. Have recently sent a delegate to further press the subject to a favorable conclusion. We have placed the case before the imperial authorities as well.
CHAS. H. TUPPER.

FRANCE HAS REMOVED THE EMBARGO ON Canadian pork, having come to the conclusion that no good reason exists why it should be excluded. This important concession is said to be due to the friendly protest of Sir Charles Tupper, and his contention that the Canadian herds were absolutely free from disease, in proof of which samples of Canadian hog products were submitted to the authorities at Paris and pronounced by experts to be wholly free from taint, and distinctly superior to the United States goods of similar grades. Efforts are being made, we are told, to secure like concessions from other European countries.

THE MCKINLEY BILL, IT WILL BE REMEMBERED, provided for the free importation of molasses and sugar on and after April 1, and as a result of this provision the price of molasses was immediately reduced ten cents a gallon, and sugar from two to two and a half cents a pound. Vast quantities of sugar and molasses had been held in bond in anticipation of the change in tariff; while the stock in trade had become very limited. Nearly 8,000,000 lbs. refined in bond during the preceding month were released for immediate consumption by the customs officials of Boston alone. According to an official estimate from Washington, the reduction of the national revenues resulting from the removal of sugar duties will amount to \$20,000,000 per year. This reduction of sugar duties in the United States may be expected to have some effect in Canada. It will, doubtless, render the people of this country more impatient of the greatly higher duties—and corresponding higher prices—imposed upon that staple here. The Canadian duties are too high to admit of the legitimate importation of sugar from the States, notwithstanding the reduction of price in the U. S. markets, and the present condition of things may be expected to lead to much illicit trade along the extended frontier.

THERE HAS BEEN A FEELING FOR SOME TIME EAST among the better and more intelligent classes in the United States that a constantly increasing number of undesirable immigrants were finding their way into the country. This feeling has naturally been intensified by recent events in New Orleans. A law has lately gone into effect, the purpose of which is to guard the country from the perils of unrestricted immigration. One of the provisions of this law restrains steamship companies from issuing prospectuses or employing agents to stimulate immigration, and makes them responsible for paupers and criminals brought into the country. As a consequence, one of the great steamship lines has already given notice of an advance in its rates for emigrant tickets. In view of the fact that half a million of people from all classes and conditions of society in Europe are pouring into the United States every year, the wisdom of the counsels under which the government is acting in resolving to discriminate, as to the character of the immigrants it will welcome, cannot be doubted. Hitherto almost no check or discrimination has been applied. The power of absorption and assimilation which the country has shown is marvellous. Scarcely anything in the history of the United States is more highly complimentary to its institutions and the genius of its people. When it is considered how great an influx of lawless and turbulent elements from abroad have found their way into such cities as New York, New Orleans and Chicago, the wonder is not that the perfection of municipal government is not found there, so much as that, under the conditions present, popular government and institutions have been enabled to maintain so large a measure of vitality. But it is being incontestably shown by the logic of events that the country cannot afford longer to open its doors to all comers, without distinction as to character.

This matter is not without interest to Canada; for, whether or not there shall come to be closer relations between the two countries than those which now exist, this country can never fail to be influenced largely, as to the character of its people and its public and municipal morality, by the more populous country to the south.

THE WORLD RENOWNED SHOWMAN, Phineas T. Barnum, died at his home in Bridgeport, Conn., April 7, in his 81st year. His wealth is estimated at \$5,000,000, of which about \$210,000 are disposed of in public bequests, the remainder going to his family and friends. In order to forestall any attempt to contest the will Mr. Barnum is said to have called in a board of experts to examine his mental condition at the time he prepared his last testament.

THE AUTHENTICITY OF THE LATELY PUBLISHED MEMOIRS OF TALLYRAND is gravely questioned. The original manuscript was bequeathed to Tallyrand's niece by whom it was transmitted to M. Adolph Bacourt and from him it passed to other hands. The Duc de Broglie, who assumes to edit the memoirs, never saw the original manuscript, it is said, but only a copy which is believed to have been corrupted in evidence of this it is alleged that changes of style appear in the memoirs as well as errors, which it is impossible to attribute to Tallyrand. The Duc de Broglie, however, maintains that the memoirs are authentic, and the sincerity of his belief is unquestioned, though many think he has been imposed upon.

IN FRANCE THERE HAS RECENTLY BEEN PLACED UPON THE STATUTE BOOK legislation which indirectly will favor the keeping of Sunday as a day of rest: It limits the hours of labor for women and children during the day and forbids them working at night, and it imposes on all industries the obligation to give one day of rest in seven to women and children. An amendment requiring that the day of rest should be Sunday was voted down, but it is said that Sunday will be the day generally chosen by employers. Much progress has been made, we are told, within a few years past, in the direction of redeeming the first day of the week from the tyranny of labor. The public offices, with the exception of the Post Office, are now nearly all closed on Sunday, and the custom of closing places of business on that day is prevailing more and more. The securing of one day of rest in seven may not bring immediately much of religious blessing to the people of France. It may be regarded as a vindication of the Sabbath law on its physical side. Even as a day secured for rest and recreation, it is of great value. But a seventh of the time secured from the necessity of labor, means much greater opportunities for giving and receiving religious instruction and may be expected, eventually, to result in larger blessing.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

How many lives are wasted with the vain longing to do or be something great; ignoring the present opportunities and looking forward to the future when some sublime height shall be reached, and they may accomplish something that will attract the attention of all! Few of us ever have an opportunity of doing anything great, but the everyday duties and the work in connection with our church, Sabbath-school and mission interests are constantly staring us in the face, and call loudly for our prompt attention. The spirit of self-sacrifice that will enable one, after being convinced that certain things ought to be done, to step forth themselves and not only do them but help others, is born of Christ, and will bring glory to His name as well as peace and joy to those who, after sincerely praying, "Lord what wilt Thou have me to do?" strive to find and accomplish speedily the answer to this prayer.

The day appointed for prayer for missions has gone into eternity with its record. We trust that from morning till evening the prayers of God's people throughout the land ascended as incense before the mercy seat, that many of our W. M. A. S. held special meetings on that day, and that from every heart went up earnest petitions for a great blessing upon our faithful laborers in foreign lands as well as upon the home workers.

We are pleased to know that, on the day appointed for prayer last year, some persons decided to give themselves to the foreign mission work, and we must hope that similar consecrations were made this year. How much we have to

thank God for, with reference to His work among the Telugas. If our motto be "The Telugus for Christ," surely the past three months have witnessed great displays of His saving power and grand victories for King Jesus in that dark land—over 1,600 baptized on one day at Ongole, and 2,023 since the first of January. This should increase our faith and inspire us with new zeal and courage.

In our concern for foreign missions we must not, however, neglect the destitute home fields. The great North-west, with its pressing needs and great possibilities, appeals in strongest tones for our sympathy, prayers and money. The Grande Ligne, with its touching history and present necessities, demands our help; and our own Home Mission Board are constantly placing before us the destitution of many places in our own provinces. How many of our sisters remember that the union, at our last annual meeting, pledged themselves to raise \$1,000 for home missions—\$500 to be divided between the North-west and Grande Ligne, and the remainder to be appropriated to our Home Mission Board. This cannot be taken from the membership fees of our societies; but must be raised apart from that by some special effort. Various methods may be adopted. One is the missionary concert or entertainment. These can be made very profitable and interesting as well as adding to the mission funds. Select as the subject some eminent missionary or important mission field connected with our own denomination. Suppose you decide to give a "Judson entertainment." Ask some one to prepare a short sketch of Judson's early years. Let another speak or write of his missionary labors. Another give word pictures of his domestic life. Have young ladies prepared to recite Mrs. Sigourney's poem on Ann H. Judson. Another, those touching farewell lines of Sarah B. Judson's, and Emily C. Judson's beautiful poem, "Sweet Mother," giving in connection the circumstances under which each was written. These, together with some good music, floral decorations if you wish to make the place attractive, cannot fail to give all who wish to attend a pleasant and profitable evening. Either have a silver collection or charge a small entrance fee. The next Sabbath one young lady may not say to another in the Bible class, "Why, they have given me a book called Emily C. Judson; who is she? Do tell me. Is it a novel or was there ever such a person?" and her companion reply, "I never heard of her before." Carey's life may be treated in the same way, and will prove equally interesting and instructive.

Then there are prior social, missionary teas, envelope societies, and various other ways, that if we will only make the effort, take a little time and trouble, will make a wonderful difference in our funds at the end of the year. Perhaps you have heard of the good old sister who was so much concerned about the mission debt at the convention, that she could neither sleep nor eat for days, and wisely determined that she would henceforth commence to worry about the debt of the next year the minute the benediction was pronounced. Now we have three months to think and act, to work and pray, then there need be no worry, but only thanksgiving and praise at our annual meeting. These suggestions are some very simple ways by which the young and middle aged may do a good work for the cause of Christ. Any one whom the Lord will use in great things, must be willing to do anything. There are few great things to be done in the Master's service, and great many people would like to do them, while there are innumerable as called small things to be done, and comparatively few who are ready to undertake them.

There is a blessing in the service and a reward awaiting that kind of work for Christ, which is done so naturally as to be forgotten, until He shall remind us by saying, "Inasmuch as ye did it unto Me." S. J. M.

The annual report of the Massachusetts State Board of Education contains a compilation on the free public libraries of the state from which it is learned that in 1889 there were from 10 to 15 town libraries, containing in the aggregate from 3,000 to 4,000 volumes, to which the citizens of the towns had the right of access; the aggregate number of volumes in the public libraries, of all kinds in the State was about 300,000, to which but little more than 100,000 persons, or one-seventh of the population, had any right of access. There are now 175 towns and cities having free public libraries under municipal control, and 248 of the 351 cities and towns contain libraries in which the people have rights or free privileges. There are about 2,500,000 volumes in these libraries, available for the use of 2,104,224 of the 2,238,943 inhabitants of the State, by the last census. The gifts of individuals in money, not including gifts of books for libraries and library buildings, exceed \$5,500,000. There are still 103 towns in the State, with an aggregate population of 184,719, which do not have the benefit of the free use of a public library.

Emotion vs. Principle.

BY W. V. HIGGINS.

In all departments of religious life and work there is an opportunity for the proper use of the feelings. There is also room for the emotions and the conscience may be so exercised as to prove a great help in accomplishing the desired end.

THE PROPER RELATION BETWEEN THE TWO. "That the conscience should always be obeyed would all admit. The question is when should the feelings be obeyed? To what extent ought we to depend upon our feelings for an incentive to well-doing?"

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ing his indulging the dangerous taste, is just the reason why he ought to resist it. There is no excuse for a man to indulge his sinful taste, and to follow his feelings contrary to his conscience.

Those writings, assuming to be works of Dionysius the Areopagite, which during the middle ages filled so large a place in ecclesiastical literature, are probably known even by name mostly to those especially interested in studies of that nature.

Perhaps in no sphere of religious work is there so great an appeal to the emotions as in the department of missions. Probably there is no other sphere in which there is so much material with which to feed the emotions.

At a literary point of view, these writings appear to be well written, and their style, says Dr. Westcott, "is as a rule, monotonously turgid. The sentences are cumbersome and involved; the words are frequently unsmooth and barbarous."

One of the most valuable uses of works like these, recovered from the oblivion into which they had well nigh hopelessly sunk, is in the insight they give us of times and customs of which history has little to say, and that little often misleading.

I have said that the proper use of the feelings may result in great good. We need something to buoy us up and stimulate us to repeated and persistent effort

In the line of duty. But what is the best fuel with which to feed the fire of our emotions? To my mind there is nothing better than the "story of the Cross." Read it, think about it, ponder over it, and pray over it.

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be thought to touch that question of a "Baptist succession" in which many of our brethren are interested. The gospel proclamation is first described, and we then read: "Therefore, whoever is enmeshed of the divine fellowship shall some Christian to take him to the minister, who receives him joyfully with a mental thanksgiving and bodily prostration to the source of all good."

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removed from the hall. After quiet was restored, the irate head expressed his opinion regarding such practical jokes in a very emphatic manner, but all his efforts to discover the perpetrators of what he termed "a crime" were unavailing.

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A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of sterility is in your blood. You inherited it from your ancestors. Will you transmit it to your offspring?

Ayer's Sarsaparilla

"For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system prostrated that I was unable to work. After trying several remedies in vain, I resolved to take Ayer's Sarsaparilla, and did so with such good effect that less than one bottle

Restored My Health

and strength. The rapidity of the cure astonished me, as I expected the process to be long and tedious. I had been advised by several eminent physicians to use various remedies, but all failed to give me any relief. I then tried Ayer's Sarsaparilla, and in a few days I began to feel better. In a few more days I was able to resume my usual work, and in a few more days I was completely restored to health. I can now say that I am a new man, and I owe my health to Ayer's Sarsaparilla.

Ayer's Sarsaparilla

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists, \$1, 50¢, 25¢, 10¢ a bottle.

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Sabbath School. BIBLE LESSONS. SECOND QUARTER.

Lesson IV. April 30. Jonah 3:1-10. NINEVEH BROUGHT TO REPENTANCE.

GOLDEN TEXT.
"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold a greater than Jonah is here."—Luke 11:32.

NINEVEH—The capital of Assyria was situated on the eastern bank of the river Tigris, near its confluence with the Great Zab. It was a city of three days' journey (3:3) that is, according to the Jewish reckoning of 20 miles for a day's journey, about 60 miles in circumference. This vast area was not, however, completely covered as in the case of our own cities, with streets and squares and buildings. The houses were scattered and almost unknown, in the ancient cities of the East. Like Babylon, Nineveh included not only parks and paradises, but fields under tillage and pastures for much stock (4:1) in its wide embrace. The estimate of the population (3:11), is about 600,000, though others make it as large as 2,000,000. Until within 50 years, the story of the greatness of Nineveh was by many discredited, because the site was lost. And the friends of the Bible were sometimes perplexed when attempting to reply to those who asserted that Nineveh and Jonah were myths. But in 1841, underneath the accumulation of centuries, Nineveh was discovered, and it was found to have had just such extent and magnificence as are accorded to it in this book of the prophecy of Jonah.

EXPLANATORY.
1. **JONAH RETURNING PENITENT TO GOD AND DUTY.** In our last lesson we saw Jonah with his face toward the wicket gate of repentance, confessing his sin to the sailors, and willing to surrender his sin in order that others might escape. The great fish, at God's direction, swallowed him as he was thrown overboard, and in that prison he remained three days and nights. The prayer recorded in Chapter II. was doubtless put in form after his rescue, but it expresses the sum of his experience during those three fearful days. It is full of the spirit of the older Psalms, with which Jonah must have been familiar. The place where he came ashore is said by tradition to be near Cosarea.

2. **JONAH'S MISSION TO NINEVEH.** 1. "Come unto Jonah the second time." (1) This new commission was a proof of his sincere repentance. (2) It was a token to Jonah of the divine forgiveness and acceptance; like Jesus' "see ye not ye sheep?" to Peter after his denial of his Lord. (3) The work was still waiting to be done. There was the same need as before. (4) Jonah was now better fitted than ever for his work. He had had a new experience of the evil and danger of sin, and the blessedness of being forgiven. He could speak from the heart with a new power. (5) Whatever dangers should loom up before him, whatever lions appeared in the way, Jonah was now aware that it was more dangerous to turn back than to go forward.

3. **"Go unto Nineveh, that great city."** It was a very wicked city given to violence and cruelty, and dangerous to Israel and other nations. But the Assyrians were also a strong, intellectual, and vigorous race. The great library of Nineveh lately discovered shows a remarkable intellectual development. Jonah was sent to a people wicked indeed, but capable of understanding, possessing a living conscience, and shrewd to see the "straight path." Preach unto it the preaching that I bid thee." It was to be a message from God, not from Jonah. So should all preaching and religious teaching be the word of God.

4. **Now Nineveh was an exceeding great city.** Literally, *A great city to God*; an expression equivalent to a *divinely great city*. Great in extent of ground, in the strength of its fortifications, height, and breadth of its walls, and multitude of its towers; great in the multitude of its numbers and riches of its citizens, and every whit as great in the multitude of its sins; but let nothing retard or discourage thee, arise and go. "Of three days' journey." The most probable and most generally received opinion is that the word here refers to the circuit of Nineveh, and that the writer intends by that to say that the city was so large that it would take a man, walking at the usual pace, three days to go round it.

5. **And Jonah began to enter into the city a day's journey.** It means merely, that Jonah journeyed into the city for one day. Preaching as he went, and hindered by "the crowds and excitement caused by that preaching, he would necessarily make but slow progress, and accomplish but a small distance one day. "Yet forty days, and Nineveh shall be overthrown;" utterly destroyed as Sodom and Gomorrah, about whose destruction the same word is used. No hint was given of the means. On the one hand the warning was more incredible, but on the other hand it was more appalling and effective, for this mystery. We have here the spectacle of an unknown Hebrew, in a prophet's austere and homely attire, passing through the splendid streets of the proud city town of the eastern world, uttering words of rebuke and menace, bidding the people not only to make restitution of their unlawfully acquired property, but to give up their ancestral deities for the one God of Israel.

WHERE THE ONLY WORDS HE SPOKE? Some think so. It is almost certain that he must have told them his experience, how he obtained his message, and held up before them the cause of all their danger, which in some way, made plain to the king (ver. 6). In this way we have a fuller explanation of the marvellous effect of the proclamation. III. **THE PENITENT PEOPLE.**—5. "So the people of Nineveh believed God." Here is one illustration of how faith saves. The repentance was the result of believing God's message. If like the world in Noah's time, there had been no faith in the warning, then like them, the Ninevites would have been destroyed.

WHY THEY BELIEVED. (1) We must see in this great reformation the power of the Holy Spirit working on their hearts. (2) Notwithstanding their worship of many gods, yet there was underlying all this a belief in one great God, a chief God, just as Zeus among the Greeks, and Jupiter among the Romans, or Brahma among the Hindus. It is difficult to understand how Jonah should have been a sign unto the Ninevites, corresponding in any way to the sign, which by his resurrection the Son of man was to the men of that generation, (Luke 11:30 with Matt. 12:38-41), unless they were aware that he had passed, as it were, through death to life again, on his way to preach to them.

REPENTANCE EXPRESSED BY OUTWARD SIGNS. 5. "And proclaimed a fast." This is a general statement of what is given in detail in the next three verses. In this imminent peril of God's displeasure, they acted as men would in a case of emergency do not wait for a confession to put out a fire, if they can, or to prevent it from spreading. It was done at once. It seems to have been done by acclamation, as it were, one common cry out of the one common terror. Fasting was to be in all ages, and nations, as a natural expression of mourning and repentance.

6. "For word came (Rev. Ver. And the tidings reached) unto the king of Nineveh." The chronology is so unsettled, that it is impossible to declare accurately this king's name. According to George Smith, in his Chaldean account of Genesis, Rimmon Nirari was king of Nineveh about this time. "He arose from his throne." See description of Solomon's temple, Kings 10:13-20. The king in his penitence would stand before God on a level with his subjects. "Laid his robe from off him." His rich and luxurious dress. "And covered him with sackcloth," like his people, in great contrast with his usual robe. "And sat in ashes" in contrast with his costly and beautiful throne.

7. "By the decree of the king." The decree extends through ver. 9. "Neither man nor beast, herd nor flock." The Hebrew word for beast of burden, horses, mules, and the like. Men have always been wont to extend the outward signs of their joy or sorrow to everything under their control. Our dress, our food, our houses, our equipage, our horses, our servants, all wear the hue of the occasion in which they are employed.

REPENTANCE EXPRESSED IN WORDS. 8. "And cry mightily unto God." An earnest desire for God's help will lead men to express that desire in prayer. Hence there are few people who do not pray in times of imminent danger, whatever the cause be at other times. Intense feeling must utter itself.

REPENTANCE EXPRESSED IN DEEDS. "Let them turn every one from his evil way." Prayer without reformation is mockery of God. The prominence of the moral element in the repentance of Nineveh is very striking. Complete as was the outward act of humiliation, the king's decree implies that it would be worthless without a corresponding moral reformation. The tenth verse tells us that it was in this that God looked for His servants, that they turned from their evil way. That they turned from both from sacred and secular history shows. Repentance and restitution clear the hands from the guilt of the violence; restitution, which gives back what was wronged; repentance, which, for love of God, leaves and quits the sins, of which it repents.

IV. **THE FRUITS OF REPENTANCE.** 10. "And God saw their works." Not their professions, nor merely their prayers, but their works, that they turned from their evil way. That they turned from their evil way. They were sincere in their repentance so that for a time they ceased their violence and crime, and looked to the true God, and God is so merciful that He spares those for whom there is hope of improvement. "And God saw their works." In that there took place in His conduct of heaven such as, in our case, proceeds from change of feeling and purpose. It is not meant that any such change actually takes place in Him. "And He did it not." Nineveh was spared. It increased in splendor and glory. But times in the people returned to their sins, and some 200 years after this, a. c. 606, Nineveh was so completely destroyed that even its site was unknown for more than 2000 years. (See Nahum 3: 5-7, 15-19.) What was Nineveh? They did, they drank; they bought, they sold; they planted; they builded; they gave themselves up to perjuries, lies, drunkenness, enormities, corruptions. This was Nineveh. Look at Nineveh now. They mourn, they grieve, are saddened, in sackcloth, and seek, in fastings and prayers. Where is that Nineveh? It is overthrown.

A Philosophical Family.

Amelia has pimples, and sores in the head, From humors internal her nose has grown red; She's a boil on her neck that is big as a bell, But in other respects she is doing quite well. He is prone to rheumatics that make his legs swell, But in other respects he is doing quite well. And ma has night-sweats and a troublesome cough, That all of our doctors can't seem to drive off; She wakes every night and coughs quite a spell, But in other respects she is doing quite well.

There is nothing like philosophy to help one bear the ills of life, but in the case of this family what is most needed is a good purgative. Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery" by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, rheumatism, erysipelas, Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery" by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, rheumatism, erysipelas, Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery" by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, rheumatism, erysipelas, Dr. Pierce's Golden Medical Discovery.

A Sundial.

Two hundred years ago, in the first quadrangle at All-Souls' College, Oxford, a grand sundial was reared to the top story, the largest and noblest dial in all England or in the entire kingdom. It was placed in the face of the quadrangle, and over the long pointer were written in large letters of gold these words, "Per cent of imputantur," which refers to the hours, meaning literally, "They are set down to our account, or we may amplify it into something which implies more: 'They are wasted, and are added to our debt.'"

Wonderfully significant are these words, and wonderfully have they influenced men since the day they were inscribed above this dial. The late Cardinal Newman is said never to have looked at them without a feeling of awe and reverence. Koble and Pusey acknowledged the power which these memorable words exercised over their lives, for it is a law of our nature that what impresses us in youth is most influential in shaping our lives. These men passed many years at Oxford, and who can tell how much these three Latin words had to do in making their lives pure and noble? The missionary, Paterson, who was slain by the savages on the island of Nukapu while he was at his post of duty, confessed that the frequent sight of these words assisted largely in confirming him in the resolution to devote his life to the conversion of men, and the glory of God. Well were these three words written in letters of gold!

A word spoken in season, how good is it! And we are told that a word fitly spoken is like apples of gold in baskets of silver. It is told that an English merchant, who went to Oxford on a visit to his son, was so impressed by the dial and its mighty words that whenever afterward he was tempted to relax energy in fulfilling the duties of his calling, or to spend a day in useless idleness, he would recall and repeat the words, "Per cent of imputantur," and thus spur his laggard will to its daily task.

In doing good actions we often build better than we know, and accomplish more of good than we had hoped or ever dreamed, and the men of two hundred years ago who set in the quadrangle of a college a sundial inscribed with three significant words, that students might be reminded of the value and the right of time, did a work which has reached far beyond their own age, and even their own country.—*Zitella Locke, in Harper's Young People.*

A Happening.

Strange things do sometimes happen, or seem to happen. In the famous "Divisions of Perley," we read that all the words signifying fate, luck, change, are synonymous with *ordered, decreed, and imply a power that ordains.* But it is convenient to use the word happen whether or not we attach to it its original profound meaning. One bright warm summer day, Jane Sloan finished her heavy tasks in the kitchen and went off into the woods alone to rest and think. She was too tired and discouraged to notice how blue and beautiful was the sky, how glorious the great trees reaching up to their crowns of green foliage. The songs of the birds stirred on her ear, the air of leisure and love, and her life was empty of both. Why was she born to hunger for development she could never attain, for beauty that could never be hers, for a home of her own, and a circle of friends she might be proud of, and of which she should be an ornament? A stranger in a strange land, a Scotch girl in a farmer's kitchen, her life was hard, laborious, and cheerless. A newspaper rustled beneath her feet, and she picked it up, idly wondering how it came there and what might be in it. A bit of poetry in one corner of the paper arrested her attention, and this was the poem:

HE CHOSE THIS PATH FOR ME.
No feeble chance, nor hard, relentless fate,
But love, His love, has planned my destiny here.
He knew the way was rough and desolate,
Knew how his heart would often sink with fear,
Yet tenderly He whispers, 'Child, I see
This path is best for thee.'
He chose this path for thee,
Though we do know sharp thorns would rend thy feet,
Knew how the branches would obstruct thy way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still He whispers echoed, 'Yes, I see
This path is best for thee.'
He chose this path for thee;
And what he knew that thou must tread alone,
Over rocky steps and where dark river flows,
His loving arms will bear thee all the way,
A few more steps, and thou thyself shalt see
This path is best for thee.'—Selected.

"Selected," she murmured to herself, "well it must have been selected for me; at any rate I will take it to myself. I will walk the path chosen for me, and believe it will be best for me." She tore out the little poem, carried it home with her and pasted it on the fly-leaf of her Bible, where she could turn to it and reassure herself with this voice from some unknown tender human heart.—*New York Christian Advocate.*

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Dyspepsia Had to Go.

MR. W. J. DRYELL, (Vingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

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Messenger and Visitor

WEDNESDAY, APRIL 15, 1891.

The excuses which people make for not giving attention to their spiritual interests, and embracing the offers of salvation are many and more or less ingenious.

In his Fast Day sermon Dr. Phillips Brooks said: "A humiliated soul or a humiliated people were worse than nothing unless it gathered out of the dust the assurance of God's strength and its own capacity to receive that strength."

Good is done and help is given by showing people that we believe in them; and, on the other hand, great harm and injustice often result from distrust and suspicion.

God is done and help is given by showing people that we believe in them; and, on the other hand, great harm and injustice often result from distrust and suspicion. It is cruel and wicked to put a child under a discipline of suspicion and distrust.

The Christian minister, above all other men perhaps, needs to be a man of large and sympathetic nature, who can discern the divine image in man and who has room in his heart for a good deal of sympathy and respect for the sinful and disobedient.

Dr. Gordon points out in his recently published booklet, "The First Thing in the World," that "He who lay in Jesus' bosom at the Last Supper never once mentions his affection for his Lord; but five times he names himself 'the disciple whom Jesus loved.'"

THE VACANT SENATORSHIP FOR NOVA SCOTIA.

It is not often the MESSENGER AND VISITOR interferences, or seeks to interfere, in political appointments. Perhaps, if we had more to say, the welfare of the country would be better served.

At present, however, we desire to call the attention to an office that is vacant. The Province of Nova Scotia is entitled to ten representatives in the Senate of Canada, and has now only nine.

Questions.

1. What is the proper course to pursue with a deacon who absents himself from communion for five months in succession without giving any particular reason?

1. It is possible that the deacon may have "particular reasons" though he has not given them. We should say the pastor would do well to talk with him kindly and frankly in a Christian spirit, and find out what the difficulty is.

2. We do not know whether this is the same deacon, but very likely. At any rate this also is certainly a case for kindly and judicious treatment. A deacon who does not relish the MESSENGER AND VISITOR is evidently in a debilitated state.

Will the lady graduates of Grand Pre Seminary kindly send their names, with year of graduation and present P. O. address, to Rev. J. W. Manning, Halifax, in order that a complete list of the graduates of that institution may be published in the catalogue of Acadia Seminary.

ACKNOWLEDGMENT.—The following sums have been received for the Rosedale (Gaysboro Co.) meeting house per Mr. Caleb L. Hubby: Black Point, Halifax Co., Jas. Hubby, \$1; Ephraim Hubby, \$50; Thos. Boutiller, 25c. Our hearts are encouraged by this response to our appeal.

Deacons.

Who and what are deacons according to the teachings of the New Testament? This question is more frequently asked than correctly answered. In fact there are few things in connection with the Christian church about which more erroneous ideas are generally entertained.

Paul addresses his epistle to the Philippians to the saints, bishops and deacons, or in other words to the church members, pastors and other officials. In 1 Tim. 3 the same apostle gives a statement of the qualifications of bishops and deacons. The former, in addition to their moral qualifications, are required to be apt to teach and able to rule.

The Jews had two very different kinds of worship, that of the temple and that of the synagogue. The first with its priests, incense, sacrifices and its ceremonies confined to a single place was suited to the wants of the Christian church, and was not initiated by it till an age of corruption and superstition marked its history and perverted its institutions.

synagogue were two; the sheelaoh or minister, who acted as the delegate or representative of the congregation, and in their name prayed and read the scriptures; and the chaggan, who in Luke 4: 20, is called the attendant. It was his duty to open the doors and prepare the building for service. He often also officiated as the school-master of the children belonging to the congregation, and not unfrequently as the town clerk of the community.

Ministers should be amply provided with the means for their support, the maintenance of their families, and the education of their children, and in addition be enabled to lay up something to fall back on in case they are incapacitated by sickness or old age.

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District Meeting.

The Lunenburg Co. district meeting held a session with the Baptist church of Lunenburg, on April 7. There were present: Pastors Raymond, Williams, Corey, and McNeil, and a small representation of laymen.

rest in the bosom of a forgiving Saviour. I could mention many ministers who in their old age are regretting the hundreds, in some cases, the thousands they have lost by placing them where they expected they would produce a rich harvest of dollars, which perhaps they did, but it was gathered by the men who deluded them by holding before their wondering eyes a kaleidoscope in which they saw diamonds and rubies when it was only filled with worthless pieces of colored glass.

I could if I would speak of every bankrupt concern that has disgraced the history of the Maritime Provinces, robbing ministers, widows, fatherless children and orphans, and enriching sharpers and lawyers who marked them for their prey at the time of their inception, and gathered around the carcass when in its death throes.

Western N. B. Association.

There are at least ten or eleven of the Baptist churches of the Western N. B. Baptist Association, reported pastorless by Bro. Thomas, under pastoral supervision, and have been for some time past. Others of these pastorless churches are making an effort to have their pulpits supplied.

Correction.

I find upon strict enquiry that in the academy records the terms "C. B." did not always mean Cape Breton county, but sometimes the whole Island, hence a slight error in the tabular statement of students' attendance. It should read: Cape Breton county, 9 students; Inverness, 11; Richmond, 7; instead of Cape Breton county, 23 students; Richmond, 4. This shows Inverness fairly well represented.

Literary Notes.

The April number of The Homiletic Review opens with a striking article of Dr. Ellinwood on "The Present Relations of the False Religions to Christianity." Bishop Huntington writes on "Applied Christianity the True Socialism." Dr. Remondy discusses "Liturgical Tendencies and the Service of the Reformation." "Bibliology and Monumentalism" forms the sixth of Dr. Camden M. Coburn's series on "Egyptology."

Home Mission Notes.

COLLECTIONS FOR NORTH-WEST MISSIONS.

By some means the packages of one lot of the envelopes for this collection were broken up and after wandering around for a time were returned. This is the reason why some of the churches in the Eastern Association did not receive their envelopes in time for the collection on the day named. They have been sent out again and have, we hope, found their way to the churches to which they were sent.

HOW SOME MISSION CHURCHES GIVE.

The following figures will show how some of the mission churches are giving to support their pastors and for the work of the denomination. Last year Lunenburg Town church gave at the rate of \$10.00 per member for support of their pastor, and \$45.11 to Con. Fund. Springhill gave at the rate of \$7.91 for support of pastor and \$65.03 for Con. Fund. Brookfield and Upper Stewiacke gave at the rate of \$4.54 for pastor's support and \$46.25 for Con. Fund.

BRIGHTENING PROSPECTS.

The outlook for our home mission work was never brighter. The prospect now is that we shall be able to continue work on a large number of fields throughout the year. God is giving us men from unexpected quarters. We are praying Him to move the stronger churches to supply the money needed for the work.

DO NOT FORGET.

that by sending \$2 you will get Dr. Bill's "Fifty Years with the Baptists," telling about the old fathers and their early struggles to plant New Testament principles in this our land, and at the same time put \$2 into the Home Mission Treasury.

Hebron, N. S., April 7.

The Late Rev. Walter Barrs.

A card from my friend, G. J. C. White, of Boston, has just reached me bearing these words: "Walter died on Sunday." I have read no sadder words for many a day. If the class of '80 at Acadia had a member who was more a favorite than the rest, that was Walter Barrs. He was my friend, and I shall never have one more true or more valued.

South Berwick, Me., April 9.

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Religious Int.

NEWS FROM THE CON.

CARLETON, ST. JOHN.—The right hand of fellowship dates yesterday (12th), two for by baptism; five or more. Work is taking on aspect.

HILLOSBY.—Last Sunday gave the right hand of fellowship to those who were baptized. These came from the where loving and anxious prayed and looked for. We are still holding.

NEWCASTLE, Miramichi.—Reason to thank God and the mercy doors, for which praying, are beginning to enjoying a good work. The evening school has been holding a service at Derby, an out station displayed his saving power of souls are rejoicing hope. The work is not place alone, but in the castle. There are promises here have lately confessed world for the first time, that others may leave that in the near future, goodly number to be put to the world. Brethren.

DORCHESTER.—We are on our way with the encouraging condition of the first. One reason of our business down business principles. Another in working the field of mission. Our prayer are frequently very blessed for baptism and other offer themselves. hitherto has been sufficient, Rev. L. M. assumed extra work received a call to a church where the labor is more, but refused to go.

WOODSTOCK.—Our Whittier is growing crowded and we are looking for a meeting on Sunday evening forward. Last night's inquiry meeting, and to the vestry, two that are converted. The work has been done by Christians. Most of them being among the S. S. young men yet unconverted as yet in our church desired to see it. The prayer and preaching, and to have been successful over from Houlton for a much larger body.

BEVERLY HARBOR, has a few lines for would be in order. ago I left my home to do work for the On my way arriving meeting a brother I was told there was a meeting in Bro. Gouche's place to be present for the first time, in the midst of a earnest working party to marry a few days consented to do so, of attending several evenings was one lone on with a long pulpit the power of God midst. All expected rejoiced to hear high day for this pleasure of burying with Christ in baptism meeting was on. After preaching, for the first time never saw such a thing upon the deck coming with the We expect greater has lent us some ly. Pray for us.

MIDCO, N. B.—days in special Considerable relief enjoyed. The 4 very sunken to a very duty of this occasion a full is changed. The been revived a strengthened. I held last evening sermon the next meeting was by Deacons Job and chair, and after the chairman is John Sears, was the time has full duty of this occasion a house for the following given as a Mr. Mariner Hingning Hicks, Charles Sears, Leabron Anderson. The names assurance that forward vigorous of worship, will be in the conference.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CHARLOTTE, N. C.—The pastor gave the right hand of fellowship to six candidates yesterday (12th), two by letter and four by baptism; five of them young men. Work is taking on an encouraging aspect.

HILLBORO.—Last Sunday the pastor gave the right hand of fellowship to four who were baptized the Sunday before. These came from the Sunday-school, whose loving and anxious teachers have prayed and looked for their conversion. We are still holding special services.

HILLBORO.—God is still blessing Hillgrove church. Since baptism on the last Sabbath in March, ten were baptized on the first Sabbath in April. Several more are received for baptism; a large number are earnestly seeking the Saviour. It is a marvelous work of grace. To God be all the glory.

NEWCASTLE, Miramichi.—We have great reason to thank God and take courage. The mercy drops, for which we have been praying, are beginning to fall. We are enjoying a good work of grace. During the evenings of last week and this we have been holding a few extra services at Derby, and a number of souls are rejoicing in a new found hope. The work is not confined to this place alone, but has also reached Newcastle. Three promising young women here have lately confessed Christ as their Saviour. We are praying that others may leave the ranks of sinners in the near future there may be a goodly number to put on Christ openly to the world. Brethren, pray for us.

DORCHESTER.—We are closing the second year with a church in a more encouraging condition than at the close of the first. One reason is, we are getting our business down to strictly business principles. Another helpful principle in working a field like this is consolidation. Our prayer meetings in town are frequently well blessed seasons. We have certainly grown in grace as well as membership. One now stands received for baptism and others intend shortly to offer themselves. Although the work hitherto has been sufficient for one man, the pastor, Rev. L. M. Weeks, has recently assumed the duties of the winter he received a call to a city across the line where the labor is less and the salary more, but refused to go.

WOODSTOCK.—Our work under Bro. Whittier is growing. We have had crowded audiences and good interest so far about 1000 persons were at the rink on Sunday evening, March 25, and 2500 on Monday. Last night we opened the inquiry meeting, and fully 40 went down to the vestry; two thirds of them at least are converted. Besides these a grand work has been done among backslidden Christians. Most of the conversions have been among the scholars and young men yet unreached. No break as yet in our church where we most desired to see it. This is a day of fasting and prayer, and this evening we are to have an excursion of Christian workers over our houlston. We are looking for a much larger blessing.

BEAVER HARBOR, Charlotte Co.—Perhaps few lines from our missionary would be in order. Some three weeks ago I left my home for Charlotte Co. to do work for the Master and for souls. On my way arriving at St. Stephen, and meeting a brother I had met before, I was told there was a family in the village in Bro. Goucher's church. I was pleased to be present and meet Bro. G. for the first time, and find him at work in the midst of a warm hearted and earnest working people, and being urged to tarry a few days to lend some aid, I consented to do so, and had the pleasure of attending several meetings. Sabbath evening was one long to be remembered, as we had seen some of the precious youth decide for Christ, and that evening our good Bro. Goucher was very happy in baptizing nine happy converts. I pray the Lord to bless him and his flock and flock. Arriving at Beaver Harbor on Monday evening, just two weeks ago to-day, I found a beautiful, pleasant looking place, with a fine house of worship. Though it was late, work was sent around and we gathered with quite a number. We were joined by a few Christians to take part, but we began with the true. The battle went hot and hard for days, but trusting in the God of Israel we held on with a long pull and a strong one, and the power of God came down in our midst. All especially acquainted with the message, and Visitor, more cheerful tidings. A work of grace is going on here and souls are being saved. The Presbyterians, Methodists and Baptists held union services for three weeks and much good was done. Last evening, in the presence of a very large congregation, it was my privilege to baptize five happy believers. Last conference, one sister was received on her experience for church membership; and there are others who will soon unite with the church, both by letter and baptism. The work of grace is still going on. At our last meeting several of our Sabbath-school scholars rose for prayers. "Those that seek me early shall find me." Brethren, pray that Springhill in the midst of her affliction may receive abundant showers of blessings.

SPRINGHILL, N. S.—Much sad news has gone from this town of late, but now it is my privilege to send to the readers of the MESSINGHER AND VISITOR, more cheerful tidings. A work of grace is going on here and souls are being saved. The Presbyterians, Methodists and Baptists held union services for three weeks and much good was done. Last evening, in the presence of a very large congregation, it was my privilege to baptize five happy believers. Last conference, one sister was received on her experience for church membership; and there are others who will soon unite with the church, both by letter and baptism. The work of grace is still going on. At our last meeting several of our Sabbath-school scholars rose for prayers. "Those that seek me early shall find me." Brethren, pray that Springhill in the midst of her affliction may receive abundant showers of blessings.

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Saturday p.m. the church extended a unanimous invitation to Bro. A. F. Baker, of Acadia College, to spend a year with them, and it is expected that this young brother, who made such a good impression on this field during his last summer's vacation, will comply and enter upon work here at the close of the present term. I was pleased to hear affectionate references made to our departed brother, G. F. Miles, who labored extensively and successfully in Midgie and preached his last sermon here, and also to the labors of the late D. S. Carpenter, who spent a considerable portion of his ministry here. Our young brother, B. H. Thomas, who began his ministry here and who was blessed in leading many to Christ, has also a large place in the affections of the people. It is believed that a brighter day is dawning for the Baptist church in Midgie, and in the blessing of God she may take a prominent place among the sisterhood of churches in N. B.

CENTRE VILLAGE, N. B.—In Centre Village, about 5 miles from Midgie, there is a little church of 30 members. I held 3 preaching services here, a conference and communion service, and did what I could to strengthen the work. They have a neat little place of worship nearly completed. They keep up a Sabbath day prayer meeting and have good prospects for enlargement. This church is associated with Midgie in the support of a pastor.

ROCKPORT AND GRAND ANCE, N. B.—Be fore going to Midgie, I spent a little more than a week at Rockport and Grand Ance, holding special services every night. We had a communion service at each place, and enjoyed the pleasant and congenial friends of the churches. This dear people are greatly needing pastoral care and are looking to our H. M. board to help them in securing the services of a minister.

ISA. WALLACE. P. S.—On my way to the above mentioned churches, I spent a few days at River Hebert and enjoyed much my cooperation with Rev. J. M. Parker, the beloved pastor. I found my brother occupying a large and important field and toiling industriously to meet its requirements. Bad weather and bad roads contributed to hinder our having very large success. Good, however, was done and I rejoice to learn that Bro. P. is now reaping some harvest. I. W.

BLISSFIELD.—Six more were baptized into the fellowship of the Blissfield church last Sabbath. Others to follow.

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ing, half-past seven. Next following Sunday evening, young people's prayer meeting and every third Sunday evening Bible study. Quite a number of our members are young converts, who, I am pleased to be able to state, are holding on well and steadily growing. Bro. W. Cummings, of Toronto, and Bro. T. R. Layton, of Grand Village, have preached to us occasionally. Expect to have brother Layton with us every alternate Sunday until we get a settled minister.

G. A. F. TUNNEY.—There was baptism at Riverdale this afternoon, yet again. Others have been received as candidates, and will go forward in a few days. A. F. B. April 7.

HANTSFORD, N. S.—The season of refreshing we are enjoying began in connection with the regular work of the church. Since then special meetings have been held, and we are made to realize more and more as the weeks go by, that there is a deep though quiet work of grace among the people. Since the first of February 47 have been baptized and two received by letter. More will offer themselves for baptism at our next conference meeting. We are glad to hear good news from so many churches this year, and we are praying that God may manifest His power in the salvation of many more. P. S. McGREGOR.

ST. JOHN.—Union Baptist Ministers' Conference met yesterday morning, April 13th, at 10 a. m. Present: Rev. Messrs. Parsons, Mellick, Ford, Hartley, Hickson, Spencer, Gates, Stewart, Martell, and one received by letter. Bro. Ford reported the work at Carleton encouraging; the church had received four by baptism, two by letter. The church is preparing to celebrate its jubilee next month. Bro. Hartley reported that owing to illness in his family, he had not been here lately, but was glad to report all better, and a good interest in the church. Bro. Gates reported good interest in his church. Bro. Stewart reported one received by letter. Bro. Martell is much encouraged. Work interesting. One received for baptism. Bro. Parsons reports every thing hopeful at Waterloo St. This being the day for election of officers, Rev. C. H. Martell was elected president, Rev. A. E. Ingram secretary, Rev. E. Hickson read a very interesting paper on Sanctification, which was followed by an interesting and profitable discussion. Rev. C. H. Martell was requested to present another paper at next meeting, continuing the discussion of the same subject.

BRIDGEWATER, N. S.—We have begun to gather up the fruits of the revival work which you reported a few weeks ago. As we return from the union services to our own quarters the churches find a great blessing has been received, as the result of eleven weeks' special services. On the last Tuesday evening about five converts. Fully one thousand residents of this peculiarly town stood on the banks of the La Have, mostly as curious, yet respectful spectators of the ordinance. On the first Sunday in April six more were led to the water before an even larger congregation than assembled on the previous Sunday. How strange it is that there were those amongst these spectators who, although members of churches, never before saw a Christian baptism. On April 5, we welcomed into the church twelve new members—eleven by baptism and one by letter. It is a significant fact that four of these renounced the error of their infant sprinkling in order to come with us. Our little church of about seventy resident members in the midst of unsympathetic surroundings rejoices. Others are waiting for a later opportunity to join us. C. W. CORRY.

NORTH RIVER, P. E. I.—A mighty work of grace is in progress in this place, and the people are being blessed with the display of divine love and compassion, and hope we will never again doubt God. We started special services March 19th, and have been continuing them right along since that date. The roads are and have been a terrible state, but the meetings have been well attended and great good done. The church has been greatly revived, united, and therefore strengthened. Five happy converts have put Christ on before the world in baptism; three of these are members of our church and one by letter. It is a significant fact that four of these renounced the error of their infant sprinkling in order to come with us. Our little church of about seventy resident members in the midst of unsympathetic surroundings rejoices. Others are waiting for a later opportunity to join us. C. W. CORRY.

PERSONAL. Dr. Goodspeed made a flying visit to St. John last week on private business. We were glad to see the doctor looking well and to learn that he is enjoying his work in Toronto.

Gratefully Acknowledged. A number of the members of the Onslow West church and congregation, by baptism and one by letter. It is a significant fact that four of these renounced the error of their infant sprinkling in order to come with us. Our little church of about seventy resident members in the midst of unsympathetic surroundings rejoices. Others are waiting for a later opportunity to join us. C. W. CORRY.

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The Falmouth church and congregation are nobly keeping up their record of kindness to their pastor. Last autumn the friends of Falmouth Village presented me with a dress overcoat; one of the best put up in the establishment of Bro. Noble Crandall, of Windsor. At Christmas, gifts of all kinds were sent us, among them a very fine dress of Mrs. Murray. About the first of February our friends met at the parsonage and placed the pastor on the sunny side. The friends at the village wishing to have a part in the kindly work, were cordially invited by Bro. James Lockhart to meet the pastor and his family at his commodious home, where another good time was enjoyed and the pastor's indebtedness greatly increased. These are a few special occasions, but tangible gifts have brightened our way through Christmas year, all of which have been over and above the regularly paid salary. I was beginning to think myself beyond being surprised at the generosity of my friends when about the middle of March I received another of those happy shocks, given by Master Fred Thornhill, who called at my house and asked me to accept from his father—my old friend, J. W. Churchill, Esq.—a fine stem wind and stem set with a beautiful guard all complete. We wish to express our gratitude for all these deeds of kindness, and earnestly pray that God may abundantly reward those who have so cheered us on our way. JOSEPH MURRAY.

"Blue Monday." The words have hardly passed my lips as we sit talking with a friend on the evening of Monday last, March 30, when there is a knock on the study door, followed by the words, "Mr. and Mrs. Brown are wanted down stairs." Going down we find the hall and dining room filled with friends, who amid much laughter at our surprise, take possession. In the course of the evening, Bro. Caleb Spindle, in a neat speech, presented to the writer, on behalf of the congregation, a sum of money, containing a sum of money; while Mrs. Brown was the recipient, from the ladies of the congregation, of a handsome clock, beautiful set of handkerchiefs and glove boxes and other articles, including a generous supply of good things in the kitchen for the use of the family. The gentlemen present, the singing of a hymn and prayer brought the very interesting proceedings to a close. These have not been the only expressions of kindness and good will we have received in Lunenburg; we find ourselves among warm hearted people, who are deeply interested in all matters pertaining to church work, and willing to make sacrifices to this end; indeed were it otherwise, the future of the little church here would be dark. But its continued existence, its generous contributions to all our denominational funds prove a consecrated self-sacrifice on the part of every individual member. If the same spirit of earnestness continues to characterize them, as has been prevalent during their short life as a church down to the present, the future may be looked forward to hopefully as a future of growth. Lunenburg, N. S. J. S. BROWN.

The W. M. A. Society of Gasquet, N. S., have made their president, Mrs. M. P. Freeman, a life member of the W. B. M. U.

The committee has accepted the invitation of the Lawrencetown and Valley West church to hold the next meeting of the Nova Scotia Western Association at Lawrencetown, I. E. BULL, for Com.

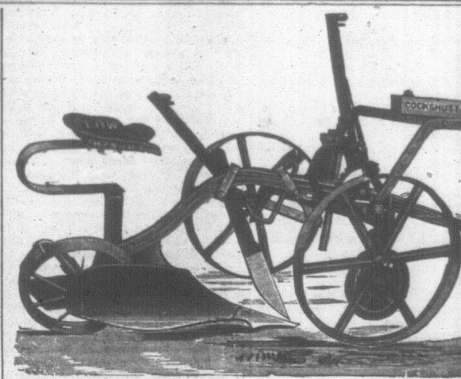
Dr. Wistar's Balsam of Wild Cherry is a combination and form indeed for healing and curing diseases of the throat, lungs and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the cause, instead of drying up the cough and leaving the disease behind.

WISTAR'S BALSAM OF WILD CHERRY. CURES COUGHS, COLDS, BRONCHITIS, HOARSENESS, WHOOPING COUGH, CROUP, THROAT, LUNGS AND CHEST, AND ALL AFFECTIONS OF THE THROAT, LUNGS AND CHEST, SPECIALLY AND PERMANENTLY. GENUINE SIGN "W. B. U. S. A."

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HELP FROM ABOVE.

God speaks in action, grand, supreme, benign; Creating worlds by His omnific word; Through rolling thunder darts His flaming sword; The cycling aeons unfold His law sublime. Through ambient space, the burning incense sun Shoots forth his quivering rays; God's eye above— The word, below—revealing Truth and Love. Bears witness to His power since time began. Christ speaks in earnest, pleading, patient love, Charming and tender as a mother's voice; Seraph and cherub at His speech rejoice, Whilst ransomed souls their grateful feelings prove. O'er th' unrolling age, through saints, this thought is lined; They stooped to sin, and, conquering death and hell, He came to save, and they repeat, full well, His thought by theirs enswathed, their life by His refined. The Holy Spirit woe thee, with a tone— Pure, soothing, as a summer zephyr's smile— Calm 'mid the madding crowd thy thoughts to wile; Or, with Elijah on the mount, alone, The still small voice of God is heard by him Who earnest seeks, breathing through the love; Links righteousness on earth to peace above. Soothes, comforts, leads, and guards through darkness dim; The angels hymn—their soaring, gliding thought To music's stilling cadence, soft and clear. Like lute's, when grandest themes their minds enshrine, Th' enraptured heavens, to sudden stillness brought, Adore and echo to their Master's praise. "The church triumphant," glad, revives the strain, "The church militant" "tells it forth" again; And answering notes with jubilant murmurs raise. Saints move quite off with bright poetic feet, But oft discord jars, with jangling chains; Their weeded footsteps, or their broken rhymes. Are marked by sin—for often minds repeat To heart, conscience, and soul with darkening power. The sins of former years; sinister claim, Which holds the muse's power a little lame; Can science from the mind this woe de-voor? Poor wandering mortals stoop to common prose; With weakness wavering o'er their steps, they fall; No energies, no knowledge to recall. Their boy, they weakly fall before their foes. To me was given to reap a power from each, A mortal's weakness and a demon's dread; To death and hell, through Christ my living bread, I'm dead; and now toward heaven I gladly reach. A mortal's weakness, joined with angels' power, Claimed me Zion; the church; I gladly sung The songs of Zion; loud her arches rung, With choir's hosannas echoing many an hour. In weakness walking soon I found I'd fall; The rod would bend; the child would fall to seek The Father's loving care; and often weak From dark unfaith, I almost ceased to call. On His who warmed me first, "the time power," Food, breath, and warmth holic reason, will and love, I took the food—"the bread," the breath above. "The Spirit's claim" holds down the Father's dower. Now holding firmly by His loving hand, I hold His power, His mind selects my way. His Spirit seeing for me, turns my night to day; In touch with life I safely now can stand.

Selected Serial.

ELVIRA;

THE POWER OF THE GOSPEL. A Story of the New Awakening in the East of the Old. BY Mrs. HUNT MORGAN. Author of 'Leah,' 'Outlaw and Bayonet' etc. CHAPTER XLVII. CROSSING THE RIVER. Meanwhile the Condesa de Hernandez lingered much longer than was expected. The loving care which watched over her and shielded her from everything which could exhaust her strength or cause her anxiety of mind was instrumental in prolonging her life far beyond her hopes. But although the progress of disease was very slow, yet it was none the less sure; and with the fall of the autumn leaves a sudden change took place, and she knew that before winter should have scattered the last tokens of summer beauty she would have passed into the land of everlasting bloom. Elvira and Senora de Ramirez were hastily summoned by the Condesa. They had frequently spent days together at the Devonshire cottage, in communion of mutual happiness with the dying Condesa; but on looking now on her wasted

form, and eyes bright with fever, they perceived, with a pang of keen anguish for themselves, that this would be their last visit to her. Elvira took her place at the side of the invalid, and henceforth never left her, except for necessary rest. A Spanish copy of the "Pilgrim's Progress," precious legacy to the church, requested by one who had only an English edition of the latter, one which their Scotch friend had given her, and as the Condesa was now too weak for the exertion of following the meaning of a language only recently familiarised, her affectionate attendant was in the habit of translating the beautiful words of the Northern captive into the soft accents of the South. Well suited to the circumstances of one on the verge of heaven were the breathings of the Scottish apostle, who wrote as one ever expectant of his call from the Master. "Come up higher." And when, one day, Senora de Ramirez, referred to her long years of suffering and captivity for Christ, the Condesa, with a look of gentle rebuke, replied, in Rutherford's own words, "I disclaim all that; the post I would be at redemption and forgiveness through His blood." She regretted much not being able to see McDonald, who was again away on his yacht. "I would like to thank him once more for his great kindness to us in our time of danger," she said to Elvira. "But you must say all for me, Elvira. Tell him I thought of him the last night, and prayed God to bless him for what he has done for my country." "He expects to get a large number of Bibles and Scripture-Portions introduced into Spain during his present trip," returned Elvira, adding more softly, "And he hopes to see Don Renaldo, the Spanish Evangelization Society of Scotland are doing the work in a new way. Macdonald is helping them. Their plan is to obtain a quantity of Spanish postage stamps, and to enclose, in envelopes addressed to some prominent and influential persons, these are posted in Spain by pious seamen, or others visiting the ports, and thus the English post-mark is avoided, which is very desirable, as the printer of England a nest of heresy and proselytism, and take their measures accordingly." "Oh! what wonders God is working for my beloved land," exclaimed the Condesa. "Tell our English friends, mi querida, never to be discouraged in their labors; for in this season they shall reap, if they faint not!" You know my father has given me a little property, besides what he sends from time to time. I have arranged that it is to be yours, for you need it. I thought long what that you would be given to each other, and I feel now that, after a little more waiting and parting, you will be united." "I do think your father is leaning more and more towards the truth," observed Elvira. "Oh, I believe it! I hope so!" replied the Condesa. "I want you to write to him when I am gone, Elvira querida, and tell him that Jesus kept me so calm and happy. I do not need the aid of the saints, nor the priest's absolution, only Jesus." So the days and hours drifted slowly, until the tide of time drew that longing soul to the glorious strand of eternity. It was a rich, autumn afternoon, and the October sun flooded the river with a hazy glory, as the pilgrim-feet entered the river. "I have a lovely hour for going home," whispered the Condesa, as her head rested on the husband's supporting breast. "Oh, after the years of dungeon darkness, of constant night, you cannot think the comfort of those words, 'There shall be no night there!' " They drew closer to her, her convent friend and Elvira; she returned their kisses and loving hand pressure, but her last look was into her husband's face. She lay still, supported on his arm, for some time, with eyes closed, then suddenly opening them, she looked at him with inexpressible tenderness, and exclaimed, "Fernando, mi marido, 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ!' " The brilliance faded out of her face, but the peace and love remained as the eyes gently closed. She sank more heavily as the rested her cheek on her husband's breast, with a faint "Good night!" And then dawned the morning glory of the Celestial City.

CHAPTER XLVIII. "THE FUGITIVE OF ALMADUEZA." Six years have nearly passed away since our last chapter. Six years of persecution for Spanish Christians, of hard and continued struggles for Spanish politicians; six years of arduous and dangerous toil for Renaldo, and of patient, faithful waiting for his betrothed. Often had the emissaries of Rome been on the track of the noble, self-denying evangelist, but as yet he had escaped all danger, and had seen each year produce glorious fruits as the result of his labors for Christ. Don Fernando's estates had been confiscated, as was to be expected. Padre Malquisas had taken care of that. But Don Luis Hernandez, the Condesa's uncle, had succeeded in obtaining a considerable share of the spoils. Of course the Church would have liked the whole, but Don Luis was too powerful to be overlooked when he put in his claim as heir to the man who was declared a traitor. Queen Isabella had few friends on whom she could rely; she had exiled the best blood of Spain; and the Caristas were crowded with banished nobles and generals. Don Luis had never been suspected of disaffection; therefore it was wise policy to conciliate him by some show of favor, and a goodly portion of his nephew's property was handed over to him. The best went, part to the Church, part to the base minions of the most shameless sovereign who ever disgraced the royalty of womanhood. But Don Luis was not precisely that which the government thought him. The revenues which he had wrung from Queen and priest he regularly transmitted

to the Conde through the hands of certain safe agents recommended by him. He was, by intellectual conviction, no longer a Catholic; but although by no means an infidel, like so many of his unconverted countrymen, yet his religion was simply a matter of mental conviction, not of heart-affection. He knew very enough, long before this, that Renaldo was, and could have given him up to share the fate of Malquisas and other sufferers for the truth at any moment; for on the death of the Condesa, Renaldo, instead of forwarding to his father the letter written to him by Elvira, according to her dying request, had risked everything, and had taken it himself, making himself known to Don Luis, and endeavoring to win him to true faith in Christ. The old hidalgo felt a strange attraction towards the man, who showed so fearless a determination to preach the Gospel "in season and out of season," and ever after maintained continual, but necessarily secret, communication with his daughter's liberator. He had, in fact, been the author of the Prim began to be realized, when the Progresista General, in January, 1856, made his gallant attempt to secure Spain's liberty by military pronouncement. But the effort was foiled, the year passed in the struggle, and as winter came the brave hidalgo already the idol of his oppressed country, had to escape for his life across the frontier to Portugal, as the fugitive of Aranjuez. "Never mind," said his trusting adherents, "he will come back in a couple of years as great as ever, and greater than any of them!" The words were prophetic. In December, Renaldo succeeded in crossing to London for a few weeks. He found Elvira living in a style little known or practised by her countrywomen of equal rank at home. Although richer, by the remittances of Don Luis, yet she and her father occupied life in a simple, unassuming style, and abode as then, devoting all their surplus funds to the one object of their existence—Spain. Years had matured the ardent girl into well disciplined and still lover woman—she was now an English lady, and she thrilled with rapture as she watched her, or listened to her conversation so exquisitely expressive of Christian experience and womanly devotion. He felt that he could not longer hesitate to think of speaking and claiming his betrothed. He would confide in this woman, not to falter in duty or shrink from danger, for it must have been of such that the Scripture words were spoken. "The heart of her husband doth safely trust in her." "Spain cannot long remain in its present state, mi querida," he said to her one day. "Prim will return in a different position from that in which he departed. I must come soon, though, I fear, not without bloodshed, and when the struggle is over, when I can make something like a home, Elvira amada, may I come for you to join me in the work, that we may win souls together? It will be no life of luxury that you will share with me, but the life of a soldier, and I know, you would not have it otherwise, for the love of Christ constraineth us." "And she promised. "Have you any idea where our old acquaintance, Padre Malquisas is?" she inquired one evening, as they sat round the tea-table. "Still in Granada," he replied, "carrying on his occupation of hunting up concealed Bibles and their owners. I did not tell you our former servant, Hugo, is now an agent of the police. I met him in one of my mountain tours, and he had become a Christian, and was hiding, as I easily induced Don Luis to shelter him. Several of Elvira's former band are now in the army, and I frequently see some of them. When the decisive contest comes, I do not see much opposition from the army. I know that many regiments are ripe for revolution, and if marched against Prim will only serve to swell his ranks." (To be continued.)

The Little Red Pocket-Book.

BY DEBORAH BOWDITCH. Elsie was tired of rummaging in the old trunks in the garret, and now sat down with an ancient green calash still on her head, and a little red pocket-book found carelessly laid away in a faded bag. The flap was so rough and ragged it looked as if the mice had nibbled it. A place for a pencil and plenty of room for money made Elsie wish that she could have her own. "Grandma would just as soon should have that old thing she was sure, but what was this—some writing on it?" "Lost and Found, two and a half years returned, consequence picked." "A story, a story! There must be a story about it. Grandma would certainly know it." With a bound down stairs she startled grandma out of her afternoon nap. "A story? Why, yes, child, but pick up my glasses and hand me my knitting." "Grandma always wanted to hear the tales of her childhood days. When telling Elsie on a low stool waited patiently to have the dropped stitches picked up and her lace cap straightened on the gray curls. "More than fifty years ago," said grandma, "when my mother was as old as I am, she wanted to visit her daughter in Windsor, Vermont. Her trunk was ready and the stage-coach ordered to be on hand the morning of the departure. The little folks always expected Marm Moseley to bring her pockets filled with goodies, and what should it be this time? A visit to Quincy Market must decide the matter. Luscious pears and apples were tempting, but country children had enough of these, so a goodly supply of new dates and figs were bought. "That red pocket-book you have in your hand, Elsie, Marm Moseley then had in her bag. Paying the man for the

fruit she laid the pocket book down to examine some fresh croissants. They were very good, but had for children's stomachs. "It's nearly tea time and she must hurry home—so off she starts. But where was her pocket-book? Surely she had laid it right here on the counter in front of her. Could any one have taken it? "No amount of hunting could find it, and poor mother had lost her new pocket-book and the nineteen dollars it contained. "Do you remember old Uncle Joe, Elsie? Marm Moseley, as the grandchild called her, lived with him, and when he heard of her loss, immediately put an advertisement in the daily paper offering a reward, and no questions asked, if the finder would return him the little red pocket-book lost in Quincy Market, Oct. 14, 1839. "Did she get it back right away, grandma? "No, dear, they advertised for a week or two and then gave up trying to find it. "Now happens a strange thing. Two years and one half go by, when one morning Uncle Joe sees in the paper the advertisement you have in your hand." "Lost—in Quincy Market, about 23 years ago, a pocket-book containing nineteen dollars, and can find the owner at Moseley's, 75, State Street. Refer to Even. Trans., Oct. 15, 1839. "What does that old yellow paper say, Elsie? See, the note was sealed with a red wafer and the ink was fast fading. It was left at the house early one morning before any of us were up. Tell me what it says, dear, for my eyes are too dim to read!" "It comes from a 'Friend,' grandma, and he says he encloses the red pocket-book and the nineteen dollars, also one dollar for interest, and that he stole it from an old lady in Quincy Market, Oct. 14, 1839. "Oh, yes? What a sad time he had? He spent every cent and used the pocket-book, but from the moment he touched it, his happiness was gone. His conscience called him a thief—an ugly word which he didn't like. He tried to excuse his act in every way, but it was of no use, and as month after month went by his torment increased till he could stand it no longer. He knew he must confess and return the pocket-book and money, so after vainly trying for two years and a half to still his conscience, he advertised for the owner. "Making himself known to us afterward we learned of his great unhappiness. Sinning against God as well as against man, he prayed for pardon, believing, as he said, 'it is never too late to repent.' He took his thirty long months to learn that 'Honesty is the best policy.'" IMPERIAL CONDESCENSION.—Handsome is that handsome does. Recently, a Mrs. Stratton, an Englishwoman by the name, who had been nurse to the Emperor of Russia, died at the age of eighty, one in her apartments at the Winter Palace, and the Emperor and his brothers, the Grand Dukes Vladimir, Sergius and Paul, walked abreast behind the hearse to the English church, though the streets were covered with melting snow. We know countries where, in such a case this, a wreath from the sovereign might be sent by the hand of a Court official, but such condescension as the foregoing is rare indeed. It is evident that there are some relieving features in the *Cat's* character to soften the severity which we usually associate with his name.—*Freeman.* —The danger and discomfort of Dyspepsia is proverbial, and it is also a proverb that Burdock Blood Bitters is a complete cure. "It is not a question of how much we are to do, but of how it is to be done; it is not a question of doing more, but of doing better.—*Ruskin's 'Lamps.'* Minard's Liniment cures Diphtheria. —The wealth of a man is the number of things he loves and blesses which he is loved and blessed by.—*Carlyle.* —Baird's Balsam of Horchound promptly relieves and cures obstinate coughs, croup, hoarseness, and all affections of the throat and lungs. It gives immediate relief. —Two boys of age, 14 years, in Prairie Du Chien, Wis., died suddenly March 27 from nicotine poisoning, after smoking cigarettes to excess. Let boys beware. —Many people who pride themselves on their blue blood would be far happier with pure blood; but, while we cannot choose our ancestors, fortunately, by the use of Ayer's Sarsaparilla, we can transmit pure blood to our posterity. —At a Salvation Army meeting in Boston the other day a Hindoo speaker declared that he finds more spiritual darkness in America than he ever found in India. At which an enthusiastic hearer shouted, on general principles: "That's so; bless the Lord." Minard's Liniment cures Colds, &c. —Doctor Flint is quoted as saying: "I have never known a dyspeptic to recover vigorous health who undertook to live after a strictly regulated diet, and I have never known an instance of a healthy person living according to a strictly dietetic system who did not become a dyspeptic." —Clergymen, students and overtaxed business men will find a wonderful recuperative agent in Putner's Emulsion, which contains phosphorus (brain food) in the most assimilable form. —To the Deaf.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON 30 St John St., Montreal.

Cuticura Soap. For Chapped Hands and Baby Humors. BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and chapped nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most objectionable disfigurements, while it admits of the comparison with other skin soaps, and rivals in delicacy the most prized of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps. Price 50c. Send for "How to Cure Skin Diseases." Address PORTER DRUG AND CHEMICAL COMPANY, Boston, Mass. Aching sides and back, weak kidneys, and rheumatism relieved in one minute by CUTICURA ANTI-PAIN PLASTER. 50c.

THE OWEN ELECTRIC BELT AND APPLIANCE CO. INCORPORATED IN ILL. 71 King Street West, Toronto, Ont. Dr. A. Owen, after years of experiment and study, has given to the world an Electric Belt that has no equal in this or any other country. Fully equipped with a remedial agent for a few years, it has cured more cases of Rheumatism than all other means combined. Its treatment is a mild, continuous galvanic current generated by the Owen Electric Body Battery which may be applied directly to the affected parts. The Owen Electric Belt is par excellence the woman's friend, for its merits are equal to any other in the world for the many troubles peculiar to her sex. It is nature's cure. The following are among the diseases cured by the use of the OWEN ELECTRIC BELT: Rheumatism, Neuralgia, Sciatica, Dyspepsia, Impotency, Neurasthenia, Lumbago, General Debility, Liver Complaint, Kidney Disease, Female Complaints, General Ill-Health, Paralysis, Spinal Diseases, Nervous Complaints, Urinary Diseases, General Ill-Health.

Chaloner's Preparations. CHALONER'S POOR MAN'S COUGH SYRUP; WORM LIVER; CHRONIC BRONCHITIS; FOR DYSPYPSIA, CONSTIPATION, &c. CHALONER'S STOMACH VANDERLIEF; PILE OINTMENT; GOLDEN PILE OINTMENT; ICH OINTMENT; PILE OINTMENT; CHALONER'S IMPROVED DIACHYLON—A boon to farmers and others. All reliable articles, and have held their place in public estimation for many years. My Gold Pain, however, is new, and a superior article, price 25c. It is sold at Chemists, and old stand, corner King and Germain, and Montreal, and written for analysis by S. M. DIARMID, Esq., J. CHALONER, Digby, late of St. John. Messrs. C. C. RICHARDS & Co.: Gentlemen,—I take pleasure in giving my testimony to your valuable MEDICINAL LINIMENT, as I feel that it saved my life. In the winter of 1887 I was attacked by a severe pain in my left side, caused by a fall from a building during the previous summer. I got relief every time I rubbed it with the LINIMENT, and eventually cured by the use of only a few bottles. This liniment has made some wonderful cures. Sheffield, N. B. THOMAS WASSER.

THE CANADA Sugar Refining Co. Montreal. (Limited) Redpath Golden Syrup. We are now putting up, expressly for family use, the finest quality of PURE SUGAR SYRUP not adulterated with Corn Syrup, in 2 lb. cans, with a desirable top. For Sale by all Grocers.

DONALD KENNEDY Of Roxbury, Mass., says My Medical Discovery seldom takes hold of two people alike. Why? Because we two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price \$5.00. Sold by every druggist in the United States and Canada.

INTERNATIONAL S. S. Co. CHANGE OF TIME. TWO TRIPS per WEEK. AFTER MONDAY, March 9th, 1891, and until further notice, one of the Steamers of this Company will leave

ST. JOHN BOSTON, Via EASTPORT & PORTLAND, Every MONDAY and THURSDAY morning at 7.25. Eastern Standard Time. Returning, leaves Boston every MONDAY and THURSDAY morning at 8.30. Through first and second class Tickets can be purchased and baggage checked through from all booking stations of all Nova Scotia railroads, and on board steamer "City of Montserrat" between St. John, Digby and Annapolis. Also, Freight billed through at extremely low rates. G. E. LAECHLER, Agent St. John, N. B. E. A. WALDRON, General Agent, Boston. J. B. COYLE, Manager Portland.

INTERCOLONIAL RAILWAY. 90. Winter Arrangement. 91. ON AND AFTER MONDAY, 24th NOVEMBER 1890, the Trains of this Railway will run Daily (Sundays excepted) as follows: Trains will leave Saint John. Day Express for Halifax & Campbellton, 7.10 Accommodation for Point du Chene, 10.40 Express for Halifax, 12.40 Express for Sussex, 12.40 Express for Quebec, 12.40. A parlor car runs each way on express trains leaving St. John at 7.10 o'clock and Halifax at 10.40 o'clock. Passengers for St. John for Quebec and Montreal leave St. John at 8.55, and take sleeping cars at Montreal. The train leaving St. John for Quebec and Montreal on Saturday at 10.30 o'clock will run to destination, arriving at Montreal at 10.30 Sunday evening. Trains will arrive at Saint John. Express from Sussex, 7.40 Montreal, 8.30 Express from Quebec & Montreal, 8.30 (Monday excepted), 8.30 Accommodation from Point du Chene, 12.45 Day Express from Halifax, 12.45 Express from Sussex, 12.45 Express from Quebec, 12.45. The trains of the Intercolonial Railway to and from Montreal and Quebec are lighted by electricity, and heated by steam from the locomotive. All Trains are run by Eastern Standard Time. D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. B., 25th November, 1890.

BAPTIST BOOK ROOM 120 GRANVILLE ST., HALIFAX. BAPTIST BOOKS. Baptism and Baptists, \$3.00 Christian Baptism, By A. Willey, 1.00 Baptism in His mode and subject, By A. J. Carter, 1.75 The Baptists, T. G. Jones, 1.00 Invasions of the Baptists, 1.00 Manual of Baptism, G. S. Bailey, 1.00 A History of Doctrine, J. B. Thomas, 1.00 The Baptist Church, H. H. Wilson, 1.00 Baptist History, J. M. Cramp, 1.00 History of Baptism, H. Wilson, 1.25 Pondition of Baptism, Wm. R. Williams, 1.75 Progress of Baptist Principles in the last Hundred Years, 1.00 Howell on Communion, 1.00 The Lord's Supper, A. J. Williams, 1.00 Christian History of Marriage, H. Malcom, 1.00 Christian Doctrines—Theology, By J. S. Pendleton, 1.50 The Church, H. Harvey, 1.00 Howell on Unsanctification, 1.00 Church Discipline, H. Harvey, 1.00 Baptist Layman's Book, W. W. Everts, 75

American Commentary on the New Testament. ALVAN HOVER, D. D., LL. D., General Editor. We are glad to announce the completion of this important work and its re-arrangement into seven handy-sized volumes at a moderate price. MATTHEW, by John A. Broadus, D. D., 25c MARK, by Wm. W. Phelps, D. D., 25c LUKES, by Geo. R. Bliss, D. D., One vol., 2.75 JOHN, by Alvan Hovery, D. D., LL. D., 2.25 ACTS, by B. E. Blackwell, D. D.; H. W. Mansel, by A. N. Arnold, D. D., and Rev. D. K. Porter, 3.25 CORINTHIANS, by E. F. Gould, D. D.; GALATIANS, by Alvan Hovery, D. D.; ROMANS, by H. B. Swallow, D. D.; PHILIPPIANS, by J. E. C. Ryle, D. D.; COLLOSSIANS, by E. C. Dargan, D. D.; THESSALONIANS, by F. W. A. Steeles, 1.00 I AND II TIMOTHY, by N. M. Williams, 1.00 HEBREWS, by A. C. Knicker, D. D.; WINKLER, D. D.; JAMES, by N. M. Williams, D. D., One vol., 2.75 I AND II PETER, by N. M. Williams, D. D., One vol., 2.75 I AND II JOHN, by N. M. Williams, D. D., One vol., 2.75 I AND II JUDE, by N. M. Williams, D. D., One vol., 2.75 BIBLICAL HEBREW, by Rev. J. D. D., One vol., 2.25 Complete in 7 vols., \$16 net. Matchless Henry Commentary, 8 vols., \$16 net. Express charges extra. GEO. A. McDONALD, Secy-Treas.

THE Bells were ringing a well-timed note. To the Father's house of prayer, Bat also were the steps of fate. For all had a weight of care. And stayed with them all day. So a shadow was on their face. And the Sunday skies were blue. Few sung a song of thanksgiving. Few hearts were wholly won. Some wanted the things we love. Some longed for trials to come. Many were disappointed. Or weary, or perplexed. With the teasings of the day. When the minister rose, Forget not all His benefits. And a little flush of shame. As we heard the ring of the words, To some of our faces came. But we had our thoughts a-mix. With the preacher's words. They worked their way to hearts. And bade our doubts be gone. For what are the troubles of which the loving Father hears. And who can reckon the bliss of home, and love, and peace. And which of us has not seen. At the summer's end, the earth. And who has prayed to heaven, And never had reprieve? Ah! the years that are passing by, fair. As we glanced at them. And we saw how many are. And few our times of prayer. He who gave His beloved. Has given all else that we need. And who has unthankful rest? There were songs of praise and hearts. As we left the house of prayer. And some of us left our hearts. And heaviest of our hearts. For we lacked that which we need. In darkness or light, that we are not to forget God's benediction. And ever to bless His name.—*Marianna Farnsworth.* THE HOME. A Good Will. The gift of one good will, correct pronouncement, family, would raise the home life fifty per cent, could be placed on so solid possession; the gain there in the increase of general prosperity, the speaker's remark is not superficial. It is not spent on accomplishments minister to the student only, more attention is very desirable accomplishment—not that the student public, but that the private for the common intelligence of the education has its true station. How often had emphasis, completely his pervy; the speaker's remark is not superficial. 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BAKED APPLE PUDDING—One quart flour, three large teaspoonfuls baking powder, one-half teaspoonful salt mixed together. Add one large tablespoonful butter and enough sweet milk to make a soft dough. Roll out into half-inch pieces. Peel and quarter some good tart apples. Put each quarter on a square of dough, sprinkle over it sugar and press the edges firmly together. Place in a deep pan, sprinkle over sugar and a little cinnamon, and put a bit of butter on each. Fill the pan with water (boiling) just leaving top of apples uncovered. Serve with sweetened cream or hot sauce.

WIRTS SOUR—Boil four potatoes and mash them fine with butter

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

WALBAY Baking Powder ABSOLUTELY PURE

News Summary.

DOMINION.

—W. H. Mills who mysteriously disappeared from St. John, a short time since, is still missing and unheard from.

—The lumber cut on the St. John and its tributaries for the season is estimated at 105,000,000 or 25,000,000 less than the average.

—There is comfort for the man with a prematurely gray beard in Buckingham's Dye, because it never fails to color an even brown or black as may be desired.

—A bill is before the N. B. legislature for the abolition of the upper house. The measure will go into effect as soon as it passes both houses and receives the assent of the crown.

—At the three Nova Scotia bye-elections on the 17th inst., three Liberal candidates were elected, but some of them, it is said, by reduced majorities as compared with the previous election.

—The committee of investigation in reference to Hon. Mr. Fellows' residence have reported that he is a resident of St. John, and Mr. Fellows is accordingly confirmed in his seat as member of the Legislative Council.

—A man named Corbett has been committed at Moncton for trial before the court on a charge of carrying dynamite in a satchel on a passenger car from St. John to Salisbury in January last. The penalty which the law attaches to the offence is \$500.

—The result of the bye-elections held in P. E. Island last Thursday, is to leave the government in a minority of one. Whether the Liberals will be strong enough to form a Government remains to be seen. It is not unlikely that a general appeal to the country will be necessary.

—The Boston, Halifax and P. E. Island Steamship company has purchased the steamer States of P. E. Island from the State Line, and will put her on the line between Halifax and Boston the coming summer. The boat is of iron, 2,584 tons, gross tonnage, and has a guaranteed speed of 14 knots. She has three masts and three decks, and will carry 400 passengers.

—Station agent McKean at Oxford Junction, N. S., was shot in the breast by a man named Murray, who was a passenger on the Quebec express returning home from the Western States; Murray was seized by the train hands and brought to Truro. He is supposed to be insane. McKean was also taken to Truro and the ball was extracted by Dr. Muir. It is expected he will recover.

—The Charlottetown Patriot relates that one day last week, as a young man was leading a colt down a narrow street in that town, the legs of the animal suddenly disappeared, and the young man had all he could do to save the colt from following its limbs. An examination revealed the existence of an old well about fifty feet deep, and containing fifteen feet of water. The well was found to be thoroughly walled, and had a covering of thick plank six or eight feet below the present surface of the street. The old well is a mystery, persons who have lived within a stone's throw of the place for more than half a century having never heard of its existence. It is supposed that the well dates back to the time of the French occupation of the island, and that it has remained covered up ever since.

BRITISH AND FOREIGN.

—The health of Prince Albert Victor, eldest son of Prince of Wales and heir presumptive to the British crown, is again causing considerable anxiety among the members of the royal family and in court circles.

—A sensation was caused in the lobby of the house of commons the other evening by the rumor that Mr. Farnell had been privately married to the Duchess of Devonshire. According to this rumor, the lady whom Mr. Farnell had married is not Mrs. O'Shea, but a daughter of several families in the house of commons were interviewed on the subject, but they all refused to say more than that the "mystery" only referred to recently as certain to clear Farnell's character, will shortly be explained.

UNITED STATES.

—The mortality from the grippe in New York during the past week has been very large.

—It is expected that 75,000 mine workers in the Pennsylvania coal region will go on strike on the first of May.

—Senator Edmunds, one of the ablest and most respected of United States senators, is about to retire from public life.

—The 25th inst. is announced as the date fixed for the hearing of the argument by the Supreme Court of the United States, in the Sayward case, in which the rights of British sealing vessels in Behring Sea are involved.

—The Japanese newspapers contradict the sensational story printed in American papers some time ago, and told by Capt. Morris, of the sealing schooner Hiensa, to the effect that Russian cruisers captured three poaching sealing schooners and killed seven of the Japanese without cause, and that some of the men were compelled to work two years in the Siberian coal mines, never seeing daylight. The three schooners were seized and confiscated and the officers and men turned loose on the beach, being taken two weeks later to Yokohama on a steamer. The men were all treated well and suffered no privations.

—A sufferer from Piles writes: "One bath with Fowler's Peppermint Cure cured me of a severe attack of Piles. It is worth its weight in gold." Don't fail to try it. Sold by all dealers, 50c per bottle.

—Anna Dickinson says she is not insane, and lays the blame for her incarceration in an asylum from which she has just escaped on her sister, whom she accuses of jealousy and hatred, also on her sister's physician, who, Miss Dickinson says, was in the plot against her.

—Why go about hawking and spitting when Nasal Balm will remove every vestige of your catarrh, and thus relieve you of this disagreeable habit? In cases of cold in the head, Nasal Balm gives instant relief, and there is no case of catarrh it will not cure if used according to directions. A single bottle will convince you of its merit.

Birth.

COVING.—At Sydney, C. B., 3rd inst., to Rev. J. S. and Mrs. Coffin, a daughter.

Marriages.

DUNCAN-LANDNER.—At Wilmot, April 8, by Rev. J. G. Harvey, Henry Duncan, of Andover, to Carry Landner, of Wilmot.

BORAN-WRIGHT.—At Truro, March 24, by Rev. M. W. Brown, James Elijah Boran, of Springhill, to Elizabeth Wright, of East Mountain, Col. Co.

BLAIR-DELANEY.—At Onslow, Jan. 20, by Rev. M. W. Brown, John N. Blair, of Wentworth, Cumberland Co., to Lillian C. Delaney, of Onslow Mountain.

SANFORD-HELT.—At the Baptist parsonage, Digby, on the 24th ult., by Rev. W. H. Richard, Clarence R. Sanford, to Euphemia Hiltz, both of Clements.

GREENE-ROBERT.—At John Rupert's, Esq., brother of the bride, April 8, by the Rev. T. A. Blackadar, Isaac Greene, to Sarah E. Robert, of Newton Kings Co.

ROBINSON-BEAL.—At the Baptist parsonage, Digby, on the 2nd inst., by Rev. W. H. Richard, George F. Robbins, to Mrs. Sarah A. Beal, both of Waldeck, Annapolis Co.

Deaths.

BLACKMORE.—At Brookside, Col. Co., March 20, Isabel, only child of William and Alice Blackmore, aged 8 months.

APT.—At Haldeck Lane, 17th ult., of brain fever, George F., son of Cynthia and Samuel Apt, aged 2 years and 10 months.

CHRISTIE.—In this city, March 29, of bronchitis, Frederick W., aged 10 months, only son of William and Rhea Christie. He gathers the lambs in his bosom.

STAPLES.—At his residence, Penobscot, on the 20th March, William H. Staples, aged 71 years, leaving a widow and four children, two daughters and two sons and an adopted son to mourn their sad loss.

RICHARD.—At Pleasantville, Lunenburg Co., N. S., on the 16th February, of inflammation, William Richard, aged 27 years, leaving a young widow and a little boy to mourn the loss of a kind husband and father. His last words were, "fix your eyes upon Jesus."

COVING.—On April 1, at East Margaretville, N. S., of consumption, Margate Goucher, aged 19 years. Her last words were, "I am going home to my Father."

MCPHIE.—At North River, P. E. I., April 3, John McPhee, in his 53rd year, of Bright's disease of the kidneys. For many years our brother has been a member of the Baptist church here, and now we believe he has entered into rest. He leaves a large circle of friends and relatives to mourn.

STAPLES.—At Belmont, March 7, Mrs. Martha J. Staples, aged 56 years. Sister Staples was a true and devoted member of the Onslow West Baptist church. She lived a Christian life and died in peace and recognition to the will of God. A large circle of relatives and friends are left to mourn their loss.

ZWICKER.—At Fourchies, March 27, of bronchitis, John William Zwicker, aged 27 years, beloved son of John N. and Louisa Zwicker. We sympathize with our dear brother and sister as they mourn the loss of their only son, also of the three little sisters of deceased, who deeply mourn a vacant spot. The Lord grant and the Lord take away, blessed be the name of the Lord.

RITCEY.—At Bridgewater, N. S., March 29, of consumption, Gideon Ritcey, aged 53 years, leaving a widow and one little girl to mourn their loss. Bro. Ritcey was a member of the Methodist church at Ritcey's Cove, and adorned his Christian profession. He quietly and peacefully fell asleep in Jesus, and no doubt has entered upon the inheritance of the spirits of the just made perfect. God comfort his afflicted partner and help her to lean on the all-powerful arm of Him who has said, "I will never leave thee."

ZWICKER.—At Lapland, Lunenburg Co., N. S., on the 27th March, Enoch, son of Deacon Frederick Zwicker, of consumption, in the 27th year of his age, leaving a widow and two children to mourn their sad bereavement. He found Jesus precious to him as the end near, and peacefully awaited the hour of his departure, and calmly fell asleep in Jesus. A large circle of brothers and sisters, father and mother, and other relatives sincerely mourn their loss, but are comforted by the hope of a joyful meeting beyond the clouds, the shadows and the storms of earth.

CLARKE.—At Fredrickton, March 28, of consumption, Hubert Clarke, youngest son of Deacon John and Henrietta Clarke, aged 20 years. A protracted illness, during which all available means for recovery were faithfully tried, was borne with Christian fortitude, and cheer-

ished studies, plans and prospects were surrendered in unshrinking resignation to the divine will. Seven years ago, on Easter Sunday, our young brother was buried with Christ in baptism. On Easter Sunday last his friends had, in their sorrow, this gladness, that the dear son and brother had entered into the joy of his risen and glorified Redeemer.

CORKUM.—At New Cumberland, Lunenburg Co., N. S., March 14, of consumption, Caleb Corkum, aged 25 years, leaving a youthful widow and a dear little son to mourn their sad loss. It was matter of deep regret to him in his latest days that he had never openly espoused the cause of Christ, but he leaned upon Jesus, and found in him a glorious immortality. His aged parents have lost in him the staff on which they leaned in their declining years, and the father stands now upon the verge of the eternal world, and is daily looking for a happy reunion in the better land.

FANCY.—At Chelsea, Lunenburg Co., N. S., on the 21st March, Julia, beloved wife of Josiah Fancy, and daughter of George Baker, Esq., after a brief illness from paralysis. She was baptized many years ago by Rev. J. J. Skinner, and united with the Chelsea Baptist church, of which she continued an earnest and faithful member until her decease. Beloved by all who knew her, and deeply lamented by her family and friends, she passed away to the rest beyond the river, in the 53rd year of her age. God comfort the sorrow stricken family, and help them all to follow her to the land where all tears are wiped away.

HUBLEY.—At Pleasantville, Lunenburg Co., N. S., 10th January, of consumption, Reuben Hubley, aged 27 years 3 months, leaving a sorrowing widow and one infant child, beside a numerous circle of relatives and friends, to mourn their loss. Although this brother was not a member of the church, and had never made a public profession of faith in Christ, he gave the most satisfactory evidence of conversion during the latter months of his life, and spoke boldly to all who came in, whether professed Christians or not, of that Saviour whose love and grace had welcomed and saved him. His body was conveyed to the burial place in glorious hope of a joyful resurrection.

ROBINSON.—At Newcastle, Grand Lake, N. B., March 15, of consumption, C. Estella, third daughter of Deacon John Robinson, in the 23rd year of her age. Sister Robinson was convicted of sin when quite young, and six years ago, while attending the Normal school at Fredericton, was baptized by Rev. F. D. Crowley, and has lived an exemplary life and died in full hope of heaven. Deacon Robinson has three daughters, Annie, Mary, and Estella, lying side by side in Newcastle cemetery; all of them were teachers, each holding second-class license, and all cut down with consumption. His wife, and three daughters, and three sisters are left to mourn, they do not mourn as those without hope.



There must be some reason for it. We never have compelled anyone to use Pearline. We'd like to, but it isn't feasible. Besides, it isn't necessary. Millions use Pearline, and have tested and proved it. It's too old to be unknown, if it were a fraud, but where is the thing as popular and yet so young? If you know Pearline, you know the reason. In all washing and cleaning, there's nothing that saves as much labor and does as much work. It hurts nothing, saves wear on everything, costs no more than common soap and is more economical. Reasons enough for most women; think, are they not good enough for you?

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NOTICE OF SALE.

To Catherine Kierstead, wife of Thomas W. Kierstead, of the Parish of St. John, in the County of Saint John and Province of New Brunswick, Trauer, and bow of the United States of America, and to all others whom it doth, shall or may concern: NOTICE IS HEREBY GIVEN that under and by virtue of a power of sale contained in a certain indenture of mortgage, bearing date the twenty-second day of July, in the year of our Lord one thousand eight hundred and eighty-seven, and made between the above-named Catherine Kierstead and Thomas W. Kierstead, of the one part, and Benjamin G. Fowkes, of the Parish of St. John, in the County of Kings and said Province of New Brunswick, Master Magistrate, of the other part, and duly recorded as Number 6292 of Book O. No. 4, pages 221, 222, 223 and 224, and also as Number 100 of Book O. No. 4, pages 221, 222, 223 and 224, in the office of the Registrar of Deeds, do, in and for the County of Kings, there will, for the purpose of satisfying the money secured by the said indenture of mortgage, default being made in payment of the interest money due on said indenture of mortgage, and secured thereby, be sold as public auction in front of the Court House in Saint John, in the said County of Kings, on Saturday, the thirtieth day of July next, at one o'clock in the afternoon, the lands and premises described in said indenture of mortgage as follows: "situate in the Parish of St. John and Township of Kings, in the County of Kings, and described in a certain deed dated the twenty-eighth day of December, A. D. 1882, from James Campbell and wife to one Justice S. West, more or less, and therein granted be said tract, piece or parcel of land situate, lying and being in the parish aforesaid, and bounded as follows, that is to say: beginning at a point in the northern boundary line of a tract of land heretofore granted under the Great Seal of the Province aforesaid to the said James Campbell, which said point is about eleven chains distant, measured on the same line to the northern corner of the same lot, thence along the said point north twenty-five degrees, west by the meridian 120° thirty-five chains to a maple tree, thence south twenty-two degrees, west seventy-two chains, thence south twenty-five degrees, east ninety-five chains to the north-western boundary line aforesaid, thence along the same boundary line to the place of beginning, containing by my estimation six hundred and eighty acres, more or less, the said land is hereby granted by part of a lot heretofore granted by letters patent under the Great Seal of the Province aforesaid, to one James Smith, bearing date the 18th day of June, 1851, to one George Smith, Isaiah Smith and James Smith, which letters patent are distinguished by the number 'Eighteen' together with all and singular the benefits and improvements thereon, with the privileges and appurtenances to the same, belonging or in any wise appertaining." Dated the sixth day of April, A. D. 1891.

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REV. EMORY J. HALL, formerly an Episcopalian, has returned to his former faith. He has entered the Methodist Church, and is stated to Dr. F. J. offered the pastorate of the church, on Columbus Street, a popular Methodist of the denomination. — James I. Fellow, of the Public Library fund. Educational Society of knowledge a gift of Mr. Fellows.

—We publish this communications from Mr. Ford and Shaw in reference to Bro. Shaw's address. When I began the intended to tell of my visit to Bimingham, our station at Ramatirham, which estimated though less ex- letters from others, principle did not care. We are very happy out here, longing for can tell the story with the love of God which appreciate the Mes- very much, and feel terrible are increasing have a lady at this st- of the girls' school as I know of no place servant of Christ con- work than this posit- ing.

Bro. Shaw has the to the length of article in heaven or earth. If a correspondent article published per- read when it appears short.

—Rev. W. F. A. main, while engaged among the Telugu mission, has also been the Baptist church speaking residents of the Maulmain Adm learned that being ure for England and strong was present his congregation at "a silver casket and paper knife with a all of Burman won electro-plated silver and respect in white- born." Addresses of the congress, taining kindly and of Mr. Armstrong pressing the hope health he might return and resum- in Maulmain. To made suitable re- definite information presume that, du- are to have the p- Mr. Armstrong, as now in England.

—A CORRESPOND- issue does not pl- on controversial differs from the reading the text, great is the syste- fervently, "But very clear it is not to be de- for controversy, error are to be down, and it is that men might should be raised controversial by battle from afar. of their powers of ing an onset upon supposed, or some citadel of are such men in well that all are work of tearing ary. The work- more, and more- No doubt there and energy of squabbling. An perhaps, quite to the pulpit. bers can breathe against some o- who have no positive work church. It shou- must depends ap- in which men speak the spirit of gentlem- respect and lov- destroy the lov- of their belief. spirit of den- which is sure to opposition of the aim the speaker- and convert.