

# The Messenger and Visitor.

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VOLUME I.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

### All our Pastors are Agents.

**N. S. EASTERN ASSOCIATION.**—The editor of the MESSENGER AND VISITOR expects to be at the N. S. Eastern Association, and shall be happy to attend to the business of the paper.

**FOR FIFTY CENTS.**—We have quite a number of spare copies of the MESSENGER AND VISITOR containing the report of our Convention. The price of the MESSENGER AND VISITOR the rest of the year, with these thrown in, is fifty cents. Will not our pastors and agents try and get us a large number of trial subscribers for the four months?

**A NEW DEPARTURE.**—The Convention, next year, is to be held at Charlottetown, P. E. I. The church is not large enough to entertain all who may wish to go; but hotel accommodation will be furnished at a very cheap rate. It is hoped the holding of the Convention on the Island may help the band of stalwart Baptists of the "right little island," by letting the people know something of our strength.

**AGENT.**—Bro. H. S. Pipes is agent for the MESSENGER AND VISITOR for Dorchester, in connection with the pastor of the church.

**MR. CHURCH.** held special services in the Portland Baptist Church last week. This week he begins at Brussels Street, St. John. May a great blessing come down, and the long sowing be followed by an abundant reaping.

**DOMINION BOARD OF HOME MISSIONS.**—It was resolved to give \$500 from our Home Mission funds to this Board to help sustain missions in the great North-West. It is all too little; but with a debt of nearly \$8000 upon our H. M. Board, it was felt nothing more dare be ventured.

**BELIEVED.**—The following extract from the report on Foreign Missions explains itself:

### BELIEVED.

It is of the utmost importance that our missionaries be well supplied with translations of the sacred Scriptures made in Telugu by Baptist missionaries. Not long ago, an application came to the board from the missionaries on the field for \$400, to procure the word of God for distribution among the heathen. Your board regretted at the time very much that they were not in a position to send the amount asked for by the missionaries for that purpose. One-half the amount was sent and it was then thought that some steps should be taken to provide for this call when it comes again. We were in hopes that the British and Foreign Bible Society, which gets money every year from Baptists to carry on their work, would have made us an appropriation. However, we were disappointed in this. An application was sent to the society by the board in January, 1884, for \$500, but no reply was received save an acknowledgment of the receipt of our application. We are therefore compelled to do something of ourselves, and we have resolved to establish a bible fund and seek contributions for the translation and circulation of the Word of God in Telugu land.

**THE HONORED DEAD.**—Two men of note have died within little more than a week.—Dr. Calvin E. Stowe, the husband of Harriet B. Stowe, and a man of mark in his own right, and J. McDougall, the founder of the Montreal and New York Weekly Witness.

**PLEASING EPISODE.**—Dr. Bill was present at Convention. His heart is set on two things—the consummation of the union with our Free Baptist brethren, and the enlargement of the Ministerial aid fund. It was but seemly, considering his age and the services he has rendered to the denomination, that some recognition should be given. This was done in the following resolution, moved by Dr. Hopper and seconded by Dr. Read:

Whereas, The Rev. Dr. Bill at the ripe age of 83 years, 59 of which have been spent in the gospel ministry, has recently retired from the active duties of ministerial and pastoral life, and

Whereas, he has been abundantly blessed in his work for the Master's work in the pastorate and in the conduct for many years of our denominational press. Therefore be it resolved, that this convention place upon record its high appreciation of our venerable brother and the great worth of the efforts he has put forth in the furtherance of all the interests in the special care of this body, and further we trust that he may be permitted to spend the evening time of his life in the smile of our heavenly Father, and see for yet many days the ripening and fruitage of all the great missionary and benevolent operations of the denomination to which for so long a period he has so zealously and loyally devoted his best energy.

**DECLINE OF HEATHENISM.**—The following shows how idolatry is losing its power in India:

The old car of Juggernaut, which for ages was annually dragged out for adoration and destruction of fanatical devotees, many of whom threw themselves beneath its wheels, (which murderous superstition the English Government now prohibits) was recently brought forth for an airing. Enough men to move it were only procured, with great difficulty, and they refused to bring it back. The Collector at Bengal had to employ a force to return it to its shed.

**IMPORTANT RESOLUTION.**—No resolution passed at the Convention was more important than the following:

Resolved that this convention desires to express its satisfaction on learning that it is the purpose of the governors of Acadia College to raise a jubilee fund of \$50,000 to commemorate the completion of the half century since the founding of the college, and that we pledge ourselves to co-operate heartily that the aforesaid purpose of the governors may be carried to a successful consummation.

This resolution means a good deal. It is no mere paper resolution. It means a determined effort to put Acadia on a better financial basis. Our readers will hear of it again, before long.

**DR. SANDERS** was very ill at the time Convention was in session—so ill that the worst was feared. Special prayer was offered for his recovery. We have not heard the latest intelligence, but hope he is better.

Since the above was in type we have been rejoiced to receive the following from Bro. Clive:

"Many of the friends of Rev. Dr. Sanders who have learned of his recent severe illness will doubtless turn to your columns seeking further information regarding our brother. It will be extremely gratifying to them to learn that he is much better, and is continuing to improve. His physician now thinks he is out of danger, and that he is in a fair way for an early recovery."

**CARD OF THANKS.**—Mrs. Currie, being unable to reply to the many kind letters of sympathy and love received from "Aid Societies" and personal friends, since the death of Mr. Currie, takes this opportunity of expressing her thankfulness to all who have thus kindly remembered her in the hours of grief.

**A MORE NEEDED CHANGE.**—Every year makes it more and more apparent that two days and a half are too short a time in which to pack all the business requiring attention at our Convention. There is no time for the discussion of great principles, the consideration of the most vital questions and the wisest and most deliberate planning. In addition to this, the brethren are overworked, have to do with much too little sleep, and in consequence, are nervous and sometimes irritable. This is one of the chief reasons, we believe, why unadvised words are sometimes spoken and injury done to the precious cause that all love. Is there no way to get the delegates together earlier, or to induce them to remain longer. It is a matter which calls for the most serious consideration.

**CHANGE OF DATE.**—We are instructed by Bro. Blackadar to announce that the date of holding the York and Sunbury quarterly meeting has been changed from Sept. 10 to Sept. 17. It is to meet at Marguerville.

**OMISSION.**—In the report on the state of the denomination, Pollett River was omitted from the list of new churches dedicated during the year.

**INSPIRING.**—Is it not inspiring to brethren who labor hard to advance the interests of our denomination to know their efforts will be recognized—after they are dead!

**PLEASE DON'T!**—The MESSENGER AND VISITOR wants to do all that is possible to help on the work of the denomination. But, we submit, it is not to be expected that the editor shall keep all our denominational objects before the people without help. The responsibility for this should rest with the secretaries of the Boards; but most of all, with our Finance Minister. We should much prefer him to take the lead in this, as it is seemly, and the MESSENGER AND VISITOR will back him up as well as it can. We make this statement because some seem ready to make the editor of this paper responsible if our people do not give as liberally as they are expected to do. He will do the best he can, however, in any case, and hope for the kindly sympathy and goodwill of his brethren.

**THE AMERICAN MASS IN P. E. I.**—The Evangelical Churchmen under this heading give an account of the ritualistic doings in St. Peter's, Charlottetown, in the following terms:

The fullest development in St. Peter's was reached at the funeral of the late incumbent; and again upon the anniversary of his death a few weeks ago, on both occasions the services being substantially the same. The chief feature was the "celebration of the most holy and blessed sacrament for the repose of the soul of the Rev.

George Hodgson." The communion service of the Church of England was presumably used; but so overlaid, discolored, and interpolated, that it was not possible to follow it. Numerous candles burned upon the "altar," clouds of incense from swinging censers filled the chancel, a huge crucifix was borne before the officiating priests, who were attended by boy-scolars clad in short surplices, over colored vestments. The celebrant set apart the bread and wine with frequent pauses, making again and again the sign of the cross, and prostrating himself with strange genuflexions and contortions; and after the consecration of the elements, they were elevated for the worship of the congregation, while he prostrated himself at full length before the altar.

It is said that all this is sanctioned by the Bishop and Archbishop of Nova Scotia. To us Baptists, who have been taught to regard religion as spiritual, and not a system of mechanics, all this appears grotesque and absurd. We can scarcely understand how intelligent men and women can assent to such things in the name of the simple teachings of Christ. May our stand for a spiritual religion issuing in that for a church membership of those alone who are regenerated by the word of truth, never become less strong.

**"CALVIN"** the Chicago correspondent of the *Presbyterian*, says:

"Among the choice assortment of Communion banners recently discovered and confiscated by our Chicago police was one of flaming red, with the following inscription in black letters—and this banner was only one among a hundred with like inscriptions: 'We want no God, No Religion, and no Master. Our Civilization—The Bullet and the Policeman's Club. Away with the Throne, the Altar, and the Money-bag! The Greatest Crime of these Times is to be Poor. Liberty without Equality is a Lie. Millions of Workmen Organize and Let us help Ourselves!'"

If the programme outlined by the inscription quoted were followed out, we should have hell here on earth. All this means the French Revolution repeated, if these miscreants can have their way. It is one of the strangest anomalies that such terrible sentiments can secure the assent of thousands where civilization is most advanced. It shows what irreligious civilisation, if we may so speak, might become. It is but fair to state, however, that the great bulk of the Communists are from abroad.

### Outside Hinderers.

We once heard a very earnest minister of the Gospel, of the early Western type, preach a sermon from the first Psalm: "Blessed is the man that standeth not in the way of sinners." His exegesis of the text was that some men stood in the way of sinners who would otherwise come to Christ, and thus hindered them. We smiled at the exegesis, but thoroughly enjoyed and were deeply impressed by the sermon. Certainly we were made to feel that it was a fearful thing to be a "hinderer" of the salvation of any sinner. There are two classes of hinderers. We may speak of them as the outside and inside hinderers. That is, those who make no profession of religion, and those who are the confessed disciples of Christ. We shall have occasion to speak of the "inside hinderers" at another time. Our business now is with the "outside hinderers."

Of course the openly profane and godless man is a hinderer of all who are within the circle of his influence; but we are speaking now of that class of men and women who, because of their general approval and patronage of Christianity, flatter themselves that they are helpers rather than hinderers. An incident in our Lord's life illustrates this. Jesus was once inside a house, and the crowd about it was so dense that the four men who were bringing their paralytic friend could not enter because of the "press" about the house. They could only get their friend to Jesus by a heroic determination which led them to surmount all obstacles by mounting the roof, removing the tiles, and letting their friend down to the feet of Jesus through the opening thus made.

There is a crowd, even to-day, about Jesus, or at least about the Church, who will not go in themselves, but hinder those who would. We know of a great company of women who would become Christians and openly confess Christ but for their husbands, who, while they go to Church and "hire a pew" will not accept Christ, and thus cast the weight of their personal example against him. In many cases they do not oppose their wives, but they will not encourage them nor help them. Their unbelief and practical rejection hinders their companions. This is especially so of parents whose children are looking to them for example and guidance. It requires a good deal of faith for a child to say to himself, "My father or my mother is wrong in this matter, and I must forsake their example and leave following them and go to Jesus in spite of them." "I am waiting for my husband," or "I am waiting for my wife," or "It is worse than all to hear a child say, 'My father' or 'my mother is

not a Christian; I love and believe in them, and if they do not think it needful to become followers of Christ, why should I do so? I would not presume to set myself up in opposition to them." We have heard just such excuses and, if we may so say, reasons given over and over again. Are not such parents, husbands and wives hinderers?

This sin of hindering is greater or less in proportion as the hinderer is near or far from the kingdom. Open neglect of the means of grace, or open and declared unbelief, especially when accompanied by profanity, scoffing and open sin, operates but lightly to prevent any anxious soul from coming to Christ. On the other hand a reverent attitude toward religion, the cordial and hearty support of its works, and the observance of its outward forms, tend to create the impression which the natural man is quick to accept, that these are the sufficient elements of a Christian life. Such characteristics come into competition with Christ himself, and the very excellence of the outward lives of such men makes hindering influence all the greater.

We know of a case in point. It is of a business man whose life is blameless so far as the world or the Church knows to the contrary. He is a trustee on the board of a large and influential Congregational church. He is always at church, at least on Sunday morning, and often in the evening; he is a most liberal giver to all the work connected with the church; he even gives generously to foreign missions; for he does not hesitate to say that he believes that Christianity is the most beneficent moral power in the world, and that the Church is the wisest and best institution of which the world has ever known, and that no community is safe, or can be prosperous without the vigorous maintenance of its institutions. He will argue with earnestness against any infraction of the Sabbath; he is a strong temperance man, and there is none in the city more generous and helpful to the poor. He is the friend of young men, and has been known in many cases to give timely and needed assistance to his neighbors when the loan of a few dollars, more or less, was a perfect "God-send" to them. Such is the outward character and life of this man. A good man and full of good works, but not a Christian! He says privately that he does not see the necessity of a personal faith in Jesus Christ, though he admires his character; he does not believe in his supernatural origin and cannot believe that he was ever raised from the dead. He thinks the New Testament the most wonderful of books, but believes that it is a religious romance, written by conscientious enthusiasts who partly believed it and idealized the life of Christ and elaborated the doctrine of the future life in order to gain a greater hold on the consciences of men through their imaginations and their hopes and fears. He justifies them "in so doing, and all persons in becoming Christians who believe these things to be true, or can adopt the early Christian theory; but, as for himself, while he supports the institutions of Christianity and commends the ethics of the New Testament, he does not of course confess himself a Christian. He is the standing argument of many scores of young men and the justification of their unbelief. "There is not a better man in the church. If I can be as good a man as he I shall be satisfied," they say. They take him instead of Christ as their example, and conclude that they can dispense with a Saviour altogether because he does. We do not recall a man in our acquaintance who is hindering more sinners than this good man. And yet those who believe the truth of Christ and disavow any infidel sentiments are less excusable than he and are morally worse men. Alas for these outside hinderers of souls.—*Independent.*

### The Great Change.

BY WAYLAND ROY, D. D.

Of the necessity of the great change—the new birth, the new creation, as the Scripture calls it—there is the plainest evidence. If Christ is to be at all accepted as an authoritative religious teacher, it is as impossible to take away from the structure of his teaching the undermost and irreversible demand for the great change as it would be to withdraw the foundation stone from a building and expect the building to stand on nothing.

"Culture" is just now, the mighty modern word. "Evil is only good in the making," we are told constantly. The moral germ and stock are right enough, we are told constantly. The only trouble is, it is June and not October, and your moral apples have not had time to ripen. Dig about the roots; stimulate with various education; baste your human tree with light and warmth; and your hard, puckering green balls will get to be luscious apples soon. But you need no change in the tree itself; you need no infusion of new forces; you need no grafting in of a better and nobler stock. You only need the "culture" of

what you have already to bring forth finest and fairest result.

Here precisely is where much of our modern thinking breaks with Christ. Said a clever deacon once, when asked the difference between the old and the new divinity: "The old divinity sends the prodigal son home in rags and poverty; the new divinity brings him back with money enough to pay his expenses." The old divinity is the truer. Christ never taught that a man, in himself had moral capital enough to start on. Dr. Hugh Blair, of great fame in religious days, happily passed now, believed in the essential rightness of human nature. Dr. Robert Walker believed in its germinal and essential wrongness, and that it could never get right, except as, by Divine grace, it was remade and restarted. They were colleagues in the same church. In the morning, Dr. Blair, warming with his favorite theme, went into his apostrophe of virtue: "O Virtue! if thou wert embodied all men would love thee." Dr. Walker rejoined, in his sermon in the afternoon: "Virtue has been embodied. Did all men love her? No; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves." Ah! Dr. Walker was truer to the historic truth of things, and plainly truer to our Lord's teaching also.

For, if Christ teaches anything at all, he foremost teaches that men are not generally what they ought to be, that men will not grow up from their natural moral germ into what they ought to be, that men need a moral recreation.

And it is most significant and noteworthy that Christ makes this demand of a moral recreation, not in the presence of an outward moral whiteness. Nicodemus was no thief, Nicodemus was not an adulterer. Nicodemus was not a man whose lips were reeking with profanity. In simply outward moral qualities you can find no fairer character in all the Scripture. Nicodemus was earnest. He was nobly free from prejudice. He was ready to listen to the startling revolutionizing utterances of the new Teacher. He was so cowardly, either. He came to talk with Jesus by night because the night was the only time when he could get the quiet personal instruction his soul was hungering for. And yet Christ does not tell him that he is all right in present moral germ, that all he needs is culture. No. This is what Christ says: Deeper down, and for the first thing, you need new life, O Nicodemus. Somehow there must be put into you a different sort of moral germ. Except a man be born again he cannot see the kingdom of God, or, as the words are more startling and subversive still in the original, Except a man be begotten anew he cannot see the kingdom of God. Christ's language carries Nicodemus back to the very beginnings of life. Back there in the fountain new waters must begin to flow.

Well, it seems to me, if you are going to accept Christ at all as a religious teacher, you cannot here begin to pick and choose. You cannot say I will believe him in other things, but not in this. This is the fundamental thing. This is that on which his entire teaching stands. You might as well say you would believe Sir Isaac Newton in what he tells you about the movements of the planets, but that you will not believe him in what he tells you about gravity. But you cannot believe him about these except you do about this; for what Sir Isaac teaches you about those movements is founded upon what he teaches you about gravity. You cannot say Christ was right about other things though mistaken here. The mistake is too fundamental. If mistaken here, then mistaken everywhere, and Christ is untrustworthy altogether.

But this means depravity! Well, Christ taught a human depravity. This demand for a moral recreation can mean nothing else. In the sense that every man is as bad as he can be, Christ did not teach depravity. In that sense that in all the parts and power of his nature sin has damaged man, and has so damaged him that the only thing which can save him is the infusion of new moral life, the moral recreation of the man, Christ did not teach depravity. And such depravity is, concerning us, the end and solemn fact.

As Luther puts the matter, Nicodemus had said: "Thou art a teacher come from God," and stood expecting some new doctrine. Jesus said to him: "My teaching is not of doing and leaving undone, but of becoming; so that it is not new works to be done, but a new man to learn them; not simply the living otherwise, but the being new-born."

This is Christ's demand. Every life is wrong until it begins anew from this fresh germ and root.—*Independent.*

Nothing will ever be attempted if all possible objections must first be removed.—*Dr. Johnson.*

### This, That, and The Other.

Statistics show that 10,000 people are killed by whiskey where one is killed by a mad dog. What of it? Shoot the mad dog and license the sale of the whiskey.—*Exchange.*

—When we are most filled with heavenly love, and only then, we are best fitted to bear with human infirmity, to live above it and forget its barrens.

—We learn that over one thousand baptisms have taken place in Minnesota during the past three quarters of the convention year, and the general outlook is more favorable than at any time in the past.

—We do not believe in womanly men or in manly women.—*The Examiner.*

—Strong beliefs win strong men, and then make them stronger. Such is no doubt one cause why moonshiners tend to prevail over polytheism; it produces a higher, steadier character, calmer and concentrated by a single great object; it is not confused by competing rites, or distracted by miscellaneous deliriums.—*Walter Bagshaw.*

—The new king of Uganda, Central Africa, has inaugurated a reign of terror, taking life and property according to his whim. The missionaries have discovered plots against their lives, and the king has isolated them, commanding all natives to keep away from their premises. The native Christians, who have become a large band, are in constant fear of death, and yet there are enquirers who are anxious to be baptized, and willing to bear persecution. Mr. Mackay wrote, November 16th, that the missionaries had been seriously considering how they might escape from Uganda, but could hardly see any possibility of getting away undiscovered. The latest date of the letters printed in the *Intelligencer* is December 20th. All was then uncertainty.

—Light-houses don't ring bells and fire cannons to call attention to their shining; they just shine.

—The pain of life but sweetens death, the hardest labor brings the soundest sleep.—*Albert Smith.*

—Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which is the pride of almost every discoverer.—*Rushkin.*

—It is good for us to think no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*

—It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.—*Emerson.*

—Were you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life.—*Rev. Dr. S. Storrs.*

—It is a happy thing for us that this is really all we have to concern ourselves about—what to do next. No man can do the second thing. He can do the first.—*George MacDonald.*

—A judicious observer has said: "The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do any thing that can be done in this world, and no talents, no circumstances, no opportunities will make any one successful without it."

—An Episcopal minister writes to the *Dominion Churchman* that "he has not seen and does not intend to see the Revised Bible, either Old or New Testament, because that part of the Holy Church represented by the Convocation of Canterbury committed the revision in part to heretics and schismatics." Oh, my!

—The investments in British Savings Banks amount to \$485,000,000, of which sum \$150,000,000 have accumulated in the last ten years.

—A traveler sailing on the Nile, on his way to Cairo, tells how eight or ten naked boys ran along the shore begging alms. Before he could throw them some bread, the captain of his boat repeatedly called to them: "May God bless you! may God bless you!" This, the traveler says, is a most common custom in Egypt, and brought to his recollection most vividly the practices which St. James so strikingly condemns. Many to-day say: "Be ye clothed! Be ye fed!" yet neither give nor do anything to secure the realization of the wish.

—According to a despatch from Scotland a floating church for the Island of Arran is the latest novelty of the Duke of Hamilton, having strictly adhered to his resolution not to allow any United Presbyterian a place of worship on the island. The modern ark is to be moored in Lamlash Bay, one of the suggest anchorage on the Scottish coast, and the members of the congregation will be pulled on board from the shore in small boats when the ship's bell rings at the masthead.





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Messenger and Visitor.

WEDNESDAY, SEPTEMBER 1, 1886.

THE CONVENTION

Monday afternoon was largely occupied in the discussion of the question whether the Governor of Acadia should seek to secure such changes in the N. S. Academy Act as to permit Horton Academy to be worked under the Act, and receive the government grant of \$1750 per annum.

It will be remembered that the Convention declined, last year, to appoint senators on the Board of Toronto Baptist College, because of the unsettled policy then existing among the Ontario Baptists in reference to secular education.

This raised the question of how much we should give to help sustain students studying at McMaster Hall. After much discussion, it was resolved to request the churches to make an annual collection on behalf of the work at McMaster Hall.

Tuesday was Foreign Mission Day. The following are among the points of chief interest in the report:

THE WORK AT HOME.

Regular monthly meetings of the Board have been held during the year. The usual difficulties through the lack of funds to meet our quarterly remittances have been experienced. This difficulty has been met by individual members of the Board becoming personally responsible at the bank for the money to meet the demand.

Miss Wright's health has improved very much. She says she has been able to prosecute her studies during the year and also to do a good deal of Zenana work.

The money which we have used to great profit in the support of our mission work. At the beginning of this convention year the Union voted to the Board \$1,000 to refund the Jacob's legacy which has been permanently invested in real estate in the city of St. John and in addition to this voted to pay \$2,500 toward the current expenses of the board for the year.

RETURNED MISSIONARIES.

Our returned missionaries, Rev. George Churchill and Sister Churchill, Rev. Rufus Sanford and sister Sanford are still in this country. During the year the missionaries have attended the associations and delivered stirring addresses on missions, and have continued the work of visiting the churches so successfully begun by them last year.

WORK AT STATIONS.

Brother Hutchinson writes from Chiconole in reference to touring that during the year he has spent 92 days upon the field, 24 in August and September, 5 in October, 33 in November and December, 14 in January, 16 in March. During this period they experienced a good deal of trial, both by sickness and inclement weather, but succeeded in reaching several large villages never before visited by a missionary.

The work of colportage has been very successfully carried on at this station during the year. Over 3,000 books have been sold, and the colporteur has spent from 15 to 20 days per month on the field.

Two have been baptized during the year, and death has claimed one of them. Writing from Bimili, Bro. Archibald says in his report to the Board that he has often been surprised at the number of heathens at Sunday school and preaching service. There is also a very large attendance at a Sunday evening clock tower service.

Three of the servants at the compound are anxiously seeking Christ, and it is hoped that they will soon be able to welcome them into the Church of the Redeemer.

Bro. Archibald writes that having two stations on hand he has not been able to do as much touring on either field as he could wish, but that at Bimili station he has done 56 days of touring work and visited in that time over one hundred villages. At Raiga, one of the out stations, a building large enough to accommodate two preachers and their families, has been bought and fitted up at a cost of 230 rupees.

We spent 80 days touring on this field during the year and visited 130 villages. Peter, the colporteur, has done excellent work and has sold over 100 volumes of books. More books have been sold at this station during the year than any year before.

And now in conclusion Miss Wright says: Let me ask the prayers of all God's people for our work.

Miss Gray's work has been in the school. The school is opened at 7.30 o'clock with worship, in which all on the compound join.

The treasurer's report makes the following showing:

Table with financial data: Total receipts, \$5,528 65; Bal. on hand last year, 329 30; Total receipts, \$5,857 95; Total expenditure, \$7,812 97; Chapel Fund deposited in bank, 544 16; Balance on hand, \$590 63.

Apart from the \$544 16, Chapel Fund, there is a net surplus on the year's operations of \$171 53.

It must be remembered, however, that this surplus is due, not to the enlarged giving of our people, but to the fact that two of our missionary families are at home, and the expenses have been reduced to a minimum.

The first business of importance in the afternoon was the conclusion of the report of our Finance Agent, Dr. Day.

The following is a summary of the receipts of the year:

STATEMENT OF MONEY CONTRIBUTED BY CHURCHES. Table with columns: Total Amounts, Women's Aid Society, Ministerial Education, Ministerial Aid and Relief, Educational Institutions, Foreign Missions, Home Missions. Rows include: St. John, St. Andrew, St. George, St. James, St. Peter, St. Paul, St. Mark, St. Luke, St. Matthew, St. John Baptist, St. John's, St. George's, St. Andrew's, St. James'.

There is in this a balance of \$529.24 from last year. Deducting this, the net receipts of the year are \$18,579.27. (In running up the columns of the above summary of statistics as published in the dailies, several errors were found. We hope the above are now correct.)

A delegation from the F. Baptist Conference, bearing the fraternal greetings of that body to our Convention, was now received. It consisted of Rev. E. G. Hartley, Jos. Noble, A. Taylor, J. E. Reid, J. Parsons, D. McLeod Vance and W. G. Gannon, Esq's. As the delegation came forward, the Convention received them standing. They were invited to seats in the Convention, after which Rev. G. A. Hartley was invited to the platform, where he was welcomed on behalf of the Convention by Dr. Bill, in a warm address.

The question whether to continue the present arrangement for securing funds to carry on our work, aroused a good deal of discussion. Some things were said that had better be forgotten as soon as possible. As is usual in such cases, the question was considered too much on grounds personal. Some were of opinion that we could do without a paid agent. Others thought that it would be better to have the pastors organize in the various districts, to aid the agent to awaken interest and collect funds.

TUESDAY EVENING MASS MEETING.

This was the last session of the Convention. It was devoted to a platform meeting in the interests of Foreign Missions. The attendance was large, the address excellent and the interest deep and sustained.

Dr. Castle spoke in the interest of the Grand Ligne Mission, which he termed a foreign mission in Canada. In the midst of the dense darkness of Roman Catholicism, the mission shines as the brightest light. He hoped the agent of the mission, a modest, sterling man, would receive a warm and generous welcome when he came.

Bro. W. F. Boggs spoke on the prospects of the Kingdom of God among the Telugus. The ultimate prospect is secured by the word of God; but we have the shaping of immediate prospects, just as the farmer

determines the prospects of a harvest. It is only as we attempt great things for God that we have a right to expect great things from God. What has been done may help us forecast the future. Fifty years ago there were but two missionaries among the Telugus, now there are fifty. Then there was but one station, now there are 21. Then there was but one school, now there are hundreds of village schools, besides high schools at stations and two theological seminaries. Then there was, perhaps, two or three converts, now there are 30,000. These results tell us of what may be expected in the future. Yet all this work has been chiefly preparatory. What, then, may we not expect in the next fifty years? Shall not the very citadel of heathenism be shaken to the foundations. Already the two chief divisions of the lower classes have been quite thoroughly evangelized, especially in the South. We are now looking to see the Gospel press its way up into the higher. The victory, however, is not nearly gained.

Only 38,000 out of 17,000,000 torn away from the grip of heathenism. The caste people, who have almost a monopoly of influence, have scarcely been touched. Only about 100 Sudras have been brought to Christ. Lay your account for a long campaign. Many more lives must be laid down—where we cannot go back, but must go forward with more zeal and consecration. Church members must take this into account. Just as the hero of Sempach gathered the spears into his own bosom to make a way to freedom for his countrymen, so our missionaries go forth to encounter dangers of all kinds to make a way for the Gospel to the Telugus. Only the motive, "for Christ's sake," will impel us on to do this work. He has laid it upon us in the great commission; let us then do it, not as a burden, but a privilege. To be appointed God's commissionaries to give the Gospel to the perishing, is the greatest honor that can be conferred upon a mortal.

Bro. Churchill spoke on "Home Life among the Telugus." There is no true home life among the Telugus. Where the wife is regarded as an inferior being, and marriage is contracted without any regard to will of the parties, this is impossible. Our mission field is the plain between the shelving beach and the ridge of mountains back from the coast. Go into one of the thousands of villages, and into the portion of it given up to the outcasts. It is little wonder the higher caste people regard the Malas and Malagas as unclean. They eat offal and carrion, and live in filth. On wages of from two to six cents a day they cannot have more than enough to keep soul and body together. Look at the women; how haggard and gaunt they are. They have no hope in life, and no hope in life after death. What can their home life be! The middle class is a little better off; yet they lie on mud floors, and have little of comfort. The merchants are often quite well off. They get enough to eat, and this is saying a good deal in India. The Brahmins are still better off. They do not have to work, and are the guides of the people. But here there is no true home life either. The wife is thought to have no soul, and is treated accordingly. As one stands on a height in the early morning and looks around, he will see columns of smoke rising. They are from the burning of the bodies of the dead. It shows where there are aching hearts; for these people have as keen feelings as we, and have as little to help them bear their griefs. He would never forget one scene. He went out from the palace at Bobbili on a fete day. There was a great sea of faces upon which he looked down. It was enough to wring the heart to think that not one knew of Christ and salvation. Thousands are bowing down to painted stones, and this is not the worst. Some of their objects of worship are unmentionable, and these are in their homes. It is in the homes the most effective work can be done by the sisters. The lady missionaries can gain access to their crushed sisters, and although they are so downtrodden, can bring to them the light of hope. He hoped some things would be changed at home. It is great self-denial for the native Christians to give up tobacco; but this they are required to do for Christ's sake. He should be ashamed to have a Telugu come home with him, and see how much Christians burn up in the use of tobacco. The missionaries are responsible for the souls of the Telugus; but so are the people at home, and they must help bear it. They must have faith and use it before God, and they must give. God will see to it his part is done, if we fulfill the conditions of his promises. Let it not be said, in the last great day, that the heathens are lost through our heedlessness and carelessness.

Bro. Sandford spoke on the "Relations between the Mission Fields and the Churches at Home." We must admit we are our brother's keeper. None of us lives to himself. The Christian community, is small compared with the heathens. Some 1,470,000,000 live on the earth. Of these, 874,000,000 are heathens. The Christian community is but 135,000,000. The heathens are related to us. Their wail and we are ours. Although India is far off, when famine comes, and the people are dying, there is a response given to their despairing cries. We are interested in the opium raised in India, for it is threatening to become a curse to us. So of other things. Most important of all, the Saviour has put us in relation to the heathen by the great commission. Unless the heathens are saved Christian lands will suffer. The highest type of Christianity cannot be reached till idolatry be overthrown.

Our churches at home are connected with the work abroad. The missionaries there are ours. If the contribution is kept very close, it will help not only the heathens, but the churches as well. Thirteen years have passed since seven missionaries stood on this platform. They were then bidding you farewell, as they started out hopefully for India. It was after four years of thought and prayer. All their lives have been spared, and some success has been achieved. He was not sorry he went. Much greater success was awaiting them. He and his wife and Bro. and Sister Churchill would soon be away. They were restless to get back. It was doubtful if they ever came home again. He would like to live long for the sake of the work. The success of the future is assured by God. For the sake of the myriads perishing, send out helpers and do all possible.

At this stage of the meeting a brother offered to be one of ten to raise \$1000 to help clear off the debt on the H. M. Board. Ja. Marsh, Esq., made an appeal for a Bible Fund, referring to a touching way to the incident of a little girl who had given her gold dollar on her death-bed to give the Bible to the heathens. He also announced that the Board had accepted a brother as a missionary to go out to reinforce our mission.

Bro. F. G. Harrington, the brother referred to, was then introduced, and told how he came to be there. Four years ago the idea of foreign mission work came to him. Since then he had been studying at Morgan Park, Chicago. He intended at first to go with his brother to Japan. As the American Baptist Board could send but one to that land this year, he had decided to offer himself to the work among the Telugus. The foreign missionary spirit was the spirit of Christianity. Christ and the apostles were foreign missionaries. He desired to follow their example, and do his share of this work. If our Lord should appear and ask us why we had not sent the gospel to the heathens, could we say it was because we had not the means? The people of the United States gave as much for ostrich feathers as for missions; while for tobacco and rum they gave immeasurably more. He hoped to be able to bring a few heathens to Christ.

All who saw and heard Bro. Harrington must have been favorably impressed. He seemed to combine modesty with strength and self-reliance.

Brother Gordon excused himself because there was no time left.

The five missionaries about to go to India, Brother and Sister Churchill, Brother and Sister Sandford and Bro. Harrington, then took their places on the platform and a parting address was given by Dr. Hopper.

We look upon you returning missionaries as the founders of our mission. For some time you have been at home; we have been cheered and encouraged by your presence, and the work of missions has been fostered by your visits to the churches. You are about to plunge into the darkness again to seek jewels for the Saviour's crown—the grandest of all work; you go with our sympathies, help and prayers. We hope you may be much blessed. We cannot but think of dark possibilities, we may never see your faces again. With this all before you, you are emboldened to go in the name of the Lord. With faith in God you go back to be our representatives, with the assurance, if you fail, others will take your place. We bid you God speed in this blessed work. Loyally and lovingly we will hold the ropes. We shall rejoice in your success; we hope there may be many stars in your crowns of rejoicing.

Dr. Castle invoked the blessing of God upon the missionaries and the meeting ended.

THE SITUATION.

The Convention is over. The reports of the year's work have been submitted. Accounts have been balanced, and there has been a general taking of stock. It might be well to take

A RETROSPECT

of the work of the year. The direct spiritual results have been extraordinary. There have been 902 conversions in connection with the home mission work. This is a record that has never been excelled. The whole number of baptisms in all the churches, so far as reported,—2508—is one of the best records of any year in our history. In the number of students, the kind of work done, and the general tone of the classes, our institutions at Wolfville have had their best year. Considering the fact that our foreign mission stations are but partially manned, because of the unavoidable absence of two missionary families, who are at home resting, the work of this great enterprise is as successful as could be expected under the circumstances. All this is most cheering. We wish this were the only side; but there is another, and it is not bright. It is impossible to shut our eyes to the fact that our people have not done well in the matter of giving, and that all our great enterprises must decline, unless they do better. Last year, two returned missionaries and our finance agent engaged in the work of raising funds, over 43,000 Baptists gave only \$18,579. A very large part of this sum was not given until the last days of the Convention year, under pressure of the fear of utter disaster to our great enterprises. We may as well face the fact first as last that we are not making the advance in the matter of benevolence that we should make, and the advance that is absolutely demanded. In 1865 our people gave \$18,007, besides contri-

buting largely to the College debt. In 1884 they gave \$16,136. In 1885, the year we made a very poor trial of district superintendents, without a general finance agent, \$18,007 was contributed. This year, with all the pressure brought to bear, we have raised \$18,579, or but \$572 more. This is not encouraging.

This leaves our H. M. Board \$2,899 in debt, as it faces the growing needs of its work. The deficit of the College in the operations of the year, is less than that of last year; but there is a deficit which anything like the giving we might justly expect from our people, would have prevented. All this is not encouraging. Still we do not believe our people are the worst to be found in the matter of giving. We need more system. The old spasmodic giving will not do in this age of cool calculation. There must be a system in giving, by which the people will be led to give regularly and often. It is to be hoped that more attention will be given to the excellent scheme of our finance agent, as outlined last year. If our Conventions would give the vital underlying question of finance a great deal more attention, and questions of detail a great deal less, our sessions would be much more profitable and, often, much less wearying.

But what is the reason? The outlook for spiritual returns for labor and means expended was never more hopeful. A cloud of blessing seems still to hover over the churches, ready to break at the touch of trustful effort. The home mission work is organized as never before, and the blessing is falling in the richest effusion. Our institutions have their channels of supply broadened and deepened, and the influx of students threatens to tax accommodations to the utmost. Two missionary families are about to return to their fields, and a new missionary is to go with them. These, with those now there, working with the vanities of years of preparation, must have a success far in advance of anything yet achieved. All these glowing possibilities lie within our reach; but we must do better than heretofore, if we are to grasp them. It is no use to close our eyes to the fact that we cannot go on with our present work, much less make the advance to which the beckoning hand of providence is calling us, unless more money is contributed. Many of our men go from us because of the inadequate salaries offered by our churches generally. We must have \$3,500 more for home missions than last year, to carry on the work now in hand and give a pittance of \$500 to the North-west, not to mention the liquidation of the present debt of \$2,899. There is a small surplus this year in the foreign mission treasury; but this is not due to enlarged giving to that great object, but to the smallness of the expenditure through two of our missionary families being at home. The estimate of this year shows that there is needed \$12,500. This is \$4,972 in excess of the contributions of last year for this object. Our College must have more funds or it cannot maintain the proud place it has won. We must, then, have \$8,472 more than last year to carry on the work in H. and F. missions already undertaken, not to mention the liquidation of the not more than \$3,000 of debt, and there is needed an endowment of at least \$50,000 to enable Acadia to go on her way of success.

Still, there is no reason why we should lose courage. If each of our church members would give in addition to what they now contribute, the price of two ordinary cigars, or of a half pound of tobacco, we shall be relieved from all our embarrassments. With the hearty co-operation of all our pastors with our finance agent, there is no reason why this should not be done. If our people should average their \$1 per year, we could carry out all our work at its present extent and efficiency, and add \$15,000 per year to the endowment of Acadia College. With trust in God for blessing upon earnest effort, there must be assured progress and success. Let all the people awake and aid in this grand work.

On Monday 23rd the meeting of the meeting hymn began. The Scriptures, and psalms, and hymns, were read by Mrs. J. F. H. and proceeded to what was the report of the meeting.

The meeting was held in the meeting room of the meeting. The meeting was held in the meeting room of the meeting.

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Mrs. M. W. Williams, Mrs. J. F. H., Mrs. A. I., Mrs. J. V., Mrs. K. T., Mrs. S. S., Mrs. H. M., Miss L. S.

Miss Ada Allwood, Mrs. M. W. Williams, Mrs. A. I., Mrs. J. V., Mrs. K. T., Mrs. S. S., Mrs. H. M., Miss L. S.

The article the quotation following is passed:

"That we the statement regard to Foreign Missions, cordial approval may be given to the work of Mrs. J. F. H. invited to a visit of the work of Mrs. Ward to a seat, and length. Mrs. Churchill spoke in a very interesting manner and addressed

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Mrs. M. W. Williams, President. Mrs. J. E. Hopper, Vice-Pres. Mrs. A. H. Lavers, Secy. Mrs. John March, Cor. Secy. Mrs. J. W. Manning, Treasurer. Mrs. E. M. Saunders, Auditor. Mrs. S. Seiden, Halifax. Mrs. Emerson Dorchester, Prot. Sec. Miss L. S. King, P. E. I.

EXECUTIVE COMMITTEE. Miss Ada Hooper, Mrs. Clark, Mrs. Wm. Allwood, Mrs. Robinson, Mrs. James E. Marsters, Mrs. C. H. Martell, Miss H. Layton, Mrs. A. S. Murray, Miss Hannah Jones, Mrs. H. Howitt, Mrs. E. Phillips, Mrs. W. J. Stewart, Mrs. Moses Cowan, Miss Amy Johnston, Miss Mary Cramp, Mrs. J. Harding, Mrs. Allison Smith, Mrs. J. F. Masters, Mrs. Spurden, Mrs. G. O. Gates, Mrs. Jesse Harding, Mrs. A. W. Sawyer, Mrs. M. M. Stewart, Mrs. Randolph.

The article in the constitution relating to the quorum was changed to five. The following resolution was unanimously passed:

"That we have heard with great pleasure the statement of Miss Cassie Canning, with regard to preparing herself for work on the Foreign field, and we desire to express our cordial approval of her purpose and hope she may soon be able to devote herself to the work to which she feels called."

Mrs. W. H. Porter, from Ontario, was invited to a seat, and presented the greetings of their Woman's Missionary Society.

Mrs. Wardwick from Boston was invited to a seat, and addressed the Union at some length.

Mrs. Chubbuck was invited to a seat, and spoke in a very pleasing manner. Miss Canning was also invited to a seat, and addressed the meeting.

The public annual meeting of the Union was held in Leinster Street Church, on Monday 23rd, at half past two, the President in the chair.

The meeting was opened by singing the hymn beginning with "Rock of Ages." The Scripture was read by Mrs. J. E. Hopper, and prayer offered by Mrs. Spurden. An excellent address of welcome was given by Mrs. J. E. Hopper. The President replied in a few well chosen words, and then proceeded to deliver her annual address, which was full of instruction.

The report of the Corresponding Secretary was then read. (This will appear in the Messenger and Visitor of next week.) On motion, the report was adopted.

Mrs. Nalder, of Windsor, read the Nova Scotia report. It showed that there were twenty-two societies in the Province, and that thirteen had been added this year, and more money raised than last year.

Miss A. Hooper read the P. E. I. report. It was also encouraging. More money raised than usual.

Mrs. Emerson read the New Brunswick report. The work done for the year highly encouraging.

Mrs. Manning, Treasurer of the Union, reported from the Societies and donations \$3,115.18, making an increase over last year of \$321.43.

Mrs. John Wright read a paper entitled "Christ the Missionary." A pleasing review of the self-sacrificing labours of our Saviour's career on earth.

Mrs. O. W. Gates, of Newton Centre, Mass., on being introduced delivered a most excellent address on "The Importance of Women in the Foreign Mission Field."

Mrs. Gates spoke of the great work being done by the W. C. T. Union the world over. The work of missions is now being carried on by women. The church of the next century will be more of a mission church than to-day.

The church of God is finding itself in every section of the world. Our civilization is based on Christianity. The great mission field to-day is China, and heathenism is slowly but surely going down before the Christian missionaries. The gospel with all its influence must be pushed into its foreign lands with zeal.

Mrs. Gates was proud to join hands with the Missionary Societies of the Dominion in helping to spread the Gospel through the world.

Mrs. Weymann, of Apohaqui, Kings Co., was introduced, and spoke at some length of the work being accomplished under the Free Baptists in India, referring especially to Dr. and Mrs. Taylor, and Miss Hooper, who had accomplished a great work, and to Mr. and Mrs. Boyer, who were about being sent out. The presentation of their work was very gratifying.

A solo was given by Mrs. Alfred Seely. A paper was read by Miss Amy Johnson of Dartmouth, subject, "Home element in Foreign Missions," which was full of practical suggestions and would be valuable published in pamphlet form.

After the collection the meeting adjourned to reconvene on Tuesday at 3 p. m.

Tuesday, Aug. 24, 3 p. m.—The President in the chair. Prayer was offered by Mrs. Emerson. Papers were read by the Corresponding Secretary from Miss Grey, Miss Wright, and extracts from a letter from Mrs. Hutchinson, all of which will be published.

Mrs. Sanford delivered a very choice address. She had been home four years, and was about returning. She knew she would be welcomed by all the lovers of the dear Saviour.

Mrs. Churchill also delivered a farewell address, which was listened to with great pleasure. Both these addresses will be published.

Mrs. Gates, from Newton Centre, being called upon, spoke, addressing herself especially to the young ladies. Every Christian woman should ask herself, Does the Master want me? Christ has a

better service for you than the cultivation of music and art. While these are good, He has a special work for the young ladies of the Maritime Provinces. The Foreign Mission field needs many laborers. Is the Lord not calling you?

Mrs. William Allwood gave a very touching farewell address to the missionaries Mrs. Churchill and Mrs. Sanford who are about to return to India.

Mrs. Dutton of Houlton, Maine, spoke of the Foreign work in a very pleasing manner and encouraged the workers to renewed energy.

Mrs. J. W. Manning announced that since coming to the city she had received a donation from Mrs. Heripath of New Zealand toward our work.

Mrs. A. W. Sawyer moved a resolution of sympathy to Mrs. Currie and Mrs. George.

The resolution was unanimously adopted. On motion of Mrs. Pipes, the following resolution was adopted:

"That the thanks of this Union be given to Miss Amy Johnston for having conducted the correspondence of the Link during the year, and requests her continuance in that work."

Mrs. John March was unanimously elected delegate to the Foreign Missionary meeting of the F. C. Baptists, which meets in Carleton in October.

A resolution of thanks was moved by Mrs. Higgins, of Wolfville, to the ladies who had given us such instructive papers, and stimulating addresses, and to Mrs. Seely for her service of song, and to the ladies of Brussels Street Church for their kind welcomes; to the trustees of Leinster Street Church for the use of their house; and to the daily papers for their reports of the meetings. Passed unanimously.

The President read a communication from Dr. Sawyer, stating that the Home Mission Board was in debt over \$2000, and asked if the sisters could not do something to help. A number of the ladies spoke warmly in favor of the Home work, and sixty dollars were pledged at once, and a part paid over into the hands of the treasurer, Mrs. J. W. Manning.

A committee, consisting of Mrs. A. W. Sawyer, Miss Amy Johnston, and Mrs. John March, was appointed to take into consideration the changing of the constitution, so as to make the Union a permanent aid to the Home Mission Board.

On the suggestion of the President, Mrs. Wm. Allwood, Mrs. Hopper, and Mrs. J. T. Masters were appointed a committee to confer with the F. M. Board in reference to preparing quarterly missionary exercises for the Sabbath schools, together with maps, &c., &c.

Meeting closed by singing the doxology. M. E. MARSH, Cor. Secy.

To the Baptists of the Maritime Provinces.

Dear Brethren,—We have now entered upon a new financial year. To make it a successful one we must begin at once to plan for the future and to carry out our plans. At an early date the churches will be addressed by circular in which the amount expected of each will be stated. Collecting cards and envelopes will be furnished at cost. The cards will be thirty cents per hundred. I expect to be present at the N. S. Eastern Association at Parrboro, and at the York and Sunbury Quarterly Meeting at Manserville, if the latter meeting should be postponed one week. At those meetings I shall be prepared with cards for distribution.

St. John, Aug. 26. G. E. DAV.

Yarmouth Notes.

A detachment of the Salvation Army began operations in Yarmouth last Sunday. The benefit to be gained is more than doubtful.

Two of the Yarmouth churches, Temple and Milton, have had in operation for some time a "Young People's Society of Christian Endeavor," and they seem to be doing good work.

A new Baptist meeting-house is being built at Norwood Station, between Yarmouth and Digby. There is no place of worship in this vicinity, and since the railway station has been built there, it promises to be a point of some importance.

A Union Hall for Sabbath school and local purposes is nearly completed at Narrows Bridge, near Yarmouth.

The members of the "Temple" congregation had last week a literary entertainment and social evening, which the Times says was a very enjoyable affair.

The Boston Marine Insurance Co. is erecting a large building of brick and stone on the corner of Cliff and Main Streets, Yarmouth, the first floor to be occupied by stores, the second floor to be used for an opera-house, and the other stories for offices.

Walter Dunlop again.

Rev. Walter Dunlop had no mercy, and but little sympathy for hypocrites. One of the members of his church had been looking anxiously towards the altar, but had lately been charged with a breach of some part of the moral law, and disciplined in the usual way. Soon after this Mr. Dunlop happened to meet him, shook him heartily by the hand, and thus addressed him, "Man, Jamie! I thought ye were gaird to be a pillar in the house of the Lord; instead of that, you're just tamped out a rotten raft" (beam).

On another occasion while visiting, he called on one of his people, Mr. John Shaw in Digby, who had long been suspected of making too free with the whiskey

bottle. Mrs. Shaw was in attendance, and made some excuse for her husband not appearing, saying that he was not very well. Through a half-open door Mr. Dunlop spied John making great efforts to maintain himself in a perpendicular position. Presently poor John tumbled all of a heap on the floor. Mr. D. rushing into the room, picked up the helpless John with the remark, "O John Shaw! John Shaw! you're just past I took you to be, you're a shaw and nae root." St. John, N. B.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PENFIELD, N. B.—On 12th inst. received one on experience. We are having full congregations and good interest in all the services. The new interest at the Harbour is growing encouragingly. The outside of the new church is about completed; the floor has been laid and the building seated with benches, and on Sunday, 16th, service was held in it. The corner stone was laid by the Moderator of the Southern Association during its session at Penfield, and since that the people have pushed forward nobly in their undertaking. The building is 30x40, with 16 feet posts and spire in front, built from the ground, the lower portion forming an entrance to the church. At the laying of the corner stone, a motion was passed resolving to ask the churches in this Association to make a collection in aid of this work, on the first Sunday in September. We shall be glad if all the churches will do something for us in this way, as help is much needed. The people are generous as far as they are able, but for the most part, are wholly dependent upon the liberality of their supporters, and since the difficulty with the United States has arisen, they are deprived of a market and at present are barely able to live. This is good ground, offering grand opportunities for work, especially in winter, when a large number of fishing vessels take shelter here. Help for the church at Penfield has not been able to support a pastor all the time, but with the addition of this new station, we believe that it will very soon become a strong field. At the close of the vacation, (Oct. 1st) this field will be open for an earnest young man, offering grand opportunities for work, and a noble band of warm-hearted Christians. The two preaching places are only two miles apart and there is a new and comfortable parsonage, a short distance from the Penfield church. We are beginning special meetings at the Harbour this week and the earnest prayers of all Christian hearts.

L. A. PALMER.

EAST NEW BRUNSWICK.—I was invited to go over and spend Sunday, the 16th, with this church and administer the ordinance. A large number assembled in the morning to witness the baptism; two candidates were immersed—one was a young man in the prime of life, who has been brought up in Presbyterianism and has a Presbyterian wife. The other was his sister. They were convinced of the error under which they were by searching the Scriptures; when convinced, they willingly followed the Saviour's commands. I spent a happy day; preached three times to large congregations. I was deeply impressed with the necessity of special meetings here. A multitude of young people out of the church of Christ. "Truly, the harvest is great but the laborers are few." In my absence, my pulpit was supplied by Bro. M. L. Fields, who has for some time been connected with the teaching profession, but has decided to devote himself to the work of the Gospel. May the Lord bless him. F. D. DAYTON.

ALMA.—The Alma Baptist Church gave me a vacation of two weeks, which I spent in King's County, N. S. I preached in Berwick and Cambridge, for which I received a collection for Home Missions—Berwick \$1 91, Cambridge \$1 56. While I was absent the Baptist pulpit in Alma was occupied one Sunday by Bro. Joseph Crowell, Lic., and Bro. Clark, and one Sunday by the Rev. E. Haddow. I intend holding special services during the month of September (D. V.). Brethren, pray for us, that there may be an ingathering of souls and God's name glorified. Aug. 26. G. E. PIRRO.

BROAD COVE, N. S.—Seldom has a congregation enjoyed a richer feast of spiritual good things, than that with which the congregation assembled at the dedicatory services held in the new Baptist church at Broad Cove, Sunday, Aug. 29th, were favored. The following ministering brethren were present and assisted in the service: Rev. J. C. Moore, J. B. Gates and E. Foster. The beautiful day encouraged a large number of people to brave the "mountain road" and listen to the Word of Life as proclaimed by the veteran Moore and Gates. The morning services, after the usual singing, were as follows: Reading of Scripture, Rev. F. Foster; Dedicatory sermon by Rev. J. C. Moore; Prayer, Rev. F. D. Crutcher; Benediction by the Pastor; Dedicatory prayer, Rev. L. B. Gates. Brother Moore was in one of his happiest moods and held his congregation in almost breathless attention, while he spoke of the deep things of God. Brother Gates pronounced the sermon as containing more of the embodiment of theology than he has ever before heard in a single discourse. In the afternoon, a still larger congregation gathered, in far larger numbers than the house would hold; Bro. Gates was the preacher, his topic being "Grace of God," Thims 3:11. The subject was handled with skill and presented with great feeling. At the close of this excellent discourse, Brother Moore appealed earnestly to the congregation to accept the grace of God and take passage on the "Gospel Train." Thus closed one of the most interesting dedicatory services we have ever witnessed. The notes would not be complete if mention were not made of the service of song, under the leadership of B. C. Cavanaugh, of Digby, N. S., and also of the kindness of J. Postek, Esq., of Smith's Cove, who very kindly placed at the disposal of the choir for the occasion, a very fine organ. The brethren at the very end and, publicly to thank their brethren, as well as the other members of the choir and friends for the assistance given. During the day, many expressed regret at the absence of Rev. J. H. Saunders, of Westport, as it was under his pastorate, and owing to his wise forethought, that the very best and, of its kind, handsome church building which yesterday was dedicated, was planned and the work begun. The cause in this field owes much, under God, to the faithful ministrations of Brother Saunders. In the evening, Rev. J. Foster occupied the pulpit, giving a very sound Gospel sermon from Luke 9:2, 3. G. E. P.

SALISBURY.—On Sabbath evening, Aug. 22nd, it was our privilege to baptize a young brother. Also, Sabbath morning, Aug. 23rd, a young sister observed her baptism in the same ordinance. J. M. PARKER.

DEDICATION AT DIPPER HARBOR.—The new Baptist meeting house at Dipper Harbor is now completed. We shall hold service in it on Lord's day next. We feel under deep obligation to all who have aided us with money and labor to erect this chapel so very much needed, for the worship of our God. Four converts, two brothers and two sisters, have been received by the church for baptism and church fellowship. They will receive the Lord's appointed ordinance when the quarterly meeting of S. A. convenes with us in Sept. Our new meeting house will then be dedicated to the service of God. Two brethren, Wm. Gallant and David Thompson, elected at our last conference meeting to the office of Deacon, will then be inducted into their work. Delegates who expect to meet with us at quarterly meeting will please send a card to the writer, J. H. JENKIN, Lic.

MAGHER'S GRANT.—Rev. E. T. Miller and myself, at commencing the building of Magher's Grant Baptist church, in Halifax county, volunteered to collect one hundred dollars each for the object; but owing to the scarcity of money I have been unable to do so in full. I have subscribed \$80, have collected \$60, and paid over to the church officers \$85, over \$25 more than I have collected. I informed the friends when I had collected the above amount I would ask you to kindly insert the names with their offerings. When I have done so I will forward a list of the names; but as some of the friends at a distance are uneasy about the money they paid I will send them now.

SOUTH SYDNEY.

Rev. E. P. Coldwell, paid..... \$8 00  
C. H. Harrington, Esq..... 5 00  
Mrs. Wm. Meech..... 5 00  
Michael Meech, Esq..... 7 00  
John Meech, Esq..... 5 00

The other list I will send as soon as the balance is collected.

ALEX. STEWART.

Lower Swasticks, Colchester.

St. STEWART.—There has been baptism every month since the beginning of the year, in this church. One was baptized last Lord's day. There is much sickness in the place. Bro. Hunt was prevented through calls to attend funerals, from being present at the Convention. He is now on a vacation.

WITNESSING AND JEDDORE, N. S.—Our Bro. and Sister, Mr. and Mrs. Joseph Blakney, have been called upon to undergo a great trial. On Thursday, July 16th, their only remaining son, Walter, aged 21, was drowned while pursuing his avocation of fishing. It is not known how the accident occurred, as his boat was noticed to be empty, and on the approach of his companions, he was nowhere to be seen. His body was not recovered till the Wednesday following. He was laid in the quiet little cemetery by the sea on the west side of Jeddore. The afflicted mother called my attention to the fact that many of her children were now lying side by side in the little burying-place. She has been indeed afflicted, but she has learned to seek help and comfort in a sympathizing Saviour. The afflicted parents have the deep sympathy of all. Bro. Hills, an aged brother of upwards of 90 years, a member of the Lower Swasticks church, died suddenly on Sunday, August 22nd, and was buried Aug. 24. Thus another of our number has joined the hosts of heaven.

Another aged member of this church recently passed away—Sister Eliza Rowley, of Lower Swasticks. She was a consistent member for 26 years. Sister E. T. Miller, during her vacation in Jeddore, organized two W. M. A. Societies there, one on each side of the harbor. On the west side the Society numbers 20, and many more have promised to join. Its officers are:—Dea. E. H. Hopper, Jr., Pres.; Mrs. Lillie Harpell, Vice-Pres.; Mrs. Lemuel Blakney, Junr., Treas.;—Secy. On the east side the membership is already 35, with many more who have promised to come in. Pres., Mrs. J. W. Mitchell; Vice-Pres., Mrs. John Baker; Miss Adelia Jenks, Secretary; Miss Josephine Arnold, Treasurer. The ladies of these Societies seem earnest and devoted to the objects of the organization. E. T. MILLER.

PERSONALS.

Rev. Theo. Trotter, of Woodstock, Ont., spent last Lord's day in St. John, on his way home from N. S. He preached for Bro. Gates in the evening. His vacation has been a very pleasant one indeed, and he went home in a very happy frame of mind.

Rev. W. P. Everett left yesterday for his charge at Upper Alton, Ill. His church is an important one, Upper Alton being the seat of Shurtleiff College.

NOTICES.

The York and Sunbury Co.'s quarterly meeting meets with the Baptist church at Manserville, Sunbury Co., on Friday, September 17th. The quarterly sermon is to be preached by the Rev. F. D. Crutcher, B. A. A full attendance is requested, as matters of importance are to be considered. T. A. BLACKBURN, Secy's Treas.

Aug. 20, 1886.

The N. S. Eastern Association will meet at Parrboro, on Friday, September 10. Pastors and delegates who desire entertainment will please send their names to the pastor as soon as possible. F. BRANTER, Pastor.

The delegates to the N. S. E. Baptist Association at Parrboro, who will fall first class fare going, will be returned free to all points on the I. C. B. and on the Spring Hill and Parrboro road; by presenting the usual certificate from the secretary to the ticket agent at Parrboro, and Spring Hill Junction. T. B. LAYTON.

Great Village, N. S., Aug. 23rd.

Literary Notes.

Harper's Magazine, for September, contains "Sestina in the Surf, Glaston Grove" (Frontispiece); "Ferdinand Barbedienne"—Artistic Bronze; "Workingmen in the British Parliament"; "Brother Angeline"—A Story; "The Home Acre. Part VII. (The Strawberry)"; "Short-horn Cattle"; "Places of Worship"—A Poem; "Spring-haven"—A Novel; (Part VI.) "Gospel Studies. III. The Reform of Railway Abuses"; "The end of a Love-match"—A Story; "Their Pilgrimage. Part VI. (Long Branch, Saratoga, Lake George)"; "Old Balen Sea-captains"; "United States Docks and Navy-yards"; "The Central Engine of the Sedan system"; (Part V.) "Departments. Many of the articles are profusely illustrated.

HARVESTING MACHINERY of all kinds. LATEST IMPROVEMENTS. BEST MANUFACTURERS. BROWN'S PATENT HAY LOADER, Will elevate ONE TON of hay from the window as clean as is done with a hand fork IN 5 MINUTES.



The Best Hay Tedder. Experience has demonstrated the fact that a good HAY TEDDER that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, fleecy condition, enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath.

That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twelve men.

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McLEAN'S VEGETABLE WORM SYRUP.

If your child is troubled with Worms in the Stomach or Intestines there is probably no remedy so Safe, Pleasant, and so effectual as McLEAN'S Vegetable Worm Syrup. Do not confound this preparation with Vermifuge, Lozenges, Powders, &c., it is an entirely different preparation from any of them. It is purely vegetable, safe, and so pleasant that no child will refuse to take it. Price 25 cents.

THOSE who desire the best should not fail to examine the BEER and the VOSE PIANOFORTES; also the PIANOS made by JOHN BARNES & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities Europe and America. Everyone that wants to get a Good PIANO or CABINET with a Chime of Silver Bells in them, are welcome to call and examine before they buy. Prices Low. Pianos and Organs taken in part payment for new ones. Also to hire on reasonable terms. Because they are the "Only Upright Behrs." terms. Tuning done to order. WILLIAM CRAWFORD, DIRECT IMPORTER, 66 KING STREET, ST. JOHN, N. B. (The Store formerly occupied by G. R. BERT.)

PURE SPICES and SYRUPS! Brown & Webb's Ground Spices ARE THE BEST! "ING GROUND and PACKED in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale throughout the Maritime Provinces has established the fact that The Best Spices are Brown & Webb's. For Sale by all Respectable Grocers and General Dealers.

Our REAL FRUIT SYRUPS Make Most Delicious Summ or Winter Drinks. PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Weak and the Invalid. N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS" with gaudy labels and bright colors, prepared with chemical ingredients and artificial flavorings and colorings.

BROWN & WEBB. Wholesale Drug and Spice Merchants, HALIFAX, N. S. 7-18

An Article Required in Every Home. A Neat Ash NIGHT COMMODORE, an indispensable article for the bed-chamber. Securely packed for shipment. Circulars sent on application to J. & S. B. HOWE, Furniture Manufacturers, 25-ly ST. JOHN, N. B.

E. H. MACALPINE, A. M. Barrister, Notary, Etc. REFEREE IN EQUITY. (Office: NOS. 15 & 17 FUGALEY BUILDING, Prince Wm. St., ST. JOHN, N. B.)



THE HOME.

No more sea,
There shall be no more sea no wild wind
bringing
Their stormy tidings to the rocky strand.

No angry wave, from cliff and cavern hoary
To hearts that tremble at its mournful
lore;
Bearing on shattered sail and spar the
story
Of one who comes no more;

The loved and lost, whose steps no more
may wander
Where wild geese sheds its blooms of
living gold
Nor slake his thirst where mountain rills
meander
Alone the healthy world.

Never again through flowery dingles wending
In the hushed stillness of the sacred
moor,
By shady woodpaths, where tall poppies
beading
Redden the rippling oar.

Neath whispering leaves his rosy children
gather
In the gray hamlet's simple place of
grave,
Round the tomb where sleeps his
white-haired father,
Far from the noise of waves.

There shall be no more sea! No surge
sweeping
O'er love and youth, and childhood's
rummy hair;
Naught of decay and change, nor voice of
weeping
Ruffles the fragrant air.

Of that fair land within whose pearly
portal
The golden light falls soft on fount and
tree;
Vexed by no tempest, stretch those shores
(immortal),
Where there is no more sea.

-J. L. L. in Argosy.

Ann Samanth's Sermon.

"Now, I'm going to preach you a sermon, child, and Ann Samanth, bringing her
legging out to the porch that was
shaded from the rays of the afternoon sun
by honeysuckle and old-fashioned climbing
roses.

"Yes, I'm going to preach you a sermon
that has a personal, practical application—
and I'm going to take for my text that
clump of ribbon grass growing. Now, I
suppose you wonder what on earth I'm
going to make out of it, but if you'll have
little patience, you'll soon find out.

"I've noticed lately a habit of yours,
and it's a habit that is fast gaining on you
to go around the world measuring your
fellow-creatures by a little foot rule
that's just the length and breadth of your
opinions. If any one falls short, or over
measures by your rule, you just set them
down as mistakes, and it never occurs to
you that there's room for a diversity of
opinion."

"Now, I am not going to divide my
sermon up into a good many heads, so I
will just as briefly take a good look at
that clump of grass. Pull a handful of it
and lay it out here on the paper; you see
if you can find any two alike. No, you
couldn't if you looked for a week. They
are all differently striped, every one of
them, and yet each one is just the way it
was meant to be. I don't suppose you
would pick out one of them and then
condemn all the others because they weren't
striped in exactly the same way; but that
is just what you are continually doing to
your fellow-creatures, and not you alone,
but plenty more good people. You have
opinions of your own, and that's all right
enough; I wouldn't give a farthing for
anybody that hadn't his own opinions—and
didn't stick to them; but let other people
have the same privilege. It's quite possible
that other people's ideas may suit them
and their circumstances a great deal better
than yours would. Every clump of the
grass is different from the rest, isn't it?
Just as everybody's opinions differ a little
—and I've got a much right to have my set
of ideas differ from yours as that blade of
grass has to have three broad white stripes,
and one narrow one, instead of five or six
like the one next to it."

"That the people are doing just the best
they can under circumstances that aren't
surrounded with, and then people that don't
know anything about it criticize them so
severely as if they hadn't any business to
act for themselves without consulting
everybody else's opinions. There's no
sense in it, and what's more to the point,
there isn't any Christianity in it, either.
I haven't the least idea if these people
who cavil at everything would be any whit
better satisfied if they had the reconstruction
of the world and all the people in it.
If they made everything and everybody on
the same pattern, they wouldn't get sick of
the monotony of it before a week was over;
and if they made things different, why, it
would be just as it is now. This is a good
big world, plenty big enough for us all to
live in peace and quietness, if we would
only think so."

"Do you suppose these strips of grass
would criticize each other if they had the
power of speech, just because they aren't
alike? I don't think they would, for I
don't believe they are human enough for
that. It takes living human beings, who
profess to be full of charity to the whole
world in general, to criticize every individual
just as harsh as they're a mind to be-
cause they don't always agree with them.
Now I've got my own way, and being old,
I reckon I'm rather set in them, and
'isn't unlikely I prefer them to anybody
else's. I don't do it, however, because I
know that I've reached that degree of grace
where I'm willing to acknowledge that
there's plenty more ideas and opinions in
the world equally good, and may be
satisfying other folks a heap better."

"Whenever I see these people that just
seem to make it their business in life to
set up and measure everybody by their own
footrulers, without even waiting to look
whether they'll be a little awkward after all,
I always want to point out the bunch of ribbon-
grass to them, and show them how
peaceable these strips of grass get along,
though they don't look alike, and make any two
of them alike the world over."

"That's my sermon, and I'm going in to
see after supper, and I'll leave you out here
to meditate a while longer on the text;
maybe you'll get more good out of it than
our Ann Samanth's sermon got along,
because I believe that bunch of grass you
preached a sermon on charity and good-will equal to
any minister's, if folks only needed it."

-Christian Weekly.

TEMPERANCE.

The First Glass.

In one of our colleges, some years ago, was
a young man possessed of fine mind, ex-
cellent talents, and pleasant manners
—the life of the social circle, and the favorite
of all. He was not only a pleasant but
a safe companion, for he was free from
vices with which some of the young men
who frequent college halls are familiar.
The inspiring cup had never passed his
lips; but there came a time when the name
of the tempter was thrown around him,
and he had not the power to break away.
At an evening party wine formed a part
of the entertainment, and the sparkling cup
was offered him by a young lady. Surely
he could not refuse to drink just one
glass with her? There can be no harm in
that. Thus the young lady pleaded, and
thus the young man reasoned. He had
never tasted wine; but when once the cup
had passed his lips, a thirst was created
which clamored for indulgence. The first
glass pressed to his lips by a young, thought-
less lady and accepted through the fears
of appearing singular, was the beginning of
a downward course. His studious habits
were abandoned. He sought the company
of revellers; rapidly, madly, he rushed to
ruin, and in a few short months was laid
in a drunken's grave.

So young, so gifted! Another victim laid
on the altar of intemperance. By his fall
many fond hopes were blighted and hearts
almost crushed. His companions in college
laid to heart the lessons taught by his fearful
fall. Standing around his grave they made
a solemn pledge never to offer it to one
nor in any way to encourage its use. Some
of this number still live, zealous advocates
of the cause of temperance. And the young
lady through whose enticing words the first
glass passed his lips, can she meet at the
judgment the soul of her victim? She
knew not what she did, or had and tongue
would have paled as she held before him
the sparkling cup; but it is never safe to
trifle with a deadly poison. Young lady,
as you value the souls of those whom you
may influence, abstain from the glass. Let
no one be influenced by your example to
take the first step in the downward way.
A National Temperance Society Leaflet.

The animus of the liquor crowd was
fearfully manifested recently at Sioux City,
Iowa, in the murder of Rev. Mr. Haddock.
This gentleman had for years a fierce
enemy of the rum traffic, and had suffered
more than brutal assaults for his bold
denunciations of its villainy. Before his
wounds had been healed he spoke in a tem-
perance meeting, and delivered a terrific
arrangement of the abettors of the traffic.
Thereupon he was murdered. The liquor
crowd are essentially a lawless mob, and
are prepared for murder or any other
violence. But the God of justice who
rules the world will hear the cry of this
blood, as he did that of Abel, and will
hurl from our land this desecrating crew.
And this horrid murder should fire the
heart of every servant of God and lover of
his manhood and rush with all his strength
into the battle against these agents of the
devil who fill the land with rapine and
murder. -Exchange.

The following resolution was unanimously
adopted by the Baptist Convention just
held: That in view of the appalling
results of the blighting liquor traffic in the
past, and especially its serious hindrance
to the successful spread of our common
Christianity at home and on our foreign
mission fields, we record our approval of
advanced legislation to suppress this
evil, and urge our people to use
all legitimate means in their power to
lessen and finally destroy this terrible
business, looking forward to the early enact-
ment of a full and ample prohibitory law
as the only sure remedy for this acknowl-
edged curse.

THE FARM.

Feeding and Laying.

The best of feed sometimes fails to in-
crease hens to lay. This is not because the
food is not good enough, but because it is
not the kind they desire. It may be feed
consisting of everything that serves to
satisfy the demand for egg material, and
yet no eggs will be the result. There are
several causes for these complaints, one of
the principal being the fact that a plenteous
supply of pure fresh water is not always
within reach, and unless the water is plen-
tiful the fowls will not lay. Water being
the principal substance of an egg, it cannot
be limited. Unless the water can be pro-
cured for the egg the fowl cannot lay. And
in the winter it must be situated so as to
be either protected from freezing or else
have a little warm water added to it occa-
sionally. Now this is a troublesome job
in winter, but water will freeze on cold
days, and consequently is useless to the
fowls when in a frozen condition. The
food, however, even when of the
best quality, may not give satisfaction. In
that case, when no eggs are being derived,
change it entirely for three or four days.
Give something entirely different in the
morning from that previously given, even
if inferior, but still give what you give
at night in cold weather, for when the fowls
go on the roost early in the evening, as
they must do during this season, they are
compelled to remain in the coops until
daylight, which is nearly thirteen hours,
and so long a period demands the solid
food in order to keep them warm during
the long cold nights. Whole corn and
wheat is best for them; but in the
morning any kind of mixed soft food makes
a good meal for a change. The changes
can be made by using good clover hay
steeped in warm water after being chopped
fine, slightly sprinkled with meal, and fed
warm, which will be very acceptable. A
few onions chopped fine will also be highly
relieved. Parched ground oats or parched
cracked corn is a splendid change of food
for a few days from the ordinary routine of
every day. Its softening effect, if fed
warm, and it is good corrective of bowel
complaints, especially if some of the grains
are parched till burned. The matter of
feeding is of great variety, and if the food is
of good quality also, a good supply of eggs
may be expected at all times, but with
good quarters and plenty of water the
prospects will be better.

Why Eggs are Scarce.

It is easily explained why eggs are scarce
in winter. It is principally owing to the
inferior quality of our poultry houses. If
you would go to the islands of the South
Sea, you would find their birds
shivering about, first on one foot and then
the other, with frozen combs and other
unmistakable signs of exposure. Poultry
houses should be warm. The temperature
of 60 is not too warm if the house is well
ventilated. Houses kept at that tempera-
ture are comfortable, and birds with such
a home can, with proper feeding, be per-
suaded to forget the winter's cold, and
yield to their natural inclination to
produce eggs. But the bird that is half
frozen or half frozen will not lay. In fact,
they must be so comfortable that they will
be cheerful the live-long day to be profit-
able layers.

"KEEP THE TEMPER DULL."—There are
plenty of tools on the farm that ought to
be kept sharp, but there is one that should
never be laid on the grindstone except it be
to dull it. This tool is the human tongue.
It can do the kindest and yet the cruellest
work. A single sharp, hasty word may
cut a person into several's hearts through
which the gray happiness of life may
ooze away. Years after you will wish your
tongue had been cut out before you spoke
the word. Keep the tongue dull.—Rural
New Yorker.

THE TREATMENT OF A COLD IN THE
HEAD.—The hydropathic treatment of a
cold in the head is more reliable than any
other, and one which scarcely requires the
aid of a physician. It is as follows: In the
morning after rising, and at night before
retiring, wash the feet and legs as high up
as the knees in cold water, and rub
them with a rough towel and massage them
till the skin is more red than any other
part, and one which scarcely requires the
aid of a physician. It is as follows: In the
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