

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

{ THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, APRIL 11, 1888

NO. 15

**FREDERICK III AND THE JEWS.**—The new Emperor of Germany has long opposed the Jewish race. One of his first acts, on accession to the throne, has been to show friendliness to this wealthy but persecuting race. He has presented to two of them the highest order of nobility in the land. He has also the same as banished from Berlin their leading foe—Herr Stoecker.

**TELUGU MISSION.**—On the Canadian Baptist mission field among the Telugus, the baptisms of the past year were: Akividu one hundred and eight, Cocanada forty-two, Tuni fourteen, Bimlipatam four, Bobbili one, Chicoolote ten; in all, one hundred and eighty-three. The secretary of the general Conference held at Cocanada, writes:

The Cocanada field shows the most change numerically, reporting last year four hundred and ninety, and this year, notwithstanding forty-six baptisms, four hundred and twenty-four only, apparently a move in a retrograde direction. But this is in appearance only, the names of many who had died, or gone back, or moved away in previous years were erased from the books during the past year, due to the sheer impossibility of one or two missionaries giving particular attention to all the details of the work. Tuni shows a net increase over last year of fifteen, and Akividu of fifty-six, while everything intimates a steady advance on each field the coming year. Never were our prospects brighter, but the work is greater and the laborers are still few.

**HOW ACCURATE FOR THE GOSPEL?**—There is a depth of truth in Theodore Parker's statement that "it would take a Jesus to forge a Jesus." The character depicted in the gospels is no copy. In all the writings of antiquity there was nothing comparable with it. At the time the gospels were written, the world was at its worst. How then did this pure, exalted, unique character come to be described? It could only have happened in one of two ways. It was either evolved from the inner consciousness of some one, or it is a description of a real personage. But one who was less pure and exalted than Jesus of Nazareth could not have invented such a character as his; for no one can evolve a higher and holier conception, when it is a unique one, than the highest and holiest exercise of his own inner being. No one, therefore, whose nature never reached the altitude of that exhibited in the life of Christ, could have invented the gospels. But one who had any goodness, much less such a character as that of Jesus of Nazareth, would not have been guilty of palming off upon the world, as the determiner of human destiny, a mere fragment of the imagination. The only alternative, therefore, is that the gospels describe a real life. The life of Christ is utterly unaccountable except as a real life. The argument for the Bible from the life and teachings of Christ is impregnable.

**PROSPERITY BRITAIN.**—It is doubtful whether the significance of Goeben's measure for the conversion of the funded debt of Britain from three to two and a half per cent. interest is sufficiently recognized. When it is remembered that this debt is \$3,600,000,000 and that the bonds for this immense sum are held by members of the nation, it shows how vast is the accumulation of British wealth. But it must be remembered, also, that this is over and above what is necessary to carry on her gigantic trade and commerce, and in addition to what is invested in almost every enterprise the whole world over. That this reduction of interest can be effected proves also the serene confidence had in the future prosperity and greatness of the nation. Capitalists are shrewd, careful and far-sighted. Were these signs of Britain's decay, they would not accept her security for such immense sums at so small a rate! It is because they feel this is the safest of all investments that they accept the smallest of all interests. The action of the government is also in the interest of the working classes and against the capitalists. It will reduce the income of those who have money to spare, while it will reduce the taxes to be paid by those who cannot accumulate property. While Britain has no gigantic enterprises, her immense pecuniary resources, were a decisive struggle to come, would enable her to weary out and bankrupt any antagonist she might have, so long as her own island home were not overrun.

**RELIGION OF NATURE.**—Miss Frances Power Cobbe is one of the ablest opponents of agnosticism and evolutionism. In the January *Contemporary Review*, she shows the consequences which would follow, were religion and morality derived from nature through evolution. In terms whose plainness it must have cost her a "struggle to use, she shows how a religion and morality thus derived would soon banish not only all mercy, justice and monogamy, but also all modesty from the earth. "A man would not be held to sin when he kept a harem, as do stags, bulls, coons, and scores of other animals." "A woman would not be esteemed degraded in following the behavior of female dogs and cats." Neither can it be denied that her argument is true

and that the "philosophy of evolution" could lead to this hideous state of things. When we let go the Bible as giving us our religion and code of morals, we drop down from pure heights into very sloughs of pollution. Men who deride the Bible and strive to shake men's confidence in its teachings, owe all the good in them to its truth, and their own beliefs cannot develop characters at all comparable with those nurtured by scripture truth. Character is the final test of belief; for that cannot have the most of the divine which does not most exalt nature and life. While the Bible can show the best results in the noble characters, it need not fear competition, and those who believe the Bible the book of God need not fear.

**STARTLED.**—The other day lightning struck the Capitol at Washington. There was a flashing flash and then a crash which shook the whole building. The sound was intensified by the immense iron dome. Honorable legislators bounded from their seats as though it had been the crack of doom. Wonder whether any of the scheming politicians there who before the public are consumed with a desire to advance the public weal, but in their hearts are bending every energy to promote their own—wonder whether their consciences may not have led them to think it was the archangel's trump. Might it not help some of our politicians, anyway, to have a thunder bolt make a plunge among them now and then? It might serve as good purpose as what we saw in the old Rathens at Alenberg, we think it was. Behind the chair of the president of the council was a representative of his Satanic majesty, with cloven foot and taunting fork. It was full of the grim humor of the old German burghers, and replete also with stern suggestion. Well, we fear Satan is in legislative halls to-day, but not with taunting fork to deter from unrighteousness.

**A SAD CASE.**—Word comes from Mount Holly, New York, of the death of two ladies by starvation. They were the daughters of a Baptist minister, who, forty years ago, had a fine reputation as a teacher and preacher. His four daughters inherited a neat and comfortable home; but the struggle for bread was too great, and, too proud spirited to give a sign, two of them succumbed to the gnawings of hunger. The real situation was discovered by a friendly visit to the long-locked house, in time to save the other two sisters from the same terrible fate. It is well said that the keenest suffering is not among the beggars who clamor at the doors of those who are living in plenty. Who can tell the agonies of these sensitive-souled women as they saw scanty food coming nearer and nearer, and, finally, they made up their minds to die by the lingering pangs of starvation! They must have known, all the time, that there were hands ready to help them, should they but let a hint fall of their desperate condition; but this only aggravated their misery. This sad incident suggests the inquiry whether we are careful enough to offer kindness. It is to be feared that these poor creatures, as they began to seclude themselves, because no longer able to keep up appearances, were allowed to drop from the circle of old acquaintances, and to bear alone their growing bitterness and woe. It may be the sense of neglect, in the past, had so stung them that they died in mute agony rather than give a sign to those who had shown them little kindness and sympathy when most in need of it. Let us allow none to become so friendless that they would refuse opening their hearts to us when in trouble.

**OUR DAY.**—A record and review of Current Reform, is the title of the new monthly, issued in Boston, under the general editorial management of Joseph Cook. He is assisted by such specialists, in various departments, as Miss Frances E. Willard, Prof. E. J. James, Prof. L. T. Townsend, Anthony Comstock, Rev. C. S. Eby, and Rev. G. F. Pentecost. The editorial staff assure a periodical which will take an advanced position on all questions of reform, and will prevent it giving any uncertain sound. The first numbers sustain the conclusion to be reached from the ability and character of the editorial staff. It should be taken by all those who wish to keep themselves fully abreast of the age in current thought and reform. Its cost is \$2.00 per annum. It is published at 28 Beacon St., Boston.

William Massey has given \$100,000 to the Philadelphia House of Refuge, an institution for boys. It now has 600 or 700 boys under its fostering care, and this sum will enable the managers to remove the institution to the country, where the boys can be employed in farming.

Mr. Spurgeon says that the wine used at the communion in the Tabernacle is entirely free from alcohol.

By Wheel and By Keel.  
NO. IV.  
BY WHEEL.

The elements which thus conspired to "speed the parting guest" laid heavy hands on all the northern states between the lakes and the mountains, and when we reached San Francisco, a day or two later, the dwellers by the Golden Gate, looking from open windows upon gardens of lilies and roses in full bloom, were reading with a sympathetic shiver of frozen rivers, blockaded traffic and polar rigors just beyond the sheltering hills.

What! what a night! that was; the storm all blowing wild, howling up the steep ascent of the Black Hills of Wyoming like wolves hard upon their quarry, roaring through the ravines, sweeping over Laramie Plateau, swirling around the spires of Medicine Bow Range, and dashing up against the massive bastions of the Rockies, beyond which it might not follow; the care rocking and pitching like Noah's vessel, as they sped on the now uneven and sinuous track; the thunder of the train reverberating from precipitous cliffs and echoing through desolate gorges; the wild mountain billows swelling far aloft in threatening crests or sinking far beneath in yawning chasms, while over crest and chasm the storm drove its blinding spray—what a night it was!

The tempest without served only to enhance the cheer and coziness within. The frost thickened on the windows and the blizzard gnashed its teeth at the doors, but the steam pipes diffused a genial summer, and the swinging lamps show brightly—as car lamps go—upon the cardinal plush and polished bronze of the seats. The rattle of the newspaper, the chatter of passengers improving those transitory acquaintanceships, which a long journey even by rail facilities; the musical clatter of dishes at tiny tables, spread from plethoric lunch baskets, filled up the evening. Then the jolly porter, beaming in ebony and ivory, swung his Aladdin's lamp and transformed the parlor into a dormitory, and the little world within the car was presently in silence and sleep. At the throttle and at the brake others would wake and watch for us through storm and darkness, by cliff and chasm; while above the night and the tempest, above precipice and crags, watches He who slumbereth not nor sleepeth, and in whose hands are all worlds, the vastest and the most diminutive.

The course along which this tiny world of sleepers is flying is sufficiently erratic. It bears a striking resemblance to the actual orbit which the moon describes around the sun while dancing attendance upon her big sister, the earth. The track, losing all its Nebraskan uniformity, is up and down like the business edge of a saw, and aways hither and yon around spurs and gullies in as tortuous a path as that which delivers the notorious P. E. Island railway from perilous proximity to cradle-beds and post-holes.

Wyoming, within whose borders we are to spend a night and a day, is simply a rectangle of mountains—one division of that vast assembly of hills which extends from the Plains to the Pacific, occupying the whole west of North America, and continues in narrower but loftier heights through the southern continent to the cape. The various ranges thus congregated, and known under many names, as the Rockies, the Wasatch, the Cascades, the Sierras, Coast Range, do not stand separate and isolated, but are merely the higher elevations of one immense mountain, or mountain mass, which plants one foot in the prairie and one in the sea. The general altitude of Wyoming is, perhaps, seven thousand feet, with some ranges and peaks climbing three, five, or seven thousand feet higher. Ascend one of these higher crests, Elk Mountain, at the northern extremity of the Medicine Bow Hills; or Sheep Mountain, one of the summits of the Rockies; or Pumpkin Butte, in the north; or Fremont Peak, between the Gros Ventres and the Shooshones, standing forth in the northwest, nearly 14,000 feet in his soles, and look forth toward the four winds. On every side stretch the mountains, chain behind chain, and crest beyond crest, to the limit of vision, till they seem to prop up the arch of heaven on their Atlantic shoulders. The summits are white with snow, the slopes black with pine forests or bare, precipitous rocks, at the bases are still, shadowy valleys, or rushing, foaming torrents. At the north-west angle of the Territory has been laid off the National Yellowstone Park, which ranks with the famous Yosemite Valley, of California; but the entire Territory is one vast park, so wild, so broken, in many portions so impenetrable, that there will be needed no edict of government to preserve its savage and awful beauty intact.

The plains are man's. He crowds them with his cities and factories and farms. He weaves across them his network of roads and hedges. He robes them of their ancient charms of wildness and vastness, and leaves only the humbler poetry, good enough in its way, of "hills clothed with flocks, and valleys covered over with corn," of the whirl of wheels and the rumble of traffic. But the mountains God keeps for Himself, and they stand, His vast and majestic temples, unchanged from age to age. Soon there will be no trail of antelope or buffalo in all the western plains; the beaver, the prairie dog and the coyote will be no more; even the wild grasses and prairie blooms will perish before the maize and barley; but among those heights from age to age the wild flowers shall blow, the winds sigh through the hoary forests, and the mountain sheep, the elk, and the grizzly possess their haunts.

Great mountains are like "Great thoughts," which seize upon the mind; arrest and And shake it; bow the tall soul as by wind; Rank over it like rivers over reeds Which quiver in the current; turn us cold And pale and lifeless, leaving in the brain A rocking and a ringing—

Wyoming is not only a land of generous altitudes, but of generous latitudes as well, having an area equal to twice that of the three Maritime Provinces, and as the population is less than that of St. John, each inhabitant may enjoy about five square miles of elbow room. Wyoming is the bashful man's paradise, especially as the representatives of the gentler sex, the fear of whom and the dread of whom are chiefly upon him, are so in the minority that doubtless in some portions they are thought of only as an extinct species, or as possessing but a legendary existence. Unlike his neighbor in Utah, who considers himself aggrieved if he fails to acquire several wives, the Wyoming man must be content with ever so slim a chance of winning one. Perhaps this dearth of the "weaker vessels" has gained them greater honor. At least it is recorded that the first female jury the world has known was impelled at Laramie city. It is added, to the credit of the sex, that the divine guidance was implored before the verdict was rendered. If the jury which sat on the now-noted Haddock case in Iowa had been chosen from among the wives and mothers of the land, the men who wrought the foul deed to prolong the reign of the saloon would have been prayed to their righteous doom on the gallows.

A considerable ranching business in the wider valleys, some lumbering, and an increasing mining interest, support the few and scattered settlements, and enable Wyoming to be something more than an ornamental appendage to the republic.

The snow had robbed us of the eastern slopes of the Great Divide; but when we descended the western declivities on Tuesday morning we lifted our eyes upon scenes of beauty and grandeur, and for two days, as we navigated that ocean of mountains, whose mighty and desolate billows sink and swell till they meet the softer waves of the great sea, at the sunset coast they remained lifted, and were not aweary even with the twilight.

Three hundred miles of our Wyoming journey had fallen a prey to the night, and we were already beyond the middle of the territory. Passing first through Cheyenne, the capital, a pretty and substantial town of about 6000, we had tolled up the Black Hills to Sherman, the highest station on the road. The Union Pacific was built at the time of the civil war, and the station was named after Gen. Sherman, the tallest general in the army. So saith the guide book, from whose familiar chatter I have here and there inserted some fact or figure which seemed of interest. From Sherman if the stormy night had been a clear day we would have gained a marvellous look off. Eastward lay the limitless gray wilderness of the plains, and westward the limitless black wilderness of the mountains. South and southwest stood the ambitious apex of Colorado, more than 14,000 feet into the blue; Pike's peak, a trifle of 75 miles off; and Long's Peak, 165 miles as the bee flies; while west and northwest beyond Laramie plains loomed the ranges and peaks of Wyoming, already referred to. From Sherman we had dipped down a good thousand feet to the broad levels of Laramie, and pausing a few moments at the city—a flourishing place of several thousand—had swung around the head of Medicine Bow hills, and having crossed the Rocky Mountains proper—otherwise distinguished as the "Snowy Range"—the "Backbone of America," and the "Great Continental Divide"—at about three o'clock, had hence come se-sawing and zig-zagging down over their granite ribs.

We are now threading the valley or ravine of Bitter Creek, which ussary or unspallable stream insists on keeping us company to its junction with Green River, sixty miles west. The beauty of the scenery is of the sombre order. There is nothing light or frivolous about it. The stream fretting and complaining among its rocks, is not sweet and fresh as mountain waters

are expected to be, but is so charged with the alkali, which it has been engaged since the creation in draining down to the sea, that neither man nor beast will stoop to quench their thirst at its margin. The soil of the valley is as inhospitable as the stream, producing either nothing at all or grease-wood and sage-brush, which is as near as you can approach to nothing without slipping off. Sage-brush, grease-wood, and alkali we shall hereafter see to the full extent of our desire. On either side of the valley is a jagged line of bluffs, gradually rising and drawing toward the creek, as we descend it, and bare and desolate they are, though presenting interesting studies in contour and color withal. If the Garden of Eden is ever discovered, it will not be found situate on the shores of Bitter Creek.

Green River, which we presently cross, is a large, rapid stream, draining the south-west part of the Territory, and carrying its waters through deep and dismal canyons to the Colorado River, and so to the Pacific. As we cross the river, we are in full view of the Castellated Rocks, for which it is celebrated. They rise layer upon layer in various tints, an almost smooth and perpendicular wall, with here and there a curious tower-like projection or elevation, and give one the impression of a work of art, rather than of nature.

We are already among the outposts of Mormondom, though Utah is yet well in the west. Here, at Green River, in the good old ante-railroad time, the Saints of the latter days established a ferry and levied a toll of from five to twenty dollars upon each emigrant, graduating the fare, not by the weight of his kit, but of his pocket-book. The Mormon has no piety worth mentioning, but he has brains. Farther along the line, one meets another instance of his astuteness. At the edge of the cliff overhanging Echo Canyon, a thousand feet above the road, may still be seen some huge rocks, laboriously brought thither by the Mormons thirty years ago. These were to serve as ammunition; the Saints intending to hurl them down upon the U. S. troops, if they should attempt that pass into Utah. One is reminded of the pass in Switzerland, where a handful of peasants turned back in this manner the Austrian invasion.

From Green River we begin to ascend again, and hold our way up one of its tributaries, the Big Muddy, to the Wasatch Range, a division of the Uinta mountains which may be seen occasionally rearing their white foreheads in the south. The little valley up which we are running is twin sister to that which we descended in the forenoon, being walled by the same red sandstone bluffs, and garnished with the same grease-wood and sage-brush. Here, amid the general sombreness and desolation, we rejoiced to see the vivacious and volatile jack-rabbit, or "narrow gauge mule," as he is sometimes called. The Japanese, in like manner, call a donkey, "a rabbit-horse." Here, too, or in this neighborhood, we gained a distant and transient glimpse of an antelope, and that as near as we came to killing a grizzly, or bearing off the horns of a bison, during the whole journey.

Passing some very quaint designs wrought out of the bluffs by nature's architects, columns and spires and domes, temples not made with hands, we begin, late in the afternoon, to mount the steep but narrow chain of the Wasatch, and working slowly up (144 feet to the mile) find ourselves on the top dividing wall between Wyoming and Utah.

From the crest of the Wasatch to Ogden, in the Salt Lake Valley, was the most romantic and awakening hundred miles between the two oceans. The decline is rapid—often a hundred feet in a mile,—and the train rushes down with an ease and abandon that are almost thrilling. Down we go; rocks, woods and hills, snow sheds, tunnels and bridges, crags, cliffs and chasms flying wildly behind us. Down we go, through the deep, narrow gorge of Echo canyon, the dark, threatening walls are in the contrast with the sunset sky and clouds into which they rise. The mighty buttresses of Castle Rocks tower above us; battlements which might have been reared by the Zimzumium in ages of hoary old. Down we go, through the black, yawning chasm of Weber canyon; below us the Weber river leaps and tumbles over its boulders, all ink and snow in the gloom of the ravine; above, the cliffs are ready to topple upon us; the Witcher's Rocks stand high up on the shoulders of the bluffs, looking weird in their red and yellow garb through the gathering twilight. Down we go, past the great granite ridges of the "Devil's Slide," cutting through the mountain side from summit to base, and dipping down into the foam of the river. Down we go, while the gold fades from the strip of sky above and the shadows deepen in the gorge, and the cliffs draw towards each other, as they were huge, hungry jaws down which we shall vanish forever. Down we go, and here in the deepest, blackest, dimmest, most bewitching and

bearded devil of all, where the river creases between the rocks, seethes and swirls like a cauldron, we plunge into "Devil's Gate," from which ill-omened cleft we presently emerge safe and sound on the fair valley of the saints, hard over against the city of Zion.

CHAR. HARRINGTON.  
Yokohama, Japan, Feb. 21,  
Carrying Our Troubles to God.

BY THE REV. C. V. PENNEY, D. D.

Everybody believes that he may carry his religious troubles to God. People think that their religious troubles are special matters of prayer. All believe that when under great and pressing afflictions, which almost destroy the power of life, men may resort to God with them. But in the case of the Apostle Paul we have an instance of a trouble that carried him to God, which was neither one nor the other of these kinds. It is very significant that the figure he uses to represent his trouble is a thorn not sword, nor spear, nor instrument that indicates great breadth of power, but a thorn. He was nettled; he was scratched; he was pierced. It was the annoyance of a pungent thorn, which brought pain, but no peril, which worried him and fretted him; which drew his thoughts away from higher things, and made his life a burden to him. It was a little thing, continued so that the sum total of affliction was a great deal; so that it brought much pain and trouble. That was the thing that the apostle went to God with, praying for release from it.

We may, therefore, in prayer bring to God minor vexations, all the things that burden and annoy and hinder us in life, whatever takes away our peace, or restrains our joy, anything that amounts to an affliction. It is right for us to make mention in prayer of all such troubles as these.

Thus the range of his Christian duty is vastly enlarged. Our life is filled up chiefly with little things. Great occasions come seldom. And, indeed, those things that strike the imagination or affect the education most are not always the greatest. That is, their moral results are not always the most important. The things that turned back in this manner the Austrian invasion. From Green River we begin to ascend again, and hold our way up one of its tributaries, the Big Muddy, to the Wasatch Range, a division of the Uinta mountains which may be seen occasionally rearing their white foreheads in the south. The little valley up which we are running is twin sister to that which we descended in the forenoon, being walled by the same red sandstone bluffs, and garnished with the same grease-wood and sage-brush. Here, amid the general sombreness and desolation, we rejoiced to see the vivacious and volatile jack-rabbit, or "narrow gauge mule," as he is sometimes called. The Japanese, in like manner, call a donkey, "a rabbit-horse." Here, too, or in this neighborhood, we gained a distant and transient glimpse of an antelope, and that as near as we came to killing a grizzly, or bearing off the horns of a bison, during the whole journey.

Passing some very quaint designs wrought out of the bluffs by nature's architects, columns and spires and domes, temples not made with hands, we begin, late in the afternoon, to mount the steep but narrow chain of the Wasatch, and working slowly up (144 feet to the mile) find ourselves on the top dividing wall between Wyoming and Utah.

From the crest of the Wasatch to Ogden, in the Salt Lake Valley, was the most romantic and awakening hundred miles between the two oceans. The decline is rapid—often a hundred feet in a mile,—and the train rushes down with an ease and abandon that are almost thrilling. Down we go; rocks, woods and hills, snow sheds, tunnels and bridges, crags, cliffs and chasms flying wildly behind us. Down we go, through the deep, narrow gorge of Echo canyon, the dark, threatening walls are in the contrast with the sunset sky and clouds into which they rise. The mighty buttresses of Castle Rocks tower above us; battlements which might have been reared by the Zimzumium in ages of hoary old. Down we go, through the black, yawning chasm of Weber canyon; below us the Weber river leaps and tumbles over its boulders, all ink and snow in the gloom of the ravine; above, the cliffs are ready to topple upon us; the Witcher's Rocks stand high up on the shoulders of the bluffs, looking weird in their red and yellow garb through the gathering twilight. Down we go, past the great granite ridges of the "Devil's Slide," cutting through the mountain side from summit to base, and dipping down into the foam of the river. Down we go, while the gold fades from the strip of sky above and the shadows deepen in the gorge, and the cliffs draw towards each other, as they were huge, hungry jaws down which we shall vanish forever. Down we go, and here in the deepest, blackest, dimmest, most bewitching and

MESSENGER AND VISITOR to  
January, 1889, for \$1.00.

The Unchangeable Gospel.

BY THE REV. G. H. PUGH.

You may be aware, dear friends, that I am an especially hard and ungenial individual, accustomed to great fire in speech, and therefore, that I may confuse myself within due limits and say nothing that should be too strong this morning. I intend to read you a passage of Scripture, promising you that I will not go beyond the limits of the strong utterance that I may use. It is Galatians 1:1-9. "I marvel that ye are so soon removed from him that called you into the grace of Christ into another gospel. As Paul is in an amiable and charitable mood, so I am. He first of all declares solemnly that there be another and a different gospel and any preach it, though the preacher should be himself—and I understood by his "me" though the preacher should belong to the apostolic college yet he pronounced the solemn warning of the curse of God upon any who dare to do so. We are not to take for gospel anything that is spoken by a man because he has spoken well at other times. It matters not, though it should be our spiritual father, and though we should look up to him as our teacher, and though he should be a great man, yet if he preach another gospel we cannot pronounce him blessed. The apostle ventures further and says, though an angel from heaven should do it, we are still to recede from his gospel to be accused unto us. There is the test that the unchangeability of the Gospel. There was a faith once for all delivered to the saints, delivered to their trust as a sacred deposit; they were to maintain it, they were themselves to live upon it, they were to hold fast, and to scatter it throughout all nations, that it might be a means of life to the rest of mankind. Jesus Christ distinctly preached something and His Apostles as distinctly preached that something. It was not left like a piece of brown paper to be cut out with scissors after wards. There was a Divine statement given and entrusted to the Church of God. You heard our excellent and instructive friend just now lay stress upon "It is written." Now when you write down in black and white it is because it is to abide; verba scripta, things that are written, continue. God had intended progressive theology. He would never have given us a book; or, if He had, He would have made an arrangement for successive editions. The mouth of the Lord has spoken; that settles it. They may speak only at being corrected, they will. So it is; but when you have reached perfection you cannot go beyond it. Moreover, the Book which contains the Gospel was sealed, sealed in the most solemn manner by this closing sentence, if any shall add unto this Book God shall add unto him the plagues that are written in this Book, and if any man shall take away from the words of the Book of this prophecy, God shall take away his name from the Book of Life, and from the holy city, and from the things which are written in this Book. I repeat, therefore, that the Gospel of our Lord Jesus Christ to have come to us as an absolutely perfect thing, and to abide like the God who gave it, without variability or shadow of a turning till Christ Himself shall come. I cannot perceive, as I search through Scripture, any such departure from the truth. There is no discovery, and that we should improve upon the knowledge of the Apostles; but there is an intimation that there shall come in the last days mockers, walking after our lusts. I see plenty of intimations as to the departure from the truth, but not a hint of fresh distortions made to spring up. I do not know, and I do not care, what may be the fancies about evolution in creation. The theory may be very plausible, but the facts are few enough. As to evolution in Scripture, I do not know that anything in Scripture that looks that way. I perceive that which tells me God has spoken that which I am most humbly to receive, but not that He has still in reserve something else under the Gospel dispensation which shall endow the world with a new revelation, and shall have gone before. On the contrary, I see much denunciation of anything like another Gospel. I see a command that we are not to have dealings with such as pervert the Gospel of Jesus Christ. The theory of evolution in the Gospel, as an improvement on the Gospel, seems to land us into the glorification of human intellect. Now surely we are about to see a transition from the time when it pleased God, by the foolishness of preaching, to save them that believe to the days when your faith shall stand in the wisdom and in the power of God. These eminently learned men, these scientists, these wonderfully instructive theologians, who have lifted the veil of evidence, say that we have been mistaken in the old faith that saved our fathers. It seems to me that if we follow them, we shall have a stronger temptation to trust in man. We learn every now and then that this part of the Book and the other part of the Book is not inspired till one hardly knows what is inspired. I have been suggested, and I beg to suggest to you, that in the period that is now before us, the inspired parts hereafter to be printed in black, and the rest printed in white or red; for some poor soul might get hanging his faith upon a promise that turns out to be a very suspicious one. I wonder whether "God so loved the world that He gave His only begotten Son" is inspired? It is. The many have found their way to Heaven by it. Has that been a mistake? Well, but one says, when a word is spoken say by the devil or by one of Job's friends, you do not take that as inspired? I take the record of it as inspired, but when such a wonderfully striking remark as that is made I see at once that I am supposed to be an idiot by the gentleman who made it; and it is one of the characteristics of modern culture that it does regard everybody that differs from it as being an idiot and treats him as such. If I trust we are not all quite reduced to that level. Still we do say, that we take the Book as inspired throughout, and as being what God would have it be. Be not mistaken, the Holy Scripture has been tried in ten thousand ways and has come out of the furnace like silver seven times refined. Our own experience—I speak to those who have long known the Lord—must have tested some passages which you never tried before, and you have found it true, and your faith can be on that promise here.

General was not things of the past. Then we hear still of a missionary going to India and reading to one of the natives the first chapter of the Roman—what dreadful chapter—and the native said, "I suppose you have written that since you have been a Hindu. Man is just the same as he ever was; the human heart is still estranged from God, and loves sin and the wages of iniquity. And the law of God has not changed; that which was simple then is simple now. Now if an amazing revelation came from on high this day, and you were a stoning sacrifice, it would still be the same. Still is it true that human nature is impotent to that which is good. The flesh is flesh, and that which is born of the spirit is spirit? Flesh has not so improved since then that that which is born of the flesh may now be spirit. Still is it certain that "ye must be born again"; still is the Holy Spirit promised to witness to the truth, and to give power and bring the man who is carnal into the spiritual realm. We can bear witness that death is still the same. My brethren and sisters, frequenting as I do the sick beds of the people, I often come down from the chamber of teaching, and I have just now, thanking God that I have just such a Gospel to preach. If I had to stand up by the bed of the sinner and tell him that he must do his duty or he could not be saved, how could I do it when his life in this world is almost at an end, and his witness to the truth, and his power to do duty, are almost at an end, and when I come down from dying saints, I never in my life heard any call of God in death doing other than resting upon the old Gospel. One may express himself in one way, and another in another way, but it will come to this—

Nothing in my hand I bring, Simply to Thy Cross I cling— or he may say, "My rest is in the all-sufficient atonement made by the blood of Christ." But it is still the same faith that was "in the beginning, and is now, and ever shall be." Dear friends, you and I believe that heaven and hell have not changed—that they are what they were, and after all the remedial measures that have been proposed by modern sympathy they still remain as terrible as sin, as terrible as God is just. And we know this also, to our intense joy, that "Jesus Christ is the same yesterday, to-day, and for ever," and the great Father is still the same God of old, and the great Father, who will worship as the patriarchs did. I know even that the blessed Spirit is still the same in all His Divine and sacred offices. I do not know, therefore, whether there is any room for change. Well, then, that is my first point—that man, and all high things about man, are still the same. It is also a certain fact, as argued by Canon Girdlestone—and can anybody have the hardihood to deny it—that truth, in the very essence of it, must always be the same. A fact true ten thousand years ago, is true to-day, and will be true as long as there is a God, and a soul, and a mind, as if two thousand saw it. Of course, there were a lot of persons who did not see, for you remember the Irishman's method of disproving his guilt when he said, "There are two persons who saw me commit the theft, but they are both dead, and honor thyself, who did not see me do it." But the negative does not disprove the positive. Truth must always be the same. But there has been a great advance made, says me. How? In the principles of things? In the application of things? In the facts? In the principles that have been made in it, but upon the principle that two and two make four, and three and three make six. No, those things that are fundamental stand the same, and so must the fundamental truths of the Gospel. It is not sufficient for the God of the Apostles, who lived in the Fiji and South Sea Islands. But we are told that we have a more enlightened population to deal with, and that you must go to them with a philosophical Gospel. Must you? Now, taking all in all, I think that the Greek and Roman world, and the past times that old story of Jesus and His love was taken among barbarians, but there was no need to invent any pretty tales to make them believe in Him. Yes, I know it was a long while ago, but the Gospel of the Apostles is still the same. I know the great names that you can quote. Quote them till you have done quoting, they will never be quoted in the next generation, except with execration. But those with whom I stand—standing up for God and for the eternal truth—shall have names that shall live while time shall last. Do not keep the heavenly light hidden away in your own bosom. We want to give the people more of the Gospel. I remember well Cesar Malan, and shall never forget his period that is now before us, a story is told of him, how, in a recent lecture from Bonlogre to Paris, he would persist in reading the Bible, and was the means of the conversion of a French atheist, who became afterwards one of Mr. Cesar Malan's best friends. It is the Word of God that does it, not our talking about it. The plenty of Scripture, and the use of the Divine Word that saves souls. When I get converts, I usually find, when I get a little of their story, it was not what I said, but a text quoted, that sealed the work. When I think of what the Gospel has done I admire it. Read the stories of the martyrdom of Docteur and see the way in which the saints of God dared death for Christ's sake. Read the story of Bishop Hannington and the converts in the centre of Africa. Are they not just like the Apostles' martyrs? The Gospel can still elevate character to the very highest degree. It is equal to the immoralities even of the great city, if we will but trust it, and instead of using the wooden words of modern invention, use the good old Jerusalem of Christ's Gospel. The Gospel has the same power to create enthusiasm. I begin to detect that already I am not preaching the Gospel to you now, but only speaking of it; yet your hearts burn within you. Now the alterations that have been made do not appear to us to be improvements. It is reported that the preachers of the improved Gospel seldom display any joy, any delight, any enthusiasm, any fire of soul. One writing to me—standing at the Antipodes of my faith— says to me, "You ask me, 'Does it make you happy?' Well, it is nothing in what I preach that could make anybody happy, and there is not. I contrast this with the faithfulness of the old preachers I used to hear.

How they warmed up, how they seemed to enjoy it themselves, calling themselves while feeding us. The dolorousness of modern preachers reminds me of Tom Hood's lines on the Rev. Mr. Sayer. Suddenly across her meditation came the words: "Behold, in the day of your fast ye feed yourselves!" He went for her Concordance, found the chapter in Isaiah, read it over, and decided to go to Mrs. Sayer's and do her best to help her. This was the first of his many visits to her. He was a man of a different stamp from the Rev. Mr. Sayer, and he was very well pleased with the new version of the Bible we had. Well, do you know we are very well pleased with the new version of the Bible? We find our release as to doctrine, and here and there we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It is a common thing in the air or the wind to say that science has been advanced, and that we have gained. Some think that an improvement in the Gospel is needed because of modern science, but I do not know what science has found out or discovered that is contrary to the Gospel. It

For Toilet Use.

Ayer's Hair Vigor keeps the hair soft and pliant, imparts to it the lustre and freshness of youth, causes it to grow luxuriantly, eradicates Dandruff, cures all scalp diseases, and is the most cleanly of all hair preparations.

AYER'S Hair Vigor has given me perfect satisfaction. I was nearly bald for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my hair is now well covered with a new growth of hair. - J. H. CHASE, Peabody, Mass.

HAIR that has become weak, gray, and falling out, is restored to its original color and condition by the use of Ayer's Hair Vigor. My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal. - MARY N. HANCOCK, Stillwater, Minn.

VIGOR, appearance of the hair, may be preserved for an indefinite period by the use of Ayer's Hair Vigor. A young man who had lost his hair, and whose scalp was covered with dandruff, - Mrs. E. R. Foss, Milwaukee, Wis.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

Ayer's Pills,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.



Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

6% New Brunswick 6% Real Estate

Building Association. (INCORPORATED) AUTHORIZED CAPITAL, \$50,000.

Organized for the purpose of buying, selling, improving and renting Real Estate, and negotiating Loans upon Lands and other securities.

CITY OF LONDON FIRE INSURANCE CO

Capital, \$10,000,000. H. CHUBB & CO. General Agents.

J. E. COWAN.

Commission Merchant, INDIANTOWN, ST. JOHN, N. B.

ISLAND HOME STOCK FARM.

Registered Horse and Cattle. Address: Spring Farm, St. John, N. B.

Wanted.

Wanted, 250 work and experience. Address: St. John, N. B.

SABBATH SCHOOL.

Bible Lessons.

Studies in the New Testament.

SECOND QUARTER.

Lesson IV. April 22. Matt. 25: 1-13.

THE TEN VIRGINS.

GOLDEN TEXT.

And they that were ready, went in with him to the marriage; and the door was shut. - Matt. 25: 10.

1. Then shall the kingdom of heaven be likened unto ten virgins.

The condition of the church at the end of the world shall be like the condition of the ten virgins described in the parable.

THE MARRIAGE CUSTOMS OF THE EAST.

The parable of the ten virgins is based upon the marriage customs of the East, to which many allusions occur in Scripture.

THE BRIDEGROOM'S COMING.

The essence of the marriage ceremony consisted in the removal of the bride from her home to that of her future husband.

THE BRIDEGROOM'S COMING.

The whole company went in procession by torchlight to the bridegroom's house, being joined on the way by parties of invited guests (the virgins of the parable), all carrying torches or lamps. The ceremony is thus merely a round number. Ten lamps or torches were the usual number in marriage processions.

THE TEN VIRGINS SYMBOLIZE THE WHOLE PROPHESSED BODY OF THE FOLLOWERS OF CHRIST.

including the true disciples and those who have made the profession without the possession of true religion. "The parable represents the virgins as they appear to the bystander, the disciples as they appear to the world."

Which took their lamps.

The lamps consisted of a round receptacle for pitch or oil for the wick. This was placed in a hollow cup or deep saucer, which was fastened by a pointed end into a long wooden pole, on which it was borne aloft.

THE LAMP, WITH ITS FLAME, SYMBOLIZES WHATEVER IS OUTWARD IN THE PROFESSION OF CHRISTIANITY.

and what is inward in the heart. The bridegroom went forth from their homes to meet and join the procession as it moved from the house of the bride to the home of the bridegroom, where the wedding feast was held. They would meet at a convenient place on the route, and there wait in some shelter or private dwelling till the procession drew near.

THE BRIDEGROOM REPRESENTS CHRIST HIMSELF, COMING TO THIS WORLD FOR HIS BRIDE, THE CHURCH.

2. And five of them were wise, and five were foolish.

The whole church at the time of Christ's coming (as it is at all times) will be divided into two classes, nominal and real Christians.

3. They that were foolish took their lamps, and took no oil.

They would go forth with their lamps lighted; for it would be already dark. But they did not calculate on the possibility of a long delay, and hence they did not make provision for maintaining as long as might be needed the light of their lamps.

4. But the wise took oil in their vessels with their lamps.

They were really uncertain as to what particular hour the bridegroom would make his appearance. He had not fixed the hour. Hence, to prevent every contingency, they took a full supply of oil in their cruets, or flasks.

THE OIL IN THE LAMPS. IT IS CLEAR THAT WHATEVER IS MERELY OUTWARD IN THE CHRISTIAN PROFESSION IS THE LAMP; WHATEVER IS INWARD AND SPIRITUAL IS THE OIL.

The oil in the lamps is the character and principle, the spiritual life, the heart, which are the source of the flame, the visible manifestations of the Christian spirit.

THE FOOLISH VIRGINS, THEREFORE, ARE THOSE WHO HAVE HAD SOME FEELINGS OF ATTACHMENT TO THE LORD JESUS.

They are those who, "in their own hearts," have been converted, and who have yielded to the Holy Spirit, formed by their faith in Christ, and maintained by their constant study of his word, their habitual dependence on him in prayer, and their continuous obedience to his commands, have that unfulfilling supply of strength by which they are sustained in every duty and prepared for every emergency."

5. While the bridegroom tarried, they were waiting for him; an allusion to the possible delay of the Lord beyond the expectation of the apostles.

Christ's coming will be unexpected by all, even by those who make calculations about it. They all slumbered and slept. The wise as well as the foolish. The word slumbered signifies, simply, "nodded," or "became drowsy," while the word slept is the usual word for "lying down to sleep"; denoting two stages of spiritual declension - first that half-involuntary lethargy or drowsiness which is apt to steal over one who falls into inactivity; and then a conscious, deliberate yielding to it, after a little vain resistance. Such was the state alike of the wise and the foolish virgins, even till the cry of the bridegroom's approach awoke them. Many others think that such meaning is attached to the sleep of the virgins, but that it was merely "necessary to the imagery of the parable."

6. And at midnight, a late, dark season, much later than the custom, and hence than had been expected. There was a cry made. Either by heralds. This was the custom, to have a cry before the bridegroom, and give notice aloud of his coming. Or it was "the cry of the people who see him coming a little way off."

THE COMING OF THE BRIDEGROOM. This parable will obtain a wider application if we keep in memory that, while it is quite true that there is one great coming of the Lord at the last, yet not the less does he

come in all the great crises of his church, and in the manifestation of his Spirit; and at each of these, too, there is a separation among those who are called by his name, into wise and foolish, as they are spiritually alive or dead. Thus at Pentecost, when by his Spirit he returned to his church, he came; the prudent in Israel went in with him to the feast, the foolish tarried without. Thus, too, he came at the Reformation. Each of these was an example of what shall be more signally fulfilled at the end.

7. Then all those virgins arose, and trimmed their lamps.

The lamps, laid against the wall, had of course been kept burning all the time that the virgins had been waiting and sleeping, for they did not know the moment when they might require to issue forth to meet the procession. As, however, they had been burning long, they required trimming and replenishing.

8. Not so, lest there be not enough for us and for them, for our lamps are gone out: rather, as in Rev. Ver., are going out, for want of oil.

Their religion of forms and ceremonies, their faith without works, failed them in the hour of need.

9. Not so, lest there be not enough for us and for them, for our lamps are gone out: rather, as in Rev. Ver., are going out, for want of oil.

Their religion of forms and ceremonies, their faith without works, failed them in the hour of need.

10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut.

The door was shut. (1) There are abundant opportunities of presenting invitations to enter the kingdom. (2) There comes a time when it is too late to enter. (3) No one but ourselves is to blame for our not entering. (4) We shut the door by neglecting to be prepared to enter.

11. Afterward came the other virgins, saying, Lord, open to us, for we have no oil.

12. Know ye not, I do not recognize you as belonging to the procession and to the guests. For the marriage feast (heaven) none are admitted without light (holiness), which can be sustained only by oil (divine grace). (Matt. 25: 12; Heb. 12: 14).

13. Watch therefore, etc., for in a very important sense the Son of man is coming to us every hour of every day.

Each hour brings to us new duties and responsibilities from him.

About Sharing.

BY S. ROSALIE BILL.

"Girls, I cannot stay to-day," said Bessie Carmon, throwing down her croquet mallet, and turning to leave.

"But why not?" asked Kitty Dunham.

"Because I happen to remember that mamma was at dinner to-night, and then I must go home this afternoon, and that, in consequence, she would be so busy she feared grandma would be lonely. Perhaps you may have heard she has had a bad cold, and gets very lonely."

"Oh, it is only because Bessie wishes to spend time at home," broke in Lena Ayres. "Just as though a grandmother was not old enough to rely upon her own resources for amusement. I think Bessie very disobliging."

"I'm sure she can never be sorry. I wish I had the previous privilege of making things pleasant for her," said Kitty.

"Kitty broke down; and all remembered that her grandmother had, not many months before, been laid away in Lawnwood Cemetery."

Bessie turned to go, and Kitty recovering herself, ran after her by-and-by, to see if you wish."

"I shall be only too glad to have you. I can then take out the baby to amuse, and mamma can rest for a little."

"What a perfect grandmother Bessie is here!" said Kitty. "The idea of a girl being so kind to her half-sister, and to play nurse. I would not be so poky for the world!"

But no one of the half-dozen girls assembled on the lawn to have a "good time" that sweet June afternoon, made reply. In fact, all, excepting Lena, were of the number of her loving usefulness.

With a half-suppressed ripple of a song, Bessie tripped across the lawn. She was just going up the stairs when Mrs. Carmon said:

"The mail was just brought in, and you may take up grandma's letter. But, come to think, she cannot read it; and Mrs. Carmon heaved a little sigh as she thought of all the many cares of the afternoon."

"But I can be her eyes this time, mamma."

"How kind of you, darling - leaving your playmates to amuse her! I am sure God will remember it of my little girl."

How light Bessie's heart was as she sprang up the stairs, going softly to her grandmother's room, she laid the mail beside her, and kissing the faded cheek, said:

"Do you wish me to read to you just now?"

"Why, yes, dear. I was just thinking how long the time seemed; yet I never once thought of your leaving your playmates to amuse an old woman."

And she read a certain grandma never leave her pleasures and needed rest to care for a troublesome little midget, I should like to know?"

As hour after hour, when grandma wished to rest, Bessie ran down stairs, and was met at the hall door by Kitty.

Together they went to the nursery, where Mrs. Carmon was trying to soothe baby Lena. Bessie carried her to her bed, and they went out into the large, shady garden for a ramble.

Some time after, as the girls were returning, Mrs. Carmon said:

"Come, try to get me to set the table out on the lawn, as a treat for a very

obliging little daughter; yet I find so much to do."

"But grandma could not come down, could she?"

"No, dear. But why?"

"Do you care if Kitty and I should carry out your supper, and spread grandma's little round table, and eat with her as usual?"

"I know she would be pleased, dear. How kind of you to think of it!"

"So, tired, mamma, relieved of half her care, went light-heartedly about the rest, while Bessie and Kitty carried up strawberries and cream, and laid white rolls, along with some fragrant tea for grandma."

"I think you are entitled to a story, girls. Someway, my mind is busy with the scenes of long ago, called up by the letter Bessie read me to-day. We were girls together, just as you and Kitty are, and we had our good times, playing with our dolls, and all, just as you and I had. I was never so quiet and thoughtful as my friend, Louisa Green. She gave her young life to Jesus, and commenced study preparatory to going as a missionary. As her parents were not wealthy, she was educated by the Baptist Board of Missions."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

"Yet God had planned otherwise. Mr. Van Slyke became ill with consumption, and died within the year! My poor friend was prostrated through sorrow. She was never very strong, and her earnest application to study, as a preparation for her life-work, followed by her bereavement, was something she never fully recovered from."

"During this time, she had bestowed her affections upon a worthy young man who was preparing himself for the ministry. At length the time was set for their marriage, and then they were to sail for India."

Messenger and Visitor.

25 Cents per Annum in Advance...

All communications respecting advertising...

A list of other communications and all subscriptions...

Messenger and Visitor.

WEDNESDAY, April 11, 1888.

SPECIAL OFFER.

From the time subscriptions are received after this date...

For \$1.00.

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

CHURCH OF DISSENT, WHICH?

A copy of the Church Guardian has been sent us with two articles marked...

It does Churchmen and women no harm here of the Church that was founded more than 1800 years ago...

In harmony with a part of this statement, Baptists are disposed of in this summary fashion:

The Baptists, or "Anti-Baptists," as they should be called, were an offshoot from the Brownists...

The importance attached to apostolic succession can be seen in the following from another article:

For fifteen hundred years no man conceived that he could be admitted into membership with his Lord...

This statement, after the first two hundred years of the Christian era, would be generally correct...

of a line of bishops outside of Rome is a possibility. For ourselves, we are not troubled about the descent from the apostles...

THE PERFECT TEACHER AND THE PERFECT PATTERNS.

Only one man has ever trod the earth who taught an absolutely perfect morality and exemplified the same in an absolutely perfect character...

The report of a treaty between Italy and Abyssinia consider negotiations collapsed, and see no settlement of disputes but by the sword...

It was the absolute failure of all purely human systems of belief and worship, to improve the morals of men...

It is eminently true of Christ's teaching as respects both matter and manner that "he spake as never man spake."

This statement, after the first two hundred years of the Christian era, would be generally correct; and for this reason...

THE WEEK.

There has been nothing to chronicle from Great Britain. Parliament has been having its Easter recess...

France has a new cabinet, with Floquet at its head. It will probably not be old before another new one takes its place...

The destructive floods on the Rhine are subsiding; but the overflowing waters of the Vistula continue to spread...

The Dominion government have determined to follow the United States government in putting certain articles on the free list...

While Great Britain is rejoicing in her financial position, India is burdened by a large deficit. It amounts to no less than \$15,085,000...

We failed to notice last week that the Legislative Council of Nova Scotia threw out both the resolution of the Assembly going away with that honorable body...

It is said that vacancies enough await filling to give a majority for the abolition of the Council, should men favoring this view be selected...

It is the denomination wishes to know what the scholars of the northern part of this continent think of the work done by Acadia College...

The religious type of the work done at Acadia is well known to the churches. No church in the denomination has been visited so often with revivals of religion...

its author it has gone out into the world to deceive. Be not deceived. Endow Acadia College now...

The graduates of Acadia College who have come to our seminary have shown, as a rule, superior mental discipline...

I regard the work done by your College as of a very high order, and sincerely hope that the needed endowment may be secured...

The great majority of our ministers and trained laymen have secured their mental outfit from colleges and universities connected with our denomination...

As to the work at Acadia, I can only say that my experience with its graduates both in Newton Theological Institute and in Brown University has given me a very high idea indeed of the mental drill there bestowed...

I think it has been pretty thoroughly proved that a college founded and sustained by a religious denomination, and so kept constantly and closely under its eye...

Baptists especially, because of the peculiarities, determined by their conviction of truth and by the truth which determines their convictions...

My knowledge of the work of Acadia College is indirect; but I have every reason to believe that it has been and is of a very high order in every respect...

I am now in the thirty fifth year of my service as President of the University in this city. My labors in administration and in securing our endowment have been severe and exhausting...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel...

The work of the Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

I look around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

Baptists of your colony can do no better work for their country and the church than by giving their college an adequate endowment now...

The graduates of Acadia College who have come to our seminary have shown, as a rule, superior mental discipline, and a thoroughly scholarly spirit.

I regard the work done by your College as of a very high order, and sincerely hope that the needed endowment may be secured.

The great majority of our ministers and trained laymen have secured their mental outfit from colleges and universities connected with our denomination...

As to the work at Acadia, I can only say that my experience with its graduates both in Newton Theological Institute and in Brown University has given me a very high idea indeed of the mental drill there bestowed...

I think it has been pretty thoroughly proved that a college founded and sustained by a religious denomination, and so kept constantly and closely under its eye and in connection with its heart, has a powerful influence upon its students to conform their thought and life to the thought and life of the denomination...

Baptists especially, because of the peculiarities, determined by their conviction of truth and by the truth which determines their convictions, can least of all allow themselves to abandon the work of maintaining institutions of their own...

My knowledge of the work of Acadia College is indirect; but I have every reason to believe that it has been and is of a very high order in every respect...

I am now in the thirty fifth year of my service as President of the University in this city. My labors in administration and in securing our endowment have been severe and exhausting...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

I look around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

I look around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

I look around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced...

Before proceeding, however, to the main business of the Convention, it was found necessary to ascertain who were properly entitled to vote. A number of churches far away from Guelph, in order to save the expense of travel, had chosen members of other churches nearer by to represent them...

The Convention opened at half past one on the afternoon of Tuesday, the 27th ult., and the first hour was devoted to prayer. About four o'clock, and after deciding that movers and seconders of resolutions and amendments should have thirty minutes each and other speakers be limited to ten minutes each, it was moved by Rev. Thomas Troiter of Woodstock, and seconded by W. J. Copp, Esq., of Hamilton...

That this Convention affirms its judgment that McMaster University should be organized and developed as a permanently independent school of learning with the Lordship of Christ as the controlling principle. The principle objection taken by federationists to this resolution was on account of the word "permanently" which it contained...

The next day was occupied with the question of location, and the interest deepened to the close. The greater part of the forenoon was consumed by a delegation from the town of Woodstock in setting forth the claims of that town to the university...

Nearly a hundred names were called which were not responded to, the parties having left the house with the impression that the vote would not be taken that night...

The work of another session in McMaster Hall is nearly ended. The examinations will begin about the middle of April. Rev. D. G. McDarald has accepted a unanimous call to the Tecumseh street church in Toronto, and will enter upon his duties on the first of May...

The collection for Home Missions taken up in Jarvis street church two weeks ago, amounted to \$2250. D. M. WILSON.

Missionaries associated with the g...

Such an inquiry never been witness perhaps not these...

mistaken views are that great work. For nearly so, with the 1876-78. Such an unusual interest, fields, began as early increased and expanded...

During the years Clough was home, McLaurin occupied large numbers. But to name any particular beginning of this work during which the intensity. For a few months it is true, greater than during the same period; but during...

were closed, as the almoners of public entrusted by govern of money to be used other ways, were assigned to profess relatives should be deemed wise again the church large sum for baptism as might new stations have in Osgoode field, and in the parent station, Rev. W. Powell, of N...

to a brother mission says: "I have baptised church during Dec. bers, and an assurance waiting to unite with...

Again, although this took place in the Clough, he has no superintendence of the as Dr. Williams at have taken part in it in such manifestation save...

The work being done perfectly immense. In operation. The attendance of 1500 p Christians, the real caste people. Unfor enough educated places of teachers, as then on the staff. So educated at the Free ledge, Madras, but still caste as the mark foreheads indicated. day is not far distant will be supplied with not pupils. One of these heathen boy school fees, and there little or no expense they are brought in teachers, and have Bible. The seed fruit in years to come heathen pupils in a much more liable country than in Burma the Karens. There every religious Sab bath, cast away heathenism; so that acknowledgment of heathenism has been abandoned. He ly to their idolatry.

There is a large another for girls. Christians or the parents. These sch of inculcating good arrived from Ameri the girl's school at has some knowledge practice we see admirable; a new expected to do any more has been spent the east side of the one day, and is into next.

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

There are also women; one in which Scripture and other Bible women. T efficient laborers, ar Christ through their school a number of instruction prepar medicine and carin...

In different parts primary schools, tw two for the children are of course from difference between schools is most mat dren are clothed in ed with jewelry. Or ankles, are rings or have seen some obje cost upwards of \$10. A conductress econo the morning and teachers in these three people would to a school taught christian or heathen of a European of cean young ladies girls are taught to some other bran ches my through b of life when in a shut up in Z and reached by their acco accers to their accl...

Missionaries on Furlough.

NO. 7. ONGOLE.

The name Ongole will ever remain associated with the great Telugu revival of 1878. Such an ingathering has probably never been witnessed since Pentecost, perhaps not then. It may be possible that mistaken views are entertained in regard to that great work. First, that it began, or nearly so, with the terrible famine of 1876-78. Such was not the case. An unusual interest, unusual for our mission fields, began as early as '67 at least, and increased and spread from year to year. During the years 1872-73, while Dr. Clough was home on furlough, Rev. J. McLaurin occupied this field, and baptized large numbers. But it would be difficult to name any particular period from the beginning of this work till the present day during which the interest has been most intense. For a few months after the famine, it is true, greater numbers were baptized than during the same time of any previous period; but during the famine the gates were closed, as the missionaries being the almoners of public charity as well as entrusted by govern with large sums of money to be used in relief works and other ways, were anxious that no inducement to profess religion from unworthy motives should be offered. When it was deemed wise again to admit members to the church large numbers pressed forward for baptism as might be expected. Four new stations have since gone off from the Ongole field, and in all of these, as well as in the parent station, the good work goes on. Rev. W. Powell, of Narasavpetta, writing to a brother missionary a few days ago, says: "I have baptized and received into the church during Dec. and Jan., 1243 members, and am assured that hundreds are waiting to unite with us."

Again, although the greatest ingathering took place in the field occupied by Dr. Clough, he has not been alone in the superintendence of the work. Such men as Dr. Williams and Rev. W. B. Boggs have taken part in the same, and rejoiced in such manifestations of God's power to save.

The work being done at this station is perfectly immense. There are nine schools in operation. The high school has an attendance of 150 pupils; of whom 73 are Christians, the rest Brahmins or other caste people. Unfortunately we have not enough educated Christians to fill the places of teachers, and there are some heathen on the staff. Some of them have been educated at the Free Church Christian College, Madras, but still cling to idolatry and caste as the mark of the beast on their forehead. Of course we hope the day is not far distant when all such schools will be supplied with Christian teachers, if not pupils. One thing I should say, that these heathen boys pay a pretty large school fee, and therefore their education is little or no expense to the mission. Again, they are brought in contact with Christian teachers, and have a daily lesson in the Bible. The need thus sown may bear fruit in years to come. The educating of heathen pupils in our mission schools is much more liable to objection in this country than in Burma, particularly among the Karens. There every pupil must attend every religious service, observe the Sabbath, cast away every appearance of heathenism; so that coming to school is an acknowledgment that heathenism has been abandoned. Here they cling tenaciously to their idolatry.

There is a large school for boys and another for girls. The pupils are either Christians or the children of Christian parents. These schools are doing a work of incalculable good. Miss Mead, lately arrived from America, will have charge of the girl's school at least, as soon as she has some knowledge of the language. One practice we see here which is most admirable; a new missionary is not expected to do any work till a year or more has been spent at the language. On the east side of the Bay, he or she arrives one day, and is into full work almost, the next.

There are also two schools for native women; one in which they are taught the Scriptures and other matters fit them for Bible women. These women become efficient laborers, and many are brought to Christ through their efforts. In the other school a number of women are receiving instruction preparatory to some lessons in medicine and caring for the sick.

In different parts of the town are four primary schools; two for caste girls, and two for the children of the Christians, who are of course from the out-castes. The difference between the pupils of these schools is most marked. The caste children are clothed in silks and literally loaded with jewelry. On hair, nose, neck, ankles, are rings or wreaths of gold. We have seen some children whose ornaments cost upwards of five thousand rupees. A conductor escorts them to school in the morning and home at night. The teachers in these schools are heathens, as these people would not send their children to a school taught by one of a low caste, Christian or heathen. They would accept of a European of course, and some American young ladies do such work. These girls are taught to read and sew, and a few some other branches. The hope is that they may through books learn the way of life when in a few years they will be shut up in 2 names, or be more easily reached by Christian women, who may gain access to their seclusion. The schools for

the children of Christians are doing a good work. The appearance of the children indicates extreme poverty. Most of them are learning the alphabet. Seated on the ground they make letters on the sand with their fingers, name them, rub them out, and make others. The rude school-house serves as a place of worship for the Christians. When the pupils learn to read they get books. The care of all these schools with that of more than 15,000 Christians in different parts of this field devolves on one man. Many prayers ascend for one carrying such burdens. Ongole, Feb. 6. H. M.

Meeting of Horton Associational Committee.

Since the Kenville meeting, of which your readers have a good account from Bro. Black, two services have been held in New Minas. On one Sabbath afternoon, Feb. 26, when Mr. Freeman gave an address on missions, followed by Henry Lovitt, Esq., of Kentville, who showed the necessity of Acadia College to the growth and prosperity of the denomination. The next was held the 12th day of March, when the chief speakers were the pastor of Wolfville church and the president of Acadia College. We would like to give a full statement of the remarks of these brethren on this occasion, but are unable to do so, having no notes at hand. Dr. Higgins dwelt chiefly on Christian giving. He noted the fact that the first act of worship was an offering to the Lord. This impressive lesson at the beginning of human history is enforced through all the sacred volume, that we should worship the Lord with our substance. The scriptures give the rule and furnish the plan which will do well to follow. Many do not seem to understand the Lord's claim to their property. An honored Baptist minister had said to him that he had preached the gospel for fifty years, and yet had only recently come to understand his obligation to serve the Lord with his substance. Many Christians were finding great comfort in the giving of one tenth of their income to the Lord. He feared that in proportion to our means we were not doing as much as other denominations, and certainly not as much as we ought. Dr. Sawyer, in alluding to the opening words of the last address, remarked that the first act of adoration of the infant Jesus was with costly offerings. These gifts of gold, frankincense and myrrh were prophetic of the offerings of the nations. He spoke of the poor workman who pressed her way to the treasury through the throngs, among which were the rich and ostentatious, to put in her two mites which make a farthing, and who "put in more than they all," because she had put her heart in with her offering; and then of other some in Bethany, just before the Lord's death, when Mary broke the alabaster box, and anointed him with the precious ointment. What was worth a man's labor for a year was freely devoted to this purpose. The fault-finding disciples were rebuked, and the gracious assurance given that wherever the gospel should be preached, "that also which this woman hath done shall be spoken of for a memorial of her." Her heart went with her offering. There had been a reference by some one to the number of Baptists in the United States, with the remark that they might lose as many as were contained in some other denominations, and not be missed. We might lose many from our churches who would not be missed. This was a saddening truth. There are many who do nothing for the advancement of the cause of God. There are many who need to learn that "there is that scatterseth and yet increaseth." If it is possible for him who refuses to give of his substance to the Lord to be saved, it will only be "as by fire."

The committee expect to visit other sections within the township. The ministering brethren are ready to respond to the call of the chairman to any such service as he may desire on his field, as soon as the favorable opportunity occurs.

M. P. V.

Ministers' Conference, C. M. Co., N. S.

This conference met in annual session at Centreville, March 20th, 1889. Sermons were preached by Rev. I. W. Porter and C. W. Corey, lic. Rev. C. C. Burgess was appointed chairman for ensuing year, and Rev. I. W. Porter secretary. Reports from the churches show steady growth. In most cases there had been recent additions. In some cases the growth was characterized as "winter growth," a preparation for the summer. Two papers of great interest were presented, one by Rev. C. C. Burgess, subject, "What action should be taken in regard to members who do not support the gospel?" The paper was highly commended in the after discussion. The points may be summarized as follows: 1. Give sound and repeated instructions from the pulpit, and in private. 2. Pray for him. 3. Make allowance for him, on account of his previous education, his dry worldly spirit that he has to contend against, his present surroundings. 4. Tell him of the blessedness of giving, present and future. 5. Sometimes forgive him. 6. Sometimes a committee of the church might be called to wait upon him. Only as a last resort, and after most faithful labor, would he consider it advisable to resort to extreme disciplinary measures. The

office is not greater than other neglected duties. He could not give his voice to withdraw fellowship from such an one and leave in the church those who constantly run after some new thing and are otherwise incoherent. Rev. M. Manro read a paper, subject, "The duties of Christians toward each other." It emphasized the new command of the gospel dispensation, and was requested to furnish his paper for publication in the MESSENGER AND VISITOR. Rev. H. Buel was present at some of the meetings. A pleasing feature of the meetings was the presence and words of Bro. J. Biglow, who, though an nonconformist, is still vigorous in speech and action. The conference was attended by a good number of lay delegates, and the good people of the place came out in a body to partake of the good things, in spite of very heavy roads. The spiritual element was largely dominant in the gatherings, and as we came away, we trusted that we left a blessing behind. I. W. PORTER, Sec'y.

Dedication of the New Baptist Church.

On Sabbath, April 1st, the dedication of our new chapel took place. The roads were quite unfavorable, but a large audience was present—over five hundred. The building is on the old site, and is much finer and larger than the old one. It is called a magnificent structure and reflects great credit on the contractor. The painting is very neatly and handsomely done. The furniture was purchased by the Ladies Sewing Circle of the place. A fine toned Mason and Hamlin organ adds much to the appearance of the scenery; also a very beautiful and costly Bible presented by Mrs. Dr. Alward of St. John. Three handsome chandeliers are also conspicuous, as were some beautiful bouquets, the latter forming a crescent on the platform in front of the minister. The choir discoursed some beautiful anthems and other selections appropriate to the occasion. In the morning Rev. J. W. S. Young preached from the text, "I will make the place of my feet glorious," Isaiah 60:13, which was delivered in his usual earnest and impressive manner, and was highly praised. On the platform were Rev. Mr. Comben (Welesley), Rev. E. Alward (Baptist), Rev. B. N. Hughes (Baptist), Rev. W. H. Perry (Free Baptist), Mr. Coleman W. Corey, of Acadia College. In the afternoon, Rev. E. Alward preached from the text, "Behold the man," John 19:5, and the sermon was a masterly effort, and very highly spoken of. Bro. Hughes will remain with us over the coming Sabbath. We pray we may be guided aright in the choice of a pastor. CHURCH CLERK. Butternut Ridge, April 5.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PENOBSCOT.—I baptized three at South Branch, Penobscot, last Sabbath. Interest good. Pray for us. E. G. COREY. April 6. NORWICH.—The meetings are very interesting. The church in good working order. Baptism on Sabbath last. Several persons are anxious about their souls. Held service every evening during my visit. Hampton and Norton churches are anxious to obtain a pastor. THOS. TODD. FREDERICTON.—Thirty-three were received into this church to-day—twenty-six by baptism, three by experience, and four by letter. Union work with the Free Baptists has ceased here, but continues in St. Mary's, where a gracious work is going on. SACKVILLE, N. B.—God is blessing his cause among us. I baptized four yesterday and five the Sabbath before. Others are deeply anxious. Several have spoken in our meetings lately whose voices we had never heard before. The alienated are being reconciled to each other, and we are strongly hoping for better days. Pray for us, all who love Zion. WM. E. HALL. WYOMOUTH.—We are glad to learn that a gracious revival of the Lord's work is being enjoyed at Weymouth. Difficulties and misunderstandings that have marred the work are gradually disappearing. Backsliders are returning, and many are being hopelessly converted. Seven were baptized Sabbath, April 1, by Rev. Isa. Wallace, and the hand of fellowship given to them and three others. Special services will be continued this week, and all are rejoicing to pray for gracious results. DAWSON STRATTON.—Bro. J. E. Phillips, who accepted the pastorate of the church in this place about five weeks ago, has entered into the work with his usual enthusiasm. He has been holding special meetings the last week, with very encouraging results. The services have been largely attended and very interesting. Sabbath, April 1, five were buried with Christ in baptism. May the Lord continue to bless his labors in this place. A. O. J. BROOKFIELD, QUEENS CO., N. S.—I baptized a young man, the head of a family, Lord's day, April 1. The interest in the Lord's work is deepening on all parts of my field. Covenant and prayer meetings well attended. Prospects very encouraging. J. W. JEWELL. MILTON, YARMOUTH.—We are enjoying a very glorious season of refreshing. At our last conference seventy-one persons took part, and on Sunday evening the pastor extended the right hand of fellowship to thirteen happy converts—all added by baptism. Others are saved, and will be ready to come forward at an early date. Many more are inquiring the way. The feeling in the community is the deepest known for years. Cottage prayer meetings have been held from house to house for two months. A new meeting place has been started among the workmen in the Milton foundry, with encouraging results. Indeed, the voice of prayer is heard on all sides. The pastor is supported by an earnest and enthusiastic corps of workers. May the Lord abide with us. Con.

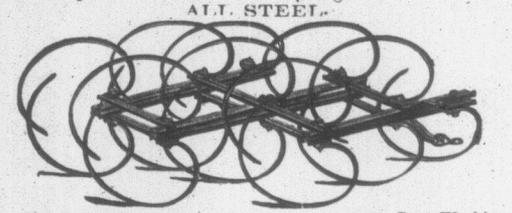
SPAINFIELD, KING CO.—Baptized four candidates last Sunday, and gave the hand of fellowship to six in the evening. We continue our meetings this week. H. HAYWARD. KARS, KING CO., N. B.—There is a good work of grace going on in Kars, where I have been laboring since I resigned at Robesay. Fourteen have been baptized, and others are enquiring the way. The outlook is good. Brethren, pray for us that God may bless us in this part of his vineyard. E. H. GARDNER. HALIFAX.—Bro. Cline baptized three on Sabbath, April 1st, two of them were graduates of Acadia and young men of the brightest promise. Bro. Miller has baptized at the Tabernacle for three Sabbaths. There have been no special services. The congregations are growing, and the prospect is cheering. The people are grappling with the debt on the land upon which their horse stands, and hope to have it thrust aside this year. Bro. Manning is holding on his way steadily. Several have been added to the church in the past few weeks. BARTON, DIGBY CO.—The good work goes on quietly. Three were baptized on the 18th and ten on the 25th March, and many are anxiously enquiring. One of those baptized on the 25th is a young Chinaman, who has been in this country about 18 months. His conversion is what may be called an "old times" conversion. He seems to have a distinct understanding of the plan of salvation, and his remarks in our social meetings are original and full of gospel truth. We trust God has called him to carry the bread of life to the perishing in his native land. We have just added 115 volumes of new books to our S. S. library at Barton, which was procured at our book room at Halifax, and are satisfactory in all respects. According to notice, our new house of worship at Plympton was opened on the 25th ult. Rev. J. A. Gordon of St. John, N. B., preached at 10.30 a. m. from Phil. 2:16, "Holding forth the word of life," subject, "The church's business to hold up to the world the word of God." The discourse was an able and clear presentation of the subject; full of pungent and pointed gospel truths. Happy are the people who have the honor of hearing steadily such a gospel. Rev. J. S. Brown of Digby preached at 3 p. m. from Jer. 8:22; subject, "Christ the Great Healer." The sermon was rich in gospel truth, clearly and touchingly put, and was listened to with marked attention. I had to return to Barton to baptize at 5 p. m., so was unable to be present in the evening. Bro. Gordon preached a very highly appreciated sermon at 10 o'clock, after which Rev. I. Wallace conducted a social service of much interest. We received in collections and pledges toward the building fund about \$260. P. R. FOSTER. SPOONSHO.—I have been holding a few meetings with the church at Spoonsho, under the direction of the Home Mission Board. Results so far quite satisfactory. One has been baptized, others have requested prayer, and Christians greatly revived. CALVIN CURRIE. SECOND HORTON CHURCH, N. S.—Pastor M. F. Freeman desires to express his gratitude to his brethren and friends at Scotchman's Black River section of the Second Horton church for the present of a watch, by the hands of Dea. Robert Schofield at the close of a recent Sabbath service. Mrs. Freeman would also like to make grateful mention of the gift of a beautiful autograph quilt by the ladies of Gaspereaux. There with many other acts of kindness received from the people endear them more closely to our heart, and intensify desire to be the means of imparting spiritual gifts. Special services are being held at White Rock, with good results to believers. We are longing for the return of backsliders, and the conversion of the impenitent. M. F. F.

MASTERS UNIVERSITY will be held in McMaster Hall, Toronto, on April 12th, at 10.30 o'clock, a. m. J. H. FARMER, Sec'y pro tem.

Received for W. E. H. U. McDonald's Corner, per A. E. MacAlary \$14.00 Cold Brook, Mrs. J. Sanford 1.00 Canard, per Mrs. J. B. Kempton (1.00) for H. M. 5.00 Harvey, per Mrs. Allen Bishop 4.00 Upper (Slewacke, Mrs. Chas. John) 1.00 Halifax, North church, per Mrs. Wm. Moody 43.75 S. J. MANNING. Convention Funds Received. Barrington \$15.00 Miss Minnie Hicks, Hartford, Conn. 6.00 Mr. and Mrs. John Blair, North River, Ontario 2.00 Truro church 75.25 John McGregor, Gooch, N. S. 1.00 Mrs. P. S. McGregor, " 1.00 C. D. Nichols, " 1.00 Phineas Whitman, New Albany 2.00 Portland church 41.80 Capt. Cerezo Kelley, Yarmouth 5.00 Literary Notes. A wonderful interest has been shown throughout the West in Prof. James Baldwin's paper, "The Centre of the Republic," in Scribner's Magazine for April. It is an inspiring account of the rise and progress of the Ohio Valley, suggested by the Centennial celebration soon to take place at Cincinnati. Prof. Baldwin's account of what has been accomplished produces a glow of patriotism and makes his readers proud of their birthright. Consumption Can be Cured By proper, healthful, exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. McDonald, Petitcodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in per one with consumptive tendencies." Put up in 50c. and \$1 size.

MEN WANTED. AT \$40 PER MONTH. And expenses paid, a few salaried men to clear out Nursery Stock. Address with references. D. H. PATTY, Nurseryman, Gen'vs., N. Y.

The Improved "BAILEY" Spring Tooth Harrow.



The Best Frame, Best Tooth, Most Compact, Best Working, Best Adjusting, Most Durable, THE BEST MADE. Manufactured only by the STEEL HARROW CO., New Glasgow. WE WANT GOOD AGENTS AND CUSTOMERS. Write us for our SPECIAL OFFER for orders received now.

TIPPET, BURDILL & CO., SELLING AGENTS, SAINT JOHN, N. B.

NOTICE.

Parties who intend to furnish Private Houses or Hotels this Spring, should not fail to write for Samples of CARPET, OILCLOTHS and LINOLEUMS. NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM! WILTON Carpets, with Borders in French designs, BRUSSELS Carpets with Borders, at all prices to match all styles of Parlor Furniture, BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any made. OILCLOTHS, LINOLEUMS, COOK CARPETS, d. rest from Kitchendy, Scotland, cut in one piece and any size to order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction in Guarantee. Address THE NEW CARPET WAREHOUSE, HAROLD GILBERT, 34 KING STREET, ST. JOHN, N. B.

FOR EVERY HOME

STRONG, STYLISH AND COMFORTABLE.

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

These are the prices, freight prepaid by us to any part of the Provinces: Covered in TAPESTRY Carpet, \$6.00. " " BRUSSELS " 6.50. " " WILTON " 7.00. " " VELVET PILE " 8.00.

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

OUR EVERYTHING GARDEN

is this season the grandest ever issued, containing three colored plates and superb illustrations of everything that is new, useful and rare in Seeds and Plants, with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps). For all so receiving 25 cents for the Manual we will, at the same time, send free by mail, in addition, the choice of any one of the following novelties, the price of either of which is 25 cents: One packet of the new Green and Gold Water-melon, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Fanny, or one packet of new Mammoth Verbena, or one plant of the beautiful Moonflower, (see illustration), on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

PETER HENDERSON & CO., 35 & 37 Cortland St., NEW YORK.

FOR SALE

IN HAMPTON VILLAGE, three and a half Acres of LAND, WITH HOUSE AND BARN, all in first class Order; cuts Six Tons of Hay per Acre and Fruit. Apply to B. CLEVELAND, on the premises.

PEW FOR SALE

Pew No. 77, GERMAIN ST. Baptist Church, FOR SALE LOW.

Please address J. ORALONER, 15-18 Digby, N. B.

MUSIC BOOKS

THAT ARE ALWAYS IN SEASON. One who can play or sing need never be lonely—with such books as these in the house: Classical Pianist and Piano Classics, each \$1.00, are choice and fine collections of the best new pieces by eminent composers. 20000 PEOPLE'S CLASSICS, \$1.00, contains much good and easy music.

Best editions of the Flauto, works of BEETHOVEN, M. ZART, CHOPIN, SCHUMANN AND MENDELSSOHN, for sale. Send for Lists. For players on VIOLIN, GUITAR, MANDOLIN, BANJO, and all R-E-D and ORCHESTRAL INSTRUMENTS, good music and reliable instructors are provided. Also a large and good assortment of the instruments themselves for sale at our branch store, under the title of J. C. HAYNES & Co., 33 Court St., Boston. Please send for grand Pictorial Catalogue!

Good Vocal music for Home Entertainment is in Song Classics. \$1.00. High class songs, Good Old Songs we used to sing, the favorite songs of a life-time. \$1.00. Songs, 50 cts., popular and easy; Songs paid (songs for Little Ones), 25 cts. Any Book Mailed for Retail Price. OLIVER DITSON & CO., BOSTON.

FOR SALE

THAT VALUABLE FARM of Land, 200 acres, with good House and Barn, situated at JUVENILE SETTLEMENT, SANBURY COUNTY, and known as the McLEOD FARM. For particulars apply to C. I. Richards, BARRISTER, SAINT JOHN, N. B.

MEN WANTED.

AT \$40 PER MONTH. And expenses paid, a few salaried men to clear out Nursery Stock. Address with references. D. H. PATTY, Nurseryman, Gen'vs., N. Y.





Is daily saving life in cases of PAINFUL, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Neuritis, Pleurisy, Anemia, Marasmus, Cholera, Typhus and all diseases of children.

Advertisement for 'BEST ON EARTH SURPRISE SOAP' with an illustration of a woman washing clothes and text describing its benefits.

THOMAS L. HAY DEALER IN Hides and Calf Skins. AND SHEEP SKINS. FURGOODS-15 SYDNEY STREET.

LAMP GOODS.

Chandeliers, Bracket, Library, Student, Table and Hand Lamps, Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, etc.

J. R. CAMERON, 94 PRINCE WM. ST.

An Article Required in Every Home

Advertisement for NIGHT COMMODE, an indispensable article for the bed-chamber, with an illustration of the product.

N. W. BRENNAN, UNDERTAKER, 17 CHARLOTTE ST., FOOT OF MAIN ST.

Geo. A. Hetherington, M.D., OFFICE: 129 UNION STREET, ST. JOHN, N. B.

Advertisement for 'BELL' ORGANS, Unapproached for Tone and Quality, CATALOGUES FREE.

BELL & CO., Geoloph, Ont.

MENELY & COMPANY, WEST TROY, N. Y.; BELLS Favorably known to the public since 1858.

MesShane Bell Foundry, Finest Grade of Bells, Chimes and Pails for Churches, Colleges, Towers, Clocks, etc.

BUCKEY BELL FOUNDRY, Bells of Pure Copper and Tin for Churches, Schools, etc.

CINCINNATI BELL FOUNDRY CO., Bells of Pure Copper and Tin for Churches, Schools, etc.

Baltimore Church Bells, Since 1844 celebrated for superiority over other bells made only of Pure Bell Metal.

STEEL BROS & CO'S SEEDS, ALL LEADING MERCHANTS, ILLUSTRATED CATALOGUES, FREE ON REQUEST.

THE HOME - Precious Ointment. Do not keep your box of ointment... Break it to your friends to-day... Do not keep it in the darkness...

Hearst there are, with burdens laden, Bearing bravely toll and care, Ready to receive your kindness...

What Women Can Do. Twenty years ago, two maiden ladies, daughters of an English clergyman, were left orphans and poor...

Temper and Tongue. A London merchant had a dispute with a Quaker about a bill; the merchant said he would go to law about it...

Dagger or Spur. To tired house-mothers and all whom it may concern we commend the following words by Titus Munsion Coan, M. D., as to how may be found the golden mean between negligence and overdoing...

Onion Culture on the Farm. LEVI P. WARREN, N. H. The writer has had thirty-five years' experience with the onion as a field crop...

should reserve her real anxieties for serious things. It is this mental overdoing that is often the worst enemy a mother has...

THE FARM. DEFECTIVE SEEDING. All farmers should endeavor to secure good seeding. Nothing is more aggravating than the sight of fields either in grain or grass with unsown strips running through them...

GUANO AND POULTRY MANURE. An Eastern poultry keeper avers that although the droppings of fowls are rich in ammoniac they are not equal to guano...

Corn and Cob Meal. Experiments at the Missouri, Kansas, Iowa and other Agricultural Colleges and experiment stations, and by many farmers, indicate that it pays to grind the cob with the grain corn...

Woman on the Farm. "I want the woman on the farm to go visiting more and have company more. I want her to set her neighbors a good example in the method of entertaining..."

Onion Culture on the Farm. LEVI P. WARREN, N. H. The writer has had thirty-five years' experience with the onion as a field crop...

has been very much abridged. Chemical fertilizers are more generally used. The demands of the market are constantly changing, and there is competition on every side...

The soil upon which our onion crop has been grown is alluvial, heavy loam, but easily cultivated, nearly level, and absolutely free from stones. The recent practice has been to plough in autumn, after applying a half-dressing of farm-yard manure...

TEMPERANCE. It is becoming more and more generally recognized that intemperance is at the bottom of two-thirds of the social, political and moral evils that retard progress and perplex and harass the legislature...

WERE ISSUED DURING MARCH. A Weekly Average of 6,480.

IT WILL PAY To Advertise in the MESSENGER AND VISITOR AS IT HAS A CIRCULATION Larger than any TWO religious weeklies

PUBLISHED IN THE MARITIME PROVINCES. A TRIAL ORDER is solicited.

Write for RATES to Publisher "MESSENGER AND VISITOR," ST. JOHN, N. B.

Gray Hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Siccilian Hair Renewer, the best preparation known to science.

Advertisement for JOHN WHITE, HOUSEHOLD FURNITURE, 93 to 97 CHARLOTTE STREET. Includes a list of furniture items and contact information.

Table with columns of numbers and letters, likely a lottery or drawing result table.

Table with columns of numbers and letters, likely a lottery or drawing result table.

Large advertisement for the MESSENGER AND VISITOR newspaper, including circulation statistics and subscription information.

