

Messenger and Visitor.

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VOLUME LII.

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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.

—PROSPEROUS 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 gawings 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, as 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 facilitates; 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 sleepest, 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 Nebraska uniformity, is up and down like the business edge of a saw, and aways hither and yon around spurs and gullies is 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 Bluff, 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 search
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 toiled 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 unceasingly and unreluctant 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 but transitory 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

be-warded defile 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 a 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 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 but transitory 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.

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—The Indian Witness says that the Madras Presidency contains by far the largest Christian population of all India, the actual number of native Christians, including Roman Catholics, amounting to 700,000. This shows that out of every 1,000 of the population 23 are native Christians. But it is in educational matters that the native Christians have shown the most satisfactory progress. According to the latest census return, in the municipal towns, while the percentage of educated Hindu males is 36.30 and of Mohammedans 30, that among the male native Christians is 53.67. The proportion of educated females is equally striking, and largely in favor of the native Christians. Taking the total population, male and female, of the three creeds throughout the Presidency, we find the averages to be Hindu, 2.36 per cent., Mohammedans 8.57, and Christians 16.53.

MESSENGER AND VISITOR to
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Messenger and Visitor.

WEDNESDAY, April 11, 1888.

SPECIAL OFFER.

From the time subscriptions are received after this date, to May 1st, the MESSENGER AND VISITOR can be had by new subscribers to January, 1889.

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. One has the caption given above. It begins:

It does Churchmen and women no harm here of the Church that was founded more than 1800 years ago, and received its episcopal government at the hands of our Lord and his apostles, the immeasurable sin which now call themselves "churches" are of comparatively recent and human origin. If this be so, it should be the more the ground of our Church-people that their responsibilities are all the greater. Sharing as they do higher and holier privileges, their life and conversation should be in proportion more to a higher level. It is our rebuke that this is not always found to be the case. Looking into the history of these sects, of which considerably more than 200 possess registered places of worship in England and Wales (and Scotland would add considerably to their number), we find no one denomination in existence before the year 1572. That is to say, up to that date the Church remained undivided by the "heresies and schisms" of later days.

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, and like them, were hatched out of the brain of an eccentric English clergyman, influenced by strange doctrines brought over from Germany, A. D. 1663.

The writer of this article evidently is not aware that the Episcopalian made no attempt to support their form of church government from the scriptures till a comparatively late date. Making no attempt to base their church polity on the Bible for so long, and deriving it almost entire from the Church of Rome, when Henry VIII. became head of the Church of England instead of the Pope, it is slightly absurd to make such exalted claims at this late date.

The ignorance of Baptist history is little short of grotesque. He was evidently not read the works of the learned keeper of the archives at Manchester. Perhaps, however, as he considers nothing but continuity of organization rather than succession of doctrine of any worth, he may mean that the present organization of Baptist churches is but a new form, careless whether our churches are after the apostolic model or not.

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, save at the hands of the appointed ministers; and no man presumed to take upon himself the office of ministrant without that outward commission which was handed down in regular succession from the apostle, and through them from Christ. Any attempt in violation of the sacred office would have been punished by the entire Christian community, so deeply was the mind of the Lord on this matter, impressed by the Spirit on the conscience of the Church.

This statement, after the first two hundred years of the Christian era, would be generally correct; and for this reason: The ecclesiastical system of Rome very early. All who would not assent to the increasing assumption of the leaders of the church were thrust out, just as all who dissent from Romanism or Churchism today are desired a place in the church. From the church in historical descent from the apostles, so far as a succession of bishops was concerned, declared there was no salvation outside of her own pale. But with this progress toward the Romanism of the future, the real inheritors of the doctrines of the New Testament were more and more thrust out, and are to be found among those whom this church branded as heretics. All the glorying of our Episcopal friends in literal descent through laying on of hands from the apostles is vain. They have to glory in their own success through the feet of Romanism. The result is made it is by the figures,

of a line of bishops outside of Rome is a possibility. For ourselves, we are not troubled about the descent from the apostles, and the grace which is supposed to be transmitted from them down through the ages, just as natural life goes from father to son. Every case of regeneration is a new creation. Life from God is not transmitted through men, but direct from himself. We are more careful to seize and follow the teaching of the Bible, satisfied if we do this, whether we can trace a descent from the apostles or not through a hundred generations, we have a present living and direct relation to Christ which is a thousand times better.

THE PERFECT TEACHER AND THE PERFECT PATHERNS.

Only one man has ever trod the earth who taught an absolutely perfect morality and exemplified the same in an absolutely perfect character,—the man Christ Jesus. Hence the incomparable superiority of christianity over every other religious system the world has yet seen. The chief aim of other religious systems has been to improve the external lives of men; but, overlooking the state of the heart whence are the issues of life, and being unable to rectify its disorders, they have utterly failed of attaining their object. By various external applications they have sought to effect a cure of human nature, but as these applications did not reach the seat of the disease, the whole head of humanity has remained sick and its whole heart faint. Not succeeding in making the fountain pure, the stream issuing from it has continued corrupt. In this particular, perhaps, more than in any other, is manifest the inefficiency of all purely human methods of reforming and transforming human nature, as compared with the method proposed in the gospel. Man's method is to begin at the outside and work inwardly; God's method is to begin at the inside and work outwardly. Beginning at the outside, man never succeeds in getting beneath the surface; the inner recesses of the heart—lurking places of unholiness and imaginations—are not reached, and character in its essential elements remains what it was. But God, by working first of all in the region of the motives, the affections and the will, gives to human nature a proper moral disposition and bias, and renders sure the ultimate transformation of the whole man to his own image. God's plan is to save man by making him holy, and that not by mortifying the old nature, but by implanting within it and at its very centre a new nature, by virtue of which it becomes a new creation—the denizen of a new world—breathing a new air, swayed by new motives, experiencing new joys, and serving a new master.

It was the absolute failure of all purely human systems of belief and worship, to improve the morals of men, that led Plato in almost prophetic language to declare the necessity of a coming from heaven of one who should show to men the true way of reaching perfection of character, and furnish in himself a perfect exemplification of the same. This want of humanity, felt through all the ages and voiced in Plato's words, has been completely met in the coming of Christ, who revealed to men the true God, and showed them how they might come into harmonious relations to him. The conception of God which Christ brought into the world, as a being combining in himself, all moral and spiritual excellence—just and true, holy and loving, hating sin and compassionating the sinner, was just the conception of God the world needed to have, the only conception that could satisfy the intellect, educate the conscience, quicken the spirit, and properly influence the conduct of men. It was, however, a conception to which the unassisted human mind could not attain—it could not be gathered from nature's teaching nor reasoned out from any premises already in man's possession. Hence the infinite value of the revelation of God in Christ Jesus. "The only begotten Son which is in the bosom of the Father, he hath declared him."

It was eminently true of Christ's teaching as respects both matter and manner that "he spake as never man spake." It is not surprising that, having listened to his sermon on the mount, "the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes." The scribes were wont to substantiate their statements with learned quotations from the distinguished rabbis of the law, but it was enough for Christ to speak on his own authority—"Verily, verily, I say unto you." Such profoundly spiritual expositions of the law as are contained in his discourses were never before listened to. The world can never get beyond—never need get beyond—the pure and lofty morality of the sermon on the mount. This morality was no fabrication; it towers so high above the loftiest conceptions of morality which it was possible for any Jew of Christ's time to have, that it must be referred to Him who brought it forth, as the archetype from the heavens,—who came into the world to tell the things he had seen and heard with the Father, before the world was.

Christ perfectly illustrated in his own life the sublime morality he taught. He could fittingly ask his hearers to do not as he said, but also as he did. It was no hypocrisy in him to say to his bitter enemies: "Which of you convicteth me of a sin?" He could challenge Satan to find a flaw in him. All the heavenly virtues were native to him, shining as fully and equally as the colors of the prism in the solar beam. And thus immaculately pure he stood before the world a real man, as if to show in his own perfect humanity the magnificent possibilities of our own. And being perfectly divine as well as perfectly human, the homage that is offered him can never exceed his infinite deserts. Man cannot propose to himself a higher end than conformity to his teaching and character. The goal to which God is bringing the whole redeemed creation is his own image as it appears in Christ Jesus.

THE WEEK.

There has been nothing to chronicle from Great Britain. Parliament has been having its Easter recess. The political leaders have been resting rather than making addresses. The work of evictions in Ireland which had been discontinued quite generally, threatens to begin again, as many notices of ejectment have been served. The Danish cabinet has been overthrown. This little kingdom attracts very little attention. One can scarcely believe that it once contained such a race of fierce warriors, who held Scandinavia in bondage, and long before this were the terror of the Atlantic sea-board.

France has a new cabinet, with Floquet at its head. It will probably not be old before another new one takes its place. It proposes to seek to promote peace and reform. It has asked the Chambers to leave the revision of the constitution in its hands. Boulanger thinks it cannot last more than three months, and will bid his time to launch his plans.

The report of a treaty between Italy and Abyssinia consider negotiations collapsed, and see no settlement of disputes but by the sword. An engagement is considered imminent. King John has given the Italians a grim token of what their fate will be, should his fierce warriors prove too strong for them. His troops captured a village friendly to his foes. All the inhabitants—men, women, and children—were slaughtered.

The destructive floods on the Rhine are subsiding; but the overflowing waters of the Vistula continue to spread. From 300 to 400 square miles are covered. This is in the richest farming section of Germany. It is thought that all hope of a crop for this year must be given up, as it will take a long time for the floods to drain off. This means great distress.

The Dominion government have determined to follow the United States government in putting certain articles on the free list. The debate on the Reciprocity resolutions continues. It is probable that all the arguments yes and nay have been exhausted, but new speakers may put them in new forms. It is a question of great importance, and justified long-continued debate better than many subjects of tidal waves of talk.

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. It is due to loss in conversion of stock, to the fall in the rate of exchange and to the expenses of the war in Burma. We failed to notice last week that the Legislative Council of Nova Scotia threw out both the resolution of the Assembly doing away with that honorable body, and also the Quebec resolutions, which contained a section providing for its abolition. 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. The trouble is that those who favor abolition when they are not members change their views as soon as they make a part of the Council themselves.

Jubilee Literature.

If the denomination wishes to know what the scholars of the northern part of this continent think of the work done by Acadia College in its first fifty years, let them read the testimonies given below.

Dr. Northrup, the distinguished president of Morgan Park Theological School; Prof. Andrews, of Brown University; Dr. Pepper, president of Colby University; Dr. M. B. Anderson, for greatness in all respects, equalled but by few in America, the venerable president of Rochester University; Dr. Castle, the well-known president of McMaster College; and Dr. Eliot, president of Harvard University, are witnesses whose evidence will produce a joyful conviction in the hearts of all the friends of Acadia College. The Professors, too, who have toiled so long at Wolfville will see that their work bears the inspection of disinterested and competent scholars.

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 as have the Institutions at Wolfville. The Lord's blessing still falls upon the place.

A number of these men, whose letters are published, bear testimony to the soundness of the policy of the Baptists in respect to the higher education. Their words should be pondered at this time by all the Baptists of the Maritime Provinces. Special attention is called to the words of the venerable Dr. Anderson in regard to following the college now. Seeing the future in the light of his grand and successful life, he says now is the time. It is rich among the Baptists would do well to heed the result of that good man's experience. Avarice has its tricks. Like

its author it has gone out into the world to deceive. Be not deceived. Endow Acadia College now. Please send donations to Rev. A. Coburn, Yarmouth, or to E. M. Saunders, Halifax.

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

Several of them stood, in point of ability and scholarship, among the very best that we have ever graduated.

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 importance to our churches of having vigorous, well equipped colleges under denominational control cannot be over-estimated. It would be most unwise to intrust the education of our youth to state institutions. The years spent in college are the most formative and critical period of life. In Christian colleges where there is a warm, healthful spiritual life a large number of students are converted in the course of their studies. But in our state institutions the secular spirit is dominant. Few graduates of these institutions ever enter the Christian ministry. During the last twenty years we have not had in our seminary over twenty students from all the state Universities of the country. G. W. NORTHROP, Morgan Park, Ill., March 12.

The great majority of our ministers and trained laymen have secured their mental outfit from colleges and universities connected with our denomination, and I know of no one who will question that their education is, at least, as good as the average, as it could have been had they patronized more pretentious institutions outside. This, of course, in addition to the religious aid afforded them by the average, as it could have been had they had the choice they have made, and the life-long pleasant associations formed at college with men of their own modes of religious thinking. Often have Baptist ministers educated at Harvard, Yale and Amherst, expressed to me their regret at not having gone elsewhere, alleging that they had lost for life that familiarity with the ministers of their own times and faith, which would have been so precious and valuable to them had they sought Brown, Rochester, Hamilton or Colby. Study at our own Theological Seminaries of course repairs this evil in part, but cannot wholly.

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 do not recall a single Acadia graduate who impressed me as dull or ill-equipped mentally, while some of the most brilliant pupils I have ever had, have come from that excellent seat of learning. An illustration of this: In my Roman Law class last year, as we were reading Justinian's Institutes in the original, there was a nice question as to the proper rendering of a Latin dative. In a class of about twenty, only two rendered correctly, one of these was a son of Acadia. E. BENJ. ANDREWS, Brown University, Feb. 23.

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. Such a college is therefore constantly raising up leaders in vital sympathy with the denomination, and thus work to perpetuate and enlarge its power and influence in the world. Besides the denomination is greatly benefited by its responsibility and its consequent care, labor, and sacrifice for the college.

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. Here in the States the Baptists, so far as I know, have no disposition to leave to the state or to other denominations the shaping of the intellectual and moral life of their children. Religious influence in the distinctive Baptist quality we are under the most sacred bonds to exert through the college.

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. Her faculty and her graduates are the sufficient guarantee that funds given to her will be nobly used. Geo. D. B. PEPPER, Newton Centre, Mass., Feb. 23, 1888.

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. But notwithstanding this I am strongly convinced that if christian people desire to secure education of the higher class, founded in christian principles and controlled by their authority, they must endow their colleges by their own consecrated wealth. An educational institution rightfully belongs to those who found and endow it. If it is endowed by the State it will belong to the State, and all those who have a right to vote will directly or indirectly have a voice in its control and the selection of its teachers. I have been twice through Nova Scotia, and am familiar to some extent with the work of your college. I am sure that the

Baptists of your colony can do no better work for their country and the church than by giving their college an adequate endowment now. Men often compromise with their consciences by a vague idea that in some future period they will give of their wealth to public purposes. It has been my experience with such men that their avarice grows with their age, and that they die without giving anything. M. B. ANDERSON, Rochester, N. Y., Feb. 23, 1888.

It gives me great pleasure to say that Acadia College has sent to this University a series of advanced students who have done great credit to the training which your college has given them. Our Besler Professor of History at this moment is a graduate of Acadia. It may be that the men who have come here have been picked men, but I am sure that they have received at Acadia College a substantial and serviceable training. I sincerely hope that the effort which the friends of the college are now making to increase its endowment, will meet with abundant success. CHAS. W. ELIOT, Harvard University, Feb. 23, 1888.

I am watching with much interest your effort to raise a Jubilee Fund for Acadia. After all the advantages the Baptists in the Maritime Provinces have received from the college for the past fifty years, it is not possible for them to withhold this expression of appreciation and gratitude, especially as it is so much needed in order to keep the college abreast of competing institutions. Sometimes I have thought that your wealthy men would have responded more heartily had you asked for three times as much. I hope some of them have a grand surprise in store for Acadia. As I read her records I am amazed at what she has accomplished in the past and is now doing with her scanty resources. So far as I have come in contact with her sons, whether as pupils or professors, authors or preachers, I have found them clear-headed, true-hearted, abundant in acquisitions, and sound to the core in the doctrines of the gospel. My only regret is that so few of Acadia's young sons have found their way to McMaster Hall, for the quality of those we have had makes us eager for more. But judging from the letters of inquiry we are receiving, the Theological Department of McMaster University will hereafter have a large patronage from the Maritime Provinces. I fervently hope that your proposed endowment may be speedily secured, that the college halls at Wolfville may always be crowded with students, and that the Baptists of the sea-board may cherish such a pride in their institutions of learning that they will cheerfully furnish the means for each new development which the fame and usefulness of Acadia may demand. JNO. H. CASTLE.

Toronto Correspondence.

THE EDUCATIONAL CONVENTION.

Having just returned from the Great Educational Convention at Guelph, I sit down at once to tell you and your readers some thing about it. It was in every sense of the word a great convention. It was great in numbers—about seven hundred delegates were present, making it the largest Baptist gathering of the kind ever held in Canada. The Baptist meeting house in Guelph, though not wider than many other meeting houses, is yet something less than a sixteenth of a mile in length. The minister preaches at one end and the choir sang at the other, and on the principle that tubes work to perpetuate and enlarge its power and influence in the world. Besides the denomination is greatly benefited by its responsibility and its consequent care, labor, and sacrifice for the college.

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. Here in the States the Baptists, so far as I know, have no disposition to leave to the state or to other denominations the shaping of the intellectual and moral life of their children. Religious influence in the distinctive Baptist quality we are under the most sacred bonds to exert through the college. 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. Her faculty and her graduates are the sufficient guarantee that funds given to her will be nobly used. Geo. D. B. PEPPER, Newton Centre, Mass., Feb. 23, 1888.

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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. Rev. Mr. McLaurin, returned missionary, and others, took the ground that churches could not be represented in the Convention except by their own members, and appealed to the chair. The chair ruled that it was in accord with Baptist principles for churches to be represented by others than their own members, that no Convention could take away the independence of the churches in this regard, that the Convention was bound by its own constitution which, properly interpreted, fairly admitted the representatives of these churches. This ruling of the chair was sustained by the Convention. I might here state that the business of the Convention was greatly facilitated by the very able manner in which the chairman, D. E. Thomson, Esq., discharged his duties. In his knowledge of parliamentary rules and usages he has shown himself to have few equals.

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 christian 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. They maintained that this word restricted their liberty in the future—that if the resolution passed in this form they could not bring up the question of federation hereafter. On the other hand, the independents claimed that any person might advocate federation at any time in the future and carry it if he could, but that it was necessary for the body to declare to-day what it believed to be the best permanent policy for the institution. An amendment was finally offered to the effect that, "Inasmuch as the Arts Department of McMaster University will not be established for some time, during which circumstances may materially change, this convention postpones its decision on confederation." The discussion on this amendment continued till ten o'clock in the evening, when it was put and lost. The original motion was then carried by a large majority—say ten to one. It was thus made clear that the Baptists of Ontario and Quebec, like other Baptists the wide world over, are determined to run their university on independent lines.

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. Then followed a resolution by Rev. John Dempey, seconded by John Dryden, M. P. P., asking the convention "to make Toronto the seat of the new university." Mr. Dempey's speech did great credit to both his head and heart. Indeed, the speakers throughout, on both sides of the question, put their arguments with a good deal of skill and force. At eleven o'clock the cry of "question" began to be raised, which finally became so united and vehement that it had to be yielded to. No more speaking would be tolerated. The vote was taken by each delegate responding to his name with "Woodstock" or "Toronto" as the case might be. The result showed for Woodstock 252, for Toronto 336, thus giving to Toronto a majority of 84. A motion was then made to make the vote unanimous, which was carried unanimously, and the congregation suddenly broke into song: "Praise God from whom all blessings flow."

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 church was recently organized with a membership of forty, and being favorably situated, under Bro. McDonald's wise and efficient ministrations, it will doubtless soon become strong.

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

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. I look beneath me, and think of the hell which I deserved, but which has no place for me. I look before and above me, and think of my heaven at the door. Jesus my forerunner there, my God there, where through wondrous grace I shall soon be myself. And by the visit I have looked at this last all my trouble is gone.—Bishop Hull.

Missionaries.

The names of those associated with the great work of 1878. Such an inquiry never been witnessed perhaps not then. Mistaken views are that great work. Nearly so, with the 1876-78. Such unusual interest, fields, began as early increased and accelerated. 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 government of money to be used other ways, were assigned to profess relatives should be deemed wise again the church large number for baptism as night new stations have in Osgoode field, and in the parent station, Rev. W. Powell, of New to a brother mission says: "I have baptised church during Dec. bers, and an assurance waiting to unite with

Again, although things took place in the Clough, he has no superintendence of the as Dr. Williams are have taken part in it in such manifestation save. The work being perfectly immense. In operation. The attendance of 1500 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 indicate. day is not far distant will be supplied with not pupils. One of these heathen boys at school fee, 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 Sabbath, cast away heathenism; so that acknowledgment has been abandoned. He by their idolatry.

There is a large another for girls. christians or the parents. These schools of incalculable good arrived from America the girl's school at it 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 Scriptures and other Bible women. These efficient laborers, as Christ through their school a number of instruction preparatory medicine and caring. In different parts primary schools, two for the children are of course from difference between schools is most modern are clothed in with jewelry. Or ankles, are rings or have seen some other cost upwards of \$100. A conductress escorts the morning and teachers in these three people would to a school taught christian or heathen of a European or Canadian young ladies girls are taught to some other but many through of life when in a shut up in Z and reached by their accords to their accords.

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 plea 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 scenes 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.

Ministers' Conference, C. M. C. 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. Bool 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 non-congregationalist, 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.

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 hopefully 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 STRAUBER.—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-house 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. SPOONSHOV.—I have been holding a few meetings with the church at Spoonshov, 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 South Branch 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.

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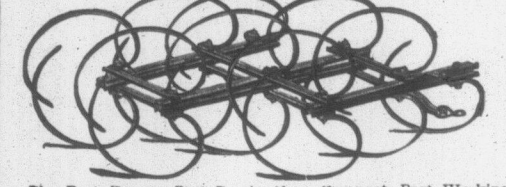
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