

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, MAY 1, 1889.

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The Constitutional Prohibitory Amendment to the constitution of Massachusetts was defeated on the 22nd by 44,000. The Baptist May meetings began in Boston—Tremont Temple—on May 15th, and continue until the 21st. Doubtless a large number of our ministers will be present. Miss Cusack, the Nun of Kenmare, has finally severed her connection with the Church of Rome. A delegation from the English strict Baptists is to be present at the meetings of the American Baptists, both North and South. This is the first formal recognition of kinship between these two sections of the Baptist host. Dr. Phillips, who was born in India and has spent most of his life there, recently addressed the Baptist Social Union of New York. Among other things, he said he did not believe in missionaries adopting native dress and habits of life, and he had no confidence in Salvation Army methods. Dr. Murdock insisted that the first duty was to preach the gospel to the heathen, the second to educate them. He believed in improving present methods, not in adopting new ones. It was not the fault of the ministers in Massachusetts that the Prohibition amendment did not carry, as the following, the result of a canvass, shows: Of 1,036 replies 934 are for, 91 opposed and 11 doubtful. Methodist 250, all for; Baptist 202 for, 7 against; Congregationalist 272 for, 7 against; Unitarian 44 for, 30 against; Episcopal 11 for, 37 against; Universalist 39 for, 2 against; Presbyterian, 14 for, none against. The Baptist churches of Richmond have had over 800 accessions since the new year. It is expected that this number will be swelled to over 1000 in a few days. How little do we appreciate our blessings! When we read of one million, in China, suffering the pangs of famine, with no prospect but death by starvation for multitudes of them, we should be very thankful for our plenty. The Disciples are about to read one of their ministers out of the denomination, for teaching false doctrines. The Canadian Baptist, therefore, makes a good point by asking how this can be done by a denomination that has no creed. The truth is, there is no denomination without a recognized creed. The Disciples do not formulate their doctrines into a written statement; but there is an unwritten creed, as well recognized as the published declarations of faith of other bodies. It is noteworthy that the denominations, in America, that hold most strongly to the belief in future and eternal punishments are the most numerous and aggressive. The doubt of this truth, with all the ideas necessarily associated with it, seems to act like a paralysis to earnest effort. After a careful investigation the New York Sun concludes that 40,000 working women in that city are receiving wages so low that they are compelled to accept charity or starve. This is a terrible statement—all the more terrible because probably true. It will surprise some to know that among the ministers of the rich Established Church of England, there seems to be as great poverty as among those of the Baptists. Mrs. Spurgeon sent 141 packages of books to the former last year, and 133 to the latter. The ability of our professors at Wolfville continues to receive recognition. We referred a few weeks ago to appointments and invitations received by Dr. Sawyer and Higgins. Prof. Keirstead has been chosen an examiner in the University of New Brunswick, and is also to deliver the alumni oration at the approaching Enoëna. Bro. T. Trotter, late pastor of the Baptist church at Woodstock, Ontario, intends to spend the summer with his father-in-law, Bro. D. Freeman, at Canning, N. S. He will supply the Old Cambridge church, Boston, two Sabbaths on the way. Bro. McDiarmid, who has recently resigned the charge of the Baptist church, Ottawa, is to spend a few weeks urging the claims of the Grand Ligne mission.

—MR. WANAMAKER AND PROHIBITION.—Mr. Wanamaker, who has been appointed by President Harrison Postmaster-General of the United States, evidently does not intend to sell or ignore his principles because of his politics. He comes home to Philadelphia each Saturday evening, to superintend his immense Sabbath-school on Sunday. Pennsylvania is in the midst of a Prohibitory Amendment campaign, and Mr. Wanamaker has spoken out in words which we commend to the thoughtful attention of all. He said: "Just as the saloon keeper must answer for every glass he sells, so we must answer for every vote we cast. It is simply a question of whether or not we are in favor of the saloon. It isn't a question of high license. The quibble that prohibition does not prohibit has nothing to do with it. The law against stealing does

not prevent stealing. The same power that puts the amendment in our Constitution will attend to the enforcement of the law. It is our duty to make it as difficult to get liquor as it is to get poison. License means that the city, the State, and the saloon-keeper, shall go into partnership to ruin men, to build up jails, almshouses, hospitals, and houses of correction, and to keep up the taxes. God's going to count the votes. Vote for prohibition and you will be voting for Him, for order, for religion, and for the highest civilization. He will see every ballot. When you go home to-night go down on your knees every one of you and pray God to help you to carry the amendment."

—CRYING FIGURES.—A correspondent in *Zion's Herald* makes a statement based upon the reports of 75 conferences, touching the pittance given to superannuated Methodist ministers in the United States. One hundred and thirty ministers receive from \$200 to \$300; 484, from \$100 to \$200; 360, less than \$100, of whom 95 receive less than \$50; 567 widows receive from \$100 to \$200; 644 receive less than \$100, of whom 193 receive less than \$50; of these, 102 receive \$20 or less. He asks, do not these figures cry? Yes, they do; but what shall we say where there are virtually no figures in the dollar spaces above? Our worn out ministers, when done working, unless they die off quickly, or have a little hoard of savings, which is not common, are thrown upon the mercy of friends; something is now being done; but oh, how little!

—THE EMPRESS OF CHINA.—By a strange providence, the young Empress of China has had a little told her of Christ. The tailor who made her bridal trousseau had been converted to Christianity. When he went to the home of the future Empress he had his Bible beside him to read as he worked. The young Empress herself took it up and asked about its contents. The tailor explained, as well as he could, and she read a little in it. She became interested enough to request an employee to tell her more about the new religion. Her grandmother heard of the book, and had several conversations with the tailor about it. Finally, he had stereopticon views of the life of Christ exhibited to the Duchess and a few of her friends. Should not prayer be offered that the impressions made by the little glimpses had of Christian truth may be deepened?

—PROGRESS OF THE NEGROES OF THE SOUTH.—Judge Tourgee has a paper in the *April Forum*, which gives some interesting facts on this subject. In the eight States: Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Louisiana and Mississippi, there is one colored man for every white one. In three of them—South Carolina, Mississippi and Louisiana—there are one-fifth more blacks than whites. When the negroes were enfranchised, twenty-four years ago, they were worth nothing: They were naked, helpless, inept. Within a decade they had \$12,000,000 in the savings bank alone. They lived on wages and flourished on conditions that would have exterminated the Northern white laborer in a generation. To-day they claim a value in the Southern States alone of \$100,000,000. In Georgia they own nearly a million acres of land. In 1865, he really owned a thousand times the letters in the alphabet; in 1880, more than twenty in a hundred above the age of ten years could read and write.

The following also speaks well for them: Fully half the ordinary mechanical laborers of these States are black, yet they furnish but a third of the paupers and only half the defective recipients of public charity.

—A WRITER in the *Chicago Standard* says, "Let the church glory in its conspicuous ministers; but let it not be unmindful of its riches in its obscure ministers, who would have wider hearing if the world were wiser." It is true of the Maritime Provinces as of other places, that many of the choicest men of our ministry are found in inconspicuous charges. While our brethren occupying the more prominent pulpits have their self-sacrifice tested in various ways, there are brethren with fine talents who are ready to toil on with little appreciation beyond the bounds of their own churches, satisfied with the approval of the Master. All honor to the quiet toilers who are willing to accept the lowly positions for the sake of the Saviour and the needy.

ACKNOWLEDGMENT.—I desire very gratefully to acknowledge publicly through the columns of the *Messenger and Visitor*, a donation of \$35.00, given in cash by the people of Kingston and Long Creek as an indemnification of my loss of a horse. This tangible expression of good will and sympathy from the people of these two churches is highly appreciated by the recipient. J. F. CARNEY, Pastor of the North River Baptist Circuit.

The Defeat of Constitutional Prohibition in Massachusetts.

The returns are in, and the constitutional amendment prohibiting the manufacture and sale of intoxicating beverages in Massachusetts is defeated by a majority of something like 45,000 votes. When the anti-prohibitionist claims that this is an indication that "public sentiment in this State is not yet up to the enforcement of a prohibitory law," we are disposed to concede that at least public sentiment can hardly be claimed to be in favor of the enactment of such a law. The defeat is overwhelming, and assures a long delay before the question of constitutional prohibition can be again submitted to the people. That the prohibitionists will not lay down their arms, or pause for a moment in their work, needs no affirmation. A goal is before them, towards which conscience, patriotism, religion, God, urges them on. The recent campaign has given them the ears of the people as never before. They will go on winning converts. Meanwhile the limited high-license law, which will go into effect in this State in May, will pursue its way to infamy, as a high-license law always must sooner or later; and on some other sunny day the people will be given an opportunity to choose whether or not they will accept the only effective law for the control of the liquor traffic, *i. e.*, prohibition. One danger is *not* to be feared. Immigration may so fill this Commonwealth with representatives of European morals of the lower sort that temperance sentiments of the strictest kind will meet terrible opposition. In the recent campaign such public speaking as was done against the amendment was largely done by persons who opposed the principle of prohibition on the ground that it was an infringement of "personal liberty." While this has only the effect of disgusting an American, it leads a great many naturalized voters to clap their hands and rattle their heels. The Irish are not prohibitionists, except in rare cases. The German is yet more rarely found on this side. The same may be said of the French-Canadian. And inasmuch as these three nationalities make up a large part of the population of the State, and tend to increase rapidly both by generation and immigration, there may be many serious and melancholy days between this and the time when we will be able to shut up the breweries, distilleries and "doggeries" of this proud Commonwealth.

What is the explanation of this disastrous defeat? I will try to tell.

1. Only a portion of the temperance community was awake. In the last week voters were gained in large numbers, and the temperance momentum was gaining steadily. But even to the last, in spite of all the speaking, distributing of tracts, preaching, and writing on the subject, some slumbering souls, on being directly canvassed, would rub their eyes and begin to show their complete ignorance of the matter before the state by asking midnight questions.

2. About one-tenth of the Protestant clergymen were against the measure. Among these were a few eminent and respected men. More than half of the Episcopal clergymen, and about all of the ultra wing of the Unitarian ministry, opposed the measure. The effect of this was not so much to make opposing votes as to prevent men from voting at all. Large numbers felt that in a case where temperance people were divided in their councils, they could not do any great harm by suffering the whole matter to pass them without direct attention.

3. Almost all the daily newspapers of the state were opposed to the amendment. Some of them fought it fiercely. Others filled their columns with literature on the opposing side, and gave the prohibitionists scarcely any chance at all. In Boston *The Traveller* was the only daily which espoused the cause of prohibition, while *The Transcript* and *The Globe* apparently vied with each other to see which could fight it with greater venom. It has been charged that the newspapers of the State were bought up by the liquor element; but this may be only a heated remark which could not be proved. It would perhaps be nearer the fact to say that the average newspaper of this state is by choice against any radical position on any great moral reform.

4. Many minds were confused by certain articles which were circulated in tract form to prejudice people against the amendment. There were two editorials, one from the *Congregationalist*, another from the *Christian Union*, which were so used. Then an article contributed by Dr. Hovey to the *Baptist Quarterly* some time ago, in which he discredited the two-wine theory, was taken from its respectable and scholarly sur-

roundings, and sent broadcast as an anti-prohibition tract. Any one who read it would learn that the writer was a prohibitionist; but not one out of a thousand of those who received it in a package of anti-prohibition literature would do more than read the name and rank of the author. That would be enough to persuade him that Dr. Hovey was against the amendment, and so the impression would be averse to the good cause. That Dr. Hovey was in favor of the amendment would not suffice to rescue this tract from its infamous place in the groceries of the State. The good and great man was not to blame. But the fact that his article was so used shows how the campaign was conducted by the active opponents of the amendment.

5. A large number of the lawyers of the State, not a few of them bearing eminent names, protested against the proposition to introduce prohibition into the Constitution. Their view was adopted by a great many who are in favor of local prohibition, and who, perhaps, could be induced to vote in favor of statutory prohibition. One of the speakers declared during the campaign that "the Back Bay was more to be feared in this conflict than the North End." There was justice in the remark. What the vicious North End of Boston did or said would not affect voters outside of the city; but positions taken by the wealthy, aristocratic, conservative Back Bay would influence many all over the State.

6. I alluded to the recent enactment of a limited high-license law. This will go into effect soon. There are many in Massachusetts who honestly believe that high-license is better than prohibition, especially in a State where the manufacturing population is large. These people were but little influenced by the example of Maine, Kansas and Iowa in regard to prohibition. They were joined to their idol, and wanted to be let alone. Until there had been a fair trial of this prohibition, and they were especially unwilling to adopt it in such permanent form as would result from the adoption of a Constitutional Amendment.

7. The educational value of the present local option law was much insisted on in some quarters, and it was vigorously argued that the annual stir over the question of license or no license tended to the production of temperance sentiment.

8. There was a political consideration also. If the Republicans, as a party, had supported the amendment, the run element would have gone over to the Democrats in a mass. That would have proved disastrous to the Republicans. They believed that they could better play fast and loose with the prohibitionists than with the liquor men. Whether this was good political sense or not will appear next fall.

9. The part that money played in the campaign must also be taken into the account. Estimates are made as to the amount of money which the liquor men contributed for the defeat of the amendment. Upon these I place little reliance. But I am in a position to assert that on the Friday evening before the election an assessment was made on the liquor dealers of this city which amounted to \$4,000. How much more than that was spent in the city during the campaign I cannot guess. But that much was certainly used in the last days of the campaign. If as much in proportion was raised in other parts of the State, the total amount was not a trifle. But while the rum-sellers poured out their money like water, there was difficulty in getting money from the friends of the measure. Perhaps this was partly due to the fact that there was not the best of reason to expect victory, and men were slow to give towards a losing cause. And then it is often true that a good man and his money do not soon part. In this respect the good man, if the old proverb is true, is not at all like a fool.

10. Besides all these reasons, is another of some significance. Against the amendment were the people who have had long training in manipulating elections. They knew just what to do. On election day in this city teams were on the move constantly gathering laggard voters to the polling places. At the various booths, also, men stood ready to give their personal influence to get every man to vote. To do all this well required skill and money. The liquor men had both. On the other hand, the friends of prohibition were largely in want of both. At least this was the case in many places. That there was a great deal of energy and skill used by the State amendment committee, even the other side was compelled to confess. But there was a lack of skill and energy at many of the extremities. The

muscles of the toes must have vigor as well as the nerve centres, if the feet are to carry the body to the winning post.

When Mark Twain fell upon an evil day at Nazara, he received wounds, only twelve of which, he said, were individually fatal. Almost any one of the causes which I have named would have given the amendment a hard time in this State. Combined, these were sufficient to explain fully why our wounds are so many and deep to-day.

O. C. S. WALLACE,
Lawrence, Mass., April 24.

Bible Topical Studies for May.

BY H. F. ADAMS, YARMOUTH, N. S.

What is sin? That is a question that most men seldom think about. Not because it is an unimportant subject, but because it is connected with so much that is self-accusing and self-condemning. Many thoughtful men have patiently studied this dark theme, and deliberately formulated in careful language the results of their efforts, but for a clear and concise answer to this question, we must stay between the lids of the Divine Word. John wrote, "Sin is the transgression of the law." When God made man He environed him with law. All God's words are true and righteous words, and therefore binding on man. The words spoken to primeval man, "Thou shalt not," embodied God's thought and will, and therefore were law unto the human soul. To do what God forbade, was "the transgression of the law" and therefore "sin."

Sin, is disobedience to know law, whether that disobedience be the doing of what God has commanded should not be done, or the omitting of what He has commanded should be done. The tendency to disobey, which we inherit from our federal head, was imported by his first act of disobedience. For this tendency we are not accountable, but for our own actual transgressions of divine law. Infants are born with this tendency, but if they die before they are capable of conscious guilt, they cannot be punished because there was no transgression of law. The tendency towards moral evil cannot be punished as moral evil. We are born with this tendency, but God has given man a second probation. During this probation conscious, accountable souls have an opportunity to disobey God's laws; this is actual sin. No man will go to hell for Adam's sin, but for his own sin. The greatest sin that man can commit is to reject God's sovereign remedy for sin. This second probation includes a choice of two things, eternal life or eternal death. This power to follow the bent of our nature, or follow the Lord Jesus, is essential to our responsibility and therefore accountability. At what age this period of responsibility and accountability begins, none can say.

1. 1 John, 3: 4.—What is sin?
2. 1 John, 3: 8.—The first and greatest sinner.
3. Rom. 5: 12.—How sin came into the world.
4. Gen. 32: 16, 17.—Man's great probation.
5. S. S. Golden Text.
6. Gen. 3: 1.—The medium of the great temptation.
7. Rev. 12: 9.—Proof that Satan spoke through the serpent.
8. Gen. 3: 6.—The fall of man from purity and innocence.
9. Gen. 3: 19.—The death penalty of transgression of law.
10. Gen. 3: 8, 24.—Cessation of spiritual life through sin.
11. 1 Cor. 15: 22.—Through our representative's sin, all are spiritually dead.
12. S. S. Golden Text.
13. Gen. 4: 8.—Proof of inherited tendency to sin.
14. Gen. 6: 5.—The negative power of sin in the heart.
15. Ephes. 2: 3.—We are all by nature the children of wrath.
16. Rom. 3: 23.—No one is born without the tendency to sin.
17. 1 John, 5: 17.—All unrighteousness is sin.
18. James 2: 10.—One sin of commission will ruin us.
19. S. S. Golden Text.
20. James 4: 17.—One sin of omission will ruin us.
21. Prov. 24: 9.—We can sin without speaking or acting.
22. Prov. 21: 4.—We can sin with the eyes.
23. Matt. 5: 22.—We can sin with the tongue.
24. Jer. 44: 4.—How God regards our sins.
25. Ezek. 18: 4.—God's judgment on the sinning soul.
26. S. S. Golden Text.
27. Gen. 7: 6, 7.—When sin reaches its climax, punishment follows.
28. Gen. 18: 20, 21.—God examines the sinner before punishing him.
29. Gen. 19: 24, 25.—When He judges sin to be ripe, punishment is imposed.
30. Rev. 14: 18.—The great harvest of sinners is coming.
31. Rev. 14: 19.—The awful end of impenitent sinners.

—God is a shower to the heart burned up with grief; God is the sun to the face deluged with tears.—Joseph Rouz.

W. B. M. U.

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

O Tender One! O Mighty One!
Who never sent away
The sinner or the sufferer,
Thou art the same to-day—
The same in love the same in power,
And Thou art waiting still
To heal the multitudes that come,
Yea, "Whosoever will!"
Oh make us ferret in the quest
That we may bring them in,
The weary and the wounded
And the sufferers from sin;
The stricken and the dying,
Let us seek them out for Thee,
And lay them at Thy glorious feet,
That healed they may be."

Were the people of Siam equally allotted to the present missionaries, each would have 1,500,000 souls in his portion of that vineyard.

Corea has but one missionary to every 3,000,000 of her benighted and neglected souls.

Two-thirds of China's 400,000,000 are yet without the knowledge of the gospel. There are thousands of cities, towns and villages in China where the name of Jesus has never been heard. Mongolia, Eastern Turkestan and Tibet have a combined population of about 15,000,000 and no one to tell them of the world's Saviour. The Province of Fichuen has an estimated population of 50,000,000 and only a score of witnesses for Christ. Kwang-Si with 5,000,000 and not a herald of the Cross. Hu-Nan has 15,000,000 souls within its dusky borders and not a follower of Jesus. Kiang-Si has another 15,000,000 with but four missionaries. Ho-Nan of 18,000,000 and only three missionaries. In Northern Ho-Nan, an area of 10,000 square miles contains ninety cities and a large number of towns and villages and not a witness for the risen Christ. And there are still in China over 1,000 counties wherein the gospel has never been preached. If China's population could be equally apportioned to the 1,000 missionaries, each would have a parish of 400,000 souls.

If each heathen man, woman and child in China could stand for every letter of our English Bible, it would take over one hundred Bibles to represent them; while the Christian could be represented in the same way, by Paul's epistle to the Romans. The Chinese holding hands, would reach four times around the world at the equator while the Christian population of China would stretch but fifteen miles. One in every four of the world's population is a Chinese; and one-third of the heathen world belongs to China. Annam's 20,000,000 are yet without a ray of gospel light.

In headroom a number equal to half the combined population of the United States and Canada die every year.

Twice the population of Canada departs the land of Sinim annually without the knowledge of the gospel.

Twenty souls, valued by Christ to the extent of His life, die every minute in China without knowing of His power to save.

More than 700 of Africa's and 500 of India's benighted inhabitants perish hourly because they know not the Christ.

NOT BY MIGHT.

"What can I do?" she said,
"I am too weak to battle with the strong,
Brute force will conquer whether right or wrong,
The world is lost in sin, and here I stand,
Armed only with a woman's slender hand,
Better that I were dead."

Behind dark walls of stone,
Tossed upon narrow prison-bed
One lay, upon whose restless, fevered head,
That self-same woman's hand was gently pressed,
The while she told of heaven, and home,
And rest,
And mercy at God's throne.

In foul, polluted ways,
Mid woe and wretchedness, I saw her stand,
And scatter blessings with her voice and hand,
Until the pallid children of the street
Stooped down to kiss the dust beneath her feet,
Hushing their noisy plays.

Mid sorrow, shame and sin,
She walks as calmly as through guarded halls,
Nor fears to go wherever duty calls,
And many a helpless wreck afar from land
Has grasped the anchor of her slender hand,
And been drawn safely in.

Oh strength from weakness born!
What though the jarring fight be fierce and long?
There swells above the roar a mighty song;
And woman's hand, endowed with holy might,
Shall lead this great, sad world, up thro' the night,
Into the promised morn.

Spiritual Warfare.

There are enemies without you. The god of this world has a mighty army in the field, sworn to your destruction, and your disease is their most in surest.

Healthy, Holy, and Happy.

BY REV. THEODORE L. CYLER.

"Every sick man is a rascal," was the rough remark of old Dr. Johnson, who had a certain coarse contempt for invalids.

not far from her dingy boarding-house, and her jacket and gloves never looked so rusty there as they did in this elegant hall.

Remoaning the Past.

It is not unusual to meet people who are full of benedictions for the past. There are many such who spend more energy in thinking what they ought to have done and chiding themselves for not having done it, than in thinking what they ought to do and planning how to do it.

She rested her weight first on one foot, then on the other, and watched the crowd move slowly by, her lip meanwhile taking that peculiar upward curve which would have told a student of human nature something of the tenor of her thoughts.

Life is really too short for this sort of thing; there is too much to be achieved in the present and in the future to justify continuous dwelling on unimproved opportunities in the past. It is always in order, and in time to turn over a new leaf to begin again, to make stepping-stones on the sins and errors and mistakes of the past, remembering them only so much and so long as to learn how to avoid and overcome them in the future.

"Butterflies of fashion come up to the temple of fashion to worship their own sweet lives; I was a fool to chase them, and hope to find a place, or a crumb, for myself here."

"That is just what I was troubled about. I was amazed to hear you sing away so happily when you are 'old and helpless' and 'can't provide'; what is the secret?"

A private carriage rolled up at that instant, and a lady alighted. She of the plain black suit swept a practical eye over her surroundings, and then lay off a wrap too heavy for the hall.

"It is because I am old and helpless and unprovided for that I can sing happily; didn't you hear those words?"

All in black this lady was also, but what a difference between the two! The shabby jacket looked shabbier than ever beside the soft, glittering garment whose sheen was grace itself.

"How does the lamb do? He tucks his head in the shepherd's bosom and troubles no more about the way."

She knew the woman by sight, and by name. She had never served her once when she was searching for plain handkerchiefs. Some way the sight of the perfectly black, perfectly quiet, perfectly elegant dress made the lip of her younger sister curl more decidedly than before.

"When I was a wet slip of a lass my father had to carry me over a deep stream crossed by a narrow plank. When he lifted me up in his arms he said: 'Now, lassie, if you look out you will be dizzy, and maybe you will struggle to get out of my grasp, but if you will put your head under my cloak and not think of any outlook, you will no ken you are not in your mother's own bed; for you will no ken the danger.'"

The contrast between them was too sharp for her nerves. "I'll go back," she muttered inwardly. "I'm not going to stand here all day and watch these dear Christians float, into their high places. It may be the Master's house, but I don't believe there are any 'crumbs for the dogs.'"

"The shepherd who bears the lamb in his bosom to bear me over this last deep stream. I know that poverty, cold, hunger, are ready to swoop down on one just as the winds swept down the gorge that day, but if I no think of my outlook I will no feel the cold or the hunger."

I often slip into the "Letters of Samuel Rutherford." Like the Pilgrim's Progress, that rich volume is one of my classics. Rutherford penned many of his letters as Bunyan penned his marvelous allegory, within the walls of a prison, where he was a prisoner of Jesus Christ. These seraphic letters are bathed in celestial sunshine. He exclaims, "O my well-beloved! move fast, for we may meet at the banquet. I would not exchange one smile of his lovely face for a million of angels."

"I will no ken I am not as safe for the future as your rich Vanderbilts. Am I not warm under these blankets? Have you not brought me coal enough to warm me when I get up? I had enough to eat yesterday, I'll have enough for to-morrow."

He is more I observe of the best specimens of Christianity the more I discover them to be men and women who relish broad horizons, and enjoy fresh air and try to walk in God's sunshine. Heric old Martin Luther chanting his "Ein feste burg," is the model of this class. So was Dr. Guthrie and Dr. McLeod wearing under their Presbyterian robes the radiant humor that enjoyed a wholesome laugh and whose spirits had the joyous playfulness of a child.

"The shepherd who bears the lamb in his bosom feeds him, keeps him warm, and goes over all the rocks, the hills, through all the briars and thorns, with the little lamb asleep, not knowing the road is rough even."

It is written again, Thou shalt not tempt the Lord thy God. This was the text, and the listener heard as one who was hearing for the first time, and wrestled with her temptation, and felt, one by one, the flimsy arguments which had beset her all the week giving way before the clear light of the Gospel.

"My Shepherd will carry me through all the 'hard times,' and if I no think of any outlook I'll no ken I am not in my mother's own bed!"

Little detached sentences from the sermon were all she heard at first, and they took it in upon a sort of inconspicuous thoughts as to almost bewilder her. "This is right," therefore I will do it. Such is the Christian's rule," said the preacher. "Thou shalt not, saith the Lord; therefore I will not. This is the Christian's attitude. 'This is clear to me in my mind, and I will do it, and a tree to be desired to make one wise.' This is Satan's logic, and he tries by all his beguiling to confuse the mind, and make it impossible at times to decide what is right and what is wrong."

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Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat.

Relieved By the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted. -F. H. Hasler, Editor Argus, Table Rock, Neb.

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BIBLE LESSONS.

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Lesson VI. May 12. Mark 11: 1-9.

THE ANOINTING AT BETHANY.

GOLDEN TEXT.

She hath done what she could.—Mark 14: 1-9.

EXPLANATORY.

1. THE CONSPIRACY. 1. After two days. It was Tuesday evening, and the Passover was Thursday evening. Was the feast of the Passover, and of unleavened bread. The Passover was the beginning of the feast of unleavened bread, which lasted for seven days. And the chief priests: the heads of the 24 courses of priests who served in the temple by turns. And the scribes. Jews learned in the law, and recognized as religious leaders. And sought how they might take Him. Many things had aroused the opposition of the leading Jews. The teaching of Jesus was in direct opposition to much of theirs. He had uttered terrible prophecies against their course. He claimed to be King. He had worked wonderful miracles which gave Him authority with the people. He was becoming popular, and many were inclining to the belief that He was the promised Messiah and Deliverer. For Him to be King would be the downfall of the authority and influence of scribes and Pharisees. And they would rather risk the destruction of the whole nation than lose their place and power. By craft. Rev. Ver., with subtlety.

2. But they said, Not on the feast. The feast lasted seven days, and they proposed to keep Him out of the way, entirely quiet, so long as the feast lasted, and after that to kill Him. Last there be an uproar. The rulers feared a popular rising on the part of those numerous friends who had come from a distance with Him. Before they separated, a message reached them from Judas, which shot a gleam of fierce joy into their hearts.

3. We now turn to an event which took place three days before the meeting of the Sanhedrin just mentioned; for this story explains the action of Judas. And being in Bethany. Jesus reached Bethany from Jericho, after opening the eyes of blind Bartimeus on Friday evening. He spent the Sabbath there and after its close at sunset met his friends in the social supper. (See John 12: 1). Bethany. A village about two miles east of Jerusalem (John 11: 18), being on the other side of the Mount of Olives. In the house of Simon the leper. That is, the person who had formerly been a leper, and was probably cured by Jesus.

III. JESUS ANOINTED WITH PEARCEOUS NARD. 3. As He sat at meat. Reclined at the supper table. They had couches, not chairs, for the guests. There came a woman. Mary, the sister of Martha, and Lazarus (John 12: 3), not the woman in Luke 7: "who was a sinner." Having an alabaster box or flask. Literally, an alabaster, just as we call a drinking vessel made of glass, a glass. Of ointment of spikenard. Rev. Ver., pure nard. The words literally mean "ointment of nard, spiced." It was rather a liquid perfume than what we commonly know as ointment. Very precious. Both on account of the amount, which was a pound, a Roman Litra, 12 oz. (John 12: 3), and on account of the quality. And she brake the box. The flask, or cruse, probably had a long neck and a small mouth, to prevent evaporation, and the precious ointment was ordinarily extracted in small quantities. And poured it on His head. And also (John 12: 3) on his feet, a luxury, Jeremy Taylor says, no emperor or king ever indulged in.

Her motive was to express to the utmost her devotion and holy love. Jesus was the intimate friend of the Jews. Expressions of our Love to Jesus. (1) Love in the heart always desires to express itself in action, to make sacrifices for the loved. (2) It is not the largeness or the smallness of the gifts, but the cost to us, the self-sacrifice in giving, made freely and gladly, that measures love. (3) There is great value in these expressions to those that receive them. (4) Love is increased by expressing it.

IV. EXPENSIVE WITH MARY'S ACTION. 4. And there were some that had indignation. John says it was Judas who was the fountain and source of the complaint, and who spoke it out. The others had none of his base motives, but they may honestly have felt that the act was a wasteful one, and the money could have been used for a better purpose. Why was this waste of the ointment made? The simple question was whether the best, the most enduring use was made of this ointment. In Judas' eyes it was wasted, for to his sordid vision only what brought physical comfort was well used. This holy man for his benefit stood for a little watching this strange, interesting scene, and then said to the priest: "Brother, what is this?"

He turned toward me in a friendly manner, and said: "Brother, what is this departed over the dark way?" "But what can lights on this give do for those who have gone?" "You know, sir, that we bring our dead to this stream, and it is said that lights placed here will reach them in the dark beyond. Hence we always place these lights on this river."

As I stood watching the priest I noticed that he often turned and worshipped a little flickering light in the shadow of the bank, and I finally said: "That is my light?" "But what are you doing with it?" "I am worshiping it, sir."

"But, brother, why do you worship a little light like that?" "O sir," said he, and as he spoke he stretched forth his hands and looked across the river away into the night with such a longing, hungry look—"O sir, it is all so dark, you know, on the other side, and we must all pass over, and we all want light. Hence, while we are sending out the lights for those who have gone, I am worshipping my little light, hoping that when my time comes to go I may get a little light by the way."

As I stood there and looked with him away into the night, I seemed to see the millions in bottom darkness looking

and upholds the soul. (4) It honors God.

SECOND DEFENCE. The act did not interfere with gifts to the poor. 7. For ye have the poor with you always. They would have plenty of opportunities to aid them; and the more they did for their fellow sufferers, the more they would do for the poor, for the poor are left in His stead, and through them would be expressed the increased love of the Master.

THIRD DEFENCE. The fitness and timeliness of the gift. But ye have not always. If the disciples would express their love to Jesus in person, they must do it then or not at all. The opportunity of that evening never returned to them. 8. She hath done what she could. This praise is more precious than the ointment, coming from such an one as Christ. Blessed are they of whom the Master will say, "They have done what they could." She is come aforehand to anoint my body to the burying. It is worthy of note that this was all the anointing which our Lord's body received before the hour of His death. Her friends, inasmuch as He had risen before they reached the sepulchre with their spices.

FOURTH DEFENCE. Her act shall be forever fruitful of good. 9. Whosoever this gospel shall be preached. The words here show that our Lord expected His gospel to be diffused throughout the world. Throughout the whole world. This story has been told in every known tongue, and is now being related in more than 250 different languages, to every great city on the earth. Shall be preached for a memorial of her. In the act of love done to Him she has erected to herself an eternal monument, as lasting as the gospel, the eternal Word of God. A good work wrought for Christ does not decay in the doing of it. It lives on, its influence on other minds, and in every good thought and feeling and desire which, directly or indirectly, it may be the means of exciting.

Lights on the Ganges. BY THE REV. E. W. PARKER, D. D. As the time of the full moon in October or November draws near, thousands of Hindus gather on the banks of their sacred river, the Ganges, to fixed centers or shrines, about fifty miles from each other, for the purpose of bathing in the holy water and worshipping the goddess of the river, thus washing away their sins. At each of the larger shrines there are from less than one to 200,000 people present, and the number often reaches 400,000.

It is well known that every Hindu looks towards the Ganges river as his last resting place. Hence, burning "ghats" for burning the dead are found all along the banks of the stream, but especially at these sacred places. When the body is partially or entirely consumed the remains are cast into the river. This is the orthodox system, but many poor people cast their dead, unburned into the stream. Multitudes, however, of the Hindus reside a long distance from the Ganges, and are unable to burn their dead on its sacred banks. Hence, the dead are burned at the places set apart for this purpose in each town or city, and some portions of the ashes are taken home and kept sacredly, and are usually conveyed to the river, when they go to these annual gatherings—these great "melas"—in October or November. It is strange that the Hindus love their holy river? Here they have carried their dead; here their dead are buried, and here, as they believe, often washed away; and here they hope for final rest.

During these "melas" at evening the people may be seen making little reed boats about one foot in diameter, placing their dead in them, and pushing them out into the stream. On one boat there may be two of these little lights, on another four, and on another nine, perhaps having reference to the number of mourners represented. Attending one of the "melas," and seeing little people preparing and sending out these lights, until the river, thus lighted up, was grand to behold, I drew one of the religious priests one side and asked him to explain to me the meaning of the lights. "The lights," said he, "are for the dead. Our departed ones, you know, are brought to the river, before passing from the body they are, we fear, in darkness. It is said that they have to pass through a dark valley in getting to the other side, and that the path over which they must walk is no wider than a man's hand, so that in this darkness they are in great danger. They say that lights placed on the sacred river in some way give light ever into the beyond, and aid the departed ones. Hence, at these melas we Hindus place lights on the river, hoping thus to give light to the friends who have gone."

As I was watching these lights I walked down to the water's edge, and stood beside one of the "Faqirs" (religious mendicants), and noticed that, as people were about to place their lights on the river, they would first say to this holy man for his blessing. I stood for a little watching this strange, interesting scene, and then said to the priest: "Brother, what is this?"

He turned toward me in a friendly manner, and said: "Brother, what is this departed over the dark way?" "But what can lights on this give do for those who have gone?" "You know, sir, that we bring our dead to this stream, and it is said that lights placed here will reach them in the dark beyond. Hence we always place these lights on this river."

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As I stood there and looked with him away into the night, I seemed to see the millions in bottom darkness looking

with outstretched arms into the future, pitifully crying, "It is all so dark. We must all go over. We want light by the way." And I saw a new meaning in the words of Jesus, as He commenced His work for our world, crying, "I am come a light into the world." What a longing, sad cry of the human soul Jesus answered—the proclamation of light for the world!—Christian Advocate.

BLISSFUL IGNORANCE.—At the annual meeting of the Western Turkey Mission one passage in the Marsovan station report gave the words of a Greek villager who was delegate to the station conference when the amount of pledges from the native congregations was under discussion. He had given in the amount that his people would be able to raise, and it was seen to be a great sum for so small a community. One of the other delegates asked him how it was that these few and poor people were able to find so much for the needs of the church. "Being ignorant people," said the villager, "with no one to instruct us, we looked in the Bible for instruction, and we saw there that at least a tenth of our income must be given to the Lord Jesus."

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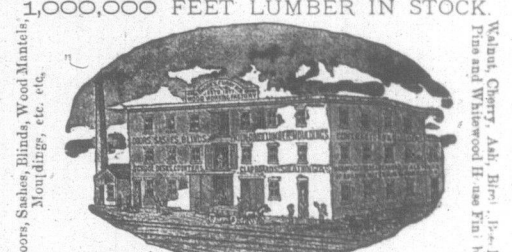
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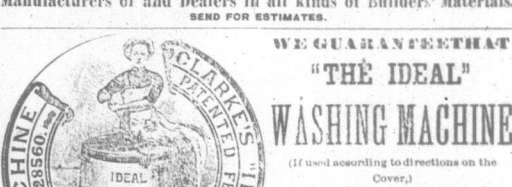
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Messenger and Visitor

WEDNESDAY, MAY 1, 1889.

Premier Fielding, in introducing his bill to aid higher education in Nova Scotia, declared that denominational jealousies had prevented the government doing what it desired for the object contemplated in his bill. It is just possible he had the Baptist denomination chiefly in mind when he made this remark, as Baptists have been the most steady and consistent opponents of certain measures designed to exalt a certain college by making it the object of very substantial government patronage. Were we inclined to use the "Your another" form of retort, we might state that denominations are not the only parties subject to jealousy. We think we have seen something of the sort among politicians. The question is, however, whether Baptists have been controlled by mere "dog in the manger" jealousy, in the course they have taken. It is not possible to give them the credit to suppose they thought they were resisting a wrong or acting from a principle to which they have ever been more or less loyal?

They established their own college, because they were refused equal rights at other colleges, and because, also, they felt the need of a place to educate their young people where they could control the surroundings which are so fatal to the highest interests of the student. Small sympathy they got from government. They have struggled long and bravely; and have the satisfaction of knowing that Acadia College has sent forth more students into the arena of life, who have made their mark, than perhaps, any college in the Maritime Provinces during the same period. The government measures hitherto proposed have seemed to discriminate against Acadia in a very marked way, and to have sought to exalt another denominational college at her expense. While willing to meet all fair competition, it could scarcely be expected that our people would care to have the government treasury, to which they contribute more than any other people, drawn upon, to assist a competing college to distance their own in the race. This is not jealousy; this is right.

But beyond all this, our people have held, and we hope they may always continue to hold the same idea, that it is better for higher education itself, that the various denominations control their own colleges. If government is to aid, it must also have a large say in the management of the college, and this would mean a dead uniformity, which is not usually so conducive to the highest education, as when the best wisdom of each Christian body is left to outline the controlling policy. We confess, also, that it does not seem just, for all, rich and poor, to be taxed to afford educational advantages to a certain privileged class. Why should Jack the sailor and Pat the hod man and Tom and Dick, who have no children who will ever graduate out of the common schools, have to help pay to educate the doctors and lawyers and even ministers of the future? Why should they be forced to do this, when there are places of education, provided by voluntary contributions, where these might have the advantages they desire?

We are sure Premier Fielding cannot fail to recognize the debt of gratitude the country owes to denominational colleges, although he may not be in sympathy with all our ideas. It has not been government aided institutions that have kindled in our people the desire for mental culture for which they have so good a reputation. It is the agitation necessary to support the denominational colleges, and the efforts put forth to fill them with students, on the part of ministers and broad-souled Christian laymen, that have done so much to raise the grade of intelligence. We are also assured, should the evil day ever come when the government should come in and support colleges and relieve Christian bodies of the strenuous exertions they are now compelled to make, it would be one of the greatest disasters to education. We view with suspicion anything which even looks that way.

Do we not misread the curse pronounced in Eden, when our first parents had just eaten of the forbidden fruit? We often interpret it as meaning that God cursed Adam, because of his sin. The words, however, are "Cursed be the ground for thy sake." Now it is true that a curse came to Adam through his disobedience, which opened the flood-gates of sin, into his soul; but was there a curse superadded to that of the sin itself? May it not mean, through your sin, it is necessary to curse the earth, not to make your condition more miserable; but for your sake—your good? Has it not ever been, as a rule, that

where the means of living were the most easy, there the people are the worse cursed through sin being unchecked by the necessity for toil? Have not the classes from whom the necessity for labor has been removed through the inhering of wealth, ever been the most cursed by licentiousness and the consequent degradation and unhappiness? Not only is the necessity for labor a blessing to those whose tendencies to sin are strong, but this same necessity is one of the greatest aids in bearing the griefs and heart aches which come to all through disappointment and death. What should the grief-stricken do, were there no grim necessity calling them to other thoughts than those which brood over the loss. It is a great mercy that we have to buckle on the armor over our bursting hearts and let down the visor over our tear-stained faces, as we go forth to wage the stern battle of life anew. We believe it was as great a mercy as He could show, under the circumstances, when God cursed the ground for man's sake, at the beginning. And is it not true that God is always merciful as the circumstances will permit Him to be; the only reason why He does not give present happiness is because it would prevent a greater future joy, or be for the general evil rather than for the general good, in the long run. But here there are some of the most difficult questions opening up, which must receive their solution when the higher light shines upon them.

THE WEEK.

The bill to close liquor selling establishments on Sundays in Wales, has passed its second reading in the House of Commons. Of course there were those who said that, to close the taverns on Sunday will lead to an increase of crime. What will not men say? Salisbury and Chamberlain have both given deliverances during the week. Salisbury was more specious than logical in his contention that there was as much reason to give home rule to the Cornish men as to the Irish. It is true the inhabitants of Cornwall are a distinct race; but this is only one reason and the least forcible one for granting home rule to Ireland. He justified the large expenditure on the navy on the ground that an enemy might, some day, seek to invade England, and she must be prepared to bar the way across the channel. Chamberlain waxed bitter and stigmatized the Gladstonians as bastard sons of the Liberal party.

The Unionists are pressing the government to take immediate action in reference to Ireland. At a Unionist conference held at Birmingham on the 25th, resolutions were adopted affirming that the land question was the root of Irish discontent, and urging the government to introduce in the House of Commons, without delay, a measure to enable tenants to become owners of the land. There is a steady increase of trade in Great Britain. So says Consul General Waller, of London. The improvement in business is especially notable in the shipbuilding industry, the total tonnage of ships built in 1888 never having been exceeded except in two instances in the history of shipbuilding. The total value of goods imported into the United Kingdom from the United States in 1887 was \$415,245,370, and exported thereto \$201,200,750, the balance in favor of the United States being \$214,044,620, an increase of \$7,244,385 in imports and of \$13,161,725 in exports over the previous year.

Boulanger has arrived in England. He feared to remain in Brussels lest the Belgian government should hand him over to France. His coming to England has not made any great sensation. Churchill has dined him, which is in keeping with the independence of that gentleman. Perhaps he believes Boulanger may yet be a power in France, and wishes to conciliate him.

The excitement over the Jesuits' bill still keeps up. Mass meetings are being held, and the feeling of indignation among the Protestants is very strong. An immense Protestant demonstration was held April 26 in Montreal, at which the action of the Quebec government in passing the Jesuits' bill, and the Dominion cabinet in refusing to disallow it, was denounced with intense fervor. It is said His Holiness is fearful lest the Jesuits have gone too far, and have aroused a feeling which will be injurious to Romish influence. It is even said he desires Mercier to come to Rome to confer with him as to a way out of the difficulty. Probably this is mere rumor; but doubtless had it been known how widespread would have been the indignation over the granting of the \$400,000 to the Jesuits, it would scarcely have been done.

While the Romish hierarchy of Quebec is fattening, the people are growing more and more poor. It is supposed that 100,000 French-Canadians will leave Quebec for the United States this season. Taxes are high, as the Province has a debt of \$25,000,000 to carry, while the people are ground down under the priest-hood and compelled to pay enormous sums into the coffers of the church.

A good deal of opposition to the policy of the government in reference to the Short Line railway has developed itself in the Conservative party. It is thought that the government may abandon its

intention to hand this line over to the Canada Pacific; to be operated by them. Sir John has notified the House that the Subway to P. E. I. has been abandoned. Canada is still piling up its debt.

Foreign Missions.

The appointment of Bro. W. V. Higgins by the Foreign Mission Board to a position on our mission staff in India seems to meet with the hearty approval of our people. Letters to that effect have reached us both from Nova Scotia and New Brunswick.

A few days ago, a brother in Albert Co., N. B., writes: "I saw your article in Messenger and Visitor referring to Brother Higgins' appointment. Enclosed find \$20. To-day a letter comes from a sister in Sydney, Cape Breton, offering \$100 toward Bro. Higgins' support, and calling upon nine other sisters to join her. The letter is so touching that comment on my part is needless.

Lead it sisters, read it brothers; read it churches, read it Mission Boards, read it Sunday schools, read it King's daughters, read it women of the Mission Aid Societies, read it all.

It is as follows: "The cry, 'Come over and help us,' that has reached us in the circular from a convention of our missionaries in Cocanada, has impressed me more than anything, except our Lord's command, 'Go ye into all the world and preach the gospel,' with the necessity for enlarged, united and immediate effort to respond to that appeal.

It is so reasonable, so earnest, so practical, and, if we have faith, so practicable. It starts us, fixes our attention, and makes luminous the words of our Lord, 'the harvest truly is plenteous, but the laborers are few.' I pray ye therefore, the Lord of the harvest, that He will send forth laborers into His harvest." I am rejoiced to see that one young man has already offered himself to the Lord for that work; and I believe it is but the first dropping of the abundant shower of blessing that is about to fall on our churches in answer to the prayer sent up to the Lord of the harvest. Let us believe that not only thirty, but fifty-two young men will be ready to respond to the call this year.

But money is needed as well as men and women, and shall we keep back the Lord's money when he asks for it, and still account ourselves faithful stewards?

I appeal to you my dear sisters, who read this; are there nine others who will join with me in contributing \$100 each, so that we may place at the disposal of the board \$1000 towards sending out our first volunteer missionary, Bro. W. V. Higgins? Let us make a beginning and "provoke one another to love and to good works," and if the Lord will accept our offering, we will give Him all the praise, and assure ourselves the blessing. I am sure there are many of you who have never thought before that you could possibly spare \$100, who, if you stop and think of the means at your disposal and of the demand that is now made by the earnest appeal of our missionaries, can devise many ways in which by a little self-denial you can obtain the amount required.

What about these beautiful pieces of jewelry that you admire so much? Are they more precious to you than the souls of the perishing and the command of the Master? Will some poor Telugu face us at the judgment, and say, "The price of your earrings would have sent me the Word of Life."

What about the costly apparel for ourselves and our children and the new furniture for our homes? Can we not do without them for this year at least? And denying ourselves, give to the Lord a part of what He has so freely given us. Come on my dear sisters whose hearts are full of love for Jesus and for His hidden ones! Make a great effort, if a great one be needed, and let us feel that the work of our life is being left undone and we are wasting our time and our Lord's money so long as the heathen world is lying in spiritual darkness.

Let us make an effort at once to respond to the appeal of our brethren, to send them fifty-two men this year. Let us pray the Lord to send them, and let us deny ourselves, if need be, in order to help in this glorious crusade.

I shall wait anxiously to hear from the nine sisters who are willing to unite with me in the \$1000 contribution.

Please send your names to Rev. W. J. Stewart, St. John, N. B., who will forward them to me. Rhoda.

Sydney, C. B., April 22.

Allow me to say that I will be happy to receive and report to Sister Rhoda any names who wish to respond. W. J. S.

Our Needs.

The county of Carleton is most beautiful. The soil is fertile, the farms fairly well tilled, farm houses beautiful, the surroundings show taste on the part of the people, trees are being planted, the roads levelled down, and old fences removed. We visit the homes; we find the inside nicely painted and grained, walls papered, floors beautifully carpeted and signs of taste everywhere we look.

If all this preparation is made for a home for a few days, is there as great a preparation for that eternal home, where we shall abide forever. Alas! no thought but for this life on the part of the great majority. They cannot say with the strong assurance that Paul did, when he says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Christ says, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." We must forsake all for Christ, or we cannot be His. We must love Christ supremely. Nothing short of this will please God. Now in the face of all this, we find multitudes who expect heaven,

and all its great and rich blessings, who are only in name Christians, who never, or seldom, pay anything for the support of the Gospel, who very seldom attend the house of God, who for years never go to a conference meeting or prayer-meeting, who allow their children to grow up in ignorance and sin without rebuke or restraint, who would sooner pay \$1.50 for a county paper than the same money for our most excellent, and wholesome Christian paper, or even pay \$6.00 for tobacco, and have no paper and "too poor" to buy a book for the family.

We need earnest, devoted, self-denying, thoughtful pastors, who have given up all for Christ, farmers, trades, professions and money, giving of their means, if they have any means, for the support of the gospel.

We need the best educated men we can get. Nothing is more untrue than to suppose that the more education a man has the more conceit he has. It is just the other way as a rule the more ignorance the more conceit and pride will you find.

There never was a time when our churches needed such sound teachers. Men who would command the deepest respect from the people, and able to make the truth transparent; men who love the truth of God better than life, and are glad to lay their all, best powers, down at Jesus feet. Not want some soft spot, where good salaries were paid, but would take churches, and endeavor to teach them how to give and support the gospel. We need churches all alive to advance the cause of God; who fully see that pastors who study need books, magazines, papers, ease from debt and worries, so as to do their best and grandest work; although the poor pastor is blessed sometimes by his very poverty.

It opens his heart more to the poor, and sends him more directly to God. I trust that Messenger and Visitor will be so well read that our churches will begin to feel and do their duties as never before. We need purer doctrines taught. Many of our churches are open communion, have communion on Saturdays, open their churches, let out their pulpits for all kinds of rotten doctrine to be preached, because they want to be charitable. This is practising charity with a vengeance, a most perverse interpretation of Christian diversity. We need our doctrines taught in our homes, our Sunday-schools, our pulpits. Our people are carried away with union feelings, and they are for peace at any price.

Union is a fine thing theoretically, but there can be no true union; if we have to sell the doctrines of the Bible, and that that our forefathers bought with their blood. We need not, we ought not, to abuse any other sect, but give our people our doctrines pure and simple. Let us have Baptists to teach in our Sunday-schools—Christians first, then Baptist.

We need the very best stuff in our churches put into the deacon's office—men of no mean ability, bound in the faith, and pious and Christ-like.

We need churches which love the cause of Christ as they do their lives. We have a good number of churches having no pastor, and not making any effort to get one. There is not a group of churches in this county without a pastor but what it is the church's fault. Men are to be had, if they could have a support sufficient to keep them out of debt, and from starvation.

Ministers ought to teach the people to give. No preaching is so unpopular, and no preaching more necessary. No church, no board, no college can work without money.

If our churches need pastors, our boards need money; if the cause of God is languishing for the lack of money and Christians don't do as much as they ought and grow tired of this subject as soon as mentioned, there is a great lack of appreciation of the great and precious gifts, more precious than silver or gold, or precious stones, or costly and beautiful pearls, that God has bestowed upon us.

Let us feel that to give is as great a pleasure as it is to pray, or praise God in the song, or listen to the words of truth from His servants.

Don't let the churches blame the B. H. M. Board for not sending men to this county, but let each man and woman who profess Christ, give as the Lord has prospered them. Not to give the balance after having every luxury and pleasure gratified, but set it aside weekly for the Lord, as a debt we owe, just as honestly due as any other debt.

Let us not forget the widow's mite and Mary's box of precious ointment. Let us not be ruled by what others say and do, but by God's Word and conscience made tender by implicit obedience.

Carleton Co., April 19. Pastor.

Young People's Society of Christian Endeavor.

Bro. Grant objects to these societies by saying, "Each local society is part of a huge organization which is not only inter-denominational, but international." He does not say "undenominational," but his articles convey that impression. In another place he says, "Each local society is supposed to pay into the treasury of the United Society not less than 60 cts. per annum for each member."

Now, either Bro. Grant is laboring under a mistake or I am in this matter. I have before me a little pamphlet sent out by the United Society for 1889. Over the signatures of the officers, I find these statements:

"The United Society levies no taxes, asks no allegiance and prescribes no rules. It is the missionary agent of all the societies and their bureau of information. It was established because the calls for information became so numerous that private individuals could no longer respond to them."

It is supported solely by free will offerings of those interested in it, and one great part of its mission is by its literature and in every way to keep the local societies true to the first principle of the movement, loyalty to Christ and the local church, with which the society is connected. It keeps its expenses at the lowest point, most of the officers freely giving their services to the society.

Italic mine. From this statement and as a matter of fact I know that "each local society" is not "a part of a huge organization" "interdenominational" and "international."

Let me introduce the Sunday-school as an illustration of the Christian Endeavor Society's relation to the church. I recognize and have carefully considered all the difference between the two. I will assume that the Sunday-school is approved. No doubt its workings could be much improved, but no person calls it an intruder in our churches. Now the Sunday-school is a separate organization from the church. True it is in the church and is as denominational as the church—or ought to be. Precisely so is the Young People's Society of Christian Endeavor. I emphasize that statement. The Christian Endeavor Society in the local church belongs to that church and is as strictly denominational as the church itself.

"The Maritime Sunday School Convention" is a "huge interdenominational organization," and we have "huge international" Sunday-school conventions with permanent organization and officers. "How are these (Sunday-school) conventions constituted? By delegates from the churches? Certainly not." They are made up of delegates from local societies (Sunday-schools) "and it is impossible that the churches could in any measure influence or control the work of these conventions." Yet it is generally conceded by Baptist Sunday-school workers, as well as others, that such conventions are a power for good in stimulating and instructing Christian workers. But when a local Sunday-school sends delegates to any such "international organization," that Sunday-school does not surrender its denominationalism nor become a part of the "huge organization." The relation of the local Christian Endeavor Society to the united society is precisely the same, as I understand it, and I think Bro. Grant's objection on this ground is very poorly taken and his deductions cannot be sustained by facts.

Bro. Grant objects to the "prayer meeting pledge," which he takes particular pains to repeatedly call a "vow." I will not attempt a discriminating definition of "pledge" and "vow." I think the latter a much stronger word, and it seems to me that Mr. G. so regards it, and therefore introduces it to give force to his objections. I think the word "vow" does not occur in connection with the prayer meeting pledge in Christian Endeavor literature, and the objector has no right to introduce that word and then point his quotations and objections against it.

I take the liberty, and I think all members of Christian Endeavor societies do in good conscience, to interpret this pledge as a covenant on our part corresponding to the principles involved in our church covenant. In our church covenant we "pledge" ourselves to live thus and so. Does Bro. G. object to the church covenant because it is a "vow," or because every member does not live up to the very letter of it? I love that church covenant and love to read it at every communion service or conference meeting (we call it covenant meeting in New England).

But why object so seriously to this "pledge"? Please look at it just as it is. We simply pledge ourselves to attend every meeting if it is consistently possible, and to participate in the exercises of the meeting by prayer, testimony, verse of scripture, or stanza of a hymn. It is not so sacred and heavy a "vow" as our church covenant, and we do not find it a bondage, nor harmful, but certainly helpful.

In the society in my church we have added a clause applying the spirit of this pledge to all the prayer-meetings of the church.

A member providentially detained from the weekly prayer meeting is not required to send an excuse to the committee, as Mr. G. intimates. That applies only to the monthly consecration meeting.

Let me ask, could not the attendance at our monthly conference meetings be much enlarged if such a pledge were specified and understood when persons were joining the church and by a little kind inquiry on the part of a warm-hearted "look-out committee."

Does "the nature of the obligation" bring to our conference meetings all the members who could possibly attend? Certainly it does not. The higher and purer motives do not always keep us up to the full standard of Christian duty, and what are called lower motives and principles may sometimes become helpful. I would like to see the principle of that pledge and "look-out committee" applied to our conference meetings and Lord's Supper.

"The monthly consecration meeting" is objected to by Bro. Grant. Perhaps by association with the word consecration awakens a fear. It is, however, a good word, notwithstanding its abuse. But we are at liberty to call that monthly meeting an experience or covenant meeting. There is no objection to these regular monthly meetings in our churches, and no harm can come from giving one of the weekly prayer meetings a little extra coloring in that direction once a month.

The matter of the "badge" is too trifling to notice. It is merely a matter of taste on the part of a few members. I will consider other objections next week. J. H. Robbins.

Brother Ballentine's Criticism.

I wish to say in reply to Bro. Ballentine's remarks in the last issue of the Messenger and Visitor, that I have no intention of entering into any discussion of the merits and demerits of the book in question. But I may say, what every one who has read the book knows, viz., that many of the hymns in it teach the "Instantaneous and Entire Sanctification" heresy; which all Christians, with possibly a very few exceptions, regard as pernicious.

It proved at any rate in the hands of Bro. Ballentine and a very few others, a sufficiently pernicious weapon with which to destroy a Baptist church, and deal a blow to the cause of Christ in this town, from which it has not yet recovered. Enough on that point.

I am glad that the weight of Bro. Steele's name has been given in favor of the sentiments expressed in regard to societies. I think it would be well, if all those who have written me privately expressing approval, would follow Bro. Steele's example. (Of course the columns of the Messenger and Visitor are open to any one who wishes to defend societies. E. J. Grant.

Woodstock, April 22.

A Church Organized.

A few weeks ago, while on my way to Brookfield, word reached me that there was an opening at Fort Clyde, Shelburne Co., for a Baptist church. As my appointments had been sent ahead, it did not seem convenient for me to go at once. A request was, therefore, sent to Bro. Tingley of the Shelburne field, to visit Fort Clyde and report to me the prospect. This he did, commanding work there on the 15th inst. He found some Baptist members and others with sympathy for Baptist views. Two were baptized on Sunday, the 21st. At their request I met the brethren on the 24th, to consider the propriety of recognizing them as a Baptist church. Though others that were invited did not put in an appearance, it seemed best to proceed. After the adoption of the articles of faith and practice, Brethren James Strang and John Stephens were elected Deacons, Bro. J. H. Strang clerk, and Bro. James Atwood treasurer. One, was received for baptism.

Public services were held in the Methodist chapel in the evening. The writer preached the sermon and gave the hand of fellowship. Rev. L. J. Tingley gave the charge to the church and offered prayer at the ordination of the Deacons.

Rev. I. M. Mellish (Methodist) was present, and took part in the services. The church begins with a membership of eleven, with prospect of early increase. The distance from any other Baptist church seemed to make the organization a necessity instead of having it simply as a station. If we mistake not, the Fort Clyde Baptist church has a bright future before it.

A. COONAN, Cor. Sec'y H. M. Bd.

—The Baptist Foreign Mission Board, Ontario and Quebec, passed the following resolutions, in reference to the appeal of the missionaries on the field:

Resolved—(1) That as a board we communicate to our brethren in India our satisfaction that they have been led to issue their appeal for reinforcements, and our conviction that the needs of the case as to men have not been overrated, and that we assure them of our determination to do all in our power to answer the appeal by stirring up the churches both in prayer and active measures with that end in view. (2) That we convey through the Canadian Baptist to the churches of Ontario and Quebec our conviction. (1) That the request of our brethren on the Mission field is reasonable. (2) That it is also feasible to send out the twenty men that are our contingent if the churches will come up to their privilege and duty. (3) Since it is reasonable and feasible, that therefore it becomes our solemn duty.

Concerning Your Surroundings.

A STUDY OF THE

PERILS

By whatever means where you were born whether island, corn valley, city, town, or shall, for present purposes I purpose giving it as far as the eye can see, principal inhabitants of the village, and a superficial one of the shall endeavor to find the supreme interest, tails. To fully do alone in all its parts, the surrounding case more than I endeavor to give you the case so far as I have been ascertaining in every village of such as yours is, you genius, some one of parts, one who attracts all others to him. His advice is the scale. They are not note. There are these reflect the opinions these there is the cr One must also, even of the place, find so citizenship are a They come seldom in not remain long, and of their visits is such them to figure in the the population of yo census taking? It to give you definite point. Then we are bill and "survey the order fairly to descor world, however an necessary to consider that surrounds it. cut off from the rest such a thing be coe ever great in itself affair as compared w But regarded as a importance sudden illimitable. Think clusters of "popula make up the world individual clusters, w The whole world is with your village an receive from and Why, roads go out f compass the world enough and they co You find yourself th able concentric cir whole earth. It is a bir-white touches o outwardly (by all m wards) (by the teleco the microscope). Y the very centre of a as to its local are. May take in a good will readily admit th earth is constructed sufficient scale. It comprises a few squ The whole earth mil 000,000 square mil square mile. The p tive place numbers dreds. Should it b millions and as man has, yet what is it 1,400,000,000 of the work borders as w are to pass under n tures of your dea ar whille at its out train for the out must see quickl and listen eagerly tion of ease or out pared for intense nerve and muscle. the millions of ear peoples. Pause a million? Try to Think of a thousa thousand. Very w dred thousand and Think of five millio Canada; sixty mil United States; fou that of China; one dred millions, that think only in millio Let us be no long with a pocketful rise to a just view have intimated that give only the princ The outer borders wide that I am comp But the door is open more profound know explore at will. W found on any subj found on all subj our clear duty, how least the main facta jects that interest with all due despat light all its surround out further prelimi with plenitude of lieve the tedium of once proceed to o village.

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Concerning Your Native Village and its Surroundings.

A STUDY OF THE ... No. 1. PRELIMINARY.

By whatever designation the spot where you were born may be known, whether island, corner, cove, point, hill, valley, city, town, country, or village, I shall, for present purposes, call it a village.

In every village of any consequence, such as yours is, you will always find a genius, some one more than ordinary parts, one who attracts by his own light all others to him.

Rev. W. H. Warren, M. A., Bridgetown, N. S., writes: "The Canadian Baptist Hymnal will undoubtedly commend itself to all our churches as by far the cheapest and best collection of hymns ever placed within our reach."

Rev. J. Herbert Foshay, Windsor, N. S., writes: "We have used the book in our services since the publication of the first edition, and the people like it better than at first; cheap in price; neat in appearance; admirable in literary style."

Rev. Silas T. Rand, D. D., Hantsport, N. S., writes: "I have done what very probably few others have done or ever will do. I have read the new hymnal right through in course."

Special Note.—Will the brethren whose duty it is to order the Hymnal, kindly state by what conveyance they wish them sent—state by express, freight, ship, name of station, &c. It will help us greatly to send them forward.

GEO. A. McDOALD, Sec'y-Treas.

On the Way to Burma.

LIVERPOOL, Eng., March 22, 1889. We are one stage on our journey Burma-wards. We left Boston the 9th, and arrived here the night of the 19th.

The weather here is damp and unpleasant and we go out but little. We go on board the "Clan Drummond" to-morrow, and leave port early Sunday morning for Calcutta.

Our visit home has been brief and unsatisfactory, but like lost opportunities cannot be recalled. We reached home tired and nervous, and work there, added to tidings of famine, terror, sin, disgrace in our field, kept us so to the end.

What is Said About the Canadian Baptist Hymnal.

Since last writing, there has been noticed in MESSANGER AND VISITOR, some excellent extracts from a review written by Rev. W. N. Clark, D. D., Hamilton, N. Y.

"The Canadian Baptist Hymnal has been adopted by the Faculty, for use in the religious services of the College. Every wise student will supply himself with a copy of the book; it is sold at so low a price as to remove all objections on the ground of expense."

Here is what the Windsor Tribune says: "The number of authors represented is very large; the book is well printed, well bound, and will merit a wide sale among those for whom it is especially prepared."

"We have examined the book carefully, having scanned every page, and now congratulate the Society upon the success of the work so happily accomplished. Admirable taste has been displayed in the selection of hymns. The book has been beautifully printed on fine paper, and is a marvel of cheapness."

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Since our last report the following have adopted the new Hymnal: Gabarus, C. B.; Maccan, Truro; Hebron, Port Hill; 2nd Horton, N. S.; Montague, P. E. I.; Woodstock, Hampton, N. B.; the Faculty of Acadia College, Wolfville, N. S.; Forbes' Point, Sound Wood Harbor, Chester, N. S.; Calhoun, N. B.

Many orders are in for sample copies, and we hope to fill all orders at an early date. The second edition has been delayed in getting here longer than was anticipated.

It is pleasing to report over 3,000 copies now sold, and if the churches push the matter a little, 10,000 can be sold, and more, before our next convention meeting.

Special Note.—Will the brethren whose duty it is to order the Hymnal, kindly state by what conveyance they wish them sent—state by express, freight, ship, name of station, &c. It will help us greatly to send them forward.

GEO. A. McDOALD, Sec'y-Treas.

sonaries can increase the interest in the churches by telling of their work abroad, it should not be undertaken till a year of bracing home air had thoroughly recruited their strength.

We are encouraged to believe that an increasing interest is felt at home in the cause of Missions, especially in young men preparing for the ministry, many of whom may give themselves to the work in the regions beyond.

April 5th. At noon to-day we were 419 miles from Port Said. We shall reach there Sunday morning, and as there is no Sabbath there, shall take in coal and go on as on other days.

April 15. It was our privilege to visit the baptismal waters again on Sabbath the 21st, and two in that emblematic rite expressed their hope in the death, burial and resurrection of Christ, and also symbolized their own death to sin and their rising to live in the future for their Lord.

MONCTON.—It was our privilege to spend last Sabbath at Moncton. Bro. Hinson is pretty nearly prostrated from the strain of the excessive work of the past season.

ADVOCATE, N. S.—I have been laboring with this church for the past five months and have been endeavoring to sow the good seed. The people are struggling on amid many discouragements, but we believe that they will yet see the desire of their soul.

Wanted.—A lady (widow preferred, with one little girl) to take charge and bring up two small children, one under one year, one under ten years. Must be a Christian and a member of a church in good standing.

Beans, Pork — AND — LARD, XX. LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.

Literary Notes. Little's Living Age. The numbers of The Living Age for the weeks ending April 20th and 27th, contain The Heritage of the Hapsburgs, and Australia in 1888, Fortnightly; On Seals and Savages, Nineteenth Century; Irish Novelists on Irish Peasants, National; Titus Oates, Gentlemen Emigrants to the United States, Correspondence of John Lothrop Motley, Blackwood, James Smith, and Round about Dotheboys Hall, Temple Bar; Napoleon and Elba, Cornhill; Wordsworthiana, Spectator; The Cinque Ports, All the Year Round; Baku Petroleum, Nature; with instalments of "My Son Tommy," and "Moth-Mullein," and poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with The Living Age for a year, both postpaid.

Religious Intelligence. NEWS FROM THE CHURCHES. SECOND KINGSCLEAR.—Five more were baptized here on Sunday, the 14th April. The work is still going on. To God be all the glory. CALVIN CURRIE, April 19.

PORT LOYNE AND HAMPTON.—Bro. Webb baptized three at Port Loyne, and three at Hampton on the 21st ult., making 101 since the revival began. At Hampton a collection of \$26 was taken for Bro. Webb at the morning service.

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HILLSBORO, N. B.—On Sabbath last it was my privilege to baptize five happy converts. Three were baptized at Salem, and two at Hillsboro. The work is still going on. To God be all the glory. W. CAMP, April 26.

OAK BAY, CHARLOTTE CO., N. B.—I am glad to be able to say that I am much encouraged in my work for God. Since last writing, it has been our privilege to visit the baptismal waters twice, baptizing one here at the Bay, and last Sabbath baptizing five at Rolling Dam, four of whom were heads of families, making in all forty that have been added to the churches since I came to this field.

MONCTON.—It was our privilege to spend last Sabbath at Moncton. Bro. Hinson is pretty nearly prostrated from the strain of the excessive work of the past season. His people feel he must have rest. The winter has been a blessed one for the church. The work has been abiding upon pastor and people.

ADVOCATE, N. S.—I have been laboring with this church for the past five months and have been endeavoring to sow the good seed. The people are struggling on amid many discouragements, but we believe that they will yet see the desire of their soul.

Wanted.—A lady (widow preferred, with one little girl) to take charge and bring up two small children, one under one year, one under ten years. Must be a Christian and a member of a church in good standing.

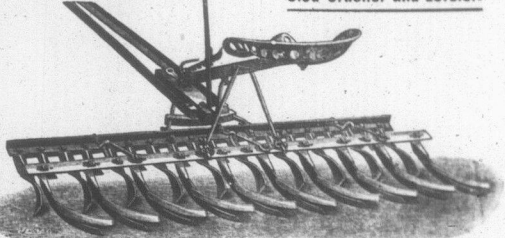
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PRICE REDUCED. ACME PULVERIZING HARROW, Clod Crusher and Leveler.



"THE ACME" subjects the soil to the action of a CRUSHER and LEVELER, and to the CUTTING, LIFTING, TURNING process of DOUBLE ROWS OF STEEL CUTTERS, the peculiar shape and arrangement of which give IMMENSE CUTTING POWER.

W. F. BURDITT & CO., St. John, N. B. General Agents for the Maritime Provinces.

FARMERS, ATTENTION!

This is admitted to be THE BEST SPRING TOOTH HARROW IN THE MARKET. Tooth fully warranted against Breakages, either by stones or roots.



Also, 9 DIFFERENT STYLES OF STEEL PLOWS. COMBINED AND SINGLE BELLS. Broadcast Seeders. Dairy Churns. Different styles of Feed Cutters. ALSO, TOP BUGGIES THAT CAN'T FAIL TO PLEASE.

FOR SALE BY P. S. McNUTT & Co., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S.

DIRECT IMPORTERS. SPRING STOCK COMPLETE. SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c.

TRURO, N. S. WM. CUMMINGS & SONS

HAVE OPENED THEIR Spring Importations of Dry and Fancy Goods. Personally selected direct from manufacturers in the European and Canadian Markets.

KARN ORGANS. D. W. KARN & CO., (ESTABLISHED 1865) ORGAN MANUFACTURERS.



BEST IN THE WORLD. Largest Factory in Canada. Capacity: 600 Organs per month. Superior in Quality or Tone, Mechanism, Design and General Excellence to all others.

WOODSTOCK, ONTARIO, CANADA. AGENTS FOR MARITIME PROVINCES.

MILLER BROS., Millville, N. B., Sole Agents for N. S. and Cape Breton. MILLER BROS., Charlottetown, Sole Agents for P. E. Island. MILLER BROS., Moncton, N. B., General Agents.

READ THIS. ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL

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

W. K. McHEFFEY & CO., WINDSOR, N. S. CARPET DEPARTMENT.

WE ARE NOW SHOWING THE CONTENTS OF 27 BALES Brussels, Tapestry, and Scotch Carpets. NEW AND BEAUTIFUL PATTERNS. Samples sent by express on application. W. K. McHEFFEY & CO., WINDSOR, N. S.

LIVE IT DOWN.

"Has your life a bitter sorrow? Live it down. Think about a bright to-morrow. Live it down. You will find it never pays just to sit, we-eyed, and gaze on the grave of vanished days; Live it down.

Selected Serial. ONE GIRL'S WAY OUT.

CHAPTER XIV. WATCHING. "It was hard for Mirabel to believe that the morning in Highlake, which had seemed so long in anticipation, was already a thing of the past, and the first weeks of fall following on. More difficult still to realize that she regretted this.

quietly while the children played. But when she said "good-night," Mirabel stopped and kissed the gentle mother and left a smile in her heart. And poor, weary Mercy, with tired limbs and aching head, closed the windows in the unentered little parlor, put away from children's hands the few choice photographs, and dragged herself off to bed, thinking only: One much pleasanter some of their woodland walks had been than this coveted visit.

They were bounding along on the water, then, even while was reading this. "Every form of excitement is proscribed," the letter went on, "so I will not telegraph you to meet us. She could not bear any parting scenes, and hopes to be back in a few months quite well again.

in time to show the last half of his face, then sunk out of sight below the mountains. "You'd better hang some dry clothes here warming for her," called Mrs. Dame. "I've got a good fire now and am going to set some sage-tea-astepin; that'll turn a cold off most any time. Nothing like taking colds by the forelock, my mother used to say."

A Cat's Devotion. There are many well proved instances of dogs whose affection has led them to resist every consolation when bereaved, and to post themselves at their master's graves, refusing to be taken away until they have starved to death. Such devotion is seldom found in the cat, which is a philosophic animal. She wastes no grief on lost friendships. An exception, however, is recorded below:

REASONS Why Ayer's Sarsaparilla is preferred to any other for the cure of Blood Diseases. Because no poisonous or deleterious ingredients enter into the composition of Ayer's Sarsaparilla. -Ayer's Sarsaparilla contains only the purest and most effective remedial properties.

INFANTILE Skin & Scalp DISEASES CURED BY CUTICURA Remedies. FOR CLEANING, PURIFYING AND SOOTHING THE SKIN OF CHILDREN AND INFANTS AND CURE FOR ITCHING, DISORDERED AND SCALDING OF THE SKIN, SCALP AND HAIR, WITH LOSS OF HAIR, FROM INFANCY TO OLD AGE, THE CUTICURA REMEDIES ARE UNFAILING.

ALLEN'S LUNG BALSAM. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED.

Campbell's Cathartic Compound (Liquid). Note. -This favorite medicine is put up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, H. W. Campbell, in red ink across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

Campbell's Cathartic Compound Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c.

DANIEL & BOYD. Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

GENTLEMEN! Our Renowned Balmorals WAUKENPHAST AND LONDON have arrived, and sizes are complete in two widths.

DR. DANIELS' Veterinary Colic Cure Has never been known to fail in a single instance. OUR WARRANT. -Five to ten cent worth will run in 10 to 15 minutes cure any case of Colic, or we will refund the money.

DRUNKENNESS Or the Excessive Habit of Intemperance Cured by the "LAWRENCE" System. This is a new and original system of curing Drunkenness, and is the only one that has ever been successful.

BUCKEY BELL FOUNDRY. We have the largest and most complete stock of Bells, Cast Iron, and Steel, ever imported into this country.

D. L. DREW'S HEALTH EXERCISER For Brain Workers and Sedentary People. This is a new and original system of exercising the brain, and is the only one that has ever been successful.

Barwin's Theory of Coral Reefs. According to Mr. Darwin's theory, which has been almost universally accepted during the past half century, the corals commence to grow close to the shore of an island or continent: as the land slowly sinks, the corals meanwhile grow upward to the surface of the sea, and a water space—the lagoon channel—is formed between the shore of the island and the encircling reef, the fringing reefs thus grow close to the shore. Eventually the central island sinks altogether from sight, and the barrier reef is converted into an atoll, the lagoon marking the place where the volcanic or other land once existed. Encircling reefs and atolls are represented as becoming smaller and smaller as the sinking goes on, and the final stage of the atoll is a small coral island, less than two miles in diameter, with the lagoon filled up and covered with deposits of sea-salts and guano.

"I can't get to this book again, sister, you know," Paula said; "to-morrow I have to go in the other direction. I've got so many lovely places to say good-by to." "So Mirabel left the two with a charge not to stay 'too long,' but forgot to look at her watch to give them the time then. It was much later than she had thought when she had reached the house, and their early tea was soon ready. But, just as the few left were rising from the table, a clap of thunder, that seemed most to come from a clear sky, so lately had the sun been shining, sounded over their heads, and they hastened to the door. The sun was already hidden, and black banks of clouds were already rapidly rolling up from the west, while the scurrying wind was driving the dry leaves thickly before it, birds were piping their shrill calls of alarm, and the fowls were fleeing for shelter. One of the sudden mountain showers was upon them.

"It's right here, I declare for't," exclaimed Mrs. Dame. "And why don't those children come?" cried Mirabel. "Myron, Myron Dame!" screamed Mrs. Dame, in a tone that brought her hand and foot down in a moment to the door, "here, come here this minute." But, before his unusually rapid steps could bring him to the large drops, precursors of the rain, began to patter on the roof. "Paula and I only are out somewhere," his wife explained, "and you must go for them this minute," as though "some where" on that mountain-top was many a mile to be glanced over in a minute.

"Any idea where they are, Almira?" called Mrs. Dame. "No; where did you leave them, Miss Vane?" "At the foot of Raspberry Lodge, by the brook," Mirabel answered. Mrs. Dame turned, and arching his hand over his forehead, he in the direction indicated. Already the dense mist-were sweeping up the narrow brook-valley, and rising rapidly up the steep slopes. In a moment more they would be shut in by the storm.



ROYAL BAKING POWDER. Absolutely Pure.

FRESH SEEDS. 1899.

18 SACKS SEEDS. James Carter & Co.

S. McDIARMID.

C. E. Burnham & Sons.

PARLOR SUITES. From \$25 upwards.

BEDROOM NETS.

MATTRESSES, SPRING BEDS, &c.

WILLIAM LAW & CO.

WHOLESALE GROCERS.

WILLIAM LAW & CO. (continued)

WILLIAM LAW & CO. (continued)

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News Summary.

DOMINION.

The C. P. R. will soon put on a fast train between Montreal and Toronto.

The Grand Trunk has stopped Sunday freight trains, except for live stock and perishable freight.

It is rumored that Mr. Van Horne will retire from the management of the C. P. R. shortly, but will retain the presidency.

At the last clean up of the Molega Mine, Queens Co., N. S., a gold brick weighing 21 1/2 ounces was realized from 185 tons ore.

There were shipped from Wallace, N.S., last year, 9,900 tons stone, 4,000 cases lobsters, and 250 barrels of alewives, valued at \$68,500.

The marine board of examiners have granted foreign trade master's certificates to D. L. D. Wilbur, of Dorchester, and Henry Crocker, of Sackville.

Solomon Martell, aged 70, a farmer of Grand, St. Epi, has been victimized by confidence men, out of four barrels of maple syrup, the proceeds of two months labor.

Burglars in the recent Post Office robbery at Pembroke, Ont., secured \$600 in stamps, \$150 in cash, and 36 registered letters. From six of the letters they procured \$300.

The Northern Pacific and Manitoba Railway Company's bonds have been sold satisfactorily in New York, and the company is enabled to complete the Morris and Brandon branch.

Mr. Joseph Mears, of Bay Side, Charlotte Co., shot a wild goose near his residence last week, which measured six feet from tip to tip and weighed nine pounds when dressed.

The Nova Scotia Midland Railway and Iron company have increased their capital stock from two and a half to ten million dollars and secured fund necessary to build a railway and establish the iron works.

An ex-convict of the Manitoba penitentiary, named Monroe, died in England recently. He made a will and bequeathed \$100,000 to Boston, warden of the Manitoba prison; \$50,000 to a Lawyer Vivian, of Winnipeg, and \$50,000 to Canon Matheson.

Inspector Archibald's crusade against the bucket-shops, Toronto, has proved a failure, the proprietors having modified their method of doing business that it is impossible to convict them under the gaming act, or Abbot act, enacted especially to cover such forms of gambling.

An Ottawa despatch says: The bank doing the smallest business in the Dominion is the Farmer's Bank of Ontario, P. E. I. The total amount of its liabilities is \$19,806, and its resources amount to \$28,000. The capital stock amounts to \$8,211, and it declares a yearly dividend of 6 per cent.

If you have a home which is maintained by your skill and energies, will you be satisfied to enjoy their present comforts should your powers suddenly cease in death? If not, it is not your duty to protect them by a policy in the Dominion Safety Fund Life Association, St. John, N.B.

In saving wood for S. V. White, White's Co., Queens Co., some days ago with a sawing machine, the saw came in contact with what was supposed to be a knot, but on inspection was found to be a razor embedded in the log some three or four inches from the heart, which nearly spoiled the saw. The question is how did it get there?

A fearful accident occurred at Johnson's mills, Long River, P. E. I., last Friday morning. James Fourn, about ten years of age, son of Mrs. W. Fourn, was carrying a slab, when in some way came in contact with the saw and the boy was thrown on it, with the result that one of his legs was cut off and his body cut in two. He only lived but a short time.

During June, July, August and September it is intended that the Monticello shall make five trips a week between St. John, Digby and Annapolis. It is probable that return trips will be made on Tuesday, Wednesday, Thursday and Friday, while summer boarders at Digby and tourists will be accommodated by late sailings from St. John on Saturday with return on Monday.

Hiram Ross, belonging to Medford, N.S., was seriously crushed by cars at Londonderry station Wednesday morning. He was coupling and by some means got under the wheels, which passed directly over one shoulder, mangling the bones, flesh and muscles of his back and side. Dr. McKay, of Truro, and Freeman, of the Mines, attempted the amputation of the socket of the shoulder, removing other bones also. His loss has rallied, but there are small chances for his recovery.

The most terrible railway accident which has occurred on the Grand Trunk for years took place west of Hamilton, Ont., Saturday morning. It was the result, so far as strict investigation reveals, not negligence or breach of orders, purely an accident. The St. Louis express, limited, No. 52, which leaves Detroit at midnight, and is due to arrive in Hamilton at 6.55 a.m., was running 15 minutes late when the accident happened. In striking a "frog" after passing the switch, the engine jumped the track and plunged into a large ditch. Then it came to a dead stand and the cars in the rear telescoped. On the train were 115 people, besides 10 train men. Of this number, 13, as far as can be learned, got out safely. Two men were killed instantly: One of them, I. S. Guiney, of Chicago, had his head taken off and his body thrown clear of the wreck, and the other, an Italian, on his way home to Italy, was crushed to death. So far as can be ascertained, 31 were killed and many more injured. The loss to the company will be enormous. Many of those on the train were on their way to New York to take part in the Centennial festivities. Most of the passengers lost all or portions of their baggage and clothing, and a large amount of the mails were lost.

No better remedy for Burns, Scalds, etc., is known than *Vetter's Liniment*. The proprietors of this valuable compound tell us that one of their workmen used a dish of molasses on his hands; he at once dipped and washed his hands in a dish of *Vetter's Liniment*, and was at once restored without injury, sold by all dealers.

During a thunder storm on Sunday evening a week ago lightning struck the house of a man named Schofield, at Beech Hill, near Kentville, N. S., and killed him and one little boy. The side of the house was torn out and the neighbors found Mrs. Schofield and the other children cowering in the corner of a room, utterly prostrate, and the dead bodies on the floor.

A cloud burst caused a land slide which carried away the Verrugas Bridge in Percé, N. B., a dry goods clerk, 27 feet long and 250 feet high.

Despatches from West Africa say that the British expedition destroyed the chief town of the Wendeh tribe on Sulymay river. They released 3,000 slaves.

It is reported that the French government will arrest anyone found leaving the country with letters for Boulanger, on the ground that it would be a breach of postal monopoly.

The Queen has given a cup to the Royal Cork Yacht Club, which will be competed for on June 17. It is expected that a large number of yachts will take part in the contest, and that the Valkyrie will be among the competitors.

King Charles has today officially announced to the municipal authorities that his nephew, Prince Ferdinand, had been selected as the heir to the throne of Roumania, and that an official residence was being prepared for him in the capital.

The aged widow of Gen. G. A. Scoville has been married to James A. Stitt, Buffalo, N. Y., a dry goods clerk, 22 years old. Her age is 67, and her fortune is estimated at \$300,000.

Schooner May Rose (Br.) 85 tons, of Weymouth, N. S., from Yarmouth, N.S., for Boston with piling, struck a rock during a thick fog Friday morning off Buglight, Boston Harbor, staving a large hole in her bottom. The crew and five passengers got off in a boat and reached Boston next morning. The schooner is nearly new and efforts will be made to raise her.

Monday morning the military officers on the borders of northern Oklahoma gave instructions to the boomers to cross the line of the Oklahoma line. At noon the signal was given, and with a mighty cheer the Oklahoma army rushed forward into the promised land. On the eastern, western and southern borders the same scenes were enacted. Horses were loaded on the utmost speed in the grand rush. Thousands crossed the line in one minute.

It is announced by the Southern Pacific and Union Pacific people that the Golden Gate special between San Francisco, Cal., and Omaha will run its last trip, leaving the first named place Saturday, May 1. A new Oklahoma passenger train will be put on the Ogden Line Sunday, May 5, and will be the fastest daily train ever run between San Francisco city and the East. Leaving San Francisco at 6.30 p.m. daily, it will arrive in New York in 4 days and 21 hours.

All Vanderbilt railroads east of Chicago will, on an alternate day, abandon their great portion of their Sunday trains. The management says: "The change will affect the freight business only, although we have already succeeded in curtailing the number of Sunday passenger trains by giving up excursion service on the coast, besides the fact that for this action are almost purely religious and we expect that it will improve the morals of the men and give them more time at home."

The Chesapeake dry dock at Newport News has been formally opened. A large number of distinguished men from all sections of the coast, as well as the leading citizens of Virginia were in attendance. The dock is the largest in the United States. The formal opening will have an important bearing on the ship building interests of the country constituting as it will an initial step in a comprehensive scheme, having for its aim the building of iron ships on Southern soil, and at the same time, furnishing docking facilities for the largest vessels afloat. An expensive plant of machinery is now being put in place, and the construction of iron hulls will be begun at an early date.

The large five story building of the Lovell Manufacturing Co., on Market street, Lowell, Mass., known as the Carpet Mill, was gutted by fire on the 27th ult., causing a loss of \$200,000, as roughly estimated by agent Lyons. The company had nearly \$40,000 of new machinery on the way, besides a large stock of wood in process of manufacture. The property destroyed was insured mainly in the Manufacturers Mutual. Agent Lyons doubts whether the insurance will cover the loss. He attributed the fire to a defective combustion, and but for the vigorous efforts made by the fire department the whole building would have been consumed. From 500 to 700 persons are thrown out of employment.

Some 40 years ago John Davidson, of Hayway River, bought a bottle of maple molasses from Mr. Wm. Brown, Lakeside. It was thought such a luxury that it was merely tasted, and put away. Only on weddings and other social occasions would it be brought out and tasted as a curiosity. Three generations of the family, with their friends, relatives, children and grooms, have tasted that syrup—and some of it still remains, in all its perfect maple flavor! When sweetness lasts so long, how is it friendship, morals and matrimony so soon become sour?

Nothing succeeds like success. The great work of *Evangelical* is an illustration; every box is a success and helps to sell another; only *Evangelical* tracts. Dry it, \$1.00 box, all dealers.

The first missionaries have only recently gone to the island of Hagan. Two-thirds of a thousand million of heathen have not yet heard the gospel message.

There are still over 10,000,000 square miles of unoccupied district in various heathen lands, where missionaries thus far have never entered.

LAMES—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Spring, 1889, styles.—W. H. BELL, 25 King street, St. John, N. B.

Convention Funds Received.

Table listing convention funds received from various churches and societies, including Summerville Baptist church, Cambridge, Kings Co., N. S., and others.

Yarmouth, April 26.

For W. B. M. V.

Table listing contributions for W. B. M. V. from individuals like New Tusket, per L. A. Nowlan, and others.

S. J. MANNING.

Special Announcement.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL CO., ENONBOROUGH FALLS, VT.

Marriages.

RISER-MOSER.—At Lunenburg, on the 6th ult., by Rev. W. H. Richan, Freeman Riser, to Mrs. Sarah Moser, both of Corkum's Island.

SPIDE-LANG.—At Lunenburg, on the 20th ult., by Rev. W. H. Richan, Judson Spide of Lunenburg, to Jennie Lang of Bellefleur, Maine.

ANDERSON-FORD.—On April 23, at the residence of Dea. John Ford, uncle of the bride, by Rev. Wm. E. Hall, Capt. E. L. Anderson, of Sackville, to Jessie I. Ford, daughter of Alex. Ford, of Moncton.

CLARK-EATON.—In the Baptist church, April 22, by Rev. F. D. Crawley, Fred W. Clark, of the firm of F. A. Clark & Sons, and Fannie A., daughter of G. W. Eaton, all of Berwick, N. S.

HALLET-McNALLY.—In Fredericton, April 24th, at the residence of James G. McNally, by Rev. F. D. Crawley, Hiram B. Hallett, of Dorchester, and Nettie, adopted daughter of Mr. and Mrs. James G. McNally.

KRIEHL-BRANNEN.—In Fredericton, April 24th, at the residence of Isaac Burdett, Jr., by Rev. F. D. Crawley, Nehemiah Kriehl, of St. Mary's, and Blanche Brannen, of Fredericton.

Deaths.

MOORE.—At Brookfield, April 11th, after a painful illness, Aggie Ellen, loved child of Woodbury and Janet Moore, aged 3 years and 7 months. "She is not dead, but sleeping."

BLANNEY.—At Amherst, N. N., April 22, May Eliza, wife of Robert I. Blanney, aged 82. Her husband's name was Cockran, was baptised some years ago in Moncton by Rev. A. W. Barrs.

BRADSHAW.—Deacon Jacob Bradshaw, of Hampton passed away on Thursday, April 27th. He has been a great benefactor to our denomination. A more extended obituary notice will appear later.

MYERS.—At Bass River, N. S., April 11th, after a long and severe illness, which she bore with much patience and strong faith Sister Myers, aged 60 years, wife of Benjamin Myers. Often during her illness she would express herself as nearing heaven. Her last words were, "I shall soon be at rest."

KIRK.—At Hopewell Cape, April 16, after two days' illness, the result of severe cold, Mrs. James Kirk, widow, aged 80 years. Deceased professed religion and united with the Baptist denomination quite early in life. Her walk was that of a consistent Christian—consequently, when the end approached she manifested no fear; but peacefully passed on to rest. "Be ye also ready."

TURNER.—At St. John, April 11, of speedy consumption, Sarah L. Giggie, aged 25 years, eldest daughter of Dea. W. H. Turner, of Caledonia, Albert Co. Our sister believed and was baptised many years ago, and maintained her profession until she was called up higher. She possessed a very amiable disposition and was therefore a general favorite among her many acquaintances. The remains were taken to Caledonia and laid away in the quiet cemetery to await the resurrection of the righteous dead. She leaves behind a large number of new friends to hold her memory dear.

WHERRY.—In Kingsclear, York Co., April 13, Francis Wherry, fifth son of the late George Wherry, in the 48th year of his age.

BELL.—Death has entered the ranks and taken one of our working members. Bro. John Bell crossed the dark valley on Monday, April 22nd, in the 57th year of his age. The Sackville church will miss him greatly. But for him to die was gain; and for weeks he had been longing to be with Christ.

MANNING.—At Lynn, Mass., March 16, of disease of the heart, Mary, wife of Charles A. Manning, and eldest daughter of James and Maria L. Denmore, of Brookfield, Colchester, N. S. She professed religion and was baptised by Dr. Taylor, and united with the first Baptist church, Provident, R. I., with twelve others in March, 1878. Patient through years of suffering; a good daughter and loving sister, to whom she was strongly attached. Her funeral was attended by the Rev. Henry Hinkley who had married her.

BURNS.—At East Margaretsville, April 15th, John Burns, aged 65 years. Bro. Burns professed religion in early life, and has ever maintained a consistent Christian walk, though often troubled with doubts and fears. During his illness of many months, his faith in God had been growing stronger, and for the last few weeks of his life not a cloud seemed to come between his soul and his Saviour. All who visited his sick room were impressed by the joy that shone in his countenance, as he told them of his great happiness and talked of a Saviour's love. He leaves a widow and three children to mourn their loss, but they mourn not as those without hope.

DYKEMAN.—At Jemseg, Queens Co., February 8th, after a lingering illness, Amanda F., beloved wife of John Dykeman, and daughter of the late Deacon N. Cottle, aged 58 years. She professed faith in Christ some 30 years ago, and joined the Baptist church in this place. As she neared the Jordan of death, her faith grew stronger, and a peaceful smile lit up her countenance as her spirit departed to be with Christ. All through her tedious illness the Lord's word was her support and comfort; it was a lamp to her feet and a light to her path. She has left a heart-stricken husband, two sons and four daughters. Her funeral was conducted by the pastor, Rev. A. McDonald, assisted by Rev. G. W. Springer, from Rev. 14: 13.

ARCHIBALD.—At Upper Steviacke, Colchester Co., N. S., April 9th, in her 80th year, Rebecca, beloved wife of the late D. C. Archibald, mother of the Rev. E. N. Archibald, Rev. I. C. Archibald (of India), the late S. N. Archibald, and J. L. Archibald, Esq., now of Halifax. Converted in 1824. The first baptised in the Steviacke river, she has lived long to honor the church and to bless her large family. Her influence was manifested in a quiet, steady, consistent adherence to Christian principles, manifest in every-day life. The last verse she ever repeated was John 3: 16, to lead her grandchild to trust in the Saviour. May all her children and circle of friends imitate her virtues and meet her where only virtue's bloom and parting is unknown.

RAND.—At his home in Cornwallis, April 15th, aged 69 years, Ebenezer Rand. He was baptised by Rev. A. S. Hunt, into the fellowship of the Baptist church at Canard, of which he became a member until his death. To his own denomination he was always loyal and true, and to Christians of all persuasions he was kind and helpful.

W. Frank Hatheway, 17 & 18 SOUTH WHARF.

GRITZ MUFFINS OR GEMS.

GRITZ JELLY.

ANTI-DYSPEPTIC BREAD.

GRITZ PANCAKES.

PRICE IN BAGS 30 CENTS.

W. Frank Hatheway, 17 & 18 SOUTH WHARF.

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entertains the servants of the Lord at his house, and many are the acts of kindness bestowed by him and his excellent wife on the ministers of the Gospel, both young and old. His ever manifested cordial regard for his own pastor; was a constant attendant upon the Word, and rendered many services in times past. Bro. Rand leaves a widow and four children to mourn the loss of a most kind and indulgent husband and father. For the welfare of his children he spared no pains. He sought especially to give them the advantages of an education. His only daughter, Mrs. Noble Crandall, graduated at Vassar. His eldest son, Dr. Benjamin Rand, after graduating at Acadia, has obtained distinction as a scholar at Harvard University. His intimate friends know with how great solicitude he watched over the welfare of his children. Mr. Rand held the office of Collector of the Customs for nearly thirty years. At his own earnest and repeated request he was allowed to retire a little over a year ago. His son, Mr. F. C. Rand, was appointed in his place. He held also, for some years, the position of Consul Agent for the United States. This position is also held now by his son, Mr. Benjamin Rand. A great oncousure from all parts of the township came together on the occasion of the funeral. The services were conducted by his pastor, Rev. Mr. Freeman and Rev. Mr. Ainsly, Methodist minister, assisting therein. "If a man die, shall he live again?"

Boil Macdonell's Grits as directed for porridge, whilst Grits are being dissolved, tablespoonful of gelatine flavored same to taste, vanilla or lemon, pour flavored gelatine into the boiled Grits, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Sugar.

CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begins to fall, add half pint lukewarm water or milk, salt to taste, 2 tablespoonfuls of brown sugar or molasses, 1 cup of Grits to every one egg, stand in warm place until light, then mould into pans, greasing top of dough, cover and let stand again until light for the oven. Make small loaves. Bake in a slow oven.

MIX one cupful of Golden Eagle Flour, two cups of Grits Meal, and three cupfuls sour milk or buttermilk, and a small teaspoonful of baking soda.

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Advertisement for OPIUM CURES SCROFULA BLOOD BITTERS, featuring an image of a medicine bottle.

Advertisement for JOHN S. SEATON, Monumental Tablets & Gravestones, featuring an image of a gravestone.

Advertisement for HALEY BROS. & CO., Doors, Sashes, Blinds, &c., featuring an image of a door.

Advertisement for Free Cottage Hearth, featuring an image of a hearth.

THE CH... VOL... Epis... story... of the men... rest of the... Methodist... Pleasant... unity and... was taken... presented... Missionary... small deb... cepts has... better than... as was h... sionary So... received \$... \$19,820, m... balance of... ing show... in enlight... the breaki... tons regar... the occasi... constitution... state carri... first time... In t... Clough rep... baptised 5... ary. He... are mission... reports two... on the Co... baptised in... Kelly rep... Our... of church... has enter... cheser. I... we have re... be much... the Sunday... shall be cu... is to be ho... follow this... legislature... ment to su... ment to t... reversed th... to have the... result in M... politicians... the reason... The... Alexander... Immanuel... worship on... with spac... 300 m... Dowling g... said, "I b... which can... logian in t... est."... had lost i... '87, have m... The... Defence L... the second... Bill in the... "That the... not contri... better obs... ought to b... Dorchester... as a stat... appointed... intend t... lent appoint... To rus... the offic... to the an... American... on Wedne... tickets w... office of t... ministers a... the excos... Let all wh... this offer... this paper... names will... this reduc... A NEW... in China, u... M. Union... Province of... with thirty... Rev. Wm... stoned and... some Prov... agent of t... he the lead... will be a... Warner, a... Paul's, Min... salary, rely... to the Bap... they are n... an encou... offers him... not earnest... lent work... should they... go, and m... to send the