

Messenger and Visitor

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Tax Baptists in Germany received 1,533 into their churches last year by baptism, an increase of 211 over the previous year. The raising of \$400,000 to secure the original offer of \$600,000 from Mr. Rockefeller and the \$150,000 from Marshall Field, of Chicago, is nearing completion. On April 1st but \$90,000 remained to be raised. Mr. Gates is in the East seeking help, and is meeting with success. Chicago Baptist University may be considered a fact. The Baptist Home Mission Society of the United States has ended the year with \$400,000 on the right side of the ledger. How will it be with our H. M. Board?

Yassar College is expected to receive \$650,000 from the estate of the late John Guy Yassar. Some sedate, well-dressed gentlemen seated themselves among the ministers at a recent session of the N. Y. Methodist conference, and listened devoutly to all that was said. "The brethren" found to their cost, after they had left, that they were pickpockets. The editor of the *Christian Advocate* pathetically asks: "Not until the final selection of the inmates of the New Jerusalem by infinite wisdom will the 'wicked cease from troubling.'" The statistics given by the authorities of the Romish church claim 138,213 adherents among the negroes of the Southern States. The bishops all complain of the difficulty of keeping them true to Romanism. They are very much inclined to become Baptists or Methodists. The Congregationalists of the United States have had a gain in membership of 18,024 during last year, and now number 475,608. There are more than 9,000 native Christians in the Presbyterian churches of Japan.

What greater evidence of the geniality and worth of Dr. Dollinger, the great leader of the old Catholic movement, than that afforded by the fact that little children used to rush out of cottages, or from the fields, when he was out walking, to greet him and kiss his hands! The youngest son of the savage who murdered John Williams at Erromanga, is preaching to crowds in New South Wales, and his oldest son is an earnest inquirer. There are about 12,000 Swedish Baptist church members in the United States.

Dr. Hamilton, in an address before the Methodist Conference in New York, stated that the deficiency in salaries to ministers of that body from 1833 to 1873 amounted to \$5,450,000. Methodists are not the only ministers who are thus robbed of the small amount promised them, and who have to suffer it because it was promised by a church and not by an individual. Hon. Francis Wayland, of New Haven, built a chapel for a mission station, and when the time came to organize a church, he and his wife became constituent members. How many struggling city interests would become strong, if only some able members of wealthier churches would but follow Dr. Wayland's example?

FOREIGN MISSION BOARD.—The Foreign Mission Board of Ontario and Québec have two more missionaries under appointment. Bro. A. A. McLeod from P. E. I., and Geo. H. Barron, and another name is before them. They have also adopted a resolution, urging upon educational institutions the providing of a special course of study for those who wish to serve as missionaries and are unable to pursue a full college course.

GOOD NEWS.—Dr. Murdock, corresponding secretary of the American Baptist Missionary Union, reports:

"The total liabilities of the Missionary Union for the year ending March 31, 1890, were \$448,961.53, or \$42,393.30 more than in any previous year of the society's history, and the receipts were \$441,019.57, leaving a debt of \$7,942.06, which is \$231.50 less than the debt of last year." This will be welcome news to the churches, and especially to the missionaries in foreign lands. The good work is to go forward. There is to be advancement and not retrenchment.

A FEARFUL INDICTMENT.—The following is the arraignment of the liquor traffic upon which a committee of Congress recommend that a commission be appointed to inquire into the whole fearful business.

Reports from domestic sources indicate that the liquor traffic causes four-fifths of all the crimes committed, wastes one-half of taxation, causes the expenditure of \$300,000,000 a year in drink, incapacitates, mentally and physically, half a million people for labor and business, causes three-fourths of the pauperism of the country, is responsible for the fearful increase in insanity and imbecility, and does no good to anybody.

Of course the liquor men resist the appointment of the commission. They profess to believe these charges to be almost utterly false, and yet they want no investigation. Common sense people can draw their own inference. If they were convinced the charges were largely false

would they not court the inquiry, so that the disproof of them might be made apparent?

MORMONISM.—It would be a mistake to suppose that Mormonism in Utah is well nigh overthrown. It is true that the Mormons have been defeated at Salt Lake City and in another of the chief towns, and the new legislation of Congress bears hard upon their peculiar institutions. At the same time they rule in 22 of the 24 counties of the territory, and in 250 of the 278 election precincts. Still the tide of immigration is setting in strong, and this will give the anti-Mormon element gradual increase which must, in the end, make it paramount. The efforts of Eastern churches are also telling in the same direction.

TAX EXEMPTION.—The Ontario legislature has passed a law doing away with tax exemption of the salaries and dwellings of all clergymen who receive a larger salary than \$700. The land upon which places of worship is built and lands used for church purposes are also to be taxed for local purposes. The Baptists took the lead in the movement to abolish exemption, and are ready to make the separation between church and state still more distinct. It is a great wrong that certain denominations and churches having great revenues from lands and buildings should be relieved from the burdens made necessary by the conditions of the time, thus making it necessary for others to make up the want thus created.

SUBMISSION AND TRUST.—The ground of all true submission to God must be trust. When we are buffeted by waves of trouble, when our hearts are sore with bereavement, when we are blindly groping in the darkness of mysterious providences, how could we be submissive did we not have faith in the divine righteousness? But this submission by which we merely accept and endure the strokes of the rod of divine chastening, is but the first step upward out of the valley of humiliation. We would have it otherwise if we could. It is only that it must be so that we submit. The exercise of a higher trust will lift us above this lower ground. It will make us accept what God appoints to be it ever so trying, so heartily, that we would not have it otherwise though we could. We are so assured of God's love and wisdom, that we let ourselves lie restfully in His arms, even when our spirits are quivering with fresh made wounds, and it seems as if our very souls were crushed to death; because we are certain that God would have spared us the agony if He could and not have endangered some higher good. We can also feel that God's will is our joy, and we would rather have His will wrought on us and in us, even though it be at cost of sacrifice. How blessed this complete absorption in the divine Will, by which we can rejoice to suffer ever, and have the thought that our will and God's are one, rather than have relief and pleasure by having our wills apart.

PLAINLY STATED.—Dr. Van Dyke, a noted divine of the Presbyterian church, recently delivered a series of lectures to the students at Princeton, the most noted Presbyterian college of America. The *Observer*, one of the oldest and most representative Presbyterian papers, makes the following approving reference to one of these lectures:

"In the fourth and the last lecture the church membership of infants was magnified, yet not beyond its true proportions. The children of believers are in the covenant, they are born members of the visible church, they are to be baptized, not in order that they may be regenerated, but upon the assumption that they have been regenerated. They are to be regarded as the children of God from infancy, and so treated and early encouraged to come to the Lord's table."—*New York Observer*, March 23, 1890.

This then is the doctrine of the Presbyterian church, as endorsed by such high authorities. Regeneration by birth from Christian parents, is the teaching here, as plain as words can make it. How much better is this than regeneration by baptism? As a contemporary suggests, then Robert Ingersoll and any number of the worst blacklegs and scoundrels are among the regenerate, for they are of Christian parentage. The Armenians have an easy way out of the difficulty of infant regeneration by assuming that this grace has been lost; but the Calvinistic Presbyterian has no such way of escape. With them it is once regenerate always regenerate. All the scoundrels and blasphemers, therefore, who have had Christian parents, are in a state of regeneration during the commission of all their crimes. This is all very, very bad, as it shows to what a perversion of Christian doctrine people will be driven rather than yield an unscriptural practice, or to find some insignificant ground for it. Baptism so evi-

dently symbolizes regeneration, that the subject of it must become regenerate some way. So Episcopalians and Catholics make it give the regeneration it signifies, the Methodists are fast taking the ground that all children are born regenerate, and hence can claim the ordinance, and now the Presbyterians, who baptize only the children of believers, declare that these are regenerate through natural birth from Christian parents. Baptists still have a high and holy mission peculiar to themselves. If we mistake not, there is to be a very severe struggle over this regeneration by birth idea, which is coming more prominently to the front as the best ground for the defence of infant baptism. It will be well if we ever keep in mind that we have a special mission.

AN INNOVATION.—Some churches in the United States are adopting the plan of having laymen to lead the weekly prayer-meetings. Not a little may be said in favor of this innovation. It is claimed that the meetings gain in ease and sociability. The false idea that the pastor is to do the chief part of the speaking is dispelled, and all feel on an equality. The brethren feel under greater obligation to assist the lay leader, because of their knowledge that he is less able than the pastor to carry along the meeting, alone. This plan gives more variety to the exercises, as each brother brings to the leadership his own individuality and ideas. It will also help to develop the talent of the laity. Each brother being notified a sufficient time before he is required to lead, can prepare thoroughly and lay his plans. This will stir his own thought and life, and help him in his growth into a better man and a more efficient worker. This would also relieve the pastor of a great tax upon his energies. It might be said on the other side, however, that the services from week to week would lack unity under the new plan, and could not be made to mass their power upon any single purpose. Might not this be remedied, however, by the pastor having a general oversight of the topics to be brought forward. We esteem it one of the good features of the Christian Endeavor movement that it encourages the members to lead in devotional meetings. Might not a partial adoption of this plan be helpful to our churches?

The Office of the Cross.

"Let Him come down from the cross, and we will believe Him."—Matt. 27: 42.

Persecution had reached flood tide. The waves had rolled over God's Son. Infuriated men had ushered in "the maddest hour" of the world's history. The wicked unconsciously expressed here a universal fact, namely, "human nature hates Jesus much, and his cross more." They cry yet, "give us Jesus as a man, but not as a crucified Saviour." They are offended with the doctrine of the atonement. The cross in which an apostle gloried, and by which the unbelieving are exasperated, suggests the following propositions: (1) That Jesus suffered as the innocent for the guilty; (2) That he gave His life, not for Himself, but for others; and (3) That He died both as example and as substitute, and especially as substitute, for penitent believers. These propositions are supported by a volume of Scriptures.

"He was wounded for our transgressions; He was bruised for our iniquities; "When we were yet without strength in due time Christ died for the ungodly; "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God"; "He is the propitiation for our sins, and not for our's only, but also for the sins of the whole world"; "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

Thus the way to God and holiness is the way of vicarious suffering. There is no other way. We are shut up to one view of the atonement. "The blood of Jesus Christ, God's Son, cleanse us from all sin," and "without shedding of blood there is no remission."

The cross in the atonement is perhaps not more hated than the cross in our duty. This latter proclaims the necessity of our death to sin. It offends the Pharisaical by telling them that they must be born again. The cross in the hands of the gospel preacher thus becomes the sword of the Spirit which pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernment of the thoughts and intents of the heart. The law is not less severe than the gospel. The former looks to the life, the latter looks to the heart. The law says "thou shalt not kill"; the gospel says whosoever hateth his brother is a murderer. The law says "thou shalt

not commit adultery"; the gospel says he who casts a lustful glance hath committed adultery already in his heart. The gospel wounds before it heals. Jesus says "think not that I am come to send peace on the earth; I am not come to send peace, but a sword." He addresses the vicious in strong language; "ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?"

It has sometimes been urged that preaching against sin awakens a latent curiosity, and thus tempts men to commit sin for the sake of investigating and proving it for themselves. If this is good reasoning, it is unsafe to label arsenic or strychnine as poison because it will awaken curiosity, and induce men to drink the poisonous dose to learn its deadly effects. It would be a great blunder to tell the boys that Niagara Falls is unsuited for bathing purposes, for their awakened curiosity would lead them at the first opportunity to leap into the seething waters of the mighty cataract. This argument (?), though it is sometimes urged with great persistency, is too absurd to merit further consideration.

Another objection to faithful preaching is that it leads the people to think that the pulpit is trying to injure them. If the pulpit is established for the purpose of pleasing men, the objection is valid; but if the pulpit is designed for preaching the gospel, the objection is worthless. When men preached against slavery, the slaveholders said, "Let us alone; do not persecute us." When temperance workers denounced the saloon trade, the saloonists say, "We are doing a legitimate business, the cranks are persecuting honest citizens." When the sins of the people are faithfully told, the ungodly cry out, "narrow minded," "bigots," "we've outgrown the Bible," etc. This is advance ground. It is a wonderful spectacle that confronts us here,—Jesus persecuting a guiltless (?) world.

Truth is always aggressive. The cross discloses and declares human guilt. Herein we discover the genesis of all opposition to the gospel. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Repentance is offensive because it demands that men must turn away from their sins. Baptism is even more offensive because the form of its administration symbolizes our death to sin and life to righteousness. Paul's motto is considered too exclusive for modern times, "One Lord, one faith, one baptism."

Lastly, the cross is most offensive in its relation to our destiny. The strongest resistance to the truth is met here. As long as the human heart retains its pride, "future punishment" will form a fruitful field for polemical strife. Men hate the "great gulf fixed" which separates Lazarus from the rich man. They impetrate the Judge who pronounces the last sentences, "These shall go away into everlasting punishment, but the righteous into life eternal."

Shall we then flatter the wicked, and court their applause, by crying, "Peace, peace, when there is no peace?" Shall we tell them that the theatre, the dance hall, and the card table are not fraught with perils? When Rome was invaded by a famine, the Emperor Nero brought a ship load, not of provisions to feed the starving, but of sand to be used for gladiatorial shows. And shall we cease to warn men of their eternal danger, and truckle to the ungodly for their applause? Not until we get a new Master, and another Bible.

The Sources of Peace.

BY REV. P. S. MOXOM.

"How shall we find peace? Some think of death as a release; but simply to die is no sure cure of our disease. If to die were to cease to be, then there are moods when that seems the supreme good. But peace is not found in owning life a lost battle. There is something expressly repugnant in the thought that we have come through this struggling, passionate, powerful life just to end in nonentity. If to die is but to live elsewhere, then death, though it change circumstance, does not change personality. The secret of peace is not in our circumstances. Wealth does not give it; poverty does not give it. Peace is not found in stoicism; a certain peace may be found in the suppression of life, but not the peace for which men long; that lies above self-suppression, above philosophy. It is not gained by a vain attempt to run away from life's perplexities, but by finding its noblest uses; such as are worthy of man's highest nature, and large as his capacity, and as enduring as his king. It is the truth uttered by the Psalmist when he cried,

"Lead me to the Rock that is higher than I." It is the truth underlying the invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "My peace I give unto you, and how? By disclosing unto us the Father, the Infinite good, and by leading us to Him.

"Underlying this truth are grouped all those special truths, which relate to conduct and experience. We shall find peace only in finding the supreme, reasonable authority of Infinite wisdom, holiness and love; by finding in God our absolute end, and in co-ordinating all our aims, affections and desires with this one end.

"It is a simple truth, yet difficult to learn, the losing of self, not in self-suppression, but in love for God. It is not giving up the many legitimate ends of thought and affection, but lifting them to the height of God's great purpose, consecrating them and pouring our passion upon them; not by ceasing to love, but by loving more purely; not by narrowing life, but by broadening it. If we once conceive of God as both Love and Law, and render to Him supreme faith, love and obedience, then we find a divine purpose in our life, and peace becomes a sweet obedience. We should make our aims, loves, and enterprises one with God's law, and then pour the heart's passion on them. In this way, we co-ordinate the material pursuits of this world with the highest intellectual and spiritual pursuits. Religion has become a pervasive, tonic spirit; selfishness disappears, not by a forceful suppression, but by a transformation to a force of pure passion; peace comes not as an earned result of obedience, but as the very atmosphere and harmony of a life that has found its law and its supreme end. God must be all in all to us in such a sense, that everything in life is worth more and means more because of Him.

"Harken to the commandments of God; trust the divine goodness; yield to the divine authority which he reveals in Christ, and your peace will be as a river, and your righteousness as the waves of the sea, filling the soul with its healing and cleansing tides."

"Orient Clearing at Random Strung."

BY A WAYFARE.

That single effort by which we stop short in the downward path to perdition is itself a greater exertion of virtue than a hundred acts of Justice.—*Goldsmith*.

My son, if sinners entice thee, consent thou not. Surely in vain the net is spread in the sight of any bird. Discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of evil men, from the man that speaketh rough things. In all thy ways acknowledge Him, and He shall direct thy paths. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.—*Proverbs*.

O that man should be such a fool as to put an enemy into his mouth, to steal away his brains.—*Shakespeare*.

As bees fly home with loads of treasure, The minutes winged their way with pleasure;

But pleasures are like poppy's spread, You seize the flower, its bloom is shed; Or like the snowfall in the river, One moment white, then melts forever; Or like the borealis race, That flits ere you can point the place; Or like the rainbow's lovely form, Evanescent amid the storm.—*Burns*.

Surely the church is the place where one day's truce ought to be allowed to the discussions and animosities of the world.—*Burke*.

Discontent is the want of self-reliance, it is infirmity of will.—*Cotton*.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—*Franklin*.

It is not till we have passed through the furnace of affliction that we are made to know how much dross there is in our composition.—*Cotton*.

God will send the cross where there is a "needs be."—*Ross Porter*.

Those who defer to the death-bed do as good as to say "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall*.

Policy consists in serving God in such a way as not to offend the deities.—*Fuller*.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR APRIL.
"That the treasury may be filled."—*Mal. 3: 10*.

From Bobhill.

The following extract is from a letter written by Miss Fitch to her mother, dated from Bobhill, Feb. 2, 1890:

In my journey thither from Binill I was not exactly attended by a train of camels, but I was preceded by quite a train of bullock-bandies, containing all my worldly effects; Mr. Churchill and several natives being in charge. Mrs. Churchill and I followed in the jirrick shaw which is a two-wheeled covered carriage drawn by coolies. We left Binill at 8.15 a. m., and reached Vianagram, our first stopping place, between twelve and one. (The distance between these two places is sixteen miles.) By this time the sun was very hot and we were glad to stop for rest and food. Our resting place was the mission property at Vianagram. Mr. and Mrs. Higgins being still in Binill, the bungalow was unoccupied, with the exception of some native servants who were in charge. So we went in and took possession of the deserted palace and made ourselves as comfortable as circumstances would allow; and that was tolerably comfortable, seeing there were chairs to sit upon; a table to eat from, and cots to lie upon, and servants to wait upon us. The building is large and rambling—there being in all 28 rooms—and parts of it are considerably out of repair. But it can be made very comfortable indeed—that is, the part which Mr. and Mrs. Higgins are to occupy.

We left Vianagram about 4.30 p. m. Our next stage would be 12 miles, and for this distance we got a fresh supply of fresh coolies. During this stage nothing of great importance happened, except that the sun sank out of sight, and a young moon appeared in the vault above us, and the dust rose in clouds and choked us so that we had to hold something over our mouths. Between 7 and 8 p. m. we reached Gudjapatangram. The coolies drew our jirrickshaw over to one side of the road, we lighted a lantern, hung it to the top of our jin, descended and proceeded to make our selves as comfortable as possible by sitting on the soft side of the shafts, while we partook of our evening meal. The coolies meanwhile coolly seated themselves on the ground, soon others joined them and with one accord they all watched attentively each up and down movement of our mouths.

It was a weird scene indeed. The pale light of the little moon, the deepening shadows, the tinkling of the bandie carts as they passed, the flickering light of the lantern, swinging in mid air, partially lighting up the faces and forms of the dusky natives. Also in the distance were native huts, with fires kindled outside for the preparation of the evening meal; the forms of the men and women as they moved about their tasks, being distinctly outlined against the lurid light; and to complete the scene, Mrs. Churchill and I seated on the shafts entering our dinner, she with a cap on her head and the ears tied under her chin, and I with a large white handkerchief knotted under mine. Don't you wish you could have seen the picture? It was worthy the brush of an artist.

The next scene was almost as good. A little after midnight we reached our third stopping place—Ramudrapoorath—do not get discouraged,—and as we were much overcome with drowsiness, we made bold to object to having the shafts of our jin dropped on the ground, which would place us in a pitching, head-foremost position. So the coolies drew us off the main road a safe distance to an unoccupied bungalow. I got out and assisted them in tying our shafts to the roof of the low veranda. Then some of the men took the lantern and went to the village to get more coolies for the next stage.—*Murphy*. Meanwhile the remainder of the men stretched themselves on the veranda and went to sleep, while I clambered into the jirrickshaw and did likewise. We slept in a sitting posture, with the carriage tipped backward at an angle of 23 degrees. But we were thankful for even that kind of rest. When we finally reached Bobhill, at 5 a. m., Friday morning, having accomplished a journey of 53 miles in 29 hours, we were glad enough to have a bath, and sleep the sleep of weary travellers.

Every good and holy desire, though it may lack the form, hath in itself the substance and force of prayer with God, for He regards as prayer the wishes and meanings and sighs of the heart.

Stories of Grace and Truth.

The following story was narrated to me by a gentleman who received it at first hand, and to whom I have submitted this manuscript for the verification of the details. What strikes one in following the thread of this incident is the remarkable way in which the Spirit of God works in harmony with the common sense of human life. The whole is so natural, and yet shows so clearly the marks of the supernatural, that one cannot but see how the human and divine are united in all that pertains to man in his relation to God. It is not difficult to grasp the truth of revelation when it has such striking commentaries as these stories of truth and grace, enacted before our eyes every day, afford us.

Here is the story: During the late Franco-German war a priest, who had been one of the Vatican Council, had been detailed by the Pope to look after the sick and wounded among the French army. He went, accordingly, with the credentials of his appointment, and reported to the proper officer, who directed him to go to a certain village. Wishing for some reason to go elsewhere, in accordance with a previous plan of service, he declined to go to the village indicated by the officer, and started toward another place which he had himself determined to make the seat of his work and ministry. As he proceeded on his road he asked the way, and was directed by a peasant to go on till the road branched and to take the left hand turn, and he would be further directed by the track of a man and a hand in the snow. He mistook the direction, and returned to the village to which he had been previously asked to go by the officer, and which had in the meantime fallen into the hands of the Germans. Upon entering the outskirts of the village he was challenged by the sentry, and taken to the officer in command, who, having heard his mission, refused to give him either house or escort until later on in the day.

Regular Ministers.

The elder Dr. Stephen H. Tyng, then at the height of his power and popularity, was sitting at my table one day, and I asked him the question, "What is a call to the ministry?" The doctor promptly replied, "It is the capacity to preach the gospel in such a way that people will come to hear you." This apt reply showed the sagacity of the veteran pastor who was then addressing his faithful message to crowds of auditors every Sabbath. Many a godly man who is proud in scholarship and in piety has no gift in attracting immortal souls within the sound of his voice. His ministry is well nigh a failure. We can do but little good to those who do not like us, and no good at all to those who will not come to hear us. It is of the utmost importance that every ambassador of Jesus Christ should use every legitimate method to induce people to let him in; in other words, to win their hearts. Then he may hope to win those hearts to the Saviour.

Of course the mere hunger for popular approval is not such a commendable an attitude of degradation of the ministerial office. Such unselfish ambition is a cancer that gnaws away the vitals of every man that falls a prey to it. But there is such a thing as a legitimate and laudable desire to be popular. Every minister of God's Word should strive to commend himself to every man's conscience in the sight of God, and to let no man despise him. Soul-winning is his business; and he is not likely to win any soul to Christ whom he has not won to such a respect and confidence that he can influence that soul. We are told that the common people heard Jesus gladly. This does not refer to the vulgar in point of caste; it signifies the multitude, the mass of people irrespective of social conditions, or national demands, of the world. Jesus Christ was a popular preacher. He reached the popular heart; and great multitudes thronged to listen to the marvellous Being who spake as never man spake.

It is a very curious error that careless ministers destroy their popularity by preaching pungent and unpalatable truth. The opposite is true. Cowards are despised; and courage always commands respect. That very man, Dr. Tyng, was a most fearless denouncer of fashionable sins, and a faithful exponent of the pure gospel; and great crowds hung upon his eloquent tongue. It used to be said that the brilliant and heroic Dr. Cheever drove his congregation away in New York by his bold denunciation of negro slavery. That doctrine does not hold water; for at that very time, Mr. Beecher, who was an equally zealous opponent of slavery, was attracting crowds that overflowed upon the sidewalk. It was the "how" that made the difference. My great-grandfather, a beloved friend, preached his congregation with perpetual philippic against the great abomination; and did not give his people enough of those rich experimental and spiritual discourses which no man could excel in America. Beecher's is excellent fare; but he lectured alone three times a day, and on every day, is rather too much of a good thing. The mistake of the heroic pastor of the "Church of the Puritans" during a few years of his noble life, was simply a mistake of judgment as to methods. All honor to the grand old man in the placid retirement of his sun-set years! He has wrought a magnificent work. Prof. J. Addison Alexander once said to me in the year 1852, "When I have a spare Sabbath in New York, I always go to hear Dr. George B. Cheever. He had not yet become too much a man of one idea in the pulpit. Courage is always popular; but it must be regulated by sound judgment.

To gain the ears of the people, and to win the affections of people, is as much a part of every Christian minister's duty as it is to study his Bible. What is the use of studying the Bible if we cannot get people to hear us expound it? The secret of a true, legitimate and permanent popularity is this: First, keep your heart strong and sweet, and love and courageous, by a constant life in Jesus Christ; and secondly, take a personal interest in everybody. To every human being on this globe nobody is quite as important and as dear as yourself; it is not your own glory, or self-interest, or an instinct, God's solemn charge, to every immortal child of His is to "take heed to yourselves." Self-denial is Christ's; self-neglect is destruction. The man who rolls in the ash-barrels from the sidewalk is a more important person to himself than Prince Bismarck. What becomes of the German Empire is of less consequence to that little fellow than that he should earn a dime to buy himself a loaf of bread. This instinct is universal. Every ambassador of Christ should avail himself of this instinct, and use it. He should aim to find out the personal character, condition and needs of every

person within his reach. He should put himself into personal sympathy with everybody. A congregation of hearers should have pouring an in rain truths from the minister they love. And every one who is called to preach the gospel is bound to preach it winsomely as well as boldly—whether his parish be in the palace, or in the rural village, or in the crowded hive of a great city. Popularity is power. Use it for God.—Evang. gelist.

Family Prayers.

There is one mark of a household in which God is known and loved, which is too often wanting in our day; I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family—husband, wife, children, and servants—meeting on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear, that He has redeemed for his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and the old and young saint, who, as He brings us one by one nearer to the true end of our existence, so does He alone make us to be "of one mind in a house" here, within the narrow presence of each house circle, and hereafter in that countess meeting on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear, that He has redeemed for his blood each and all of them?

How Rod Was Led.

Two ladies stood by Sue Ingram's counter waiting for change. "What delightful meetings we are having!" Mrs. Walker said. "Indeed we are," responded Mrs. Currier. "It does my heart good to see the young people so thoughtful and earnest. I've been feeling so anxious all day about one in particular, Rod Carter." Sue gave a little start as she caught the name, but neither lady noticed it. "He used to be in my Sunday-school class, you know," continued Mrs. Currier, "but he has not been much lately; he has gotten with a set who do not help him much I fancy. Some of our boys coaxed him into one of the meetings, however, and he is really very much interested. I hoped he would decide the question last night; I could see he was just waiting between two opinions, but he was not quite ready to decide. The worst of it is he had a previous engagement."

Idle Reading.

The time wasted by young and old in the occupation they know and speak of as reading, is a serious consideration. In this busy world, where so much is necessarily left undone, continual waste of time is a serious consideration. It is not only ourselves and our neighbors. Idle reading is mental dissipation, and the effects on those who indulge in it are almost as soul-destroying as habitual intoxication. Habitual idle readers soon make reading the end and aim of their life. They make no more and more in quantity; they become less and less able to distinguish quality; their brain becomes stupefied or aimlessly excited, according to the special qualities of their favourite mental titillants, and their leisure hours are wholly unprofitable, although all spent in what apparently innocent and improving occupation of reading.

Self-Condemed.

One summer evening an old farmer sat on his porch smoking a pipe before going to bed. Presently a tramp appeared, and said "Good evening, sir." "Good evening," answered the farmer. "I have been walking a long distance," said the tramp, "and if you will permit me, I'll sit a few minutes on your doorstep." "All right," was the answer. The two men fell into conversation, and as the farmer discovered his guest to be an intelligent man, their talk was continued on a late hour.

Man's Own Fault.

"I've travelled a good distance to-day, and I should like very much to lodge with you, if you have no objections." "All right," answered the farmer. "I can accommodate you." "Meanwhile his wife, who had long before retired, and was listening to the conversation from her bed-room, called out, "No you won't; I won't have him in here. Come, husband, it is time for you to come in and lock up."

Man's Own Fault.

"I'm a little afraid," returned the old lady calmly. "I don't want to come round begging after dark." The palm of the hand moistened with Dr. Thomas' Electric Oil, exerts a wonderful control over pain, speedily and entirely subduing it. The electric healing influence of this highly sanctioned medicine is manifested by the rapid disappearance of sore and abrasions of the skin when used.

To the Deaf.

A person cured of Deafness and noise in the head of 23 years standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St., Montreal.

"I can never thank you enough, Sue, for your help to-night," said Rod, as they walked home together. "I cannot tell you how happy and thankful I am that I have decided." "I am very glad also, for you need not thank me, Rod, for I helped myself to decide, as well as you," answered Sue. "I did not do anything worth mentioning for you, yet it made me happier than I ever was before. I think, to feel that I had helped even the least bit, if God will only accept and help me, I want to serve Him, too."—Kate Sewer Gates, in Our Youth.

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Messenger and Visitor

WEDNESDAY, APRIL 23, 1890.

A WINTER TRIP TO A SUMMER LAND.

Some facts about the religious condition of Bermuda may be of interest to the reader. The Episcopal church is the strongest, numbering among its nominal adherents about two-thirds of the population.

The denomination ranking second in membership is the Methodist. From all we could learn, this body is the strongest religious force on the islands.

PRAYER.

Prayer must ever hold a large place in religious life. Around it, as around other features of life, in any of its forms, there must necessarily gather much that is mysterious, and unknown, and unknowable to us.

altar rail was wreathed with a variety of blooms, while the front of the choir, at the rear of the church, was covered with cedar besprinkled with roses of various colors.

There has been a long contest between the Episcopal and the other churches over the right to bury in the public graveyards. Although granted originally to the old Puritan colonists, the Episcopalians assumed control, and would allow no one to be buried in them except with their rites and by their persons.

We are sorry to be unable to mention any Baptist church in Bermuda. So far as we could find out, there are but three Baptists there.

We spent a day at St. George. It is a quaint old place. The most of the streets are so narrow as to be only lanes. Each dwelling, with its garden, is enclosed by a high and solid wall.

"To praise according to his merit the deceased would be but too sensible a reproach to the living, and to enumerate the many rare virtues which shone united in the governor of this little spot were to tell how many greater talents and excellent endowments are wanting in some upon the capriciousness of fortune exposed in more elevated and conspicuous stations."

"A wonderful man was this Alf. Poppel, Esq., but it is very probable that few knew that he was such a prodigy until after he was dead."

Here are a couple of epitaphs, which, obituary poetry in almost any editor's waste basket can equal:

"Here rest in peace those hallowed shades, Altho' the narrow space be thin, No pious rest shall pass unpaid, No chance unhalloved stain thy shrine."

"If glance to this lone spot should here convey A mind of sense, a heart with feeling blest, Sweet sympathy shall consecrate this place, By sacred friendship's trembling hand imprest."

But we cannot give further samples, and must allow this to end our correspondence about these everlasting summer isles of the Atlantic.

mediate presence and light of the Infinite One we have a rare opportunity of understanding ourselves and our real necessities.

Again, as we urge our plea, we are led to an intelligent consideration of the facts and foundation on which this plea must rest. Here we learn a most valuable lesson of the gracious method of human redemption, and our exalted relationship to Jehovah.

To pray is also to put the affections in lively exercise and to the noblest use. It is to open and to unburden the heart, laden and sad with the weight of sins and sorrows, cares and temptations.

Again, to pray is to put the will to its best and most legitimate exercise; and in this exercise just as freely as when we put it forth in any physical or mental efforts.

FOR WHAT PURPOSE? For what purpose should believers attend upon the services of the Lord's day? The proper answer to this question is of great importance.

The Nihilists in Russia are showing greater activity again. The recent outrages perpetrated upon exiles in Siberia and the general sympathy of the civilized world with them have doubtless had something to do with this.

The Dominion parliament has continued the modus vivendi with the American government concerning the fisheries. The new tariff arrangements, by which additional duty is charged on pork, beef, fruits, flour, etc., have been severely criticised by the representatives of the lumber and fishing interests.

The bill to condone bribery when used by both the successful and the unsuccessful candidates, has been somewhat amended. We fear, however, that the amendments are only less objectionable than the original section.

In all this we do not wish to be thought to depreciate the sermon; but we do wish to be understood as holding the devotional part of our services of such importance that the real Christian need be unshaken on the Lord's day merely because the sermon was not up to his ideal.

THE WEEK.

Goschen has brought in his budget into the Commons. It shows that the income has exceeded the estimates by over \$15,000,000. About \$9,000,000 of this excess is from alcoholic beverages.

The new German chancellor has made his first speech in that capacity before the Reichstag, and has made a very favorable impression.

My Dear Brother.—You have about finished your course—that is, your first course. There are several other little courses before you, I would remind you, before that last saying will be in order.

Now the serious work begins. Where shall I go? To what church shall I give my energies? Naturally, you would like a good place. Probably—may I say, in all probability—there is somebody else that you feel ought to be put into as good a church as she has been used to at home.

You have, also, a laudable ambition. You feel pretty well filled up, and well, rather able than not, for one of the larger churches. If they were open to you, you would be happy to take charge, settle down, be ordained, and proceed to make full proof of your ministry.

My advice, then, is not to take a large church, even if you could get one. From motives of modesty, you remember, our Master intimated that it looked better to take the lowest place. But there is also a common sense view which, I believe, will commend itself to you.

You can stock-up with experience, dealing with cases of conversion, of Christian difficulty, or of church discipline. And, what is not to be despised, even by one who is part from the halls of theology, there will be an opportunity for meditation, for quiet reflection on your "course" so far, which you will sign for in vain in the big church.

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of the Telegraph of the last clause of the amendment:

The last proposition of the amendment above cited is, unfortunately, the one under which most election trials would fall, namely where the successful candidate's majority is not proven to have been all obtained corruptly, and where both the elected and defeated candidates are found to have been aided by corrupt means.

It remains to be seen whether the objectionable parts will be eliminated. For the credit of our Province it is to be hoped that section 6 of this bill shall not pass, or any modification of it which would allow a briber to escape the punishment he deserves; merely because his opponent is proved as contemptible as himself because adopting the same methods.

It may be added that during the discussions of the past week or more, there have been scenes which have lowered the dignity of our House of Assembly and have endangered its reputation as composed of a body of gentlemen.

The Nova Scotia legislature has closed its session. The House of Assembly passed a bill for the abolition of the Legislative Council. This bill the council rejected 13 to 4.

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church at C. could not have held my present position." He was then pastor of one of our largest churches. The older brother replied, "Yes, better have staid there seven years," and the young man would agree to the latter terms now, rather than to the former.

Nuff sed. Verbum sat, &c., &c. You know all the quotations. So, my dear boy, if you are looking for a church, by all means pitch your tent among the out-of-the-way people, and stick to them as long as you can.

Beacon C. B. Rideout.

I am sure there are a good many readers of your excellent paper who will welcome a few words in memory of him whose name is written above. He was known by many, and esteemed by them all. He was born at Bayside, St. Andrews, just 71 years ago, and that was his home for 47 years. In 1866 he moved to Calais, which has been his home ever since.

He was an honorable, successful business man, and accumulated quite a property. He had a warm heart, and was ever ready to help the needy. Many such in our community will cherish the memory of his ready kindness. He was a hater of abams and wrong-doing. He was a reformer, and threw his influence always on the right side.

At the age of seventeen, he was led to see himself a sinner in the sight of God and sought and found forgiveness through Christ the Saviour. From that day till his death he lived and walked with God. Some years after, when the church was organized at Bay-side, he was baptized by the Rev. A. D. Thompson, and was one of the first to be welcomed to membership. He was not a silent member, but his voice was heard in prayer or testimony or experience. He was early chosen one of the deacons, and the superintendent of the Sunday-school. He used these offices well. He was a burden-bearer in every sense of the word.

Soon after he moved to Calais, he was chosen deacon of the church, and filled the office until he was called away. For nearly thirteen years the writer has been his pastor, and he can truly say, no pastor ever had a truer friend. He loved the church, he loved the truth, he loved the cause of Christ in all lands, and his purse was always open to the calls for money at home and abroad.

He was always glad to attend the Convention meetings of the Provinces, where he ever found a warm welcome from the brethren who knew and esteemed him for his real worth.

Having lived an active life, it was hard for him to be laid aside, hard to be deprived of the sanctuary privileges. Yet he cherished no complaining spirit, and was ever ready to say, "The Lord knows best." He was such a constant church-goer that we missed him greatly when the time came that he had to give up. When he could no longer attend himself, he wanted to know about the meetings and what the sermons were about, and manifested a deep interest in all the affairs of the church. He wondered at times why he was kept here, and had a dread of becoming helpless.

For some weeks before his call came, he seemed to change, falling faculties brightened, and hope revived among his friends that possibly he was going to be better again. His mind was unusually clear the last morning. He was cheerful and talked very pleasantly with his friends. Suddenly his strength gave way, the power of speech was soon gone, and the end came. He had "fallen asleep in Jesus." A great void was left in his home, in the church, in many hearts. The funeral services were conducted by his pastor, assisted by Rev. W. C. Goucher. His life companion survives him, and three sons and one daughter.

"Let me die the death of the righteous, and let my last end be like his."

MANY OF OUR readers are aware of the terrible affliction which fell upon our dear young brother Morgan, as his reason was dethroned from overwork at Woodstock College. We rejoice to be able to announce that he has been fully restored to the best vigor of mind and body. As suddenly as a full possession of all the knowledge he had acquired, although the time since he was smitten down is a blank. He has been a very remarkable case. We can only unite with our brother and his friends in devout thanksgiving.

Religious Intelligence.

NEWS FROM THE CHURCH.

SECOND FALLS, N. B.—I was received into this church April 14—by baptism.

PORT MAITLAND.—Last Sabbath my privilege to receive four people into the Beaver River baptism. Six others are about to follow their Lord.

DIORY, N. S.—The Baptist at Digby has purchased a property adjoining their church will be used, for a parsonage chase will complete for this one of the most convenient of these provinces. Their energy, in thus providing for their ministers, is commendable and worthy.

FREEMONT, N. S.—Received 13th inst, into the Central of this church, by baptism, three on experience. We have received four at Freemont on the evening of the being the time appointed for conference meeting; but ravages of diphtheria, was so epidemic to suspend all our place for at least 14 days. Therefore they were not our prayer is that God's mercy may stay not only the terrible disease, but the worse malady which lurks in the air.

LITTLE RIVER, Sunbury Co. received one into our fellowship—on experience—from the lists. The interest in our cause in general is unequalled and attentive gatherings frequently visits to this extensive field. I was enough to lose my valuable short time ago. The friends of Little River, at the service last Sabbath, presented me with a purse towards purchasing another, a good deal for these brethren, are not the possessors of wealth. We desire to express our thanks for the tokens of sympathy. We would express the friends of other parishes cheerfully subscribed to the cause.

FOURTH CORNWALLS, B. N. S.—Sabbath, April 13, able day for the Fourth Corn wall church. An unusual congregation assembled at service. After the sermon brethren, Graves and Carey, ed as deacons, and the observed. Two of the were baptized. The presence of the church was largely enjoyed. In the preceding day five took part, whose ages averaged 80 years, and it was deemed to hear their rich experience given to the brethren at Victoria to a large on the new and beautiful Bar house there. Victoria is section of the Fourth Corn wall church. At the close of this service to administer the baptism. In this ceremony much seriousness and a seeking the Lord.

YARMOUTH, N. S.—Will this late date to make me station service held by the church of Yarmouth, for pastor, Rev. H. Foshay, entered upon his pastorate of the church at the beginning of by some oversight no n peared, but the delay in time to speak in practice his success. Bro. Foshay already won for themselves dence of the community, and esteem of their people to prophesy, for our brethren successful pastorate in Yarmouth, at least, two of qualities of success—no preacher and wise pastor. ing of installation a full the new pastor. After speaking by the church, and in scripture and prayer by Robinson of Beaver River come was extended, on church, by the retiring F. Adams. Addresses of then given by Rev. Dr. Foreign Missions, Rev. G. R. churches, to which Mr. most fitting reply. Thus able and pleasant service April 14.

BRIDGETOWN.—We clip good news of the done of church of Bridgetown, for Monitor of the 16th inst. "Last Sabbath morning course of people ascer millpond, to witness the baptisms, announced by issue. The ceremony was by the Rev. F. M. You some 13 candidates were immediately after the bapti held in the church, and a congregation, that not able seat was occupied, benches were placed in the building, and even the unable to gain admission pressive sermon was de rev. gentleman, especial the candidates, from 13, 14, after which they the right hand of fell ceived into the church. Bible reading was given "Heaven," to a congreg three hundred and fifty the service was under continued as usual."

The pastor, Rev. F. writes: "The work go have been received for additions, so far, have by baptism, and eight by six in all have profes new ones almost nig most reason to praise G.

Religious Intelligence.

NEWS FROM THE CHURCHES.

SECOND FALLS, N. B.—Two persons were received into this church Sunday, April 14—by baptism and one by letter. C. E. PINO.

FORT MATTAN.—Last Sabbath, it was my privilege to receive four of our young people into the Beaver River church, by baptism. Six others are about persuaded to follow their Lord. W. H. ROBINSON.

DIORY, N. S.—The Baptist congregation at Diory has purchased a fine piece of property adjoining their church, which will be used for a parsonage. This purchase will complete for this congregation one of the most convenient church homes in these provinces. Their enterprise and energy, in thus providing for themselves, are commendable and worthy of imitation.

FREEPORT, N. S.—Received five, the 13th inst., into the Central Grove section of this church—two by baptism and three on experience. We expected to have received four at Freeport for baptism on the evening of the 4th inst., this being the time appointed for our monthly conference meeting; but owing to the ravages of diphtheria, it was thought expedient to suspend all our services in this place for at least three weeks. Therefore they were not received. But our prayer is that God in His great mercy may stay not only this contagious and terrible disease, but that infinitely worse malady which lurks in our souls. J. W. TRINGLEY.

LITTLE RIVER, Sunbury Co., N. B.—We received one into our fellowship recently—on experience—from the F. C. Baptists. The interest in our meetings, and the cause in general is unabated. Large and attentive gatherings greet me on our fortnightly visits to this portion of our extensive field. I was unfortunate enough to lose my valuable horse a short time ago. The brethren and friends of Little River, at the close of the service last Sabbath afternoon (April 13), presented me with a purse of \$21 towards purchasing another. This means a good deal for these brethren, who, as a rule, are not the possessors of much wealth. We desire to express our sincerest thanks for this token of tangible sympathy. We would especially thank the friends of other persuasions who cheerfully subscribed to the list. B. H. THOMAS.

FOURTH CORNWALLS BAPTIST CHURCH, N. S.—Sabbath, April 13, was a memorable day for the Fourth Cornwallis Baptist church. An unusually large congregation assembled at the morning service. After the sermon two worthy brethren, Graves and Carey, were ordained as deacons, and the Lord's supper observed. Two of the communicants were baptized two weeks previously. The subduing presence of the Saviour was largely enjoyed. In the conference on the preceding day five aged brethren took part, whose ages averaged more than 80 years, and it was deeply impressive to hear their words of assurance of God's grace and love. In the p.m. I preached at Victoria to a large congregation, in the new and beautiful Baptist meeting-house there. Victoria is a prominent section of the Fourth Cornwallis church. At the close of this service I had the privilege to administer the ordinance of baptism. In this community there is much seriousness and a good many are seeking the Lord. ISA WALLACE.

YARMOUTH, N. S.—Will you allow me at this late date to make mention of an installation service held at the Baptist church of Yarmouth, for their worthy pastor, Rev. H. Foshay. Our brother entered upon his pastorate with this church at the beginning of the year, but by some oversight no notice of it appeared, but the delay has only given time to speak in a practical manner of his success. Bro. Foshay and wife have already won for themselves the confidence of the community, and the love and esteem of their people. We venture to prophesy, for our brother, a long and successful pastorate in Yarmouth, as he possesses, at least, two of the essential qualities of success—namely, a good preacher and wise pastor. On the evening of installation a full vestry greeted the new pastor. After appropriate singing by the choir, and reading of the scripture and prayer by Rev. W. H. Robinson of Beaver River, a hearty welcome was extended, on behalf of the church, by the retiring pastor Rev. H. F. Adams. Addresses of welcome were then given by Rev. Dr. Day, on behalf of Foreign Missions, Rev. A. Cohoon, Home Missions, Rev. G. L. White, sister churches, to which Mr. Foshay made a most fitting reply. This closed a profitable and pleasant service. COM. April 14.

BRIDGETOWN.—We clip the following good news of work done in the Baptist church of Bridgetown, from the Weekly Monitor for the 16th inst.: "Last Sabbath morning a very large concourse of people assembled at Fash's millpond, to witness the ordinance of baptism, announced in our previous issue. The ceremony was administered by the Rev. F. M. Young, Ph. B., and some 13 candidates were baptized. Immediately after the baptism, service was held in the church, and so great was the congregation, that not only every available seat was occupied, but temporary benches were placed in all the aisles of the building, and even then many were unable to gain admission. A very impressive sermon was delivered by the rev. gentleman, especially addressed to the candidates, from 1st Corinthians 10: 13, 14, after which they were extended the right hand of fellowship, and received into the church. In the evening the Bible reading was given by the pastor on "Heaven," to a congregation of about three hundred, after which a social service was held. This service is said to have been one of wonderful power, and his new voices were heard asking for prayer. The interest seems to be on the increase, and the good influence from the work is being felt in all the churches. The services, we understand, are being continued as usual." The pastor, Rev. F. M. Young, also writes: "The work goes on. Others have been received by baptism. The additions, so far, have been 21—thirteen by baptism and eight by letter. Thirty-six in all have professed conversion, and new ones almost nightly. We have much reason to praise God." April 16. CLERK.

ST. STEPHEN.—Baptized three last Sabbath evening. Hope to welcome others soon. W. C. GOUCHER.

April 15. POINT DEBUTE, N. B.—The Lord is graciously reviving his people in one section of my field. We have held a few special services at Westmorland Point with good results. Many are seeking Christ and asking for special prayer in their behalf. Last Sabbath I baptized four young persons, and received one by letter. We are looking for others to follow Jesus very soon. Some have hope now, others are anxiously enquiring the way. J. D. SKINNER.

MONKTON.—From the pastor's report, read at our last business meeting, we will publish the following extracts, which indicate our progress during the month: Sunday, March 16, two baptized; April 4, seven received by letter and three by experience; April 6, three baptized; meetings held by church during the past month, ninety-two; meetings at which pastor was present, forty-two; visits and pastoral calls made by pastor, 200; received into fellowship during month, 15. Sunday, the 6th, was interesting, as the friends from Cherryfield were publicly received into fellowship. Twenty-three received the right hand of fellowship at the communion service. CLERK.

WILMOT, N. S.—We are still without a pastor. The pulpits during the winter have only been partially supplied. Several of the ministering brethren who have resigned their pastorates have been corresponded with, but up to the present no invitation has been extended to any. At a meeting of the committee of the church held on the 10th of April, the brethren were unanimous in their desire to secure a pastor as soon as possible. As nothing definite could be done, it was considered best to extend an invitation to Bro. E. B. McAtchey, from the college, to spend four Sabbaths with us. Bro. McAtchey spent his Christmas holidays with us and made many friends, especially with the young. CLERK.

HARBORVILLE, N. S.—At a public meeting, held in Parker's Hall, Harborville, on Wednesday evening, April 2, after duly considering the necessity of a Baptist meeting house for this community, it was unanimously resolved that such a building is greatly needed, and the following gentlemen were unanimously and heartily elected as a building committee, viz: Capt. Samuel McBride, Capt. Isaac Cook, and Councillor C. O. Cook. The matter of selecting a site was also committed to them. The names of the above committee give assurance that their work will be pushed forward to a successful issue, and I bespeak for this committee and the people of Harborville the ben-volent co-operation of the Baptist public in their laudable efforts to erect a place of worship. It has been a great pleasure to me to revisit this delightful spot, although I miss many whom I knew and esteemed during my labors here in other days. The Lord has called them to their eternal home. Our meetings have been very solemn and useful. The utmost respect and attention was shown by the young men. Five only professed their faith in Christ, but many others requested prayer, and some, I trust, have found the Saviour. The large number that crowded the hall rendered the room often uncomfortable. Otherwise it would have been my privilege to record more extensive results. April 12. ISA WALLACE.

CHARLOTTETOWN.—We are glad to be able to say that our new building is being pushed forward with great vigor, and will, we trust, be completed before the first of October. As you are doubtless aware, a number of painful experiences have come to us, as a church, recently, and however rejoice in the belief that "the Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet," not receding from, but coming nearer to us. Although passing through these deep and dark waters, we are perfectly united and in accord in every respect. In the providence of God we cannot ourselves peculiarly fortunate in having at this crisis as our pastor one who is so well known amongst us, so discreet and firm in judgment and action, the confidence of church and congregation in daily strengthened. I do not think that the spiritual life of the church was ever any better. The Lord is adding daily to our number those that are being saved. On the first Sunday in this month the waters were again troubled, and in the evening, four more were received into our fellowship. Our prayer and social meetings are intensely interesting. Our W. A. S. has become a committee from the church to work up an interest in all the benevolent plans of our denomination. Our membership and adherents are to be waited upon, in order to have the claims of our work laid before them. Monthly missionary meetings are being held, at which papers are read. At our last Wednesday evening meeting the subject was "Our North West Mission," an excellent paper on this subject was read, and the results, a collection of \$26. A sermon was preached by the pastor on Sunday evening; subject: Our Canadian Home and our duty concerning it. I wish all the Baptist, and all the Christians of the Lower Provinces for that matter, could have heard it. Results, contributions still coming in for the North-West mission; now in the neighborhood of forty dollars. The subject of our next missionary meeting will be "The origin, history and influence of our educational institutions." The following is a synopsis of the pastor's, treasurer's and Sunday-school superintendent's reports for the year ending March 31: Number of sermons preached from the pastoral year commenced, to March 31, 1890, 114; number of prayer meetings conducted, 74; teachers' meetings conducted, 49; bible classes conducted, 46; public addresses delivered, 16; pastoral calls made, 1,410; received into fellowship of church, 39; by baptism, 19; by letter, 20; baptized into fellowship of other churches, 15; funerals, 10; marriages solemnized, 9; receipts for current expenses, \$1,938.87; excess in Sunday collection over previous year, \$350; collected for missions, \$152; collected and paid on new church edifice, \$2,500; total receipts and expenditures during the year, \$4,990.87. An effort is being made this year to advance the receipts for current expenses 124 per cent. Total membership of Sunday-school, 204; total receipts during the year, \$114.30. April 16. CLERK.

TEA SUGAR FLOUR — FULL LINES OF — Staple Groceries and Dry Goods. WHOLESALE ONLY.

Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers. I carry a very large stock of SUGARS, bought in Moncton, Halifax, and Montreal at bottom prices. TEA is a specialty to which I give close attention in buying and matching. Qualities second to none. SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

HEBRON, N. S.—Bro. Beals baptized two believers on Sabbath, April 13. ROCKLAND.—Have been holding special meetings here for the past two weeks. The church has been much revived, and many have returned to God. Three candidates were baptized on the 6th inst., and two more on the 13th. We continue the meetings this week. April 15. A. H. HAYWARD.

WESTBROOK, N. S.—The good friends of Halfway River and Westbrook have just put out on the sunny side," by a donation of \$41. We are during the past season baptized two very hopeful candidates at Halfway River, being the first persons ever baptized in that beautiful lake. D. MACKENZIE.

Rev. A. P. McDiarmid, late pastor of the church at Ottawa, has accepted a call to the pastorate of the Tabernacle Baptist church, Brooklyn, New York. We understand that Bro. J. B. Woodland is soon to return to take charge of the Milton Baptist church, Yarmouth. Bro. W. will receive a warm welcome back among his old friends.

The Rev. E. H. Howe, of Kingston, Kings Co., N. S., on a brief visit to the city, made us a pleasant call. We are pleased to see him in good health, after a laborious winter's campaign. The Lord is greatly prospering him in his present pastorate.

Bro. Treeman Bishop has accepted a unanimous call to the pastorate of the church at Ohio, Yarmouth Co., N. S., and wishes his correspondents to address him there. We hope and pray that the new relationship as pastor and people may be followed by great blessing.

The Ministerial Conference of Digby County will meet with the church in Digby town, on Tuesday, the 29th inst., at 2 o'clock p.m. All pastors and deacons in the county are members. At the public meeting in the evening, a collection will be taken for the Convention Fund. W. H. RICHAS, Sec'y.

For W. B. M. U.

- Little Glace Bay, per E. A. Martell, F. M., \$ 8 30
Carlton, per Evelyn F. Ford, F. M., 10 00
Halifax (First church), per H. G. Hart, F. M., 20 00
Amherst, per Jane Logan, F. M., 25 00
Lower Aylesford, per E. C. Roach, F. M., 6 25
Summersville, per Phoebe Marsters, F. M. \$9, H. M. \$1, 11 00
Middletown, per Mrs. F. Dodge, F. M., 9 00
Bridgetown, per M. C. Dodge, F. M., 5 00
St. John (German street), W. M. A. S., per "Willing Workers," for Grand Ligne Mission, 50 00
Windsor, per Mrs. John Nalder, F. M. \$7.50, Albert street, H. M., \$5.50, G. L. M. \$5., 28 00
Woodstock, per A. J. Fisher, F. M., \$3, H. M. \$3, G. L. M. \$5.50, 11 50
Woodstock, Mrs. W. S. Saunders, S. S. class, G. L. M., 50
Billtown, per W. S. Sweet, F. M. \$4.50, H. M. \$3.40, 8 00
Berwick, per Unie C. Eaton, F. M., \$13.00, H. M. \$1.75, 14 75
Tusket, per M. A. Jeffery, F. M., 5 00
Mrs. Mary SMITH, Treas. W. B. M. U., Amherst, N. S. April 15.

Acadia College Jubilee Fund.

- Received since last report. From:
Frank M. Eaton, Lower Canard, \$ 1 00
From the estate of H. A. Eaton, Canard, 20 00
S. R. Sleep, per E. W. Sawyer, Wolfville, 12 50
G. E. Bishop, Fort Williams Station, 13 00
Oliver Jones, Esq., Moncton, per Rev. I. Wallace, 100 00
Rev. J. Rowe, Weymouth, 5 00
Mrs. N. A. Rhodes, Amherst, 5 00
W. R. Bishop, Paradise, 2 00
Mark Curry, Esq., Windsor, 100 00
Rev. J. H. Saunders, St. John, 6 00
Albert Gates and wife, Nictaux, 5 00
W. R. Neilly, Torbrook, 1 00
Sampson Parker, 1 00
G. E. Spurr, 2 00
W. R. Bishop, Paradise, 2 00
Edward J. Morse, 2 00
E. H. Upham, Hazen Hill, Guys, 10 00
A. Connos, Sec. Jub. Com. 287 50
Hebron, April 5.

Convention Funds Received.

- Windsor church, \$100 00
Hants Co. Auxiliary Home Mission Board, 40 54
Acadia Mines, Col. Co., For. Mis., Florenceville church, 10 00
"A friend of the cause," Florenceville, 10 00
First Hillsboro church, N. B., 13 85
First Ragged Islands, 13 75
Second Cambridge church, N. B., Lawrenceville church, 14 00
Town section, 5 00
Williamston Miss. Society, 8 00
Annapolis Ministerial Conference, 5 00
First Yarmouth church, for For. Mis., 13 40
For For. Mis., 2 50
West Onslow church, 15 00
Isaac's Harbor, 10 00
Fairville, N. B., 8 00
Kentville church, 17 32
Kentville Sunday-school, for missions, 11 16
The late Mrs. Hannah Wyman, for For. Mis., 2 50
West Onslow church, 15 00
Isaac's Harbor, 10 00
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First Cornwallis, Capard, 17 00
River Hebert, 12 00
Dalhousie East, 3 60
\$345 42
Yarmouth, April 16. G. E. DAY.

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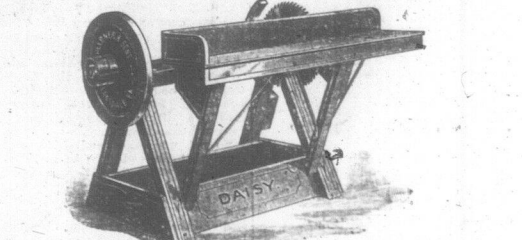
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Kentville Sunday-school, for missions, 11 16
First Cornwallis, Capard, 17 00
River Hebert, 12 00
Dalhousie East, 3 60
\$345 42
Yarmouth, April 16. G. E. DAY.

Circular Saw Machine.



NOW IS THE TIME TO CUT UP CORD WOOD.

AND any man who has a Horse Power cannot make a better investment than in the purchase of one of our CIRCULAR SAW MACHINES. The machine is somewhat different from that shown in the above cut, having a large and extra heavy balance wheel, perfectly balanced; large Steel Arbor running in long, lapped boxes; and Swing Table, it is furnished with either 24 or 30 inch saw, which is protected by a shield, and the machine is built throughout for strength, durability, and efficient service.

REDUCED PRICES on application to W. F. BURDITT & CO., ST. JOHN, N. B.

LAME HORSES.



COLLECTION.—In the acknowledgement of donation of the parishioners of Second Falls to Bro. J. B. Pines on the 16th inst., it should say \$12 instead of \$2.

A New Dress for Ten Cents.

This seeming impossibility was accomplished by a young lady who lives on Mountain street. Like many other women, she wanted a new dress. But she did not feel that she could afford one. After some time spent in examining her old clothes, which had already done her good service, but were now faded or unfashionable, she selected a gray wool Henrietta for the basis of her experimenting. After ripping the dress, and taking out a faint spot by rubbing with a preparation which she had made by shaking together in a bottle one fourth pint of benzine, one fourth pint of water, four ounces of ammonia, and four ounces of sal-souly. Then with a ten cent package of Diamond Dye Navy Blue, she changed her gray dress to a handsome and fashionable color. As the directions for using this dye were plainly given on the envelope, although this was the young lady's first experience in dyeing, she had no trouble in getting perfectly satisfactory results. Of course her success in this instance has led to other experiments amongst her friends, and so far as learned, all of them have found that Diamond Dyes are just as recommended, easy to use, true in name, and give fast and beautiful colors.

DEARBORN & CO'S ABSOLUTELY PURE SPICES & TARTAR

USE DEARBORN & CO'S ABSOLUTELY PURE SPICES & TARTAR. See our guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

WILSON'S WILD CHERRY

WILSON'S WILD CHERRY. Coughs, Sore Throat, Bronchitis, Hoarseness, Whooping Cough, Asthma, Indigestion and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed "I. BUTTS."

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Advertisement for FRAZEE & WHISTON, FOWLER & CO., THE KARN ORGAN, THE KARN PIANO, D. W. KARN & CO., JOHNSTON'S FLUID BEEF, and HALEY BROS. & CO. Includes various product descriptions and contact information.

LENT.

By Susan Coolidge. Is it the fact that God approves, When I while for flesh eat fish, Changing one daily dish For others no less good?

Do angels smile and count it gain, That I compose my laughing face To gravity for a brief space, Then straightaway laugh again?

Does Heaven take pleasure as I sit Counting my joys as usurers gold— This bit to give, that to withhold, Weighing and measuring it?

Setting off abstinence from dance As buying privilege of song; Calling six right and seven wrong, With decorous countenance;

Compounding for the dull to day, By projects for tomorrow's fun, Checking off each net as done, Grudging a short delay?

I cannot think that God will care For such observance, He can see The very inmost heart of me, And every secret there.

But if I keep a truer Lent, Not heeding what men or eat, Not balancing the soul with sweet, Evenly abstaining;

And lay my soul with all its stain Of travel from the year long road, Between the healing hands of God To be made clean again;

And put my sordid self away, Fitting for a little space, The petty prize, the eager race, The restless, striving day;

Opening my darkness to the sun, Opening my narrow eyes to see The pun and need so close to me Which I had willed to shut;

Praying God's quickening grace to show The thing He fain would have me do, The errand that I may pursue, And quickly rise and go—

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc. By Grace Raymond.

CHAPTER XIX.

It was destined to be a night of surprises. When several hours later Pepin led his new friends into the cave beyond the waterfall, the first object that met his eye was a large table, and on it a little Gabrielle, as of old, nestled in his breast. Monique Chevalier, with a face of chastened pleasure, was seated beside her son. Eglantine and Agnes, with happy tears on their cheeks, were preparing a meal. The reunion had evidently taken place, and without a word of congratulation, she had welcomed the younger of his companions up to Madame Chevalier.

Pepin plucked at his friend's sleeve with a bowl of potato in his hand. "From what Joan tells me, our new friend needs food as much as she does rest," he whispered. "She is the young nun, M. Chevalier, who had charge of Mistress Agnes in the convent, and she has suffered not a little, Joan says, for her kindness to our young Agnes. They have kept her on bread and water ever since Mistress Agnes died because she did not give them warning of the end." With a smothered cry, the brother thrust the bowl of potato into the stranger's hands. She had by this time struggled to a sitting posture, and met his eyes with a faint smile.

"No one can help being happy, Sister Marguerite, who knows that God loves them." "God cannot love you until you abandon your errors," I returned hastily, but I was afraid to continue the conversation, for I saw that she could have answered arguments, but the temptation of loving confidence was something I could not reason with. Was it possible that her religion had done for her, what mine could not do for me? All that night I knelt on the cold floor of my cell, fighting that seemed to me a suggestion of the evil one. The next day I told my confessor I thought it was time to begin to wear Agnes from her heresies, and he gave me a book to read to her. She looked troubled when she saw it. "I will never change my religion," she said earnestly; but when I pleaded with her, she loved me to listen, she was too gentle to refuse. After that, I read to her every day. She listened so quietly that I was much encouraged. As soon as she was able to leave the infirmary, she was given a cell adjoining mine, and I was permitted to take her occasionally into the convent garden. One morning, by Father Ambrose's direction, I led her without warning into the chapel. But no tears, no entreaties, could persuade her to kneel with me before the image of the Virgin. "It is written, Thou shalt not make unto thee any graven image; thou shalt not bow to them nor serve them," she whispered in her faint sweet voice, and from that we could not move. He said he had been so long in the convent with her, and ordered that she should be kept for a week in solitary confinement, to think over her obstinacy. Meanwhile he took good care of her. My confinement, by assigning me the task of arranging the convent library, long dismissed. He little guessed the treasure he was placing in my reach when he did so. The very first day, in moving some old tomes, which looked as if they had not been touched for years, I came across a Latin Gospel of St. John. I cannot think who could have left it there, but I shall always feel God meant it for me.

A Wonderful Magnet. Probably the largest and strongest magnet in the world is that at Willett's Point, New York. It came to be made by accident. Major King happened to see two large floss-indeed Delahgen guns lying unattended by the side of the dock. He immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannon, with a submarine cable wound about them. Electricity was brought into the cannon being wound with cable, and they were converted into a huge, permanent magnet. An idea of its power may be gathered from the following description in a New York paper: "The magnet, which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of 25,000 pounds to pull off the armature. A crowbar applied to the magnet required the combined force of four strong men to tear it away. A seemingly impossible experiment was performed with some fifteen-inch cannon-balls. They were solid, and as much as a strong man could lift; yet the magnet held several of them suspended in the air, one under the other. "The most interesting experiment was the test made of an American non-magnetic watch. Ever since the great roads of the country have compelled their employes to provide themselves with time-pieces that would not be affected by the magnetism generated by the car-cars, there has been much speculation as to whether such a watch could be made, and a sharp rivalry has been going on between the American and Swiss manufacturers. The test was highly satisfactory. The magnet was so powerful that an ordinary watch was stopped stock still as soon as it came within three feet of it, while an American non-magnetic watch was for ten minutes held in front of the magnet, and it did not vary the hundredth part of a second. "An amusing experiment was made with a sledge-hammer. When one tried to wield it in a direction opposite to the magnet he felt as though he were trying to hit a blow with a long feather in a gale of wind. This simple experiment takes the conceit out of a strong man. Another amusing test was made by a number of carpenter's spikes. A spike was put lengthwise on the end of the magnet, and another spike was attached to the first, and so on until a line of them stood straight out from the magnet at least four feet in length. "A Judge Pays a Prisoner's Fine. "An criminal was brought before a Scottish judge, charged with a grave violation of the law, the penalty of which was a fine not exceeding \$500, or imprisonment until the fine was paid. The poor, miserable criminal was brought in, he looked at the judge, and at once a bright smile took possession of his hitherto dejected countenance. It was also noticed that as the judge regarded the prisoner, a slight flash of recognition crossed his face. The moment the prisoner seemed to lose all anxiety, Witness after witness was called, and the case clearly proved, and now it only remained for the judge to pronounce the sentence, yet the prisoner seemed to have no fear of the result. The judge had been old school fellows and close companions. The one by his energy had attained an honorable position on the bench, but the other went down step by step in the path of sin, until he came to the criminal dock. The prisoner was called, and condemned to pay a fine of \$300, and to be imprisoned until it was paid. As the prisoner heard it, he murmured "My old friend does not know me." The officers removed him, and as soon as he was gone the judge said to the clerk of the court, "Make out the prisoner's discharge; I will pay the fine." He paid when the day's business was finished, and then he hastened after his old friend, and seizing him by the hand, "O Donald!"—and there was a tenderness in his voice as he continued—"when I was out of the hospital I was the representative of the law and must be just, but here is your discharge; I have paid the fine. Come home with me till I can see what can be done for you." Sinners, if we stand before the law we must be condemned. God must condemn sin, but He has found a substitute, even Jesus Christ. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—Ev. Messenger.

CHANGE OF TIME. 2 TRIPS PER WEEK 2 FROM ST. JOHN, N. B., TO BOSTON. INTERNATIONAL S. S. Co. COMMENCING TUESDAY, March 11th, and until further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every THURSDAY and FRIDAY morning at 7:30, Eastern Standard Time. Always travel by the Palace Steamers of this Company.

INTERCOLONIAL RAILWAY. \$9. Winter Arrangement. \$9. ON AND AFTER MONDAY, 26th DECEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows: Trains will leave Saint John, Saturday Express for Halifax & Campbellton, 7:30; Accommodation for Point du Chen... 11:10; Fast Express for Halifax... 12:30; Day Express from Halifax & Campbellton, 12:45; Fast Express for Quebec and Montreal, 17:00.

COFFEE THE BEST IN THE WORLD. SCOTT'S EMULSION Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. It is a perfect food and the best remedy for consumption, scrofula, bronchitis, wasting diseases, chronic coughs and colds.

GATES' INVIGORATING SYRUP. For Coughs, Colds, & La Grippe. A little night and morning will soon make them up. FOR IRREGULARITIES OF THE BOWELS nothing can be found to excel it, as it causes no griping nor pain.

WET AFTERNOON (OR ANY OTHER TIME) And SEARCH in OLD TRUNKS, CLOSETS, &c., FOR LETTERS AND PAPERS dated between 1847 and 1869, and on them you are sure to find old STAMPS which you can turn into MONEY. You may be fortunate enough to find a LARGE LOT OF STAMPS LEFT BY THE ORIGINAL POSSESSOR.

7 NEW MUSIC BOOKS 7. CLASSIC FOUR-HAND COLLECTION. POPULAR CLASSIC Vols. 2 & 3. OPERATIC. PIANO COLLECTION.

BAPTIST BOOK ROOM. 94 Granville Street, Halifax, N. S. SPRING-1890-SUMMER. SPECIAL LISTS OF BOOKS. Biography Series. Grand Books for Sunday Schools.

SCOTT'S EMULSION. Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. It is a perfect food and the best remedy for consumption, scrofula, bronchitis, wasting diseases, chronic coughs and colds.

MINNATI BELL FOUNDRY CO. BLYMER MANUFACTURING CO. BUCKEY BELL FOUNDRY. Baltimore Church Bells. Since 1848 celebrated for superiority over others.

A WOMAN'S POCKET. Just where it is one never finds it. Beneath the folds it never shows. Before, below, behind, a puzzle to the man, and man never knows his help. Until he tries in woman's dress to find the pocket.

He's new to matrimonial court. Who volunteers to run up. And fetch a trifle, more or less. His bride left in some other. Believe me, nature ne'er do. That mortal man should eat. A woman's pocket.

He opens up the closet. Each hook so full of robes. That ere he finds the proper. Each dress in turn has been. Into the placid folds he hid. He trusts his arm, alas! 'Tis not a pocket.

He drags it out in his despair. And presses it over an eagle. Lifts up each tuck and fold. Walks round and round as if. He's such too good a man. Yet unduly wonders why. She keeps that pocket.

Manners in the Family. There is an understanding about well-brought-up people, not to be described, it is known to be acquired to it. The people who have manners in use, one for the company, deceive completely as they do the dress, than whom they observe, and always are of voice the difference. A little girl was heard big bug is that calling. She don't talk that folks. "The constraint was appeared as he. Every home is a certain radiate parts that make and in every home some the pattern maker for either, does the mother in the family relation, the children, and in her deference, so the children, in many homes the mother and disobedience is due to the disrespect of the house, and decided in the children, in the children, obtain age scout the idea of anything about it. reflection of the same the father.

A WOMAN'S POCKET.

Just where it is one never knows— Beneath the folds it never shows— Above, below, before, behind, A puzzle to the human mind!

'Twas sooner found in early days Before they had the polonaise! Dressmakers now are so perplexed To know just where to hide it next!

A fact by husbands too well known, She finds his pocket, while her own is so concealed about her dress It long since lost its usefulness;

He's new to matrimonial cares Who volunteers to run upstairs And fetch a trifle, more or less, His bride left in his other dress!

He opens wide the closet door, Each hook so full of robes galore, That ere he finds the proper gown Each dress in turn has tumbled down.

He drags it out in his despair And spreads it o'er an easy chair— Lifts up each tuck and fold, and seams, Walks round and round as in a dream.

He grabs it up, and, rushing down, Upon her lap tosses it down, "In truth you are the better half!"

THE HOME.

The Daughter at Home.

There's another thing, a rock on which the happiness of unselfish mothers is often wrecked, and which you must never lose sight of, for the sake of your children and your own peace of mind.

Much more happiness is found in the home where the little courtesies of life are observed, for it is, after all, the little things that make our lives pleasant.

In the strain of close intimacy which necessarily exists in married life a certain amount of formality is absolutely necessary.

"Men are only boys grown tall; Hearts don't change much after all." A sensitive child feels very much the slight upon it in many ways, and if you expect the child to be courteous to you, you must remember to show the same regard for it.

The subject is unending, and when one thinks thought as to the outreach, it gives great importance to all the little things that go to make up the "Manner of Home."

THE FARM.

Buying Seeds.

It is generally best to buy all farm and garden seeds of some reliable seed-man. The only exception would be where one lived far from a seed-store that the cost of transportation would be too great.

It is well to grow one's own seeds of all kinds, unless it be some vegetable seeds like squashes, which it is difficult to store pure.

To get the large yield of potatoes we must have a strong, stocky top growth, and this in as early a stage of development as possible.

There is an understood freemasonry about well-brought-up people that is immediately recognized. Though it cannot be described, it is known by all who are accustomed to it.

The people who have two sets of manners in use, one for the family and one for company, deceive no one so completely as they do themselves.

Advantages of both methods without any of their objections.—T. Greiner, in New York Tribune.

For Lice on Stock. After remarking that lice are a continual torment wherever they exist, a Vermont stockman adds that many farmers actually do not know anything which will quickly exterminate them.

When milk goes into your mouth it is instantly curdled. If you drink a large quantity at once, it is curdled into one big mass, on the outside of which only the juices of the stomach can work.

Many people, who like milk and know its value as a strength-giver, think they cannot use it because it gives them indigestion.

Consumption is Scrofula of the Lungs and is often incurable, but the Scrofula from which it arises may be cured by the purifying alterative tonic, Burdock Blood Bitters.

WHAT RIDICULOUS OFFERS. Never mind—if it brings in five more students, it is good business. That's what I want.

By earning it. How shall I earn it? By better service, better terms, more generous dealing than you get elsewhere.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased parts.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Medicated Electric Belt and Appliances.

power me. Drink had destroyed my will-power. I loved my child, but chains were forged about me that I could not break."

How to Drink Milk. Don't swallow milk fast and in such big gulps. Sip it slowly. Take four minutes at least to finish that glassful, and you will get more than a good teaspoonful at one sip.

When milk goes into your mouth it is instantly curdled. If you drink a large quantity at once, it is curdled into one big mass, on the outside of which only the juices of the stomach can work.

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A Danger Signal!

A Cold in the Head may be aptly termed a danger signal warning you that if neglected that dangerous and disagreeable disease, Catarrh, is sure to follow, perhaps leading to Consumption and the grave.

Wm. L. Lucas, Dempsey Corner, N. S., writes for a second supply of Nasal Balm says: "In Sept. I got two bottles from you, and it has done me more good for Catarrh than all the other numerous and costly remedies and treatment I had tried."

Wm. Clark, baggage master, W. & A. Railway, Annapolis, N. S., writes: "Please send me another bottle of Nasal Balm as my first bottle is gone, and I believe, had I followed your instructions, it would have cured me; as it is an very much better, in fact, feel like another person."

Nasal Balm Positively Cures Cold in Head. Catarrh.

Mr. Alex. Moore, Mechanic Settlement, New Brunswick, says: "I am going on 55 years of age, and have had little hope of anything to relieve my Catarrh. Seeing Nasal Balm advertised, I sent you for a package."

D. S. McDonald, Mabou, C. B., writes: "Nasal Balm has helped my Catarrh very much. It is the best remedy I ever used."

James H. Mead, Mink River Road, N. S., says: "I have tried other remedies for Catarrh, but received no good from them. Your Nasal Balm is certainly the best remedy I have tried and all you claim for it. The fact that it is pleasant to use, and does not irritate greatly to its value, but its chief worth lies in being a certain cure for that unpleasant disease, Catarrh."

Allen's Lung Balm was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and cleans the Lungs to throw off the phlegm or mucus; clings to the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system.

Coughs, Colds, Croup. Allen's Lung Balm.

MACHINE BELTING. OUR NEW SEAMLESS RUBBER BELTING DOES NOT BREAK OR OPEN AT THE PULLES, BUT GIVES BEST SATISFACTION.

Leather Belting, Emery Wheels, Sizing Packing, Files, Cast Iron, Machinery Gils, Lathe Ties, Cant Dogs, Rabbit Metal.

ESTEE, ALLWOOD & CO., 68 PRINCE WILLIAM STREET, ST. JOHN, N. B.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS.

CONSUMPTION SURELY CURED. TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

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Advertisement for W. T. Baer & Co., 155 Queen Street West, Toronto. Includes text about electric appliances and testimonials.

