

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. V., No. 17.

SAINT JOHN, N. B., WEDNESDAY, APRIL 24, 1889.

Printed by G. W. DAY, North Side King St.

WHEN learned specialists turn aside from their own proper line, they are liable to make great blunders. Huxley, in a recent article in the *Nineteenth Century*, declares that the leading New Testament critics, Renan, Valchens, &c., hold that the Gospels are not contemporary evidence, being written late in the second century. These critics however, admit, that the Gospels are contemporary evidence, and so Mr. Huxley will mislead multitudes who have no independent means of knowing the truth.

The Romanists are seeking aid from the public purse for one of their institutions in New York. In order to succeed, they coupled with it in the bill, an Episcopal institution, against the protest of its president. Yet, the obsequious committee, to whom the bill was referred, reported favorably, and it will pass, unless the Protestants make such demonstration as shall convince the legislators that they will lose more votes by passing the bill than by rejecting it.

Rev. Elmore Harris has resigned the pastorate of the Bloor street Baptist church, Toronto, the largest and most influential in the city excepting Jarvis street, to lay the foundations of a new Baptist church in another part of the city. In doing this, he leaves a people who love him as pastors are not often loved, and also abandons the hope of a regular salary for years to come. May God bless him, will be the prayer which will arise from all hearts.

A pastor, called to a city church in the United States, found the congregation but 200 in a membership of 360. He sent a printed card to each, signed by himself, assuring them of his belief that the church was dear to them, and requesting each one to act as a committee to invite those in their immediate neighborhood to come with them to their church. The result was that all the members came to church and brought their friends, and the attendance is now 1200.

The essay by Bro. Morse, published this week, was prepared as a class exercise at Newton, and is sent to the MESSENGER AND VISITOR at the request of Prof. Burton. Read it.

Perhaps, Mr. Savage had better give his attention to the reasons why his own church does not make more progress. Then, what part of the Bible will Mr. Savage accept, if men do not need to be saved? It will also be pretty hard for Mr. Savage to convince people that there is not a state of sin from which men need to be saved, whether this be called a fallen state or not. We cannot get rid of facts by denying that they exist.

DISCLAIMER.—Rev. F. B. Meyer, pastor of the Regent's Park Baptist church, London, having had it charged to him that he had imbibed the doctrine of sinless perfection, publishes the following disclaimer in *The Christian Treasury*:

We are more and more horrified at the evils resulting from the teachings of sinless perfection or the eradication of the old nature. It cannot but have a most pernicious influence as the years go on. No doubt the Lord Jesus can deliver those who abide in Him from specific acts of known sin; but that is a very different thing to His delivering them from the presence of the flesh in that nature. This note is demanded by a rumor, which has been industriously circulated in one town, that we have imbibed this unscriptural teaching.

—Is it You?—My daughter, what have you done with those two nickels I gave you, one to buy candy and the other to give to missions? "There's a hole in my pocket," replied the seven-year-old, "and I lost the nickel which belonged to missions." The crops have not been so good in some sections this year as last. Shall there be any who will reduce their contribution to the Lord's work, while they forego no comfort themselves? How must it appear to our Lord who sacrificed and suffered so much, when the pittance ordinarily devoted to Him is the first to be taken by us to make good losses? Don't do it, brethren, this year. Let it be your own nickel that is lost. Let it be remembered, also, that in withholding contributions, laborers whose salaries are all too small will be grievously affected.

HUNGARY.—M. TISSA, the Prime Minister of Hungary, has shown the most consummate ability in his high office. He has raised his country from subservience to Austria to equality, and now the nation is known as Austro-Hungary. But he is a Protestant, and this, according to a correspondent of the *London Times*, makes his obvious to the suspicions of the Roman hierarchy. The clerical believe him to have been the chief instrument in bringing Austria into alliance with anti-papal Italy, and are quietly at work to bring about a reaction and his overthrow. However, the Emperor of Austria has given one haughty archbishop a snub which ought to make the hierarchy careful. The day is past when Popes can make and unmake kings. It is in Protestant countries where his influence seems to have most power in politics, through having control of a large vote for which obsequious and self-seeking politicians will strive to outbid each other.

—Too True.—Dr. Henson says: "In the eagerness of our anxiety to have everybody, young and old, embrace religion, we have probably been making the mischievous impression that next to nothing needs to be done or suffered in order to inherit eternal life, and so there is danger of eliminating from our Christianity the grand heroic element, that distinguished it aforetime, and of making it so limp and flabby that it shall provoke contempt, rather than command respect."

We have sometimes thought that sinners held the idea that our Lord was so eager to have followers that He would accept them on any terms, and that to accept Him as nominal leader was to confer upon Him a great favor. But the words of our Lord still have force: "Except a man deny himself and take up his cross and follow Me, he cannot be My disciple." Our Lord does desire followers: because to follow him assures such blessing; but His righteousness is as great as His love, and no one can be His disciple, in reality, who is not prepared to stand the deepest moral test.

—No ANSWER.—The pastor of the Baptist church, Patrolia, Ontario, in order to give the other side a fair chance, announced that on the next Sabbath, in connection with the ordinance of baptism, he would give any one an opportunity to ask him questions; also that he would sever his connection with his denomination if even one passage of Scripture could be given teaching that sprinkling was baptism, or that baptism was to be given to a babe or to the unregenerate. When the evening arrived, over 200 Pedobaptists were present, questions were asked and answered; but when the challenge was repeated for the single passage as above, the deepest and most significant silence reigned. If any of our

Pedobaptist friends think, had they been present, the silence would have been broken, we invite them to speak through the MESSENGER AND VISITOR.

The Pastor's Salary, and Who is Responsible for Its Payment?

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

Some very pious people think that a pastor should not have any fixed salary, but should take just what he can get, and trust to God for the rest. God's thoughts are not as their thoughts on this subject. For the support of public worship He commanded the people to pay over to the priests one-tenth of all their earnings. From this they defrayed all the expenses connected with the temple and their own personal needs.

The pastors of the Baptist churches of the Maritime Provinces are willing to accept a tenth of all our members' earnings and incomes, and out of the tenth to not only pay all the expenses at present incurred by denominational work at home and abroad, but will undertake to double our Foreign Missionary staff, and six more professors to our educational institutions and pay each tutor \$2,000 a year, pension off every minister over 68 years of age on \$300 a year, and guarantee to every Baptist church in these three provinces, a pastor with a regular salary of \$1,000 a year and a free parsonage.

The New Testament does not specify so definitely the sum that the members of churches should pay into the Lord's treasury. But it is supposed that the same Divine mind that laid down such a liberal policy for the priests of the old dispensation, would have given a less liberal one for the New Testament pastors? Because no set figure is named that Christians should pay for the support of the great evangelical work of the Gospel ministry in its manifoldness, is it therefore to be taken for granted that no guide is furnished the Christian in this matter? If figures are lacking, in the New Testament principles are furnished that will, if studied and practiced, amount to the same thing, and even surpass the limit of the Old Testament.

The Ten Commandments, with their numerous prohibitions in letter form, are transcended by the eleventh, "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another" in its spiritual boundlessness. Here, in the stead of a long list of "Thou shalt nots" and "Thou shalt," the great Christ just lifts up to the gaze of His believing children His own mighty and matchless love to them, as furnishing at once the motive-guiding power of what they should do, and what they should not do.

Can any Christian say, after looking at the self-sacrificing love of Jesus, that the New Testament does not give a definite guide as to how much he should give to the Lord's treasury? True, it does not state with arithmetical precision that he shall give so much. But it is remembered that when God did that for the Jew, He was dealing with those who were, religiously, mere children, and half heathen at that, with human beings sitting in the twilight of religious symbolism. But from the New Testament God speaks to the enlightened understanding and the sanctified manhood of redeemed men and women, who sit in the full blaze of Gospel glory. It would be pushing man back to the puerile children state of Sinaitic twilight, for God to lay down any fixed sum as the quota of the believer's contribution to the Lord's work to-day. The two methods of the two Testaments furnish a difference, because the states of the people under both differ. They may be said to be Figures for Children and Principles for Men.

The Old Testament gives the figure of a tenth, for the crude, fleshly and unspiritual child-minded Jew; but for the direction of the civilized, intelligent and spiritual Christian He gives the sublime principle of self-sacrificing love. Hence, while in the Old Dispensation God commanded men to give so much, under the New Dispensation He leaves the contribution of a Christian to the "expulsion of a new affection."

The chief cause of a low state of the Lord's treasury, is the fact that Christians dethrone this divine principle of "the love of Christ constraineth us" in the heart, and set up thereon "the beggarly element" of Judaic arithmetic, but they are very careful to turn their blind eyes to the cipher, and instead of giving ten per cent. of their all, very often only give one.

It has always been an unpleasant task to adjust the financial part of the arrangement between a church and a pastor, chiefly, not because pastors are wont to get so much, but because churches want to give so little. It will not alter the state of things to change the method of paying the pastor from a fixed salary to

"a get-what-you-can" plan, till Christians are honest towards God, and allow the grand principle of "self-sacrificing love" as seen on Calvary, to become the great motive power of all their offerings to the Lord.

As the fixed salary plan prevails universally in our denomination in these provinces, the responsibility for its prompt and full payment must rest with some one in the church. "Financial" and "Advisory" committees, and even "Collectors" have no place in the records of the primitive church. And therefore, scripturally, no responsibility can rest upon them. Paul speaks of "collections," and believers "laying by" on the first day of the week as God has prospered them, but he nowhere refers to a subscription list being taken up for defraying the expenses connected with God's work. Put it which way you please, one thing is certain that it is a divine arrangement that "they who preach the Gospel, should live of the Gospel."

Who is responsible for the needs of the pastor? Who is duty-bound to make it his special work to see that the pastor has furnished to him, whether by the fixed salary plan, or any other, those things necessary for him and his family to live?

How many officers are there recorded in the New Testament as holding positions of authority in the churches of primitive times? Only two. These are pastors and deacons. The special duties of the pastor are both generally and specially spiritual. The duties of deacons are generally and specially temporal. Pastors were ordained to minister the Word of God to men, and deacons were ordained to minister the food of the souls of men, and the second to attend to the bodies of men.

The pastor was ordained to look after the deacon's soul, feed it with bread from heaven, and seek its development God-ward. The deacon was ordained to look after the pastor's body, feed it with bread from earth, and seek to build him up physically, so that he can "serve the Lord without distraction."

Some ministers would make better deacons than they do ministers, and some deacons would make better ministers than they do deacons. But while a man is a minister he ought to stay in the sphere which the New Testament allots him, and not do the deacon's work; and while a man is a deacon, he ought to see that his work is not neglected.

As only these two officers are warranted by the New Testament, it is plain to be seen that the responsibility for the payment of the pastor's salary, whatever form it may assume, rests on the deacons. Committees may be appointed to do things which the need of the times or circumstances unforeseen demand, but the responsibility for the discharge of the deacon's duties rests on the deacons, and cannot, without violating the order of God's Word, be shifted onto the shoulders of a "finance committee" or a number of "collectors."

Of course, each member is in part responsible for the pastor's needs; that is, each one is responsible for the prompt, full payment of his proportion of the required means to sustain the pastor; but for the *paying in* is and regular and full payment of the same to the pastor, the deacons are wholly responsible.

In some churches so many committees are appointed to do the deacon's work, that the diaconal office is regarded as a "post of honor." And if there come a time when these committees fail to do the work efficiently, they cannot be charged for the non-payment of the pastor's salary, for they are not (according to God's Word) responsible for it. And if the deacon feels himself above "servile tasks," and declines to do what the unscriptural diaconal substitute failed to do for him, then good-by to the pastor's mental ease; good-by to good, solid and spiritual sermons; and through this diaconal neglect of Scripture duties, the debt-burdened man of God, must soon say "good-by" to that church.

Whatever method may be most Scriptural for raising means to sustain a pastor, or whatever form the church's remuneration for his service may assume, it seems to my plain mind that the Word of God in the sixth chapter of Acts, first six verses, and the first epistle to Timothy, third chapter, lays the responsibility on the deacons, to see that the pastor is supplied, adequately, promptly, and cheerfully with what Paul calls "carnal things."

All honor to our noble band of Baptist deacons, for their like cannot be found in any other denomination. As a rule the best friends of the pastor are the deacons, therefore let not this plain task of diaconal responsibility, be construed as any other than a humble endeavor to find out with whom the duty lies, of see-

ing that the pastor is paid the full remuneration, promised him by the church.

If deacons regard this part of their work menial and worldly, let such remember that the religion of Jesus throws around service of this kind a halo of glory as expressed in that beautiful remark of our divine Master, "And whosoever of you will be the chiefest, shall be servant of all."

Boston Letter.

Over 150 baptisms were reported at the last meeting of the Boston Baptist pastor. This shows that the Lord has been greatly blessing faithful preaching in the city during the past month.

The churches are looking forward to, and providing for the reception and entertainment of the hundreds of delegates to the May meeting.

Much regret is felt and expressed at the resignation of Rev. T. Dixon, sr., of the Dudley street church. He has done noble work and had every prospect of continued success. He leaves next week for New York to engage in the building of a church after the model of Tremont Temple. He has been preaching but three years in all, this being his fourth charge.

Rev. Ralph Hunt, late of St. Stephen, N. B., and now of Jamaica Plain, is being blessed in his work there. Last Lord's day he gave the hand of fellowship to 11 persons. A spirit of earnest and united effort is manifest on every hand within his church and work.

The annual meeting of the Tremont Temple church last week, showed an increase for the year of 102 over the past year. The total membership is now 1,530. Total receipts for the year, exclusive of Sunday-school funds, \$23,766.55.

The Harvard st. church celebrated its 50th anniversary on April 3rd. During the half century there have been ten pastors. The present pastor, Rev. J. H. Gunning, coming to the church in 1882. During his pastorate, 298 have been added to the church, 183 by baptism. The Sunday-school has a membership of 706, the church is now, as Dr. Gifford said, "A veritable machine shop for practical Christianity." Interesting speeches were made by Rev. A. J. Gordon and others.

The opposition to the adoption of the Constitutional Prohibitory Amendment is becoming desperate as the 22nd of April draws near. It has been reported by the foes of temperance, that the majority of the clergymen of the State were opposed to the amendment. This has been proven false by a canvass of the whole State.

Every minister of every denomination was sent a card requesting him to say yes or no to the question—"Do you favor the adoption of the amendment?" Up to Saturday last, 1,036 replies had been received. Of these 934 responded yes; 91, no; and 11 undecided; 250 replies came from Methodist ministers, every one in the affirmative; 202 from the Baptists—201 yes, 1 no; 272 Congregational pastors voted yes, and only 7 no. The Unitarians 44 for and 30 against; Episcopal 11 for, 37 against.

The Roman Catholic clergy did not reply for the most part, only six answers being received. Of these four were for and two against.

It can thus be seen that the moral sentiment is strong in favor of the measure. The Gospel is on its side.

The lawyers were also charged with being against the measure, but a canvass of the legal gentlemen of the city resulted in the following: out of 400 replies, only 23 were in the negative. Surely with Law and Gospel upon either side of the movement, as right and left hand supporters, it ought to win.

Rev. Dr. Fulton, the fearless foe of Rome and the Pope, was given a grand ovation in Tremont Temple on Wednesday evening last, before leaving for Europe. He purposes calling upon the "Holy Father" at Rome, before returning, if His Holiness has no objection, which we suspect he has. With thousands of others, we wish the doctor bon voyage. WATCHMAN.

Boston, April 12.

Literary Notes.

The *Missionary Review* for April is as full of interest as ever. Its articles are pointed and informing, while its range of missionary intelligence is very broad. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

BAPTIST BOOK ROOM.—Received, another large lot of collection envelopes, Nos. 1 and 2. Kindly favor us with an early order. Printing neatly and cheaply done.

A Wonderful Baptism.

[The following interesting narrative is translated for us from a Welsh paper by Bro. D. Price, of Cambridge, who is acquainted with both Mr. Allanson and Mr. Davies.]

About two years ago, J. B. Allanson, Esq., lawyer, Carnarvon, North Wales, was converted and joined the Salvation Army. He had lived an ungodly life and like many others, was an inveterate drunkard. Ever since his conversion, which took place in London, he has led a new life. When he returned home, he commenced immediately to hold some army meetings, and was for some time an indefatigable worker. At his conversion, the Bible was a new book to him; however, he soon commenced to read it in earnest. He soon found, like every other unprejudiced Christian, that the Army despised some important passages of the Word of God—especially those passages that relate to the ordinances. He called Gen. Booth's attention to the fact; but the only answer the General gave him, was, that none of the soldiers of the Army were, either by word or deed, to meddle with the ordinances. Mr. Allanson felt that the Bible was the only rule of faith and practice to Christians, and that he ought to follow it rather than Gen. Booth. It was a great trial for him to break his connection with the army; but he felt he ought to obey God rather than man. He was immersed several months ago at Glasgow, in Scotland. He, with other ardent Christian workers, had been engaging in a kind of mission work in this town (Carnarvon). His object was to care for the bodies, as well as the souls of the fallen. Those who were with him in this work were Pedobaptists. Mr. Allanson's baptism kindled a spirit of enquiry among them, regarding the subject of baptism. Some of them had been convinced for years that the Baptists were the only body that followed the New Testament. This enquiry for themselves, brought all of them, seven in number, to the conclusion that they ought to put on the whole armor of Christ. Mr. Allanson consulted the writer of this article about baptizing them, and having found that the step they were taking was a genuine one, and having consulted the church in regard to the matter, we arranged to baptize them Sunday evening, December 16th, 1888. The news spread like wild-fire through the town. Some shook their heads significantly, but said nothing. The seven were known as thorough going religious men; also, they occupied social positions that commanded respect. These brethren endured a great deal of word persecution from their friends. Uncharitable things were said, and every possible means was employed to dissuade them from their purpose. They were intent, however, upon obeying the Lord. The usual time for Sunday evening service is 8 o'clock; but on this particular occasion, we found it necessary to open the doors at 5.30, but in less than 15 minutes the church was crowded to overflow. There were fully 800 in the church, and there were as many more in the street that could not obtain admittance. All the candidates were Englishmen except one, hence the service had to be conducted mostly in English. Instead of the usual sermon, Mr. Allanson delivered a powerful address on baptism. The rite was administered and the candidates "went on their way rejoicing." The following morning I received a letter from one of them, and I cannot refrain from giving the reader some extracts from it:

"My heart has for many months been filled with the deep abiding sense of God; but to-day there is a new, strange flush over all, a quiet joy, which I know the Lord Himself has given, because at last I have obeyed a command, which for so many years has been clear and distinct to me. To-day, it is my joy to know that I am *all His*—and have taken up my cross, and am ready to follow whithersoever He leads, whatever the cost. There is no true rest, or peace, in half-hearted service; I have found we must 'present our bodies as a living sacrifice; we must come out from among them and be separate from the world; we must be willing to pass through the cleansing fire, that the Lord may make us 'vessels, sanctified and meet, for His use'; and we must realize that we have been redeemed to carry out the mission of the Great Master Himself. As thou hast sent me into the world, even so have I sent them truly into the world—before we can know truly the peace of God that passeth all understanding."

OWEN DAVIES.

We call attention to the advertisement in another column, requesting correspondence with a view to the securing of a housekeeper. We are acquainted with the gentleman who makes the request, and can assure any one who may desire a situation of the kind that, in this family, she would find a safe and pleasant home.

MESSINGER AND VISITOR.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOODWIN, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 24, 1889.

A CONDITION OF GROWTH.

In all Christian work two great ends are attainable and should be sought. The first is to do work which shall accomplish the outward aim had in view; the second is to receive the greatest amount of inner spiritual stimulus and growth in grace from what is thus attempted. Indeed, neither of the ends can be fully attained without the attainment of the other also. They mutually help each other. The man who is not helped in the glow and growth of his inner life by labor for Christ and men, is not in the proper spirit to do the most effective work for God or man. The labor will be cold and spiritless, it matters not how determined the worker may be. In the realm of moral and religious forces, labor of this kind which does not stir the depths of the soul, never moves others very strongly, even though a man may force himself on by a sense of duty or by the exercise of a strong will. On the other hand, no one can have much heart culture unless he is active in labor for others. Labor and activity are the law of growth in the sphere of the soul as well as of the body.

pletely gave way, and he returned home reaching Digby Saturday, the 6th. Nothing that a skillful physician and careful nursing could accomplish was left undone, but as he himself expressed, his work here was done, and after enduring great suffering, he calmly "fell on sleep." The morning previously to his death, Sunday, 14th, as the writer stood by the dying bed, the bell struck up for morning service; our brother Latene for a moment and then opening his eyes said, "Brother you are to preach to the people to-day; get down to the bed rock of salvation. O the gospel, the glorious gospel of the Son of God!" Upon another occasion, he said, "It is not my hold on Christ, but Christ's grip on me that sustains me," and thus secure in Christ he passed the river. With respect to our late brother as a preacher and pastor, I need only say he was a workman that needed not to be ashamed.

The respect in which he was held in this community was widened by the large and representative audience assembled at the funeral service held in the Baptist church of this place. The pastor was assisted in conducting these services by Rev. J. C. Morse, J. H. Saunders and R. MacArthur (Methodist). Bro. Morse preached a sermon from Ps. 23: 1. The family of our deceased brother, consisting of the widow and four children, viz, two sons and two daughters, have the sympathy in the hour of their bereavement of all classes in our community.

THE WEEK.

Parnell has withdrawn his suit in the Irish courts against the Times, and has begun one for libel in the English court, putting the damages at \$500,000.

The Unionists have held the seat at Birmingham made vacant by the death of John Bright, his son, John A. Bright, being elected by a majority of 3,000. They have lost a seat to the Gladstonians, at another bye-election.

Mr. Goschen, Chancellor of the Exchequer, has introduced his annual budget. He is acknowledged to be the greatest financier since Gladstone filled this office. He was able to make a fine showing. The revenue for the year exceeded the estimate of the last budget by £1,645,000, and the expenditures were £941,000 under the estimate, leaving a surplus of £2,586,000, the largest amount since 1873. The calculated revenue for the current year is £85,050,000 and the expenditure £86,367,000, making a deficit of £1,917,000, caused by army and navy expenses. The deficit will be met by taking £100,000 saved last year, and putting an additional tax of one per cent upon death duties on estates the value of £10,000 and upwards, and adding a duty of one-fourteenth of a penny upon every gallon of beer.

The Observer, one of the oldest and a leading paper in the Conservative interest, is about to come out in support of Gladstone. To this end, a new editorial staff is being engaged.

Two bills of considerable importance have passed the House at Ottawa. A subsidy of half a million dollars has been granted to secure a fast mail service between Liverpool and Montreal in summer and Halifax in winter. The contract for carrying the mails this year has been given to the Allan line, but it is expected that the Andersons will be ready to accept the new terms for last service next year. A subsidy of \$125,000 has also been granted to a proposed line of steamers from Vancouver to Australia, and one of \$75,000 to a line from Vancouver to China and Japan. There has been a modification made in the postal laws. The chief concession is the liberty to send two ounces for three cents. Drop letters in cities are to pay two cents instead of one cent, and the rate for press manuscripts, etc., is to be raised. The Nihilists are showing renewed activity. Another plot to murder the Czar is said to have been discovered. There is great activity among the Great Trusts. An effort was made to capture the sugar market of Great Britain. For a time prices were boomed; but there has been a collapse, and one of the Rothschilds is said to be out of pocket to the extent of \$15,000,000.

The New Brunswick Legislature has prorogued, after passing the St. John and Portland union bill, for which it remained in session a few days. Premier Fielding, of N. S., introduced a "Higher Education Act" just before the adjournment of the House. We are glad it is not to be passed through this session; but left for consideration and criticism until next year.

It is astonishing how difficult it is for judges to agree in their decisions in Scott cases. Recently, Judge Blatchford, one of the County Court judges of Nova Scotia, decided that the Act was not in force in counties where no license had been issued before the Act was adopted, on the ground that the special provision made for these cases had not been inserted in the revised codification of the statutes. We are glad to note that the Minister of Justice does not concur in Judge Blatchford's decision, and that the Dominion government are about to test the matter in the higher court of appeal. What is the matter with temperate Acts? Judges are ever granting injunctions and giving decisions

which are set aside by the higher courts. Is the trouble with the Act or with the judgment of the lower judges, is the question.

Various Observations.

PROHIBITION.

Upon the whole I regard the signs of the times very full of hope for better things. The question of prohibition is pushed to the front by many circumstances and must undoubtedly be recognized as the ultimate goal of all temperance movements. The Y. M. C. A. of Halifax, has been discussing "Is the country ripe for prohibition—if so, what hindlers?" You see, many questions are assumed as being favorably settled, e. g., is it right to prohibit the importation and sale of strong drink, would prohibition prohibit if we had it, would it be better than present laws. These and kindred points are regarded as disposed of in the affirmative. I think justly so. The question remains, Are we ripe for legislation to prevent importation and sale absolutely? No doubt the inefficiency and uncertainty of present restrictive legislation has very much to do with this longing for the ultimate legislation which shall attempt to keep strong drink out of the land. The uncertainty, is constantly being reduced towards a minimum. Wherever the Nova Scotia license law is in full operation and worked with necessary care and skill, it is found to be most satisfactory, while at the same time it deals justly with all parties. Its constitutionality has been upheld by a majority of our supreme court by the decisions given on the 15th inst. The work of the Scott Act has been stripped of most of its uncertainties, and given good proof of quiet and reasonable care and skill in prosecuting, there is very little difficulty in securing unassailable convictions. The inefficiency of present legislation, however, will always be felt until it is supplemented by a statute which makes it a crime to import or manufacture liquor except in necessarily exempted cases. Meantime there is need for eternal vigilance combined with individual pluck and self-sacrifice. There is need of combined action, much repression of the spirit of faction, great need that all engaged in the good work should move forward on the same lines as nearly as may be. The enemy is strong and active. The work of repression is fraught with difficulty—always will be in fact even when a prohibitory law shall grace the statute book. But the objects to be gained by total suppression of the traffic and use of liquor are so grand that none should grow weary in the warfare.

THE NOVA SCOTIA LEGISLATURE prorogued on the 17th instant after a session of less than eight weeks, in which time an exceptionally large number of bills were passed. The great bulk of these bills deal with private and local matters only. Among those affecting the whole country is one widening the franchise for provincial elections. The widening consists mainly in adding to the roll of voters, those earning \$250 per annum, and fishermen whose real and personal estate together are worth \$150. A pretty wide net is spread, but still it is not by any means universal suffrage. I should say the franchise is broad enough now with these new features. We had experience of universal suffrage, and those who remember the ten years, from 1854 to 1864, when universal suffrage prevailed in this Province, will not hanker for the enactment of similar legislation. Say what you may, we are not ripe yet for bestowing government-making power on every male person who happens to have twenty-one years to his credit, but no credit to his years.

The promoters of Sunday legislation have succeeded in leaving the law about as before. The new feature in this year's act is the granting of an appeal from the magistrate to the Supreme Court and not to the County Court. Experience only can establish whether that will prove any advantage or not. The House voted to expend \$300,000 on our highways. They need mending sorely. We will mend them on borrowed money, and enjoy good driving, and the next generation will borrow to meet the present loan at its maturity, and the third generation may take care of itself.

FOREIGN MISSIONS.

I read that appeal from our missionaries. I can judge somewhat of the intensity of the fire in which it was smitten and whence it issued. It throbs with internal evidence of the supreme urgency of the occasion. I have learned some facts which confirm the earnestness of the missionaries— one offers \$400 of his own salary to support a new man, another one-half of his salary, and another his whole stipend. These men are full of the Spirit, and they realize the appalling magnitude of the work. I do not know how the appeal affected our Board. I only know what I have read, that is to say, that they met, met in the Donville building, met on such a day, had a meeting of unusual interest, read a deeply interesting letter from Bro. Churchill, had their hearts filled with gratitude by reason of Bro. Higgins' offer, which they accepted, and as to the appeal, felt that it called for "prayerful consideration" on the part of all our churches. Have the people grown so cold, so lacking in the "grace of liberality" that the Board has lost heart in this

business? It looks like it. But I hope they will take courage and press on. Prayerful consideration I do not despise. I think it is eminently desirable, but is there not something to be done? Let me ask, is the demand of the Canadian Telegu missionaries for fifty men, beside lady missionaries, a reasonable one? Does their appeal set forth a fair statement of the foreign need and the home ability? If not, the missionaries should be so informed. If they tell the truth, however, then it is for the Board to lay themselves out to attain the reasonable. I submit that the first thing the Board should turn its attention to is the calling into better exercise by our people of the grace of liberality. By one means or another all our church members should be got into the habit of giving. This cannot be done without persistent effort on the part of some one. Who can direct the work better than the Board? But I suppose it is best to be patient and all will come to pass as it should. I do hope that the causes which apparently so repress the enthusiasm of the Board may be speedily removed.

The Halifax and Dartmouth Baptist churches have had a good winter. There has been a general awakening, and many added to the church registers. The reflex of local mission work is being felt. The efforts put forth by the churches to build up new centres of Christian influence in their neighborhood will prove—has proved—to be a most potent means of calling down the blessing of God upon them. Enterprise in Christian work pays.

Deep regret is everywhere felt on account of Bro. Williams' continued illness. May the Lord restore him speedily to his church and the work he did so well.

Preachers Manning and Cline have been on a mission to Jeddah. They report the people hungry for the Word of Life, and that they could not be satisfied with less than three meetings a day while they remained. At the conclusion of their labors, five were baptized. Bro. Tupper takes charge of this field for the summer. The Quinpool road mission and the Kempt road mission are moving gloriously on.

The pastor of the Amherst church who appears as youthful as ever, occupied the platform of the First church last Sunday, which was the second anniversary of the opening of the new building. It is superfluous to add that his teaching was most acceptable. The church is lightening their mortgage by \$1,000 a year; and I understand the contract has been signed for a pipe organ. This should be brought to the notice of the Foreign Mission Board. They will know where to look for money April 18. OBSERVER.

Quarterly Meeting.

The Albert Co. Quarterly Meeting met with 1st Hillsboro Baptist church, in the Salem section of that church, on the 9th inst, at 2 o'clock p. m., in conference. Eight pastors of the county were present and ten churches of the county were represented.

Very excellent preaching and social services were held throughout the session and very important business transacted in the interest of our denominational work. Rev. I. Wallace, general missionary, being present, a special invitation to a seat with the Quarterly Meeting was extended to him.

The people of Salem were unbounded in their hospitality, and on the whole one of the most interesting and profitable sessions of the Albert quarterly was enjoyed, closing with a very enthusiastic platform missionary meeting, addressed by Revs. I. Wallace, A. H. Lavers; J. W. Carpenter, J. E. Fillmore and J. F. Kempton. Collection for Convention Fund amounted to \$11.79. Next session to be held with 1st Elgin Baptist church on the fourth Tuesday in June, at 2 o'clock p. m.

Rev. L. M. Weeks is about to leave this county for another field. The following resolution, which speaks for itself, was unanimously adopted by the Albert Co. Quarterly meeting and ordered to be printed in the MESSINGER AND VISITOR.

Whereas, This Quarterly Meeting has been informed that our dear Bro. L. M. Weeks is about to leave this county to labor elsewhere; and

Whereas, Our brother by his piety and earnest and faithful preaching and loyalty to our denominational interests, has endeared himself to us all;

Therefore resolved, That we take this opportunity to express our high appreciation of Bro. Weeks and our deep sense of loss at his removal from among us, and we also express our hope that he still may be eminently successful in his work and be long spared to preach the gospel of the Son of God.

I. W. CARPENTER, Sec'y-Treas.

RECOVERED.—Your readers will be glad to know that Miss Gray has recovered from the small-pox. The postal card from Mrs. Sanford, which brought the good news, also gave another item equally pleasing, viz., that they (the Sanfords) had all been mercifully protected from the disease.

S. R. C. F.

ACKNOWLEDGMENT.—I wish to acknowledge through the MESSINGER AND VISITOR the receipt of \$5.51 from the Osborne Baptist church, towards liquidating the debt on the Jordan River church. We tender our warmest thanks.

L. J. TINGLEY.

Toronto Correspondence.

The MESSINGER AND VISITOR makes its regular weekly visits to McMaster Hall, and its pages, so interesting to all, are read with special interest by Maritime men. The educational and missionary work in which the Baptists of Ontario are engaged, has many features in common with that to which their brethren by the sea are devoting their energies; hence neither party can be indifferent to the doings of the other.

So far as actual work is concerned, another session is over at McMaster Hall. The examinations will begin on the 16th and continue to the 30th. The session on the whole has been a prosperous one—the attendance has been respectable, and good work has been done. The graduating class is not large—only seven, the greater part of whom have already accepted invitations to particular fields of labor. Rev. D. G. McDonald, one of the number, will probably engage in evangelistic work in Ontario and Quebec under the direction of the Home Missionary Society of these provinces. The Tecumseh street church, of which he is now pastor and in which he has been greatly blessed in his labors, will very reluctantly consent to give him up. Although about forty young men from McMaster Hall, besides quite a number from Woodstock, will go out to engage in missionary labor the coming summer, this supply will yet fall considerably below the demand. In Manitoba alone, where emigrants are now pouring in at the rate of about a thousand a week, employment might be given to double the number that can be obtained from McMaster Hall, and so a contingent will be drawn from Morgan Park.

The health of Dr. Castle, our late beloved principal, so seriously gave way at the beginning of the year, that he was obliged to relinquish teaching and the administrative duties of his office, and hand his work over entirely to others. And that he might throw off all care and give himself the best possible chance of restoration to health, he chose at the late meeting of the governors to resign his position as Principal. His resignation was accepted with stipulations on the part of the Governors showing their high appreciation of him personally and of the important services he had performed. He was besides made Professor Emeritus of the college. There is probably no living man who has done more for the Baptist cause in Ontario than Dr. Castle. It was through him principally that the late Senator McMaster was moved to found and endow the institution which bears his name. His administration of the affairs of Toronto Baptist college has been one of marked ability and success, and he retired from the leadership of the college profoundly loved and respected by professors and students alike. I am glad to be able to report that during the last few days his health has greatly improved.

The Governors and Senators of McMaster University have recently given a good deal of attention to matters connected with the opening of the Arts Department, and to the regulations and adjustments which this will render necessary; but little more can now be announced than that arts work will begin in the fall of next year—1890.

It is expected that two professors will soon be appointed in the Theological Department, one to the chair of New Testament Greek, and one to that of Homiletics. Prof. McGregor succeeds Dr. Castle as principal. Indications of material growth and prosperity meet the eye on every hand. In Toronto various public works and public buildings are being constructed and projected. A week ago over half a million dollars was voted to improve the city water supply. Over a quarter of a million has been set apart to school houses, rendered necessary by the rapid increase in population. In a few days the citizens will be asked to vote six hundred thousand dollars to supplement the million or so already voted towards the new City Hall and Court House, which will cover an entire square near Osgood Hall.

But in nothing is more advancement seen than in church building. Within two weeks two large new churches have been opened by the Presbyterians, and two by the Methodists, and others are in course of erection by both these bodies. The new Immanuel (Baptist) church will be opened next Lord's day. Dr. Hewson, of Chicago, will preach the dedication sermon. The new College street (Baptist) church is rapidly approaching completion. Both these churches will rank among the finest in the city. But I must not omit to refer to the recent colonizing movement in connection with the Bloor street Baptist church. This church has become too large for the building it occupies, and so a hundred or two of its members, headed by our pastor, Mr. Harris, have decided to swarm. The church has a whole concert in the movement. A site for the new edifice has been selected at the head of Lowther avenue, and Mr. Harris, of Brantford, father of the pastor, has paid \$7,000 for it and presented it to the new prospective church. Plans are already prepared for the new building, of which the school room, 60 feet by 80 feet, will be ready for occupancy by the 1st of October. This will cost \$10,000, and if

will be free of debt when it is entered. The main edifice, to be joined immediately to the school room, will be 80 feet by 80 feet, and the plans indicate that it will be one of the handsomest in the city. I have no doubt that Pastor Harris, if his life and health are spared, will be the means, under God, of carrying the enterprise forward to a grand issue. D. M. WEBSTER.

That Foreign Mission Appeal.

Wanted—32 missionaries and \$180,000 from 75,000 Canadian Baptists—or 5c. per Sunday from each—as a financial lever operated by aid of the Divine Spirit to accomplish, instrumentally, a grand work in that benighted country! Surely these 75,000 professed Christians can average this small extra sum for such a noble enterprise.

If the like sum were wanted for any financial money making project, with even an uncertain prospect of 10 per cent. dividends, the stock would be grabbed up in 30 days and more wanted. So, fellow Christians, send along your "tenders."

No doubt good Bro. Cohoon would receive such special extra offerings for such a noble work gladly.

The North Baptist church pastor offered to be one of twenty to send a hundred dollar "thank offering." The writer was much pleased last Sunday evening week with the missionary meeting at Bridgewater. That forcible appeal will doubtless have the desired effect to arouse our people to greater efforts to give the Gospel to the heathen of this generation.

The sum asked can be raised easily, and when done the Lord will call out the right men and women.

If each church and Sabbath School takes up this work earnestly, asking for voluntary shares ranging from 25c. to \$10,000, laying the pleasant burden on each, the grand project would soon be accomplished and the hearts of our missionaries cheered. W. J. G.

Halifax, April 14.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. STEPHEN, N. B.—Baptized two last Sabbath evening. The ordinance was witnessed by a large and interested audience. W. C. GOSCHER.

PORT LORNE AND HAMPTON, N. S.—Nine more happy converts were baptized yesterday. I baptized five in the morning at Hampton and four in the evening at Port Lorne. Still the cry is going up from the hearts of poor sinners for mercy. Praise God from whom all blessing flow. JOSHUA WEBB.

MURRAY RIVER.—Five more were baptized last Lord's day at Cape Bear, and with one other who was received on experience, were welcomed by the right hand of fellowship into the Murray River church. More are becoming desirous to walk in the path trodden by the Master in the days of His sojourn on earth. The Lord be praised. I. J. SKINNER.

MAHONE BAY.—Yesterday it was our privilege to baptize nine persons in the beautiful waters of Mahone Bay in the presence of a large gathering of people, and in the evening received twelve into the fellowship of the church. The congregations are increasing in numbers, and the prospects of a larger ingathering are encouraging. J. WILLIAMS.

TAVOX, P. E. I.—On Sabbath last, April 14th, two happy believers were buried with Christ in baptism. Five were baptized in March, and one received by letter. Three others have been received as candidates for baptism; these, with a number of others who have professed conversion, will ere long follow the Saviour in his own appointed way. E. A. ALLARD.

UNDERHILL, Northumberland Co.—We are having a good time in this settlement. The Lord is pouring out His Spirit on the people, and many are converted to the Lord. Rev. Aswill N. Keith is preaching here part of his time since last summer, baptized three last fall, and yesterday, the 14th, he buried with Christ in baptism two young men and a young lady, all belonging to the Episcopal church. After studying the Scriptures, they came to the conclusion that they had never been baptized according to the New Testament teaching. We expect more to follow shortly. T. UNDERHILL.

FRANKMAN'S HARBOR.—The Lord has visited us abundantly with showers of blessings, which has been a great comfort and joy to our souls. On April 14th, Bro. J. J. Armstrong, of Port Hillford church, with the assistance of Bro. T. Bishop, of Isaac's Harbor church, met at the baptismal waters, when eleven (11) happy converts were buried with Christ in baptism, and rose rejoicing in the Lord. The ordinance was performed before a large assembly of mixed believers, who gave marked attention; after which the people repaired to the school house, which was filled to its utmost capacity. Both morning and afternoon services were listened to with good attention. Brethren, pray for us. E. F. C. HORROX, Church Clerk.

STONY BEACH, GRANVILLE, N. S.—The labors of Rev. W. L. Parker are being blessed at this place. Two were baptized on Sunday, April 14th, making five with the three before reported, have lately been added by letter. Bro. Parker has baptized one other in another part of his field, making an addition of six. The church has been greatly revived, and conference and communion seasons more largely attended than for several years. Two of our oldest members have lately been called to their reward—Mrs. Margaret McCall, aged 96, a sister of Richard Thorne, Esq., of St. John, and Jesse Fleet of Victoria Beach. Bro. Parker baptizes four candidates for Bro. Erb, licentiate, at Lake Brook, Granville Mountain, on Monday, April 15th. C. F. A.

APRIL 15. "W. E. M." has been with good results with three weeks we trust, because, Third added to the letter. "Four join the Rev. still continue

JAMAICA PLAN received the approval of the Jamaica P. A. president over Hamilton. There are over \$100,000 in about \$1,000 nominal amount has been in membership of has had a difficulty by the W. now very full of Jamaica PHILIPS.

HANTSFORD, not held special our regular and the Lord those who are in the were baptized, sisters baptised received the close of the evening, a large of the church were present to visit. A pleasant social evening, they left, Deacons of those present nearly all in the salary. Friends of the pressions of work here pleased April 15.

AYLSFORD, port progress February there good at Morris these two are gradually decreasing, evident that His work. He decided to hold The work has less real. Many varied, and so have been women, have received seven followers in the same way profess faith in follow Him as soon. We desire these manifest April 15.

SPRINGFIELD, special meeting of labor, and I esteemed Bro. meetings. The we hoped for a victory gained, been much re- cleared, on Sabbath dear brother, others by letter about 26 men for some time ship; they are as they are it. We should strong church helping these load, all offer knowledge of the Vistok. Address Queensbury, N. Y.

NORTH TEMPE, April 14, was We reassessence room, a from it for ab- which time ments have been in the posses- double manua- made by Chut- We cannot ap- lect sermons, day by Pastor Subject, "Chr- His church is complete trium- the afternoon, those who tru- ren immersed, the following out of the wa- Lord. In the this baptism Deacons, Bro. than sixty you- ing Christ, p- house for his- blessed his s- quite a numba- may yet see it- the Baptist oc- years past de- the Lord's wa- of Albert Cou- ary, in the Would that the hearts of o- means and ab- April 18.

UPPER GAVEL, careful revival place. His- grivances he- long to be re- baptized in the presence We attende- After preach- Intyre gave t- His heart was- long and faith- ments. God- manner gam- Meeting, 60 v- utes. An inv- souls and c- prayer. April 15.

"W. E. M." has been with good results with three weeks we trust, because, Third added to the letter. "Four join the Rev. still continue

JAMAICA PLAINS, N.S.—We have received the annual financial statement of the Jamaica Plains Baptist church, now presided over by our dear brother R. M. Hunt. There has been an increase of over \$1,000 in the ordinary receipts, while about \$1,000 have been given to denominational and other purposes.

HAVERSTOWN, N.S.—Although we have not held special meetings for some time, our regular services are well attended, and the Lord is adding to our number those who are "being saved." Last Sabbath, two young men and an aged sister were baptized. They, with two young sisters baptised on a previous Sabbath, received the hand of fellowship at the close of the morning service.

ALBION.—We are very glad to report progress in our work. Since last February there have been indications of good at Morristown. One was baptized there on February 27th. The interest gradually deepened until it became evident that God was about to revive His work. About three weeks ago we decided to hold a few extra meetings. The work has been quiet, but none the less real. Many sinners have been converted, and some who, for a long time, have been wandering from their Father's house, have returned.

SPRINGFIELD, York Co.—I have held 18 special meetings in this part of my field of labor, and I had the assistance of my esteemed Bro. T. A. Blackadar in three meetings. The success was not as great as we hoped for, but we thank God for some victory gained. Our professors have been much renewed and it was my privilege, on Sabbath, April 14, to baptize a dear brother, and also to receive three others by letter. This little church of about 26 members has been struggling for some time in getting a house of worship; they are now planning it. As far as they have gone it is free of debt. They have not means to seat and finish it. We should be glad if any of our strong churches and brethren felt like helping these weak brethren carry their load. All offerings will be promptly acknowledged through the Messinger and Visitor. Address, J. A. Porter, Upper Queensbury, York Co., N. B.

NORTH TEMPLE, Ohio.—Sabbath last April 14, was an enjoyable day with us. We reassembled for worship in our audience room, after having been absent for it for about a year, during which time some admirable improvements have been made. We are happy in the possession of one of the finest double manual organs in the province, made by Chute, Hall & Co., of Yarmouth. We cannot speak too highly of it. Excellent sermons were preached during the day by Pastor Simpson in the morning. Subject, "Christ's present relationship to His church is such to insure its final and complete triumph," and Pastor Beals in the afternoon, subject, "The security of those who trust in the Lord." The pastor preached in the evening, subject, "The kingdom and the means employed for its extension." The Lord is blessing us in the effort to remove the debt on our church. Where there is special effort there is special blessing. PASTOR.

HOPWELL, N. B.—We had the privilege of baptizing again last Lord's Day. Many gathered on the bank of the stream, beneath the wide-spreading branches of great trees, and witnessed the sacred rite. All were attentive and solemn. One of the two men baptized was more than sixty years of age, and though converted to God many years ago, never till now yielded obedience to this plain and positive gospel message. Both the brethren immersed seemed to be very happy in this following Christ, as both "came up out of the water," rejoicing aloud in the Lord. In the section of my field where this baptism took place, one of my Deacons, Bro. A. Tingey, a man of more than sixty years of age, has been preaching Christ, publicly and from house to house for some time past, and God has blessed his labors to the conversion of quite a number of souls. Others of them may yet see it to their duty to unite with the Baptist church. Bro. Tingey has for years past devoted nearly all his time to the Lord's work in the scattered portions of Albert County. He is a Home Missionary, in the best sense of the word. Would that the Lord would put it into the hearts of many others who have the means and ability to go and do likewise. April 18. J. F. KILPATRICK.

UPPER GAGTOWN.—A blessed and powerful revival is still in progress in this place. Hindrances are removed and grievances healed. Yesterday was a day long to be remembered. There were 21 baptized in the beautiful River St. John in presence of a very large gathering. We attended four meetings yesterday. After preaching in the evening, Bro. McIntyre gave the hand of fellowship to 19. His heart was greatly rejoiced after his long and faithful labor amid discouragements. God has in a most wonderful manner gained the victory. At the a. m. meeting 56 spoke in about forty minutes. An invitation was given to seeking souls and quite a number arose for prayer. April 15. J. W. S. YOUNG.

SECOND KINGSBLEAR, York Co., N. B.—Twelve have been added to this church as a result of special services held by pastor Currie, assisted by Bro. J. A. Porter.

SHELBURNE FIELD.—Since our last report thirteen more happy converts were baptized. Two were received into the Sand Point church, and eleven into the Jordan River church. Since we began special services on this field, thirty have been added to the various churches, 28 by baptism, one on experience, and one by letter. This week we have been holding meetings at Port Clyde with encouraging prospects. There is no Baptist church here, but we hope soon to have one organized. L. J. TROLEY. Port Clyde, April 19.

HEBREW.—I had the privilege of administering the ordinance of baptism for the first time on my new field to a believer in Jesus, on the 14th inst. Others have expressed hope in the Saviour, whom we hope will be baptized soon. I found the church, in all its departments, in an excellent condition, thanks to the untiring efforts and judicious care of my predecessor, Bro. Colman, who in spite of the onerous duties of his office, still finds time to render me valuable assistance. The brethren have given me a cordial welcome, and have rallied around me in a way that inspires the hope of being useful here. F. H. DEALS.

MELVERN SQUARE.—We have had seasons of refreshing at Melvern Square during the past few weeks. The church has been greatly blessed, wanderers have been reclaimed and sinners converted. Our conference on Saturday last was the largest we have had for years. Quite a number who have long absent themselves, were present to testify of God's goodness. On Sabbath, April 14, four were received into the fellowship of the church; three by baptism and one by letter. Others have found peace in believing, and many are anxious. Bro. Ganong, from Acadia College, spent a little over a week with us and greatly aided us by his earnestness and zeal in the Master's cause. J. ROWE.

SALISBURY.—The ordinance of baptism was administered again on Sabbath, 14th, at Salisbury, by Rev. Isa. Wallace. On the previous Thursday an aged sister, greatly beloved, who unable to meet with us in the public assembly, was brought into the fellowship of the church in a cottage prayer meeting held at her son's residence. A successful effort has been made to pay off the debt on the parsonage; so that now we have a comfortable parsonage clear of debt and the church considerably revived. Prospects for the coming pastor is decidedly hopeful. It seems exceedingly desirable that this dear old church, where the sainted Father Crandal lived and labored for so many years, and died, should put on the strength and activity of former years.

LUNenburg.—Learning on my trip from Boston to Halifax that the Lunenburg church was pastorless, I came here on the 28th of March and will probably remain until June, when Rev. J. S. Brown, of Digby, is expected to take the pastoral oversight. Rev. J. W. Brown had resigned his pastorate and left about a fortnight previous to my coming. He has since returned and removed his effects to Harvey, N. B., where he is now pleasantly settled. Lunenburg is the most flourishing town on the Atlantic coast of Nova Scotia. Within a few years the fishing business has been developed to a very large extent. The town has grown rapidly. Building lots 40x60 feet are worth from \$200 to \$500, according to location, and a large number of houses are in course of construction. The influx of population comes mainly from the surrounding country. The people are principally of Dutch extraction and retain, to a large extent, their national peculiarities. Religiously they are Lutherans, Episcopalians, Presbyterians and Methodists. The latter have the largest place of worship and appear to be the most numerous. The Baptist church is in its infancy, having been organized in 1855. It now numbers upwards of 40 members and bids fair for increase. Although none of the members are wealthy, the weekly offerings amount to \$300 per annum, besides which they contribute to the Convention Fund and to the liquidation of the debt on the meeting house. The Home Mission Board supplements the pastor's salary. The Baptists here have lost much ground, neglecting to organize many years ago, but even now there is a grand future for them if true to themselves and their Master. W. H. REIDAN. April 18.

THE UNION BAPTIST MINISTERIAL CONFERENCE of St. John's Report.—One added by baptism and one by letter to the Portland Baptist church. A new pipe organ has also been put into the audience room. Brussels street have paid off \$1,000 on their debt. The Sabbath morning services are especially largely attended, and the prayers are earnest and soulful. The interest and congregations are good in German street. Death is taking away some from among the young and the old. Prayer meetings are interesting at Fairville, two new cases of enquirers in the last. The parsonage is about ready for occupancy. The Disciple church has had three added to it by baptism. Bro. Spencer is pressing on his work among the sailors, as usual. A Norwegian spoke of his hope in Christ at the Sailors' Rest, for the first time, on Sabbath. Two have been received into Leinster street by letter since last report, and others are awaiting baptism. The work is progressing quietly but satisfactorily. Bro. Stewart opened the discussion on the topic, "How the present generation of Christians can reach the present generation of heathens with the gospel." Bro. Stewart suggested (1) General missionary conference. (2) Delegations should be sent to the mission field to survey the field. (3) More men on the home field devoted altogether to the foreign work. (4) Specific work assigned churches and societies at home. (5) Call for unmarried men and women to go to the foreign field pledged to remain unmarried for a term of years, and to accept only enough salary to support them. (6) Union prayer meetings on the home field. The discussion on the subject was very animated. The fourth point aroused a good deal of criticism. It was also felt that the fundamental question was, how we can induce our people to contribute more liberally.

LAWRENCE TOWN AND VALLEY WEST.—I have been looking for some news from this part of God's vineyard for some time, but not having seen any, I thought a few notes might be of interest to the readers of your valuable paper. Our pastor, Rev. J. T. Eaton, is becoming more endeared to his church and congregation the longer he labors with us. He draws large audiences of various denominations, all agreeing that his preaching is such that it suits their every case. Every branch of church work is in a healthy condition. A series of meetings have been held at Lawrence town, a branch of the church, and a gracious outpouring of God's spirit was manifested, backsliders were reclaimed and sinners were converted. Up to the time of writing, ten have obeyed the commands of our Saviour, and put him on by the ordinance of baptism, and the end is not yet with us. Others are enquiring the way. Bro. Eaton is holding revival services at Lawrence town at the present, and the prospects are good for a manifestation of God's saving power in that place. May pastor aid people not appointed. CARO.

CHARLESTOWN, N. S.—Yesterday was a blessed day for the people here. Three happy converts put on Christ by baptism in the presence of a large assembly. We gathered on the river bank, on the historic spot where during years, hundreds of converts have owned their Triune God in His grand ordinance. The Holy Spirit made the entire day a grand refreshing to His people. Thank God for His rich blessing on our humble services. Others are soon to go forward. And may all Christians be brought very near to Jesus, that all their hearts and lives may be purified and conformed to His will. Blakeny's reference to the opening of the new church at Matland. I had the pleasure of assisting him in eleven meetings. The pastor deserves very great credit for his earnest and self-denying labors all over his large field. This is the third house he has erected during his five years pastorate and has added about 80 to the baptized membership of the churches there. My short visit and acquaintance with him and his people was very pleasing then, and refreshing to recall. E. N. ARCHIBALD. April 8.

GABARUS, C. B.—Many will be much pleased to hear of the success of Bro. R. Mutch on the field at Gabarus, Fourchie and Grand Mira. He came to this field on a three months' mission, as you all know. I suppose, and was met with strong opposition. But as Bro. Mutch will mail to you a catalogue of books, backed down by a little opposition, he began work for his loving Master. As the field had three preaching stations, he could not stay very long in one place; but notwithstanding the disadvantage and opposition, the cause of God began to advance and the people began to come out to hear him. The first week he was on the field he was encouraged by seeing one come forward and request baptism and church membership; from that the work went steadily on. In one short month there was five added to the Baptist church, and the cause of God was being deeply impressed that they were in need of a Saviour. The old members had reason to rejoice in God their Redeemer by seeing their prayers answered and for what they enjoyed. The joy of seeing sinners brought home to the saving arms makes the Christian's heart rejoice. There were five added to the Fourchie Baptist church, three by baptism and two by experience—making ten in all. Very many more on that corner of the field were just now being prepared forward; but our dear brother and pastor has been called away from us to fulfil another engagement just as he got familiar with the place and people. May the Lord bless him and guide him in all his works and ways. The field is pastorless, but we trust the H. Board will not delay to send another man as soon as possible, and dear brethren, do send us a good soldier of Jesus Christ, one that will stand up boldly and fearlessly for the truth! There are many more on this field that will soon be gathered into the fold of the family of God. G. McHILLIVRAY. April 11. Church Clerk.

HALIFAX DISTRICT.—Week before last pastors Manning and Cline paid a visit to the churches at Jeddore and spent three or four days with the brethren there. During last year these churches enjoyed the pastoral care of Bro. A. F. Brown, but since his death, the faithful sustainer their prayer-meetings, Sabbath-schools and aid societies; and have not been left without tokens of good. During our stay among them, meetings were held three times a day. The men readily left their work, which now begins to be overhauled. Before the meetings, the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with the members of the church, sat down to observe the Lord's Supper. This was the first time for months that the church had observed this ordinance, and it was a day of refreshing and encouragement. The interests of our denominational work were carried on, together with

SOME DAY.

Some day all doubt and mystery Will be made clear...

Selected Serial.

ONE GIRL'S WAY OUT.

CHAPTER XLII.—Continued.

The little lady stood now looking the hall-entrance and watched the retreating figure of the girl with a suspicious...

home the dress, and felt very rich with his silver-sequined gown. That was why Madam Merrill had spoken Miss Lumly's name...

not in the habit of living for "good times. He thought of her as any pleasure" thought this stranger. But it was wonderful how much was accomplished before the call came to the early tea...

Gambetta's Bog. The following incident has long been going the rounds of society, and is said to have been told by Gambetta, as his own experience...

Power of Little Things. A Cunarder put out from England for New York. It was well equipped, but in putting up a stove in the pilot-box, a nail was driven too near the compass...

Common Sense. In the treatment of slight ailments would save a vast amount of sickness and misery. One of Ayer's Pills, taken after dinner, will assist Digestion...

BEAUTY Skin & Scalp RESTORED BY CUTICURA Remedies. NOTHING IS KNOWN TO SCIENCE AS ALL COMPARABLE TO THE CUTICURA REMEDY...

But she did not go back to the little sunny house on its still. Teddy brought

grave, careworn women were evidently

use the whole of Sunday.

Street, New York.

DAVIS & LAWRENCE CO. (Limited), MONTREAL.

DR. DANIELS' Veterinary Colic Cure

DR. DANIELS' Veterinary Colic Cure

THE BOYS WE NEED.

Here's to the boy who's not afraid to do his share of work. Who never is by toil diminished, And never tries to shirk.

THE HOME.

In an article written by Miss Frances Willard to girls, which was published in The Chautauquan, she says: "If I were asked the mission of the ideal woman, I would reply, 'It is to make the whole homelike!'"

THE FARM.

The value of poultry for destroying insects is greatly underestimated. A turkey hen, with a large brood, will work industriously over a large area in one day, and they will consume a number of insects.

THE FARM.

The value of poultry for destroying insects is greatly underestimated. A turkey hen, with a large brood, will work industriously over a large area in one day, and they will consume a number of insects.

Feeding Little chicks.

Don't compel them to eat something that they cannot digest. When very young, the chicks must be dieted. If with a hen, she will inspect the food for them and select that best suited for their use.

Earth Worms.

In wandering through the fields in the early morning, we often see little heaps of newly deposited earth, which, as we pass, catch glimpses of reddish or pink bodies quickly withdrawing into the tunnels in the soil.

Dear girls, another way to bring heaven down to earth, by taking a firm decided stand against the temptations which surround young men. Never allow a jest on the subject of religion to go unreproved in your presence.

It is wonderful what an influence such young girls can exert. A boy who delivered groceries at a rich man's dwelling, once said, "Nobody knows what Miss Catherine did for me. I had a miserable home, and my young men with whom they associate. Many a young man has overcome temptations by the remembrance of the kindly admonitions of some true, noble girl.

It is wonderful what an influence such young girls can exert. A boy who delivered groceries at a rich man's dwelling, once said, "Nobody knows what Miss Catherine did for me. I had a miserable home, and my young men with whom they associate. Many a young man has overcome temptations by the remembrance of the kindly admonitions of some true, noble girl.

I should ask my young readers to estimate the quantity of earth brought to the surface in a single acre in a year. I fear they would not place the amount as high as Mr. Darwin, who estimated that the vegetable mould, thus transported, in some places amount to ten tons a acre. Think of it! If you take ten acres of land in one of these favored localities, these silent workers, say to the number of a million, have ploughed up about one hundred tons of earth for you, giving you a fine top dressing.

The worms not only carry all this matter to the surface, but they drag vast quantities of leaves and other matter down, that serve to enrich the soil and render it capable of producing large crops. The earth worms of Australia attain a large size, sometimes several feet in length, and have been seen climbing over the sides of a house in India a foot in length. The worms evidently live in complete darkness; but it is known that at certain times and under certain conditions they are luminous, so that a state of things may exist under ground of which we have no conception, and the tunnels they dig may be brightly illuminated.

TEMPERANCE.

Strengthened by Example. At a large dinner-party a guest was asked if she would have some plum pudding with wine sauce. "I will have some of the plum sauce," she replied, "but none of the wine sauce," he replied. "He friends laughed at her and insisted that she should take some, but she replied, 'I decline upon principle: I take no alcohol in any form.'"

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 28, 1888. Gentlemen—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak highly of it. I find it especially adapted to recovering from fever, and wasting diseases generally. Yours, etc., I. M. LOVETT, M. D.

BOVINE LIQUID FOOD.

NEW LONG SCARF, SILK HANKERCHIEFS, MADE-UP SCARFS, GLOVES, BRACES, FRENCH BRACES, RUG STAIRS, CONGEE, BAGG, FRENCH GLOVES, GLOVES, MORTON SLITS AND DRAWERS.

MANCHESTER, ROBERTSON & ALLISON.

\$100 ONE \$100 Hundred Dollars Cash. ONE HUNDRED FAMILIES. IN NEW BRUNSWICK, who send until this May the largest number of Wood's Great Mountain Baking Powder (blue) Wrappers, as follows:

W. M. D. PEARMAN, Halifax, N. S.

TO WILLIAM H. BEATH, of the City of Portland, in the City and County of Saint John, and County of New Brunswick, Builder and ANNA JANE, his wife, and all others whom it may concern:

HATS AND CAPS.

WE are just opening a portion of our stock of HATS and CAPS, consisting in part of:

J. F. ESTABROOK & SON.

COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, and certain in its effects and does not blister. Read proof below.

L. L. SHARPE, WATCHMAKER & JEWELER.

DEALER IN Watches, Clocks, Jewelry, Silverware, SPECTACLES, &c., &c. Special attention paid to repairing Fine Watches.

BRIGHT Barbadoes Molasses!

45 HHD'S. J. E. COWAN, INDIANTOWN, N. B. JAMES CURRIE, Amherst, Nova Scotia.

AT A. P. SHAND & CO.'S

FINEST PUREST THE LOWEST PRICES. WINDSOR, N. S.

Excelsior Package Dyes

ARE UNEQUALLED For Simplicity of Use. Beauty of Color, and Large Amount of Goods each dye will color. These dyes are supplied, viz.: Yellow, Orange, Fesine (Pink Bismarck), Scarlet, Green, Dark Green, Blue, Navy Blue, Sea Green, Brown, Black, Garnet Magenta, Slate, Plum, Drab, Purple, Violet, Maroon, Old Rose, Cardinal, Red, &c.

IN DIPHTHERIA.

I have used your food with splendid results in cases of prostration following attacks of Typhoid and other fevers. I have now under treatment one of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD, is doing well, and will ultimately recover.

BOVINE LIQUID FOOD

is retained by the most irritable stomachs. It is the only nutriment that will permanently cure Nervous Prostration and Debility. Creates New, Rich Blood faster than any other preparation.

DEARBORN & CO., St. John, N. B.

BAPTIST BOOK & TRACT SOCIETY

91 GRANVILLE ST., HALIFAX, N. S. 1889.

BOVINE LIQUID FOOD.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.

NEW LONG SCARF, SILK HANKERCHIEFS.

MADE-UP SCARFS, GLOVES, BRACES, FRENCH BRACES, RUG STAIRS, CONGEE, BAGG, FRENCH GLOVES, GLOVES, MORTON SLITS AND DRAWERS.

MANCHESTER, ROBERTSON & ALLISON.

\$100 ONE \$100 Hundred Dollars Cash. ONE HUNDRED FAMILIES. IN NEW BRUNSWICK, who send until this May the largest number of Wood's Great Mountain Baking Powder (blue) Wrappers, as follows:

W. M. D. PEARMAN, Halifax, N. S.

TO WILLIAM H. BEATH, of the City of Portland, in the City and County of Saint John, and County of New Brunswick, Builder and ANNA JANE, his wife, and all others whom it may concern:

HATS AND CAPS.

WE are just opening a portion of our stock of HATS and CAPS, consisting in part of:

J. F. ESTABROOK & SON.

COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, and certain in its effects and does not blister. Read proof below.

L. L. SHARPE, WATCHMAKER & JEWELER.

DEALER IN Watches, Clocks, Jewelry, Silverware, SPECTACLES, &c., &c. Special attention paid to repairing Fine Watches.

BRIGHT Barbadoes Molasses!

45 HHD'S. J. E. COWAN, INDIANTOWN, N. B. JAMES CURRIE, Amherst, Nova Scotia.

AT A. P. SHAND & CO.'S

FINEST PUREST THE LOWEST PRICES. WINDSOR, N. S.

INTERCOLONIAL RAILWAY.

'88. Winter Arrangement. '89. ON AND AFTER MONDAY, NOVEMBER 5th, 1888, the Trains of this Railway will run daily (Sundays excepted) as follows:— Trains will leave Saint John.

WHAT THE LADIES SAY.

We the undersigned have used all kinds of package dyes in our markets, and are satisfied that the "Excelsior" are the best, as well as cheapest, and that they will give a more beautiful color than any other and give a like like those from the "Excelsior" are so simple that a child can use them.

DEARBORN & CO., St. John, N. B.

BAPTIST BOOK & TRACT SOCIETY

91 GRANVILLE ST., HALIFAX, N. S. 1889.

BOVINE LIQUID FOOD.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.

NEW LONG SCARF, SILK HANKERCHIEFS.

MADE-UP SCARFS, GLOVES, BRACES, FRENCH BRACES, RUG STAIRS, CONGEE, BAGG, FRENCH GLOVES, GLOVES, MORTON SLITS AND DRAWERS.

MANCHESTER, ROBERTSON & ALLISON.

\$100 ONE \$100 Hundred Dollars Cash. ONE HUNDRED FAMILIES. IN NEW BRUNSWICK, who send until this May the largest number of Wood's Great Mountain Baking Powder (blue) Wrappers, as follows:

W. M. D. PEARMAN, Halifax, N. S.

TO WILLIAM H. BEATH, of the City of Portland, in the City and County of Saint John, and County of New Brunswick, Builder and ANNA JANE, his wife, and all others whom it may concern:

HATS AND CAPS.

WE are just opening a portion of our stock of HATS and CAPS, consisting in part of:

J. F. ESTABROOK & SON.

COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, and certain in its effects and does not blister. Read proof below.

L. L. SHARPE, WATCHMAKER & JEWELER.

DEALER IN Watches, Clocks, Jewelry, Silverware, SPECTACLES, &c., &c. Special attention paid to repairing Fine Watches.

BRIGHT Barbadoes Molasses!

45 HHD'S. J. E. COWAN, INDIANTOWN, N. B. JAMES CURRIE, Amherst, Nova Scotia.

AT A. P. SHAND & CO.'S

FINEST PUREST THE LOWEST PRICES. WINDSOR, N. S.

INTERCOLONIAL RAILWAY.

'88. Winter Arrangement. '89. ON AND AFTER MONDAY, NOVEMBER 5th, 1888, the Trains of this Railway will run daily (Sundays excepted) as follows:— Trains will leave Saint John.

WHAT THE LADIES SAY.

We the undersigned have used all kinds of package dyes in our markets, and are satisfied that the "Excelsior" are the best, as well as cheapest, and that they will give a more beautiful color than any other and give a like like those from the "Excelsior" are so simple that a child can use them.

DEARBORN & CO., St. John, N. B.

BAPTIST BOOK & TRACT SOCIETY

91 GRANVILLE ST., HALIFAX, N. S. 1889.

BOVINE LIQUID FOOD.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.

NEW LONG SCARF, SILK HANKERCHIEFS.

MADE-UP SCARFS, GLOVES, BRACES, FRENCH BRACES, RUG STAIRS, CONGEE, BAGG, FRENCH GLOVES, GLOVES, MORTON SLITS AND DRAWERS.

MANCHESTER, ROBERTSON & ALLISON.

\$100 ONE \$100 Hundred Dollars Cash. ONE HUNDRED FAMILIES. IN NEW BRUNSWICK, who send until this May the largest number of Wood's Great Mountain Baking Powder (blue) Wrappers, as follows:

W. M. D. PEARMAN, Halifax, N. S.

TO WILLIAM H. BEATH, of the City of Portland, in the City and County of Saint John, and County of New Brunswick, Builder and ANNA JANE, his wife, and all others whom it may concern:

HATS AND CAPS.

WE are just opening a portion of our stock of HATS and CAPS, consisting in part of:

J. F. ESTABROOK & SON.

COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B.

KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, and certain in its effects and does not blister. Read proof below.

L. L. SHARPE, WATCHMAKER & JEWELER.

DEALER IN Watches, Clocks, Jewelry, Silverware, SPECTACLES, &c., &c. Special attention paid to repairing Fine Watches.

BRIGHT Barbadoes Molasses!

45 HHD'S. J. E. COWAN, INDIANTOWN, N. B. JAMES CURRIE, Amherst, Nova Scotia.

AT A. P. SHAND & CO.'S

FINEST PUREST THE LOWEST PRICES. WINDSOR, N. S.

ALBION HOUSE.

22 Sackville St., HALIFAX, N. S. Conducted on strictly Temperance principles. P. A. ARCHIBALD, Proprietor.

CENTRAL HOUSE.

75 Granville St., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. FAYSON, Proprietor.

ELLIOTT'S HOTEL.

28 to 32 Germain St., SAINT JOHN, N. B. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

YARMOUTH HOTEL.

MAIN STREET, YARMOUTH, N. S. W. H. S. DAHLGREN, Proprietor. Jan 1

OXFORD HOUSE

TRURO. A TEMPERANCE HOTEL. Jan 1 A. S. COX, Proprietor.

HOTEL OTTAWA.

North Side King Square, SAINT JOHN, N. B. E. COSMAN, Proprietor. Terms \$1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

NOBLE CRANDALL.

Custom Tailor, Dore's Building, Gerish Street, WINDSOR, N. S. A few doors above Post Office. All orders promptly attended to. Jan 1

LEATHER, HIDES, OIL, &c.

WILLIAM PETERN, Dealer in Hides, Leather, Cod and Finishing Oil, Curriers' Tools. Manufacturer of Oil Tanned Lard and Larragen Leather. 240 UNION STREET, ST. JOHN.

CLAYTON & SONS.

WHOLESALE CLOTHIERS, Manufacturers of JUVENILE BOYS' & MEN'S CLOTHING. 11 JACOB ST., HALIFAX, N. S.

J. McC. SNOW.

GENERAL Fire, Life and Accident INSURANCE AGENCY. MONCTON, N. B. Jan 1

BOOKS AND STATIONERY.

W. H. MURRAY, Main St., Moncton, N. B. Select Books and School Stationery. Bibles, Hyman Books, Sunday School Books, &c. Orders by mail promptly attended to.

JOHN M. CURRIE.

Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Fine Upholsters Work a Specialty. Photos and press on application. Jan 1 AMHERST, N. S.

SHAND & BURNS.

(Successors to CURRY & SHAND) WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL AND GROCEERIES. Also, Blasting Powder and Fuse. Horse and Cattle Feed a Specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

RUCKEY BELL FOUNDRY.

Foundry of Fine Castings and all kinds of Machinery. Fully equipped with the latest improved tools. A complete stock of all kinds of Castings. WINDSOR, N. S.

D. L. DOWD'S HEALTH EXERCISER

For Brain Workers and Sedentary People: Cerebral, Nervous, Ladies & Youngsters (the athlete's rival). A complete gymnasium. Takes up but 6 inches of floor room, something new & scientific. Price \$1.00. Sold by all druggists, cheap. Indicated by 20,000 physicians, lawyers, clergymen, editors and others upon its use. It sends the circulation, forty engravings. Prof. Dr. J. Kendall Co., Knoxville, Pa., Pa. Physical Culture, 9 E. 14th St., New York.

News Summary.

Quite a number of buildings will be erected in St. Stephen this season.

The Elgin, Petuocadia and Havelock railway is having a large traffic this spring.

Arrangements are being made for a temperance demonstration in Fredericton on the 24th of May.

The spring arrangement of trains on the N.E. Brunswick railway goes into effect on Monday, the 20th inst.

The death occurred at Canim, N. S., Thursday, of Mr. Ebenezer Rans, late collector of customs at Cornwallis.

The French Atlantic Cable Co., it is said, will construct the land lines from London to Canada or Trinity, to connect with the T. P. R.

Efforts are being made to amalgamate the rival Halifax and Halifax and Boston steamship lines, which will likely result in success.

The Canadian Pacific Navigation company inaugurated a direct steamer service, twice weekly, between Vancouver, B. C., and Nanaimo.

A pair of Havelock calves, owned by John Smith, of Grandville, N. S., were weighed the other day and tipped the scales at 1,465 pounds.

Alfred Angus, Calabona, N. S., who planted potatoes in his field on the 15th March, has now the pleasure of seeing their sprouts above ground.

Mr. Geo. Beach, of Meadows, of the Scotia Co., N. S., has shipped this year 10,000 sheep poles to the States, where they find a ready market.

The N. S. Telephone Company has established an exchange at Springhill. It will be connected with the main trunk line running from Halifax to Amherst.

The government has renewed the contract with the Allan Steamship company for the carriage of Atlantic mails for another year on the same terms as the present contract.

Nandrose Ross, letter carrier, Montreal, charged with stealing a money letter from the post office, pleaded guilty in the court of special sessions and has been sentenced to five years in the penitentiary.

Mr. Neil Walker, of Point Aconi, C. B., shot five wild geese in two short last week at that place. They were flying along in the bay and ventured too near the shore and within range of a rifle. This is remarkably good shooting.

Rev. D. S. Jordan of Galabat, C. B., has discovered and leased 200 acres of Asbestos land in Catalone. The article is of the finest quality, fine as silk, and white as flax, of the Amphibolite order. He has also discovered iron suitable for steel manufacture.

St. John is to have a sailors' home, worthy of the port, thanks to the generosity of Miss MacNeil, who has donated for its erection has been signed, and the intention is that the work shall be pushed to completion as speedily as possible.

Quantities of cedar posts and sleepers are coming to Moncton over the Boston and Moncton railway and northern division of the I. C. R. for shipment to Brown's Point, Pictou County, for ferry, McMillan's Co., who have a contract on the Short Line.

The post office at Pembroke, Ont., has been robbed and robbed last Friday night. Everything in the shape of money, stamps and registered letters were taken. The amount of loss is not known, but it is believed to be considerable. Several hundred dollars in stamps were carried off.

Miss Sarah King, who died at Robert Allen's house, in the village of St. John, N. S., on Saturday, was probably the oldest resident of Yarmouth County. She had reached the age of 99 years and 12 days. She had enjoyed a family celebrated for longevity, her mother dying at the age of 100 years and six months.

Letters patent, under the name of the Hon. J. A. MacNeil, have been granted to the Hon. J. A. MacNeil, of St. John, N. S., for his invention of a "Merry Weather" machine, which is a device for measuring the amount of rain that falls during the year. The quantity of number of all kinds of rain is estimated by the number of rain falls, which is measured by the number of rain falls during the year. The cut of spring ice is said to be one-half greater than last year, or nearly 10,000,000 feet.

One of the most promising and noteworthy efforts to definitely solve the problem of "pure insurance," is that of the Dominion Safety Fund Life Association. It is a company that upon very happy occasion of most of the difficulties connected with the system, while preserving its principles with strict fidelity. - Insurance Society, Montreal.

Leti Bowie, the Berkshire weather prophet, who successfully predicted the blizzard of March, 1888, and the mild weather that followed, is now in the middle of his long career. The weather from now through spring will be warm and dry in the southern Atlantic states, with some rain along the coast and the southeast in the Atlantic states. There will be no drifting snow, and some severe storms in the Gulf states, and the Middle States will have light rains with generally light winds and light frosts from May 1st to June 10th.

Twenty years ago David Winfield, a prosperous farmer at Weston, Ont., went to Chicago to visit a brother. He arrived in that city all right, bearded a street car which passed near the business establishment of his brother, but was never seen again, although diligent search was made for him by relatives. His existence had almost been forgotten, when last week his brother, Charles Winfield, who still resides in Weston, received word that David was in a lunatic asylum at Maple Grove, Ohio, where he had been confined since 1878. Although Winfield's existence is accounted for since 1878, the previous five years of his life are still a blank. His brother has gone to him, and will do all in his power to make his closing days as comfortable as possible.

We have been shown some testimonials by Moses, W. B. King, C. S. proprietors of King's Dispensary, Canada. Essentially a cure for Rheumatism has been found at last. We would advise our readers to try this medicine. \$1.00 per bottle, all dealers.

BRITISH AND FOREIGN. - It is stated that Lord Brownlow will succeed Lord Londonderry as viceroy of Ireland.

Parnell has instituted a suit against the London Times for libel, claiming £100,000 damages.

Four Russian officers will attempt to ride on horseback from St. Petersburg to Paris in forty-five days. They have made a wager to do it, and will start in May.

Forty-two of the S. S. Danmark's crew and all of the passengers, which were left at Azores by the Missouri, arrived at Lisbon on the 21st inst., by the steamship Acor. Rabean, first officer, reported that on April 4th the Danmark's shaft was broken. The next day the disabled steamer met the steamship Missouri, from London to Philadelphia and Baltimore. The Missouri towed the Danmark until the 6th, when the latter seemed about to sink. At first the Missouri was only able to take on board 200 of the Danmark's passengers, but after having taken a portion of her cargo, she found accommodations for all the crew and passengers. The Missouri proceeded to Azores, left there last and 2nd officers and 320 passengers, and then continued on her journey to Philadelphia with the passengers and the crew. The captain and three engineers of the Danmark left Azores on the 15th for London. The Danmark was about 800 miles from Newfoundland when the accident happened, and some say the engines broke down. The engine room was found dead in the engine room after the accident.

UNITED STATES. - The Great American Tea company of Nebraska City, Neb., is in the hands of the sheriff and the manager has disappeared. An investigation shows that the entire stock consists of sawdust. Liabilities unknown.

Felice Viart, aged 72, a professional beggar of New Orleans, died in an old shanty a few days ago of debility and weakness. The coroner discovered hidden around her shanty \$38,000, of which \$2,500 was in gold.

The Hersey Meter Co., of Boston, has received a telegram from New York that the case of the National Meter Co. against the city of New York has been decided in favor of the Hersey Meter Co. As there are 6,000 of these meters in use in various cities, the decision is of general interest to water departments.

On Tuesday the biggest and fiercest fire New York has witnessed in this generation, swept the east-bank of North river clear from 50th street to what would be 65th street if the street ran to the river. Among the losses more than \$1,500,000 worth of property belonging to the New York Central railroad was destroyed. Several lives were lost also. Loss estimated at \$4,000,000.

An interesting case under the civil damage act has been decided in the county court, Albany, Vt., namely, Richards vs. Moore. The plaintiff, a widow, brought suit to recover for the death of her husband several years ago, while intoxicated, on the ground that defendant, Moore, who keeps a hotel at East Berkshire, had sold him liquor, the drinking of which brought about the accident which resulted in Richards' death. The case has been in court some 17 terms, and before a jury four times. A special jury returned a verdict for \$1,400 in favor of the plaintiff, and a motion for a new trial was refused. The case has excited much interest, and proves a leading one in this state under the civil damage act.

J. W. Woodworth, of Beverly, Mass., writes: "I suffered a week from influenza of one of the most violent and severe cases I ever had. I used Dr. Williams' Pink Pills, and in a few days I was able to get about, and in a week I was completely cured. My friends were very much surprised, and I am now in perfect health." - Dr. Williams' Pink Pills.

BIRTH. - At "Jubilee Cottage," Whycosmah, Cape Breton, April 13, the wife of W. D. McLaughlin of a son.

MARRIAGES. - At Truro, N. S., April 10, by Rev. M. W. Brown, Hugh Mahon, to Gertrude Lee, both of Truro.

East-Daley, at Truro, April 15, by Rev. A. F. Browne, Herman Frost, to Louise Daley, both of Argyle Sound, Yarmouth Co., N. S.

Love-Jewett, at the parsonage, Fredericton, April 13, by Rev. F. D. Crawley, George Love, of Macnaquis, to Maud Jewett, of the same place.

Tracy-Chase, at the parsonage, Fredericton, April 16, by Rev. F. D. Crawley, Alonzo Tracy, of Marysville, to Bella Chase, of the same place.

Moore-Matthews, at Great Village, N. S., by Rev. F. F. Layton, John Moore, of Oranville, N. B., to Beatrice V. Matthews, of Point Wolfe, N. B.

Wise-Grieff, at the parsonage, Fredericton, April 17, by Rev. F. D. Crawley, James Wise, of Marysville, to Frances Grieff, of the same place.

Ward-McDonald, at the Baptist parsonage, Sackville, N. B., on the 17th inst., by the Rev. Wm. E. Hall, James Ward, to Mary McDonald, both of Wood Point, N. B.

Duffin-Burton, at Truro, N. S., on the 10th inst., by Rev. A. L. Goggin, James Duffin, St. John, N. B., to Helen, eldest daughter of the late Hugh Ferguson, of Pictou Landing, N. S.

DEATHS. - Cass, at Cheonggin, April 5th, inst., after a long and painful illness of some weeks, Jennie Cass, aged 29 years. A very large congregation assembled at the church on Sunday to pay the last tokens of respect to the departed. An appropriate sermon was preached by the pastor, E. Hill.

Young, - Rev. J. W. S. Young was summoned to his home in Southampton, on the 16th from Upper Gagetown, where a glorious revival of religion was in progress, and twenty-three were already baptized, to meet with his beloved wife over their departed infant Hyland Chesley, aged four months and eight days, of whooping cough.

Elmer, - At Cumberland Bay, N. B., John Elmer, in the 66th year of his age. Mr. Elmer had a stroke of paralysis some years ago which confined him to his home until death. He never made a

profession of religion, but during his illness he felt that he had secured a hope in Christ, and on the 25th of March, 1889, he passed peacefully away. He leaves a widow and three sons to mourn the loss of a kind husband and father.

McKinlay, - At Lower Onslow, Mich. 14, of consumption, Jessie, daughter of Jonathan and Elizabeth McKinlay, aged 18 years. Our young sister never made a public profession of religion. She gave her heart to Jesus and was intending to follow Him in His commands, but was taken sick. She gave clear evidence of a saving change, and all through her illness was graciously sustained by the promises of God. She peacefully entered into the heavenly rest. A large circle of relatives and friends is left to mourn their loss.

Goussard, - Died at Carleton, St. John, April 17, of consumption, Gretta, G., adopted and dearly loved daughter of Calvin and Anna Goodspeed, aged twelve years and eleven months. It is very pathetic to see any young life die out, but in the case of the one which has just passed from our home, the pathos deepened, at first almost into tragedy, and then shaded away softly into submission, tranquility and joy. There was combined in her young life the sensitiveness and joyousness of a perfect child with an intellect preternaturally bright and active, which made her as mature as a woman. Her mind had already formed plans for the future life which, to her childish heart, filled all the prospect with a brightness which made her impatient for the slow months to hasten, while, at the same time, she drank in happiness from everything around, just as a flower gathers beauty from each gleam of sunshine. In the midst of all this brightness, the chill, dark shadow of death began to settle down over the sunny landscape of her life, and to creep nearer and nearer, slowly, surely, relentlessly. With mind and sensibilities all alert and keen, it is little wonder that the sight was appalling, and the struggle intense. First the terrible shadow settled down over the more distant plans and hopes, blinding out their sunny tinted outlines, as she had to abandon the expectation of living very long. Then it came nearer, as she had to give up the idea of visiting the places where she had spent happy gleeful hours. Then it crept up to the garden of her life, and to creep nearer and nearer, and from flower to flower as joyously as a bird, as she had to face the thought that she should never see the flowers bloom again. Finally the dread shadow darkened down before the windows, as she was taken to have her last glance upon a world which had been her treasure house; but which was now becoming the charnel house of her earthly hopes. Yes, the struggle was tragic, as she had to see all of earth which she had held dear vanishing from her sight. Then, with her active mind, taking in all that pertained to the case, she had come the thought of the loveliness of death, as she said she would not care, could her mamma and papa go with her. It is not easy for a strong man to face all this; how terrible for one with a child-heart to feel, and a mature mind to see. But

gradually, as the death shadow kept drawing nearer, she began to look away toward the other world, and the dawn of the eternal day began to grow in brightness. The dread alarm at the thought of dying began to lose its power. Confidence in the Saviour's loving care became stronger and stronger. Her realization of heavenly realities grew more vivid. With a patience and self-command, wonderful in one so young, she bore her pains and her deathly weariness. Wishing to save others pain and trouble, she struggled to be bright. Finally, when told that nothing more could be done for her, she was as calm as though it were not intelligence which is often so stunning. She wanted to know how soon she could go, not how long she might stay. During her last day, though suffering much, and laboring hard for breath, she could say, "I am so happy!" and when addressed as poor Gretta, would say, "not poor Gretta, rich Gretta." Up to the very last, until she dropped into the sleep from which she awakened in another world, her mind was intensely active. She made her disposal of all her little effects, sending messages to acquaintances and playmates. Feeling that she could do no service for her Saviour herself, she sent to one of her nearest friends as her dying request, that he should serve Jesus. She also desired that we should set aside all that would have been given to her, just as though she had lived, and do some good with it. In perfect calmness, trust, confidence, and also with a serene joy, she faced, at the last, him she had feared with such dread at the first. Seldom have so much brightness, beauty, animation, love and promise vanished from earth in one young life. We have written thus of our darling, hoping that her experience may be of some service. Who can help adoring the loving kindness of God who loved her little clinging fingers so gradually and gently from their hold on earthly things! Had the stroke come less gradually than by the slow approach of death by consumption, with her temperament, she would have been in panic fear. Who can fail to have his faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they may, how can it be explained that death can be met by a child's trust? Seldom have so much faith strengthened, that dying grace will be given for the dying day, and that for us to worry because we do not have it during life is but to borrow trouble. Let skeptics say what they