

# Messenger and Visitor

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**PHREASYTERIANISM IN ENGLAND IS NOT STRONG.** There are only 65,065 members. There has been a gain of 1,000 during the last year, and an increase of over \$100,000 in benevolent contributions. —The wealth of Great Britain can be judged of from the fact that one penny added to the income tax brings a revenue of \$11,000,000. —The London *Freeman* thinks there never has been a time when the demand for strong preaching and the supply of weak preaching has been greater than now. —The anniversary of the Northern Baptists begin one week from the date of this paper. They are held in Chicago. —Berlin, with 1,500,000 of a population, has church accommodation for only 50,000, or one in every 30. —The cathedral of Milan, still unfinished, is said to have cost up to the present \$110,000,000. How many missionaries would this have supported? —Not half of the forty-four students at Newton are from New England. It is no wonder that our churches there make demands upon outside States and provinces for pastors.

**OUR AFRICAN CHURCHES.**—A brother, in the obituary of Bro. Hopewell, refers to the little African church at Onabog. There are several African churches in New Brunswick and a larger number in Nova Scotia. We believe that our denomination should have a more tender and generous care over these scattered flocks. If brethren in the ministry should visit them occasionally we are sure that good would be done both to preachers and hearers, and the warmest feeling of brotherhood would be aroused. Shall there not be more of this attention given to these brethren in the Lord in the future?

**PERIODICAL LITERATURE OF THE UNITED STATES AND CANADA.**—From Rowell's American Newspaper Directory we learn that there are 17,760 periodicals published in these two countries. Of these 13,164 are weeklies, and 11,118 have a circulation of less than 1,000. According to the lowest estimate, these 17,760 periodicals send out the enormous number of 3,481,610,000 copies per year. This would give 267 copies of papers to each of the 13,000,000 families supposed to be comprised in the population of the United States and Canada. It cannot be said the people of this continent have not enough to read. If the quality were as good as the quantity is great, what a grand thing it would be!

**DOWN GRAD.**—The London *Freeman*, in the following editorial remark, evidently recognized as a fact a "down grade" tendency in England, although it was rather severe on Mr. Spurgeon for his writing and action respecting it:

And if such a student were to ask the chief secret of failure in the pulpit at the present hour he might perchance find it to lie in want of definiteness. A very widespread complaint asserts that much of the preaching of the day is too hazy. There is a want of clearness. Careless souls are not led to see clearly their danger. Anxious souls fail to find clear direction on the way of salvation. On the authority of Scripture and the Atonement of our Lord there is hesitating statement. The culture of righteousness may be well stated and enforced, for on this there seems little room for doubt. But on all points that can be doubted the doubt is left or intensified. Men want this nowhere, least of all in religion.

**DR. PARKER TO MR. SPURGEON.**—Dr. Parker of the City Road chapel, London, is the Talmage of the metropolis of the world. He is an adept at sensationalism, while he lacks man of great and varied power. His latest sensation is an open letter to Mr. Spurgeon in the *British Weekly*. For insulting effrontery we have scarcely ever seen it equalled. He speaks to him as Spurgeon, and my dear Spurgeon, etc., in the most approved slap-him-on-the-back way. He tells him that his heart has an immense advantage over his head. Of a caricature of Calvinism which he implies is Mr. Spurgeon's, he says:

"That kind of Calvinism I will not condescend to hate, it is too far down in its native perdition to allow of a boot to kick it and yet retain a boot's proper respectability."

This is very smart, as Dr. Parker seems to be well aware, but it has been just the kind of Calvinism Mr. Spurgeon preaches which has made the strongest and best men the world has ever seen, and, we believe, it has been largely this which has made Mr. Spurgeon's preaching a power to the ends of the earth, while Dr. Parker's has gone little beyond his own people.

The letter gives two instances of people who took offence at Mr. Spurgeon's answers to their questions, and Dr. Parker, in that very egotism he so insultingly charges upon "Spurgeon," reads him a lecture upon how he should have treated

their case. He asks "Who taught you such nonsense?" referring to a statement of Mr. Spurgeon that "Every funeral is God's repetition of his anathema against sin." This is a portion of his parting advice:

"Let me advise you to widen the circle of which you are the centre. You are surrounded by offers of income. They flatter your weakness, they laugh at your jokes, they feed you with compliments. My dear Spurgeon, you are too big a man for this. Renounce it. Take in more fresh air. Open your windows even when the wind is in the east. Scatter your ecclesiastical barn. This enlargement of your social relations will honor you good, and build your character and action on a larger scale. I do not say destroy your circle; I simply say enlarge it. As with your circle, so with your reading. You are incessantly contemptuous in your reviews and notices who have forgotten more than you and I put together ever knew. You are much too off-handed with your brother Baptist ministers. You are also much too free in your excommunications. Believe me, you are really not infallible. Pardon me if I venture upon the suggestion that even you are at least presumably human. I almost tremble at my own temerity, for I cannot but think that any man who expels the whole Baptist Union must occupy a sovereign place in some pantheon of his own invention."

Most men, did they really desire to profit another by plain advice, would speak to him in private, and not through the public print. There is an insolence almost brutal in utterances of this kind before the public. The ostentatious parade of a single desire, in it all, to do Mr. Spurgeon a friendly turn, bears on the face of it the well-marked lineaments of hypocritical pretense. And then the parting, "Good-by, you sturdy, honest old soul." How self-satisfied the assumption of easy familiarity and half-contemptuous superiority! Mr. Spurgeon has needed much grace in the stand he has taken against New Theology tendencies. This effusion of Dr. Parker will try patience, if it is not regarded as Dr. P.'s esteem Calvinism.

**DR. MURDOCK'S REPLY.**—We referred to the *Christian Inquirer's* statement that "after three quarters of a century . . . we have scarcely a self-governing church in all the heathen world." Dr. Murdock, the Secretary of the American Baptist Missionary Union, has replied. He says:

"Now the real fact is that of 521 churches in Burma, 377 support themselves and manage their own affairs without any help or interference on the part of the missionaries. It is also a fact that these churches manage their affairs as well, on the average, as a like number of churches in any region of the Eastern or Middle States of this country. Their discipline, I might venture to say, might safely be studied by the majority of the home churches as an example to be followed. These native churches not only support their own pastors, build their chapels, parsonages and school-houses, but they support their schools and native preachers—that is, those who are left to their care by those unwise people and churches in this country, who insist in getting nearer to the missions by taking the work out of the hands of the native people. Nearly all the money expended on native preachers in Burma comes from these specific gifts of our people. It is a fact that some native churches are hindered from doing what they would easily and cheerfully do by the supererogable gifts of American Christians."

In our Asiatic missions there are 642 native churches, of which 426, or nearly two-thirds, pay their own way and manage their own affairs. And it ought to be known that during the last few years nearly all the increase of our means and forces have been directed to new fields, to establish stations and preach the gospel where Christ is not known. We have left Lower Burma with a vast unevangelized population, with only one man each in the more important stations which are the centres of vast heathen communities. It may be that the time has come for an advance; we have been thinking that it is even so; but the line of that advance must be through what we have already gained."

And to show that something has been gained, let it be remembered that the district of Tavoy and Mergui was left for nearly twenty-five years without the presence of a missionary, and that during all this time they paid their own way and directed their own affairs. If they did not make much advance they at least held their own. There is no reason to doubt that the Karen churches, in the Hangan District, in the Bassin District, in Henthasin, in Toungo and other regions, would live and prosper without pecuniary help and only a limited missionary supervision. But there is still need of American help in evangelizing the heathen millions among whom the Christian thousands of Lower Burma dwell. The schools, which are designed to buttress and render more permanent and effective the spiritual life of the people, and the press which is to scatter Christian literature and the Holy Scriptures among the various races of Burma will, for a long time, require the presence of a considerable number of American men and women in the old stations. But the fact remains that our chief strength must be expended for the conversion of the people of the upper regions, which, up to this time, have not been even fully explored.

On Dr. Murdock's letter the *Inquirer* replies:

What we mean by self-government is emancipation from American control. The Spirit of God, and 30,000 Christians, with 324 preachers of their own race, ought to take care of Burma, a country which has a population but one-fourth larger than the State of New York. These native preachers ought to push the gospel in new fields in their own country. They speak the language, they understand the customs of the people, and must be the best-equipped evangelists. Therefore, let our American missionaries in that field go on to new regions. Perhaps the Holy Ghost would honor Himself if allowed to superintend these churches gathered out of heathenism. Perhaps our plans have too little room in them for the Holy Spirit to operate.

**UNUSUALLY PARENTS.**—The following from the *Congregationalist* is full of suggestion and solemn warning:

Many a parent indifferent to religious things hopes his children will be Christians; but it is more than likely that they will not be, and the parents will be held responsible for their children's want of religion. A London paper gives an account of a village containing ninety-eight families with children over ten years of age. In twenty-seven families both parents are professing Christians, and so are eighty-four of their 125 children. In nineteen families only one parent is a Christian, and of their ninety-five children only thirty-one follow the Christian parent. None of the parents in the remaining fifty-two families are Christians, and of their 139 children only thirteen are followers of Christ. If fathers and mothers are not lovers of Christ, they may be almost certain that their children will follow their example, and at the day of judgment will charge them with their awful loss.

**CATHOLIC AGGRESSION IN GERMANY.**—

The clerical or Catholic party in the German Diet has assumed new importance, since the result of the last election has left the government in a minority, unless this party come to its help. Through its leader, Dr. Windthorst, it has formulated its demands. These include the creation of a Catholic section in the Ecclesiastical Affairs Department; a settlement of the question relative to the appointment of priests; the abrogation of the *Spergesetz*, by which priests in certain cases are deprived of their stipends; a supervision of the schools by priests; the free admission of Catholic religious orders into Prussia, and the prohibition of the use of Catholic churches by old Catholics. It appears as if Dr. Windthorst had made the blunder so often committed by the church of Rome of making demands so exorbitant that they could only be refused. The Minister of Ecclesiastical Affairs has said the government could not comply with these demands. Particular denominations could not claim to be represented in the Department of Public Worship. A bill dealing with the *Spergesetz* would be introduced into the Diet. He declined to interfere with the Old Catholic.

## The Transfiguration.

BY REV. GEORGE E. TUFTS.

The time was in the night. The apostles were "heavy with sleep." The place was undoubtedly Mount Hermon, about forty miles north of the Sea of Galilee.

Connected with this supernatural event were four miracles in one. The first was Christ transfigured—His face shining with heavenly glory, and His raiment white and glittering as the light. The second was the appearing of Moses and Elijah, two great names of the Old Testament. Heaven could not have sent a more choice delegation of her saints. The third miracle was the luminous cloud, the symbol of God's presence, overshadowing them with its dazzling light. The fourth was the voice of God—"This is My beloved Son; hear ye Him."

First. The Transfiguration strengthens faith. Six days before the event, Jesus told His disciples that He must soon be put to death. This could not be, they thought, if He were really the Christ. Would not His mission then end in defeat, and the cause they had espoused come to ruin? Weak was their faith, disappointed their hopes. But now our Lord takes three of them to Mount Hermon. The glory of heaven is about Him. A voice is heard. Two saints from the other world appear, and add their testimony to His Messiahship. Then it is seen who He really is, and the disciples can doubt no more. Their faith is now strong. God's voice is so plain that it can never become inaudible, and the light of heaven is so clear that it can never grow dim.

Secondly. The mighty scene on the mount is a proof of the soul's immortality. In all ages and in all lands the eternity of man has been held as a fundamental truth. The Egyptians believed the existence of the soul depended

in some way upon the preservation of the body. Therefore they attached great importance to the embalming of their dead. The Greek and Roman philosophers and poets—Hesiod and Plato are examples—held firmly to the same truth. The views of the ages are well expressed in the oft-repeated lines that Addison has put into the mouth of Cato: "It must be so, Plato, Thou reasonest well; Else whence this pleasing hope, this fond desire, This longing after immortality? 'Tis heaven itself that points out a here-after, And intimates Eternity to man."

And yet the able reasoning of the great thinkers of the past in favor of the soul's imperishable nature does not furnish an incontrovertible proof, but only a strong presumptive argument. In one point it fails. It does not afford an example of existence after death. But the Transfiguration gives the proof. Moses had been laid away more than 1400 years before this event. Did his soul die with the body? Did his burial in the land of Moab terminate his existence? After his death 500 years pass away, and Elijah is carried home in a chariot of fire. Though he is no more on earth, has he ceased to be? With his translation did there come the end of his being? Or is there a future state unseen by the eyes of mortals? Our inquiries are answered. After a lapse of 900 years from the time that Elijah had been borne to heaven, and 1400 years after Moses had been laid away, both of these worthies come forth again to earth. Upon the stage of human action they are seen by mortal eyes and heard by mortal ears. The proof is thus furnished that though men die they shall live again.

Third. The mighty scene gives proof of the recognition of saints in the future world. Many arguments drawn wholly from reason seem to favor the idea that we shall know our friends in heaven. In this life our memories enable us to distinguish one another, and recognize persons from whom we have been long separated. We hold in memory their physical features, tones of voice, and mental peculiarities. And will not our faculties be equal, at least in heaven to what they are on earth? Shall we not then know our friends there as well as here? Moreover, it often happens that persons who are once intimate have been long separated—from youth to old age. Time and change have wiped out every mark by which they once knew each other. They are entire strangers. But they accidentally meet in a foreign land. During the conversation reference is made to some circumstance which occurred in childhood, and mention is made of old associates. Instantly events long forgotten flash upon the mind, the old friendship is renewed, and they are acquainted as in days-long gone by. May we not infer that in some such way, or by some such means, we shall be known and recognized in heaven. But the argument from Scripture is more forcible. David, at the death of his child, said: "He will not return to me, but I shall go to him." In our Lord's discourse, Luke 16, we find that the rich man knew Abraham, and recognized him as his ancestor. Abraham also knew the rich man and called him his son. To these references add the account of the Transfiguration, and the argument is greatly strengthened. Moses and Elijah were separated in this world by a space of more than five centuries; and while heaven is now for a short time represented by them on earth, they seem to be acquainted with each other. They also had an interest in what was going on in this life, so far as it related to their Redeemer's glory. Peter recognized Moses and Elijah, and heard them talk of Christ and His decease. Do we not thus learn that the thoughts and converse of the departed saints are one, and that there are common joys in heaven?

Fourth. The Transfiguration shows that the prominent plan in man's redemption is the death of Christ. What did Moses and Elijah talk about during their short visit to earth? 'If the apostles questioned them about heaven,—its inhabitants, its glory, and the employment of the redeemed,—we have no record of the answers. Neither did those heavenly ones talk of the apostles, their preaching, their success, their trials, their sufferings. Nor did they speak of Christ's pure life, His perfect example, His wonderful teachings. These are interesting, and have their place. But there is one subject towering above these, as the Alps towers above the mole-hill. Not the life of Jesus, but the death of Jesus, engaged the attention of the early saints. His example is important; but His example, apart from His voluntary, sacrificial death, could no more bring about man's redemption

than the example of Rome's moral philosopher, Seneca, who died by suicide, or the example of the renowned philosopher of Athens, who died by drinking the hemlock. But the Christ who can redeem men lost in sin, is the Christ who stepped into the sinner's place as a substitute; who became the world's Passover Lamb sacrificed for us; who was made sin for us that we might be made the righteousness of God in Him. His own self bare our sins. He gave His life a ransom. We have redemption through His blood. We thus see why the heavenly visitors now take for their subject of conversation the death of the Lord Jesus. Only through His death were men to be saved, and heaven was interested. The death of Christ was important to the saints of the Old Testament as well as to the saints of the New; and heaven is so interested in a delegation of his saints come to earth and speak of it. The centuries circle round the cross. The Atonement is the central star—the Atonement—in the system of man's redemption, "the Acropolis of the Christian faith."

Fifth. The Transfiguration conveys to our mind some idea of the glories of heaven, and the blessedness of the redeemed. Peter was so captivated by the scene, that he said: "It is good for us to be here." If the dim foreshadowing of the glory of heaven so enraptured him, what must the reality be? The mount was only a faint emblem of the future land, and Christ was only transfigured; but in heaven He will shine forth in His majesty, clothed with honor and power. On Mount Hermon there were only two of the heavenly saints, but in the holy city—Mount Zion—there will be an innumerable company of angels, and the spirits of the just made perfect. The mount was only a representation, and that momentary; but heaven will be a reality, and its joys eternal. The disciples beheld the scene with earthly eyes, dim at best; but the glories of the upper world will not be looked upon with the natural vision. These bodies will be fashioned like unto the glorious body of the Son of God. Heaven is wisely shut out from us at present. In the meantime, let us do our allotted work and become fitted to enjoy heaven's glories hereafter. What a destiny awaits the righteous. We shall be like Jesus and shall see Him as He is.

## W. B. M. U.

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

PRAYER TOPIC FOR MAY.

For Native Christians, Teachers and Schools.—ISA. 45: 8.

The Missionary Outlook in British India.

BY MABEL ARBUTHNOT, ACADEMY SEMINARY, WOLFFVILLE.

So far the success of the gospel in India has been almost exclusively among the Pariahs or outcasts. The missionaries as a general rule rather hold aloof from the learned classes, and these appear to have been neglected, owing probably to the fact that they are not easily reached. Any one can see how it might be easier to take a poor illiterate negro, educate him, and help bring him to Christ rather than undertake to influence a wealthy, educated infidel. Yet one reached in this class who will turn his wealth and influence to Christianity would be capable of doing much good.

Among the corruptions of the Hindu superstition is the division of its society into castes, which is incorporated in their whole religious economy. The different castes clustered together in hamlets and were bound by laws to have no intercourse with each other—not even to render assistance in sickness. If they violated these laws they were despised by their family, and reckoned with the outcasts.

The women at this time were debarred from all society. A certain portion of the house called the *Zennas* was set apart for them. The women of higher rank were seldom seen in public; and after a hard day's labor the poor native woman often went home to suffer from the cruel blows of an intoxicated husband. Other great social evils are infanticide, child-marriage and the immolation of widows on the funeral piles of their husbands.

In looking at the state of society today we find that ignorance is not universal and that the people are gradually drawing nearer one another. The caste system, the greatest barrier to social intercourse is fast breaking down. At the commencement of railroad enterprise the Brahmins petitioned for the running of caste cars. But as this was impossible they have been obliged to accommodate themselves to established rules.

Now the priest, who is pure enough to enter the most exalted circle of Hindu heaven can sit all day long on a hard bench between two outcast Pariahs, the vilest of the vile, for whom there is no place in Paradise. The locomotive, like a ploughshare turning the sward of the prairies, is cutting up a faith whose roots run down deep into by-gone ages.

There are many other agencies at work tearing away this inveterate distinction. The plan adopted by most of the Mission schools, that caste must be formally done away with before baptism, is working towards this end. In the schools where they educate all the castes together young men find that birth, rank and caste are of no avail; but that all depends upon diligence, perseverance and character.

It is a peculiar distinction of India that it has been the theatre of nearly all the great religions. Hinduism, Buddhism, Mahomedanism and Christianity have all made trial of their moral power here. The first three have each had many centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than in all the ages of their respective dominions. Neither Buddhism or Mahomedanism had made any serious impression upon caste, nor had been able to mitigate the wrongs which Hinduism had done for women.

The horrors of the *Suttee* and the murder of female infants were left unchecked until the British government, inspired by missionary influence, branded them as infamous and made them crimes. The native sentiment of India is now changed. Child marriage is coming into disrepute, and some of the native states have agreed to forbid it altogether.

In India there is now an opportunity to help millions of women to throw off the bondage which so cruelly oppresses them. The *Zennas* are now opened from one end of India to the other. The Lord has thus given to Christian women a key to open one of the great doors of the mission world. The necessity of woman's work in this country is shown by the condition and needs of the women, by their power in the family, by the fact that their elevation must be brought about mainly through the efforts of Christian women. The women of India are despised and down trodden on every hand. The most of them accept their lot with a dullness and contented apathy; but many have roused to a sense of their burdens. A prayer offered by a pupil in a mission school expresses the soul-longings of many of them. She says:

"O Lord hear my prayer! For ages dark ignorance has brooded over our minds and spirits, like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom; and we have no strength to get out. Brinded and beaten we are like the dry husks of the sugar-cane, when the sweet juice has been extracted. Criminals confined in jails are happier than we, for they know something of Thy world. They were not born in a prison, but we have not for one day, no, not even in our dreams seen Thy world, and what we have not seen we cannot imagine. To us it is nothing but a name, and not knowing Thee, Thy world, we cannot have Thee, Thy Maker. We have been born in this jail, we have died here, and are dying. O God of mercies, our prayer to Thee is this: that the curse may be removed from the women of India."

Recently another form of work for a class of the caste-women of India has been begun and promises good results. Homes and schools of Christian instruction have been established for the enlightenment of the twenty millions of child-widows in India. These despised, maltreated and helpless girls are only too ready to embrace the kindly influence of Christian culture.

If to the social deliverance from the cruel *Suttee* we add the supplanting of a heathen despair by a Christian hope, we shall be able to estimate the richness of the blessing which awaits the women of India. Christian women's work in India is manifold. Teaching in day-schools, industrial-schools, evangelistic work among the poor, in villages, at fairs and sacred places, in hospitals and prisons. The work is yet in its infancy, but there are boundless possibilities before it! As yet the workers are very few. The call to this work of women amongst women is now especially urgent.

In contrasting the India of Lord Clive, Warren Hastings, and Lord Macaulay, with its suttee, its immolation of widows, its death-sweeping car of juggernaut, with the India of today, with its liberal ideas of government and education, we are able to gain an idea of its advance; but it is yet a vigorous stripping with a manly attitude freeing itself from the trammels of a past faith and struggling into the light of something infinitely grander.

Sorrow Turned Into Joy.

By Rev. Theodore L. Cuyler. We often make mistakes as to what is best for us. We often hide our richest blessings under a pall, and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame.

Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore his boyish face the photograph of the beautiful Rachel. He calls out: "All these things are against me."

We have a striking illustration of the mistakes that short-sighted people often make by turning their backs to the fourth chapter of the first Book of Chronicles.

There we read that "Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, 'Because I bore him with sorrow.'"

There is no such thing as helping others toward salvation and not attending to your own. No doubt when Noah built that great Eastern ark

The Bible is like a vast orchard, where precious fruit is often hidden behind the leaves. This story of Jabez is like a tree that grows up from under the leaves—has many a golden teaching.

How to Read the Bible. Do not trammel yourself with the legalism of reading a certain amount. What you want is the growth of your soul, not the bolting of quantity.

Compare Scripture with Scripture. This is best done with a concordance or a good marginal reference Bible. In the latter case look at all the references, and you will be surprised how they illuminate your reading, and open up new avenues of thought.

Use a Bible in some other language than your own, if you are able. This brings a freshness to old texts, of which the truth is ever fresh, but the words may have become trite to the ear.

Two Kinds of Old Age.

This vivid contrast between an old age heedless of God, and one spent in communion with Him, we find in an article in the Christian Advocate.

One of the saddest sights in the world is to see old age without faith in God and without hope for the future; a life preserved by the forbearance of God through long years, and no gratitude for the preservation; God's good providence manifest in the endowment of a physical vitality, whose power perpetuated the life through its scores of years; an endowment which may perhaps through virtuous and God-fearing parentage; the providence which directed the life away from occupations of danger, or shielded it in the midst of danger; that housed, and fed, and clothed the body—and yet no thankfulness for all this.

On the other hand, how beautiful to see the almost tree budding with the light of heaven upon it, and the hope of heaven animating the soul. Faith reaching out its hand and taking hold of the hand of God, and resting lovingly, and looking up into His face, saying, "Father, Thy will is good." Lips which have drunk cups of wormwood and cups of honey.

A Dying Skeptic. Skepticism may fascinate, but it brings no comfort. Years ago a minister's son went off from home to college. At college he formed the acquaintance of a young man whom I shall call Ellison.

People and Verbs. Another proof that our Lord's humanity was more perfect than ours, is the absence in Him of what we call characteristic. All men and women have some characteristic; one is brave, and another humble, another patient, and so forth.

A Prevalent Offence. It is probably no exaggeration to say that two-thirds of all the talk floating about through society regarding persons and families is absolutely without foundation. Over every community one may observe a certain amount of misrepresentation and misunderstanding, sufficiently tangible to blur the outline and harmony of things, but never tangible enough to be traced back to its origin so that responsibility can be fastened. Not long ago, in a church in another section of the country, it was suddenly reported from month to month that there was serious dissatisfaction with the minister in charge; a man of the greatest sincerity, integrity and fidelity, respected and loved.

Major Henry Spence Palmer, in his work on "Sinai," gives an interesting account of the climate in the Desert of Sinai. Everywhere in the Desert and at all seasons there is hardly an exception to the refreshing coolness of the nights and the early mornings. Everywhere, too, there is that wonderfully pure invigorating air which preserves the bodily strength in spite of all discomfort and fatigue and continually braces the nerves and energies.

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Good News!

There comes a time in the life of every boy when he thinks he knows it all. If he were riding on a locomotive he would want to tell the engineer just how to run the engine. In his own home he thinks he knows more about how his mother ought to be managed than his mother does, and he is positively certain he knows much better what is best for himself than his father knows in spite of his age and experience.

Hold On! This is not usually last long, and from that time on for the rest of his life he will realize more and more how little he really knows. Some boys get over their conceit gradually; others are humbled out of it very unceremoniously by some unpleasant experience. This was the case with the gentleman who relates his experience in the New York Sun.

Spurgeon on Preaching. If any man has a right to speak on preaching his name is Spurgeon. The following is excellent advice: "We must take care that we preach the Gospel simply. It is not an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody but those technically educated. The language of studios, bookish people is far out of the reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions, are no more understood by the multitude than their equivalents in Latin. Crumble down the tower when you ascend it, and to the children. Break the leaves and fishes for the multitude."

Humility of Our Lord. Another proof that our Lord's humanity was more perfect than ours, is the absence in Him of what we call characteristic. All men and women have some characteristic; one is brave, and another humble, another patient, and so forth.

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Freedom

From the tyranny of depraved blood by the use of this medicine. For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure.

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Good News!

There comes a time in the life of every boy when he thinks he knows it all. If he were riding on a locomotive he would want to tell the engineer just how to run the engine. In his own home he thinks he knows more about how his mother ought to be managed than his mother does, and he is positively certain he knows much better what is best for himself than his father knows in spite of his age and experience.

Hold On! This is not usually last long, and from that time on for the rest of his life he will realize more and more how little he really knows. Some boys get over their conceit gradually; others are humbled out of it very unceremoniously by some unpleasant experience. This was the case with the gentleman who relates his experience in the New York Sun.

Spurgeon on Preaching. If any man has a right to speak on preaching his name is Spurgeon. The following is excellent advice: "We must take care that we preach the Gospel simply. It is not an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody but those technically educated. The language of studios, bookish people is far out of the reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions, are no more understood by the multitude than their equivalents in Latin. Crumble down the tower when you ascend it, and to the children. Break the leaves and fishes for the multitude."

Humility of Our Lord. Another proof that our Lord's humanity was more perfect than ours, is the absence in Him of what we call characteristic. All men and women have some characteristic; one is brave, and another humble, another patient, and so forth.

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Black Hair Seal, Black Siberian Wolf, Elk, Tule, Lamb, Elk, Jap Wolf and Grey Jap Wolf Coats for sale low.  
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**PATENT EAR MUFFS.**  
Five gross just received of these useful articles, which will be found invaluable to ladies or gentlemen whose ears are exposed to the cold weather. Sent anywhere in Canada on receipt of fifteen cents in stamps.  
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**Sabbath School.**

**BIBLE LESSONS.**

**Second Quarter.**

**STUDIES IN LUKES GOSPEL.**

**Lesson VIII. May 25. Luke 10: 1-4.**

**THE MISSION OF THE SEVENTY.**

**GOLDEN TEXT.**

"The Kingdom of God is come nigh unto you."—Luke 10: 11.

I. SEVENTY MISSIONARIES SENT OUT ON AN EVANGELIZING TOUR. 1. After these things: the circumstances attending His departure from Galilee, and His rejection by the Samaritans. The Lord appointed other seventy also: besides the twelve apostles. And sent them two and two: in pairs, as he had formerly sent the twelve.

WORKING TWO BY TWO. The advantages of this plan are: (1) The testimony of two witnesses is more effective. (2) Each would supplement the work of the other. (3) They would aid and encourage one another.

Before His face. In advance of His coming. Into every city and place: walled towns and country villages without distinction. Whither He Himself would come. The time was short and the field was large.

II. PREPARATIONS FOR THEIR WORK. 2. Therefore: because they were about to set out. The harvest truly is great. Great multitudes of people were to be won to Christ; and they were in a condition to be won; that is the special significance of the word "harvest." But the laborers are few. Compared with the greatness of the harvest and the importance of the work. Pray ye therefore. You who are in training for the work, who are to be laborers in the harvest, and realize the greatness of the need, and the difficulty of the work.

III. INSTRUCTIONS AS TO THEIR WORK. 3. Go your ways: to the places where you are to work. I send you forth as lambs among wolves. Unarmed, defenceless, and innocent as lambs, did these disciples go forth among their foes, cruel, crafty and malicious as wolves.

4. Carry neither purse; for money to purchase necessities. Nor scrip: traveling bag, or haversack, the word signifying a leather bag or wallet, used for carrying provisions when travelling. Do not wear shoes: especially adapted to their journey, but wear the sandals they had on. And salute no man by the way. The disciples were not to stop by the way for elaborate, formal and insincere salutations. The immediate lesson to them was that their time was short and their business urgent. The lesson to us is that we are not to allow the formalities of life to interfere with our gospel ministry.

5. And into whatsoever house ye enter. The law of hospitality allows a traveler to stay three days in a house to which he comes for entertainment, without disclosing even his business. First say, Peace be to this house. The common formula of salutation among the Jews, with whom "peace" comprehended all blessing and welfare.

6. And if the son of peace be there. If the man of the house is a son of peace; i. e., filled with peace and good will toward God and man. Your peace shall rest upon it. Your coming will bring new peace and blessing to that home. If not, it shall turn to you again. If they are unwilling to receive it, the peace you bring can do you no good, but it will not be in vain, for you shall receive yourselves the good you wished for them. In this way efforts for the good of others are never lost.

7. And in the same house remain. . . . Go not from house to house. The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. This consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. Eating and drinking such things as they give. Do not be fastidious.

IV. THE TWOFOOLD WORK TO BE DONE. 8. And into whatsoever city ye enter. The same principles are to apply here as to a private house.

9. And heal the sick that are therein. They were to do as Christ had done, give a visible proof of the beneficence of the Gospel, and attract men to its spiritual blessedness by means of its temporal effects.

SECOND WORK. And say unto them, The Kingdom of God is come nigh unto you. They were to invite men to receive the blessings of salvation Jesus had brought to them.

MODERN APPLICATIONS. (1) The work. This work of the seventy is not the work of ministers alone, but of all Christians. They are responsible for the evangelization of their own town and county. (2) Work for the temporal welfare of men must go hand in hand with work for their spiritual welfare. Neither is it at its best alone. (3) As to methods, we must imitate not always the form, but the spirit of Christ's commands, for so only do we obey them at all. These directions involve this much, viz.: that (a) the ministry are to seek, as well as to save, the lost, and therefore are to go after them; (b) they are to give freely, and not make a merchandise of the Gospel; (c) they are to avoid all ostentation in attire and luxury in food; (d) they are to depend on the voluntary contributions of the people for their sustenance;

(e) their dependence is that of a laborer who earns his bread, not that of a beggar who receives it as a gratuity.

V. THE TEACHERS OF THOSE WHO REJECT THEM. 10. And they receive you not; refuse to listen, rob and persecute you. Go your ways. (1) Because you have not time or strength to contend with them. There is nothing to be gained by battle and contention, and it is unwise to "cast pearls before swine." (2) Because the best way to reach such opposers is by letting them see the effects of the Gospel in other places, and the blessings of those who receive. (3) Your Christian meekness, forbearance, and love under injuries will best touch their hard hearts.

11. Even the dust of your city, which cleaveth on us, do we wipe off against you. A symbolic act, expressing, not anger, or revenge, but a warning. (1) They clear themselves of all responsibility for the great loss according to those citizens. (2) They express their sense of the greatness of the ruin and loss, by being unwilling to partake of it even in the smallest degree. *Notwithstanding, be ye sure of this.* Even as they depart they repeat the invitation. The last word is one of mercy and invitation.

VI. AN EARNEST WARNING. 12. It shall be more tolerable in that day. That day, the day of eternal judgment at His second coming (see ver. 14). For Sodom, for that city. Sodom was such a terribly wicked city that ten righteous persons could not be found in it, and it was consumed of the earth. But it had had no such privilege as these cities to whom Jesus had come. Sodom rejected only Lot; these cities rejected Jesus Christ (Luke 12: 47-48).

13. Woe unto thee. Not an imprecation, not a prayer for a curse, but a statement of fact. Woe is coming upon you; therefore escape it in time. Chorazin, a city about two miles north of Capernaum. Bethsaida, situated at the mouth of the Jordan where it enters the Sea of Galilee. It was the early home of three of the disciples. For if the mighty works . . . which have been done in you. These two cities appear to be singled out for their whole region in which they lay—a region favored with the Redeemer's presence, teaching, and works, above every other. Had been done in Tyre and Sidon. Then two wealthy and flourishing heathen cities of the Medes and Persians. They had a great while ago repented, sitting in sackcloth and ashes. Symbols of mourning and penitence; comp. John 3: 3-9. The garment was of coarse black cloth, made of goat's hair, and in form resembling a sack, and ashes were put upon the head.

14. Shall be more tolerable for Tyre and Sidon at the judgment than for you. WHY, THEN, WAS NOT MORE DONE FOR TYRE AND SIDON? (1) We do not know. (2) But we must remember that these cities had abundant opportunities for repentance, and had resisted many good influences.

15. And thou, Capernaum. More teaching and more miracles are recorded as done in this city by Jesus, than in any other city of the Jewish land. Which art exalted in heaven. The true reading is that of the Rev. Ver. "Shalt thou be exalted unto heaven?" Do you, the inhabitants, expect that you shall have the highest enjoyment, and all the blessings of heaven, without regard to your character, because I have done so many wonderful works among you? Shall be thrust down to hell. To Hades, the abode of the dead; that is, shall be utterly destroyed. As applied to individual cities, the reference is to future punishment (Matt. 23: 46).

OBSERVATIONS. (1) Men are judged according to their privileges and opportunities, as well as by their actions. "Unto whomsoever much is given, of him shall much be required." (2) Wrong is always inexcusable, but it is the more inexcusable when done against knowledge and good influences. (3) Therefore, we cannot truly judge of another's guilt unless we not only know the outward act, but the circumstances, influences, and light in which it was done. (4) Privileges, if not rightly used, tend to harden the heart, and make men less responsive to good influences. (5) Those who resist the strongest influences God can send upon them to make them good, are beyond hope. There is nothing which can reach or save them.

16. He that heareth you, heareth Me. You are my representatives, my ambassadors, and whatever treatment men give to you, they give really to Him who sends you. And he that despiseth Me, despiseth Him that sent Me. That is, God in heaven. Jesus is not only the messenger from God, but is God's express image in character, teaches God's truth, enforces God's commands; so that to reject Jesus is necessarily to reject God.

"Get up, lazybones! It's five o'clock, and not a chore done!"

"Tom soon 'had an idea." Neighbor Johnson was over to transact some business with Uncle Daniel, and casually remarked, "I'll soon have a horse to sell, for I'm going to give up my milk route. It doesn't pay to run a team for fifty quarts when I can get 28 cents a can at the door."

Tom, quick at figures, instantly thought: "8 into 28, 34; 34 from 6, 24; 50 times 24 is 120, and 7 times 125 is 875—eight dollars and seventy five cents!"—and exclaimed:

"Uncle!"

"Uncle Daniel took no notice, except to say:

"You here? Just feed the pigs and the hens, and then saw wood till dinner time,—an 'be about it, too!"

"Uncle, how much do I earn, any way?" he inquired a few days later.

"Earn? Earn? Why, you don't earn your salt!"

"All right, then. How glad you'll be to know that Mr. Johnson is going to sell me his milk, and I am going to feed his customers. I shall get \$1.25 profit each day; \$2.50 on Saturday; for I shall go twice instead of Sunday. So you will not have to support me any longer. Mrs. Johnson will board me for \$2.50 a week, and Professor Morse has engaged me to ring the academy bell morning and night for my salary."

Amazed, Uncle Daniel stared at the boy of fourteen, who bravely looked him in the face. But he soon exclaimed:

"Humph! And do you s'pose you can run off like that, say, do you?"

"Why, yes, uncle, I don't earn my salt here, you know, and I will not live on you another week. Thank you very much for what you have done for me."

"Realized Mary and Mr. Johnson were both there, and the man through in a rage, realized how he had overreached himself, and saw no way to recover lost ground, though he growled:

"Where are you going to get your team, I should like to know?"

"O uncle, I'm going to be milkman and team too!" And spite of all, he laughed loud and merrily.

"Hallo, milkman!" shouted the academy boys, as Tom, after ringing the quarter-of-nine bell, joined them. "Milkman, bell-ringer, bogan-man, thief!" cried the rudent tander. Yet, every weekday morning, at half-past five o'clock, Tom, with a hand-cart containing several cans of milk, his school-books, and a basket of food, left Farmer Johnson's.

It was down hill, and only a mile to the village; so Tom easily delivered the milk in time for a lunch and the ringing of the bell, and when the remainder of the day was all his own.

Truly, he was an independent boy, earning more than enough for his own part, though he gladly went back to board with Aunt Mary at \$2.50 per week. Another boy did "the chores," and Uncle Daniel had to pay him wages, while Tom, through his whole academy course, was "milkman and team" and earned quite a sum toward his college bills. Verily, where there's a will there's a way, and the Lord does provide.—S. S. Times.

**Worth Trying.**

Do not be discouraged because other remedies have failed you. Mr. Hugh Ryan says:—For Cold in the Head and Catarrh, Nasal Balm is the best remedy I ever tried, and I have tried many.

"No, darling," said a mother to her sick child, "the doctor says I mustn't read to you." "Then, mamma," begged the little girl, "won't you please read to yourself out loud?"

Mamma (to her little boy)—"Now, Bennie, if you'll be good, and go to sleep, mamma'll give you one of Dr. Ayer's nice sugar-coated Cathartic Pills next time you need medicine." Bennie, smiling sweetly, dropped off to sleep at once.

Teacher.—"Anonymous means without a name; write a sentence showing you understand how to use the word." Small girl (writes).—Our new baby is anonymous!"

Use the safe, pleasant and effectual worm-killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a little and take it home.

Mrs. Newrick (back from honeymooning in Switzerland).—Do you remember that lovely gorge up in the mountains, Arthur? Mr. Newrick—I do; it was the sweetest meal I ever ate.

Annie Heath, of Portland, states that her face was disfigured by eruptions, but she regained her former pure complexion by using Burdock Blood Bitters.

Mrs. C. C. Richards & Co.  
Gents.—Having used MINARD'S LINIMENT for several years in my stable, I attest to its being the best thing I know of for horse flesh. In the family, we have used it for every purpose that a liniment is adapted for it being recommended to us by the late Dr. J. L. R. Webster. Personally I find it the best allayer of neuralgia pain I have ever used.

B. Titus,  
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Messenger and Visitor

WEDNESDAY, MAY 14, 1890.

FALSE IDEAS OF CHURCH LIFE.

How many church members there are who are ever complaining of the church to which they belong. It seems never to have dawned upon them that they have their share of responsibility for the condition of their church and their proportion of blame for the state of things which calls forth their animadversions.

The next principle forgotten is that people unite with a church, not so much to receive from the church as to give forth through her. The attitude of a church member of the right kind is not that of a nestling with mouth open to receive, or to make an outcry of complaint if not even getting something; but of a soldier, full of ardor, ready to do something.

It is time that our church members were trained out of the idea that the great object of church membership is to be cared for and made comfortable and happy. This is no higher idea of life than that of the worldling. It is selfish and selfish rather than divine. The church is not a mutual benefit society, except in a subordinate way.

bers get this false notion that the great aim of church life is to secure contributions to their own well being, but that they get a wrong bias at the beginning of their Christian life? When they are inquiring the way to Christ, they are objects of general sympathy and helpfulness, and this is as it should be.

Another reason for these false ideas of church life may be in the general exercises of our social religious services. Are they not too much for the solace and comfort of the saints? Saints often need solace and comfort, and it is well that our social religious services should minister it; but after all, is not this a subordinate matter to the great end of helping men to Christ?

JOTTINGS.

FIRST HILLSBURGH CHURCH. A visit to this place reminds us of our childhood and early manhood's days. In 1842 a revival of religion of unusual extent and power passed over the province of Nova Scotia, in which Bear River and other churches in Digby and Annapolis counties were large sharers.

At the Morgan Settlement, an outstation of the church, the Holy Spirit's work is seen and enjoyed. Bro. S. has his hands and heart full of work and joy, as he is gathering in the sheaves. Great and gross wickedness has been prevailing in this community of late; but the silent, fervent prayers of a few sisters—real mourners in Zion—have also prevailed.

This church is pastorless, but has been well supplied during the winter by the faithful services of our aged brother, Rev. H. Achilles. His loving ministrations have been much appreciated by the old and young of the congregation. It is

to be hoped that his labors may be continued till a pastor is secured. The church was not a little disappointed in failing to secure the services of Rev. Bro. Brown, of Harvey, N. B., to whom they extended a call. This is a very promising field. It has some special attractions for an earnest worker.

THE WEEK.

The question of prohibition is arousing considerable interest in Great Britain. Lord Salisbury has introduced a liquor license bill which requires compensation to publicans for all licenses cancelled by its operation.

It is evident that when the Irish Land Purchase Bill comes up for its third reading, in committee of the whole, its sections will be fiercely contested.

The uprising in Italy against the domination of the priesthood is seen in the recent measure, carried in the Senate three to one, by which the clergy are forbidden to belong to charitable congregations.

It is now stated that Mwanga has been again expelled from Uganda by the Arabs. This means that the Christian party has been defeated. If, as has been stated, Mwanga had placed himself under British protection before the Arabs drove him from the throne, Great Britain will be bound in honor to take the settlement of the country in hand.

The Equal Rights issue has pretty well confused the political outlook in Ontario. Mr. Mowat, who has held the control of the Province for half a life-time, has had the support of the Catholic vote, and still carries it. At the same time, in some places where a Liberal Equal Rights candidate has been put forward, no purely Liberal nomination has been

made. The same is true in some cases on the opposition or Conservative side. The Conservatives, while inclined, from considerations of local politics, to accept Equal Rights, are afraid this might injure Sir John at the next election, and the college year was brought quietly to an end.

The Supreme Court of the United States has decided that no State prohibitory legislation can prevent the importation of liquors in the "original packages." Opinions vary, as the full effect of this decision on prohibition in the States where it is adopted. All agree, however, that it will cause much embarrassment.

The bonuses to railways proposed by the government foot up \$3,167,160. Of this sum, \$567,000 are for railways in the Maritime Provinces.

May is a notable month in this part of the world. It is the month in which we send forth our theological graduates. But this month in this year finds us mourning.

Daniel Arthur McGregor was born in Osgoode, Ont., forty-two years ago. His education was begun in Woodstock College, where he spent eight years (1870-78), graduating in the literary and theological departments.

The body was brought to Toronto at once, laid in the reception room at McMaster Hall, and from there borne, on Monday, April 28th, by those who had studied and toiled with him in life, to Mt. Pleasant Cemetery, there to await the general resurrection at the Last Day.

Mr. McGregor was a man of singularly refined character. Free life marked degree from the weaknesses so common to man; he was strong in all the qualities of a vigorous manhood; exemplifying perfectly the lines of Schiller: "When gentleness with strength we find, The tender with the strong combined, The harmony is sweet and strong;"

The dealings of God with regard to Ontario Baptists have, of late, been past finding out. In the short space of fifteen years, five men have fallen full of honors—Yule, Fyfe, Torrance, Castle, McGregor—and after each bereavement we ask, "What next?"

In consequence of this affliction the programme of the closing week was materially altered. Dr. Strong's sermon before the Fyfe Missionary Society, the meeting of the Alumni, and the graduating exercises were cancelled, and the college year was brought quietly to an end.

THE GRADUATING CLASS numbered thirteen. Of these, one will probably return to the Maritime Provinces, one talks of associating himself with Dr. J. D. Fulton and the Propaganda; the others, I believe, are settling in pastorates. On Thursday evening, May 1st, the class assembled in the chapel of the hall.

Since then, the tidings come that Dr. McVicar has resigned his chancellorship, and that the cause is ill health; he retains so says the Globe of May 3rd. He retains the professorship in the Theological Department. Hon. J. A. Boyd, Rev. R. G. Boville, M. A., and D. E. Thomson, Esq., have been appointed a committee to secure another chancellor.

PROVINCIAL ASSEMBLY. The Provincial assembly has dissolved. The 29th inst. will be nomination day, and on the 5th of June the free and independent electors (and also those who are neither free nor independent) will ballot for another legislature.

Halifax Correspondence. Sheep without a shepherd, a company without a captain, a vessel stranded with no friendly seeking sail in view, this is the condition in which the First Baptist church of Halifax again finds itself.

Looking back on it and reviewing the entire period, it must be freely admitted that it was a successful one. Mr. Cline was ordained January 22, 1885, having received a call to the pastorate on Dec. 22, 1884, and accepted the same Dec. 28. He had begun his work with the church Oct. 26, 1884. On the evening of April 30, 1890, he held his last meeting with the church.

And by the way, I am reminded by the above references of the overshadowing question which has for some months past so engrossed the attention of the people of Dartmouth, as well as the old Ferry Company, which has been doing the carrying business across the harbor for some years past.

And by the way, I am reminded by the above references of the overshadowing question which has for some months past so engrossed the attention of the people of Dartmouth, as well as the old Ferry Company, which has been doing the carrying business across the harbor for some years past.

faithfully promised new boats, the discontinuance of the old ones, and reasonable rates. They not only so promised, but they did it frequently; but (I ought to write it with a large B) they did not keep their promises. Only one new boat was put on, and they continued the old ones. You would be surprised to learn that these old boats (some of them, at least), were performing when George IV. was on the throne of Great Britain.

Another four year's term of our local house has come to an end. The extraordinary number of 209 votes were passed during last session. They were chiefly acts of a private nature and acts in amendment of other acts.

I attended the Dalhousie convocation; I often do—not for the purpose of comparing with Wolfville anniversaries. The case is one of contrast, not comparison. I go to watch their progress. The graduating class was large—sixteen I think, the largest yet, which is two below Acadia's largest. I think Dalhousie is demonstrating the reverse of what her friends advocated.

Dr. BILLS—While at St. Martins I had the pleasure of calling upon this venerable father. He was dressed and lying upon a couch in the sitting-room, "ready to depart," he said. But the old time fire was in his eye as he gave me his benediction, and wished me God-speed. He said, "Were I a young man again, as you are, I would rather stay in this world and preach Christ to the heathen than ascend by chariot of fire to glory, as did Elijah." May the blessing be invoked upon me, be truly mine.

CONVENTION FUNDS RECEIVED.

Table with columns for location and amount. Includes entries for Scots Bay, Rev. Dr. Freeman, \$2.00; Portland church, \$1.50; Guysboro, \$5.00; First Hammonds Plains, \$9.00; Sackville, N.S., \$3.00; 2nd Hammonds Plains (Lucas Settlement), \$2.25; Port Medway, N.S., \$5.00; Tusket, \$1.00; Z. Vickery, Ohio, \$1.00; First Digby Neck church, Centreville, \$8.00; Young Ladies sewing Circle, Albany, new section of Kempth, Queens Co., for F. M., \$20.00; Kempth, Queens Co., \$12.00; Lower Economy and Five Islands, \$10.00; Upper Aylesford, Morristown, \$16.75; Aylesford Centre, \$14.99; Bridgewater, \$14.00; Onslow East, \$6.65; Digby, \$13.00; Antigonish, \$21.70; Mrs. Uhlman, Carleton, Yarmouth, \$5.00; Deerfield, 3rd Yarmouth, \$1.24; First St. Martins church, \$20.65; First Moncton, Lewistown section, for F. M., \$8.00; Mrs. Ray, Weymouth, for F. M., \$1.00; First Hillsburg church, \$20.00; Col. Brookfield, Col. Co., \$3.50; Col. Acadia Mines, \$6.43; First Horton, Wolfville, \$143.90.

SEMINARY CONCERT.—The teachers and students of the St. Martins Seminary will give a musical and literary entertainment in the Mechanics' Institute, St. John, on Thursday evening, the 15th inst., at 8 o'clock. Admission to all parts of the house 25 cents. The proceeds to be devoted toward the furnishing of the Seminary.

Foreign Missions.

The regular monthly Foreign Mission Board meeting, the 7th, in Bay St. John. All the members were present except two who were too far away to get other was sick. Rev. A. A. Gordon, and M. B. Sheele, were also present, seats on the Board. This one of unusual interest.

Bro. Shaw responded in feeling address, stating his experience in missions. He spoke of his Christ, and convictions in foreign field. His statement and convincing, and it was to all who heard him chosen vessel to the Board of the Board, introduced our newly appointed mission brethren.

On Thursday evening a meeting was held in the Baptist church under the Board. Bro. T. S. Simms were present on the platform; Revs. D. A. Gates, J. A. Ford, S. Neill, A. E. Ingram, W. Bro. J. H. Harding, J.

Bro. Steele was the first spoke of his deep interest and missionary, having with the Board from it. He called the attention to the fact that in February the head of the Women's Messenger and Visitor another mission family, praying, Bro. Shaw was glad in California, and got could say: "Here am I, Bro. Steele was followed of Carleton, who delivered address on Missions.

Then came Bro. Shaw breathless silence in stepped to the front of all eyes were fixed on soon became evident that of the situation. Every and many tears were a brother told of the steps the place where he is sure that all who heard him with their prayers as he goes to the East word of life.

Bro. Simms truly said the very flower of our foreign service. Bro. Shaw was followed by Rev. H. G. Mell the most soul stirring things which the writer ever brought to a close. Excellent music was given by the Brussels choir. Bro. Shaw has been Board to visit the churches and conventions during Soon after Convention proceeded to his destination church or society wish from Bro. Shaw would depend with him or the Board. I am sure all the of Bro. Shaw will be pitality is provided and taken for missions. W. St. John, N. B.

Missionary meetings by Rev. M. B. Shaw on May 18, Parraboro church May 29, Truro, mass June 1, Wolfville. They will please make suitable for these services.

St. Martins

My recent visit—and Martins, from Friday to Tuesday morning week, was one to be longed for. The cordial greeting of the village church, Prof. Warren and their other teachers, and among the students removed all feelings once. The fine Sem occupied by a busy the matron, Mrs. Sc bodiment of motherliness for the physical was the fact is being den experience of the ye that there are metho fully followed, will ma grand success. Who wants now most of al have—is the hearty an of her constituents of it.

It was my privilege of the Students' Saturday evening. The quite elaborate, parts and exhibiting talent those who carried out whole was keenly appr ed by the visiting str morning it rained, a preached at 11 o'clock.

Foreign Missions.

The regular monthly meeting of the Foreign Mission Board was held on Wednesday, the 7th, in Baptist Room, St. John. All the members of the Board were present except two, one of whom was too far away to get here, and the other was sick. Rev. A. E. Ingram, J. A. Gordon, and M. B. Shaw, missionary-elect, were also present, and invited to seats on the Board. The meeting was one of unusual interest. After the routine of business, Bro. T. S. Simms, President of the Board, introduced Bro. Shaw, our newly appointed missionary, to the brethren.

Bro. Shaw responded in a very earnest and feeling address, stating most graphically his experience in relation to missions. He spoke of his conversion to Christ, and convictions in regard to the foreign field. His statements were clear and convincing, and it was very evident to all who heard him that he was a chosen vessel to the heathen. Rev. D. A. Steele and J. A. Gordon spoke in reply to Bro. Shaw, affirming their convictions that the Board was most fortunate in the choice of another mission family for India. On Wednesday evening Bro. Shaw addressed a meeting in the Portland Baptist church on missions.

On Thursday evening a mass missionary meeting was held in the Brussels St. Baptist church under the auspices of the Board. Bro. T. S. Simms presided. There were present on the platform with the president: Revs. D. A. Steele, G. O. Gates, J. A. Ford, S. Nellor, H. G. Mellick, A. E. Ingram, W. J. Stewart, and Bro. J. H. Harding.

Bro. Steele was the first speaker. He spoke of his deep interest in our mission and missionaries, having been connected with the Board from its organization. He called the attention of the meeting to the fact that in February the motto at the head of the Women's column in the Messenger and Visitor was, "Pray for another mission family." While we were praying, Bro. Shaw was wrestling with God in California, and got no rest until he could say: "Here am I, send me."

Bro. Steele was followed by Bro. Ford, of Carleton, who delivered an eloquent address on Missions.

Then came Bro. Shaw. There was a breathless silence in the house as he stepped to the front of the platform. All eyes were fixed on him. It was very soon became evident that he was master of the situation. Every heart was moved and many tears were shed as our dear brother told of the steps which led up to the place where he then stood. I am sure that all who heard him will follow him with their prayers and contributions as he goes to the East to dispense the word of life.

Bro. Simms truly said, God is taking the very flower of our young men for foreign service.

Bro. Shaw was followed by a short address by Rev. H. G. Mellick, and one of the most soul stirring missionary meetings which the writer ever attended was brought to a close.

Excellent music was furnished by the choir of the Brussels St. church.

Bro. Shaw has been engaged by the Board to visit the churches, associations and conventions during the summer. Soon after conversion (D. V.) he will proceed to his destination in India. Any church or society wishing an address from Bro. Shaw would do well to correspond with him or the secretary of the Board. I am sure all the churches visited by Bro. Shaw will see to it that hospitality is provided and good collections taken for missions. W. J. STEWART, St. John, N. B. Secretary.

Missionary meetings will be conducted by Rev. M. B. Shaw as follows: Sunday, May 18, Parroboro church; Thursday, May 29, Truro, mass meeting; Sunday, June 1, Wolfville. The churches named will please make suitable arrangements for these services.

St. Martins.

My recent visit—and the first—to St. Martins, from Friday evening, 2nd inst. to Tuesday morning of the following week, was one to be long remembered. The cordial greeting from Bro. Parker of the village church, Dr. Hopper and Prof. Warren and their families and the other teachers, and a few old friends among the students at the Seminary, removed all feelings of strangeness at once. The fine Seminary building is occupied by a busy and happy family. The matron, Mrs. Scribner, is the embodiment of motherliness, and cares well for the physical wants of her charge. The fact is being demonstrated by the experience of the year soon to close, that there are methods, which if carefully followed, will make co-education a grand success. What the Seminary wants now most of all—what she must have—is the hearty and liberal support of her constituents. She is deserving of it.

It was my privilege to attend a meeting of the Students' Literary Society on Saturday evening. The programme was quite elaborate, parts of it were unique, and exhibiting talent of a high order in those who carried out their parts, the whole was keenly appreciated and enjoyed by the visiting stranger. On Sunday morning it rained, and by request I preached at 11 o'clock to the assembled

students in the Seminary chapel. At 2:30 Dr. Hopper kindly gave the opportunity for a missionary meeting for the students, and by his earnest words greatly helped in the exercise. Deep interest in the work of our Board, and of missions in general was manifest in many faces. May the "light of the glory of God which shineth in the face of Jesus Christ" reflect itself in many of those bright young faces to turn them toward their fellows, who now sit in darkness, but who are asking for the light. At 7 p. m., a service had been arranged for in the church in the village. In spite of the rain a large congregation greeted the speaker, and showed in their close attention to his remarks, and in more tangible evidence, their deep interest in mission enterprise. Bro. Parker is being richly blessed in his work. It has been his joy to welcome over thirty of the young people of his congregation into the church fellowship, in the past few months. Twelve received the right hand of fellowship at this service, and sat down for the first time to the table of the Lord. Of this bright young company of converts, two were from the Seminary, a young lady student, and the teacher of elocution, Miss Patton, daughter of Deacon Patton, of Milton church, Yarmouth.

M. B. SHAW.

Religious Intelligence.

NEWBURYPORT, N. B.—Received three into the fellowship of this church since my last communication—two by baptism and one by letter. J. W. TINGLEY.

ST. GEORGE, N. B.—Baptized two into this church, Sunday, May 4th, and two others were received at our conference meeting, one by letter and one by experience. Brethren pray for us. C. E. PINNO.

SUSSEX, N. B.—Two promising young sisters were baptized, and united with the church here, Sunday, May 4th. Others have recently come to the Saviour and will soon follow Him at the ordinance. E. J. G.

DARTMOUTH.—Some tokens of divine favor have been granted us. Four were baptized last Sunday evening (May 4th). We have also received several important additions by letter, and feel much encouraged. C. W. W.

ST. MARTIN'S.—Four more young disciples were baptized yesterday. Others are seeking the Saviour. Bro. M. B. Shaw, our missionary elect, addressed us last evening, and made an excellent impression upon our people. We praise God for raising up among us for our Foreign Mission such promising young men as Brethren Higgins and Shaw. May there be more such to follow. P.

MECHANICVILLE, New York.—Bro. Walter Bress has had a very successful year of work with the church. Good revival influences have been present and a large number has been added to the membership. Through mislaying a note received from him just too late for last issue, we are unable to give statistics. We are glad to state, however, that he intends to visit the provinces this month and to remain for several weeks.

MOUNT HANLEY.—God is reviving His work in answer to the earnest prayers of the faithful here. The recent from our ranks are returning and souls are being saved. It was my privilege to baptize four candidates last Sabbath. These, with one baptized recently at Port George, make five heads of families added, and promise us much additional strength. Others are seeking salvation, and we expect soon to baptize again. With health fully restored and the good hand of our God upon us, we hope to continue in aggressive work. Pray for us dear brethren. E. E. LOCKE.

HARVEY.—We have entered upon our second year with this church, as also with the New Horton and German town churches. We are now holding special services with the New Horton churches, and a growing interest is reviving our hopes. Sinners are anxiously inquiring the way, in whose behalf we ask your prayers. Last night our friends gathered around us on the occasion of the anniversary of the fifth year of our marriage, and cheered our hearts by their good wishes, and replenished our purse and larder by their substantial gifts. May He who has said "it is more blessed to give than to receive," recognize and reward their acts of kindness. J. W. BROWN.

BRIDGETOWN.—Last Sabbath (4th) was another happy day with us, when it was our privilege to baptize eight more and receive them into the Bridgetown church. At the service following the house was crowded and the communion service was said to be the largest ever seen in the church. In the evening, while we were at one of the stations, a service was held in the church, conducted by the young men. It was greatly enjoyed by the large congregation present. We feel strong, having around us such a number of warm-hearted and zealous young men and women. We have reason to expect much from them. Others have been received for baptism, and the work goes on. F. M. YOUNG.

CREMSTON.—This village has long been famed for the beauty of its situation. The completion of the rail road from Annapolis to Digby, which passes through this place, is working some changes, which will doubtless add to its advantages for trade, and as a place of pleasant summer resort. The Baptist church here is yet in its infancy, but, in being well cared for and fed by the faithful and prudent labors of our Bro. Rev. J. C. Road, He brings to his work here the ripe experience of a thirty years pastorate in Aylesford, and the good influence of his work is readily seen by an interested visitor. Smith's Cove, Clement's West and Upper Clements are now united in this pastorate, all lying along the southern shores of the Digby basin, and so far as location goes, making one of the most pleasant fields of this province. While no special influence of the Holy Spirit's work are seen, as they are by pastor and people longed for, yet indications of substantial growth promise much for the future. P. S. MACG.

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SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

WINDSOR.—Eight were baptized by Dr. Saunders on Sunday, the 4th inst. Others are coming. Mr. D. J. H. begins work on the 25th and will spend his vacation with the church.

NEW GLASGOW.—A young woman came down the East River ten or fifteen miles to our last conference and offered herself to the church for baptism. She was baptized on Sunday also a young man, Pastor Dykeman, although not very strong, is a hard worker, and holds a large place in the hearts of his flock, as also his wife, who is a helpmeet indeed, helping in the choir and Sunday-school. May they receive much fruit of their labors in the building up of Christ's church in this place. O.

FOURTH CORNWALLIS, N. S.—The first Sabbath in May of this year will hereafter be regarded as a memorable day in the history of the 4th Cornwallis Baptist church. On that day it was my privilege to baptize 22 persons into the fellowship of this church—7 at Burlington and 15 at Victoria. Two others received by letter were also welcomed. The services throughout the preceding week were attended with increasing manifestations of God's power to save. They were held at Burlington, Victoria and Fairview, were largely attended, characterized by unusual solemnity, and culminated in large audiences on the Lord's day, and deeply impressive baptisms. Many others are seeking the Lord and passing into the Kingdom. Bro. Austin Kempton, from the College, who spent his last summer's vacation here, was present on the Lord's day, and assisted in the services. ISA WALLACE.

JACKSONVILLE, N. B.—The friends of Rev. J. Archibald will be glad to hear that he is well ill. He has been confined to his house nearly three weeks, and grave fears are entertained for his recovery. Bro. Archibald is one of our most faithful pastors. He knows, loves and preaches the whole truth. He is greatly beloved by his people, and many prayers are being offered for his recovery, and we ask the brotherhood to join with us in praying that his useful life may be spared to them. Yesterday it was my privilege to conduct the services in both of his churches, and to baptize two young brethren (one of them the second son of Bro. Archibald) into the fellowship of the Jacksonville church. I have received and accepted a call to the pastorate of the Macquarie Baptist church. Expect to leave for that place in a few days. Brethren please give us a share in your prayers. S. D. ERVINE.

ST. JOHN BAPTIST MINISTERIAL CONFERENCE.—Pastor Mellick, who met with the Conference for the first time since beginning his new pastorate at Leinster street, with the exception of the one held with Parsons last year on Sabbath. Pastor Gates reported four baptized since last session. Pastor Ingram reports increased congregations and a better financial outlook. Pastor Hartley has baptized two at Carleton and one at New Island, where he had been holding special meetings for a few days. In Portland and Fairview and at Brussels street, the interest is good with nothing special to report. Bro. Spencer is laboring hopefully in connection with the Marine Hospital and the new Saviour's Home. Since last report, Pastor Capp has had eleven additions to his church. Missionary elect Shaw preached for the Carleton Baptist church on Sabbath morning. The service was of great interest. There was a collection of \$30 taken for the Children's Mission Fund. The following brethren were appointed to bring in five minute papers on the Sabbath-school: Gates, Capp, Ford, Mellick, Parsons. Also, brethren Martell, Welton, Goodspeed, Hartley and Saunders were appointed to discuss the question, "Should the state enforce the observance of the Sabbath by law," at the following session.

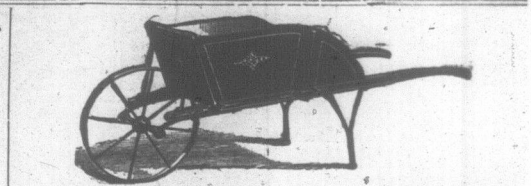
HARFORD.—Though we have not been able to hold special meetings during the past winter on account of the changeable weather and sickness among the people, we have not neglected the presence of the Lord in our regular services. We have been trying to revise our church list. All the absent members whose address we could find have been written to and satisfactory answers received. The majority of the names on a dollar card for the Convention fund as we requested them. We hope to give more for our denominational objects this year than we did in previous years. The pastor and his family were put on the 4th anniversary on the 3rd of March, by a donation of over \$50, which has since been increased to \$85 by those who could not be present that evening. In our Conference meeting early in April one was received for baptism, and it was resolved to hold a special meeting, in the evening, on the 21st of April, and addressed the Sabbath-school in the afternoon. His words made a deep impression on the hearts of the people, especially the Sunday-school children. Rev. H. N. Parry, of Aylesford, assisted us for over two weeks. He is "a workman that needeth not to be ashamed." The people who heard him were delighted with his sermons and addresses, and a number were led to trust Saviour. Seven have been baptized lately. The meetings were all largely attended, but last Sunday evening the church was crowded. A sermon was preached by the pastor on the symbolism of baptism, after which three believers were baptized. A number of the Sunday-school children have been converted and want to be baptized as soon as their parents will permit them. The church is encouraged and thankful for the blessings received. But we are not satisfied, for a few of the church members do not come up to the help of the Lord as they should, and many dear ones are yet out of the ark of safety. P. S. MACG.

TRURO.—Readers of the MESSINGER AND VISITOR will be glad to know that the new church at Truro is prospering in its work. It was my privilege to act as supply for the church last Lord's day. I was informed that the attendance at the services on Lord's day and on week-day evenings is good, and the interest in the meetings equally satisfactory. The Sabbath-school has a large number of adults and is well conducted. The members are united, and earnestly engaged in labors on behalf of the church. Last Lord's day the membership was increased by ten, four being received by baptism. The baptism was administered in the house of worship of Prince street church, Rev. J. E. Goucher assisting in the service. About sixty united in observing the Lord's Supper at the evening meeting. In this service Rev. D. W. C. Dinock took part, and in the course of his remarks stated that he was the first Baptist minister, as far as he knew, who presided at the observance of the ordinance in Truro. The occasion was about forty-five years ago. How many blessings have been granted our people since that time! Your readers will be pleased also to know that Prince street church is in every way prosperous. The congregations, as I was told, continue to be large; the several departments of the work are prosecuted with vigor, and spiritual blessings are not withheld from pastor and people. It was a joy to me to assist the pastor, whose sympathy and kindness to me years ago were very helpful, in the observance of baptism. It is not often, I think, that baptism is administered twice in the same house on the same day. E. M. KEIRSTEAD.

THE YARMOUTH CO. BAPTIST QUARTERLY MEETING was held at Port Maitland, May 6th. Ten ministers and six delegates were present. In the absence of the president, Rev. I. Bell, Rev. G. R. Whitson was appointed chairman for the session. The meeting highly welcomed Rev. Aaron Cogswell, pastor of the Lake George church, who has been ill during the winter, but is now much improved in health. The presence of Rev. J. B. Woodland in this quarterly meeting, after an absence of two years in the United States, gave his brethren great pleasure. The first half hour was spent in devotional exercises. The reports from the churches breathed a spirit of hopefulness and courage. All the churches of the country are now supplied with pastors. Baptisms were reported from Beaver River, Heron, Acadia, and Chebogue churches. The afternoon session was spent in the discussion of subjects of interest to pastors and churches. Rev. W. H. Robinson presented an outline of a sermon on Matt. 11:28, "The unrepentant sin." A suitable order of service for public worship, was presented by Rev. A. Cohoon. Rev. J. H. Fosdy delivered an address on the subject, "Has Ritualism any place in public worship? If so to what extent is it admissible in our churches." A paper on the "Scriptural idea of fasting," was read by the writer of this sketch. All these subjects were earnestly discussed by the ministers and delegates. In the evening an evangelistic service was held, opened by Rev. A. F. Browne. E. P. COLDWELL, Secretary.

NOTICES.—The district meeting and ministerial conference of Lunenburg Co. meet with the church at Mahone Bay, Monday, May 19, at 2 p. m. Superintendents of Sunday schools and teachers are requested to be present. J. S. BROWN, Sec'y.

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While children sleep They know not that their father prays— Bending in blessing o'er their imploring grace for averted

While children sleep They never dream that other That they may have their When morning comes they And never ask how they are

While children sleep They do not see the shining They do not know the golden In daily miracle of love, they In daily making all things

Do we not sleep? And know that when the Faith With watchful care about of He bends in blessing from His love broods o'er us day

Do we not sleep? And never cease that other Bending the sheaves that ours; We see not how the shadows Which mark the swift departs

Ah, still we sleep! Our drowsy eyes see not the Sun set the hands stretch'd in bliss, See not that waiting for us a God's kingdom and His gift

THE HOME. Frugality may be termed a prudent, the sister of and the parent of liberty, extravagant will quickly and poverty will endorse and corruption.

The management of a household is a matter of business, and as such, requires method, accuracy, industry, economy, discretion, and capacity for means to ends.

There is no slight danger of ignorance; and the only Providence has graciously vicious government is either the people, if they are not come enlightened, or with them are kept enslaved and ignorant.

Activity, without overwork, living, moderation, self-control, exercise of all the faculties, tion of the reason, and the will, the nurture of all kind and the practice of doing things, in fact, which tend to a noble manhood—also prep to a long life and a happy old age.

A child's training must be out, delay, while it is yet arms. As soon as it knows will not conquer, that its nightingales will not be en its weak-minded nurse or learns the wisdom of submission, tory once gained, thus on a child, however much its tender-hearted mother at well won. Next time the of last so long, and gradual, child will learn the necessity of silence.

A Little Let-Up. by ELLEN CONWAY. It is a hot, dry, dusty day. But I—taking the advantage of my own opportunity—doctors give us every summer, "postponing all work not necessary, not perfectly congenial, not perfectly comfortable, not perfectly quiet, not perfectly pleasant, and the children, poor things, a picnic). From my lazy hear Martha's iron in the kitchen and forth, back and forth, I wonder how many families have taken to towels. I, too, cease to work. I think it is afraid not "perfectly congenial."

Martha will not have to be long as usual to-day; though the children, by taking their picnic basket, and I, by mine in the refrigerator, have a solid two hours, right in the of the day. She will feel relieved when she sits down to rest so much before tea. And had a very satisfactory factory that I question, I thought not to try having another picnic party, perhaps, "aging."

Now I shouldn't naturally I that the fact of my dining on and cold peas, with a slip over chocolate and a bit of selt, would be of interest to myself and Martha. But as flour-barrel table in our sl and watched the lilac leave the window in the breeze, through my idle mind some experienced housekeeper, years ago: "I always have prepared and served with same formality when I am all I have my house full of guests it doesn't do to allow my least let-up." I listened, remember, with the respect a young housekeeper always an older (and presumably I weighed the dictum "weighed as one who drew and fears a doubt as wrot last drove over to the coast it is not only unsympathetic, but foolish. (I maintained in this bold belief I judge that my friend "chick six times to my eyes. On myself excellently well help. No doubt, uncertain and management, strict one day next, is demoralizing to ser to children—and it is all to matter. But men and women machines that must not be an instant off their track, who helps us in our kitchen, trusted to enjoy a day or two of work without lapsing in and shiftlessness, best be another girl. The girl who who do her work all the little. Respectful and thoughtful planning that her.

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STAMPS

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Rene followed her to the edge of the wood. "I will be within call if you want me," he whispered. "There is something in the poor fellow's manner which makes me fear for his reason."

"Do not speak to me of them, madame! Do not allude to my trouble, if you would not have me go mad again! I have come out of my prison with nothing but my religion and love for my master left. Only as my young squire needs them, is there some in my brain or strength in my right arm."

"I know that; I felt sure I could depend on you!" cried Eglantine, laying her hand on his sleeve. "Jean, listen to me. You have loved him longer than I, more unselfishly; you will help me to get a message to him; will you not, Jean?"

"I have seen him," he said stolidly. "I have seen my husband!" Eglantine could scarcely tell whether it was her brain or Jean's that was failing.

"Ay, seen him!" repeated the valet, fixing his eyes on the brook that babbled at their feet. "Master Chevalier said to me: 'Jean, he is alive; he is in the fortress of Aigues-Mortes. If we could only let him know that his wife and child are with us!' And then I knew what my work was to be."

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There is nothing for me to do out here. I could at least tell them what the light has done for me; if only one heard me before I was silenced, it would be worth dying for. I cannot help feeling that God has left me without the claims of other work, that I might be free to go back and bear my witness. She had lifted her head, and was looking at him deprecatingly, but Rene's cloudy brow did not clear.

"Have we no claims upon you?" he asked reproachfully. "Is it nothing that my mother looks to you, and leans upon you as a daughter—that your love has poured a stream of sunshine upon a path that has known many a sorrow, and your lips speak to her a comfort no other can—not that your coming has been to us all like the dawn of a new day, that to look at you, and remember the darkness out of which you have been brought, is to understand the preciousness of the truth, and the power of God's grace, as we never did before? It may look like a lowly vocation to you, in contrast with a martyr's crown, but cannot think it unnoticed in the sight of Him, who Himself came to 'comfort all that mourn.' To be a light in a dark place, a song in the night to those bruised and bleeding hearts, is that nothing, Marguerite?"

Marguerite's eyes were fastened upon his mother's face. "Is this so?" she asked. "It would be the crowning sorrow of my life to give you up," was the answer. "Marguerite burst into tears. 'Oh, forgive me, forgive me! I did not think it could matter to any one but me. How could I know I had come to be so much to you—how could I understand?'"

Eglantine drew her sister's head to her shoulder. There was a sunny gleam on the dark lashes still glistening with tears. "There is plenty of work for you," she whispered, "but for one most of all, my darling; I told you that our mother said she hoped I would make up to her father for all he had missed in her, but I have been so full of myself, I know so little of God, I have never done it. It must be your work, Marguerite; you are so much better than I, you look so much like our mother, he will listen to you as he has never done to any one else. And you can tell him that the truth has done for you. Oh, my dear, I have felt from the first that the work to be done is mine. I believe God will bring you together some day."

"You will not have to be angry with me again," Marguerite said presently, looking up at Rene. But Rene had gone. "That night, as he sat a little apart in the shadow, a timid hand touched his arm."

"You were displeased with me this morning—you thought it was very wicked to wish to go back to the convent?" said Marguerite's low voice. "I was disappointed," was the grave answer. "I am very jealous for your growth in grace, and I cannot bear that any root of bitterness from the old life should spring up and trouble you. It pained me too, Marguerite, that you should find your life with us, hard as it has been, so easy to resign."

"Ab, you do not know! I could not let you know then," she interposed quickly. "I have had to struggle with myself for days and days. Every time I thought I had made up my mind, the thought of my little Gabriel's hand would take all my strength from me, and my ashamed should have found it so hard to do anything that I felt it was right."

"It was because it was not right that you found it so hard," if God had called you to the sacrifice, He would have given you the strength. Marguerite, promise me, once for all, that you will never again think of laying down your life."

"Never, unless God asks for it in a way I cannot mistake," she replied. "Then, you would not wish to hold me back?"

"Ther—I will not hold you back," he answered. But something in his face made Eglantine remember the night when he had led Agnes up to Fulcrand Key.

The next morning he started them by proposing to make the little chalet their permanent resting place.

"The search has evidently been abandoned," he said, "and we have all lived too long without the sunshine. The hut is too far removed from the road, too much hidden by the pines, to catch the eye of any passing traveler."

"But provisions—how are we to obtain food?" asked Eglantine. "Rene led her to the doorway and showed her through an opening in the trees the chimneys of a farm-house in the valley below."

"The inmates are brethren who have been forced to aljure, but are still attached to the truth," he explained. "I was there before daybreak this morning, Eglantine; they loaded me with all I could bring away, and will let us have provisions whenever we need them, though they ask no questions for their own sakes."

"That is well," she answered joyfully, and when he came in that afternoon with a string of trout he had caught in the neighboring brook, he found a cherry fire blazing on the hearth, the evening meal set out on a rustic table which Eglantine and Marguerite had fashioned with their delicate hands, and little Gabrielle taking her first steps on the board floor.

"It is more like a home than anything we have known for a long time," he said in a low voice. "Then anything I have ever known," smiled Marguerite. There were no longer any clouds in her sky. More than once in the quiet days that followed, Madame Chevalier, watching the fair happy face, wondered whether Father Ambrose would recognize his old pupil even if he should meet her. The spring was now well advanced, and the milder increased comforts of the season, but as yet there had come no opportunity of communicating with M. Laval, and the secret hope which Eglantine had nursed through all their wanderings remained ungratified.

At last, one May evening, Rene came to his foster-sister's chamber. "Jean is down at the brook. He has sought you of his own accord, and asks to speak with you alone. I hardly know whether you ought to go, Eglantine; he has a strange look."

"I have nothing to fear from Henri's valet," she answered, starting to her feet. A private interview with Jean was what she herself had hoped and planned for.

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THE SONGS MY MOTHER SANG.

"Angelus Domini nuntiavit Maria!" "St. Mark sent the pearl for an hundred chimes dear; "Angelus Domini nuntiavit Maria!" Thus the low prayer of my swarth gondolier.

The purple curtains of the west Have almost hid the sunset's fire, Which, flaming Veniceward, a crest, Lights softly dome and cross and spire. Deep in the shadows in lagoons Far as Chioggia's sails and reeds; The air with landward perfume swoons; My oarsman bows and counts his beads. Our craft rides silent on the stream; And, floating thus, I idly dream.

And dream? Ah, fair queen of the seas, Not all thy wifings can enthral And fold the wings of memory! A thousand leagues one tone can call, A thousand leagues one picture bring In featureless form and scene to me. And though thy angelus thrillful ring Out o'er the Adriatic sea, I hear through all its rhythmic rung, Those dear old songs my mother sung!

O angelus-hour to heart and soul, O angelus-hour of peace and calm When o'er the farm the evening stoles, Enfolding all its summer balm! Without—the scent of fields—the mink Of hedge, of corn, of winnowed hay—The subtle attars of the dusk; And glow-worms like some milky way; Within, as from an angel's tongue, Those dear old songs my mother sung!

From every stormy wind that blows: "Softly now the light of day," "Thou hidden source of calm repose," "I love to steal awhile away," "My days are gliding swiftly by," "Depths of mystery can there be," "Jesu! looks with pitying eye," "Rock of ages clef for me," "Saviour, on me thy grace bestow," "Praise God from whom all blessings flow!"

"Angelus Domini nuntiavit Maria!" Sweet were the echoes that fell on the ear; "Angelus Domini nuntiavit Maria!" I worshipped betimes with my swarth gondolier.

—Ester, the Wagman, in Chautauquan for May, Venice, 1890.

Selected Serial.

HOW THEY KEPT THE FAITH. A Tale of the Huguenots of Languedoc.

CHAPTER XX.—Continued. "MANY WATERS CANNOT QUENCH LOVE."

The party had reached a lonely part of the hills, and returned for a day or two to take shelter in a shepherd's deserted hut. Marguerite had been sitting silent for some time in the doorway, her eyes fixed, not on the Bible that lay open upon her lap, but on the blue ridge of sky visible above the mountain peaks. Suddenly she closed the book, and came and stood before Madame Chevalier.

"I must go back to the convent! Say 'that I may go back,' she pleaded, in an abrupt, trembling voice. "Marguerite!" exclaimed the mother, horror-struck.

Rene and Eglantine, standing by, could only look on in mute amazement. "Do not be angry with me! Do not make it harder for me," hurried on the quivering voice, "I would never have come away but to bring you the tidings about Agnes; and now that is done, it is borne in on me that I ought to go back. You have all been very good to me, but you have my sister, you do not really need me, and I have brought you only sorrow and trouble."

"Marguerite!" repeated Monique Chevalier once more, this time in a tone of keen reproach. "But she was relieved of her first fear, that the girl's brain was falling.

A darker dread had, however, laid hold upon Rene. "Have our privations been too severe for you?" he asked sternly. "Is the true worth less than it costs, Marguerite?"

She turned and looked at him,—such a look of grave, gentle reproach that Eglantine burst into tears.

"Did I leave a soft couch and a plentiful board to come to you? Will I go back to anything but stripes and revilings, and imprisonment?" asked the elder sister, and then she sank at Monique Chevalier's feet, and covered the mother's hand with her tears. "Do not think me ungrateful. Do not think I have not been happy with you! I am contented. What are those outside discounts to the love and light I have found with you? Ah! you do not know what it has cost me to make up my mind to go back. But it is burnt into me night and day, that I came away without witnessing for the light, that I turned my back upon the Cross. You have had nothing but sorrow and trouble since I came to you; God will not let us rest until I go back, and give His message to the darkened souls I left behind me."

They understood her at last. With a low cry, Madame Chevalier folded her in her arms, and looked up at her son. "It is a remnant of her old Bohemian bondage," he said harshly. "A relic of their superstitious 'will worship and voluntary humility.' Marguerite, if you are trying to atone for the past, you discredit your Lord's perfect work. If you think to make yourself more pleasing in His sight, you are untrue to the liberty wherewith He has made you free. Voluntary martyrdom is only another form of penance, and penance is slavery! To go back to St. Venome, is to go back to your old yoke, not to His cross nor the honor of His name."

"Softly, Rene!" whispered his mother, for Marguerite was trembling visibly. "You do not understand," said the nun in a broken voice. "It is not to add to His work, nor to win favor in His sight. I know better than that. It is His love that constrains me, I have done nothing for Him all my life, and

There is nothing for me to do out here. I could at least tell them what the light has done for me; if only one heard me before I was silenced, it would be worth dying for. I cannot help feeling that God has left me without the claims of other work, that I might be free to go back and bear my witness. She had lifted her head, and was looking at him deprecatingly, but Rene's cloudy brow did not clear.

"Have we no claims upon you?" he asked reproachfully. "Is it nothing that my mother looks to you, and leans upon you as a daughter—that your love has poured a stream of sunshine upon a path that has known many a sorrow, and your lips speak to her a comfort no other can—not that your coming has been to us all like the dawn of a new day, that to look at you, and remember the darkness out of which you have been brought, is to understand the preciousness of the truth, and the power of God's grace, as we never did before? It may look like a lowly vocation to you, in contrast with a martyr's crown, but cannot think it unnoticed in the sight of Him, who Himself came to 'comfort all that mourn.' To be a light in a dark place, a song in the night to those bruised and bleeding hearts, is that nothing, Marguerite?"

Marguerite's eyes were fastened upon his mother's face. "Is this so?" she asked. "It would be the crowning sorrow of my life to give you up," was the answer. "Marguerite burst into tears. 'Oh, forgive me, forgive me! I did not think it could matter to any one but me. How could I know I had come to be so much to you—how could I understand?'"

Eglantine drew her sister's head to her shoulder. There was a sunny gleam on the dark lashes still glistening with tears. "There is plenty of work for you," she whispered, "but for one most of all, my darling; I told you that our mother said she hoped I would make up to her father for all he had missed in her, but I have been so full of myself, I know so little of God, I have never done it. It must be your work, Marguerite; you are so much better than I, you look so much like our mother, he will listen to you as he has never done to any one else. And you can tell him that the truth has done for you. Oh, my dear, I have felt from the first that the work to be done is mine. I believe God will bring you together some day."

"You will not have to be angry with me again," Marguerite said presently, looking up at Rene. But Rene had gone. "That night, as he sat a little apart in the shadow, a timid hand touched his arm."

SLEEP.

While children sleep They know not that their father toils; They know not that their mother prays—

While children sleep They never dream that others work That they may have their daily bread;

While children sleep They do not know the shining sun— They do not know the gracious dew,

Do we not sleep? And know not that our Father works With watchful care about our way.

Do we not sleep? And never dream that others work, Reaping the sheaves that might be ours;

Do we not sleep? And know not the shadows fall, Which mark the swift departing hours.

Oh, still we sleep! Our drowsy eyes see not the light, See not the hands stretched out to bless.

THE HOME.

Frugality may be termed the daughter of prudence, the sister of temperance and the parent of liberty.

The management of a household is as much a matter of business as the management of a shop or a counting house.

There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government is either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.

Activity, without overwork, healthful living, moderation, self-control, the due exercise of all the faculties, the cultivation of the heart, the judgment and the will, the nurture of all kindly feelings and the practice of doing good—all things, in fact, which tend to build up a noble manhood—also prepare the way to a long life and a happy and blessed old age.

A child's training must be begun without delay, while it is yet an infant in arms. As soon as it knows that crying will not conquer, that persistence in naughtiness will not be encouraged by its weak-minded nurse or mother, it learns the wisdom of submission.

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A Little Let-Up.

It is a hot, dry, dusty, disagreeable day. But I—taking the advice our good doctors give us every summer, and "positively all work not positively necessary, not to be done."

Martha will not have to keep it so long as usual to-day; though. John and the children, by taking their dinner from the picnic basket, and I, by foraging for mine in the refrigerator, have saved her a solid two hours, right in the best part of the day.

Now I shouldn't naturally have thought that the fact of my dining on sandwiches and cold peas, with a cup of warmed-over chocolate and a bit of cake for dessert, would be of interest to any one but myself and Martha.

What rich returns in happiness will come from some old tree and cover its decay.

For I would have thought and planned put forth actively in the matter. Don't imagine a dinner in the pantry now and then to be the high-water mark of consideration, I beg!

—A young business man, with a family of three small children, came into possession of considerable property by the death of a relative.

—What shall we plant in our garden? How shall we arrange our purchase of seeds and bulbs and shrubs so as to have a successive and present display of bloom?

—We will have a lilac at the front door on the left-hand side—dear, old-fashioned flower—and its fragrant bloom shall keep fresh the memory of days when life was in its spring.

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have almost every season placed on exhibition at fairs, and have invariably carried off first prize.

This result is valuable in more ways than one. First, the potato, for all uses, is improved. Second, the yield is much increased. Third, the great expense of obtaining seed of new varieties to take the place of those run out is altogether avoided.

Close planting tends to deteriorate the potato. Small tubers result and the quality will be inferior.

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WHEN THE HAIR

Shows signs of falling, begin at once the use of Ayer's Hair Vigor. This preparation strengthens the scalp, promotes the growth of new hair, restores the natural color to gray and faded hair, and renders it soft, pliant, and glossy.

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

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

REV. CHAS. HOLLE, Halifax, N. S., is happy to testify to the benefits received from our Electric Belt and Actina. SENATOR A. E. B. THOMPSON, Halifax, N. S., advises everybody to use Actina for falling eyelids.

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—We will have a lilac at the front door on the left-hand side—dear, old-fashioned flower—and its fragrant bloom shall keep fresh the memory of days when life was in its spring.

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