

Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

Decrease in Giving.—In a recent *Witness*, Rev. J. Angeline states that while the Methodist denomination in N. S. has gained 50 per cent. in the last eleven years, the average contribution per head has declined 20 per cent. While the salaries of home missionaries in '74 averaged \$680, the average of this year is but \$460. We are sorry to record this decline in beneficence among our Methodist friends. We supposed there had been advance all along their line, in the matter of giving.

McMaster Hall.—Rev. J. W. A. Stewart, whose acquaintance many of our people made last summer, finding that he cannot act as both pastor and professor, has decided to give up the professorship at our College in Toronto. He is one of our most able and magnetic preachers. He is able also to do most excellent work as a teacher. We have no doubt he has decided in the fear of God, and will have his blessing.

Score Act in St. John County.—The voting took place on the 28th. The Act was carried by a majority of 25. The temperance people were discouraged by the defeat in the city, or the majority would have been much larger. Then it is said that the liquor dealers turned out in force, and by getting people to purchase temperance voters who did not exercise their franchise, gained a larger number of votes against the Act. This same game was played in the city, and helped materially to secure the defeat of the measure there.

Invasion of Ontario.—In our recent tour among the churches, it was our privilege to attend quite a number of meetings at which ladies and girls had united with the churches, or were concerned about their souls. We could not but be struck by their clear views of their own guilt and helplessness, and the completeness of the work of Christ. With proper watch-care these are destined to make the strongest Christians and most earnest workers. What encouragement there is in this for Sabbath School workers. It is matter for rejoicing that the children, in larger numbers, are entering the churches. Let all Christian workers aim to bring the young to Christ, and they will come to Him as doves to their windows.

A Jubilee of Ideas.—In Mr. Troop's sermon, preached at the Scott Act and prohibition, is the following:—

I would ask you in conclusion—if the law of God has failed, how much more must the law of man fail? If the law had been sufficient then Christ need not have come. Christ is the end of the law for righteousness to every one that believeth. It is not prohibition, but the gospel of Jesus Christ which is the power of God unto salvation.

What a muddle this is! The first sentence, if it bears upon his subject, teaches that human law must not be tried where divine law has failed; because it will be useless. Let us see how this new principle will work. The law of God has failed to make men honest, to keep them from murder, &c. Therefore, by parity of reasoning, there must be no legal enactments against thieving and murder and every other form of wrong doing. Would the rev. gentleman like to live in a community modelled after the rule he has to make in order to support his friends of the liquor traffic? Does he not know that civil law is for the very ones he would strive to have shielded from its operation? Those who obey God's law need no other. If those who disobey God's law are not to be dealt with by human law, then there is no need of human law, in any case, and we may burn our statute books, disband our police, and let evil run riot. Why, then, does the Bible teach that civil law is ordained of God? The rest of this precious paragraph is an attempt to give a little goody-goody sugar coating to the poison pill he seeks to make his readers swallow. All through he seems to suppose that prohibition is for the rum drinker and not the rum seller. Does he not know that prohibition is of the traffic? Understood in this way of the rum seller, very it is not prohibition that saves.

Uxor.—A movement is in progress in the U. S. to unite several small bodies that hold their views on the act and subjects of matrimony. A convention was held in St. Louis, in the interest of a union of this kind, and the agitation is

still kept up. The bodies that sent delegates to this convention were the Free Christian Baptists, Free Baptists, General Baptists, Separate Baptists and the Church of God. Just now there is a proposal to unite the Freewill Baptists and the Christian denomination, and the Independent has been attempting to boom a union of the former denomination and the Congregationalists. The suggestion of the latter union has fallen flat; but there is some prospect that the former may be accomplished. We are most interested, however, in a suggestion made by articles in the *Intelligencer*, of a union of the Free Christian Baptists of the Maritime Provinces and the Freewill Baptist body of the U. S. We can not see what practical benefit would result from this latter union; but there may be advantages we do not observe. There would not, at least, be any economising of men and means such as would result were it possible for all of the Baptist name in the Provinces to become one.

Query.—The *Morning Star*, the able organ of the Freewill Baptists of the U. S., referring to a union of various small bodies, says of one of them:—

We are compelled to say that the most doubtful among the various bodies engaged in this movement is the "Church of God." The fact that it does not require baptism before church membership and the fact that it insists upon the ordinance of foot-washing as binding upon all, render it extremely doubtful that a union is possible between it and any of the others.

Now the *Morning Star* is the right but and out open communion paper, taking the ground that baptism has nothing at all to do with a man's right to the Lord's Supper. How the fact that this body does not require baptism before church membership, constitutes an obstacle to union in the mind of one who does not think baptism required before the Supper, we find not. What is there any more evidence for the view that men may partake of the Supper without baptism than that they may become church members without it? Was not the practice of the apostolic churches equally against both these forms of license? Is not the wearing of both ordinances alike violated in either case? Why admit a man to the most sacred privilege of the church without baptism, and then deny him church membership unless baptised? Why admit any to the Holy Eucharist, and exclude them from the outer court?

Mass Missionary Meeting.—The mass Missionary meeting of the Baptists of St. John and vicinity is held at St. John on Thursday evening next, notice of which is given elsewhere, should be one of great interest. It is to be hoped that all who possibly can will attend.

You will never know how quick some people are to get mad and how slow they are to cool off, until you run a Baptist paper a quarter of a century.—*Rel. Her.*

We would not like to question a statement from so good an authority.

Episcopal Church of Ireland. The clergy of Ireland think, it is Gladstone's Lead Bill passes, and the Irish landlords are bought out and leave the country, it will close three-fourths of the country churches of the Episcopal church. These are supported chiefly by the patronage of the present landlords, and cannot be maintained without their help. It may be, however, that this would be but a blessing in disguise, as was the disestablishment of the Irish church. It might lead to a more earnest missionary spirit and works, and infuse new life through the greater effort required. A church dependent upon the patronage of the great has never yet been one of spiritual power. A church to do its best work must feel that its success, if not its very existence, is staked upon its spiritual power.

GLADSTONE. Until within a few days since the outlook of Mission boards in connection with the Baptists of the U. S. was very gloomy. There was a large debt remaining over from last year, especially upon the H. M. Board, and contributions came in very slowly. New responsibilities had also been assumed by the For. Mis. Board, in connection with the work on the Congo and in Upper Burma, thrown upon their hands by the most evident ordering of Providence. The debt promised to be so large, at the close of the year, that stout-hearted brethren were ready to advise the giving up of some of the recently undertaken work. But the brave men at the head of these great enterprises hoped on, and looked to God and the Lord's people. And now the cheering things have come, that the F. M. Board will close the year with a balance on the right side, and it is hoped that the H. M. Board may close the year free from debt. The hearts of men are in the hands of God, and he will see to it that His great work of saving the lost goes on. Now let the money come rolling into our depleted treasuries, so that our boards may like-wise join in the praise of God which is going up from so many hearts on the other side of the border. Our people are as capable of grand things for Christ as any others; let the contributions flow in. Don't delay.

A MAN WITH A GOOD CONSCIENCE. A citizen of Richmond, not a Christian, who is personally interested in the sale of liquor, and would lose several thousand dollars by prohibition, said to the editor of this paper last week:—"If my vote could decide the question of keeping Richmond wet or making it dry, I would fear to vote to perpetuate the woe which comes from the license system. Every staggering drunkard, every kear-broken widow, every hungry orphan, I should charge myself with, and should shudder to meet my Maker after casting such a vote."—*Rel. Herald.*

This good citizen evidently has not read Rev. Mr. Troop's sermon. In it a young man is called a squalor for saying he might accept Mr. T. as an authority, and give up total abstinence, by reason of his teaching. This is what Mr. T. says:—

If things be as I am told, a squalor here who told his mother that he was only waiting to hear what Mr. Troop had to say, and that if he sanctioned the use of liquor, he was going to begin to drink, I would say to that young man that if he makes the liberty which in the name of Christ I have proclaimed an excuse for indulging to excess to the ruin of his soul and body, he shall perish in his iniquity; but I shall have delivered my soul.

Which of the two, the Richmond citizen, or the St. John rector, has the better conscience? Which will stand best at the bar of God? Can the latter gentleman so readily "deliver his soul?" Pilate washed his hands clean, but it did not wash his soul clean of guilt.

MONEY BARRELS.—A new device to raise money for Missionary, church and Sunday school purposes. It is made of wood—light and durable—does not easily break, like the jug formerly used. Price, 60 cents per dozen. Sample by mail on receipt of 50c. in stamps. G. A. McDONALD, secretary Baptist book room, Halifax.

Self Out and Jesus In.—*Rel. Herald.*

Less selfish, and more of thee! This is the constant prayer of every earnest Christian who honestly desires to make high attainments in godliness. Paul opens a window often into his own heart and tells us so little of his own experience. The conflict in his case—just as with all of us—was with that insidious demon of his old nature which kept rising up in new disguises after he had smitten it with hard blows. His constant endeavor was to empty himself of Paul and to be filled with his Lord and Master. No one can become a Christian until Jesus is admitted into the soul, and that cannot be until stubborn self has yielded and opened the door to him. If this process could be performed once for all, then the Christian life would be easy work; but self is адroit and persistent in stealing back again—often, too, in every subtle disguise. So the emptying must be repeated over and over again.

At the ocean-side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled, either with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer, who has been emptied of self, and therefore clings; by a divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away. But, as long as he is weak in himself, he may become impassible through Christ strengthening him. "When I am weak then am I strong," said the great apostle, that is, when he got emptied of self-trust, Jesus flowed in and endowed him with power unto all long suffering and joyfulness.

Let any minister recall the Sabbaths on which he has done his best work for his Master. Has it not been when he has gone to his pulpit in a very self-distrusting spirit, carrying with him perhaps a discomfited of which he felt half ashamed as to its literary and intellectual character, and caring only to do some good that day whether he got any credit or not? Leaving that ugly house-devil of self at the foot of the pulpit stairs, and asking his Lord to help him through, he has succeeded in getting Christ before his people—whether they saw the preacher or not. Going home administering a severe chastisement to himself for preaching so plain and unpretending a sermon, he feels like whipped schoolboy. But during the week he is amazed at hearing one parishioner say, "Demine, your sermon last week came right home to us," and another one say, "How I wish you would always talk just as simple and closely as you did on Sunday morning; that sermon set my boy and daughter to thinking about their souls." The secret was that he had got clear of the

accursed ambition of winning some applause, and feeling very little satisfaction with himself, had laid hold in his weakness on the everlasting arms. "Seeketh thou great things for thyself? seek them not," is a text that we might well write upon our study walls.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of the Lord Jesus. When the bell for prayer-meeting rings, self begins to plead excuses. "I am too tired to go to-night," or "some neighbor is coming to see me," or "the weather is too bad." Unless those impulses of self-indulgence are silenced and conscience is allowed to speak, that church member's seat is vacant that night, and he is the worse for it. What is true as to his devotional duties is equally true as to his duty of giving cheerfully to the Lord's treasury. Then, too, self has the stereotyped plea, "the times are hard, and my profits small," or, "I cannot afford to give as I used to," and then he ends up with muttering, "there is no end to this eternal begging for the missionaries and for the societies." The real trouble is that selfishness has got hold of the purse-strings, and the man is robbing his Lord. This is the reason why our Boards and benevolent institutions are kept all the time in such a struggle to live. If Christ holds the heart, he will hold the pocket-books, and giving will be a luxury, even if it costs sharp self-denial.

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have his way. This principle runs through all the deepest, richest experience of the blood-bought and consecrated believer. God's people are never so exalted as when their pride and self-will are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambitions; never so near the crown as when bearing a cross for Jesus. Nay, all our crowns are made out of crosses borne for him. Oh, that God would empty us, at whatever cost, that our souls might be filled unto his glorious fullness and overflow with benefit and blessing unto others!—*The Presbyterian.*

Simpkins Attends Prayer-Meeting.

It does not all, Mrs. Simpkins says, how Simpkins takes to the prayer-meeting; but then it is not strange, for of one of the first stages of his "experience" it might have been said, "Behold he prayeth." Well, the first night Simpkins got into the regular church prayer-meeting he was for a while "like a cat in a strange garret." But when they struck up "All hail the power of Jesus' name," with a shout of salvation in it, his mind went back to that Sunday night when, attracted by the singing, he slipped into the church, intending to sit back by the door; and when Simpkins is no scientific singer, he "sought on" before they got through the first verse.

Then the pastor briefly and tenderly asked the blessing of God on the meeting and, with another burst of song that had business in it, they rendered, "Rescue the Perishing." The pastor then read the Scripture lesson and followed it for fifteen minutes with "arousaments" that evidently came from a prayerful talk with the Lord and a thoughtful wrestling with the topic.

Just at this point Simpkins made a discovery. It was that the Scripture for the prayer-meeting was always announced beforehand. The pastor believed in a square deal all round. He thought that the busy shopkeepers, the hard-working farmers, the tired house-keepers and the plain, unlearned folk should have a chance to "fill up" as well as the minister. The result was astonishing. Everybody seemed to have come loaded, and the gallant career of the pastor was followed by a steady fire all about the line, broken in the hull of the spiritual engagement, by brief, soulful petitions followed by rounds of gospel song which seemed like the cheers to another charge of exhortation, experience and testimony.

Simpkins wondered whether he was in the body. He had often had his fling at "poor prayer-meetings," but now he despised getting a chance to express the feelings that seemed to thrill to his very finger-tips. Years before he had a few times attended meetings filled with great gifts of silence and long prayers of fearful world-wisdom, and closing with a general sigh of relief, the most heart-felt part of the performance, and he had always supposed that article "the only original and genuine," with the maker's name on all the bottles.

At length, by close watching, he got a chance to express in a few broken words his amazement and enjoyment. And when the meeting closed with a brief prayer in a book in which Simpkins seemed to hear his heart beat, he had another genuine surprise. Everybody seemed to have gotten hold of the next person's hand, and such a general, old-fashioned hand-shake all round Simpkins never saw before.

Talk about church folks not being sociable, why, Simpkins' hand fairly ached, and he felt such a glow in his heart that he wished they might have a prayer-meeting every night. The pastor, as usual, was at the door greeting the people right and left and urging everybody to come again. As Simpkins went home his heart burned within him, and since that first night he always takes his wife and children with him.

"Go and do thou likewise."—*Standard.*

Spiritual Growth.

Life, spiritual life, always implies growth. It is only living things that grow. There is no growth in a picture, however perfect, or in the most finished specimen of the handiwork of man. As it leaves the hands of the artist or mechanic so it remains. Not so, however, with aught that is endowed with life; when a plant or animal ceases to grow it is an evident sign of decay and death. So when the Christian stops growing in grace and power, he begins to decline, and unless his downward course is checked he will become dead in trespasses and in sin, and must be revived. Therefore, provision is made for the Christian's daily renewal. 2 Cor. 4:16. This renewal touches the very core of our being. It is a renewal of the inward man; a renewing of the mind. Rom. 12:2. "Be renewed in the spirit of your mind." "Be ye transformed by the renewing of your mind." The apostle in all these passages strikes deeply. He conveys the idea in the strong, pregnant words he uses that this renewing process is a continuous one, the Christian is all the time going from strength to strength.

An important practical question for the young convert is: *How may I grow?* We may receive an incidental hint from the beautiful words of Jesus, "Consider the lilies of the field, how they grow." Right conditions are essential; soil, light, moisture. "Those that be planted in the house of the Lord shall flourish in the courts of our God." If we would grow up into Christ our living God in all things, we must be to Him.

The Christian should grow as the lily and cedar, in beauty and strength. Hos. 14:5. *Buffalo Christian Advocate.*

There are growing Christians, and striving Christians. The former are planted by the rivers of waters, and bring forth their fruit in their season; the latter, like the seed sown on stony places, endure but for a while, and soon wither away. They are dead, twice dead, plucked up by the roots.

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Selections.

READ!—The last chance to make peace with God will come, sooner or later. It may be to-day. It may perchance be tomorrow, or next day, or next year, or on a dying bed. The chances grow less, however, with all these who postpone attention to this matter to a future day. Now is the accepted time. To-morrow may never come to any one who neglects or refuses to act to-day. To-day if you will hear his voice, harden not your hearts, nor reduce the chances of your salvation by waiting to an uncertain future. To-day the life-boat is passing, and if you will go on board you will surely be saved from the shipwreck of your soul and be made happy forever. All aboard! Will you go? What is your answer?—*Independent.*

SPEAKING TO INDIVIDUALS.—Now about speaking especially to individual souls: I can sympathize with the difficulty felt by those who have to go and speak to a perfect stranger; with all our Scotch reticence, we ask him whether he is a Christian is to be a particularly hard thing. But it is a

thing to be got over. If I take the last few years of my ministry, I can trace far more decided fruit from personal dealing with individual souls, than to all my preaching besides. I do not know how it is, but you never seem to get close to the very core of a man's heart about religious difficulties, about his understanding of how and what to do when he comes to Christ, till you get side by side with him and get him to tell you what the difficulty is. If you can bring yourselves for Christ's sake, to conquer the unpleasantness of speaking to individual strangers, and get them to tell you about their state, I think I can promise to ministers and people that the results, by God's grace, will be surprising. They will be thankful that he has led them through a painful duty to get at such a blessed end.—*Dr. Cumming, of Glasgow.*

Bishop Whipple said he once met a thoughtful scholar who told him that he had for years read every book he could which assailed the religion of Jesus Christ, and he added he should have been an infidel but for three things: First, I am a man, I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.

LEAN HARD.—"Do you not know that sometimes a very small lift is very timely? A word, an old familiar word—it is like a medicine. A kind word to your neighbor is trouble, an inquiry at the door when crime hangs there, the pressure of the hand—why, no, no, sisters do not outgrow that. How cheered I feel on a Monday if somebody can come to me and say, 'My pastor, that sermon was a blessing to my soul. It kindled my heart.' It cheered my heart; it brought me to Jesus." There is not when in England so very small lift is very timely? A word, an old familiar word—it is like a medicine. A kind word to your neighbor is trouble, an inquiry at the door when crime hangs there, the pressure of the hand—why, no, no, sisters do not outgrow that. How cheered I feel on a Monday if somebody can come to me and say, 'My pastor, that sermon was a blessing to my soul. It kindled my heart.' It cheered my heart; it brought me to Jesus." There is not when in England so very small lift is very timely? 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Church Growth

BY JOHN HARRIS, MISSOURI TO THE THEOLOGICAL

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The Church in its relation to its head

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The Church in its relation to its head

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The Church in its relation to its head

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UNION BAPTIST SEMINARY

Under the direction of the Union Baptist

Third Term Begins April 28

E. E. WILKINSON, M. A. (Principal) Teacher

MRS. W. W. WILKINSON, M. A. (Principal) Teacher

PORT ELGIN

Woolen Mills

The Largest and Best Equipped

Mill in the Province

Having in stock and are making up

TWEEDS AND HOSIERY

FLANNELS AND SHIRTINGS

LADIES' TWEEDS AND YARNS

THE QUALITY AND FINISH OF THESE GOODS

Wool taken in exchange and highest price

Always in Stock

Brussels Carpets, Tapestry Carpets

ALL WOOL 3 CORD CARPETS

ALL WOOL 2 PLY CARPETS

All Wool Dutch Carpets, Union Carpets

A. O. SKINNER

April

Our list of the

understandably

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Messenger and Visitor

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Messenger and Visitor

WEDNESDAY, APRIL 28, 1886.

CHRISTIAN UNION

There is much discussion about Christian Union. The subject is not new, and no doubt some time will elapse before it is settled. What should be the nature of the union of Christians? Why is such union desirable? How is it to be secured—these are features of the discussion always prominent.

In reference to the nature of this union we turn to the prayer of Christ, John xvii 20, 21: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The unity here prayed for is not of nature; the unity of the Father and Son is the unity desired for the disciples. The unity spoken of consists in identity of moral affections, in a right temper of heart towards God and towards our fellow-men. Those who are taught by the Spirit of God have the same moral affections to God, for they all look to him as their reconciler; and they all desire to be conformed to the image of his Son. They have also the spirit of love for their fellow-men implanted in their bosoms. These moral dispositions unite together the saints of all ages and nations; and of every variety of mental culture; and also unite the church on earth to the "general assembly and church of the first born who are written in heaven." So there is a peculiar and unique form of character to be observed in all those who are called the children of God, from the beginning of the inspired record to the present moment. It is totally unlike any form of character elsewhere to be observed; it is derived from moral views which this world does not present; it is not indigenous to our nature in its present lapse; condition; it is everywhere similar to itself, and unlike the world around it; and every where it reveals itself as the best preparation for the society of that "city which hath foundations, whose builder and maker is God."

The unity of Christians does not consist in identity of knowledge; for the child and the sage the deeply just converted and the philosopher severally versed in science are all found in Christ's school, although of course the unity of nature will lead to the same opinion. Nor does the essential union consist in union of organization, although this is a desirable view of the greater power for service thereby secured. Why is the union of Christians desirable? Lord Bacon tells us that as religion is the chief bond of human society, dissensions are had, for they destroy the fruits of unity in external power among men and in internal peace which establishes faith and kindles charity. The increased power for aggressive work of Christians that would be gained by a wider organic union is quite generally insisted upon, and properly so. But the purpose set forth in our Lord's prayer as quoted above is that thereby the world might be convinced of His Divine mission,—"that the world may believe that thou hast sent me." And what an object that is! To show the world with greater demonstration that Christ is divine, that His work is God's work, that His revelation is the final one, to bring the pride of man's intellect into subjection to the mind of Christ,—what a consummation to be sought. Surely the Lord's prayer must yearn for such power, and therefore for the union that will secure this power. But the greatness of the purpose will make them careful to secure a genuine union. They will not seek to secure a union in error based on ignorance or on the ignoring of real differences.

As we understand the matter, it is not simply the fact of union among Christians that testifies to our Lord's divinity, but chiefly the one high, special, unique character which these Christians bear that makes them witnesses for Him who was and is and is to come. "As thou, Father, art in me and I in thee, that they may be one in us"—there is the union that has power. It is not so much that they are united in being one thing as it is the one thing they are united in being, that does the work. Nothing will bear witness for Christ. The world is united in sin, but this fact does not prove it to be divine; no more will the simple fact of union among professed believers show that Christ is alive if these believers do not bear the nature which can be accounted for only by the fact of Christ's present work upon them.

If this view is correct, then we must be careful that our search for union be for such a union in spiritual kinship, in love for the truth, in God-like service, that the evidential value of the church will be really increased; we must not be content with blending organizations and suppose that is the sum of the world's best kind of union might be obtained with a real loss of power unless the other

secured at the same time. Whether union is good or bad depends upon what it is we are united with. Union with poison is not good. Those who really desire union will not be misled by the apparent advantage of a union in anything less than the truth as it is in Jesus.

At the same time they will most earnestly join in the Lord's prayer for the unity of all his beloved ones, and they will labor most zealously to have the heart of His giving and the walk of obedience to His commands, for they will know that in this way they will be drawing nearer the state of union with each other and of power as His witnesses; prayed for by our Lord in His last hours. As we long for the time when Christians shall be united in the same judgment, let us draw nearer Christ that so we may be brought nearer each other.

THEOLOGICAL EDUCATION AMONG THE PRESBYTERIANS

The report of the last general assembly of Canada shows that the Presbyterians are studying some important questions in regard to theological education. One of these is connected with the labor of students on mission fields. It has been found that when students of theology do mission work in their vacation time, the work of the mission is not advanced in term-time and the fruit of the summer labor is to some extent lost. It has been proposed to find relief by having two sessions of the theological schools in each year, and letting different sections of the body of students alternate in labor on the field and in study. But the theological professors naturally object to such a plan. Another recommendation of the committee reporting on this subject, is that all students "after license," (that is, we presume, after they have completed their course of study) and all ministers received into the denomination, should render a year's service in the mission field before becoming eligible for a call,—and also, that the synod of the Maritime Provinces should consider whether the Halifax Theological school might not advantageously hold its session in the summer instead of the winter.

Another question grows out of the number of theological schools. It appears that there are six Presbyterian theological colleges in the Dominion, one being in each of the following locations: Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. The proposition to unite some of these has been seriously considered, but as yet there is small prospect of the union. All parties agree that there would be advantages in combination, but no satisfactory way of accomplishing this has been indicated. Each college has its special friends. The endowments are probably tied up to the localities in which they have been established. The distance of Halifax and Winnipeg from the Central schools is thought to be a sufficient reason for continuing the schools at these extremes. Montreal, Quebec and King's are, it is thought, too well established to admit of change. A committee has been appointed for the further consideration of the question of session. But the indications are that all the colleges named will be continued indefinitely in their respective localities.

AMERICAN BAPTIST YEAR BOOK.

From the Year Book of our American Baptist brethren we gather the following interesting facts: There are in the U. S., 1305 Baptist associations, 16,191 ministers and 28,953 churches. There were baptized into the fellowship of these churches last year 135,840 converts, a net gain of 64,455. The total membership, at present, is 2,572,238. The compiler of the Year Book explains that the statistics of the contributions of the churches are very imperfect, and do not give all the amounts paid into the various treasuries. Especially is this true of contributions to education. Such as they are they foot up as follows: Value of church property, \$33,813,454. Paid in salaries to pastors and to current expenses, \$4,924,563. Given to missions, \$700,163. Education, \$112,259. Miscellaneous, \$1,267,831. Total, \$7,113,808.

The Sunday school statistics are also very imperfect; but they show 12,557 schools in operation, with a membership of 859,969. There are within our seventh as many again churches as ministers. Deducting the ministers without charge there are probably more than double as many. The number baptized was nearly an average of five per church, or over eight per minister. The contributions to missions, Home and Foreign, are not one-ninth of what is given to home expenses. There is much to be learned by our American brethren in the matter of giving as well as of ourselves.

Of educational institutions there are six theological seminaries, with an attendance of 445 students; 29 universities and colleges, with 3,482 students; 27 departments for female education exclusively, with 3,238 students; 44 academies, with 3,441 students, and 19 institutions for the colored race and Indians, with 3,420 students, making a total of 126 institutions, and 16,426 students. Upwards of 1,500 students are preparing for the ministry.

Compared with our own statistics, we find that the proportion of ministers to churches about the same. In our 367 churches, there were baptized last year, 2153, or an average of nearly six per church, while their's was not quite five. Their proportion

of increase of previous membership was a little greater than ours. Their contributions to missions averaged about 27 cents per member, ours about 43.

Comparing the great religious families in the U. S., and including in each all that accept its distinguishing tenets, the following are the number of members in each: Baptists, 3,850,857; Methodists, 3,762,997; Presbyterians, including reformed, 1,226,000 (about); Congregationalists, 461,849; Episcopalians, 387,914; Roman Catholics, 6,509,066 (whole population).

QUESTIONS.

- 1. When one church member circulates derogatory slander about another church member, what course should the member circulator pursue?
2. When the member circulating the slander, being called upon by the aggrieved party, refuses to furnish his proof, or confess his fault, should the church take any measures (the matter having been up in regular church meetings) to exonerate the accused or not?
3. Matt. 18: 15-18, gives the rule.
4. If the matter has come before the church in a scriptural way, as described in Matt. 18: 15-18, the aggrieved party has placed his whole case in the hands of his brethren, and the church should see to it that the charge should be proved or refuted, or failing, discipline the member who refuses to comply with so reasonable and just a request.

Chicago Correspondence.

THE TRAINING SCHOOL is an institution run by the Woman's Baptist Home Mission Society. It was organized September 1881. Its design is to train young women to do mission work in our own land. During its existence ninety persons have been in attendance; of these, 59 have been English speaking, 1 Swiss, 8 Germans, 4 Swedes, 3 Danes, 2 Norwegians, 2 Spanish and 1 Colored.

Sixty-one have received appointments from the Woman's Society. Three engaged in mission work under other auspices, and the remainder are in the school at the present time. The institution has been ably presided over by Miss Mary G. Burdette, sister of the well known writer and lecturer, Mr. Robert Burdette. Lectures are given weekly by the following ministers: Dr. G. W. Northrup and Dr. E. B. Hullbert, on Early Church History; Dr. P. S. Henson, on Christian Doctrine; Dr. G. C. Lorimer, on Baptist History; Dr. D. Perren, on Church Order and Discipline; Rev. E. O. Taylor, on The Church Organized for Work. In addition to these, special lectures are given by other brethren and medical lectures by leading physicians of the city. The course covers two years, and is now regarded by us as being just as essential for women going to the mission field, as a theological course in the seminary is for men going out to preach the gospel.

RELIGIOUS STATISTICS.

Chicago has a population of over 700,000. In this immense population the number of evangelical churches is 158, with a membership of 57,770. The Baptists number 21 churches with a membership of 7,000. Presbyterians have 15 churches and a membership of 6,520. Congregationalists have 14 churches and a membership of 5,129. Methodists have 34 churches with a membership of 6,330. Episcopalians have 18 churches and a membership of 5,400. Surely we can say, "There is still much land to be possessed." A part of the city that calls loudly for mission work, is the North Side, where there is a population of 130,000 and only two Baptist churches.

SAM JONES.

The southern evangelist, has come and gone. He was assisted by Sam Small, a recent convert. The meetings were held in a skating rink on the South Side, and were continued for five weeks. Mr. Jones preached, on an average, three times a day to congregations numbering from three to six thousand. All the South Side churches joined in the work, notably, the first church, Dr. Henson's, and Immanuel, Dr. Lorimer's. I can safely say the city was moved from center to circumference. For once, the theme of conversation everywhere was religion. He came "in the spirit and power of Elijah," a sort of John the Baptist. He preached more law than gospel. He preached to sinning Christians rather than to the unconverted. It was just the preaching that we needed in Chicago, and we are all glad that he came, and thousands say, God bless St. Jones. The evangelist got some good from Chicago also. They were both inveterate users of tobacco, and when they found this practice was hindering their usefulness, like true servants of Christ, they both publicly announced that they had given it up forever. The result has been that several papers have followed the example of these men of God. The evangelists have gone to their homes to rest, preparatory to holding meetings in the city of Baltimore. The meetings are still continued by the pastors of the churches, and arrangements have been made for Dr. D. L. Moody to come and hold gospel services for eight days.

NEWS AND ITEMS.

In the ministers' conference to-day, our hearts were gladdened by the announcement from Boston, that the debt of the Missionary Union has been reduced to \$20,900. Also that the debt on the Home Mission Society will not be more than \$40,000. O, how many will thank God and take courage!

The university affairs remain in just about the same condition as at last writing. Dr. Harper, professor of Hebrew, in the seminary at Morgan Park, has been offered a \$4,000 salary to go to Yale. This would be a severe blow to our educational interest here. There is a proposition to make him president of the university, and if it cannot be continued in the present building, then to start anew at the Park, and make that point a great Baptist educational center. The Immanuel church has been carrying a debt of \$37,000, of this sum, over \$20,000 was raised on last Sabbath. Dr. Sims, one of the missionaries on the Congo, and now on a visit to this country, is to speak in the First church on next Sabbath, and in the evening, in the Western Avenue church. Our people are deeply interested in that mission and also in the call that comes through the opening of Upper Burma. Want to say "thanks" to you for your admirable articles on the Salvation Army.

WESTERS. I presume you are always glad to hear a word from the field. Since last writing you, I have seen much to encourage and stimulate us in our work, both here and at home. The second week in January was spent in Bobbili, at the Telugu association. From the three stations were gathered preachers and teachers to talk over the work of the past year, and discuss plans to carry it on during the present. All appeared to be happy and to enjoy their meeting together. Some said that "Bobbili had not seen such good days before."

After returning home, we took the Rangoo steamer for Coonada, to attend our annual conference. The meetings, as last year, were full of interest. Three new faces appeared among our number; but two were missed. One, who last year stood in our midst, had crossed the river, and had entered into the everlasting rest. The other, our dear sister, was remembered in a special manner at the throne of grace. Many prayers were offered for her and her children in Canada. Conference closed on Saturday. On Monday we set out by canal, for the grand jubilee held at Nellore, to commemorate the founding of the mission among the Telugus.

I wish I could picture to you the happy meeting of this band of workers. I shall always be glad I was one of them, who was present at that jubilee. The papers read were interesting, and discussions followed each, which will be a guide in our work while we remain in this land. I think some one has been appointed to write to the several papers, who will give you a better account than I.

Missionary Correspondence.

I must tell you what we saw at Ongole on our way down. We arrived at the mission house about 9 a. m., immediately after, we entered the Telugu chapel, where sat 550 native Christians. It was a grand sight to see so many men and women worshipping the only true God. Men and women who but a few years ago, were bowing down to stocks of wood and stone. The membership of the Ongole church is 14,000. God has poured out his spirit upon that field in large measure. He has blessed [faithful] labour there, and may we not expect such a blessing on this northern field? My dear friends, will you not pray more earnestly this year than ever before, that souls may be saved and added to these churches?

There are some who seem to be almost persuaded to take a stand for Christ; but have not the courage. They fear the wrath of man, and the persecutions which are likely to follow. I am going to ask you to pray specially for my Munshi. He is about forty years of age; and we all think him to be a Christian at heart. He says he was converted while Munshi for Mr. Churchhill, about eight years ago. I think it would be impossible for him to talk as he does if he had not the love of Christ within him. He often tells me his experiences, and of a young man who, years ago, met with him near the sea shore to pray. They read the bible together, which but a short time previous, he said, was despised by him. The young man died, and those of the missionaries who visited him from time to time, say that he was truly a Christian.

My Munshi has a large family, and gives us an excuse, that he cannot leave them; I tell him that he should do his duty, and God will provide for him and his. Since our return the meetings have been well attended. On last Thursday evening we held a missionary meeting. Every one was anxious to hear of our visit down south. Mr. Archibald hung up the map of the Telugu country, which has been prepared by Mr. Craig and Mr. Boggs, but I fancy you have seen these in all your mission Bands, Sabbath schools, &c. Mr. and Mrs. Archibald in turn, pointed out our route, and all the several stations, giving a short history, church membership, name of missionary and other items of interest. The meeting was good, and we trust that some influence for the advancement of Christ's Kingdom will be gained. Now, a word about our school. Yesterday the Dep. Inspector examined the 3rd and 4th standards for government certificates. All the girls in both passed. The three in 4th standard for the upper primary. We are pleased that they have done so well. The 4th standard will be taken from school. Lizzie will be a teacher in the school; she has taken charge of the sewing classes for some time,

and I think will be a very good teacher. She accompanies me into the town to gather in new girls, and visit the old ones. She has a book in which notes of importance are kept, and some time I will give you some of Lizzie's thoughts and the people's remarks as we talk with them by the way side. A. C. GAAY. Biml patam, India, March 7th, 1886.

Missionary Items.

THE LAST HERMIT NATION.—Tribe, occupying a vast region in Central Asia, has for centuries successfully secluded itself from intercourse with Europeans. The Chinese and other Buddhists, and some of the people of India have been allowed to trade with some of the subjects of the Grand Lama and to travel over Tibetans territory, but Europeans have been rigorously excluded, and the few who have been compelled to traverse the great plateau have been compelled to disguise themselves. This exclusion has been due to some extent to Chinese influence, but the Tibetan themselves have been extremely hostile to foreigners, and the Europeans who have attempted to penetrate the territory have been roughly treated. Now this country is seeking to establish trade with western nations. One of the Grand Lamas has sent an official communication to the viceroy of India, expressing a desire for friendly relations, and this is the first official document received from that quarter in a century. China, which has desired to preserve the Tibetan markets for itself, also agrees to open Tibet to Indian trade. Thus the isolation of the last hermit nation is concluded.

It is surprising to read the statement in connection with the reports of the recent missionary jubilee of the Christian church in Fiji that there is not now a heathen on the islands. Fifty years ago the islands were given up to a very barbarous and offensive kind of heathenism. Now, out of a population of 102,000, 95,000 are Wesleyans and most of the rest are Catholics.

The conversion to Christianity of Faah-tullah, a respectable man of wide learning and a rare linguist, who has been professor for 30 years at the Davul-Islam at Mecca, is reported by an English church missionary. While at Mecca he accidentally came upon a chapter in a volume which treated of the Bible; and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Faah-tullah subsequently left for India, leaving his post at Mecca, that he might inquire into the truth of Christianity. He fell in with Rev. Mr. Bambridge at Karachi, and has now for some months been engaged heart and soul in studying the scriptures. His grasp of the truth has astonished his instructors, who have great hopes concerning the magnitude of his future services as a preacher of Christ.

Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syria city are reading the Bible, have rejected the Koran, and profess belief in Christ. One of them was arrested and imprisoned, but was released on the ground that he must be crazy!

On the 14th of November, 1816, Adoniram Judson wrote to Luther Rice a letter, the first sentence of which is worthy of special attention in this day. Here it is: "In encouraging other young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate fellow would run us."

The Missionary Review for March gathers from the publications of the different societies, mostly those of January and February, reports of the recent conversion of over 1,700 souls at various mission stations. In the Home for Chinese Girls in San Francisco are thirty-six waifs, mostly slaves rescued from the worst of purposes. By their industry, in various forms, these girls support a Bible woman in Canton. As permanent and visible results of the blessed work of this Chinese Home, there are now in and around San Francisco seventeen young families, formed by the marriage of such rescued girls to Christian young men. Thus the blight and degradation of Chinese womanhood in California have given place to a settled and virtuous domestic order which of itself proclaims the Gospel with silent eloquence.

In the German Union of Baptists, in Europe, there were at the close of last year, as far as reported, 161 churches, 1,461 preaching stations, 141 chapels. Baptists, 3,848; received by letter, 2,934; by confession, after having been excommunicated, 426. Then there are 445 deaths, 1,967 dismissals, 321 that have emigrated, 121 withdrawn, and 864 exclusions to report, making the present number 33,483 against 32,393 of the previous year, a net gain of 1,190. In connection with their churches they have 434 Sunday-schools; 1,189 teachers; 17,687 scholars. Their churches have raised for different purposes, 392,300 marks (or about \$56,000); the church property is valued at 1,462,441 marks (or about \$223,297).

A poor Christian woman in India, said to a missionary, "I have no money for missions, but I can speak to my neighbors and urge them to come to the Saviour. I have joyfully found." This is the true home mission idea, and if Christians in this country would act upon it, there would be no difficulty about "reaching the

masses." Persons in service of the Lord, where it can be rendered, is a great deal better than money.

We recently heard Bishop Selwyn give out his notices from his Citadel Square, Bathurst, New Zealand, and had in one of them: "Let me give notice that we wish every one of these cards distributed for Fesina Mission to be brought back. You who give will please write your name and the amount on the card, and if any are not able or disposed to give anything, they will do us a great kindness to bring back the cards, that we may use them again." That's like the man who said, when his hat came back without any one's dropping anything into it, "I thank the Lord I have got my hat back."—Ed. Herald.

Mission Notes.

The Sumner church, P. E. I., I am glad to say, has secured the services of Bro. H. H. Hall, of Acadia College, for three months at least, and we hope for a longer period. Bro. Hall is one of our most promising young men. He spent last summer at Montague and Murray River, P. E. I., and was esteemed very highly for his work's sake, and was not for the loss of health we believe that gracious results would have attended his brief stay there. His health is now firm, and he enters upon a field of need and promise when he reaches Sumner. His call to the pastorate was hearty and unanimous, although none of them ever heard him preach, and he will find a church thoroughly united in work for the Master. We bespeak for them the prayers of God's people and shall expect to hear good news from them. He begins work 1st of June. I baptized three there the day before I left.

I got back to this charming spot (North Sydney) on Saturday the 10th inst., after a pleasant trip of 34 hours in the Northern Light—a ride of about the same time to Port Mulgrave—and a muddy drive of 24 hours in coach to North Sydney. I received a warm and hearty welcome from pastor and people who were still holding the fort in the name and strength of the Master. On Lord's day two happy converts were baptized in the presence of a vast multitude, and the day throughout seemed well for a successful week. And so it proved to be. The power of God to awaken the careless and save the awakened has been felt in every meeting.

In addition to the work in the town, we held afternoon meetings in one of Bro. Hancock's stations, known as the North West Arm—a place noted for the absence of vital godliness. The power of God was felt in the very first meeting. These meetings are yet continued, and as a result many souls who, ten days ago, were dead in trespasses and sins and on their way to reap the wages of sin are to-day rejoicing in the possession of the gift of God, which is eternal life through Jesus. To His precious name be all the glory. Meetings are continued there every afternoon, this week, and every meeting is being blessed of God.

In the town the work is progressing with marked power. It is quiet, but nightly. All classes are moved. It is truly touching to see the boy of ten and the man of three-score an' ten standing up side by side to say pray for us. Last Lord's day six were baptized in the presence of a congregation estimated at about one thousand people. About eighty have already joined the church—sixty-two of them by baptism, and still they come. We expect a larger number for baptism next Lord's day than any day heretofore, and yet there is room.

Dear reader, pray for us still, and expect more good news from this charming spot, always highly favored by nature, but now especially visited by grace. D. M. G. North Sydney, April 21.

P. S.—In my acknowledgment to Tyne Valley, in your list, it was our own Rev. H. Morrow, Tavoy, Burmah, that sent the \$5.00 and not "Marion." We have not enough yet. D. G. M.

Many a good thing has been said and written about preaching in the last fifty years, but we know of nothing better in the literature of Homiletics than the following, given by the late Bishop of Cork to a class of divinity students in Dublin:—"There are three things to aim at in public speaking: first to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers." If a preacher does these three things, the manner of his doing them is of little consequence. If he gets into his subject, the way by which he gets in is his own affair. If by the help of his subject thoroughly into himself and is so saturated with it that he must discuss it, what difference does it make to anybody how he got it into him? If he gets the subject into his hearers, then the grand result has been attained, and the manner of attaining it is quite a secondary consideration. Whether he gets it in, or out of it, by words selected at the moment, or by words written the week before, or in any other way, is not a matter of the slightest consequence. The main thing is to get the subject into the minds of the hearers so as to influence their hearts and lives." The day before yesterday when he finished that will ask how a preacher prepared his sermon, or how he got it, with or without a text, or how he had his text, or how long—but whether he struck out anything.—Canada Presbyterian.

RELIGIOUS

The picture man to Bonaparte the genius of a how much longer five hundred? Bonaparte's answer showed what he that was the clergyman had almost entirely truth, though by holds a brass paints texts from abroad with wings by the who must do some the fruit sown in ed in power, the assuredly loyal efforts, to abide for could do more," fretfully, forgetting be denied, we can patient heart. Y power for services with the least am mind the room of may be said to be Lord, and where above joining regu instruction, through a weak woman of The Master need respectable man into drunkenness carry his little co from school, the turned into his ac public house bar, himself there with tear half-down on looking at his ch quivering all ever seemed all that h say. He put the once more to carry "I can't drink any That tear and th of God to strength caving, and the f hold over her face

NEWS FROM

KENTVILLE.—The church here is Right received right last Lord's Day, and coming. We of better things. APRIL 28. TANGOOK AND DAY LAI, I paid a visit to aid Bro. Erving's services rendered pastor a week or blessed. Many men and women were baptized and welcomed to the church. A de of whom kept the quite a stroke of had found his way several weeks ago visit of several day of all families pree last for baptism church at Tancoo received and bapti 12 above named; 23 baptized Monday close to their own esting and a novel of the scriptures, tim, though laugh differently, they the audience and his for either of the attend to it, they home. This requ an interesting aff had not been able for five years, who house for support her own earnings into the water, merged 9 in the Holy Spirit, for Mrs. Amos Le minister was assist of husband, who Christ in this orly.

Chester, April 28. BROOKS FALLS. D. Rev. F. D. Davidson the 11th inst.

OXFORD.—Good We visited the last Sunday, April 13th next Sabbath, conversions eight commence special is gratifying all

MONTAGUE. I able to report pro for weeks he have and have taken hope," and hope April 19.

CENTRE VILLAGE most of last week meetings with good There are many by baptism, and Monday the 23rd, composed of 23 are break of Deacons and Cleri

April 26, 1918

TO THE PICTURE

"To the picture," said a man to his partner, showing the result of the genius of a great artist. "Immortal how much longer will it last? For five hundred years," was the reply. Bonaparte's answer, "A hundred years," showed what he thought of eternal life that was founded on a worldly basis. A clergyman told us lately of a poor invalid, almost entirely paralyzed, who, in very truth, though by the world is called "an immortal work." He can use his lips, and he holds a book in his mouth, and thus paints texts in the world of life, "that go abroad with their message of healing, winged by the yearning love of the artist who must do something for God."

The Master needs even of the feeblest. A respectable man who was gradually sinking into drunkenness went one afternoon to carry his little crippled daughter home from school, the weather being wet. He turned into his accustomed place at the public house bar, and was about to settle himself there with a glass, when he felt a tear fall down on his strong hand, and, looking at his child, he saw her face quivering all over, while "Father, don't!" seemed all that her frightened lips could say. He put the glass down, and set out once more to carry the little cripple home. "I can't drink any more," he told his wife. That tear and that childish cry were used of God to strengthen him to resist the craving, and the helpless one of the household saved her father.—The Quaker.

Religious Intelligence

NEWS FROM THE CHURCHES.

KEWVILLE.—The state of things in church here is somewhat encouraging. Eight received right hand of fellowship on last Lord's Day. Seven baptisms. More are coming. We hope it is the beginning of better times. S. McO. B.

April 22. TANOOK AND CROSS ISLAND.—On Saturday last, I paid another visit to Tanook to aid Bro. Ervine in return for efficient services rendered the Chester church and pastor a week or two since. We had a blessed service, and profitable. Twelve men and women, mostly heads of families, were baptized at Tanook on Sabbath and welcomed, with one received by letter, into the church. A deacon, previously chosen, was set apart to the office, by praying on of deacons and prayer—after which a large company of believers partook together of the bread and wine in commemoration of the death of Christ. The services were delightful and solemn, as were all the exercises of the day and evening. Bro. Ervine has labored hard and faithfully, and God has richly blessed his work. Already 25 have been added to the church by baptism; and many more profess conversion since his coming among them, last autumn. And still anxious souls are praying and asking the prayers of others that they may be saved by the grace of God.

Eight or ten miles from Tanook, lying in a south-westerly direction, is Cross Island, containing an area of about 360 acres and inhabited by six or seven families, one of whom keeps the light-house besides doing quite a stroke of farming. Bro. Ervine found his way to this island by the sea several weeks ago, and as a result of his visit several days, six men and women, all belonging to Cross Island, and all heads of families presented themselves Sabbath last for baptism and membership with the church at Tanook. Four of these were received and baptized at Tanook with the 12 above named; the remaining two were baptized Monday morning on Cross Island, close to their own homes. It was an interesting and a novel scene. Fully convinced of the scripturalness of immersion as baptism, though I thought their lives to think differently, they were able to observe the ordinance, and, it being nearly impossible for either of them to go to Tanook to attend to it, they both requested baptism at home. This request was granted. It was an interesting sight to see an invalid—who had not been able to stand upon her feet for five years, who had not been out of her house for more than three years—carried to her own earnest request, by two men "down into the water," sitting in a chair, and immersed in the name of the Father, Son and Holy Spirit. This was done, however, for Mrs. Anne Lory of Cross Island. The minister was assisted in this by the delighted husband, who had himself followed Christ in this ordinance the day previously. Chester, April 21, 1886. J. F. KIMPROV.

Second Falls, St. George's, N. B.—The Rev. F. D. Davidson reports 7 baptisms on the 11th inst.

Centerville.—Good work is still going on. We visited the baptismal waters again yesterday, April 18th, expect to baptize again next Sabbath. Centerville is all alive with conversion right along. Next week I commence special efforts at Ludm. Work is multiplying all the time. W. M. MASON.

Montague, N. B.—I am glad to be able to report to you a very successful week. Five weeks we have been battling the enemy and have taken eleven "prisoners of hope," and hope to capture several more. April 19. J. WILLIAMS.

Centerville.—I have, during the most of last winter, been holding special meetings with good success in this place. There are many who have put on Christ by baptism, and there are to follow. On Monday the 19th, we organized a church composed of 23 members, most of whom are heads of families, after which their deacons and clerk were appointed. Their prospects are hopeful. Their souls are limited in that they are being a busy settled section of the country; but they have a noble band of christian workers. It is known in the Centerville Baptist Church, Westmorland County, N. B. D. S. BARNETT.

Nova Scotia.—Showers of blessing are still descending upon us. Our meetings during the past week have been largely attended, and a deep interest manifested. Captive souls have been liberated and are now rejoicing in the love of Christ. They are anxiously inquiring after salvation. Our conference meeting, held last Friday, was a season of deep interest. Ninety-four testified to the saving power of the grace of God. Many who have not walked with the church for years are returning to her fellowship. Rev. D. G. McDonald, who is still with us, laboring earnestly to win souls to Christ. Besides our meetings in the towns, we have held special services at the North West Arm, one of our outstations. The presence of God is manifested with great power. All the surrounding communities are deeply interested. I baptized six believers last Sabbath morning, in the presence of a great crowd of people, and welcomed eight members into the church. To God be all the praise. J. W. BARNETT.

April 20. BRIDGEWATER, Lun. Co., N. S.—A friend writes under date of April 19: "On Sabbath morning, April 18th, at 10 o'clock, a. m., a very large assembly of the people of Bridgewater gathered on the bank of the beautiful Lohave River, that glides by that thriving town, to witness the administration of christian baptism by our General Missionary, I. Wallace. The order and solemnity prevailed. There were two candidates. One is a son of the late Elder James Manning of precious memory, and brother of the Rev. J. W. Manning of Halifax. The other is the only daughter of a prominent citizen of the town, and both are deeply gifted with a blessing to the church. These, with two others, received by experience, having been previously baptized, received the hand of fellowship at the close of the morning service. The meetings are to be continued through this week, there is a good prospect for further enlargement of the church of our Zion in this place. The prayers of your pious readers are solicited that the good work may deepen and extend."

LUTES MOUNTAIN.—Five more have been added to this church by baptism since my last writing, and though there are many serious difficulties in the way of rapid progress, still all our meetings are deeply interesting and characterized by much of the divine presence and power, and we are confident of a glorious victory for Zion. Many are asking an interest in our prayers and we earnestly desire all our dear brethren and sisters to especially remember us at the Mercy Seat. D. F. HARRIS.

HEAVEN RIVER.—Baptized 7 more, and since then have received 4 by letter and one for baptism. So many have left us to seek employment in the U. S., that our strength has not been greatly increased by our accessions. J. H. DE WOLFE.

HAYLOCK.—Our congregations here are larger. Am taking steps to erect a house of worship in place of our session, by five a few weeks since. Have decided to build an old site. People are all well, prospect good. Sisterhood will finish the building when completed. A work of grace would do us great good.

DEDICATION OF NEW MISSION CHAPEL, on Quispool Road, Halifax, will take place Sunday, May 2nd. The mission was begun last October, the Mission Chapel on March. It will be furnished and ready for occupation by May 1st. Funds are greatly needed. A special collection will be taken up at the opening services, and any one who has any of the Lord's money to invest cannot make a better investment than in the Quispool Road Mission Chapel. Will some of our good friends help the friends in the mission work? Baptism in North church on April 25th.

BRIDGEWATER, N. S.—We claim to have the oldest Baptist deacon in the Maritime Provinces. If we are in error friends will please make the necessary correction. Deacon Joseph Wade, of Granville Centre, has just completed his full term of 70 years of life. A grand celebration of this interesting event was held by relatives and friends on Friday, April 23rd, the centennial birthday of our patriarchal brother. About 150 invited guests were present at the residence of Mr. Walter Withers at the time of the festivities. Rev. A. H. Warren and Rev. W. H. Warren gave appropriate addresses, followed by congratulatory remarks by Deacon Fellows, Mr. Job Wade and others. Mr. James Hall, of Cambridgeport, Mass., in behalf of the nephews and nieces, presented the old patriarch with a magnificent chair from the furniture factory of Mr. J. B. Reed, Bridgetown. Other presents were also made. The guests then partook of a sumptuous repast, and the entertainment closed with suitable music. Two very fine poems were read on the occasion, one of which was written by Rev. J. Clark.

On Sunday appropriate services were held at Wadville, the pastor selecting as his theme the words, "An old disciple," from acts 21:16, and making them the basis of a review of the life of the centennial deacon, who, to the great delight of the congregation, was present during the service. Deacon Wade is still hearty and vigorous for a man of five score years. His faculties remain but little impaired, and his interest in the welfare of the church has undergone no abatement. Long may he be spared to bear faithful testimony, by a life of patience and trust, to the genuineness and value of true religion. W. H. W.

MARRIAGES.

HARRISON-HOUBERT.—In the Main Street Baptist Church, Woodstock, on the 22nd inst., by Rev. A. T. Dykeman, Thomas H. Harrison to Luella Houbert, both of Woodstock, Carleton Co.

POTTER-CHUTE.—At Clementsville, on the 21st inst., by Rev. E. N. Arobbid, Joshua M. Potter, Esq., to Miss Laura M. Chute, only daughter of Irtan Chute, Esq., all of Clementsville, Annapolis Co.

DEATHS.

CHAPMAN.—In Herwick, at his uncle's, T. H. Parker, April 17th, aged 14 years, Samuel Albert, only son of Albert Chapman, Esq., of Halifax, and grandson of the late Deacon Samuel Chapman, late of Nictaux. The bereaved father and lonely sister, in their deep sorrow, may be assured that they have the sympathy of the entire church, and we hope they will be able to love a dear respect him. Those who know him best cherish the comforting hope that the floral wreath in its beauty and purity which embellished his casket, was only the emblem of the immortal blessedness which now crown him in the better land. O. P. BARNETT.—Some months ago I sent you some of "the last thoughts of a dying girl." That girl was the lovely and beloved daughter of our brother and sister, Wm. and Mrs. Swenden, Wood Point, N. B. A few months before death, called away the wife of Harrison, the oldest son, but now the husband of a lady who has fallen upon those already crushed hearts.

On the 8th of January last, the new schooner Millman and Woodman left Vineyard Haven for St. John, laden with coal. Her crew consisted of five men, of whom Mr. Swenden was one. She was overtaken in the terrific storm of the 9th and 10th, and in all probability foundered at sea. None are left to tell the sad tale and all tidings are now despaired of until the sea shall give up its dead.

Mr. Swenden was a most exemplary young man. To the personal knowledge of the writer, he was seriously impressed with the gospel of salvation, but never made a public profession of faith. The day of his sad end was, in all probability, the anniversary of the day that his devoted wife, in the triumph of faith, fell asleep in Jesus. She died on the 10th of January, 1885, and the storm was at its worst on the 10th. They left two orphan children, who do not yet realize their loss. May He who has said, "I will not leave your orphans," be their stay in life and their joy in eternity.

Brother and Sister Swenden have the sympathy of the entire community, and are sustained by the thought, that though "clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne." D. G. M.

BARN.—At Beeth Hill, April 20th, aged 23 years, Anna, beloved wife of James Smith.

MAINE.—Captain William Maine departed this life at his residence in Brooklyn, New York, January 8th, 1886, aged 53 years. In the great religious revival of 1860, in St. John, which so largely increased the membership of the German St. Baptist church, our departed brother was among the converts, and with many others was baptized by the writer, then pastor. The wife, then a young girl, became his faithful wife through life, and shed his celestial mantle upon his pathway as he passed the portals of the fullness of his life, and a blessed immortality beyond. He left a widow, the daughter of the late Capt. Robert Cochrane, of St. Martins, a promising son and daughter, to deplore their loss and bereavement. Since the father's death, we rejoice to say, the son and daughter have ardently put on Christ, and with their loved mother are preparing for a happy reunion in the better land.

—Cont. by Rev. Dr. BULL.

FORSYTH.—At White Rock, Kings Co., N. S., April 21st, Earnest W., son of Leonard and Margaret Forsyth, aged 23 years. Christ was his hope, and his end was peace.

BARTOLL.—In Boston, April 22d, Emma F., wife of Nicholas Bartoll, aged 36 years, and daughter of the late James Gray, of Weymouth.

WARR.—At New Tuskot, April 18th, Sarah Ann Warr, aged 59 years.

GRANT.—At New Tuskot, 16th, Mary, wife of Edward Greene.

ROSE.—At Weymouth, N. S., April 18th, George L. Rose, aged 63 years.

CRAWFORD.—At Middleton, P. E. I., on the 15th inst., Mr. William Crawford, in the 79th year of his age. He had been a worthy member of the Baptist church of Beledue for many years. His death came very suddenly, but no doubts are entertained as to his readiness to meet it.

"The voice at midnight came, He started up to hear, A mortal arrow pierced his frame, He fell, but felt no fear."

FRY.—At Clementsville, April 8th, Eunice Pines, aged 27, of consumption, long months of suffering in the beautiful spirit of christian resignation. The grace of God alone clearly in each day's experience as she slowly sank to the long sleep of death. We baptized her only brother of 14 years, who gives great promise of usefulness in the church of God. E. N. A.

CRAWFORD.—At Clementsville, April 5th, of tumor in the stomach, Josiah Crosby, aged 56. Our dear brother will be very much missed out of the community, where by his 15 years stay, he won the esteem of all. The Son of Temperance have lost a consistent and faithful brother. The Sabbath-school, their devoted teacher, and superintendent, and the church of Christ a liberal and genuine member. He had the happy privilege of seeing two of his daughters, welcomed into the church by baptism, two weeks before his death.

CLARKE.—At Prince Albert, N. S., on the 9th inst., Wm. H. Clarke, aged 72 years. Our brother professed religion twenty years ago, and was baptized by the Rev. Mr. Moore. For many years he has suffered much from Asthma, which has retarded his power since. He was the chosen of God, but he bore all with resignation to the Divine Will. His end was peace. J. ROWE.

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85. WATER ARRANGEMENT, '88.
 ON AND AFTER MONDAY, NOV. 10th, 1887, the Train will run as follows (Sundays excepted) as follows:—
 TRAINS WILL LEAVE ST. JOHN:
 Day Express, 7:30 a. m.
 Local Accommodation, 11:30 a. m.
 Express for Sussex, 1:30 p. m.
 Express for Halifax and Quebec, 3:30 p. m.
 On Tuesday, Thursday, and Saturday a Pullman Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Saturday a Pullman Car will be attached at Montreal.
 TRAINS WILL ARRIVE AT ST. JOHN:
 Express from Halifax and Quebec, 7:00 a. m.
 Express from Sussex, 9:00 a. m.
 Local Accommodation, 11:30 a. m.
 Express from St. John and Quebec, 2:15 p. m.
 On Monday, Wednesday and Friday, a Pullman Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Pullman Car for Montreal will be attached at Montreal.
 TRAINS WILL ARRIVE AT HALIFAX:
 Local Accommodation, 7:00 a. m.
 Express from St. John and Quebec, 10:00 a. m.
 Local Accommodation, 1:30 p. m.
 Day Express, 7:00 p. m.
 All trains are run by Eastern Standard Time.
 Chief Superintendent,
 Railway Office, Montreal, N. B.
 11th, 1887.

GRACEFUL—COMFORTING.
EPPS'S COCOA.
 BREAKFAST.
 "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a deliciously flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle poisons which have their way into our blood and circulate through our system, are expelled as they are attacked by the healthy and pure food which this Cocoa contains. It is simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:
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THE HOME.
 "Call the Children Home."
 The good man steps upon the porch. "The little ones have not yet come," He says. "See, it is getting late! So, mother, call the children home."
 The mother's voice rings sweet and clear: "Come, Mary, John, and little Ted! Come, dearest, come; the sun has set, 'Tis time you all were fast in bed!"
 "Yes, mother, see how fast we come?" They cry in answer to her call. And so she has them all at home, Before the evening shadows fall.
 But as the fleeting years go by, And in life's pathway far and wide The children go their separate ways, And wander from the mother's side—
 Will each one keep his child-like trust, Will each recall heaven, no more to roam? Before life's blighting shadows fall, O mother! call the children home!

No Time to Read.
 The woman who has "no time to read" generally has no inclination to do so. The true book lover will make time. I once knew one of these women who never took a book into her hands because they were too busy. She spent days in ruffling, fackling, and embroidery, and had no spare moments in which to inform herself of the most ordinary topics of the day. I doubt if she knew how some of the most common words were spelled, judging from her pronunciation of them. In speaking of her lace curtains she invariably called them "curtains," and once we asked her if she intended to remain in the city through the summer, she replied, "Certainly not; we shall go to the mountings in August." She had very fine taste in the matter of dress, and was called "very stylish," but if she had spent part of the time in reading and study which she devoted to dress, what a different influence she might have exerted upon her children, as well as upon the society in which she moved. But the mistaken woman thought it of more importance to adorn the person than to improve the mind. Cultivate a habit of reading if you have it. We all need a little mental food daily. We need it as we need air, sunshine, sleep, and food. How refreshing to be able to lose ourselves, even for a short time, in the page before us. Let a volume lie beside your work basket, and if you have any moments to spare, improve them by a peep at its contents.

For Wives.
 Don't disturb your husband while he is reading the morning or evening papers by asking foolish questions. He may be reading the latest scandal or divorce suit, but he is just as much interested as though he were foreign news or market reports. Be patient and when he comes across anything he thinks you can comprehend perhaps he will send it to you.
 Don't communicate unpleasant news or ask a favor before eating. The heart is not easily touched when the stomach is empty.
 Don't ever tell a man he is good looking. Some other woman will probably come along, and it is that case as well as know that his opinion counts with you.
 Don't carry a pocket book. Now, said he, will shortly become addicted to women.
 Don't ever tell a man he has pretty legs. Men who have been known to tear up under facial compliments fall completely when they realize their legs are not so good.
 Don't put the morning paper at the bottom of the pile, and don't have more than a dozen different places for the "button-book."
 Don't impose upon your husband just because he is good enough to assist you a little in your housework.
 Don't leave the stove handle on the red hot stove, and don't ask him to empty the ash bed. Draw a line on the ash bed, and don't run a free horse to death.
 Don't gather up all his receipts and notes that he has put carefully away on the sitting room table and tickle them into the fire the moment his back is turned.
 Don't monopolize every book in the closet. Gradually tender him one call for his very own—and then in mercy hang your shopping bag and your bonnet in some other place.
 Don't be explicit in giving directions. When you ask him to go up stairs for your pocketbook tell him it is either on the table or in the further corner of the left-hand side of the upper bureau drawer, or in the pocket of your brown dress in the closet. He will have no trouble in finding it—if you tell him just where it is, especially the pocket.
 Don't ask him where he has been the moment he enters the house, or where he is going if he starts out for a walk before breakfast. It nettles him, and men hate to have such pointed questions sprung upon them. Besides that, he lives under a free flag.
 Don't ask him to walk the floor with the baby half night. A man who tramps industriously around a billiard table three nights in the week, or buys an admission ticket to the opera, can't be expected to be so duty at home the other three nights. Have mercy upon him and give the man an opportunity to recuperate.
 Don't waste your breath in useless vituperation against his chess. Oust the queen's rook, yourself, possibly, when your husband is not around, and masters will assume a different aspect.
 Don't put pins in your own papers or let your crumpling pins dangle on your forehead. They are obnoxious and feminine implements of warfare that men despise.
 Don't leave hair in the comb or your neck curls where they will catch in his hair brush.
 Don't put a long hair on the soap or in his tooth-brush—purposefully.
 Don't invest his money with cotton hawking knots in it. Better talk a pea.
 Don't scold him because he has his mother in his pipe. One of the privileges of a married man is to have an old pipeful of ashes in just the position to empty the contents on the window-sill or the mantel the moment it is needed.
 Don't indulge in flights of temper when your husband utters a few incoherent words. He objects to having his eggs broken in the tea-kettle and prefers them washed previous to cooking, endeavor to please him by indulging him in his fancies. In the meantime bring your sons up as carefully as you can, and when they are married

you yourself will doubtless be held up as an example of virtue—and revenge is sweet.—*Chicago Herald.*

THE FARM.
 Selecting the Seed.
 BY AGRICOLA.
 Farmers are apt to neglect and consider unimportant the selection of seed for sowing or planting. But it is highly important. Poor seed will produce poor crops, and weed seed will grow if everything else is parched with drought or drowned with water. All labor is lost if the seed is not good. If only three stalks grow where four should and might, then it is a loss of 25 per cent. Order seed in time to test it. Sow a little in boxes of earth kept warm by the kitchen fire, and see what proportion grows. It may be taken as a criterion of its whole. Test every kind of seed sown or planted. Especially do so with corn. Exchange seed with some one whose soil differs from yours; it is often beneficial. Buy seed of reliable dealers. Be particularly careful with timothy and clover. Weed seeds are scattered abroad, and often farms are infested with weeds whose seeds were imported in the timothy or clover of the stores. Farmers must realize the necessity of getting the best proportion of seed, not the most if they are thereby of inferior quality, and the first thing is to get good reliable seed.
 FOR SUCCESS IN DAIRYING.—These rules are laid down as the elements leading to the highest success in dairying: (1) Good cows. (2) Clean pastures, free from noxious weeds and offensive odors. (3) Gentle treatment of cows. (4) Regularity in milking. (5) Absolute cleanliness, and purity of utensils, buildings, packages, and everything connected with the dairy. (6) Uniform system in the churning and other processes of butter making. (7) Good common sense and honesty. (8) Enterprising sufficient to mark all packages with name of dairy, and to seek regular customers willing to pay for an extra good product.

The Housewife's Garden.
 The housewife should especially interest herself in the garden, and in most cases she will find that her interest and influence will be magnetic, and will enlist the sympathy and service of the other members of the family. The country and village should abound with the garden, and the garden, the best, the most buttery, the best blanched, the most refreshing lettuce and the earliest spinach; the cucumbers direct from the vines, never subject to wilting, should be crisp, juicy and cool, with their own peculiar aroma that is greatly enjoyed. City residents are supplied with cucumbers, but usually they are a snare and a delusion; not once in twenty times do good cucumbers be bought at a city stand; we do not say that they cannot be so handled and kept as to be offered to customers in prime condition; we know that they might be, but they are not—they are almost universally wilted, tough and worthless, and this is the cause of the bad name they have associated with them. Good, fresh cucumbers can be eaten every day in the year without injury.—*West's Magazine for February.*

Some of the boys who think they are a little too smart and mainly be planted and sown. Some boys seem to think that the growing of flowers is regular girls' work, and not suited to them. They are great talkers when they are so stupid. The great trouble with most of these men who seem so hard and stern and make work so monotonous is that they have never cultivated any of the finer and better feelings. They leave all such work to the "women" and their own grow because their wives and daughters want flowers and other pretty things. I want my boys to make men of a different stamp. We want all the flowers and pretty places we can have. Never make fun of girls for working in the flower garden. You will show yourself in front of a man by being kind with the harder part of the work, or even teaching a few flowers yourself. Some boys that I know have no sisters. Mother would like to have a flower-bed in front of the house, but father is too busy, sometimes, to do the work. Now boys, put yourself on mother's side and see that the work is done this Spring. With a little extra work you can make the place so beautiful that father will notice it and wish he had done the work himself.

—Clover is one of the best crops a farmer can raise. Aside from its fertilizing properties, which can not be overestimated, it is the best source of animal food is equal to—and many estimate it as superior to—Timothy. The chemists tell us that it is an incomparable fertilizer. The roots possess the peculiar property of adding nitrogen to the soil, which benefits all other plants.
 —The recent poultry meeting, well reported in the "Penny," has the general opinion seemed to be that the color of an egg, as well as its quality depends upon the food given to the hen. Corn will give a darker yolk than oats. Lobsters color the egg almost dead. Green food will color eggs. Oatmeal or sulphur will give their characteristic tinge to the egg. The quality of the taste of the egg what his fowls have been eating. Just as certain foods make pigs fat, so certain foods produce inferior eggs.
 —It is always bad policy to plow crop lands, and one reason for this is that it generally prevents their pasturing in pigs, which are the best consumers of the apples in our market would be better if the pigs had the range of the apple orchards, and the pigs themselves would be more healthful food. If not ranging, pigs will give an orchard all the plowing it needs.

THE FARM.
 Selecting the Seed.
 BY AGRICOLA.
 Farmers are apt to neglect and consider unimportant the selection of seed for sowing or planting. But it is highly important. Poor seed will produce poor crops, and weed seed will grow if everything else is parched with drought or drowned with water. All labor is lost if the seed is not good. If only three stalks grow where four should and might, then it is a loss of 25 per cent. Order seed in time to test it. Sow a little in boxes of earth kept warm by the kitchen fire, and see what proportion grows. It may be taken as a criterion of its whole. Test every kind of seed sown or planted. Especially do so with corn. Exchange seed with some one whose soil differs from yours; it is often beneficial. Buy seed of reliable dealers. Be particularly careful with timothy and clover. Weed seeds are scattered abroad, and often farms are infested with weeds whose seeds were imported in the timothy or clover of the stores. Farmers must realize the necessity of getting the best proportion of seed, not the most if they are thereby of inferior quality, and the first thing is to get good reliable seed.
 FOR SUCCESS IN DAIRYING.—These rules are laid down as the elements leading to the highest success in dairying: (1) Good cows. (2) Clean pastures, free from noxious weeds and offensive odors. (3) Gentle treatment of cows. (4) Regularity in milking. (5) Absolute cleanliness, and purity of utensils, buildings, packages, and everything connected with the dairy. (6) Uniform system in the churning and other processes of butter making. (7) Good common sense and honesty. (8) Enterprising sufficient to mark all packages with name of dairy, and to seek regular customers willing to pay for an extra good product.

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Well, that night Dick amazed his father by presenting him with four hundred big weeds, and eagerly claiming four dollars. Mr. Howell never broke his word to a child; he said he did not think what he was promising, because he knew there were too many weeds in his garden for such a bargain; but he paid the money down, and Dick had the prettiest cart in town. Not long after, father said "Dick, you and I ought to have made a written contract about those weeds. If I had I should not have agreed to such terms as I made. A man thinks when he signs his name. If I had been dishonorable, too, I could have said I never agreed to pay you a penny for a weed, and you could not have proved that. You must learn to write your name before I do any more business by contract with you. Then we each sign our names." And so Dick's father went on to tell him that solemn promise not to be broken were made in writing, and who broke a promise were men who were not to be trusted. Dick made that year with his father, and such a pile of nickels as he earned! First, five cents for every week that he never forgot to shut a door and never slammed it; ten cents for being helpful and starting at once when asked to do anything; fifteen cents for picking over a barrel of apples; and so on up to a dollar and a half in three months. Every time he signed a written contract to do what he agreed or tried his very best to do it. How proudly he used to sign "Dick" with a big, inkly flourish!

When Dick was seven years old he was asked to sign a temperance pledge. He took it to his father, who talked it all over with him and proposed that they sign it together—a contract that neither would break. Dick did not know then, nor until years after, that his father was taking too much wine. They signed the pledge—Richard Howell, Senior; "Richard Howell, Junior." And then Dick's father told him to kneel by his knee, and laying his hand on the boy's head, he prayed God to help them both keep the promise they had made.
 "You have signed your name to a great many times, my boy, out never to a paper that meant so much as this."
 "O! I don't ever want to drink, father."
 It is easy to promise, and I shall never go back on my word," said Dick, gayly.
 Years went by. Dick grew up, and many and many a time he was tempted to take a glass of wine or beer. He never yielded, for he had signed his name and was on his honor. A few more years, and he had seen the curse of drunkenness, and was so glad that his pledge—so glad of a father who made him feel the sacredness of a promise.—*Temperance Register.*

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