

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

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THE CHRISTIAN VISITOR,  
VOLUME LII.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 20, 1889.

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The Baptists of Australia have just completed the raising of a Jubilee Fund of \$250,000. Half of this amount was offered by an unknown donor on condition that the whole sum be raised. The Baptists of New York now number 122,142. Last year there was a gain of seven churches, eight pastors, 1,501 members, and an increase in church property of \$1,500,000. A writer in the *Dominion Churchman*, a believer in Apostolic succession, baptismal regeneration, &c.; says that *Disenters* are mere parasites of Rome. Oh! Russia wishes to have a finger in the African pie. On the pretence that the Abyssinians desire a closer connection with the Greek church, an expedition consisting of 40 priests and 60 monks, to be followed by 2,000 young men, is being sent to Abyssinia. The sum of \$2,400,000 has been granted for this object. Avowedly it is for missionary purposes, no doubt really it is for political ends. The *Voice*, the able organ of the Third Party in the United States, has made a great blunder. It published an attack on Dr. Cuyler, quoting, in proof of its charges, an address, years ago, by a Theodore Cuyler. It appears this Theodore was a Democratic lawyer, and not Dr. Cuyler at all. Alas, Alas! One of our religious exchanges has an advertisement urging its patrons to read a Sunday newspaper. Surely it must have been inserted through oversight. The ratio of male to female members in the Congregationalist denomination in the United States during the last twenty-five years, has been 1 to 2.01. Joseph Cook is giving his fourteenth course of lectures at Tremont Temple. It is no small tribute to his varied powers that the audiences are larger than last year. Fröde, the historian, in his latest work, "The English in the West Indies," declares it as his opinion that there is no more difference in original capacity between the white and the colored races than between a white and black horse. Damascus, the city of Abram and Saul, has a tramway, and Nazareth a telegraph station! Also for the venerable and aged associations of these historic places. When Dr. Morrison was on his way to China, forty years ago, the captain of the steamer asked him, with a sneer, "Do you think you can make an impression on the 400,000,000 of Chinese?" "No," he replied, "but God can." Now there are 50,000 Chinese converts.

To the charge of Senator East, that "the nigger will steal," F. C. Long, one of the "niggers," makes the reply: "In these modern days, after centuries of practice, the 'nigger' steals a chicken, the white man steals a horse; the 'nigger' steals a ham, the white man steals a hog; the 'nigger' steals a dollar, the white man a bank; the 'nigger' steals a cross, the white man a railroad; the 'nigger' steals a constable's office, the white man steals the presidency of the United States." The mother church of the Baptist churches in Germany—that of Alton, Hamburg—has received a gift of \$25,000 from one recently deceased in South Africa, whom Father Ingwersoll is said to have prayed at the funeral of Miss Pak; but his prayer was to "Mother Nature." The report does not tell us how "Mother Nature" heard and answered. No, and Sister Newrow said for duty on March 2nd. The missionary who took charge of his field was obliged to leave. Father is still causing trouble, and, worst of all, a great disgrace has fallen upon the mission. So Bro. and Sister Newrow have to hasten back to meet the emergency. May God's presence and power go with them. We forgot to mention last week that Bro. Churchill's letter, which is finished this week, was handed as by the Secretary of the Foreign Mission Board. We are sure all who read it will be interested. The executors of the late G. J. Dimock, of Newport, N. S., have estimated that \$100 will be paid to the Board of Foreign Missions and \$100 to the Board of Home Missions from the residue of his estate. Let our people remember our work during their lives and in their wills, if they have means left to devote to the Lord. The Euclid Avenue Church, Cleveland, have soon called a successor to Dr. Dowling, who slipped into open communion and out of the denomination. Dr. Crandall, of New York, is the church's choice. John D. Rockefeller, the wealthiest Baptist in the world, probably, is a member of this church.

To Annotate.—Our system are authorized to accept \$1.50 for the *Messenger* and *Visitor* after the end of the 30 days from the expiration of the old subscription, in every case in which they think a sufficient reason for the delay of payment can be given. Let all interested make a note of this.

ACCIDENT.—We received word, just too late for last week's issue, of a serious accident to Dr. Sawyer. On Saturday, February 8th, he fell on the ice and broke his left arm between the elbow and shoulder. The break is a simple one, and no serious trouble is anticipated. At best, however, an accident of the kind is apt to be painful, and a great trial to patience. The respected president of Acadia will have the sympathy of multitudes.

DOCTRINAL PREACHING.—Dr. Broadus thinks that doctrinal preaching is by no means as common as it ought to be. In his recent lectures at Yale, as one means of giving freshness to preaching, he makes this recommendation: By studying systematic theology, Doctrinal preaching would be a very novel thing in some pulpits. The age is bound to return to it before long. Profound reflection on the meaning and relations of Biblical teachings, deep thoughts about common things, are always acceptable to the people.

BAPTIST GROWTH IN THE UNITED STATES.—From a correspondent in the *Watchman*, we learn that the increase of churches in the principal denominations of the United States during last year was: Regular Baptists..... 1,339 Methodists..... 956 Lutherans..... 410 Episcopalians..... 242 Presbyterians..... 189 Congregationalists..... 127 It will be seen that our own denomination has had the largest increase. While we rejoice in the progress of all, we hope our own denomination will maintain the loyalty, piety, liberality, and devotion which will make it possible for God to grant it the greatest blessing and success consistently with His own glory.

UNION.—Not long since, no little surprise was created by the action of the Episcopal Church in passing resolutions looking toward the union or amalgamation of all Protestant bodies. One of the most earnest advocates of a union of this kind was Mr. Langtry, a leading Episcopalian clergyman of Ontario. This gentleman has just furnished a statement of what he holds to be the belief of his denomination, as well as his own, for the *Toronto Globe*. In this he avows his adherence to the Romish ideas of Apostolic Succession, Baptismal Regeneration, such a change in the elements at the Lord's Supper that they are no longer bread and wine after their consecration, and priestly confession and absolution. He declares all these doctrines are taught by the Prayer Book. Be this as it may, other Protestant denominations do not find their faith on the Prayer Book, but on the Bible, and the idea of organic union on the basis of such a standard of belief or of such a creed would be regarded as little short of absurd. Episcopalians and Romanists will sooner unite forces than Episcopalians and other Protestants on a basis of this kind.

GREATER GROWTH.—A writer in the *Watchman* has been examining statistics to determine the question whether large or comparatively small churches have the greater proportionate growth. He finds the result of his enquiries very favorable to the latter. In Southern New York the six largest churches had last year a gain of only four per cent, while that of the six smallest reached up to fifteen per cent. In the two Boston communities the churches numbering less than 200 in membership had a considerably larger growth than those over this number; and the giving was greater per member, likewise, although the larger churches have a greater number proportionally of the wealthy men. There is nothing surprising in this. The smaller churches, when able to maintain a pastor, have their energies more taxed than the larger ones, and this tends to earnestness and strength of Christian character. In the large churches, unless they undertake much outside work, there is not enough work to bring a healthful pressure upon all to do it. The result is spiritual sloth and its lamentable consequences. Besides, the larger churches cannot have the same careful pastoral oversight as can the smaller, where there are fewer to look after. It is only as large churches organize thoroughly and undertake mission work, that they can have the stimulus needed to make them prosper. When this is done, they are a grand power.

PROHIBITION IN KANSAS.—A section of the report of the stockholders' committee of the Farmers' Loan and Trust Company of Kansas is attracting a good deal of attention. It is from an organization of a purely business character, and is not obvious to the suspicion of striving to make out a case for prohibition, to which religious papers and societies are liable. It treats of the economic side of the

question only. The following is from its statement of facts, as summarized by an exchange:

"In Leavenworth County the saloons were closed in March, 1887, and commitments to the penitentiary sank from 36 in 1886 to 13 in 1887, and 5 during the first half of 1888; in Atchison County the saloons were closed in 1886, and sentences to the penitentiary decreased from 23 in 1885 to 13 in 1886, to 6 in 1887, and but 1 during the first half of 1888. The penitentiary has 104 less inmates than a year ago, and the jails of the State are practically empty." The committee finds that pauperism has decreased and the new regime is rapidly and manifestly as crime, and coincides with an expression of assurance that the advance in moral and material interests under this aggressive temperance movement has added, and will continue to add, largely to the value of lands and the security of investments. If these judgments and conclusions were published by a religious or temperance organization it might be said that being made by interested parties, they must be taken with considerable allowance. But these investigations have been conducted by the agents of a business corporation, and the report is made in the interest of secular business.

This same report mentions another pregnant fact, that in Georgia "the negroes acquired almost as much land in a single year when the saloons were closed as they had done in twenty years when the saloons were open."

### Sam Jones.

A correspondent of the *Messenger* and *Visitor* is praying that the "how of Sam Jones may abide in strength." If he had read Mr. Jones' harangues closely, or had listened to him for half an hour, I am convinced that he would rather pray that Mr. Jones' bow might be broken and a new one given to him straightway. When the great accounts are all made up, if it does not appear that the balance of achievement in the case of Mr. Jones, and all like him, is on the side of evil, at least, shall be greatly astonished. Mr. Jones has remarkable power over an audience. In one direction he is a genius. If he were less shocking he would be very amusing. But that this man is a hero of the faith, to be classed with Moody or Pentecost, or any other serious evangelist, is not true. In public address he falls far short of the most uproarious laughter over the most solemn and awful subjects. He will so describe the descent of a soul into hell as to fill the house with merriment. It is his habit to fang his broad humor with stunts upon the ministry and the churches. Instead of raising the church of Christ in the estimation of the vulgar and ungodly, he makes it their jest. Right and left he deals out weapons which the godless are glad to use, while they declare, "Mr. Jones is the kind of a preacher I like." Those who are accustomed to take an attitude of contemptuous and carping hostility to the people of God find themselves encouraged rather than rebuked. And I am confident that the abiding good results from his work in any community where he has preached, are almost undecipherable. For my own part I would much rather have the Salvation Army in my neighborhood than Mr. Sam Jones.

Christ was the ideal Reformer and preacher. In sympathy he stooped constantly, but in no other respect. He did not consider it necessary to become like the outcasts of Jewish society in order to win outcasts. He did not adopt the slang of the rough or the ribaldry of the raffish that he might come nearer to them, and so convert them from their waywardness. Nor did he swagger in hope of charming to heaven some swaggers. It was because he made the sinner and the publican feel the exaltedness of his personality, and the holy aspiration of all his life, that he drew them drawn heavenward when he drew them. A man may imitate Jesus in a dignified treatment of men and sacred themes without offending by his complacency or repelling by his coldness. The most complete sympathy with rough sinners may co-exist with exalted speech and serious behavior; and those who play the buffoon in order to win a soul err sadly. Even those whom they stoop to conquer are often repelled by their incongruous attitude. It is the man who commands their complete respect who can lead the publican and sinner to higher things.

O. C. S. WALLACE,  
Lawrence, Mass., Feb. 9.

At a dinner recently given to the *Encyclopaedia Britannica* contributors, one of the publishers made the interesting statement that of the 50,000 copies of the new ninth edition that were circulated, no fewer than 40,000 were sent to the United States, 10,000 copies representing the British demand for what the American Minister justly called "the most useful book in the world."

### German Correspondence.

Berlin, Germany, Jan. 9, 1889.  
On Christmas day services are held morning and evening in all the churches, and there also the *tannenbaum* burns, while the preacher tells of the stars that shone over Bethlehem that night so long ago, when the angels sang, "Glory to God in the highest, peace on earth, goodwill towards men." Whatever may be said of congregations upon other days in the year, at least on Christmas and New Year's days the churches in Berlin were filled to overflowing. In some cases the fine music, and in the *Doms*, or Cathedral, the presence of the Emperor might have formed an attraction, but certainly not more than the human nature, which is much the same here as in America.

During the week following the 25th, frequent services were held in one church or another, some of the most interesting by Sunday-school children. One evening we went to see a tree for the children in the Sunday-school of the German Methodist church. Rather large, for there were two large ones handsomely trimmed and lighted. The children recited several poems, verses from the Bible, sang hymns, and all with a gusto quite inimitable. The little boys made a right-angled bow, the arms of the more frolicsome flying out sideways at the same time, while the girls curtled with a short quick motion that set their braids and curls bobbing again. A few babies here and there tried to add to the entertainment, but were seductively diverted therefrom by being walked up and down the aisles by their mothers and set to playing "bo-peep" with friends in the audience. In another church which we visited the next evening—the church where Scheelemecher used to preach, by the way—the exercises consisted wholly of an address by the minister and Bible passages recited by the children in answer to numerous questions. The moment a question was asked twenty or thirty hands would fly up from different parts of the room, the minister pointed at one of the owners of the hands and an answer was always ready with wonderful quickness and correctness. If the German ideas are in some respects quite different from ours, at least it may be said to their credit that the Bible is studied in the common as well as in the Sunday-schools, with a thoroughness unequalled anywhere. Each child is required to have a thorough mechanical knowledge of the Bible before leaving school. The 26th of December is regarded as only second in importance to the 25th, all the shops being closed on that day as well. In fact, festivities of every kind are kept up until the New Year's Eve, called *Sylvester Abend*, is observed much after the manner of Halloween. The secrets of the Fates are wrested from them by all the devices known to curious mortals, from melting lead to little shells of half-walnut shells set afloat on the rough ocean of life (a basin of water) with a small burning wax candle in each, I suppose to represent the lamp of life. Everyone is on the watch for the hour of twelve, and precisely as the clock strikes the congratulations begin. In the home each member of the family kisses the others and wishes them happiness for the coming year. Then all sit down to eat *Hannuchen* and drink each other's health in punch. The latter is concocted of rum, hot water, sugar and lemon juice, and the punch-bowl is as much an institution of *Sylvester Abend* as the trees for Christmas. *Hannuchen* are cakes something like our doughnuts, fried in fat, but having a little jelly or preserve in the centre of each.

Outside, in the streets, the scenes are more hilarious. The bells all over the city ring joyfully, windows are opened and merry voices about, "Prost New Year!" "Happy New Year!" again and again. The cry is taken up by every one who happens to be out, and the clamor ceases not until nearly morning. Even the organ grinders consider it their privilege to add to the general hub-bub, and grind away as if possessed—but not with the spirit which soothes the weary and sleepy citizen. Upon *Unter den Linden*, the principal street of the city, a fast and furious rout of the lower classes takes place late at night, and in the different public halls, balls, masquerades, comic pantomimes, and all sorts of gayety reign supreme.

New Year's Day, the churches are again filled, morning and evening, with large congregations, the shops are closed and everybody wears holiday attire and feasts on holiday food. Cards of congratulations are interchanged among all friends and acquaintances. The tradespeople see to it that the congratulations are not mere form. The baker, the milkman, the postman, the newspaper

messenger, the chimney sweep—all make it their duty to call upon the head of each house, offer the wishes of the season and demand therefor a fee! Sometime fancy cards are sent, and even poetry (?) on colored slips of paper set forth the dependence of the public upon such and such an article and politely requesting a tangible acknowledgment of that dependence. Talk about the low wages paid to working people in the old countries! They gather up enough fees in the course of a year to make accounts balance pretty evenly. The effect of the system upon the spirit of the people themselves may be rather doubtful; but it certainly tends to create a spirit of conscious selfishness in the givers. I heard a German lady express the feeling after this fashion: "I find it characteristic of Americans to think each one of himself before any one else. We Germans think more of giving pleasure to others!" So it goes in the world! It seems to me the good and evil are everywhere pretty well mixed, and that all the plums are not for Jack Homer in his narrow little corner, any more than Christmas pies for every day in the year.

### Lower New York as a Mission Field.

New York is a great city, wonderful in its wealth and philanthropy, as well as in its sins and sorrows. In great cities there are great changes constantly taking place. Especially is this so in New York, where tenement houses and colossal warehouses are to-day casting their gloom and shadow in some of the once brightest and fairest home spots of this wonderful little island. The so-called respectable inhabitants are being pushed into the outer circle. Whilst even denser grows the crowd who must live, and even choose to live, where the mental and moral forces are of the most depressing, and often destructive kind. Those whose influence was once most potent in lower New York life, have gone to pleasanter scenes. Thank God, there are, however, not a few who are awakening to the necessity of keeping open the few remaining churches, as centres of evangelistic endeavor. And what a field for active work is New York! Here are Chinese, Japanese, Malays, Portuguese, Bohemians, Italians, French, Poles, Russians, Germans, Swedes—here are Confucians, Mussulmans, Infidels, Brahmins, Buddhists, and those who have no religion. If one wants to preach the Gospel to the heathen, there is no need of going abroad to find him; he is here, and here in profusion. New York is therefore peculiarly adapted to mission work. Surely where men are found in largest numbers is the greatest necessity for a lived and preached Gospel. Only think of it! New York city is adding to its population about 50,000 souls each year. These are not, and cannot be spread over a large area, and the crowded will constantly be more crowded, and unless true Christian precautions are taken, it will mean an increase of crime and misery in lower New York. But there is no "need be" for this, for the Gospel is the power of God unto salvation. It lifts and elevates as no other influence can. It touches the material, as well as the spiritual and best interests of mankind. Hence, we are hopeful for New York's future. There are Christian giants planning, praying, and giving for the uplifting and evangelization of the masses. The prayers and tears of such men and women are mighty, and must avail. They believe in God, and hence are resolved there shall be kept a light burning, a church, a spiritual home to keep and guide the few, even if the crowd be heedless, because of their own spiritual blindness. Who can tell how soon there may be a wonderful opportunity. Let us be ready. The great cities have ever been a focus point for soul winning. There everything good or bad seems to accumulate, and they afford an inexhaustible field for the laborer, who has the cause of true Christianity at heart, and who is desirous of inculcating its divine teachings into the mind of the heathen and the scoffer. In lower New York the house and place of prayer stand like an oasis in the dreary desert. To the poor it is often a happy home, a little enclosed by grace, out of the world's wild wilderness; a fountain of help to purity and holiness, where is found aid to preserve from contamination, and the anticipation of the glories of another world.

The editor of the *Christian at Work*, who wrote the above, added the following kind reference to our own special work: "One such rallying spot is the Mariner's Temple, No. 1 Henry street, within a stone's throw of Chatham Square, the centre of one of the darkest districts in this city. Wonders have already been accomplished there by its indefatigable pastor, Rev. J. F. Avery, who, gospel in hand, goes through the cheap lodging

houses and crowded tenements of the neighborhood with the sweet message of Redeeming Love. With increased means at his command, and additional help, this might be made one of the most important and fruitful centres of spiritual life in the metropolis. Here is, indeed, an object for Christians who are wondering what there is that they can do for Christ."

J. F. AVARY.

### W. B. M. U.

"Aris, shine; for thy light is come."

Extracts from the Minutes of the Executive Board Meeting, held Feb. 13. There was a full meeting and the presence of the Master was very manifest. After the opening exercises and the reading of the minutes of the last meeting, which were approved, the treasurer's quarterly report was read, showing that \$875 had been paid to the F. M. B., and \$112.12 to the Treasurer of Home Missions.

Letters were read from Mrs. M. W. Williams, President; Mrs. Churchhill, India; Mrs. Sanford, India; Mrs. Archibald, India; Miss Gray, India; Miss Johnston, Dartmouth; Mrs. McMaster, Toronto, and others.

Letters from the missionaries were exceedingly interesting. But we learned with regret that our dear Sister Sanford was not gaining in health as we had hoped. Five persons in Auklatsupung had been baptized and the outlook generally was very encouraging. Their earnest request is that they may be remembered more and more in the prayers of the Christians at home. They also beg for reinforcements. Who will go? On motion it was decided to ask the Aid Societies to hold the 3rd Wednesday in March as a day of special prayer to Almighty God for His blessing upon the work both at home and abroad.

On motion a sum not exceeding \$50 was granted for free distribution of Missionary intelligence among the Societies. This sum to be expended and distributed according to the best judgment of the three Provincial Secretaries.

Mrs. McMaster, of Toronto, sent very earnest appeal to the sisters of the Maritime Provinces, asking them to put forth some special effort to aid the Grand Ligue Mission. She says: "For over two years we have felt it to be our duty as Baptists to give some assistance to the school for French-Canadians at Grand Ligue, and for the following reasons: 1st. A woman thought the evangelization of the French Catholics a work of sufficient magnitude to bring her from a happy home over the ocean to this new and uncivilized country; and through her self-sacrificing devotion the Feller Institute was established. It seems little, in the light of her heroic efforts, for us now to maintain what she so grandly founded. We can do it without leaving home or encountering any of the hardships of those early years and with scarcely a sacrifice.

2nd. The Catholic question assuming an aspect of greater importance each year in this country. 3rd. The school at Grand Ligue, which is now ours, gives us an important point from which we may hope successfully to attack this monster evil of Catholicism with prospect of some success."

Under the influence of these reasons, our Women's Home Mission Society two years ago voted \$50 to the school, that being the amount required to pay for one pupil for a year. The following year \$150 was granted them for three pupils; and this year the sum is increased to \$250.

At the annual meeting of the Women's Home and Foreign Mission Society, a resolution was passed to raise \$2,000 towards the endowment fund, this to be entirely above and beyond what is now being contributed to missions. The plan is now being worked out to what, we hope, will be a successful issue. It is not confined to circles, as we wish to reach many women who at present are not contributing to missions. The Feller Institute at present accommodates only 60 pupils. It is proposed to enlarge at once, so as to provide double accommodation, for which a sum of \$5,000 will be required. The Baptist women of the Maritime Provinces are requested to lend a hand. My heart is set on Baptist women assuming the responsibility of re-arranging the building. It is to be hoped that the Baptist women who read this appeal will respond most generously.

—So far from Mission work among Mohammedans being a forlorn hope, Dr. Bruce, of Persia, says he is acquainted with three Church of England clergymen who were Mohammedans, and one of them has already baptized fifty converts.

THE CELEBRATION OF THE DEVOUT LIFE.

BY REV. A. J. METER, D. D., OF ANDOVER.

The consideration of this subject is manifestly well-timed. Indeed, it is difficult to suggest one more pertinent to the special exigencies of our age...

We must, at the outset, promise that we cannot cultivate that which does not belong to us by nature, but which has been bestowed upon us by the operation of the Word of God...

It is the attainment of the perfect state of Christ, it is likely that the eternal noon of heaven we shall have still to cry, as the glory of our Master is ever growing upon our view...

The devout life which cannot laugh with little children, and join the laids in many and healthful games, and take the lead in all innocent delights...

At the same time, the imperatively calls for a higher standard of Christian living. It is getting weary to death of our professions and sermons...

The devout man is he who, by a solemn vow, has devoted himself to God. The reason and measure of our devotion to Christ are given in His devotion for us...

It is useless to dream of a devout life until the heart has been purified by the Word of God. So long as these are acknowledged only in part, there must be failure, unrest, and bitter disappointment...

where the believer lies for a moment with the Lord in the likeness of His burial, appropriating by his own open and deliberate choice the position which is his in the mind and intention of God...

But it is obvious that our position as the custodians of the sacred life is a doubled responsibility upon us. When arguing against their indulgence in the sins of the flesh, the apostle reminded the Roman Christians of the fact of their burial with Christ in His grave...

There is everywhere in Scripture the demand for struggle and effort. But these activities of the renewed man do not work toward God, but from Him. The nature is the temple in whose inner shrine the Holy Spirit dwells...

How the Work Spread. There was a revival in Clinton. It was a hard, almost hopeless field, and there was no work prevailed; for after two months of extra meetings the eternal power of truth was triumphant...

Family Prayer. It is a surprising fact how many Christian homes there are in our land in which is never heard the voice of prayer. Let me say to all parents who do not pray with their children: It is utterly impossible for you to train them up in the nurture and admonition of the Lord if you neglect this important duty...

The New Prize Story is eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten. But ladies who read of Dr. Pierce's Favorite Prescription, read it again, for they discover in it something more than a messenger of joy to those suffering from functional derangements...

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These earnest endeavors for the cultivation of the devout life, let us ever remember that our final aim is not to secure our own comfort or reward. If such were the case the very selfishness of our motive would invalidate all our attempts...

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Remember that Simson's Liniment has taken the lead, and is the best preparation ever offered to the people of Canada for the relief and cure of Rheumatism, Sciatica, Neuralgia, Scurvy, Cuts, Bruises, Swellings, Scald Head, Colic, Dyspepsia, Contractions of the Muscles, Lamé Back, Diphtheria, Sore Throat, Tender Feet, Corns, Sulf joints, etc...

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Every Household

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

"After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and believe it to be the very best expectorant now offered to the people..."

Relieved By

The same remedy. I gladly offer this testimony for the benefit of all similarly afflicted. F. H. Hassler, Editor Argus, Table Rock, N. B.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of whooping cough..."

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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CENTRAL HOUSE

78 Granville St., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. PAYSON.

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

YARMOUTH HOTEL

MAIN STREET, YARMOUTH, N. S. W. H. S. DAHLGREN, PROPRIETOR.

OXFORD HOUSE

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

NOBLE CRANDALL

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK. First Quarter.

Lesson II. March 2. Mark 8: 27-31. JESUS THE MESSIAH.

GOLDEN TEXT.

Whoever will come after me, let him deny himself, and take up his cross and follow me.—Mark 8: 34.

EXPLANATORY.

I. JESUS REVEALS HIS TRUE NATURE AND WORK. This journey marks a new era in the education of the disciples. And Jesus went out from Bethsaida. And His disciples. These are mentioned, for one object of the journey was their instruction (ver. 31). Into the towns: or rather villages. He asked His disciples: while he was alone with them, praying (Luke 9: 18). Whom do men say that I am? The question was not asked for information, but to draw out the truth.

27. And Jesus went out from Bethsaida. And His disciples. These are mentioned, for one object of the journey was their instruction (ver. 31). Into the towns: or rather villages. He asked His disciples: while he was alone with them, praying (Luke 9: 18). Whom do men say that I am? The question was not asked for information, but to draw out the truth.

Note that this variety of opinion shows that the people were thinking and discussing.

29. But whom (Rev. Ver., who) say ye that I am? Observe "ye," plural, and by position in the Greek exceedingly emphatic—in contrast with the discordant popular opinions. And Peter answered. Peter is the real leader of the twelve by the eminence of his ardent, his clear spiritual vision, the vigor of his soul; and, swift as thought can send it, comes the reply. Thou art the Christ: Matthew adds, the Son of the living God. This confession not only sees in Jesus the promised Messiah, but in the Messiah recognizes the divine nature.

30. And he charged them that they should tell no man.—Why? (1) Because the apostles were not fully schooled in the doctrine of the true nature of Christ's kingdom and office. (2) Because the people would be turned away from their spiritual needs, and the new life which was essential to the coming of the kingdom. (3) The desire to realize the outward glories of their false conception of the Messiah as king. This danger was entirely removed after the crucifixion. (3) The announcement that Jesus was the Messiah would be likely to excite tumult and rebellion against the Roman government.

II. JESUS REVEALS THE CENTRAL DOCTRINE AND POWER.—CHRIST AND HIM CRUCIFIED.—31. And he began to teach them: from that time forth. Having been convinced that Jesus was truly the Messiah, the disciples were able to receive the truth that was so unwelcome to them, and so contrary to all their preconceived notions as to the work of the Messiah, and the method by which his kingdom could come. The Son of man; the ideal man; the representative man; the human nature in which the Son of God was manifested. Must suffer many things: as described later on in the Gospels. Rejected of the elders, and of the chief priests and scribes. The three constituents of the Sanhedrim. This statement would guard the disciples against disappointment when they turned to the Jewish leaders and the Jewish nation were opposed to him as the Messiah. And he killed: by crucifixion, thus making the atoning sacrifice for the sins of the world. And after three days rise again. The resurrection of Jesus was essential to the proof that he was truly Messiah, essential to his work of redemption, and reigning as king at the right hand of God (1 Cor. 15: 15, 18).

THE CENTRAL TRUTH OF THE GOSPEL. A suffering Saviour dying on the cross for the sins of the world is the central fact of the Gospel, and the living power of the church. A crucified, atoning Saviour is (1) the fulfillment of the prophecies and types of the Old Testament. (2) He convicts the world of sin. (3) He brings to bear on the heart every motive which can persuade men to forsake sin. (4) He makes it possible for God to forgive and yet be just, and to pardon the repentant from punishment, and yet not increase the sin. (5) He manifests the marvellous love of God. (6) By these things many receive new hearts and are made true members of the kingdom of God.

32. And he spake that saying openly. Without reserve, publicly, distinctly, plainly. And Peter took him. Literally, took him to himself; i. e., aside, beckoning or leading him away from the company. And began to rebuke him: began, but was not permitted to go far before he was interrupted. It is worthy of note, that the faith of Peter as most openly acknowledged by Mark, whose Gospel is the record of Peter's own preaching, and was probably dictated by Peter himself, while at the same time the congratulation of Peter upon his confession (Matt. 16: 17, 19) is not here recorded.

33. Turned about and looked on His disciples. A sudden movement is indicated. Looking at all, he singles out Peter for special warning. Rebuked Peter, saying, Get thee behind me, Satan. In this suggestion, that he might gain the crown without the cross, and stand a kingdom of this world, the Christ saw the recurrence of the temptation which had offered Him the glory of those kingdoms, on condition of His drawing back from the path which the Father had appointed for Him (Matt. 4: 1-11). The things that be of men: the natural human view of the Messiah, a worldly kingdom, riches, honor, glory, and triumph.

III. THE WAY TO BECOME A DISCIPLE OF CHRIST. 24. The disciple must be like his master. The way to the kingdom and the crown is the same for him as for his Lord. And when He had called the

people: who had assembled at the sight of Jesus and His apostles passing by. He would have every man understanding clearly what it would cost to be a Christian. Whoever will come after Me. Let him deny himself: renounce self as his master, and accept Christ as his master. This precept is meant to rebuke (1) self-will; (2) self-indulgence; (3) self-righteousness.

SELF-DENIAL. Self-denial for the sake of self-denial, as if our pains and troubles were a sweet incense to God, and He were the more pleased the more we suffer, is contrary to Christ's teaching and promises. What is the self-denial which Christ requires? It is to deny ourselves everything wrong, no matter how pleasant it may be; it is to give up what is pleasant and right in itself when we can thereby best aid the cause of Christ and the redemption of our fellow-men. And taking up his cross. Luke adds, daily; not once, but all the time. The cross is the pain of the self-denial required in the preceding words.

THE CROSS. (1) The cross is the symbol of doing our duty, even at the cost of the most painful death. It is the emblem, not of mere suffering, but of suffering for the sake of Christ (His Cross). Each one must take up his own cross. (2) He must take it up voluntarily, accept of it, not merely endure what is laid upon him. (3) He is to do it as a follower of Christ. The cross for the cross, and the meaning is: "Follow Me. To follow Christ is to take Him for our Master, our Teacher, our Example; to believe His doctrines, to uphold His cause, to obey His precepts, and to do it though it leads to heaven by the way of the cross.

IV. THE LOSS OF OUR OUTWARD THINGS LESSER LOSS. 35. Whoever will (willeth, determines to) save his life. Life here in the original is the next word that is translated soul in the next verse. It is much more than existence; life means one's self; all that makes life worth living. So that the meaning is: whoever makes the pleasures and enjoyments of life his chief aim, determines to have worldly blessings and rewards, even at the expense of righteousness, religion, and the service of his master, shall lose it. Shall lose all that makes life worth living; shall lose even the earthly rewards which he called his life, and, much more, eternal blessedness. But whoever shall lose his life: give up those outward things which are desirable and blessed in themselves, which worldly men seek chiefly, and which seem to make the life on earth happy and worth living.—honors, riches, pleasures, power. But note this to be for my sake, and the Gospel's. The mere loss of life has no promised blessing. It is only loss for the sake of Christ that has this promise.

36. Shall save it: shall have a blessedness and glory which will a thousand times temporal gain. The loss was temporal, the gain is eternal. V. A QUESTION OF PROFIT AND LOSS. 36. What shall it profit a man? Some have said that this regarding profit and reward is only another form of selfishness. But selfishness is the seeking our own good at the expense or injury of others. To seek what is profitable is not selfishness, but wisdom. It is simply folly to throw away life, or pleasure, or wealth, for no good whatever. The wise man wants to know what good will come of it to himself or others. Only a fool will have no regard to profit. If I shall give up the whole world. All the pleasure, the wealth, the sources of enjoyment, the honors, the blessings this world can give. And lose his own soul. Soul here is the same word that is translated life in the previous verse. The meaning is the same, for the life in the life principle inherent in the soul—the soul in its active enjoyment, enduring nature, and capabilities. 37. Or what shall a man give in exchange for his soul? There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is without remedy and without hope.

VI. THE LOSS OF THE SOUL. (1) Examine this fine human possession which the devil wishes to obtain, a man's own soul. This soul has measureless capacities of intellect and reason, of feeling, of intuition, of sympathy, of interest, of pleasure. Its preciousness is compared to God's jewels. It is immortal. It is entirely our own. (2) If lost, it is all lost at once. When a soul is sold to the devil, it resembles real estate, in that it carries all improvements with it. (3) Observe the price: "the whole world;" but while this offer makes a fine show, there are delusive reserves. The offer of the father of lies is a lie; no one ever had the whole world; nor does anybody keep what he gets.

38. Whoever shall be ashamed of Me and My Words. As many would be prone to be? Why? Because Jesus and His cause would be unpopular. The fashion, the wealth, the drift of thought in the world would be directly opposed to the Kingdom which Jesus set up. He Himself was to be crucified as a malefactor; His glory invisible. His Kingdom was small, with followers few and poor; and its glory was in the future; and principles Spiritual. Persecution, reproaches, sneers, would press hard upon the disciples; only a mighty faith could keep them from being ashamed. In this admonition and awful generation. Advertisers here, as in the Old Testament, means unfaithful to God. Of Him also shall the Son of man be ashamed. Because such were not worthy of their Master. When He cometh in the glory of His Father. Christ now seemed but a poor, humble man; but He looks forward, and bids them look forward, to the time when all this shall be changed, and He shall take His place in His Kingdom.

VI. A PROMISE FOR THEIR ENCOURAGEMENT. 1. That there be some of them that shall here. (See also Matt. 10: 25). There were some before Him who would live to see the beginnings of this triumph, the establishment of the new Kingdom, and thus the pledge of His final coming glory. "Yes! I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as deaf as a post and talks like he had a mouthful of mud. Besides, the ways he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sagar's Catarrh Remedy. It will cure him completely. As well, I'll tell him I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

Sharp Thrust.

Some men who pass for very respectable citizens, and who really are not without good qualities, have a habit not only of finding fault with their wives at every least provocation, but of doing it in terms such as no gentlemen would ever think of applying to any lady except his own wife, or possibly his own sister.

There is a story that such a man came home from the shop one night and found his wife much excited over the outrageous behavior of a tramp. He had begged for something to eat, and not liking what the woman gave him, had abused her in the roughest terms.

"Johnny," said the man, thoroughly indignant, "when you heard that cowardly rascal abusing your mother, why didn't you run at once to the store and let me know? I would have made short work of him. Didn't you hear?" "Yes, pa, I heard. I was out in the barn and heard what he said about the victuals; but—" "But what?" "Why, pa, I thought it was you scolding mother. He used the very same words you do when the dinner doesn't suit you. I didn't think anybody else would dare talk to mother in that way."—Companion.

—The Duchess of Cambridge (a single aristocratic instance) has received \$1,110,000 in pensions from the British government for no special reason.

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WEDNESDAY, FEBRUARY 20, 1889.

A sermon by a Mr. Horton has recently been published in the Christian Register, the organ of the Unitarians. It is on "Liberal Christianity as a Motive Power." The preacher admits that the old Calvinistic faith had vigor and robustness while the new spirit often lacks vigor; it limps and does not run a race; it has the appearance, frequently, of undue amiability and weak tolerance and nebulous "good will." This is a frank confession of what are its patent facts. Liberal Christianity has inaugurated no movement which requires a self-sacrificing strength which would advance undauntedly upon appalling difficulties and even death. There is no higher motive power than humanitarianism. No man can be determinedly heroic, unless there be that which will both grip his conscience and stir the deepest love of his soul. Conscience without love will bind a man to duty; but it will not give that cheerful and joyous buoyancy to obedience which will enable a man to do the most. Love with- out conviction will be a spasmodic, impulsive motive power, which cannot be trusted to meet the steady demands of service. It requires these two in the highest measure, supplementing and steadying each other, before a man is fitted for the grandest deeds, the highest and best sustained service.

It is just here that Liberal Christianity fails. Neither of these great motive powers are stirred to any great extent. It seeks to make sin a defect to be pitied rather than the ground of the deepest guilt and blame. It robs Christ of His divinity, His death of its atoning efficacy and the cross of its glory. The condition of men is not so hard as to call for great exertion; but the supply of bodily wants, the obligations of service are not riveted upon conscience by the example of a sacrifice that is infinite and by a need that is as deep and far reaching as eternity. The depths of love are not stirred by the exhibition of a divine love un- speakable and awful in its majesty and glory. Belittle sin until it loses its power to wring the soul with a sense of heinous guilt, degrade our Lord to the level of a man and you cut the sinew of the strength of the two greatest motive powers of the soul. We do not think, therefore, that Mr. Horton's hope that "Unitarianism will take on it the vigor and strength of old time Calvinism" can be realized. As well attempt to impel an ocean steamship across the Atlantic in the teeth of the storms with shavings as fuel, as to move men to the highest and most steady and forceful activity, without the burning heats of the deep mysterious truths which have their fiery focus in the cross of the divine Christ.

The New Theology of the time, which is none else than revamped Universalism and Unitarianism, with a good amount of German Rationalism added, and all doctrines of that ilk, but sap the strength of Christian character. A non-just God, a non-divine Christ, a non-atoning sacrifice for sin, the non-eternity of future punishment, are not teachings which will intensify conviction or kindle the soul to interest and ardor. May the Lord preserve the church from the in-roads of all such enticing ideas.

THE WEEK.

The Farnell Commission has at length reached the core of the matter for which it was appointed—the letters published in the Times. The attempt to connect the Irish leaders with the crimes of the Nationalists, has broken down. The Times' counsel has declared he was never prepared to prove this charge. He only was proving that they were allied with people who were connected with crime. He has taken a great deal of trouble to prove a very small matter. But this lesser charge has not been very well sustained, as the evidence in its favor is that of a man who has, on his own admission, prepared himself to gain his knowledge. It seems a little queer that the Times evaded the issue of the Scotch courts trial, on a technicality. The Pall Mall Gazette thinks the Times stakes everything in the matter of the letters, on the word of Tigott, who furnished them, as it admits he was not asked where he got the letters.

The British Parliament opens to-morrow. Both leaders have sent out urgent whips to secure the attendance of their respective followers, as it is expected that important business will be brought up immediately. It is said the Liberals are arranging for a monster petition to the Queen, urging Her Majesty, in view of the change in public sentiment shown by the recent by-election, to dissolve Parliament. Bismarck has been giving Britain some advice. It is to the effect that she is in

more danger of an attack from France, backed perhaps by Russia, than is Germany, armed as this power is to the teeth. His counsel is for Britain to increase her naval armament and seek alliance with Germany. This seems to be good counsel. Germany, Austria, and Italy are now allied, while Britain and the Royalists. Boulanger urges the instability of the governments of the present Council of Deputies, as an evidence that it has not the confidence of the people, but does not seem inclined to press for any further advantage. It will be almost impossible to form a new government, unless it be a coalition one.

France is in the midst of a political revolution. Floquet has been defeated by the union of the Opportunists and the Royalists. Boulanger urges the instability of the governments of the present Council of Deputies, as an evidence that it has not the confidence of the people, but does not seem inclined to press for any further advantage. It will be almost impossible to form a new government, unless it be a coalition one.

Japan has virtually placed herself in line with western nations by adopting a liberal constitution. It is modelled after that of Great Britain, largely. There is a House of Peers and of Commons, the latter elected by the people. Liberty of religion and of speech are granted. The Empress Frederick is about to compile the memoirs of her late husband. The work will possess great interest and will probably arouse feeling.

A retaliatory bill has been introduced into Congress, directed against Canada. Among other provisions, it proposes to impose the following import duties:

Barley, 15 cents per bushel; eggs, 5 cents per dozen; hay, 25 per cent. ad valorem; straw, \$3 per ton of \$2,000 lbs.; potatoes, 25 cents per bushel; fresh fish, one cent per lb.; dried apples, two cents; poultry and game of all kinds, 20 per cent. ad valorem.

The onerous rule increasing freight charges on coal over the I. C. R. has been repealed. This will be very glad tidings to thousands in the Maritime Provinces.

Several motions of some consequence have been before the House at Ottawa. One for the government to assume control of all telegraph lines was not entertained by Sir Hector. Mr. Jamieson moved a straight out prohibition resolution with the addition that the enforcing power be in the hands of the government. An amendment was moved to substitute for this latter provision the indefinite clause, when the public sentiment of the country is ripe for the reception and enforcement of such a law; and an amendment to the amendment, to substitute for the latter clause the provision that a majority vote in favor of prohibiting must first be obtained and compensation to the liquor trade be made. The vote has not yet been taken.

Another resolution, to the effect that farmers who imported grain to feed cattle for export should receive the same rebate of duty that distillers received on corn imported for the manufacture of spirits, etc., was voted down. Distillers are privileged gentry. A motion to take the duty off imported fertilizers, in the alleged interest of farmers, was opposed by the government and also voted down.

The Canadian Baptist Hymnal.

It appears from his article in the MESSENGER AND VISITOR of the 30th ult., that "D. A. S." desires information in reference to two or three hymns contained in the new Hymnal. I can answer only for myself; other members of the Committee have no responsibility for what I here offer in reply to our friend's questions. I. "D. A. S." objects to the version given of 329, "Return O wanderer, return." He calls it "the latest" as well as the "inferior" version. To my mind, three considerations at least go to justify the Committee in adopting the version in the Hymnal—

1. The evidence available shows that it is the original version, and not the latest as "D. A. S." would have us believe.

In Miller's "Singers and Songs of the Church," an elaborate and standard work, an account is given of the hymns of Dr. Collyer, the author of the hymn in question. Miller refers to this hymn as beginning, "Return, O wanderer, return," the reading given by the Committee, and as being entitled "The Backslider" (Jer. 31, 18-20). No mention is made of any hymn by Dr. Collyer, or by any other writer, beginning "Return, my wandering soul, return," as in Psalmist. Collyer was a London preacher of note (1782-1854). This hymn was published in 1812, while the Psalmist did not appear before 1843.

Again, the version given by our Committee is the same as that of the English Baptist Hymnal, in the preface of which we are told that "whenever practicable, the original text of every author has been consulted; and this text has been, rigorously followed, except in cases where to the Committee of Preparation there seemed to be specially strong reasons for a change. When any change has been made, though it be only in a single important word, the fact is indicated by affixing an asterisk to the author's name." As there is no asterisk affixed in this case it is clear the editors of the English Baptist Hymnal, who had the best opportunity for looking into the matter, believe our rendering to be the original

one "D. A. S." seems to think we "tinkered" this hymn; but we did nothing of the kind. We gave our readers the very words of the author, and that is what editors of hymn-books are generally ex-pected to do.

2. The best critical and editorial authority is in favor of our version. The English Baptist Hymnal is a book that has had an immense sale in Great Britain and that is regarded, on both sides of the Atlantic, as of the very highest character. The editors of that book were, surely, men of literary taste and spiritual sensibility and they printed the version now given to the Canadian Baptists.

The "Baptist Hymnal," published by A. B. Publication Society, has the same version. So has the "Service of Song" (In the last two books there are two or three very slight verbal changes which do not, however, touch the points raised by "D. A. S."). The "Service of Song" is edited by Rev. A. J. Gordon, D. D., of Boston, and Rev. S. L. Caldwell, D.D., LL. D., formerly professor at Newton.

These brethren as well as the editors of the "Baptist Hymnal" had, of course, the Psalmist's version before them but they passed it by and took the original. Not only so, but after "brooding" over the matter five years or more, and after receiving all the criticism of the Baptist denomination, the editors of the "Service of Song" issued an abridgement of the former work, in which they retained this hymn precisely as they printed it at first—the version adopted by our committee.

There is no evidence that their reputation for literary taste and "spiritual sensibility" has suffered thereby.

3. The committee did right in choosing the version given because it is the better of the two. Look at some of the objections urged by "D. A. S."

"Who is responsible," he asks, for "were kindled by reclaiming grace," instead of the noble adjective we have been accustomed to, "Were kindled by redeeming grace?"

The author of the hymn is responsible, and he knew what he was writing about. For it is reclaiming grace he means. The entire hymn agrees with the original title, and suits the case of the backslider. There is, indeed, the grace of God manifested in the work of Christ which redeemed us, "purchased" us back; but there is also the grace of God manifested in the work of the Holy Spirit within our hearts reclaiming us from our wanderings. It is the latter grace that is here spoken of—"Those warm desires that in these burn, were kindled by reclaiming grace." Reclaiming is, therefore, the proper adjective to be used here.

Again, our friendly critic says, "His heavenly balm shall heal thy smart" (Psalmist) is better than "His hand shall heal thy inward smart" (Hymnal). Possibly it is at first a little pleasanter to the ear. But the poet must have something more than smooth verse. There must be a looking into the heights and depths of things, a comprehensive thought as well as a pleasant sound. Read the stanza through and look into the thought.

"Return O wanderer, return, And seek a Father's melting heart; His pitying eyes thy grief discern, His hand shall heal thy inward smart."

In the second line it is the Father's "melting heart"; in the third line it is His "pitying eyes"; and, continuing in the same line, in the fourth it is His "hand."

In other words, it is the great love of God expressed by His "heart"; the Divine omniscience by His "eyes"; and His mighty power as indicated by "His hand." Thus these great attributes of the Deity are appealed to as ground for urging the wanderer to return. Thus viewed, the stanza has unity, imagination, idealization. Compared with this, what a break in the unity, what a falling off of thought is the Psalmist's "tinkered" line.

But the worst line of all to our critic's mind is, "Go to His bleeding feet and learn," instead of the Psalmist's, "Go, view His bleeding side and learn." But compare the two lines, "Go to His bleeding feet," i. e., Go to the feet of Jesus and sit down; "watch Him there" on the Cross; let His greatness, His sufferings, His love take hold upon you; "consider Christ Jesus"; meditate upon Him—that is what the author wishes us to do.

Now read the Psalmist's line: "Go view His bleeding side." That is, take a view of it. But it is not a cursory view even of such a sacred subject that will move a man profoundly. It is only this prolonged meditation on Jesus, the continued communion with Him, the sitting at His "bleeding feet" that will lead us closely to Him. The Hymnal's line is suggestive; the Psalmist's in comparison superficial. The music of the verse is a part, but it is not all, not even the most important element in poetry.

These considerations, it seems to me, fully justify the committee in publishing the hymn as it is. Suppose the Psalmist's version had been chosen, how easy it would have been for the critics to chastise the committee for not giving the original, for departing from the standard text of the best authorities, and for sacrificing the thought, purpose and strength of the hymn in an attempt to increase its musical effect. After "D. A. S." has used the Hymnal as long as he has used

the Psalmist, he will probably like our version better than the one he now prefers.

II. "D. A. S." desires the committee to explain how "Prayers rise from hearts so dear" in "Almost Persuaded" is to be taken. He fears the jingle has deceived our good taste. This hymn was composed by the lamented P. P. Bliss. The version given is the one printed in the "Service of Song," the "Baptist Hymnal" and in every other book that contains the hymn, as far as I know. It is most probably the original reading, and the meaning of the line quoted seems to be clear enough. Let us suppose ourselves in a revival meeting where the Spirit and the bride are saying "Come," where friends are praying for their dear ones and exhorting them to believe on Jesus. At last they break out into singing this hymn in which they urge the hesitating ones to believe because Jesus is now present inviting them, because angels are waiting "to carry the tidings home," and because their loving friends are praying for them. So considered, what is wrong with the meaning? What would be suggested as an improvement?

Other points might be noted; but enough. Even good people will probably always differ as to the merits of hymns as well as on a few other subjects. It should be carefully borne in mind that while "D. A. S." in a few cases has found alloy where others have only found pure gold, he has in the same article praised the new Hymnal and advised the churches to adopt it. Let no one remember his criticism and forget his exhortation.

Correspondence from Rochester Seminary.

The opening days of February find us all hard at work. We have entered upon the second term's studies with increasing interest and profit. It is a source of gratification and thankfulness that such an excellent spirit pervades the institution. The spiritual condition of the Seminary has been steadily improving for months past.

Two new plans for usefulness have been introduced into the Seminary of late. The success with which these plans have been carried out proves their usefulness and justifies the innovation. In the first place, a number of the students formed themselves into "bands" of three each for the purpose of arousing a deeper interest in missions. Each band procures all information available concerning the special field assigned to it. Then the bands go out and visit the churches in the city, giving them the benefit of the information they have gained.

The second plan was the formation of "evangelistic bands." Several of these were employed during the Christmas vacation in evangelistic work. Contrary to Apostolic precedent, these bands are supposed to contain three members. The churches throughout the city, for the last few months, have been enjoying special blessings. The pastors, not only in the city but in the surrounding country, report large gatherings. Yesterday the monthly ministers' conference was held in the Seminary chapel. In this meeting a few minutes was given to the hearing of reports from the various churches. Seldom have the reports been so encouraging. The subject discussed at the ministers' meeting was, "The relation of faith to knowledge." Dr. Henry E. Robbins read an excellent paper upon this subject. He showed that the relation was a vital one, and one not always recognized. Faith must have an intelligent foundation. It requires knowledge to feed and nourish it. The Doctor surprised some of the members of the conference by laying down the proposition that the spheres of faith and knowledge are commensurate. He attempted to give the reasons for the ground which he took, and they were in a measure convincing. But a good many of those present felt that they needed a little more light before they could accept his ground. He, however, admitted that there is a sense in which the sphere of faith is greater than that of knowledge.

For instance, there are truths which we can apprehend, but which we cannot comprehend. Here faith must go ahead of knowledge. This paper was followed by a warm discussion. A strong appeal was made for a more intelligent faith. The lamentable fact that many people do not recognize any relation between faith and knowledge was emphasized. Perhaps this state of things is due in a large measure to the preaching of to-day. The preacher too often dogmatizes instead of proving; he too often exhorts without first giving a clear presentation of the truth as a basis for exhortation.

These discussions suggest the need of more doctrinal preaching from our pulpits. Would not a doctrinal class in the church be a good institution? It certainly is desirable that more of our church members should know what they believe, and why they believe what they do. Last Thursday being the day of prayer for Colleges, the Seminary and University as usual combined in observing the day. It was a day long to be remembered by those of us who attended the services. For some years past it has been custom-

ary on these occasions for Dr. Anderson (formerly president of the University) to preach. The Rochester Baptists have always looked forward with pleasure to the opportunity of hearing this "grand old man." This veteran educationalist has been at the head of the University, and a leader in educational matters throughout the country for nearly forty years. In conversation with him not long since, he told me of his former acquaintance with Dr. Crawley, and of his travelling through Nova Scotia in company with him many years ago. Dr. Anderson is now too old to teach and is spending the winter in the South. In his absence, Dr. Strong, the president of the Seminary, preached to the students on the day of prayer for Colleges. His sermon was a masterpiece—the best, I think, that I ever heard. It was especially adapted to the students, and was well calculated to meet their needs. His text was John 7: 17. He referred to the fact that truth is hidden from many minds because of their hostile attitude towards it. It is revealed only to those who have the humble and obedient Spirit. Even Nature withdraws her truth from those who are unwilling to learn, and to obey her laws. We must have the right attitude toward the truth else we never can know it. He spoke of the truth as personal; all separate truths are but parts of one whole, since truth is a unity. Then by way of climax he said that Christ is Himself the truth. Christ is the truth in manifestation; and God is the truth manifested. All truth that is gained apart from Christ is imperfect—if not false. All truth centres in Him who is the embodiment of truth. Therefore we must submit ourselves, as little children, to Christ if we would discover the truth. The doctor appealed to the young men to surrender their minds and their wills to Christ that thus they might be led by Him out of the fog of doubt and error into the clear light of His truth. The profundity of thought, the simplicity of expression, and, above all, the spirit of his delivery, were characteristic of Dr. Strong's inimitable style. His closing appeal to the young men was especially touching, and there were few dry eyes in the audience.

During the winter, and especially on the day of "prayer for Colleges," I have been thinking of our own College at Wolfville. Acadia has long had a reputation for the Christian atmosphere which pervades her halls. Young men are not often made skeptics at Acadia. On the contrary it is proverbial that those who go to Wolfville unconverted, generally are converted before they leave. Doubtless thousands are praying that God's Spirit may be felt in great power at Acadia this winter. Our institutions at Wolfville owe much to the fervent prayers of those who are so deeply interested in her welfare. From the homes and churches of our land there rises, like an incense before God, many earnest prayers for Acadia's prosperity. May God grant to the institutions at Wolfville, and also at St. Martins, a rich blessing in the conversion of many souls. Ought we not to pray that God may send forth from our institutions a larger number of ministers? "The harvest truly is plentiful but the laborers few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

W. V. HIGGINS.  
Treon Hall, Feb. 5.

Missionary Correspondence.  
DUMMONTAFORUM, Dec. 9, 1888.  
The rice crop is a failure this year and the people will suffer terribly. We told them last year God would punish them for their idolatry and other sins. Now when we tell them the punishment has come as we predicted, they say it is our fault that their gods are angry, because we have spoken against them and because the people listened to us. It seemed little use to try to teach them, and as it was chilly they soon went to their houses.

It was so different from last night in another village. There the people gathered in crowds and listened nicely and some seemed much impressed. There is a very great difference in villages apparently. But much depends upon going just at the right time and taking them in the right way. So far on this trip our work in the evenings has been very interesting, while much of the forenoon's work has been rather discouraging, simply because we have not found the people in the villages. We spent four days at Virahottam, a large village on the main road, and had three very interesting evenings. Many listened very attentively to the simple Gospel story. I had only the young man with me till the last few days. He has on the whole done very well. He does not incline to argument so much as Nursiah, but tells the simple story of Christ's life and death. I hope he may prove to be a good worker. He is not settled on some points. Mr. Goffin and his people have been teaching him and his father very loose notions. They have told many things about us Baptists that are not true and have compared the small salaries we give with what they give and in different ways have tried to prejudice them against us. Nursiah and the young man have been having an argument to-night on baptism. He has been quoting the London mission people as authority that it does not make

much difference how we are baptized. If we have faith we have salvation and that is the chief thing. That is the sort of stuff Mr. Goffin is teaching and it will be hindrance to us and a curse to the cause of Christ. The controversy between him and myself is still going on. At least I expect a reply from him to my last letter. It is unprofitable, but the fight has begun and I do not mean to back down yet awhile. He will move heaven and earth to keep B. Gurus from joining us and will do his best to get this young man away from us. His brother, a younger one, asked for baptism at Akulampara, but this one advised him to wait, as he did not think he had believed in Christ as his Saviour yet. But Mr. Goffin hopes to pour water on him next month, faith or no faith. Indeed he does not ask for faith before baptism. If a person is only willing to be poured that is sufficient. You will hardly believe this can be true, but it is his plain teaching. But as I must be up early in the morning to take down the tent and start for another place, I will say "good-night" and betake myself to my cot.

BOBBILL, Dec. 18.—You will think this is quite a gap in point of time. At my last date of writing I did not expect to return to Bobbill till just before Christmas. I was so busy day by day and it was so chilly at night that I did not feel like writing. I went to Nuraught, where I planned to stay four or five days, but the nights were so cold I felt it was hardly safe to do so. And besides it was hardly profitable to remain. The people were nearly all in the fields during the day, and at night it was so cold they would not come out of their houses to listen. So on Thursday I started towards Bobbill. There was the appearance of a big storm close at hand and I was anxious to be on the home side of the large river. I got my handies off at 2.30 p. m. to go to a village five miles away. When I got there at 6.30 there was no sign of them. It began to rain a little and the prospects for a comfortable night were not very bright. At 8 p. m. I decided to cross the river on a native cot carried by four coolies and as I was doing so my coolie from the other side called out that the handies had come. I was glad to hear the report. They had taken the strong rail and had gone to a village three miles up the river and thus had come back. The storm did not come.

On Friday, we went in the morning to two villages on the other side of the river. Opposite the second one was a village on this side which I was anxious to visit, as the people listened so well last year. The only way to get across was to wade. I hesitated to do so, but at length concluded to risk it. I presume the stream was nearly two hundred yards wide and in places the water was above my knees and very cold for India. We had rather a poor hearing in the village and on Saturday morning I began to feel aches and pains about me and on the way home had quite a touch of fever.

Saturday and Sunday nights were wretched enough. If I feel much better to-day and if it is only the cold I caught, I shall be all right in a few days.

There is nothing special to write. The famine will not be so severe as it threatened to be when I last wrote. As I hoped then a cyclone did form in the bay and we got just a little of the rain. Farther south they had a heavy rainfall. This tended to allay the fears of the people somewhat, though it did not help the people in this neighborhood. All about Bobbill the rice crop is an absolute failure. In the villages farther east there is in some places a partial crop, but it is nothing to what is required. Already the pinch is being felt. Most of the people are living on cheaper grains than rice and very many are nearly starving at that. Some are beginning to look emaciated already. Two months more will see the distress much more severe, and I know of no way of relief.

We plan to hold our conference at Bimil this year, on the 12th of January, and our Telugus Association at Chicacoli immediately after.

Our Ontario Baptists are certainly making good progress in their work both at home and abroad, and are getting ahead of us in the Lower Provinces. This is naturally to be expected. They have a fine country in many respects, and their people a larger income than ours. But still there is no doubt our people could do much more than they are doing if all were faithful. I was deeply interested in the report of work done at the convention, but not satisfied with the practical outcome of enthusiasm manifested. Acadia is still unprovided for, and is still to be a drag on the more directly benevolent work of the denomination. I imagine there was some pretty sharp discussion on some points. Are we never to get at the best plan and be satisfied with it? Must there always be this change and friction? It seems as if it ought not to be.

We are grieved, too, to hear of the illness of Mr. Masters. So the workers are constantly changing, but the work must still go on. I trust there will be a rich outpouring of saving grace upon our denomination this winter, such a revival as will not only add numbers to our churches, but add a great increase of spiritual power and life to all who now

belong to the church richly. Is there no foreign field in the mission lines, or no reaction? I suppose taste of winter to learn of home for the losses will be sent Chas. am teaching punishing since Am other rule for But I must close. Mrs. C. Stewart. May you and home have and New Year. With Christ family and all and other en-

The regular held on the wire receive Wallace and any pastors of Bleakney, of New Ross and Greywood Ervine, of Lower Stevia; ton; Barrs, Windsor Plar son; Dyken Portor, of Mar- Yea, Co.; and

I. To Son N. S., \$75.00 one fourth of for one year. 2. To Penn N. B., \$100 to pastor for one 3. To the N. S., \$50 to services of pastor for one

Bro. Hayw and imports Carleton Co. month. Bro. Walla at Little Son- ing a good st- meeting house.

Bro. A. T. reports pro- Two have been Bro. Murri the outlook Bro. Heer, encouraged returning, an- expected soc- built at (Gree- for use in the

Bro. Hend been encour- in prayer, ex- taking their people short- ber camps. Bro. F. A. s, Co., C. s, seeing long a- and the prom- have recently- pected.

Bro. Krivi been mad- sickness and funerals dur- Bro. D. Fr- King's report all the stati-

Being now shall be able visiting fields My P. O. add- before, and at- tention will be sent. Better for al- do their na- do not wish- it has not re-

Ord- In respons Church at Me- gates met on room of the if deemed a Hutchison, church, to th- the meeting appointment Montreal, to Cressley led council organ- A. G. Uphar James A. K- Clerk. The found to com- First Baptist

belong to them. May you and your church richly share in the blessing.

Is there no one looking towards the foreign field? What does it mean? Is the mission spirit dying out in the provinces, or is it moving in another direction? Something seems amiss.

I suppose you are beginning to have a taste of winter by this time. I am sorry to learn of the unfavorable season at home for the farmers. I wonder if their losses will affect the amount paid for tobacco half as much as that paid to extend Christ's kingdom in the world. I am teaching these heathens that God is punishing them for idleness and other sins. Am I right? If so, is there an other rule for those in Christian lands? But I must close this much delayed letter. Mrs. C. will send a sheet to Mrs. Stewart.

May you and all your many friends at home have a truly "Happy Christmas and New Year."

With Christian love to yourself and family and all the members of our Board and other enquiring friends.

G. CHURCHILL.

Home Missions.

**BOARD MEETING.**

The regular meeting of the Board was held on the 11th inst.

**REPORTS.**

were received from Gen. Missionaries Wallace and Hayward, and from Missionary pastors Murray, of Springhill; W. J. Bleakney, of East Dalhousie; Langille, of New Ross; J. E. Bleakney, of Milford and Greywood; Davison, of River John; Ervine, of Tobique; J. R. Skinner, of Lower Stewiacke; Vincent, of Campbellton; Bars, of Port Medway; Johnson, of Windsor Plains; D. Freeman, of Scott's Bay; Dykeman, of New Glasgow; Kidson, of Margaree; Rees, of Greenville; Porter, of Diligent River; Caldwell, of Yar. Co.; and Henderson, of St. Francis.

**GRANTS.**

1. To Sonoma Church, Guysboro Co., N. S., \$75.00 to assist them in securing one fourth of Rev. J. J. Armstrong's time for one year from Jan. 1st, 1889.

2. To Pennfield Church, Charlotte Co., N. B., \$100 to assist in supporting their pastor for one year from Dec. 1, 1888.

3. To the Walton Church, Hants Co., N. S., \$50 to assist them to secure the services of Rev. A. Freeman as their pastor for one fourth of time for a year.

**NEWS FROM THE FRONT.**

Bro. Hayward has opened up a new and important station at Greenfield, Carleton Co. Nine baptized during the month.

Bro. Wallace has assisted the church at Little South West, North Co., in making a good start towards the building of a meeting house, which they much needed.

Bro. A. T. Dykeman, of New Glasgow, reports progress in every department. Two have been baptized during quarter.

Bro. Murray, of Springhill, considers the outlook hopeful.

Bro. Rees, of Greenville group, is much encouraged with the fruits of labor that are beginning to appear. Wanderers are returning, and additions by baptisms are expected soon. A parsonage is being built at Greenville, which will be ready for use in the spring.

Bro. Henderson, of St. Francis, has been encouraged by hearing new voices in prayer, expects to see them and others taking their places among the Lord's people shortly. He has visited six lumber camps.

Bro. F. A. Kidson, of Margaree, Inverness Co., C. B., has been gladdened by seeing long standing difficulties removed, and the promise of a brighter day. Three have recently been baptized—more expected.

Bro. Ervine, of the Tobique field, has been made sad by the prevalence of sickness and death. Has attended nine funerals during past few weeks.

Bro. D. Freeman, of Scott's Bay field, King's reports a fair degree of interest at all the stations. Four baptized.

**NOTICE.**

Being now free from pastoral ties, I shall be able to spend part of my time visiting fields needing personal attention. My P. O. address will be Hebron as heretofore, and letters requiring immediate attention will be reported to me and answered while from home. Receipt cards will be sent for all moneys as before. Better for all parties sending money to give their names (in confidence) if they do not wish it published, and then if they do not receive a card they will know that it has not reached its destination.

A. CONOON,  
Cor. Sec'y H. M. Board.

Ordination at Quebec.

In response to a call from the Baptist Church at Quebec city, a council of delegates met on January 29th in the school room of the church to examine, a. d. if deemed wise, to ordain Bro. W. B. Hutchinson, B. A., pastor-elect of the church, to the ministry. At 3.45 p. m. the meeting was called to order by the appointment of Rev. A. G. Upham, of Montreal, to the chair. Rev. E. K. Cressey led in prayer, after which the council organized by the election of Rev. A. G. Upham as Moderator, and Rev. James A. K. Walker, of Kingston, as Clerk. The following delegates were found to compose the council: Montreal, First Baptist Church, Rev. E. K. Cressey;

Olivet Baptist Church, Rev. A. G. Upham, Deacon J. W. Lester and Brother J. R. Dick; Beebe Plain, Rev. J. S. Chase; Coaticook, Pastor J. Cashman; Kingston, Rev. James A. K. Walker and Deacon Hiram A. Calvin; Quebec, Rev. E. J. Stobo, Deacons W. A. Marsh, R. Stanley, P. T. LeMaistre, A. Bowen, J. E. Woodley and Brother R. Terhune. The council as thus composed was accepted by the Quebec brethren, and proceeded to examine the candidate as to—1st, his christian experience; 2nd, Call to the ministry; 3rd, Views of Bible doctrine. This occupied about three hours, and it was quite evident throughout that our brother had exercised a keen mind in a wide field of research and was thus enabled to give clear, thoughtful and forcible statements on all questions submitted, while his loyal devotion to Jesus Christ and to His Word was more impressive perhaps than anything else.

Upon enquiry, it appeared that the candidate was a member of the church calling the council.

Having expressed itself unanimously, as fully satisfied on all the points presented for its consideration, the council resolved to publicly ordain the candidate with prayer and the laying on of hands. In the evening a large and appreciative congregation crowded the church to the doors, and the following service was carried out: Invocation and announcement of hymn by pastor J. Cashman; reading of the Scripture and prayer by Rev. James A. K. Walker; sermon by Rev. A. G. Upham; ordination prayer by Rev. G. S. Chase; hand of fellowship by Rev. E. J. Stobo; charge to the candidate by Rev. E. K. Cressey; charge to the church by Rev. T. Lafluer; benediction by Rev. W. B. Hutchinson.

Thus ended an exceedingly pleasant and profitable service; the first ordination service ever held in connection with the Quebec church.

It may be stated that Bro. Hutchinson is a graduate of Acadia College, and that he has devoted two years to theological study. He gives promise of becoming a workman that needeth not to be ashamed, and our Quebec brethren are to be congratulated on securing him as their pastor, while from the kind and considerate way in which the delegates were treated by the church it is easy to predict a happy and prosperous work for the pastor and people in that city—a city of darkness and superstition.

JAMES A. K. WALKER, Clerk.  
A. G. UPHAM, Moderator.

Notes from St. Martin's Seminary.

As nothing has this time been said about the Seminary and its work, a few lines has been thought not out of place.

Shortly after the opening, the benevolent members of the St. Martin's Baptist church gave a reception to the faculty and students, which was gratefully and heartily participated in by all. Speeches were made by Rev. Dr. Bill, the principal, and the superintendent, which were humorous and enlivening in their nature. There are ten new students this term, and the classes are in full blast. We are now down to hard work again.

The building is very comfortable, as coal is now being burned in the furnaces. The faculty are vigorous, and earnest in their endeavors to make the school a success; and with the present attendance, considering that there are thirty miles of road to drive in order to get here, it is not unreasonable to believe that next year the Board of Directors will have to complete the upper story so as to be able to accommodate the incoming students.

STUDENT.  
Feb. 8.

Religious Intelligence.

**HEBRON.**—Two were baptized Feb. 10th, by Bro. Conoon, one of whom was his daughter Annie. At the close of the morning service, the hand of fellowship was given to the pastor by Bro. Conoon, after which the pastor in turn welcomed the newly baptized with a brother who came to us by letter.

**LOCKPORT, N. S.**—The special services beginning with the Week of Prayer, conducted by Pastor Nobles, have been very interesting, the attendance throughout being large and the labors of the brethren full. The Spirit has been manifest in reviving the faith of many, and convicting and convincing of sin, and conquering others for Christ. On the 3rd inst.—a beautiful Sabbath morning—six willing converts were led into the baptismal waters, and by a burial therein, certified their allegiance to the Master. Others are expressing a desire to follow Jesus, and the prospect for a further addition to the membership of the church is bright. Bro. Nobles, since coming among us, has shown his fitness for the work to which he has been called of God in the pulpits and out of it as well, in making the Gospel of the Son of God, and practicing the principles of the religion of Jesus—in his intercourse among men. A good man and true—he is a blessing to others in this being himself blessed. A year ago last December the envelope system of voluntary contributions was introduced in this church, and has proved a success. The financial trouble of some of the members has lessened the receipts somewhat, but notwithstanding this, the total receipts from all services for the year were about \$2,000; total expenditure, \$1,150. There remains a debt of about \$1,800 on our church building; the liquidating of which is now engaging the attention of the brethren, and it is hoped and believed that with sympathetic hearts

and pocket books as well, this will be successfully done during the present year.

**NORTH RIVER, P. E. I.**—The work of the Lord is spreading among us. During the past week we have been holding protracted meetings in Kingston Chapel. Already 13 souls have experienced heart-felt peace in believing on Jesus, and several others have evinced a desire to become christian disciples. The meetings have been retarded greatly this week, owing to the severe snow-storms. But we hope for a great revival of Spiritual Power next week, and would earnestly beg the favor of your intercessions in our behalf. The interest at Long Creek is also very great, and we are looking forward to a mighty outpouring of Grace there throughout the winter. J. F. CARNEY.

**PRINCE WILLIAM.**—The Rev. Calvin Currie, pastor of the Prince William Church, is in the midst of a glorious work of grace. After he and a few members of the church had been praying and laboring with all their powers for five or six weeks and the clouds were breaking away and the darkness disappearing and some had professed faith in the Lord Jesus Christ, and others were anxious about the salvation of their souls, Bro. Currie came to the aid of the church. Already eleven have been baptized and added to the church, and many more are pressing into the Kingdom.

T. A. B.

**MAUGERVILLE.**—Bro. Thomas has resigned his pastorate at Maugerville, and expects, early in March, to enter upon his new charge at St. Andrews. The churches of his present charge regret his leaving them so soon, and we all regret his leaving our Quarterly Meeting and Association. May he prove a great blessing in his new field.

T. A. B.

**NORTH TEMPLE CHURCH, Ohio.**—It has been five months since the meeting in the beautiful little village of Ohio, and they have been enjoyable ones to us. The people are all heart, so have not been long in gaining ours. We have a debt of \$850 on our \$7,000 house of worship, but we have determined that when we enter the house on the first Sabbath of 1890, it will be free of debt. The strain is a heavy one in addition to our running expenses, but the pastor is determined to make it as light as possible. He has revised his lecture on "Aptimism vs. Pessimism, or Smiles vs. Frowns," about which you spoke so kindly in the Messenger and Visitor last winter, and is prepared to deliver it for any of our churches or societies, provided a collection be taken for the object mentioned. The first is to be given in the Temple Church, by Yarmouth, on Tuesday evening, 19th inst. 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Living characteristics these modern days. The result is a fearful increase of Brain and Heart Diseases - General Debility, Insomnia, Paralysis, and Insanity. Chloral and Morphine augment the evil. The medicine has adapted to do permanent good is Ayer's Sarsaparilla. It purifies, enriches, and vitalizes the blood, and thus strengthens every function and faculty of the body.

"I have used Ayer's Sarsaparilla, in my family, for years. I have found it invaluable."

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for Nervous Debility caused by an inactive liver and a low state of the blood.  
-Henry Bacon, Kent, Ohio.

"For some time I have been troubled with heart disease. I never found anything to help me until I began using Ayer's Sarsaparilla. I have only used this medicine six months, but it has relieved me from my trouble, and enabled me to resume work." - J. P. Carranet, Ferris, Ill.

"I have been a practicing physician for over half a century, and during that time I have never found so powerful and reliable an alterative and blood-purifier as Ayer's Sarsaparilla." - Dr. M. Haszart, Louisville, Ky.

## Ayer's Sarsaparilla,

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Price 25¢ a bottle. Six bottles \$1.50.

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When I see a child I don't mean merely to give him a dose of medicine, but to cure him of his fits, and give him a sound mind and a healthy body. I have cured many cases of Epilepsy, Falling Sickness, and other fits, and I can cure yours. I have cured many cases of Epilepsy, Falling Sickness, and other fits, and I can cure yours. I have cured many cases of Epilepsy, Falling Sickness, and other fits, and I can cure yours.

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THE GREAT SELF-WASHER

A marvel of efficiency and economy. Quality never varies. The perfect and best for all household purposes. Cleanses and brightens without injury to hands or fabric. No lathering, no scrubbing, no soap suds. Washes white goods, colored fabrics, and all materials. Cleanses and brightens without injury to hands or fabric. No lathering, no scrubbing, no soap suds. Washes white goods, colored fabrics, and all materials.

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For winter wear. Free to all who send for them. Includes various seeds for planting. Free to all who send for them. Includes various seeds for planting.

## THE CHILDREN.

FOUND IN THE DECK OF CHARLES DICKENS AFTER HIS DEATH.

When the lessons and tasks are all ended, And the school for the day is dismissed, And the little ones gather around me To bid me "good-night," and be kissed; O, the little white, arrow-like creature My neck to a tender embrace must go; O, the smiles that are halos of heaven, Shedding sunshine and love on my face! And when they are gone, I sit dreaming Of my childhood, too lovely to last; Of love that my heart will remember When it wakes to the pulse of the past, Ere the world and its wickedness made me A partner of sorrow and sin, And the glory of God was about me, And the glory of gladness within.

O, my heart grows weak as a woman's, And the mountains of feeling will flow, When I think of the paths steep and stony Where the feet of our dear ones must go; Of the mountains of sin hanging o'er them, Of the tempests of fate blowing wild, O, there's nothing on earth half so holy As the innocent heart of a child.

They are innocents of hearts and of households, They are angels of God in disguise; His angels still dwell in their faces, His glory still beams in their eyes; O, those trants from earth and from heaven! They have made me more manly and mild, And I know how Jesus could like a Kingdom of heaven to a child.

Seek not a life for the dear ones All radiant, as others have done, But that life may have just as much shadow To temper the glare of the sun; I would pray God to guard them from evil, But my prayer would sound back to myself; Ah! a selfish pray for a sinner, But a sinner's prayer for himself!

The twig is so easily bent, And I have banished the rule and the rod; I have taught them the goodness of knowledge, They have taught me the goodness of God, My heart is a dungeon of darkness, Where I shut them from breaking the rule, And I shun of their innocent faces, My love is the law of the school.

I shall leave the old house in the autumn To traverse its threshold no more; Ah! how I shall sigh for the dear ones That meet me each morn at the door, Shall miss the good-nights and the kisses, And the grasp of their innocent fingers, The grasp on the green and the flowers, That are brought every morning to me.

I shall miss them at morn and at eve, Their song in the school and the street; I shall miss the low hum of their voices And the trumpet their delicate feet, And I shall miss the school of instruction, May the little ones gather around me To bid me "good-night" and be kissed!

## And seemliness in such a matter of surroundings and conditions.

Mirabel tucked out of sight all the lace that she could from the frock she had selected as the simplest of all, and laid back in the case the tiny kid gloves that had ordered from Paris for the baby hands.

That suited the little one. "I don't like gloves any," she declared delightedly.

Still the contrast was marked when the little girl, perfect in every detail, from the high, buttoned fine boots to the broad white hat with its long plume of snowy finery, was met on the stoop by the sturdy figure of little Ned, arrayed in his Sunday suit of blue with many bright buttons, all neat and well enough, but showing the home-making and careful purse.

"Oh, my! you look real pretty," was his greeting as Nina came to his side.

"Go do too," she returned, gazing with rapt admiration on the many buttons and the gay corner of a handkerchief showing from his jacket-pocket.

That pacified watching Mrs. Dame.

"Will you be lonely, dear?" Mirabel had paused on their own threshold to ask of her sister the question. But Paula smiled her answer: "I'm not lonely, I'm glad to see you."

"Oh, no. I am going down to the arbor to dream awhile, sister."

They always knew that Paula was feeling at her best when she was "dreaming." It meant physical comfort.

"Run along, children," Mirabel said, fanning the last glove-button on the house-step.

"Take my hand, Neddy," commanded Nina, and the elders followed on. Tedly hobbled after the party to the gate, but an angry "stone bruise" that he had managed to kick up, as his mother said, made wearing a shoe an impossibility, and he limped back, crying in a quiet way to himself. But Paula, coming out for a drink, saw the tear marks, and readily ascertaining the cause, carried him down to the "Den" with her, where, though she made him a perfectly happy day, it was at the sacrifice of her own quiet dressing, and no one but herself knew how much that cost her.

As the others walked along the half-mile to the "meeting-house," Mirabel thought she had never realized before what might be meant by "Sabbath-day," for she struck the ear with a peculiar note in these high airs. There is no lingering echo to continue the jar or noise upon the nerves, but the waves melt away in the finer atmosphere, growing finer until lost entirely.

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## on that account from listening, until she

was in front of her, quivering with its intense emotion, and then in shame she called to her errant attention, and found, from the few sentences left for her hearing, that she had missed a very plain and simple story of God's great love for man; and she had the grace to be both ashamed and sorry.

After church came the Sabbath-school, to which nearly every one, including Neddy, remained. If Mr. Dame found the members of his class congregated out in the horse-shed, it did not matter to her. She was glad to have the warm walk home alone with Nina.

On the way she promised to herself, as a penance for bad behavior, to give some time that day to Bible study, and, after the dinner-supper that served for the Sabbath, she let Paula and Nina go down the hill to the grape arbor, promising to come "by and by" herself, and sat down to the keeping her promise.

She heard Tedly and Ned whining to go after the girls and Mrs. Dame's sharp tones in refusal. "They don't want you tagging all the time," was her explanation; then she heard her father inviting them to go with him down by the creek and "around to bring the cows home in good time for milking."

The gate clicked after their retreating steps; she heard the dog Rover, barking and snapping in delight that his monotonous day was over; then the house settled into a groan, and she unhooked at last by an occasional jar from some door closed by Mrs. Dame's vigorous hand as she "did up" her work. Something was the matter with Mrs. Dame; she did not seem at all amiable to day.

In the stillness Mirabel sat down to her study.

But how few girls there are, even the most earnest, that know how to study the Bible. It is a sealed book in all but deciphered and scattered messages.

It will be one of the best days of your school days if you can learn to read for a few minutes of the truth, and give the time to themselves. Not one girl in ten but will say, "I do not know how to study the Bible."

Very true. For most of our schools are more for learning than for study; for piling up of truths by "Helps and Short Courses" than the searching them out.

Mirabel felt this now. She paused at Genesis, but there was the story brief and pointed, unless you happened to have a Geology at hand to explain it. She dipped into Joshua. He was a grand old character; Dr. Lyons had once given a very interesting course of lectures upon him, but it was impossible, in this peace and quiet to apply any of his stern lessons to herself or her needs. Then Malachi's closing words held her for a minute; to be exchanged for some of the strong meat sent to the ancient Romans. But not to her; there was only one thing left, she would "learn some verses." Can any tell why that task is so often chosen from the first chapter of John's Gospel? Is that chapter particularly comforting or helpful?

Mirabel did not find it so, and after rereading her knowledge of the first twenty verses and repeating them a few times, her thoughts wandered and were soon lost in slumber.

She wondered what Mema was doing in Newport, and Joy Alden at Orange Hill, and her mamma in Saratoga. If Hal Billings was still in the Adirondacks? and who would open the next season at home? If she had not better order at once from Paris? If papa had got the freecoats at work at home yet?

Her Bible falling roused her at last, but not to a pleasant mood. Really, the day was unbearably long here. Would it never come to an end? If there was only a piano in the house; but there was not. Nina's voice came in at the window. She might as well go down to the children; her "study" had amounted to nothing.

But she took her way around by the well, where the bucket hung partly full of cool water and a clean glass waited to dip it up. As she passed the door, work, and sat in a very rare idleness on the stoop. Mirabel stopped beside her.

"It has been a beautiful day."

"Yes, I guess so. How did you like the minister?"

"I think he is a very earnest man, was all the news-voice came in at the window. She might as well go down to the children; her "study" had amounted to nothing.

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## Imprisoned Music.

A curious little incident happened lastly during a time of prolonged sickness. At the close of a very dark and gloomy day I lay resting on my couch as the deeper night drew on, and though all was bright within my cosy little room, some of the external darkness seemed to have entered into my soul and absorbed the spiritual vision. Vainly I tried to see the hand which I know held mine, and guided my fog-goggled feet along the deep and slippery path of suffering. In sorrow of heart I asked, "Why does my Lord deal thus with his child? Why does He permit lingering weakness to hinder the sweet service I long to render to His poor servants?"

For a while silence reigned in the little room, broken only by the crackling of the oak-log burning on the hearth. Suddenly I heard a sweet, soft sound, a little, clear, musical note like the tender trill of a robin beneath my window. "What can that be?" I said to my companion who was dozing in the firelight; "surely no bird can be singing out there at this time of the year and night!" We listened and again heard the faint, plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undignified wonder. Presently my friend exclaimed, "It comes from the logs on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was asserting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flocked his tender leaves with gold. But he had grown old since then, and hardened, and ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongues of the flames came to consume his callousness, and the vehement heat of the fire wrung from him at once a song and a sacrifice.

Ah! though I, when the fire of affliction draws songs of praise from us, then indeed are we purified and our God is glorified! Perhaps some of us are like this old oak log, cold, hard, and insensible; we should give forth no melodious sounds were it not for the fire, which kindles round us, and releases tender notes of trust in Him and cheerful compliance with His will! "As I mused, the fire burned," and my soul found sweet comfort in the parable so strangely set before me! Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard, unresponsive hearts, let the furnace be heated seven times hotter than before. - Mrs. C. H. Spurgeon, in Christian Herald.

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CUTICURA, the Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the best of natural ingredients, and CUTICURA RESOLVENT, the New Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. A Sold everywhere. Price, CUTICURA, 75¢; SOAP, 50¢; RESOLVENT, 50¢. Prepared by the FOTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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BY THE FAITHFUL USE CONSUMPTION HAS BEEN CURED

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

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Put up two bottles in case, with a glass medicine dropper which just takes up a dose. Full directions on each package.

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PARKER BROS., ST. JOHN, N. B. Agents for New Brunswick.

## Selected Serial.

### ONE GIRL'S WAY OUT.

CHAPTER VII.—Continued.

They had nearly finished eating when the tones of a sharp, clanging bell came sounding over the hills and dropping into the hollows; and, so quiet was the air, it seemed to calm even this discordant clangor and hush it to a song. As though its message, "Praise ye the Lord," would break through and make a harmony in the beautiful nature without.

"It's the nine o'clock bell for meeting," Mrs. Dame said, in surprise.

"Do you have service every Sabbath?" asked Mirabel.

"No; only once a fortnight. A minister comes once a month from one side, and once from the other, and they have Sunday-school every Sunday."

"Oh, I forgot to tell you," said Mr. Dame, who had been trying to put in a word. "Clint Judd was saying in the store 'to-day that his cousin was coming up again for a few weeks, and he wrote he'd preach Sundays when there wasn't nobody else, and there'd be a meeting to-day."

"It's an old man," exclaimed Mrs. Dame, "Mrs. Judd's cousin, and has the asthma dreadful, and thinks this high air agrees with him. Comes most every summer from the city, and he's got a cousin. Consisting in dreadful convenient sometimes, but more especially, I notice, when the cousin is at the country end of the journey. What do country cousins do, Miss Vane, when they're run down and sick?"

"Stay at home, I judge, from what you say," Mirabel answered, laughing. "Shall you go to-day, Mrs. Dame?"

"No; I didn't start early enough this morning, and five cows don't make even Sunday a perfect day of rest to a woman on a farm. Her Bible don't read just like 'Are you going, sister?' Paula asked, eagerly.

"I had not thought of it."

"I wish I could."

"You could not walk so far, Paula, yet. Perhaps by another Sabbath you can."

"If you would like to go, Miss Vane, I guess I shall be going and will show you the way," Mr. Dame ventured, with a glance at his wife.

Mirabel thought quickly; she could not imagine how she could dispose of all the long hours before her in a proper manner, without some outside aid. Mrs. Dame broke in upon her thought.

"I must always go to meeting," she said, "unless I have a slight to do to home. A body don't want to do much more than thinking any way, I don't."

Mirabel caught her up quickly. Was it possible, then, that she had no more resources than this plain, uneducated woman?

"I shall be happy to go with you, Mr. Dame," she said to his offer.

Nina answered to "go too," and obtained consent; but for the first time in her life after the two sisters had made her ready, Mirabel looked at the child with the wish that she really was not quite so much like a doll, and that she had "something simpler" or more suitable.

They had brought for her some gingham and linen "play dresses," but the white ones that seemed to them the only suitable things for church, were the daintily delicate frocks they had chosen for their petted darling in their own elegant home.

## A Remarkable Surgery.

The science of surgery has made such wonderful progress in modern times, that the most intricate and delicate operations are now undertaken and carried to a successful issue. There are now several well authenticated cases of what is known as emphysema, that is to say, the removal of diseased portions of the lungs in cases of consumption. While, however, this delicate operation has sometimes been successfully performed, the risks attending it are so great, and the chances of recovery so slight, that it is seldom resorted to. The safest plan in consumptive cases is to use "Ferry's Golden Medical Discovery." This will cure the disease in its earlier stages, thoroughly arresting the ravages of the terrible malady, by removing its cause and healing the lungs.

## A Touching Story.

Congressman Blackburn, of Kentucky, is quoted as telling the following story: "Four days before I went to the front with my regiment, we had a little girl, who was now grown, and who always sees her with me at any social gathering. Well, in our army the furloughs came very rarely indeed. When we got into line there was no great chance for a man to get home.

"It was about three years afterward that a few of us were one night going down the Mississippi on a river steamer. I had been sick and was returning to my command, but pretty well broken up, even then. As for money, we did not have any; and the night was hot as I lay down on the deck, my throat almost parched with thirst, and my head a little made her appearance with a big glass of lemonade. I tell you it looked good to me.

"She saw me eyeing it, stopped a minute, looked very doubtfully at me, but finally came to my side and said: 'You look as if you need something to drink, and offered me the glass.' 'It wasn't quite the square thing to do, but I took it, and handed it back to her empty. It was like nectar to me. Then I most cordially thanked the little creature, and sent her away.

"Some days, just like every child, she came back, leading her mother to see the poor soldier. It was my wife, and the little girl was the baby, whom I had last seen as a baby just born. You can imagine the reunion. They were with my brother's family, and happened to be on the river. It was the only time during the entire four years' fighting that I saw my wife and baby; and, under these circumstances, what man would ever forget it?" - Western Christian Advocate.

Said a mother to her little girl, who evidently objected to seeing another child patted, "Why, Sadie, I believe you're jealous!" "No, mamma," she replied, "I'm not jealous, but I don't feel comfortable."

"Oh, George!" cried young Mrs. Merry, running to meet her husband at the white lace and saying, "What is it to tell you?" "No?" said George, "what is it?" "Why, don't you think—the baby can talk! Yes, sir, actually talk. He's said ever and ever so many things. Come right into the nursery and hear him!" George went in. "Now, baby," said mamma, persuasively, "talk some for papa. Say 'How do you do, papa?'" "Goo, goo, goo," says baby. "Hear him!" shouts mamma, ecstatically. "Wasn't that just as plain as plain can be?" George says it is, and tries to think it is, too. "Now say, 'I'm glad to see you, papa.' 'De die, de die, de die.'" "Did you ever?" cries mamma. "He can just say anything! Now you precious, little, honey, bunny boy, say, 'Are you well, papa?'" "Boo, ba, goo, goo."

"There it is," said mamma. "Did you ever know a child of his age who could really talk as he does? He can just say anything he wants to; can't you, you own dear little, darling precious, you?" "Goo, goo, dee, dee, di, goo." "Hear that?" He says, "Of course I can, just as plainly as anybody could say it. Oh, George, it really worries me to have him so phenomenally bright. These very brilliant babies nearly always die young."

On Christmas day Mr. George W. Childs, it is said, distributed among the editors, reporters, correspondents, clerks, compositors, pressmen, and other employees of the Philadelphia Ledger nearly \$40,000.

All scalp and skin diseases, dandruff, falling of the hair, gray or faded hair, may be cured by using that nature's true remedy, Hall's Hair Renewer.

FREE SPECIMEN FOR \$2 and the most useful art. J. M. St. John, Sh. DAY AND THE JOY SHOWER INS. I. O. O. F. BOVINE The rapidly absorbed by is disposed of the lactation in cases of Scarlet and diseases, when the patient's the disease. It is retaining builds up the IN I HAD ONE IN CASES OF DIPHTHERIA—A PRESENTED BY THE LIVES IN LAST MONTH, BOVINE is retained by It is the only Nervous P Creates New, other proper cases of Consumption, Diarrhea, months, and IN WA (Attention) LIVER AND UNDER SEVENTY-FIVE (If you are not a member of the I. O. O. F. you can get a copy of the book for \$1.00.) BOVINE G. B. BOTT NEY IN GENTLE NEW LONG Make-up BRACES, RUGS, GOWN, COOLERS, MANCHE J. F. ES COBURN All kinds Also, No. 16 North Consignments J. F. ESTAB THO HIDDEN And STOREROOM Where HIDE be Ridden S DON'T Unless you change in to ensure stock Jewelry at gross prices below cost you money. All specialties. L. L. SMITH N. B. Five C. J. OHAN 146 MILL Wagon special attention Telephone C FU HAIR RUSH and every C. & E. H. Jan. 11. 1891. In Street corner 1866 1/2 Old Cutler Bro. & Co. Proprietor.

Shorthand SPECIAL OFFER, For One Month Only.

FOR \$2.50 I will send 12 Lessons in Pitman's Shorthand and the necessary Text Books to enable anyone of ordinary intelligence to master this useful art. Address—

J. HARRY PEPPER, Conducting Shorthand Dept., St. John's Business College and Shorthand Institute, ST. JOHN, N. B.

DAY AND EVENING CLASSES WILL RE-OPEN, after Christmas Holidays, on Wednesday, Jan. 2nd.

THE JOY OF SHORTHAND... I am closing my 18th year of age in St. John, N. B., with a special offer to my friends and students in either of our departments...

BOVINE LIQUID FOOD

The rapidity with which LIQUID FOOD is absorbed by the stomach, by which organ it is disposed of without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases, where it is most essential to sustain the patient's strength through the crisis of the disease.

IN DIPHTHERIA

I have used your food with splendid results in cases of diphtheria following attacks of Typhoid and other Fevers. I have now under treatment one of the best cases of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD. She is doing well and is ultimately recovering. I have tried LIQUID FOOD in six or seven cases of Diphtheria previous to this during last month, with good results in every case.

BOVINE LIQUID FOOD

is retained by the most irritable stomachs. It is the only nutriment that will permanently cure

Nervous Prostration and Debility.

Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES

Yakovlev, N. S., Jan. 22, 1896. Dear Sir—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for all ailments leads me to recommend it especially adapted to cases recovering from fever, and wasting diseases.

BOVINE LIQUID FOOD

6 oz. Bottle 60c. 12 oz. Bottle \$1.00.

NEW GOODS IN GENTLEMEN'S DEPARTMENT.

27 King Street.

NEW Long Beards, Silk Handkerchiefs, Blue-up Beards, Pink, Blue, Brown, Fawn, Brown, Ring Sticks, Corset Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

ENGLISH ALLIEN DOLLARS in the latest style; and the "Doric" (Paper, Turn Down), and "The Royal" (Paper, Standing COLLARS).

MANCHESTER, ROBERTSON, & ALLISON.

J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce.

Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt.

J. F. ESTABROOK, Wm. G. ESTABROOK

THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STOREROOMS—15 SIDNEY STREET.

Where Hides and Skins of all kinds will be bought and sold. Residence—41 Padock Street, ST. JOHN, N. B.

DON'T READ THIS

Unless you want Bargains. In order to make a change in business, we are selling our entire stock of Watches, Silverware and Jewelry at greatly reduced rates. Send to us for prices before buying elsewhere. We can suit you and will give you best value for your money. All mail orders will receive prompt attention.

J. CHAMBERLAIN & SON, Undertakers, Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

FUR COATS.

HAIR SEAL COATS, RUSSETT COATS, RACCOON COATS, ARTIFICIAL COATS, and every description of Ladies and Gents' Furs.

C. & E. EVERETT, Furriers, Jan. 11 King Street, St. John, N. B.

Best Coat For Cash, enough, & satisfaction in the Old Vegetable Pulmonary Balsam. Cottle Bros. & Co., Boston. For \$1 a large bottle and profit.

CHILDLESS HOMES.

God pity the homes where no children's feet run in on the carpet with mad from the street; For their merry laugh and their merry cry, For faults like this more than recompense.

God pity the homes, the whole world round, In which no children blessed are found; For he it is the home of the poor or great, A home without children is desolate.

God pity the man, who with all his care, Has no regular baby to pull his hair, As home he returns, at eventide, And sits him down by his own fireside.

God pity the woman whose snowy neck No children's encircling arms beset; For no jewels of gold, or rubies rare, In beauty and richness with these compare.

God pity the woman upon whose breast No child was ever sown to its evening's rest; For no song ever tossed on the peaceful air, With a mother's lullaby can compare.

God pity the homes, the whole world round, Wherein no children sweet are found; For he it is the home of the poor or great, A home without children is desolate.

THE HOME.

A Winter Evening's Walk. I like, sometimes, to leave the quiet fireside, when twilight begins to fall and the lights to twinkle over the city, and take a walk along the streets on which the residences front.

The steady bustle of business life has now taken even a quicker and more feverish movement, as, with impatient footsteps men hurry by, eager for another glimpse of the busy city, they know are waiting and longing for, glow and warmth of their own firesides.

Let us follow one. Already the lines of care unconsciously soften, and a light that was never on land or sea shines in his eyes, brought there by pleasant anticipations. With a sigh of relief, the cares of the day fall lightly from the tired, though broad-shouldered, as he draws near his home. At least so it should be, and will, if he knows the face that greets him will be bright, a smile, and all made cheerful for his home-coming.

I like to think of it so, and am encouraged in the belief, as now through half-drawn curtains, I get a peep at a radiant interior, with a child and kitten at play on the rug before the blazing fire, and the wife sitting near, busy with something, but smiling to my eyes, an iridescent air of expectancy. Another scene is equally attractive and suggestive: the parted curtains reveal a cottage dining-room; the simple tea-table for two, the snowy linen, the few accessories of glass and silver that flash and reflect the light from the shaded lamp, the carefully arranged flowers, all make a picture particularly charming; but what gives the greatest charm and adds life, is the dainty little figure that sits here and there, giving a finishing touch to the loving preparations and awaiting the coming of her father, that she shut out a view of the street, because she is so earnestly watching for a first sight of the loved form. May one so looked for and loved, ever come with a firm step and true heart!

No with each glimpse into a home, I conjure up pictures of domestic life, with its unalloyed pleasures and its sorrows, suggesting something different.

I wonder if I can tell from appearances which are the really happy homes. Through the cottage windows are shown such scenes as I have given of sweet and easy home-life, though the curtains hang in the windows of the stately mansion, I see what almost seems fairy-land; elegant furniture, brilliant colors, gleaming crystal and gilded ornaments, a glamour of soft ease and luxury, that is suited to the languorous grace of the occupants of the drawing room, with their dresses of silk and velvet and lace.

Somehow the little tea-table and the child at play in the fire-light bring a sense of rest and comfort, a real home feeling, that the evidences of wealth cannot impart. I wonder, as I have done before, if riches do bring content, or if not, after all, it is often "splendid misery," but when the picture of the cottage fireside comes before me, there is no question. I involuntarily exclaim, "What a happy little home!"

Now and then I pass a house from whose front no light beamed; the only sign of life is a faint glimmer from the region of the back kitchen. Such homes cast a gloom over my spirit—chill and drear they seem—and visions will come of a fretful wife, hurrying over her culinary employment; of tumbled hair, a disordered room, and an absence of thoughtful care that should teach her to place a light where it will guide the coming footsteps with its cheerful rays. Peace and serenity may reign in some back room, when the tired man stumbles there through the dark hall-way, but in the open blind near the back of the house let me see into the dining-room. A figure not altogether as trim and tidy in appearance as most men like to see presiding over a tea-table, bustling about; the husband sat near the light, but pulled over his eyes, and evidently absorbed in a newspaper. How selfish he looked! and what an unpleasant impression the scene gave! It is both unsocial and inconsiderate for a man to come home in the evening and after a brief greeting, bury himself in his paper. There is nothing in it entitling to the wife, who has been shut in all day and week, a bright and inviting appearance to oven a passer-by, or such unpleasant suggestion will surely arise.

A look into one such residence rather confirmed the suggestion as the true state of affairs. The front was dark and an open blind near the back of the house let me see into the dining-room. A figure not altogether as trim and tidy in appearance as most men like to see presiding over a tea-table, bustling about; the husband sat near the light, but pulled over his eyes, and evidently absorbed in a newspaper. How selfish he looked! and what an unpleasant impression the scene gave! It is both unsocial and inconsiderate for a man to come home in the evening and after a brief greeting, bury himself in his paper. There is nothing in it entitling to the wife, who has been shut in all day and week, a bright and inviting appearance to oven a passer-by, or such unpleasant suggestion will surely arise.

But then—I think of that dark, cheerless hall, the Bridget-like appearance of the companion, and perhaps the seeming indifference is explained. Say what you may, the effect will suggest a cause, and a reticent, surly man will suggest a comfortable home and untidy wife; for if the home is bright and warm and inviting with light and love, it will usually show the coldness of any man. He can no more help it than an icicle could help melting in the same atmosphere. Of course there are crystal pendents, much like those of ice in appearance, which would not be affected by the warmth; and there are said to be ministers in the form of men, whom no love or kindness can touch, but I am speaking only of

TEMPERANCE.

—That men who themselves smoke should allow their growing sons to indulge in the habit is a marvel. That men who have sons and daughters should be willing themselves to smoke is a glaring proof of the weakness and selfishness of human nature, and goes far to prove the doctrine of total depravity.

—A Scotch clergyman lately, in a temperance address, said: "If Paul had recommended to Timothy Epson salts instead of wine less would be heard of the advice to drink wine for the stomach's sake." But there is where Paul was behind our times. He never heard of Epson, even, to say nothing of its famous salts.

—A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record after describing the evil habit, and to have observations cover a long enough time. The history of tobacco in the island of New Zealand furnishes quite a suggestive illustration of this habit, and one on a large scale.

When European voyagers first discovered New Zealand they found in the native Maori the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maori developed a passionate desire, they have from this cause alone, it is said, become decimated, in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men.

—TOBACCO.—A young Chicago woman is reported as having been made insane by smoking cigarettes. The "New York Journal" after describing the evil effects of nicotine on the system, gives these facts: "In an experimental observation of 28 boys of all classes of society and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed serious injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity to the heart's action, disordered stomachs, coughs and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption.

After they had abandoned the use of tobacco within six months one-half were free from their former symptoms, and the remainder had recovered by the end of the year."

—Do the work of moral suasion; lift men up from the gutter; and then depend upon it, there will be no man more earnest than he who has been lifted up from the gutter to make the streets safe for the men whom you have rescued. No man who has a Christian heart, who has wept and prayed over the victim of intemperance, and has succeeded in elevating him into the image of God,—no man trembles more than that man who has been lifted up from the gutter to make the streets safe for the men whom you have rescued.

—No matter what man's theory may have been when he started, he comes back from the work of benevolence indignant at the civilization which allows that man to be lifted up from the gutter to make the streets safe for the men whom you have rescued.

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THE FARM.

—FERTILIZING COTTON-SEED MEAL.—It is reported that after three winters of experiments in feeding at the Pennsylvania College, it was found that if cotton-seed meal is judiciously used, it can be used in the place of more than its own weight of the latter. It was also evident that when the price of cotton-seed meal is not much greater than that of corn-meal, the former can be fed profitably to beef cattle.

—EGGS FROM DIFFERENT BREEDS.—A poultry fancier who has kept a careful record of the number of eggs laid by the different breeds in his possession during the past year, makes this report to the "New England Farmer": Bantam, 16 to the pound, 90 per annum. Polish, 9 to the pound, 120 per annum. Hamburg, 9 to the pound, 120 per annum. Leghorn, 9 to the pound, 160 per annum. Black Spanish, 7 to the pound, 140 per annum. La Fleche, 7 to the pound, 130 per annum. Plymouth Rock, 8 to the pound, 180 per annum. Houdan, 8 to the pound, 130 per annum. Black, White, and Blue Game, 8 to the pound, 120 per annum. Dark Brahma, 8 to the pound, 120 per annum. From these figures it is easy to see the folly of selling eggs by the dozen. They should be sold by the pound, as is the custom in California.

—Potatoes to the Front. The interest in big potato crops during the past year has been quite unprecedented. The success of the potato crop of our friends of the Rural New Yorker has stimulated several publishers and manufacturers to produce large money prizes for crops to be raised during the coming year. The potato is always with us, and improved methods of culture for the production of more profitable crops are meeting with the earnest attention of market gardeners and farmers in every section of the country. The success of the potato crop of the Rural New Yorker, in Bergen Co., N. J., on a competitive trial, aiming to produce at the rate of 700 bushels to the acre, by the trench system of cultivation employed, has been raised on a plot of twelve acres, consecutively, and during that entire period, had received not more than fifty tons of horse manure per acre. The application of fertilizers had been not less than 1,200 pounds per acre.

The method of planting was as follows: The trenches were made early as possible, about 8 inches deep, 1 foot wide, and three feet from centre to centre. The seed was planted April 20, three strong eyes to the piece. Maps' potato fertilizer, at the rate of 880 pounds per acre, was sown in the bottom of the trench, and incorporated with the soil with a hexamer pronged hoe. Two inches of soil were raked over the fertilizer, and the seed pieces placed one foot apart; these were lightly covered with soil, and an application of sulphur (to repel wire worms) at the rate of 20 pounds per acre, was sown in the trench, and the fertilizer were applied, and the trenches filled. After cultivation was flat and shallow, no earth being thrown against the plants.

In June, the plot was attacked by the cucumber-beetle, so prevalent in Eastern potato regions, badly injuring the plants. On September 28 the crop was harvested, under the supervision of a special committee of farmers and editors, with the result that the three varieties on the plot, No. 4 yielded at the rate of 644 bushels per acre; No. 2 (named the Rural New Yorker) 1,076 bushels per acre; No. 3, 276 bushels to the acre, the latter being a comparative failure; and as this No. 2 occupied two-fifths of the entire plot, the average was brought down to 583 bushels per acre. There is not the slightest doubt about it, that the Rural New Yorker is a most favorable indication of the possibilities open before potato growers by means of improved methods of culture, good fertilizers, and proper varieties.

Mr. Carman informs us that the advantage of this trench method are, probably, as follows: By the trench method, the plants fall to have a sufficient amount of soluble food; the soil is too hard for quick development, and moisture is deficient in such soils. In the trenches the soil is necessarily melted, allowing a free range to the roots, and an excess of plant food. Moisture is conserved, and by the level, shallow cultivation the roots are not disturbed. Further, by deep planting in the melon soil, the tubers are encouraged to develop their above tier, which they do with ple. 50 per room for each and all. American Farmer.

—Amy's Lantern; OR, THE GREAT TIDE ALONG STONY BEACH. BY REV. EDWARD A. RAND.

"Father, what does God send the storm for?" asked Amy of John Gilmore, the rough-handed fisherman.

He started back. He could hear, without alarm, the howling of the big storm that had broken loose out of the north-east, but that word "God" startled him. It had not been so always, but in late years he had suffered the cares of his life to crowd the thought of God out of his soul. Conscience was uneasy.

"Father, what does God let it storm for?" insisted the child.

She was looking out of the window of the little house in which lived the fisherman. The sea, as far as it could be seen, was one wild rout of waves broken back from the rocky shore, broken and splashed with foam. In a few hours the sea would advance again. The tide would rise, and what huge, roaring billows would come upon Stony Beach, and try to flow over and drown everything!

Would God send that tide, and for what? The fisherman paid no attention to the repeated question of his daughter, but turned to his wife, bending over a cradle in the corner by the kitchen stove.

"Prissy," he said, "I don't want to be fussy, but this new high tide is going to do mischief all along the beach. Of course, you did not notice, perhaps, at the last high tide."

"Yes, I did, John. Baby and I went higher than any time I have seen it for a year."

"Well, I've got to go down to the shore. Don't worry when the tide comes."

"I will try not to, John."

"I won't touch you, Prissy; won't trouble the house, I mean. It may come a little way up the stairs."

These stairs led from the beach up the slope of the hummock that carried on its broad back the fisherman's house.

"Oh, I shan't be frightened," said Prissy, the fisherman's wife. "Amy keep me company, won't you, dear?"

"Yes, mother."

"And what, dear?" said her mother, detecting a whisper from Amy.

"God will, too," whispered the child again.

"Just think, John!" said his wife, laying a detaining hand on her husband as he was hurriedly passing.

"What is it, Prissy?"

"What do you think that child said?" she asked in a low tone.

"She said 'God will'—keep me company," whispered the mother in the husband's ear.

The remark, though, did not seem to put the fisherman at ease. He left the room without saying a word.

The great tide came in the appointed time, rising higher and higher as the

shadows deepened above the sea. It flowed farther and farther all along the beach, swept over the long sandy slope, and washed over the lowest step in the stairway leading up to the fisherman's house. From the window Amy and her mother watched the rising waters.

"It is going to climb right up those stairs, mother," insisted Amy, shrinking closer and closer to her mother's side.

"Oh, no, it won't, dear. You forget who you said would keep mother company."

"Yes, He is here, isn't He?"

"He is here, dear?"

"And He is out-doors?"

"She was thinking of her father who had not come home yet."

"Yes, and may He keep father?"

"May?" This did not sound just right to Amy.

"Won't He keep father?" she asked.

"Yes, dear, I think so."

Her faith, though, was tried, the night was growing so dark, the sea was so great and stormy, that tide was grasping nearer and nearer, and the wind was pressing angrily against the small, old-fashioned panes of glass.

"Perhaps, Amy, you would be willing to light father's lantern and hang it out at the door; the baby needs me all the time."

"Yes, mother."

She had often done it on nights dark and stormy, when her father was away. But when she hung it there this wild night something said to her, "Couldn't you take it just a little way along the path to the fish-house?" The fish-house was close by.

Beyond the fish-house was a brook that ran through the fat-far-reaching marshes, and when the tide was in, then the sea water poured up through the marshes in a cold, blue current. As it was a short distance from the house to the brook on the other side of the rude building where the fisherman cleaned and salted his fish, Amy trotted out to the corner of this structure and looked down.

"Oh, oh, oh!" that was all she said. She heard the water, raging through the brook at a furious rate.

"You can go across when the tide is out," thought Amy.

Yes, a board was laid from bank to bank, and a passage could safely be made. No chance for passing to-night, for the high tide had swept the little foot-bridge away.

But look, Amy.

Yes, how she looked as she stood higher up, in a safe place, her bright shining lantern in her hand. So intently did she look. And what did the rays of the child's light show? The fish-house was a man's face, white, struggling with the waves trying to cover it?

And what did she hear? A man's voice, calling out, piteously?

She could not say.

She only knew that she must stay there, faithfully watching, steadfastly holding the lantern there by that shattering corner of the old fish-house, for something, she could not say just what, was needing her lantern, and in a few minutes the something crawled out of the water, the something took her hand and led her to the house.

"Why, John!" exclaimed his wife, as she saw her husband's dripping form, "is it you?"

"Yes, wife, I went down the beach to secure some property for the neighbors, and when I got back to the brook the board was gone, and I tried foolishly to get across, and was having a horrible time when Amy's lantern came to the brink, and didn't I say what I haven't said before for many a day, 'thank God! Yes, and perhaps that is why, in part, God sent this storm to reach me, and I want to say 'thank God' on my knees, too, and say it now!"

Down they fell on their knees, and there amid the noises of the storm, the fisherman's voice went up in thanks giving, and God's presence came down in blessing, filling the room with a new sense of safety and peace.—New York Observer.

CHERLIFELESS.—How contagious it is! "I cannot meet Mr. — without getting a gleam of sunshine into my own life," said a friend recently. How we all need it! How one cheerful face lights up and brightens a company and changes in the thought of a disheartened pastor the whole aspect of a congregation!

What light has one to look like a thunder-cloud and to generate darkness and gloom wherever he goes? Be cheerful! Cultivate a pleasant look and a pleasant way of speaking to everyone. Never take a doleful view of things, then no one will cross the street to avoid meeting you or feel that his peace of mind is destroyed by a brief interview. The clear sky and bright sunshine after days of rain (and for us no more grateful than the cheering face and presence of those who reflect the most of the image of God.

The world-wide reputation of Ayer's Sarsaparilla is the natural result of its surpassing value as a blood medicine. Nothing in the whole pharmacopoeia, effects more astonishing results, in scrofula, rheumatism, general debility, and all forms of blood disease, than this remedy.

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News Summary.

—St. Andrews is agitating for incorporation. —Brandon did not record a business failure in 1888.

—London, N. S., is considering the question of incorporation. —The fish receipts at St. John on Saturday, were 223,000 frozen herring.

—The appointment of W. D. Harrington, as collector of customs of the port of Halifax, has been gazetted. —The department of railways has closed a contract for the purchase of two rotary steam plows to be used on the Intercolonial. They cost \$13,000.

—William Scott, aged 20, a native of Alton, Colchester Co., N. S., was killed at Silver Plume, Colorado, by the premature explosion of a blast while sinking a shaft. —Messrs. Haley & Son, of St. Stephen, are having 1,500 cords of boxwood hauled for the incandescent system, will shortly be forwarded at London, Ont., with a capital of \$250,000.

—An Edison Electric Lighting Co., using the incandescent system, will shortly be formed at London, Ont., with a capital of \$250,000. —A building occupied by the Mail newspaper, and the Masonic block, the finest structure in Brandon, Man., was burned on the 14th. Loss, \$47,000; insurance, \$25,000.

—The Cape Breton members are urging the government to build a bridge over the Strait of Canso. —C. S. Watson, president of the Montreal Rolling Mill Company, has been elected a director of the Bank of Montreal, to fill the vacancy caused by the death of Alexander Murray.

—Bernard Price, son of Samuel C. Price, of Butterfield Ridge, was killed a few days ago in the woods near Apple River, N. S. —At the annual meeting of the Merchants' Bank of Halifax, held recently, the salary of the president and directors was increased from \$3,000 to \$5,000 per annum. T. E. Kenney, M. P., was re-elected president.

—John Carruthers, formerly a wholesale grocer of Kingston, Ont., worth \$500,000, a very liberal man, died on the 14th, aged 73. His most recent gift was \$100,000 for the erection of a science hall in Queen's University. —The government have decided to rescind the order increasing the freight rates for coal on the Intercolonial railway, which have been restored to the old figures in compliance with the wishes of Maritime Province delegations.

—The Canadian Pacific Telegraph Company's wires reached St. John, and arrangements are being made to run them through Nova Scotia to Canso, where they will connect with the Mackay-Bennet system. —The Nova Scotia Telephone Company has sold out for \$50,000 its interest in New Brunswick to the Bell Telephone Company of Canada, which transfers the property thus acquired to the New Brunswick Telephone Company.

—It is understood the reason why the government declines to reduce the letter postage is because it thinks it better to spend money developing the means of communication, such as telegraphs and telegrams. —Greater postal facilities however, will also be given older provinces.

—A story is published that a young lady named Josephine Bodard, living in the eastern township, Quebec, who was taken sick in 1887 with an attack of Diphtheria, from which she was dangerously ill for some time, has not since then eaten a bite of food, but has lived for more than 2,500 days entirely on water, having no desire for food of any kind. She is said to be in perfect health. —We have received a copy of the Carnival number of the Montreal Star. It is a superb number, a grand souvenir to send to distant friends, and well worth preserving in private libraries as a memento of the most extraordinary winter in the history of Canada. We cannot describe the number as it is too elaborate. An order has been looked from London, England, for five thousand copies, while in Toronto and New York it has created a tremendous furore. The last edition is now being run off. The publishers send it to any address for the small sum of thirty-five cents.

—Man's best things are nearest him. Lie close about his feet. —The Dominion Safety Fund Life Association, whose system has commanded the admiration of insurance experts and journalists abroad, is a reliable home institution, particularly adapted to the needs of our people, who want reliable life insurance, but are quite capable of looking after their own banking.

—The Burrell-Johnson firm, of company, of Yarmouth, are constructing a boat for the Petetoclad, N. B., Steam Navigation Company, of the following dimensions: Length of keel, 60 feet; length over all, 65 feet; depth of hold, 6 feet, breadth of beam, 15 feet. She will be supplied with a compound surface condensing engine, steel boiler, and a water tank of 2,000 gallons capacity, with steam pump, for carrying water for ships. She will be fitted with a saloon for passengers, a house for freight on deck and pilot house, all fitted with the latest improvements. She will be heated by steam, and will be launched about the first of May. —An Act of Assembly will be applied for at the next session of the local legislature for the incorporation of the New Brunswick Manufacturing Company, to be situated at St. John. Among the members of the proposed corporation will be Messrs. Geo. Robertson, Gilbert R. Pugsley, and Robert B. Humphrey, of St. John; also Samuel C. Fair and Henry Hagan of Montreal, and Henry Fisher, of Regina, N. W. The company expect to begin work in the fall. Through several sites for the mill have been considered, a selection has not yet been made. Notice is also given of the granting of letters patent to the Fort Elgin Furniture and Manufacturing Company, with a capital of \$12,000, divided into 300 shares of \$100 each. The principal place of business is at Port Elgin in Westmorland County.

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—One hundred and six immigrants passed through Moncton on Wednesday. They were a babel of tongues on the train, the immigrants including English, Irish, Scotch, French, Germans, Swedes and Finns. The majority are bound for various points in the upper provinces and the Northwest, while a few are for the Western States.

—S. McKay's store at Penfield was again burglarized last week. After helping himself to all the available cash, the burglar appropriated several articles of value. A passage was forced through two doors. This is the fifth time McKay's store has been robbed.

—Louis Loring, of Sheffield County, P. Q., while driving in the vicinity of Actonville, Tuesday night, went asleep, and his horse, instead of crossing the railroad track, took down the line where the engine was down by a train, crushing the horse and sleigh into a thousand fragments. The occupant escaped with a broken skull. He was much shaken up but the doctors say he may recover.

—Parnell's health has developed a very serious turn and fears are entertained for his recovery. —Russian papers say the Russian branch of the English family of Lesley has inherited in England a legacy of £100,000.

—Mr. S. Spencer St. John, English minister at Mexico, has left for England. It is reported he will be appointed minister to the United States. —The greatest emigration society at present is the Argentine Republic. It will spend this year \$5,000,000 to bring immigrants from the north of Europe (China, Siam, England, Holland, and France are taking them over in thousands).

—The Russian government has granted a concession for a period of 81 years to a company which proposes to join the Black Sea and Sea of Azov. The company has a capital of 80,000,000 francs. —A Chinaman in New York has started an evening school to teach the English language to his own countrymen.

—A big machine for the manufacture of ice has been shipped to Denver from Cincinnati. It weighs 300,000 pounds, and requires 13 cars to carry it. It was built there at a cost of \$36,000. —A cow owned by C. Tibbetts of Ludlow, Maine, has averaged one pound of butter per day for 235 days, ending Jan. 8, 1889, besides furnishing milk and cream for a family of five.

—A fire on the 13th, in a five story building, 504 and 507 West 34th street, in New York, did \$75,000 or \$100,000 damage. The three upper stories where the greatest damage was done was occupied by silk manufacturers. Most of the stock was destroyed, and insurers insured. —The Springfield, Ct., Manufacturing Company, manufacturers of fine case-knives, have just made the cloth especially for President-elect Harrison's inaugural suit. The cloth is plain black diagonal twill.

—John A. McDonald, floor-keeper at Boston dime museum, is to become the possessor of \$100,000 by the will of his uncle, Lieutenant Governor James H. McDonald of Eschamaba, Mich. (a native of Pictou, N. S.), who was killed in a railroad accident January 26.

—Louis McMurray, the first man to successfully can oysters, and the owner of the largest corn canning factory in the world, died recently at Frederic City, Md. He began business in 1851 in a modest way, and before his death employed more than 2,000 hands in a single establishment. He leaves behind a large fortune.

—A Fine Fellow He may be, but if he tells you that and any preparation in the world is as good as Putnam's Painless Corn Extractor did not make the cloth especially for President-elect Harrison's inaugural suit. The cloth is plain black diagonal twill.

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—Mr. and Mrs. James Lays, Upper Stowick, N. S., lived together as husband and wife for 63 years. Mrs. Lays died last week, leaving her husband at the age of 85.

—Messrs. Jeffrey McCall and G. Matheson have returned from Sorell, P. Q., where they had been arranging with Messrs. Beauchemin & Sons for the construction of the new steamer for the East River S. Ship Co., Pictou. The steamer will be of iron, steel covered, and is to be completed by the 15th of July.

—At Cornwall, Ont., about 200 weavers in Stormont Cotton Company's mill are out on strike. They claim the mill authorities increased the length of their cuts some seven or eight yards. They refuse to return to work until the cuts are shortened or prices raised.

—The documents recorded at Dorchester, Westmoreland Co., last year, were larger in number than those of any other county in the province. They were as follows: Deeds, 880; mortgages, 236; mortgage releases, 147; mortgage assignments, 36; other documents (about) 540.

—Ames, Holden & Co., of Montreal, who recently purchased the H. v. E. B. coat and shoe factory, have completed the purchase of Belmont's shoe factory.

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