

# Messenger and Visitor.

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NO 20.

**THE POOR IN THE GREAT CITIES.**—Investigations show that two of the four millions of the inhabitants of London live in a single room. Often six or eight live in a room nine feet square, and then not all belonging to one family. For this wretched accommodation not more than one eighth pay less than one fifth of their wages. On an average the laboring class pay twenty-five per cent. of their wages for these straitened lodgings. In Paris it is little better—in some respects worse. In Berlin, one person in every eleven passes all the indoor life in a cellar. In St. Petersburg and Vienna it is little if any better. How few appreciate the blessings of life in this broad Western world! Is it so much wonder that vice festers in the great cities of the old world? What is the prospect for the future, as population becomes more and more crowded, and our great continent gets filled up? There are great problems for the future to work out.

**THE BURN FIRE.**—The following is another instance of what is becoming all too common as the fight against the rum traffic is being pushed to the gate:—

Another murder by the saloon. In Haverhill, Ohio, Dr. W. T. Northup, a leading physician, and vice-president of the County Medical Society, was pronounced a prohibitionist, and was laboring hard to secure no-licensing in the town. For this crime, Thomas McCoy, his brother Alfred McCoy, (Postmaster at Haverhill), and the two sons of Alfred, laid in wait for him, and shot him. After firing at him eight times, three loads taking effect, one of the sons placed his gun almost in the doctor's breast, and fired both barrels, the loads tearing out the poor man's heart.

We repeat what we have said: the saloon is a remorseless; the saloon is a murderer. Words fail us.—*Nat. Baptist.*

**BOOK ROOM ITEMS.**—Bro. McDonald informs us that the Hyman Book is nearing completion, so far as the copy is concerned. It will probably be toward the end of the year before it is published and ready for distribution. The Book Room is doing a constantly increasing business. They are prepared to supply Sunday schools with helps and libraries. Anyone wishing Dr. Arncliffe's "History of the Baptists," had better apply to the Book Room, as they have the agency for the Maritime Provinces.

Rev. David Staw has decided a property to the Book Room, the interest to be devoted to pushing its work.

**TEMPERANCE LEGISLATION IN NEW YORK.**—We have called the attention of our readers to the veto of Dr. Crosby's high license bill by Governor Hill. A new license bill is before the House at Albany. The liquor men have endeavored to have its restrictive provisions emasculated to the extent that the *Excelsior* admits the bill, if allowed to pass, will be an utter failure. This is but one of the numerous cases which prove that the temperance party in the United States is the great hope of the temperance movement. Moral movements, when associated with ordinary party politics, are in constant danger of being sacrificed. The highest object is to support the party, and not to give success to the movement. Temperance people are used, while their principles have no hold upon those who use them.

**HUXLEY'S ADDRESS.**—Mr. Huxley is one of the most able of English scientists. In an article in the *April Nineteenth Century*, he states that Hume's famous dictum against the possibility of proving a miracle by evidence, is not concerned in by men of science to-day. Miracles are not incredible because violations of the observed order of nature, but are capable of being established by evidence. He also declares that science has not proved the identity of mind and matter, or that the one is but a manifestation of the other. The connection between these remains obscure, and science leaves the question open to be decided on other grounds. There are many who know a very little about science, and at second hand, and they make very positive statements in opposition to what Huxley declares to be the decision of his deepest scientific research. We commend Huxley's article to fledgling scientists who know just little enough to permit them to make very positive statements.

**FRIENDLY GREETINGS.**—We have received from our old friend, Bro. J. H. Robbins, a copy of a paper with the above name, published in the interest of the First Baptist Church, Claremont, N. H. We are glad our brother is in a position where his talents can have full scope, and that he is pushing the work vigorously.

**PEWORTH CHURCH.**—It will be remembered by some of our readers that Mr. Decker, at the annual meeting of Plymouth Church, a few years ago, spoke with a sadness almost pathetic, of the prospects of the church, at his death. He said he feared his great congregation were merely attached to him as a man, and a member, and that, as he little remains, the people would scatter, and little remain, as the apparent result of his life work for them. It appears that these prospects are being met.

proved prophetic. One of the principal members of Plymouth Church has lately said that unless a pastor were soon obtained, there would be no church left for a pastor to serve. Is there not a striking lesson in this? Preachers must attract people to the truth and attach them to it, if they would do an abiding work.

**PREBYTERIAN MISSIONS.**—The Presbyterians of the United States have given \$780,000 to Foreign Missions during the year just closed—an advance of \$35,000 over the contributions of the preceding year. Well done!

**CROWDED OUT.**—Owing to a rush of correspondence, some editorial and other matter has been crowded out.

**THE SEMINARY AT ST. MARTIN'S.**—The seminary building is being pushed rapidly forward. The foundation and basement are completed, and the brick work commenced. It has been decided to have the building heated with the Smead system, at a cost of \$5000.

**MINISTERS EXCHANGING VIEWS.**—We shall be compelled to insist that the discussion of John 3:4 shall soon close.

Another of the fathers, among our ministers, has passed away. Rev. T. W. Saunders, of Prince William, died on the eighth, in the 86th year of his age. He was not so well known as the most of our older ministers; but he was much blessed in the earlier years of his ministry. A fuller notice will appear next week.

**Ministers Exchanging Views.**

I read with interest the views of Bro. Hughes and "Novus" on John 3:4; but cannot accept either. The tendency to spiritualize and allegorize the simple, yet profound, utterances of the blessed Word is too common, and always dangerous where it is possible to avoid it. The spirit of Christ speaking through Habakkuk commanded him to write the vision and make it plain; and I do not think that Christ himself speaking to Nicodemus on a matter so vital and so practical, would speak so obscurely as the views of these brethren would imply. The amount of light taught the view expressed by Bro. Hughes, would not have been as easy for him to have said "word" as "water"? When in the passage before us, he said "spirit" he meant spirit; when he said "any man" he meant any man; when he said "enter into," he meant enter into; and I must have weightier reasons than have yet been given to convince me that when he said "water" he meant word, and left it without explanation. When he said "born of the Spirit" he meant it, and when he said "born of water," he meant that. And so I take it that, to be "born of the Spirit" is to be regenerated—the real inward cleansing—and to be "born of water" is to be baptized—the symbolic and significant outward cleansing—symbolical of the real and inward, as also of the work by virtue of which it is accomplished—even his own death, burial, and resurrection. Alluding to this view, Bro. H. says in his last article:

"All I have to say on that idea is that it can be made out by any fair or reasonable exegesis that our Lord meant by the phrase 'Kingdom of God,' the Christian church, then I submit that he meant to say that a man must be born of the Spirit and baptized in water before he can properly enter into the Christian church. But I think there are few who will take this view of his language." I happen to be one of this few, if few they be, and, with your permission, I will give some of the reasons for the hope that is in me. The term "Kingdom of God" is used five times by Mark; (the also uses "kingdom of heaven" 33 times); fourteen times by Matthew; thirty-two times by Luke; three times by John; and eight times by Paul. The term, so far as it has any reference to this life, in my opinion, means the rule of God in the heart of the regenerate, leaving it visible, and to human eyes, its only manifestation in the organizations brought into existence by the King himself, and by him denominated his church or churches.

John the Baptist, the promised and appointed forerunner of our Lord, introduced himself to the Jews of Palestine by declaring that the kingdom of heaven was at hand, and by preaching the necessity of repentance and baptism in water to enjoy its privileges and blessings. Jesus himself soon followed and began his public work by "preaching the gospel of the Kingdom of God," saying, "The Kingdom of God is at hand, repent ye and believe the gospel," (Mark 1:14, 15). And in his first commission to his disciples he sent them to "preach the gospel of the Kingdom of God."

To know what was meant by the phrase we must learn how the Jews of that day were required to understand it. To them the Kingdom of God was no new idea. They grand thought that Moses brought to them that they were to be a nation set apart

from all others, and that God himself was to be their king—in this sense a Kingdom of God with all the essentials of a kingdom—king, territory, subjects, laws; and not only a Kingdom of God, but the true type of the spiritual kingdom which was to be introduced by the New Testament dispensation—organized and established by the mission of the Messiah and his apostles—perpetuated by the continuous presence and power of the Holy Spirit, of whom all its subjects are born and by whom they are sealed—a true spiritual Kingdom of God, its King, God in the person of Jesus Christ—its territory, the world—its laws, the New Testament—its subjects, those who are born of God and become obedient to the laws of the King. Of this kingdom Jeremiah prophesied (Ch. 31:31-34), showing the four essential points of difference between it and the kingdom of Israel—its type. Daniel also is inspired to prophesy the setting up of this kingdom, plainly announcing the time of its inauguration, also its perpetuity and universality, in the following striking words: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Daniel 2:44. (See also Ch. 7:14-27.)

The true conception of this new kingdom stands out prominently in these prophecies (to which others might be added). With this in our mind it is not difficult to understand how Jesus preached "the gospel of the kingdom" to the Jews. Coming at a time when they were rascals of the Roman power—deprived of every symbol of their nationality, save their circumcision, and their temple, with its worship, and yearning for a deliverer, to them, as the nominal people of God, thus under military control, yet clinging to the ancient promise of a Messiah who should restore the glory of the old theocracy, as they thought, he might be represented as saying, "I come to you not to restore the old theocracy which has accomplished its purpose and passed away, but to establish a new and spiritual kingdom. In me Jehovah comes to you once more as a deliverer—the time predicted by Daniel is fulfilled; the new covenant promised by Jeremiah his brought to you, repent and believe the gospel for the kingdom of heaven is at hand." But who "waited for the consolation of Israel" and there a Joseph of Arimathea, who in the same spirit "waited for the Kingdom of God," as a nation the Jews rejected him; and thus shut themselves out of membership in this kingdom and all the blessings that should follow, for "he came unto his own and his own received him not." John 1:11-12.

To say that the term "Kingdom of God" meant the rule of God in the heart apart from a visible manifestation of it in church organization and church life, would be according to Luke 16:16, to deny that God ever ruled in human hearts until the days of John the Baptist, for this passage states "the law and the prophets were until John, since that time the Kingdom of God is preached and every man passeth into it." If the Kingdom of God is the rule of God in the heart, merely, it existed on earth in the days of Abel, Noah, Abraham, Isaac, Jacob, Moses, David, and many others in their day; but the setting up of the Kingdom of God has been since the days of John the Baptist, hence it must mean more than the rule of God in the hearts of his elect.

Dr. Hovey in his recent commentary writes of the passage in question as follows: "The reign of Christ begins in the soul, but by his command it passes at once into ritual and practical expression and the blessed order of church life. The ritual and order of his kingdom were not fully declared in his early ministry, but they were to be observed as soon as they were made known. . . . The birth of the spirit stands at the beginning of the new life, and the birth of water at the beginning of the corresponding outward life."

In this passage the King of the Kingdom himself teaches Nicodemus that it is a visible as well as a spiritual organization, which cannot indeed be seen, in its spiritual character, and for which there can be no expectations of his brethren by surpassing fitness without the birth from above. Such instruction from Jesus to a "ruler of the Jews" was most natural and necessary to teach him the essential difference between the "kingdom" which he came to establish and that to which Nicodemus belonged, which was his type. He further taught him that even if the birth from above takes place, enabling the soul to "see the kingdom," and fitting it to be a member of it, it is not to be regarded as a "ruler of the Jews" until it has been associated with Dr. Hovey in our recent struggle. In a note he said that which Nicodemus belonged to, received from him, however, Dr. Hovey, which was his type. 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Messenger and Visitor.

WEDNESDAY, MAY 18, 1887.

ENGLISH BAPTIST MEETINGS.

The Baptist Union of Great Britain and Ireland has recently held its annual session. It was opened by an address of the incoming president, Dr. Calross, on the "Testimony of the Life." It was deeply spiritual. The total additions to the churches for the year were very small, not reaching one thousand. The summary of returns from the churches showed accommodation 1,577 chapels, for 1,192,274 persons. The reported and estimated membership in 2,742 churches was 316,316, being an increase of 577 upon the registered membership of the year 1885.

The number of Sunday-school teachers (reported and estimated) was 49,436, and scholars 479,294, being a decrease of 6 teachers and an increase of 6,564 scholars. The amount expended on new chapels, according to the schedule returns, was \$270,000, providing sittings for 12,000.

During the fifteen months prior to January, 1887, \$31,974 were expended on BRITISH AND IRISH HOME MISSION WORK, leaving a deficit of \$3,750. Eighty-two churches in England were aided, reporting a membership of 3,844. To these, 220 were added by baptism during the fifteen months, an increase out of all proportion to the average increase in the churches generally. In the eleven mission stations in Ireland, seventy were baptized, making the total membership 974; or 43 less than reported last year. There has been an increase of 238 in the attendance of the Sunday schools.

THE ADEPTITY FUND.

It is to aid infirm ministers and the widows and families of the deceased. For this good object \$24,750 were expended. The invested funds amount to \$567,537. The income is derived from the interest on the invested funds, from the contributions of benefactors, and from free contributions. Over \$20,000 were added to the funds last year.

THE AGGREGATION AND BUILDING FUNDS.

The first is to supplement inadequate salaries. The expenditures under this fund was \$14,300. The Building Fund loans money to churches building places of worship, to be paid back by instalments. Many churches are enabled, in this way, to have houses for themselves, that otherwise would be compelled to struggle on amid manifold hindrances, or to give up the attempt to maintain worship. During the year \$44,225 were loaned, and \$1,507 added to the capital.

Quite a little breeze was stirred over objection being taken to the nomination of Dr. Calross for vice president of the Union, on the ground of his looseness on certain points of doctrine. He was chosen, however, with but slight or none dissenting.

The chief interest of the British Baptist anniversaries centres around the FOREIGN MISSION SOCIETY.

This year the financial showing is a fine one. Notwithstanding the hard times, the receipts amounted to \$301,204, the largest amount ever received by the Society, and \$19,553 in excess of last year. Owing to the increase of expenditure, there is a debt of \$11,925.

The speech of the platform meeting was that of Mr. Geo. Greenfield, who has become famous because of his exploring trips up the tributaries of the Congo, in the little steamer "Pence." He stated that 5000 miles of navigable water ways had already been discovered, with the prospect of another thousand or two yet to be found. These water ways drain an area of 1,500,000 square miles of a fertile and well populated country. His closing words which follow will be read with deep interest.

To-day, Christians can rejoice in the progress of a great triumphant work which bids fair ere long to bring about wondrous changes all along the banks of that great river. The first fruits that have been reaped are such as our imaginations never reached in their bolder flights, and they are full of promise of a still more glorious harvest. (Applause.) When we commenced to build the "Pence" the Congo horizon was unbroken by any visible ray, the dawn of the day was a matter of faith; now it is a matter of glad realization, for we have seen the morning light of Christ's salvation break through the darkness, and the beginning of the coming of God's great Kingdom there. It was most refreshing for me than I can tell you when coming down country, I got into the atmosphere of the stations where God has been so markedly blessing the labor of our sister mission.

I had left Banza Manteka three years previously, one of the most unpromising places along the whole route, it was one of the strongholds of the Kikuyu customs; and

also of especially gross forms of superstition, but it seems as though the Lord had chosen this most unpromising place that He might there manifest Himself in power, and thereby fill us with hopes of what we might expect if we but faithfully and persistently scattered abroad the good seed He has given us to sow. Here we found ourselves in quite

A NATIVE CHRISTIAN SETTLEMENT.

The people had burned their fetiches, had forsaken their old sites, and had grouped themselves round the mission, and many of them were living lives of self-denial for their Master's sake. (Applause.) As we neared the town we met a band of native evangelists setting out for several days' tour among the surrounding villages—evangelists constrained by their allegiance to their Lord, not sent by the missionary, for he did not know they had gone till we told him. They had heard the word, "Go ye into all the world," and felt that it meant something, for "go ye" in Kishi-Kongo is always in the imperative mood, and to these men it involved a personal responsibility to which they right royally gave heed. They went forth staff in hand, with all they needed on their backs, and I doubt not, God's rich blessing, that more than paid them, in their hearts. (Applause.) The same day that we reached Banza Manteka we received letters from San Salvador confirming the good news which had previously come to hand, and giving further details concerning the work there. Of a truth, we had fallen on glorious times, and our hearts were more than reconciled to the difficulties and disappointments of pioneering. In the quiet of that same eventide it was no great wonder that mentally I took flight to such a point as enabled me to look down upon the whole wide region over which I had travelled, and, in my fancy, pictured stations whence radiated on all sides

THE KNOWLEDGE OF HIM

who alone is the true life and light of men, as dotted along the banks of the great main stream, and its many affluents, which stretched away to the heathen North and Mohammedan East, and to the home of a forgotten form of Christianity on the South. (Applause.) I could remember when Banza Manteka and San Salvador were first reached by pioneers, and how in those early days they appeared almost as far as our farthest points to-day, and very naturally the question came, "Why should not Christianity make its same?—why not make far greater conquests, as a hundred points along the 5,000 miles open before us as it had at these two places?" (Applause.) My friends, there is no reason save in the unwillingness of the Church to interpret Christ's command more literally and to obey it. The Lord is waiting to reveal Himself by the arm of His servants, who have so long enjoyed the blessings He has unclassified without acknowledging the responsibilities they involve, and who are now being put to shame by the zeal and devotion of raw recruits, who, having heard His Word, are neither ashamed nor afraid, but count it their joy to go forth and witness concerning Christ their Lord. (Long and continued applause.)

THE WEEK.

The breach between Gladstone and the Unionists is said to be widening all the time. He and Hartington and Chamberlain are not now on speaking terms. It seems said that these who have been in the same government together, should be alienated to such an extent; but there is no mistaking personalities and appetites entering into the politics of the day, that it is hard for leaders of opposing parties to preserve kindly personal relations. The alienation between these leaders is to be deplored as indicating that the split in the Liberal party is past healing.

During the week, the consideration of the Coercion Bill in committee of the whole has made some progress. The Parnellites have many amendments to each section; but the government applies cloture, and shuts off debate. Gladstone is opposed to more obstructionist tactics, and desires the Irish leaders to limit themselves to amendments which are of real moment. Parnell's health is so poor he can do little, and Healy acts as the Irish leader.

The Times is publishing what purports to be regulations of the secret working of the Fenian organizations in America, to continue to arouse popular sentiment against the Irish. The Pope has advised the Irish bishops to abstain from meddling with the present phase of politics in Ireland. It is said the Pope has determined to require Dr. McGlynn, the priest in New York who refused to submit to his superior in reference to his attitude toward politics, to appear at Rome within 40 days, on pain of excommunication.

The Afghan commission has declared they cannot come to an understanding, and have referred the whole matter back to their respective governments. Russia will never be satisfied until she stands face to face with England, on the borders of India. It seems more and more certain that war with Russia in the East is but a matter of time. Were Russia not on the verge of bankruptcy, the issue would not long be delayed.

The chief interest in the Canadian Parliament has been the budget speech by Sir Chas. Tupper, and the discussions that followed. The estimated revenue is \$36,400,000. The threatened non-intercourse with Canada on the part of the United States was declared by Sir Chas. to

be unworthy of a great nation, and would be as injurious to her as to Canada. Quite a number of tariff changes are announced. There is an increase in duty on iron and printed cottons, while that on anthracite coal has been remitted.

O'Brien's visit, thus far, has fallen rather flat.

The freshest in New Brunswick which has done so much damage, is subsiding.

The British government has ordered that Zululand in South Africa, be declared a British possession. Between Germany, France, Spain, Portugal and England,—each striving to get as much of Africa as possible, there will soon be nothing but Sahara unclaimed. The rights of the natives are not taken into account at all. If the civilized nations dispossessing the aborigines would but recognize responsibility to help them to a higher grade of civilization, and seek to bless them with civilized institutions, it would be much of an atonement for the wrong done. Our own country has had more regard for this than any other, and yet she has much to learn or practice.

Unnecessary Religious Expenditure.

In your issue of April 27, you do me the honor to refer to a series of communications on "Unnecessary Religious Expenditure," written by me to the Maple Leaf of this county. In your observations, there are two or three things that call for correction and remark, that I may not be presented to the public in a light that the communications themselves will not warrant.

If you had followed them with even the least amount of attention necessary to justify animadversions, you would have perceived that the view advocated was this, that there might be either organic union or united working, where it was advisable, "in the case of those churches that concede the validity of the organization and ordinances of the others, and each of which welcomes the adherents of the other to share its privileges, without a humiliating confession on their part, of the invalidity of their church relations." I pointed out the indications of union between the Free Christian Baptists and the Calvinists Baptists, and between the Presbyterians and Methodists, as giving promise of a reduction of the unnecessary expenditure, without the sacrifice of any principles deemed, by either party, as fundamental.

You very strongly and very properly object to sacrifices of principle or obedience to Christ's will, in order to secure even so desirable an end as union, either of organization or of effort. Then, very kindly, but inconsistently, you, by implication, advise the Methodists in this county to prevent unnecessary religious expenditure, by throwing themselves into the arms of the Baptist churches and ministers. Now, if that could be done without sacrifice of principle or essentials, I would readily advise that the step should be taken.

It is a customary course for Baptist writers to assume that the views they represent are fundamental, and that nothing but obstinacy prevents other denominations from abandoning their views and casting in their lot with the Baptist church. But, as for the Methodist church, it regards its doctrines, discipline, and ordinances as scriptural and not to be surrendered in any fundamental particular. And, until the Baptist church presents to us a more attractive aspect and one that we judge to be as adequate an expression of scripture teaching as we think our own to be, we must decline to obey any exhortation to become Baptists.

So far as this county of Albert is concerned, your church history is as much at fault as your logic; for, not the Baptists but the Methodists were first on the ground. That the Baptists should have outstripped us in the race is humiliating; but we are not of those who regard the success of others as a thing to be deplored, much as we would prefer that the success should be ours.

That the Methodist church in this county should have to struggle to do its work worthily, is not something of which we are ashamed, since we have been accustomed to regard it as honorable to struggle for such an end. But when you say that "these struggling interests have been partly supported by the Baptists," and "if they were not maintained the Baptists would be relieved from quite an extraordinary expenditure," you say something that has so little of the element of truth in it, that it approaches the borders of the false. We live in neighborly association with the Baptists. They frequent our services as our people frequent theirs, and if they contribute to the support of the Methodist cause, our people assist that of their denomination, and so far as I am aware, it is voluntary in each case.

Trusting that the fact that your animadversions on my articles in the Maple Leaf were not warranted by the communications themselves, will be sufficient excuse for my troubling you with this letter. C. H. PARLEY.

Hillboro, April 29.

Our brother has taken our half-brother very seriously, indeed. In reference to the above statements, we remark—

1st. The editorial to which he takes exception was written after his third article appeared. When nothing further from him was published in the two following issues of the Maple Leaf, we put our manuscript in the hands of the printer. We therefore did not see his last article in which occurs the sentence quoted. In all

the previous articles, there was nothing to intimate that a conscientious adherence to different views of truth would justify Christians in refusing to unite, in some way, in order to make a saving in current expense. The whole tone of the articles was that any other course than a union of such a nature, was to be regarded as blame-worthy. Indeed, in the sentence quoted above, there is no hint that our brother thinks our denomination justified in refusing to acknowledge the validity of the ordinance of their Pedobaptist brethren—however sincere our people may be in their belief that their stand is scriptural. It was because we wished our people to regard the truth and commands of God above every claim of economic expediency, that we wrote our editorial; it was owing to our not having seen the sentence our brother quotes from his last letter, that we suggested, in a semi-playful way, that, if he thought denominations could yield the ground to each other so easily, he had better advise his people to unite with us. Our logic did not limp a bit. In the first of the editorial, we took our brother up upon what we considered his own ground; in the latter, we stood upon our own.

2nd. We find by enquiry that our church history is no more at fault than our logic. The first family that settled in Hillboro after the expulsion of the French, was that of Henry Steves. He had seven sons, five of whom remained in Hillboro. These were converted in a revival under Rev. Jos. Crandall, and with many others, were organized into a Baptist Church in 1823. This was the first church organization in Hillboro. So far as we can learn, our people were the first to have churches organized, in the lower part of the county. Our brother had better be sure of his facts before he corrects others with such assurance.

3rd. The remark that the struggling Methodist interests in Albert Co. have been partly supported by the Baptists, is strictly true, notwithstanding the strong disclaimer. When a weak denomination is in neighborly relations with a stronger one, they invariably get more than they give. Especially is this the case when the smaller denomination is the Methodist. No people can come within a gunshot of our brother's in the matter of the "oollection," etc. Of course the Baptist people give voluntarily. We did not suppose any one made them stand and deliver.

4th. We do not see why our Methodist brethren might not unite with the Baptists, notwithstanding what is said above. While we cannot admit infant and adult sprinkling to be baptism, they admit our immersion of believers to be valid. In their case, in order to unite they would require only to choose one of the forms of baptism they esteem valid. We have always thought it very unreasonable in Pedobaptist friends to refuse to practice immersion, which they admit to be equally essential with sprinkling, in order to have union with Baptists, and then hurl at us opprobrious epithets, because we do not yield what we esteem baptism for what to us is no baptism at all. Is not this a "less attractive" aspect than to adhere loyally to what we esteem the commands of God? But whether we appear in a more or less "attractive" aspect to our Pedobaptist friends, we intend to try and hold to just what God has enjoined, as far as we see it, and hope that this will not make us less attractive to our Master whose good opinion we ever wish to prize most.

5th. The uncomplimentary reference to Baptist writers can go for what it is worth, where it passes current.

Notes by the Way.

From St. John as a cable I worked a few days in the interest of the Convention Fund. On Sabbath morning it was my privilege to address the congregation of Rev. Mr. Oahill, of Carleton. I was pleased to meet so large a number. The church seems to be in a prosperous condition. The pastor is a very earnest and faithful man. In addition to his labors the church is blessed with the assistance of Rev. Ed. Hickson, the late pastor; Rev. G. Goodspeed; Rev. R. H. Bishop, who has been resting in this place to recruit his health; a young member of the church, who is also a licentiate, and George Moffatt, the blind preacher. As Bro. Bishop has recovered his health, he will soon re-enter upon the work of the ministry. With such an array of ministerial talent in their midst as I have named, this church ought to be foremost in every good work. They have promised to give liberally to the good cause when the spring is a little further advanced.

Sabbath evening I addressed a crowded audience in the house of the Portland church, of which Rev. W. J. Stewart is pastor. One of the largest Baptist congregations in the province assembled here. For years the church and congregation have had a steady growth. Bro. Stewart is almost a model pastor. His people contemplate building a new meeting house at an early date.

On Monday, May 2, I started in the steamer for Manguerville, but, on account of the ice in the river, I did not reach my destination until the next day. The water, which had been rapidly rising for some days, swelled into a flood. Sheffield and Manguerville were completely submerged. The like of this freshet was not known since the first settlement of the country. An immense deal of damage has already been done. Fences, wood, barns and other outbuildings, and bridges, have been swept

away. There was not a house, probably, on the west side of the river for 25 miles that had not water on the lower flat. The loss sustained by the people along the river must be very great.

At Manguerville I called on the pastor, Rev. Josiah Webb. He and his family had been driven up stairs some days before. As their cooking apparatus was some distance under water, their articles of diet were by no means numerous. My friend and I carried to them from a neighbor's house a pot of tea and a kettle of hot water. As they started the next day for Lakeville, another portion of Mr. Webb's field, which the freshet does not overflow, they are undoubtedly safe now and happy, and we are economically expedient, that we wrote our editorial; it was owing to our not having seen the sentence our brother quotes from his last letter, that we suggested, in a semi-playful way, that, if he thought denominations could yield the ground to each other so easily, he had better advise his people to unite with us. Our logic did not limp a bit. In the first of the editorial, we took our brother up upon what we considered his own ground; in the latter, we stood upon our own.

On my return to St. John I attended for a time a meeting of the directors of the Union Seminary. These brethren possess remarkable courage. Notwithstanding the failure of the Maritime Bank, the embarrassment of some firms and the failure of others, they seem determined to go forward. "No retreat" is their motto. They evidently believe that difficulties are a test of character, a challenge and an education. They decided to make a rigorous canvass of New Brunswick to secure new missionary stock and to collect old subscriptions. I hope the agents employed for different religious objects will not interfere with the Convention Scheme. As this scheme touches the interests of every department of our denominational work, it has the first claim on the benevolence of the churches. Brethren, let us have your contributions to this fund as early as possible. Give as the Lord has prospered you. Give to manifest your gratitude. Give to show that your prayers and exertions are sincere. The Master still sits over against the treasury. G. E. DAY. Yarmouth, May 14.

Toronto News and Notes.

TOBACCO BAPTIST COLLEGE. We have reached the end of the sixth annual session of the College. The closing exercises extended over Tuesday, Wednesday and Thursday of the present week. The different Committees met on Tuesday, getting their reports ready for presentation to the Senate on Wednesday. On Tuesday evening a conversation was held in McMaster Hall, attended by nearly four hundred persons, belonging mostly to the Baptist churches of the city. A fine opportunity was thus afforded for the cultivation of the social element—a very desirable thing in itself, but especially when rendered subservient to high moral and religious ends. Wednesday and Thursday were filled with important discussion, bearing on the present condition and future prospects of the College. This discussion was freely participated in by Mr. Bligh, the only senator present from the Maritime Provinces, and the most kindly and respectful attention was given to what he had to say. Having pretty thoroughly mastered the educational situation here, I trust he will be able to so report to the Maritime Convention, as to remove erroneous impressions, if any exist, and strengthen the bonds of the union that has been entered into.

The resignation of Dr. Clark, who has been called to the pastorate of the Baptist church of Hamilton, N. Y., has been reluctantly accepted. The vacancy created by his resignation will not be filled till the 1st of November, at which time the constitution of the newly created University will take effect. On Thursday evening, notwithstanding the inclement weather, a large assembly gathered in Jarvis St. Church to listen to addresses by different members of the graduating class, which this year numbers eight. After receiving their diplomas the young men were addressed very ably and very appropriately by Dr. Clark, to whom, in view of the termination of his connection with the college, this duty was assigned. Then followed, in honor of the graduating class, a collation and farewell meeting at the house of president Castle, attended by quite a number of the friends of the college and concluded with the singing of "Blest be the tie that binds," and prayer by Dr. Thomas.

McMASTER UNIVERSITY.

Your readers are doubtless aware that the Act providing for the union of Toronto Baptist College and Woodstock College, under the name of McMaster University, passed the Ontario Legislature on the 22nd of April. Various modifying clauses were suggested by different members of the House, but these were successfully resisted by the Committee having the matter in charge, and all that they contended for was virtually gained. The 18th section of the Act provides that the Senate shall confer no degrees in the Faculty of arts until five professorships, at least, have been permanently established and adequately provided for therein, nor until it shall have been made to appear to the satisfaction of the Lieutenant Governor in council that the sum of \$700,000, at least, in property, securities, or money, is held for the purposes of the said University, including any preparatory or academic department. I might observe that while \$700,000 is named in the Act as the amount of property and securities the new University shall possess at the outset of its career, a still larger sum might have been named had the legislature desired it. In Educational matters the Baptists of Ontario, through the munificence of Mr. McMaster, have thus taken a tremendous stride ahead. They start out with a larger endowment for the new university than that of Queen's and Victoria combined.

The 11th section stipulates that, so far as Toronto Baptist College is concerned, the Maritime Provinces have the same representation on the senate, and with the same rights and powers as hitherto. The 12th section stipulates that, so far as also passed the Ontario Legislature and become law. At present, however, the federation embraces only University College and Victoria College. Whether any other of the colleges in Ontario will decide to come under the act remains to be seen. Indeed, so far as Victoria, the Methodist college, is concerned, its coming into federation, though quite probable, is yet not certain. It will depend somewhat on arrangements yet to be made. The vote that prevailed in favor of federation in the Methodist Conference was yet opposed by a very large and respectable majority, whose sympathies are not yet entirely with the new movement. Still a site for the new Methodist College, in Queen's Park, has been offered and accepted, and plans and specifications for the building have been completed. The building is to cost about \$150,000. Dr. Fottis, who has in hand the matter of raising money, has, up to this time, secured in pledge about \$100,000. This, considering the size and wealth of the Methodist body in Ontario, is rather disappointing. Over and above the sum needed for building purposes they should start in their new enterprise with an endowment of at least \$250,000.

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THE UNIVERSITY FEDERATION BILL.

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MISSIONS.

The Baptist churches of Ontario have committed themselves to the endeavor of raising more money this year for missions, Home and Foreign, than ever in a single year before, and they will probably succeed. The collection taken for Home Missions in the Bloor St. church on the 24th of April amounted to \$700. The churches in Quebec are also bestirring themselves in this direction, and a great effort is being made to revive and "strengthen the things that remain." Fifteen of the students of McMaster Hall have been assigned mission fields for the summer within the area of the Eastern Convention. The majority of them, however, will labor in Ontario. One of them takes charge of the Ossington Avenue mission in this city, under the auspices of the Bloor St. church. Another serves the new interest in Parkdale, a very thriving suburb of the city, and soon, probably, to be incorporated with it. It is expected that 2-week before the Parkdale mission will be organized into a church. Mr. Kennedy, of the graduating class, goes under the Dominion Board to Vancouver, B. C. This board is also sending Mr. Steves, another student, to the mouth of the Fraser River, B. C., and Mr. Gregory, student, to Pilot Mound, Manitoba. There are now six pastors and missionaries and one colporteur laboring in Manitoba under the Dominion Board. D. M. WELZON.

Letter from Rev. Isa Wallace.

I cheerfully accede to your request to give you some notes in reference to my recent visit to Shelburne Co. My first campaign was at Osborne, a thrifty and pleasantly situated village on the opposite side of the harbor from Lockport. Here, as you have been already informed, gracious displays of divine power were witnessed. The church was greatly strengthened. A more intelligent and earnest lot of converts I have seldom welcomed, than was brought in during my ministry there. This church is now greatly in need of a pastor, and the coming man will find a pleasant and promising field of labor. On leaving Osborne, I commenced work at Middle Sable, where we have a vigorous little church. The members have nobly sustained their prayer meetings and will probably be supplied for the present from Osborne. My visit resulted in considerable blessing to this church.

I was next found at Louis Head, according to the request of my esteemed brother Rev. Mr. McKenna, the pastor of the church. Here, too, we were permitted to rejoice in the conversion to God of a goodly number. Bro. McKenna is being greatly encouraged in the other churches occupied by him, viz: Upper Sable and East Regged Islands. At both places revival influences have been enjoyed and my venerable brother has been permitted to baptize, recently, quite a number, including several of his grand children.

My next special meetings were held at Sand Point and Jordan Bay, a part of the Shelburne field, where I found the churches in a very depressed state, but had the pleasure of rejoicing in a signal victory for

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Christ. At Jordan Bay a beautiful meeting house is in process of erection which will, when completed, be a great convenience and a credit to the people.

In the old town of Shelburne, the shire town of the county, it was my privilege to rejoice in a very precious work of grace and, for four Sabbaths in succession to baptize happy, courageous converts in the presence of a large concourse of people, who showed the utmost respect to the administration of the impressive rite. Much prominence was given at these services to the reading of the Word of the Lord showing our authority and direction for the performance of the ordinance of christian baptism. The Sabbath school and prayer meeting were recognized and the little church at Shelburne has taken a fresh start in her important mission. A pastor is anxiously looked for and greatly needed, and here, too, the coming man will find a hopeful and congenial field and ample scope for the exercise of his mental and physical powers.

At Jordan River, also a part of Shelburne field, we enjoyed considerable awakening, but the time of my visit did not seem to be the most suitable as the men were chiefly away, either to the banks, or the United States, or to their steam driving. Our brethren at Jordan River have a beautiful and commodious place of worship that is exceedingly creditable to them; but unfortunately there is a heavy debt upon it which has a depressing influence. They are, I trust, about to make a grand effort to remove this serious barrier to their progress. My life-long friend, R. W. Freeman, Esq., to whom the debt is due has made a generous offer, and it will be a great pity if the offer be not accepted and the debt wiped off. Should an application for help be made beyond the bounds of this church, I would bespeak for the applicants a generous response.

My work during my recent visit to Shelburne Co., was much hindered by repeated and terrible storms, and by the excitement over the election contests. Still a series of glorious victories for Christ and his cause, in all the places visited, gave me much satisfaction. It was my privilege, during the visit, to baptize 71 persons, and to give the hand of fellowship to 79. Six of those baptized are school teachers and give promise, coming to us with cultured minds, of being a great blessing to the churches with which they are welcomed.

Many were hopefully converted who were hindered from being baptized by their vessels leaving for the banks. However, it was grand to see them going forth to their various calling rejoicing in a newly found Saviour.

St. John, N. B., May 11, 1887.

Religious Intelligence.

NEWS FROM THE CHURCHES.

LAWRENCEVILLE AND VALLEY, WENT.—This church is still progressing favorably. The Sabbath schools and social meetings are well sustained and a good degree of interest is manifested. At Inglewood, a branch of the church, a good work has been done through the efforts of Bro. F. H. Beale, (Cio). We believe that some were converted, and will ere long be baptized, and united with the church. Bro. Beale has gone to his church at Billoway and we are without a pastor, and would like to secure the services of one immediately.

WELFORD, May 8.—I baptized one, and in the evening I gave the hand of fellowship to four. Three of them came by letter and experience. May God, whose we are and whom we serve, continue to bless. Brothers, pray for us. S. SMITH.

ONTO, YARMOUTH.—We are very thankful to hear that God is blessing the church at Ohio. Nine were received into church fellowship on the 8th, eight of them by baptism and one by letter. Bro. Parry is greatly encouraged. He expected to baptize again on the 15th.

CONWAYVILLE, N. B.—Bro. Jordan has returned from Moncton, P. E. I., and is preaching to his old flock. He is still undecided as to his future work.

SPRINGFIELD, York Co.—Two were baptized Sabbath, May 8th, husband and wife. This closes our work on this field, necessitated by the ill health of Mrs. F. There is need of a good man from this field at once. We go to Turle Creek, Albert Co., and wish all correspondents addressed there. J. E. FILLMORE.

TASHEVALE, HALIFAX.—Bro. Avery is at home and at work again. He baptized recently.

DAYMOUTH, N. B.—Bro. Grant, yielding to the earnest wishes of his people, has withdrawn his resignation, and will continue his steady work at Dartmouth. May a great blessing from God follow this decision.

HAMPTON STATION.—One candidate received by baptism on Sabbath.

HAMPTON VILLAGE.—Three members received the right hand of fellowship on last Lord's day.

NORWOOD.—A very interesting Sabbath school concert was held on Friday evening. Proceeds for Home Missions. Bro. Tilley Higgins is the worthy superintendent.

BATHURST (J. ST. ANDREW'S).—A Sunday school has just been started in connection with this church. Through the zeal of one of our best workers, greatly assisted by the kindness of some friends in Portland, N. B., quite a library has already been secured.

WESTERN SHORE.—Since I last wrote you it was my privilege to baptize on this shore a privilege I have prayed for and expected. Two happy converts, a husband and wife, parents of a large family, were baptized last Sabbath, in the presence of hundreds of people, many of whom had never before seen the ordinance of baptism performed after the New Testament fashion. They had been invited to bring their Bibles with them, and so, as the weather was all that could be desired for the purpose, we read together many portions of the word of God which treat of believers' baptism—and then bade the people compare the act we were about to perform with what they had just read and heard read from the book of inspiration. The candidates were firm and happy; the people attentive and serious. The baptism was beautiful and the effect was good. Several others have found Christ and are fully convinced that our views of the ordinance are the scriptural views; and they will, doubtless, soon follow Christ in this command of Christian baptism, although, to do this will be to commit, in the estimation of many of their friends, a terrible sin, if not the unpardonable one. We cannot wonder at this when we remember that they are taught it by their religious teachers! Baptized over, the people filled our new Baptist meeting house, to which so many have contributed during the past year, and we presided to them the Word of Life. Altogether, last Sabbath was a day long to be remembered on the Western shore of Chester Basin. We thank God and take courage. We still need about \$150 to complete this house. We intend to put a carpenter into it next week to fit it for use, and afterwards to complete the interior. We have no more to do this

work; but we believe the Lord will prompt some of his people to forward the needed sum. Don't be backward, brethren and friends, to obey his promptings. As soon as you feel "I ought to contribute something to this good object" be sure and ask, "How much, Lord?" and then at once obey the divine directions.

I am thankful to acknowledge the following donations for this work, viz.: J. W. Frail, Mahone Bay, \$1.00; Alice M. Venette, Centreville, 1.00; Jane Dimock, Newport, 1.00; Noah A. Dimock, 1.00; "A Friend," Ingram River, 1.00; Chester, May 14. J. F. KEMPTON.

PERSONALS.

Bro. H. B. Smith, now at Newton, has accepted a call to the pastorate of the church at Canoe, N. S. We are glad that our brother is returning to his native province to labor.

Our dear Bro. W. H. Robison, writes that his health is improving slowly; but that the physicians say it will be a long time before he can bear the strain of mental work again. May his restoration be sure if slow.

Bro. J. E. Leard, of Tryon, P. E. I., has been very ill, but 5 p. m., after the public has had a time of great pain and trial. He has felt the comfort of God's strong promises.

Bro. F. M. Young, has been given a rest by his people at Dorchester, which he has been enjoying at St. George.

NOTICES.

The Carleton and Victoria Counties' Quarterly Meeting holds its next session with the Grand Falls Baptist Church, June 11th. Conference at 2 p. m. Opening sermon by Bro. George A. Howard, at 7 p. m. Bro. W. P. Parker to preach quarterly sermon. Bro. J. C. Blackstock, alternate. Arrangements have been made with N. B. Railway, whereby delegates can be accommodated with reduced fares.

W. F. PARKER, Sec'y.

Meetings of the Board of (Governors of Acadia College, will be held in the College Library, 11, St. P. St., after the public exercises on Thursday, also on Friday the 3rd.

T. A. HIGGINS, Sec'y.

Ministers and delegates who purpose attending the N. S. Western Baptist Association meeting in Digby, June 18th, will please forward their names to the undersigned prior to June 15th, stating when they may be expected and with what conveyance.

J. S. BROWN.

The Annual Meeting of the Senate will be held in the library of the college on the two days proceeding the Anniversary, commencing on Tuesday evening, the 31st May inst., at eight o'clock.

By order of the Moderator, HENRY C. GREEN, Fredericton, N. B., May 14, 1887.

TRAVELLING ARRANGEMENTS FOR DELEGATES ATTENDING THE N. S. WESTERN BAPTIST ASSOCIATION.

Ministers and Delegates to above Association travelling by South Shore Steamship line who have paid one full first-class fare will, on presenting certificate of attendance from Clerk of Association, be entitled to a return ticket free.

Those who have travelled by the Western Counties Railway line, and the Windsor and Annapolis Railway line, issuing paid one full first-class fare, from any station, will get return for one third fare, on presenting certificate from clerk of Association.

Delegates travelling on S. S. "Secret", between Annapolis and Digby, presenting a certificate from their pastor or clerk of church, will get a return ticket for one first-class fare.

Those who may travel by S. S. "Evangelist", between Annapolis and Digby, will be carried either way for 50c., on presenting a certificate from pastor or clerk if on going to Association—or from clerk of Association when returning.

J. S. BROWN.

At the last session of the Southern N. E. Association the following resolution passed (see Year Book, page 162). "Resolved, That the churches of the Association be requested to prepare their letters and send them to the Clerk of the Association one week before the Association meeting, so that he may prepare a digest of the letters and read the same to the Association." As the Association meets June 11th, pastors and clerks of churches will please see that Association letters are sent to the undersigned on or before June 4th.

G. O. GATES, Clerk. Address 65 Queen Street.

The Southern Association will meet with the Hampton Village Baptist Church, on Saturday, June 11th, commencing at 10 a. m. Persons who intend being present are requested to send their names to the clerk not later than June 4th, that provision may be made for the entertainment.

A. A. MARSH, Clerk, Hampton Village.

Denominational Meetings for 1887.

ACADIA COLLEGE ANNIVERSARY.—At Wolfville, N. S., the first Thursday in June.

N. B. SOUTHERN.—C. F. Olinch, Esq., Moderator; Rev. G. O. Gates, Clerk; at Hampton Village on the second Saturday in June.

N. S. WESTERN.—Rev. W. H. Warren, Moderator; Rev. G. O. Gates, Clerk; at Digby on the third Saturday in June.

N. S. CENTRAL.—Rev. J. W. Manning, Moderator; Rev. M. W. Brown, Secretary; meets in New Germany on the fourth Saturday in June, at 10 a. m.

N. B. WESTERN.—Rev. W. P. Anderson, Moderator; Rev. F. D. Crawley, Secretary; meets at Centreville, Carleton Co., in June.

PRINCE EDWARD ISLAND.—Rev. A. H. Lavers, Moderator; H. H. Hall, B. A., Clerk; meets at Cavendish on the first Saturday in July.

N. B. EASTERN.—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Campbellton the third Saturday in July, at 10 o'clock, a. m.

CONFERENCE OF THE MARITIME PROVINCES. D. H. Eaton, M. A., Q. C., President; Rev. E. M. Kinnis, Secretary; at Charlotte town, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. McKernon, Clerk; meets at Halifax on the first Saturday in September.

N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

work; but we believe the Lord will prompt some of his people to forward the needed sum. Don't be backward, brethren and friends, to obey his promptings. As soon as you feel "I ought to contribute something to this good object" be sure and ask, "How much, Lord?" and then at once obey the divine directions. I am thankful to acknowledge the following donations for this work, viz.: J. W. Frail, Mahone Bay, \$1.00; Alice M. Venette, Centreville, 1.00; Jane Dimock, Newport, 1.00; Noah A. Dimock, 1.00; "A Friend," Ingram River, 1.00; Chester, May 14. J. F. KEMPTON.

MARRIAGES.

REVES-BAINGER.—At Northwood, N. E., on 30 of April, by Rev. C. F. Clarke, Mr. Austin C. Reeves, formerly of Chester, N. S., and Miss Jennie C. Bainger, of Northwood, N. E.

WINNER-YEAMANS.—In Cambridge, Mass. April 12th, at the residence of the bride's parents, by Rev. W. C. Richmond, Mr. Willie M. Winner, and Miss Annabel Yeamans, of Cambridge.

BOULDER-LAFURGY.—At the residence of the Bride's father, on the 11th inst., by Rev. I. J. Skinner, Mr. Nathaniel Boulter, and Miss Jennie Lafurgy, both of Victoria, P. E. Island.

MALOXE-LAFURGY.—At the residence of the bride's father, on the 11th inst., by Rev. I. J. Skinner, Mr. Charles A. Maloxe, of North Tryon, and Miss Emily A. Lafurgy of Victoria.

MILLEN-HEFFLER.—May 10th, at his own residence, Halifax, by Rev. W. H. Cline, Albert Miller, to Mrs. Agnes Heffler, both of Fall River, Halifax Co.

COLDWELL-EAGLES.—At Wolfville, May 8th by Rev. M. P. Freeman, Mr. Frank M. Coldwell to Miss Minnie Eagles, both of Gasperaux.

DAVIDSON-COLDWELL.—At Gasperaux, May 11th, by Rev. M. P. Freeman, Frederick M. Davidson, to Miss Ida D. Coldwell, both of Gasperaux.

CAIN-MILLER.—At the home of the bride, May 7th, by Rev. J. R. Fitzpatrick, assisted by Rev. J. D. Skinner, Mr. J. Haselock Cain, of Central Chabouqua, and Miss Annie M., daughter of J. P. Miller, Esq., of Carleton, Yarmouth Co.

Deaths.

HARRIS.—At Windsor, N. S., on the 9th inst., Mr. Elijah Harris, aged 65 years.

BLANEY.—At Lower Grandville, Annapolis Co., N. S., on May 11th, Elizabeth, widow of the late William Blaney. Our aged sister was baptized more than fifty years ago and united with the Baptist church in this province. She was a humble, consistent follower of the Lord Jesus. The industries of age kept her at home for the last few years; but her life was marked by beautiful uncomplaining resignation to the Lord's will, and when the end drew near she realized the truth of Christ's beautiful words, "Peace I leave with you, my peace I unto give you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." Calmly trusting in Christ she passed away to be with the Saviour who prayed, "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (Yarmouth Herald please copy.) P. P.

BANCROFT.—At Round Hill, Annapolis, on the 21st April, Sarah Ann, relict of the late Elisha Bancroft, aged 76 years. Our sister was baptized into the fellowship of the Grandville Baptist church, in the Rev. Dr. Crawley, in 1835. Thirty years ago she came to Round Hill, and united with the church at Bridgetown, where she retained membership until dismissed with others to form the Annapolis Royal church, in communion with which she remained until her death. Sister Bancroft was an earnest, energetic Christian—one who always had the cause of the Kingdom at heart, and was ever anxious for the advancement. She had advantages in early life of a training and culture not enjoyed by all at that time, and in after years she was a diligent student of the Sabbath school, the church, as well as in her own family. She entered into rest trusting fully in him who had been her support and comfort for more than half a century. She leaves five children, the Rev. J. W. Bancroft, of North Sydney, being one of them, to mourn the loss.

OSMUND.—At Kempt, on the 25th of April, of consumption, Sydney H. O., son of Robert Osmund, aged 39 years.

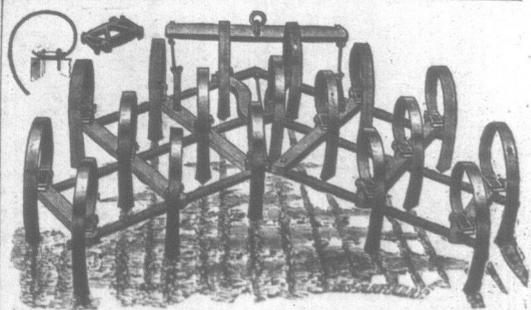
SHARP.—At Collins, Kings County, on the 7th May, after a short illness, Amanda, beloved daughter of William and Mary Sharp, aged 24 years. Sister Sharp united with the Baptist church, here, some two years ago, which she remained a faithful member till God called her to join the church above.

MURPHY.—At Port Medway, of typhoid fever, on the 27th ult., Arthur E., eldest son of John and Amelia Misener, aged 17 years. He was a very steady, thoughtful boy, and the pride of his parents, but God in His wisdom saw it best to take him while young. May the afflicted parents have grace given them to submitively bow to His will and say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

KILBURN.—Suddenly, May 4th, in Fredericton, Mrs. Hannah Kilburn, aged 39 years, wife of E. Byron Kilburn, of Kingsclear. Sister Kilburn was baptized by the writer four years ago, and united with the First Kingsclear Church. Since then she has lived a life of faith in the Son of God, and has entered into her eternal rest. She leaves a sorrowing husband and two dear children to mourn their loss. Brother Byron Kilburn was one of four believers who were baptized on Sunday the 17th of April last, God in love preparing him to bear his loss.

MANN.—At Rawdon, April 27th, aged 25 years, Edith E., beloved wife of Deacon Judson Mann, and daughter of John and Elizabeth McLeese. The summons came unexpectedly, yet she was ready, waiting to go home. She lived helpfully and hopefully. Her presence was a standing rebuke to idleness and fear. She was prompt in obedience, and gave the best of all offerings to her Saviour. She has left the remnant of much loved ones here, who are almost crushed at the sudden parting, and "gone in" to await their coming to the feast of love. Her great desire was that those for whom she spent herself might accept her Saviour and meet her in glory. The memory of such abides a fragrance of good deeds. A. F.

Senator Leland Stanford, Vina, Tehama county, California, has the largest vineyard in the world, having not less than 3500 acres planted in bearing vines, while the entire ranch comprises 30,000 acres. The vineyard is divided into five hundred-acre tracts, and most of the labor is done by Chinese. Every year, until his son died, the Senator planted several hundred acres in vines, but since then he has made no enlargement of the place. The Vina estate is included in the trust fund for the maintenance of the Stanford University at Palo Alto.



THE U. T. K. SPRING TOOTH HARROWS.

This Harrow stands ahead of any and all Spring Tooth Harrows.

WITH these new in use.—The Frames of Spring Tooth Harrows at heretofore made wear out very quickly, including the band irons and bolt heads on the underside of said Harrows. WITH the U. T. K.—The main draft bars are of Anne's Steel, which gives the greatest possible strength, the same being used as made up to form the center linkage, securing great strength and uniformity, so that any part will interchange with any other part. The cross beams are of the best hard wood without glue, thereby avoiding such decay of the wood, and its lighting between the bolts. The bolts are of the best quality, and the clips do not touch the teeth only at its two ends, therefore when the teeth are tight on the teeth springs, making a constant tension on them, thereby avoiding the loosening of nuts and bolts.

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which I have now on hand, comprising, as it does, goods at every conceivable price.—ALSO IN STOCK—BRITISH FLAIES, bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL EXAMINE and COMPARE.—No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE, (Laid Stewart & White.) 18-44

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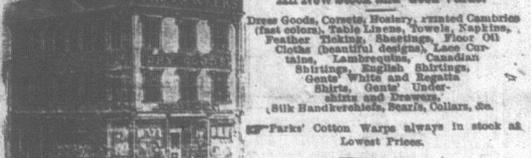
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ISAAC ERB.

13 Charlotte St. St. John, N. B.

Christ. At Jordan Bay a beautiful meeting house is in process of erection which will, when completed, be a great convenience and a credit to the people. In the old town of Shelburne, the shire town of the county, it was my privilege to rejoice in a very precious work of grace and, for four Sabbaths in succession to baptize happy, courageous converts in the presence of a large concourse of people, who showed the utmost respect to the administration of the impressive rite. Much prominence was given at these services to the reading of the Word of the Lord showing our authority and direction for the performance of the ordinance of christian baptism. The Sabbath school and prayer meeting were recognized and the little church at Shelburne has taken a fresh start in her important mission. A pastor is anxiously looked for and greatly needed, and here, too, the coming man will find a hopeful and congenial field and ample scope for the exercise of his mental and physical powers. At Jordan River, also a part of Shelburne field, we enjoyed considerable awakening, but the time of my visit did not seem to be the most suitable as the men were chiefly away, either to the banks, or the United States, or to their steam driving. Our brethren at Jordan River have a beautiful and commodious place of worship that is exceedingly creditable to them; but unfortunately there is a heavy debt upon it which has a depressing influence. They are, I trust, about to make a grand effort to remove this serious barrier to their progress. My life-long friend, R. W. Freeman, Esq., to whom the debt is due has made a generous offer, and it will be a great pity if the offer be not accepted and the debt wiped off. Should an application for help be made beyond the bounds of this church, I would bespeak for the applicants a generous response. My work during my recent visit to Shelburne Co., was much hindered by repeated and terrible storms, and by the excitement over the election contests. Still a series of glorious victories for Christ and his cause, in all the places visited, gave me much satisfaction. It was my privilege, during the visit, to baptize 71 persons, and to give the hand of fellowship to 79. Six of those baptized are school teachers and give promise, coming to us with cultured minds, of being a great blessing to the churches with which they are welcomed. Many were hopefully converted who were hindered from being baptized by their vessels leaving for the banks. However, it was grand to see them going forth to their various calling rejoicing in a newly found Saviour. St. John, N. B., May 11, 1887.

work; but we believe the Lord will prompt some of his people to forward the needed sum. Don't be backward, brethren and friends, to obey his promptings. As soon as you feel "I ought to contribute something to this good object" be sure and ask, "How much, Lord?" and then at once obey the divine directions. I am thankful to acknowledge the following donations for this work, viz.: J. W. Frail, Mahone Bay, \$1.00; Alice M. Venette, Centreville, 1.00; Jane Dimock, Newport, 1.00; Noah A. Dimock, 1.00; "A Friend," Ingram River, 1.00; Chester, May 14. J. F. KEMPTON.

MARRIAGES. REVES-BAINGER.—At Northwood, N. E., on 30 of April, by Rev. C. F. Clarke, Mr. Austin C. Reeves, formerly of Chester, N. S., and Miss Jennie C. Bainger, of Northwood, N. E. WINNER-YEAMANS.—In Cambridge, Mass. April 12th, at the residence of the bride's parents, by Rev. W. C. Richmond, Mr. Willie M. Winner, and Miss Annabel Yeamans, of Cambridge. BOULDER-LAFURGY.—At the residence of the Bride's father, on the 11th inst., by Rev. I. J. Skinner, Mr. Nathaniel Boulter, and Miss Jennie Lafurgy, both of Victoria, P. E. Island. MALOXE-LAFURGY.—At the residence of the bride's father, on the 11th inst., by Rev. I. J. Skinner, Mr. Charles A. Maloxe, of North Tryon, and Miss Emily A. Lafurgy of Victoria. MILLEN-HEFFLER.—May 10th, at his own residence, Halifax, by Rev. W. H. Cline, Albert Miller, to Mrs. Agnes Heffler, both of Fall River, Halifax Co. COLDWELL-EAGLES.—At Wolfville, May 8th by Rev. M. P. Freeman, Mr. Frank M. Coldwell to Miss Minnie Eagles, both of Gasperaux. DAVIDSON-COLDWELL.—At Gasperaux, May 11th, by Rev. M. P. Freeman, Frederick M. Davidson, to Miss Ida D. Coldwell, both of Gasperaux. CAIN-MILLER.—At the home of the bride, May 7th, by Rev. J. R. Fitzpatrick, assisted by Rev. J. D. Skinner, Mr. J. Haselock Cain, of Central Chabouqua, and Miss Annie M., daughter of J. P. Miller, Esq., of Carleton, Yarmouth Co.

Deaths. HARRIS.—At Windsor, N. S., on the 9th inst., Mr. Elijah Harris, aged 65 years. BLANEY.—At Lower Grandville, Annapolis Co., N. S., on May 11th, Elizabeth, widow of the late William Blaney. Our aged sister was baptized more than fifty years ago and united with the Baptist church in this province. She was a humble, consistent follower of the Lord Jesus. The industries of age kept her at home for the last few years; but her life was marked by beautiful uncomplaining resignation to the Lord's will, and when the end drew near she realized the truth of Christ's beautiful words, "Peace I leave with you, my peace I unto give you; not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." Calmly trusting in Christ she passed away to be with the Saviour who prayed, "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (Yarmouth Herald please copy.) P. P. BANCROFT.—At Round Hill, Annapolis, on the 21st April, Sarah Ann, relict of the late Elisha Bancroft, aged 76 years. Our sister was baptized into the fellowship of the Grandville Baptist church, in the Rev. Dr. Crawley, in 1835. Thirty years ago she came to Round Hill, and united with the church at Bridgetown, where she retained membership until dismissed with others to form the Annapolis Royal church, in communion with which she remained until her death. Sister Bancroft was an earnest, energetic Christian—one who always had the cause of the Kingdom at heart, and was ever anxious for the advancement. She had advantages in early life of a training and culture not enjoyed by all at that time, and in after years she was a diligent student of the Sabbath school, the church, as well as in her own family. She entered into rest trusting fully in him who had been her support and comfort for more than half a century. She leaves five children, the Rev. J. W. Bancroft, of North Sydney, being one of them, to mourn the loss. OSMUND.—At Kempt, on the 25th of April, of consumption, Sydney H. O., son of Robert Osmund, aged 39 years. SHARP.—At Collins, Kings County, on the 7th May, after a short illness, Amanda, beloved daughter of William and Mary Sharp, aged 24 years. Sister Sharp united with the Baptist church, here, some two years ago, which she remained a faithful member till God called her to join the church above. MURPHY.—At Port Medway, of typhoid fever, on the 27th ult., Arthur E., eldest son of John and Amelia Misener, aged 17 years. He was a very steady, thoughtful boy, and the pride of his parents, but God in His wisdom saw it best to take him while young. May the afflicted parents have grace given them to submitively bow to His will and say, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." KILBURN.—Suddenly, May 4th, in Fredericton, Mrs. Hannah Kilburn, aged 39 years, wife of E. Byron Kilburn, of Kingsclear. Sister Kilburn was baptized by the writer four years ago, and united with the First Kingsclear Church. Since then she has lived a life of faith in the Son of God, and has entered into her eternal rest. She leaves a sorrowing husband and two dear children to mourn their loss. Brother Byron Kilburn was one of four believers who were baptized on Sunday the 17th of April last, God in love preparing him to bear his loss. MANN.—At Rawdon, April 27th, aged 25 years, Edith E., beloved wife of Deacon Judson Mann, and daughter of John and Elizabeth McLeese. The summons came unexpectedly, yet she was ready, waiting to go home. She lived helpfully and hopefully. Her presence was a standing rebuke to idleness and fear. She was prompt in obedience, and gave the best of all offerings to her Saviour. She has left the remnant of much loved ones here, who are almost crushed at the sudden parting, and "gone in" to await their coming to the feast of love. Her great desire was that those for whom she spent herself might accept her Saviour and meet her in glory. The memory of such abides a fragrance of good deeds. A. F. Senator Leland Stanford, Vina, Tehama county, California, has the largest vineyard in the world, having not less than 3500 acres planted in bearing vines, while the entire ranch comprises 30,000 acres. The vineyard is divided into five hundred-acre tracts, and most of the labor is done by Chinese. Every year, until his son died, the Senator planted several hundred acres in vines, but since then he has made no enlargement of the place. The Vina estate is included in the trust fund for the maintenance of the Stanford University at Palo Alto.

THE Subscriber wishes to inform his many Customers and friends that he will make Pictures at the following Low Prices: Cabinets, \$3.00 per doz. Superior Finish. One Price Only. Cards, \$1.50 & \$1.00 per doz. SATISFACTION GUARANTEED. ISAAC ERB, 13 Charlotte St. St. John, N. B.

Sore Eyes

The eyes are always in sympathy with the body, and afford an excellent index of its condition.

Scrofula, which produced a painful inflammation in my eye, was much relieved by a number of years.

Cured

My eyes are now in a splendid condition, and I am as well and strong as ever.

For a number of years I was troubled with a humor in my eye, and was unable to obtain any relief until I commenced using Ayer's Sarsaparilla.

From childhood, and until within a few months, I have been afflicted with Weak and Sore Eyes.

I suffered for a year with inflammation in my left eye. Three ulcers formed on the ball, depriving me of sight, and causing great pain.

By Taking

three bottles of this medicine, have been entirely cured. My sight has been restored, and there is no sign of inflammation, sore, or ulcer in my eye.

My daughter, ten years old, was afflicted with scrofulous Sore Eyes. During the last two years she never saw light of any kind.

Physicians of the highest standing in their skill, but with no permanent benefit, recommended the use of a variety of medicines.

After the use of Ayer's Sarsaparilla, her sight was restored, and she can now look steadily at a brilliant light without pain.

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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Over Against the Treasury.

Over against the treasury this day, The Master sits; whilst, unaware Of that celestial presence still and fair,

And some go laden with his treasures sweet, And dressed in costly robes of his device,

To cover hearts of stone and souls of ice, Which bear no token to the Master's feet.

And some pass, gayly singing, to and fro, And cast a careless glance before his face,

Amongst the treasures of the holy place, But kneel to crave no blessing ere they go.

And some are travel worn, their eyes are dim; They touch his shining vesture as they pass,

But are not— even through a glass— How sweet might be their trembling gifts to him.

And still the hours roll on: serene and fair The Master keeps his watch, but who can tell

The thoughts that in his tender spirit swell, As one by one we pass him unaware?

For this is he who, on an awful day, Cast down for us a price so vast and dread

That he was left for our sakes bare and dead, Having given himself our mighty debt to pay!

Oh, shall unworthy gifts once more be thrown Into his treasury— by whose death we

Or shall we now embrace his cross, and give Ourselves, and all we have, to him alone?

—London Christian.

Selected Serial.

NINA BRUCE.

BY ROSE HARTWICK THORPE.

CHAPTER II.—Continued.

"All," repeated Nina. "Why, how easy it is to be a Christian! I thought there was some dreadful battles to fight; but surely this cannot be all. I know that he tells us to believe, and give him our hearts; but does he not tell us to obey and work as well?"

"Dear child," said he, with a tender light in his eyes, "don't you see that when we believe, repent of our sins, and give Jesus our hearts, we cannot help doing the rest? We obey him, not because it is a duty, but because we love him so dearly that we are glad to obey him. We work for him for the same reason. The heart which belongs to him, really and truly, has a shield against temptation and sin, of which the world knows nothing."

"And I," she said. "You do not think I am too young to understand, and to become one of his children?"

"Are you young to love him?" he asked, and then continued, without waiting for her reply, "It is a blessed thing to do; I am in your youth, before the cares of life have robbed our hearts of its fertility; before doubts have crept in and stolen from us that perfect trust which crowns the Christian's life with blessing, and which is so difficult to attain later in life."

"I am not quite fifteen yet, and I may live to be seventy. I ought to do a great deal in all those years."

"God grant they may be yours," said he, for he was bent and kissed her thoughtful brow.

"O Father," he prayed silently, but earnestly, "this wicked world has need of all thy young, earnest disciples; do not take this one from among us. Leave her to work in thy vineyard."

"I am very rich," said Nina, sorrowfully, while a faint flush stole into her cheeks at the confession. "I forget so often. Indeed, I am quite a trial to mamma sometimes. Will Jesus help me to remember, if I ask him it shall be given you," said he.

"Read what Jesus says in the seventh chapter of Matthew. Here is a little Bible, Nina, with some precious passages marked in it. My mother marked them for me more than forty years ago, and I hope that you will find as rich a blessing in it as I have found."

"Your mother's Bible!" said Nina. "How can you think of parting with it?"

"Because I want you to have it, Nina, and because all those precious passages are written on my heart in letters which will never fade. I have no farther need of it, so I give it to you."

When Nina returned home that evening, she could not fail to notice that her father's and mother's thoughts were strangely preoccupied; that they often regarded her with anxious glances, and frequently a half-suppressed sigh escaped them.

"I'm afraid that father did not get as much for his wheat as he expected," she thought, as she kissed them "good-night," and retired early to bed.

Soon after Nina had left the room, there came a quick, business-like knock at the door, and Dr. Downey entered.

Neil and Neil had not returned from "spelling-school," to which they had gone, and the doctor knew that he had Mr. and Mrs. Bruce to himself for a hour, at least.

"The nights are getting chilly," he said, drawing his chair closer to the fire, and holding his large hands over the stove. "We shall soon have winter upon us in earnest. Where are the boys?"

"At spelling-school," replied Mr. Bruce. "Good; and Nina?" "Lowering his voice, he said, "I have not seen her since she was sent to bed."

"She seemed quite tired at supper time," said he, nodding his head, emphatically, "and she will some time be too tired to leave her bed at all. Do you know, I half believe that the child is dying for want of her native air?"

"What do you mean, doctor?" questioned Mr. Bruce. "I have always lived in Michigan. Not quite so far up the lake as now, but always near it."

Doctor Downey turned, and looking steadily at Mrs. Bruce, asked: "What do you mean, doctor?" questioned Mr. Bruce. "I have always lived in Michigan. Not quite so far up the lake as now, but always near it."

A quick flush spread over her face, and, reading, left it very pale.

small to remember about it. Why do you ask, doctor? I do not think it is from idle curiosity."

"No," he replied, "but I have sometimes thought that she was a child of a milder climate than this. It is a difficult task to treat such cases, where you have no means of knowing the climate of her birth, and I thought that you might tell me something about her parents."

"We do not know who her parents were," replied Mr. Bruce.

"I am sorry," said the doctor. "I would to know if she inherits consumption. Her lungs are not badly diseased as yet, but there is scarcely one chance in ten, for one of her delicate constitution and susceptibility to cold, here, in this bleak climate, and especially here, where the cold lake winds blow fiercely two-thirds of the year."

"Doctor," Mrs. Bruce, impatiently, "Nina is as dear to us as if she were our own."

"A bidower, sometimes thin, rejoined her husband, soberly. "Our boys are like ourselves and our surroundings, most awfully common-place. Nina is different. She is like an angel in our home, and I think, doctor, I believe that she will be a guardian angel to our hot-headed, impulsive boys."

"I am sure of it, neighbor Bruce, if you can keep her," said the doctor, impressively.

"We must keep her," replied Mr. Bruce, earnestly. "She is in your hands, doctor, and you must save her. You must cure that troublesome cough of hers, in some way. I notice that it wears on her considerably."

"Bruce," said the doctor, turning suddenly toward the man he was addressing, and laying his hand on his arm, "are you willing to make great sacrifices for the sake of the child of your adoption?"

"I try me and see," replied Mr. Bruce, decidedly. "I will not sacrifice much to save her young life."

"The sacrifice I shall ask of you will be a great one for a man in your circumstances," said the doctor, thoughtfully; "and— with a solemn shake of his head— it may be useless, even after all."

"Name it, doctor," exclaimed Mr. Bruce, leaning forward with intense anxiety in his face and in his voice. Mr. Bruce awaited the doctor's reply with abated breath.

"It is to send her south," said the doctor, and the dawning of hope in the two faces met eagerly toward his own, went out at once.

"It will be utterly impossible," said Mr. Bruce, soberly. "I could not sell the farm now at any kind of figure; and if I did, it would take all that I should realize from it to take my family south, and get started there in the summer. Bruce never does live on a farm; she must have food; and you know how difficult it is to start in a new place."

"Especially in places like the South, where immigrants pour into it from all parts of Europe, and food the country with their hordes," said the doctor, "and for you all to go, even for the uncertain possibility of saving Nina's life. The sacrifice, in such a case, would be worse than useless. We must not think of it for a moment; but I have thought of a plan— for her to go to a boarding-school— all it is the only one which occurs to me now."

"What is your plan?" asked Mr. Bruce tremulously. "Surely it never occurred to you to send our frail little girl away by herself?"

"No," he replied, "that would not do. She is too young to be sent away to care for her, and to turn the whole trip into a holiday for her. Not only this, but her expenses at the South would soon eat up your little income here. It will cost more for her alone, there, than for all of you who have some one with her who will work for her, as well as amuse her."

"But where can such a person be found?" asked Mr. Bruce, in perplexity. "You mention necessities, but it seems to me impossible to meet them."

"I have been over the whole ground, and I believe I have discovered a way," said the doctor. "I have even gone so far as to write to a friend of mine in Texas, who will, I am quite sure, find some employment for Nina's guardian at once, which will enable him to earn his own and Nina's board. You must message to the rest."

"Which could do this?" said Mr. Bruce, looking at Nina with only consent to sacrifice himself and his time for our little girl's welfare. I could easily mortgage the place for enough money to get suitable clothing and bear all traveling expenses; but I could not raise enough to keep her there for any length of time afterward. What man, do you think, would take this burden upon himself?" asked Mr. Bruce.

"One of those robust, muscular boys of yours," said the doctor, triumphantly. "Ah, you still regard them as children, and so position. Why, they are all as grown-up as such children as they were six months ago. Then we have been to blame."

"Then we have been to blame," said Mr. Bruce, quietly, with, however, a constrained look about her mouth, which showed that she was, keeping the surging of her heart in check. "Show them that this is the only chance for their little sister's life, and I prophesy that the one who goes with her will find a way to bear the whole burden of her support; and God will reward all of your efforts by sending her perfect health and contentment."

"You are too sanguine, doctor," said Mr. Bruce, doubtfully. "The idea of sending two children away thousands of miles, without dependent upon themselves, with no steady hand to guide them, no cool head to guide them. Why, Doctor Downey, have your senses taken leave of you, that you can suggest such a thing? It is not to be thought of for a moment."

"Then Nina must surely die," said the doctor, with his eyes on Mrs. Bruce's face. "Nina must not die," she cried excitedly. "At least, she shall have the benefit of the doctor's plan; and I trust my boys— impulsive, quick tempered though they be— they have never known the weight of a real responsibility in their lives, and we do not know what good possibilities may grow out of this."

"They will not be as wholly unguarded as you think for," said the doctor. "Before they leave here, if you decide to let them go, I shall have a perfect understanding with my friend in regard to them. He went South several years ago, on account of his wife's health. She was as Nina is; only, to all appearances, much worse. It was thought of her which first suggested this plan to me. I know that medicine is of little or no avail, in Nina's case. Change of scenery, and, most of all, pure, bracing, life-giving atmosphere, warm and dry— they are the only things which will benefit her more than all the medical skill of all the learned physicians in the world."

"But, doctor, the temptations for boys in such a place. I shudder when I think of the class of people who live in Texas," said Mr. Bruce, doubtfully. "It is a terrible prospect of determination in his young face which she had sometimes seen there before. 'I promise you that I will not think of myself, or my own desires in the duties which you, for Nina's sake, will put upon me. I will forget Neil Bruce, and remember only Nina.' Try me, mother, and see what a man I will be. I will be the pleasant, active part, or the harder task of waiting. And you, Ned?"

"I—oh, mother. I have not a man's heart at all, or it would rob me so terribly. I want to cry like a girl; and you ask me to be a man. Neil is strong and true. I am only Ned."

(TO BE CONTINUED.)

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(TO BE CONTINUED.)

Requiem Entertainers.

"The amount of cold these northern nomads can endure," says Lieutenant Schwatka, "borders on the phenomenal. I have seen the little babies, two and three years old, play, perfectly naked, for hours at a time, on the frozen robes of the bear in the igloo, the temperature, as I have said, being constantly below freezing; and in the fall I have seen them naked, playing and splashing in a pond of water, long needles of ice forming on the quiet places."

"But what would the whole farm, and a dozen more like it, be worth to us, if Nina, our little sunshine, were lying dead before us?" cried Mrs. Bruce.

"Don't misunderstand me, mother," said Mr. Bruce, wiping his eyes vigorously. "I don't begrudge it, no, no. If that mortgage gives Nina back to life and health, I will say it is the greatest blessing which ever rested on our home."

"Which of the boys will go, doctor?" asked Mr. Bruce anxiously. "It will not need long."

"No; one must stay to help on the farm. The expenses for two would be greater than for one, and I have only asked Mr. Thornton to assist one to employment. I cannot choose between the two. You and they must make the choice."

"They will like to be anxious to go," said Mrs. Bruce. "Adventures of this kind are wonderfully enticing to boys like ours. Neil is more thoughtful, less impulsive, and, if anything, steadier and less liable to change of any kind, than Ned; but he is quite stubborn— set in his way; his mother tells it— and takes advice badly. Ned, on the other hand, is more frank, kind-hearted, and affectionate. He would be apt to rush headlong into all sorts of trouble; but a gentle hint would be quite sufficient to make him see his error."

"Nina made me to feel a full sense of her responsibility, also," said the doctor. "She must be a guardian angel to the brother who accompanies her. She must fully realize that his welfare is in her hands, as much as hers in his. It will either be a grand lesson to both of these, or a fatal one. I take advice badly. Ned, on the other hand, is more frank, kind-hearted, and affectionate. He would be apt to rush headlong into all sorts of trouble; but a gentle hint would be quite sufficient to make him see his error."

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"Mother, said Neil firmly, with that look of resolute determination in his young face which she had sometimes seen there before. 'I promise you that I will not think of myself, or my own desires in the duties which you, for Nina's sake, will put upon me. I will forget Neil Bruce, and remember only Nina.' Try me, mother, and see what a man I will be. I will be the pleasant, active part, or the harder task of waiting. And you, Ned?"

"I—oh, mother. I have not a man's heart at all, or it would rob me so terribly. I want to cry like a girl; and you ask me to be a man. Neil is strong and true. I am only Ned."

(TO BE CONTINUED.)

Requiem Entertainers.

"The amount of cold these northern nomads can endure," says Lieutenant Schwatka, "borders on the phenomenal. I have seen the little babies, two and three years old, play, perfectly naked, for hours at a time, on the frozen robes of the bear in the igloo, the temperature, as I have said, being constantly below freezing; and in the fall I have seen them naked, playing and splashing in a pond of water, long needles of ice forming on the quiet places."

"But what would the whole farm, and a dozen more like it, be worth to us, if Nina, our little sunshine, were lying dead before us?" cried Mrs. Bruce.

"Don't misunderstand me, mother," said Mr. Bruce, wiping his eyes vigorously. "I don't begrudge it, no, no. If that mortgage gives Nina back to life and health, I will say it is the greatest blessing which ever rested on our home."

"Which of the boys will go, doctor?" asked Mr. Bruce anxiously. "It will not need long."

"No; one must stay to help on the farm. The expenses for two would be greater than for one, and I have only asked Mr. Thornton to assist one to employment. I cannot choose between the two. You and they must make the choice."

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