

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 light against the sun 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 had power 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 them 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.

PAVEMENTS CANCELLED.—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 apparent result of his life work for them: It appeared as if these converts were about to be

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.

PRESBYTERIAN 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 had 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 vassals 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 heart 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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Not Self, But Christ.

BY REV. THOMAS L. CUTLER.

Paul in his letter to Philippians, which is a model of courtesy and delicacy, says to him: "Thou owest unto me thine own self."

At the very gateway of discipleship, he plants this challenge: "If any man will be my disciple, let him deny himself."

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of silver and gold for the conductor.

The piety that Christ smites upon, is a piety that will stand a pinch and face a storm; that would rather eat an honest crust, than fare sumptuously on unholy money.

When the Lord Jesus says to each of us: "Thou owest unto me thine own self," he asks that we should let our souls into his hands like blank sheets, for him to write on them just what he pleases.

Submission to Christ's hand is the grace demanded. If that hand chooses me, let me know the rod. If it points to any post of duty, let me march up to it; if that hand takes away my treasures, let me say: "Yes, Lord, so that they go into thy safe keeping, I am content."

If we allow our Master to fill up the blanks, I am sure that he will demand his full share of what we call our "property."

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The other thought is that the more completely we give ourselves to him, the more will he give himself to us. And what a bargain is that in which we surrender our poor little capacities, and he pours into us of the wealth of his inestimable gifts until we are filled unto all the fullness of God!

One of the bitterest curses pronounced in the Bible was uttered against those who were charged not with any act of positive sin, but simply with not coming up to the help of the Lord against the mighty.

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denial is one that we are in danger of overlooking. Too many have the impression that living a fairly good moral life is the equivalent of a Christian life.

They took possession of the land; they established the beginnings of things; they were on the fringe of this vast continent, of which they knew nothing, and I feel that multitudes of men, in regard to religion, are pilgrims who are just settled on the edge of experience.

When after a long and weary voyage a ship approaches the highlands of the ship, and her crew have lost her reckoning, have been bestowed for twenty days, and have not seen the sunshine, they are in doubt as to where they are; but there comes a morning when the fog parts and they are able to see the land.

It would be better to have daylight, and to have a clear sky; but if one flash in life tells us where we are, it encourages us to go on in our voyage; and there are single revelations in men's lives that open up the whole of their lives.

Now it is startling to read in the parable the doom that fell on the man who had only done nothing to sleep his gift. His talent was taken from him; that was part of the result of his unfaithfulness.

Only once in our Lord's life are we told that he cursed any thing, and that it was a tree on which, coming to it hungry, he found—not thorns or poison berries—but nothing but leaves.

The character test is therefore not enough. "What are you doing with your talents?" Being is not all of Christian life; doing is just as important. God has given us the great power of God in our hearts, and we are to use it.

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He did not know. He had done nothing but pray over it. Again he went to his room and prayed that the heavenly Father would do as he wished. As he rose to his feet he recalled the letter he had received, and in his absent-mindedness had forgotten. He opened it and found a \$20 bill.

When the church was finished James Hill was invited to preach the re-dedication sermon. The village folk were all very proud of him now, and all very anxious indeed to entertain him; but all their invitations were quietly declined.

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this time the question of repairing the church came up. A paper was carried around for subscriptions and the sum set down by Mrs. Farr was so small as to give rise to a great many unkind remarks. People said what they thought, and these suspicions were repeated as facts until every one looked askance at the unsuspecting widow who went quietly along the even tenor of her way, wondering, indeed, why the neighbors were so rude to her, but never mistrusting that she was being set down by them all as a pious fraud.

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For Toilet Use.

Ayer's Hair Vigor keeps the hair soft and pliant, imparts to it the lustre and freshness of youth, causes it to grow luxuriantly, eradicates Dandruff, cures all scalp diseases, and is the most cleanly of all hair preparations.

Ayer's Hair Vigor has given me nearly bald for six years, during which time I used many hair preparations, but without success. I then used what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair.

HAIR that has become weak, gray, and faded, may have new hair and color restored to it by the use of Ayer's Hair Vigor. My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal.

VIGOR youth, and beauty, in the appearance of the hair, may be preserved, and the individual may be the use of Ayer's Hair Vigor. A disease of the scalp caused my hair to become harsh and dry, and to fall out in large quantities. I commenced using Ayer's Hair Vigor. Three bottles of this preparation restored my hair to healthy condition, and it is now soft and pliant. My scalp is cured, and it is also free from dandruff. —Mrs. E. H. Fos, Milwaukee, Wis.

Ayer's Hair Vigor, Sold by Druggists and Perfumers.

ST. JOHN BUILDING SOCIETY. ODD FELLOWS HALL. Incorporated 1861.

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Advertisement for James Pease's hair oil, featuring various testimonials and product descriptions. Includes text like 'For Toilet Use', 'Ayer's Hair Vigor', and 'Pain-Killer'.

Sore Eyes

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

Serofina, which produced a painful inflammation in my eye, caused me much suffering for 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 daughter, ten years old, was afflicted with serofulous Sore Eyes.

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

1887. - APRIL - 1887. OUR NEW SPRING GOODS

DANIEL & BOYD. Wholesale Trade.

My dear Daniel & Boyd desire to briefly call attention to the variety of designs and rich colors of their goods.

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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,

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

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

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

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

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?

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

"Dear child," said he, with a tender light in his eyes, "don't you see that when we

"God grant they may be yours," said he, for

"And I," she said. "You do not think I am too young to understand, and to become

"Are you young to love him?" he asked, and

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

"God grant they may be yours," said he, for

"Because I want you to have it, Nina, and because all those precious passages are

"Your mother's Bible!" said Nina, sorrowfully, while a faint flush stole into her

"How can you think of parting with it?" "Because I want you to have it, Nina,

"When Nina returned home that evening, she could not fail to notice that her father's

"I'm afraid that father did not get as much for his wheat as he expected," she

"Soon after Nina had left the room, there came a quick, business-like knock at the

"Ned and Nell had not returned from 'spelling-school,' to which they had gone,

"The night is getting chilly," he said, drawing his chair closer to the fire, and

"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,

"She seemed quite tired at supper time." "Yes," he said, nodding his head, emphatically,

"What do you mean, doctor?" questioned Mr. Bruce. "You have always lived in Michigan.

"Forgive me, Mrs. Bruce," said the doctor, before her trembling lips had formed an

"No," said Mr. Bruce, huskily, "she is not. We moved here so that she might not hear of it. You see the boys were

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

"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

"Nina is as dear to us as if she were our own."

"A bidower, sometimes thin," rejoined her husband, soberly. "Our boys are like

"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,

"I notice that it wears on her considerably."

"Bruce," said the doctor, turning suddenly toward the man he was addressing, and

"It is to send her south," said the doctor, and the dawning of hope in the two faces

"It will be utterly impossible," said Mr. Bruce, soberly. "I could not sell the farm

"I have never so much as mistrusted the truth. In fact, we were so sure when we

"I advertised in all the country papers, and in one or two Chicago papers, that such

"And so she does," replied the doctor, as he arose to go. "Keep your secret. No

"I have been over the whole ground, and I believe I have discovered a way," said

"Which could I only consent to sacrifice myself and his time for our little girl's welfare. I could easily mortgage the

"One of those robust, muscular boys of yours," said the doctor, triumphantly. "Ah,

"I believe I have discovered a way," said the doctor. "I have even gone so far as to

"Then Nina must surely die," said the doctor, with his eyes on Mrs. Bruce's face.

"At least, she shall have the benefit of the doctor's plan," said Mr. Bruce, impulsively,

"They have never known the weight of a real responsibility in their lives, and we do

"What will not be as wholly unguarded as you think for," said the doctor. "Before

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Mr. Bruce, doubtfully. "It is a terrible prospect of determination on the part of his young face

"There are some good people there. Quite as many as in this village. I thought of Texas because of my friend, who will interest

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"Mother, said Nell firmly, with that look of resolute determination which his young face

"I promise you that I will not think of myself, or my own desires in the duties which

"God bless you in your duty, Nell! whether it 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. Nell is strong and true. I am only Ned."

"The amount of cold these northern nomads can endure," says Lieutenant Schwatka,

"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

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Golden Medical Discovery. Thoroughly cleans the blood, which is the fountain of health.

Golden Medical Discovery cure Consumption, Rheumatism, and Indigestion.

What a little girl. Sang a little. And a weary. To the day.

All her life. All her heart. Swooningly. All our.

Who could. Needed his. Sin and gain. For a faint. But the baby.

With a simple. Weak and asking. As he was.

Jesus was here. He could. And to bless. Whose she.

And the happy. Little king. In God's love. Peace was.

Many a man. In the world. Much of his. Wise and loving.

And the world. In the world. Much of his. Wise and loving.

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DOORS, SASHES, AND BLINDS. STAIR RAILS, BALUSTERS, NEWEL POSTS.

WALTHAM WATCHES. THE subscriber being the only authorized Agent of the WALTHAM WATCH CO.

TO HOUSEKEEPERS. I am offering special inducements in Carpets and Floor Cloths.

Windsor and Annapolis Railway. 1886 WINTER ARRANGEMENT, 1887.

How Printing Pays. The printer is the man who makes the world.

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