

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, AUGUST 9, 1893.

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—It is stated on the authority of a Kansas paper that forty-four counties in that State, having poorhouses and farms, were a few months ago without a single pauper, and in thirty-seven counties of Kansas, at the last term of the District Court, there were no criminals for trial. It is thought that if any of the free whiskey States can beat this record, now is the time to let themselves be heard from.

—THE Presbyterians of the United States are carrying on foreign mission work extensively. The fifty-sixth annual report of the Presbyterian F. M. Board shows receipts for the year aggregating upwards a million dollars. The women's societies and boards have raised about \$380,000. During the year ninety missionaries have been sent out to the different mission fields under the supervision of the Board.

—THERE do not appear to be any signs of waning vigor in the Christian Endeavor movement. Secretary Bae's report at Montreal showed a net gain for the year of 5,276 societies, a larger gain than was ever made before in a single year. This, it is to be remembered, is a net gain. Every society that has been changed to become of a purely denominational character has been dropped from the roll. In the Methodist Episcopal denomination hundreds of societies have been so changed. In all other denominations, it is said, the societies are multiplying as never before. Even since the convention at Montreal the list has been increased by several hundreds.

—"It is delightful," says *Zion's Herald*, "for a preacher to have a full church Sunday after Sunday, and it does seem that one so favored has the greatest of opportunities to do good in the world. But it is not necessary to have a large congregation, and the importance of opportunities is not to be measured by mere numbers. It cannot be doubted that some preachers who never had large congregations have been chief among those who, in saving souls, have most built up the kingdom of our Lord. Jesus rarely had great crowds to hear Him. He who preaches the gospel will not always preach to crowds; but he will not, as a preacher, lose his influence among men. Judged by the space given to his name in the morning papers, he may have no influence at all, but Christian people must not judge God's servants after this fashion."

—THE calendar of Acadia University for 1893-94, just received, contains the usual amount of information in respect to the work of that prosperous school. The faculty of Acadia now numbers seven besides the president, and there are two or three additional instructors on the teaching staff. The school has never been better equipped for work than at present. A new regulation—and we think a wise one—has been introduced in connection with the granting of the M. A. degree in course. The calendar announces that this degree hereafter will be granted only after the candidate has passed a satisfactory test in a prescribed course of study, such course to be "equivalent to a full year's course of advanced study; i. e., something more in quantity and higher in quality than the requirements of the senior year." A number of courses and half courses in a variety of subjects have been arranged in this connection. A full course is required for this degree; but the applicant is at liberty to choose any two half courses. The University is to be congratulated on having taken this step in advance.

—PRINCIPAL DEBLOIS has laid on our table St. Martin's new calendar. It is exceedingly neat and tasteful, and cannot fail to give anyone who reads it a favorable impression of the school. Several very finely executed photographs adorn its pages. An external view of the seminary building is presented, also glimpses into two or three of the rooms and some of the pretty bits of scenery which are to be found in the vicinity. The picture of the class of 1892-'93 is brought out very distinctly. The calendar gives full information respecting the school, its staff of instructors, courses of study, terms as to board and tuition, regulations, etc., and if there is any information required which the calendar does not contain, no doubt it can be obtained by writing to Principal DeBlois. For the coming year, as last year, an attractive course of lectures is arranged for the benefit of the students. The lectures announced for the coming year are: Prof. Keimsted, M. A., of Acadia University; Rev. A. Judson Kempton, B. A., G. U. Hay, Ph. D., John V. Ellis, Esq., Rev. G. O. Gates, M. A., Hon. John Boyd and Rev. G. W. Carey, M. A. We are pleased to learn from Dr. DeBlois that the prospectus for the school for the coming year is highly encouraging.

PASSING EVENTS.

THE Maritime Union of Christian Endeavor held its fourth annual convention on Tuesday, Wednesday and Thursday of last week in Halifax. It appears to have been more largely attended than any of the preceding annual meetings, and quite as full of interest. About 400 delegates, it is reported, were in attendance from different parts of the provinces, and the Halifax Endeavorers added 50 more to this number. All the meetings were largely attended, and the evening gatherings on Tuesday and Wednesday filled St. Matthew's (Presbyterian) church, where the convention was held, to its fullest capacity. On Thursday evening, when the closing meeting took place, St. Matthew's could not nearly hold all the people, and an overflow meeting was held in the Grafton street Methodist church. Various topics along the line of Christian Endeavor work were discussed. An harmonious spirit and excellent Christian fellowship prevailed. The speeches are said to have been generally excellent and the discussions valuable. The only Baptist among the speakers, so far as we observe, was Rev. G. O. Gates, of St. John—but then he is quite a host in himself. The presence of Dr. Clarke, president of the International Union, at the later meetings of the convention added materially to the general interest. The closing session on Thursday evening was the grand occasion of the convention. The general topic was Missions, and different phases of it were discussed by Revs. G. O. Gates, Dyson Hague, D. M. Gordon and Dr. Clarke. Dr. Clarke, referring to "the problem of the unemployed," said there was such a problem in the religious as well as in the social world. It is, he said, the mission of the Endeavor Society in each church to solve this problem, and they are solving it in some measure. There is in the hands of Christian people much unemployed money. There are unemployed opportunities for fellowship and there are unemployed forces of spirituality. Dr. Clarke pleaded with the delegates as they should go home to carry much of this spiritual power into all their life. The convention closed with a consecration meeting. Its next meeting is to be in Moncton.

HOW to bring about more just and Christian relations among all classes of men, so that the strong may as much as possible help the weak, and those who are degraded in ignorance, poverty and vice may be raised to higher planes of living, is a question which, much more than formerly, and very rightly so, is pressing upon the minds and hearts of Christian men and women. The organization, a week or two ago, of the Institute of Christian Sociology at Chautauque may be mentioned in this connection as an event of some importance. Some of the men whose names are given as among the founders of the Institute are already eminent in connection with the work to which the Institute will be devoted, the application of the truths and principles of the religion of Christ to the social, economical and industrial work of the day. The well-known names of Richard T. Ely, Washington Gladden, Josiah Strong, Lyman Abbott, President Lord, of Columbia College, and President Tucker, of Dartmouth, are mentioned among those who are uniting in the Chautauque Institute for the study of sociological problems with a view to promoting the practical well-being of society.

A CERTAIN Rev. George Plunkett was so shocked at the impety of the directors of the World's Fair in opening the gates on Sunday that he felt moved to prophesy that on Sunday, July 16, the buildings would be destroyed by lightning, cyclones and various and tremendous atmospheric phenomena. When that particular Sunday dawned upon the windy city by the lake, the Rev. George Plunkett is said to have been there to see, but, as a writer in the *Advance* says, Plunkett's prophecy and Providence did not work together, and the Fair ground is beautiful as ever. The *Advance* writer intimates that Providence has something better to do than to attend to the fulfillment of the prophecy of the Rev. Mr. Plunkett. When these Chicago directors were brought down on their knees and made to confess to the greatest mistake of the age and how to the tremendous religious sentiment of America, Providence gave the world a far more impressive lesson, this writer thinks, than it could have done by sweeping the beautiful buildings into the lake.

French Work in the Ottawa Valley.

Pastor Carey, in a recent communication to the *Baptist*, forgot to mention what seems to be a very important fact—that, in Rockland, several hundred Romanists were present to witness the baptism of six of their converted co-religionists, and listened most attentively to the gospel preached to them by our young Brother Marcotte, Grande Ligne student missionary. A similar scene was enacted last summer in connection with Bro. McPaul's work at St. Eugene. The fact of the matter is we are having in the Ottawa Valley a repetition of experiences such as we have had in Maskinonge and Sorel, both in the baptism of converts from Rome and the presence of hundreds of Romanists to witness the ordinance and to hear the Word preached.

This summer Brothers McPaul and Thibodeau are finding access to and placing the Scriptures in numerous families in the neighborhood of St. Eugene. In the village, even under the shadow of the Roman Catholic church and parsonage, the people are very well disposed, though somewhat timid. They gather around the hall outside in considerable numbers without venturing to go inside. They listen to the glad sound of the gospel preached and sung in English, without understanding much, perhaps. Poor people!

Our missionaries McPaul and Thibodeau had an earnest of good and great things in Saint Andrews last Saturday evening. Thirty Romanists came to their meeting in the Town Hall. True, they became rather boisterous and left the house en masse after listening to the singing, to one address and to part of the second; they did not wait for the benediction. Courage, dear young brethren; never was such a meeting before in the history of the town of St. Andrews. Try again.

Last Saturday night Bro. Marcotte had a meeting in the open air, in Rockland. One hundred and fifty Romanists were present, and were most attentive and respectful throughout the whole service. English brethren stood loyally by our young brother, although, with his past experience in Salvation Army work, he was prepared, if necessary, to stand alone—with Jesus.

Fifteen English young people in Rockland take lessons in French twice a week from our missionary. Their purpose in doing so promises a more earnest and practical carrying out of the great commission as far as the heathen at home are concerned; they want to be able to read the Scriptures and to sing the gospel in French. Let many more of our English people in eastern Ontario, Quebec, the Maritime Provinces and New England follow their example, and in due time we shall see greater things in the work of French evangelization.

In Lachute much interest is being awakened in French work. A French-Canadian who once, with the rest of the mob, used to carry stones in his pocket to fire at Father Chiquiquy, has for several years been actively engaged in mission work—English work; for he had little or no access to his own people, and he has almost forgotten his native tongue. Since a recent visit to Sorel he has dropped all English work to devote all spare time, in the midst of busy and successful business life, to the evangelization of his French fellow countrymen. God bless him, and open wide to him many doors in Lachute and elsewhere, is our prayer.

Slaves Wright and Elobe are much cheered in their work in Ottawa and Hull. Numbers attend their cottage meetings in French houses. Their mission wagon is promising to be a most efficient evangelizing agency in outdoor work. The above barely mentioned facts are full of significance; they mean that the missions in Quebec are getting ready, that God in His providence is getting them ready for a mighty inflow of light from the proclamation of liberty, of deliverance from a cruel yoke of bondage. Do they also mean that we are getting ready, that God is getting us ready under Him, to lead the people out of idolatry and bondage worse than that in which Bro. Karmarker has had experience? Our Hindu brother should have spoken out what was in his heart about Rome. Shame on anyone who thinks it necessary to apologize to "thieves and robbers" for speaking the truth concerning them! That they are thieves and robbers as well as idolaters, especially the leaders of the people, the clergy—they refuse to enter into the sheepfold by the one door, Jesus; and hundreds and thousands who might gladly enter in, they are hindering. The educated classes of French-Canadian, nominally Catholics, are utterly indifferent

to the idolatrous religion of the church of their fathers, and representative men among them, e. g. editors of and contributors to the *Canada Review*, are determined on the overthrow of clerical domination. The masses of people, illiterate and untaught, are satisfied enough with the idolatry, and will be till they know the truth. All classes alike are weary of the tyranny and bondage, and long for freedom in a better and brighter day.

Baptist Christian Endeavorers were not so careful not to give offence to Rome at the recent Christian Endeavor Convention in Montreal. Dr. Wayland Hoyt spoke of Romanism more than once in quite as strong terms as those in which Mr. Karmarker intended to speak but did not. Bro. A. A. Ayer reminded Christian Endeavorers that Romanists had no reason to be so *this* *inspired*. The statue erected in Quebec in honor of Loyola, representing the latter as crushing out the spirit of Protestantism, proclaimed to the world the sentiments of the church of Rome towards Protestants. Rev. W. B. Hinson, pastor of Olivet church, declared that he had no apology to make for saying that Roman Catholics in the province of Quebec need to have the gospel preached to them.

A missionary from China said to me only the other day that he considered Romanists (heathen converted to the Roman Catholic faith in Africa and China) as in an almost hopeless condition. They are harder to reach with a pure gospel than even Mohammedans. Everyone knows that for many years it has been quite as hard to evangelize Romanists in Quebec. Now, thank God, our French-Canadian fellow countrymen are wearying of human and usurped lordship and tyranny. Give the poor people the gospel, and multitudes of them will "cast their idols to the moles and to the bats, and they shall know the truth and the truth shall make them free."

ADAM BURK WASH.
Montreal, July 28.

St. Martin's Seminary.

My summer vacation has so far been very pleasantly spent on the road in the interests of the school. On the first Sabbath after our closing I was at Harveys, Albert county, and during that week I visited Hopewell and vicinity, crossing by ferry from Hopewell Cape to Dorchester. After a short visit to Kent Co. I came to Pettitcodic, where I spoke in the evening of the third Sunday of the vacation, and at North River and Kinross Settlement during the day. I then went to Charlottetown and attended the P. E. I. Association. I found many people on the Island much interested in the working of the Seminary, and though so far we have had but few students from that province, it seems quite safe to predict that the number will be increased in the near future. The Baptist people of P. E. I. are noted for their deep interest in all matters pertaining to education, and take especial pride in our denominational schools. From Charlottetown I came to Moncton, where I spent several days and spoke twice on Sunday, July 23. I then attended the closing sessions of the Eastern Association at Surrey, arriving in time to speak at the educational meeting on Monday evening, 24th inst. Probably there is no section of this province where a greater interest is taken in the work done in St. Martin's than in Albert Co. The people keep themselves well posted as to the Seminary, and this works out very practically, as their donations and the names of their young people on our class-books easily demonstrate. After visiting Salem and Dawson Settlement I went from Hillsboro to Campbellton, where I spent three very pleasant days in visiting our isolated yet vigorous and healthy Baptist interest in that place and neighborhood. If it is true that isolation acts as a powerful stimulant in church work, Campbellton would certainly go far to prove it. From Campbellton I came to Pettitcodic, and thence to Havelock, where I spent the last Sabbath in July with Pastor Browne, speaking in the evening in the interests of the school. I shall spend the first Sabbath in August, if all is well, with the F. C. Baptists of Sussex and Penobscia. In all parts of the province which I have visited there seems to be a growing and deepening interest in the work done at St. Martin's, and it seems that, if to have the people with us means success in our work, we need to have very little to fear for the future. In closing this brief account of about seven weeks' work, I desire to express my gratitude to the many friends who have so kindly assisted and sustained me, as well as for the encouragement and sympathy I have received.

G. E. O.

The Manner of Electing Officers in Our Convention Not Unimportant.

Just now a great deal of fault is being found with the Baptist Convention of the Maritime Provinces, and it has culminated in a movement to form a separate Convention for New Brunswick. As I have expressed my views on the question of another Convention, I shall just now say no more on that subject. I have closely watched the working of our Convention as now organized for more than thirty years, and concluded that one of the radical defects in it is its system of appointing officers, and I have concluded that this is one of the defects that has led to the present desire on the part of many of the best of our ministers and some of our lay members for a change.

It has been said in our secular papers that the officers have been at times selected "by a packed committee," and the system is open to that suspicion. Feeling that this is one of the defects that has led to the present desire on the part of many of the best of our ministers and some of our lay members for a change, I moved at the meeting in Fredericton in 1889 that the president of the Convention hereafter be elected by ballot without nomination. The debate on the question occupied the largest part of one forenoon and terminated by the resolution being passed by a *unanimous* vote. At the next session of the Convention, held at Yarmouth, at the opening of Convention on Saturday morning, Bro. H. C. Creed moved that the resolution passed at Fredericton be rescinded, and his motion was put and carried without debate. The consequence was the Convention fell back into the old rut from which the resolution passed at Fredericton would have saved it.

Bro. Creed has had his eyes partially opened and now admits that it would be better if the right to appoint the nominating committee were taken out of the hands of the retiring president and he now proposes that the retiring president shall waive his right to name the committee, and call upon the Convention to appoint. It seems to me that the confusion introduced by such a change would make matters more objectionable than they now are. A dozen delegates would spring to their feet each to propose some committeeman he wanted, and the new idea, if put into action, "would probably occupy more than an hour of valuable time."

The election of all the officers by ballot has prevailed in our associations for more years than have passed since Bro. Creed saw light, and as yet I have never heard of an objection to it. If it will rescue the Convention from the openly expressed charge that its officers have been selected at times "by a packed committee," and that would be enough to justify us in making the change. That such an election might take an hour, the first hour of the Convention, is but a poor argument against it. Mature deliberation must always precede right action. If all the delegates had been present at Yarmouth when Bro. Creed sprung his motion to rescind the resolution passed at Fredericton his resolution would not have carried.

The Convention, when it meets at St. Martin's, will require all the wisdom and forbearance its delegates can command to counteract the disaffection that has lately cropped out. The president of last year and the nominating committee, if he appoints one, will be placed in a very trying position, and it will lead to much better results, I believe, if he asks the Convention not to nominate a nominating committee, but to select its officers by ballot. For one, I care but little who are the officers of the Convention. Any brother, high or low, rich or poor, will suit me, but I do care about the peace and harmony of my denomination, and am jealous of everything that interferes with it. I know that our next meeting at St. Martin's will be a trying one, and when I think about it I am pained. Nothing can save us but mutual forbearance and that wisdom that is pure, peaceable and holy. About the new Convention I have had to differ with brethren I hold in the highest esteem, and whose conclusions I ordinarily prefer to my own. They have built their objections to the Convention on its constitutional defects. My answer is let us remove those defects and do all we can to restore Christian harmony.

CHAS. E. KNAPP.

—The stomach defiled by poorly cooked food can be cleansed by K. D. O. Restore the stomach to healthy action by taking K. D. O., the king of dyspepsia cures.

Days of Agency
is the experience of thousands of sufferers from piles. Hawker's Pile Cure is a positive and painless cure. Sold everywhere. Price 50 cents. If afflicted try it.

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RIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

Dear Girls and Boys,—Under the place where the north star was last night, that high hill, half hidden in the morning mist, is the aged guardian of Vishanagram. Nearer home and a little to the right, that smaller mound which rises out of the green plain like a huge ant hill to the clouds, keeps ceaseless watch over a little village that sleeps beneath the trees at its feet.

Over the palm trees, the rice fields, the slow winding, shining Chittavassara river, the gleaming tanks and the dark green indigo plantations, as the pigeon flies, that colossal cone is less than six miles away. But if you wind your way around those sprawling hills to the left, along the public road, it is a drive of seven miles and a half.

This is Poleyiply. Miss Gray is here on tour yet. Mrs. Morse and I are going out to a while to help her. Here we are arrived in this hamlet beneath the hill, and are pressing our way along its main, narrow, dilapidated street. On our right are grandfathers' big bare doors which open on the creaking hinges; and we climb over a stony threshold through a doorway spacious enough to let in a load of hay. We pass in and find that after we have entered we are still out doors. Over the gateway weeds and grass like a horse on stilts, in a tower, where in olden time the Rajah's guards kept watch day and night over the approach to this castle. We have landed on a grassy unkempt lawn, and are standing still a moment in the presence of that ancient lofty mansion which rears itself majestically before us, blotting out the southern sky. It is not built of wood, but of bricks, stone and mortar, and the outside of it is like the solid wall of a plastered room. It is two stories high, and each story is as high as an ordinary story and a half house at home. All around the second story is a fine verandah, and above that, all around the eaves, is an airy platform on which you can promenade and view the surrounding country for many miles.

We tramp through a long hall and come out on the other side of the old palace into another space overgrown with patches of rank grass, weeds and shrubs—a picture of neglect, like Goldsmith's deserted Auburn. Around this abandoned court, like a wall on the left, a wall on the right and a wall in front of us, stand rows of low little roofed dwellings with verandahs all around, opening out into the yard and resting on cylindrical pillars. On the roof of the building to our right are four gables, two clambering up the tiles and two walking along the saddle board—two fat, fat, fat cats.

We turn to the left, climb up a broad stairway, hush Breacher Appalaewamy's six-year-old son, Anantharow, who goes to say salaam, land on the second flat and surprise Miss Gray who did not expect us till to-morrow.

Here, looming almost over our heads, is the hill we saw from home. On its stony, shrubby side, scattered over it from foot to brow, a hundred sheep grazing beneath the rocks as busy as bees amongst the cherry blossoms, facing north-east we behold a hill that towers into the sky more than half way to Chalcocleo. Turning and looking south across the fields, we see the old Bilal hill with the ruins on its summit and the deep ditch in its front, cut out by the torrents that rush down to its base, when the monsoon breaks on its head.

Beneath us are the thatched roofs of the village, the children playing in the street, the men and women working in the fields. Rather the village is up here; for they have crowded up—men, women and children, rich and poor, oiled and unoiled, the clothed and the naked, the timid and the bold, the polite and the rude, some to stare, some to listen, and some to do both.

This palace was built over a hundred years ago, and it is not crumbling so badly as I made it out to be in one of my letters. The wealthy Brahmin man who erected it was a great oppressor of the poor. He would force them to work for him and only half pay them. If anybody came to see him dressed in good clothes, he would order his servants to strip him and beat him for being so proud.

One day a Brahmin invited him to his house and gave him betel-nut to eat, mingled with poison. He went home and died. When his son heard that his father was dead, he was so wroth with grief that he beat his head against the wall and killed himself. The property now belongs to the grandchildren or great grandchildren of the old Rajah's daughter, but none will live here, for they say the place is haunted, and when I heard the bats beating at night about the room where I slept, I almost thought it was haunted too. All this is the history that the people relate. I do not know whether it is true or not.

Miss Gray has been on tour here the most of June, and has been doing a work which no man could do. She has been into the homes of the people, where a man would not be allowed to go. In the one special home where four brothers live together, if the wives should become Christians, it would be a great day for that village; for three of the brothers are converted now we believe, but there seem yet to be gates of brass and bars of iron in the way of their coming out.

Those who have watched at the bedside of a loved one battling with death know that there seems to be a calm in the storm, as if death were wanted and the loved one would live. Then we can scarcely speak for joy. But another hour and death arises as if refreshed from sleep, and a black hand which no charity might can loosen seems to be laid upon the precious life and mass tears fall down like rain. Then, another moment, as if the guardian angel had come on noiseless wings and forced death back to the grave, the life that is linked with ours revives, strength returns and hope springs in our breasts.

So we have been oscillating between hope and fear. This whole land, teeming with human life, is in the iron clutch of death. There is little resistance. Men are heaping up wrath against the day of wrath. Their children play around the mouth of Gehenna. The

devil has paw and claw clenched deep on nearly every heart, and he is halting them by the thousands to the bottomless pit.

But here are these three brothers who are trying to throw off the devil's hand from their hearts. Sometimes it seems as if they had said indeed, "The battle is the Lord's," and had placed their cause entirely in His hands, outstretched, soiled hand which alone can give the victory. Then our hopes beat high. Afterwards comes another day, and our hearts sink. We are toiling and praying for them as David fasted and prayed for the dying boy while still there was hope.

The other day, when one of these brothers was alone, talking with me, he wept like a child. So many things were against him. His eldest brother was against him, his wife was against him. If he should come out as a Christian none of his people would let him eat with them or touch them. His name is S. Malingam. He seemed to be specially discouraged about his brother. The black man of whom I have special written before is the next older than he. His name is Bangaraya. The other one who seems to be converted, is the youngest brother, about eighteen years of age. S. Malingam said that he did believe these two brothers would come out with him. But now they were drawing back. Bangaraya wanted to be a Christian and yet not lose his caste. The youngest one is going to school at a distant village, boarding with relatives, and if he becomes a Christian they will not have him near them.

So S. Malingam wry-broken-hearted. He appears to be truly converted. When he comes to talk with us we feel that we are meeting a brother. He is very humble. He appears determined, too. The other day he told Miss Gray if he had to have his head cut off he would never stretch out his hand again to worship an idol.

He has been waiting and waiting in hope that his wife would come with him. We searched the Scriptures to see about this waiting for others. After we had finished he said, "Now I have a new sorrow; I see that God will be displeased with me if I wait for my wife." He has a little girl about three years old whom he loves dearly. He says he often tells her to let the little girl come with him when he becomes a Christian; but he fears they will not. The last thing he said was: "Whether anybody else comes or not, I am coming; I am a dying man."

The eldest brother, the proud man, has a bright boy about nine years of age. He comes to Miss Gray every day, gets a little Telugu book about Jesus, reads it, brings it back and gets another one. He said when he read about the sufferings and death of Jesus, he had great sorrow, and went to his youngest uncle and got him to pray with him. But his father scolded him for praying.

His mother seems very much interested. She will listen with beaming face while Miss Gray tells about Jesus, and then with eyes snapping like fire will explain it to others. This interest increases daily. But she is afraid of her husband. In his presence she is indifferent; when he is gone she is alive again.

Yours truly,
L. D. MORSE.
Bimlipatam, India, June 24.

To Pastors and Superintendents.

Dear Brethren,—The Board of the Grande Ligne Mission is impressed with the desirability of our young people becoming acquainted with our work among the French Catholics of Quebec, so that now and in years to come this great and growing work may be laid upon their hearts. We have therefore asked that the second Lord's day in September shall be set apart specially for Grande Ligne Mission in every Baptist Sabbath-school in the Dominion, and we earnestly crave your heartiest co-operation to make this day successful.

We are desirous that the Sabbath-schools in each association should raise a scholarship to be known by the name of the association providing the same. Fifty dollars will board and educate some poor French-Catholic for seven months. We also hope that some of the larger schools in our cities will assume the responsibility of a scholarship alone. An average of five cents from every scholar in city, town and country and the work is done. A pupil will be assigned to the association providing the scholarship, and your prayers and interest in that pupil will be asked. A special programme has been arranged and will be mailed about August 15th. Relying on your co-operation, prayers and sympathy.
E. BOSWORTH.
Tilsonburg, July 25.

The Cross-Bearer's Missionary Reading Circle.

This organization is making steady progress in educating the church on missions in its hands. The secretary is beginning to enroll members for a new class. By joining this class now you will have ample time to do the required reading and study. For a C. M. R. C. hand book enclose six cents in stamps to the secretary, Rev. Z. M. Williams, A. M., St. Joseph, Mo. Literature for this year as follows:

- I. AUTOBIOGRAPHICAL. My Missionary Apprenticeship. Bishop J. M. Thoburn. \$1.20 The Story of John G. Paton. 1.35
- II. THEOLOGICAL. Doomed Religions. Rev. J. M. Reid, D. D. 1.20
- III. PROPHECICAL. The New Era. Rev. Josiah Strong, D. D. 75
- IV. PERIODICAL. The Missionary Review of the World. Funk & Wagnall Co., to C. M. R. C. members. 1.50
- V. FINANCIAL. Membership Fee, per annum. 50

M. I. GRAY, President.

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The Love of Money.

BY REV. THOMAS DIXON, JR.

(The text chosen was the proverb, "He that hath an evil eye hatheth after riches," the specific subject being the "Money Man.")

It is not a sin to be rich if our riches are righteously obtained. And yet a thousand dangers beset the man who sets out with the determination to be rich. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. He is almost sure to reach the crisis in his experience when he will say, "Soul, take thine ease; I have much goods laid up for thee in store," and enter upon a downward course from that moment. The determination to get rich at all hazards may be termed a modern disease. It is a money mania. It is the evil eye of the closing days of this century. It has thrown its spell over millions. It is a disease which sweeps before it the whole nature of man, that lays waste not only the fairest hearts, but that lays waste what might be the gardens of the nations. It is this mad desire for riches that is one of the most withering curses of our age.

First—It denies and abrogates the paramount law of industry. In the sweat of man's brow he shall eat his bread, decreed the eternal God, echoes the eternal nature. And yet men in modern times have said that they will do nothing of the sort. They will eat bread by trick, by chicanery, by overreaching, by swindling, by cheating, by humbug. This abrogation of the paramount law of industry brings us face to face with the submerged millions in the industrial world, with the countless thousands and human and animal misery that cry for bread, who are caught in the vicious undercurrent of this angry sea of human avarice and are dragged to the bottom of the deepest sea of human misery. In the midst of developments of this kind it is simply gambling and the necessary corollaries are had times, panics and the periodical disturbances of the industrial world which result in thousands of wrecks.

Second—It leads to a thousand crimes. The desire and the determination to get rich, and the power to do so, leads the man intrusted with money to risk that money in questionable transactions. It is this haste to be rich that sketches for your cashier and your merchant and your bank officer the wild dreams of luxury which lead at last to an outer act of criminality. The cashier from his desk dreams of a palace, of homes and carriages, and the cottage by the sea, a magnificent mansion in the city. He is not willing to obtain his money by the slow process of work. He believes that he can stake a certain sum of fortune can be rich in a day. He stakes other people's money, and the result is ruin and the ruin of others. He is eccentric and esthetic developments of the older crimes against person founded on the same principle.

A highwayman is a highwayman because he determines to be rich suddenly. The burglar is a burglar because he desires to get rich in a night. And the murderer destroys his victim for his money because he desires to be rich immediately. Highway robbery, burglary, murder for money, are the original crimes of luxury which lead at last to the aesthetic modern developments of heasty riches have sprung. It is this mania that leads to a thousand crimes to-day against society. The dive, the gambling den, the saloon, the brothel, have their origin in this mad desire for wealth. There are individual idiosyncrasies that develop them, but there are thousands of lives drawn to this whirlpool of vice and crime by the attraction of the money that is to be made. A man believes that he can become rich rapidly by keeping a saloon. He is willing to trade in human hearts and human blood to accomplish that purpose. A man is willing to debauch his children, to ruin his wife, to lie, to cheat, to steal, to do anything that he may suddenly acquire a great fortune.

THE BEST MAN.

Third—This mania as it grows in men emphasizes and develops all that is central in self. It necessarily makes a man selfish in all his relations. He will care for his heart's affection upon that one thing. He esteems that to be his treasure of life. Where a man's treasure is, there will his heart be also. It will harden and make mean the poor man who has had money, but who has lost the rich who have gone beyond the hope of recovery. I heard of an old farmer in Maine who sent a son into the war. He was killed in battle. The old man afterward expressed his regrets. He said that he had made a great mistake, that he ought to have had a substitute. He said that he could not get a man anywhere in the country to do as much work on the farm as that boy, and that he was the smallest regret he ever saw.

An old man who had emphasized this thought in his life above all others went to a meat market and decided to content himself with a bone for soup. He asked the market man—a big, fat Dutchman, jolly and good natured—the price of a bone which he eyed wistfully. The market man told him nothing at all; take the bone along if he wanted it. The old man, who was a little hard of hearing, put his hand to his ear and asked, "Can you knock off a little?" The market man laughingly replied, "Yes, he would take ten cents for it." The old man paid the dime and went away chuckling over his great bargain. It is necessarily true that as we develop this principle in life we oppress ourselves. The attempt to develop self is sure in the process to destroy self.

Fourth—This mania surely and thoroughly destroys Christian life. The man afflicted with it begins at once to cultivate these delightful notions, old and new, in their meaning: "Dog eat dog." "Devil take care of the hindmost." "Business is business." "The best man is the man that gets there."

Resolved, that we will love ourselves as our neighbor loves himself, and we will make it hot for any man that tries to outdo us in this labor of love."

He prays only that familiar prayer, this gift above all gifts, my son John, his wife, his four and no more."

A man died the other day in the fellowship of a Christian church. He possessed a large estate, and he was entering in his will when he left the earth: "Lord, bless me and my wife, my son John and his wife, we four and no more. Amen. The devil take care of the balance."

CORNER IN CROWDS.

I do not know what a man who makes this principle the ruling one of his life will do if he ever gets to heaven. They say that some of these men who live money, who think money, who breathe money, are going to heaven. Their names are on the church books. What if some of them get there the balance of the people will have to sleep with their pocketbooks under their pillows. I am not sure but that it is right. A man who happens to have his life in the supreme effort to create a corner in various commodities and prey on the necessities of his fellow man, how he can enter the kingdom of Jesus Christ is an uncomfortable question that I do not understand. I even with Christ who in love and peace and righteousness. His life means a corner. It means to get his neighbor at a disadvantage and to prey on his necessities. He lives in corners, he is a corner man, he is a money man. When he dies, he will die in a corner, and if he ever gets to heaven he will sit down in a corner, and there will be a corner in crowns within 24 hours after he gets there if they turn him loose.

It is very easy to say that this is a superficial view of the modern methods of the commercial world and is based upon impractical education and impossible ideals. It is very easy to say that the person is talking, and he does not know what he is talking about. Again I repeat, any man can lay an egg. While I cannot perform that feat, I am a better judge of eggs than any hen in the world. Moral judgment is not dependent upon any intimate knowledge of technicalities. Great moral truths are so simple that a wayfarer man, though a fool, need not err therein. A lie is a lie. Theft is theft. Gambling is gambling. A spade is a spade. And that is all there is to it.

TEN MILLION DOLLARS.

Fifth—It is this mania that reduces life to the standard of a miserable commercial dividend. Men afflicted with this disease refuse to enter upon any work that does not pay in a commercial sense. The first question they ask is, "Will it pay?" I ask a man to give money to save the heathen. He says: "Will it pay? Does it pay? I ask him how you spend on the heathen last year?" I tell him \$10,000. "How many thousands did you save?" I tell him two thousands. He says: "I don't pay. They cost too much. They come too high. They are not worth it. Too much money a head." This is the man who has a new house, because he said he never had any use for the old one, and he gave \$10 for that. The idea of a commercial dividend applied to life invariably reduces it to an absurdity.

Eliminate all of love. Eliminate love from life, and there is nothing left but death. A working man left his avail and watched by the bedside of his dying wife. She was a little, withered, third woman, her fingers pinched, and wan. He was a big, broad shouldered, strong limbed, muscular giant. He gave days, and weeks, and months to the tenderest ministry of love by her bedside. He sat by her side in the night, and he had a difficult trade in which to maintain himself. He ran the risk of being a tramp, but he never left her bedside till the end. With streaming eyes he followed the preacher to the door and asked if there were any hope. He lost his wages for the month. He was brought to the verge of starvation until he had to accept the charity of strangers. It did not pay. No work for love pays. But shall love cease to minister to its loved one? Children do not pay. It does not pay to have children. They are a constant expense. They add nothing to the income of the household while they are children. Yet shall children cease to be born? My boy has never paid a cent. He has done nothing but spend. He had been a constant expense for doctor's bills, nurse's bills, clothes, shoes, hats. He has me for five cents as I went out of the house last trip. He has cost me more than \$1,000 in bills for doctors. He has done nothing but cry for every day. He has never added one dime to my income. He has been a constant drain, a constant expense. But as I take him up into my arms and look into his face I would not sell him for the world's price. I love him. And yet he does not pay. The truth is that life does not consist in the abundance of things that a man may possess.

SHEAVES OF LOVE.

Dr. George Shady, the great physician, left his rich patients and went on a vacation in the mountains for absolute rest. He left orders that he should be called on no account; he would answer no call as a physician. While resting in the hammock at the country house a little barefoot, ragged urchin came up to where he was lying, accompanied by his grandmother. The little fellow looked wistfully up at the great physician, while the grandmother explained: "I could not keep him away, doctor. He heard that you was here; that you was the greatest doctor in the land. He said that you could cure him and make him like the other boys. I told him he had no money and he could not come; that you would be bothered with him. He said he knew you could cure him and he would come. Here he is, all right." The doctor, moved by his simple faith, by his helplessness, by his poverty and rage, hastened to prescribe for him. He gave him two weeks of personal attention, and at the end of that time he was restored to his former health and well with the other boys. Thanking day the doctor received by express a rude box, and when opened found in it a large turkey, on one leg of which was tied a card on which was scrawled: "Dear Doctor—Here is a big, fat turkey for you. It's the best I could send. If I knew he is young and tender, for I raised him from the egg myself." Signed by the boy's name. The doctor treasures this gift above all the gifts from millionaires, above all the treasures of money

ever received. Life does not consist in the abundance of things which a man may possess, but in the love of things.

Sixth—It is this passion for money in itself and money at all hazards and money quickly that brutalizes the human. For it man trades in the life-blood of his fellow man. It is the most brutal war that the earth ever saw. Martial war is brutal enough. It is a horrible thing to butcher men with swords and bayonets and guns and cannons, but it is more inexorably brutal butcher than any war that has ever been. It is a war in which men are killed and mangled and cast them into the pit of hunger and want and starvation and despair. It is kind to kill one quickly. It is brutal to kill them by a lingering death. If a man wrecks a train, they offer a premium for his life. We say that lynching is too good for the man who would wreck an express train loaded with men, women and children. But in this war for money men sneak into the Stock Exchange and with a few men, a trick and a subterfuge wreck a whole railroad corporation from end to end of the line, destroy a thousand homes, drag down into the ditch, into the pit, into the grave of a lingering death, thousands of women and children, and he is crowned, forthwith, as a modern Napoleon of finance instead of being hung to the nearest limb.

MARTIAL WAR.

In martial war soldiers are kind to the other, even to enemies. There was a picture on exhibition in the National Academy of Design last year which represented a scene on the field of battle between the northern and the southern armies. The Confederate soldier in his gray uniform lay wounded upon the ground with his broken arm folded under his body and his broken leg thrust out. It is impossible for him to move. He was crying for water. Near by was a wounded Federal soldier in blue uniform. He was stricken to the earth with a terrible wound, but he was crawling on his hands and knees, extending his canteen in his strong arm as far as possible toward his wounded enemy. A little child wandered between the two lines of battle in the late war. Instantly both lines ceased firing at the sight of the child. The Federal soldiers stepped forward from either of the ranks and seized the little one and led the child back to the mother in her cot. And after the child was safe they returned to their ranks, and again the wild volleys of lead began their deadly work.

In martial war men do not kill women and children. They do not kill a wounded enemy. Even a Turk will not fire on his hospital. But in this modern war for money men fight. Madmen die. They kill women and children without mercy, and a wounded friend is the supreme opportunity of the friends of battle. They spring on his body and tear out his heart. Such a life is the abrogation of civilization, the denial of love, the denial of the basis of Christianity itself. No Christian civilization can exist while these forces are dominant.

Literary Notes.

To the many readers and admirers of "Ben Hur" it will be pleasing intelligence to learn that a new story from the pen of the author, General Lew Wallace, will soon be issued from the press of Messrs. Harper & Bros. in the United States and England, and the Methodist Book and Publishing House in Canada. This new story is entitled, "The Prince of India; or, Why Constantinople Fell," and is a historical romance.

The Homiletic Review for August comes to hand with its usual supply of good things. Prof. J. J. McCook, of Trinity College, contributes the second of his articles on "Practical Politics: What Can Clergymen Do About It?" Dr. Schaff, D. D., writes instructively on "The Graves of Egypt." "Immortality in the Light of History and Reason," is the theme of an interesting paper by Rev. W. H. Haley. A concluding article on "The Higher Criticism," by Rev. J. Wesley Earshaw, states and answers some of the objections to that much discussed mode of treating the Sacred Scriptures. Wm. Hayes Ward, D. D., writes upon "The Immortality of the Soul in the Inscription of Panamu I. S. S. Section is more than usually rich in its material. The Eregetical Section has a suggestive treatment of Heb. 2: 5-9, by Prof. William Milligan, D. D., of Aberdeen, one of the ablest living exegets. Rev. J. Winthrop Engstrom, D. D., contributes another sociological study of London, discussing the work respectively of the Church Army and the Salvation Army. The remaining Sections have their usual interest.

All enemies are to be put beneath his feet. The last enemy to be destroyed by Emmanuel shall be death itself. In what its destruction shall consist we do not know; except that in that world which the King who sits upon the throne shall create, we are told, "There shall be no more death." No funeral cortege shall wind its way over the golden pavement; no cypress tree shall grow beside the river of life; no sob of mourner shall mingle with the songs of the redeemed; not a flower shall fade; not a leaf shrivel; not a babe laughing—forever and forever; and all the spiritual constituents of death, which have accompanied the dissolution of the body, shall in the case of those who have accepted eternal life by faith in Jesus, be forever obliterated, or made the channels through which rivers of unending bliss shall eternally flow.—Rev. F. B. Meyer, in Future Tenses.

True Philanthropy.

To the Editor of the Messenger and Visitor: Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and manly vigor after years of suffering from nervous weakness. I was robbed and swindled by the quacks until I nearly lost faith in mankind, but, thanks to heaven, I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps: Mr. EDWARD MARTIN (Teacher), P. O. Box 143, Detroit, Mich.

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August 9. Sabbath School BIBLE LESSON THIRD QUARTER. Lesson VIII. Aug. 9. Acts 2. PAUL BEFORE FELIX. GOLDEN TEXT. "Watch ye, stand fast in the faith, quit you like men, be strong."

EXPLANATORY. In our last lesson we left Paul rescued from the hands of the chief captain, Lycaeus, and in the hands of the court of the Gentiles to the Antonia. Paul's Roman citizenship was a great advantage to him for when the chief captain, Lycaeus, heard him of course to have a kind of malfeasance, since he had a bitter opposition, orders he bound and scourged, Paul appeal for his rights. He was from bonds saved and taken to the next morning Lycaeus brought before the Jewish Sanhedrim what it was they accused. Forty Jews plotted to kill Paul, they were not to eat or drink had murdered him. These Jews were afraid that they had against him which would be Roman court; and even the Jews were divided. Paul's friends learned of this and they learned of the plot, they went to the commander, and they were followed, and Paul under guard by night to Caesarea. Here he was five days, while Governor Felix his accusers to come from and present their charges. While the high priest Ananias accompanied by a deputation from the rim, and by a professional theologian, arrived in Caesarea their information against Paul the tribunal of Felix.

10. Then Paul (in response to an invitation from Governor Felix) Tertullus in a courtroom. Thus he had been found guilty six years; more than the average of service. I do the more cheerfully for myself. Paul felt that he had during his long office, simple occupations of acquiescence in the charges leveled it to the commander. He was followed, and Paul under guard by night to Caesarea. Here he was five days, while Governor Felix his accusers to come from and present their charges. While the high priest Ananias accompanied by a deputation from the rim, and by a professional theologian, arrived in Caesarea their information against Paul the tribunal of Felix.

11. Thou mayest understand. From the abundance of his acquaintance, any offence committed must have been recent. There is no difficulty in obtaining witness proofs. That there are yet but a few days. "It is not more than five days." The same time maintained May 17, the date that year of I went up to Jerusalem for it. He went on purpose to witness it likely that he would try to the temple or excite sedition.

12. They were found me disputing. Discussing the disputes which might excite the Jews. He was a quiet, peaceful man. Neither raising up the people, nor stirring up a crowd. For he was engaged in the same work as they. This particular can they enforce by a challenge to him there present, to produce proof of his conduct. He was found me disputing. Discussing the disputes which might excite the Jews. He was a quiet, peaceful man. Neither raising up the people, nor stirring up a crowd. For he was engaged in the same work as they. This particular can they enforce by a challenge to him there present, to produce proof of his conduct. He was found me disputing. Discussing the disputes which might excite the Jews. He was a quiet, peaceful man. Neither raising up the people, nor stirring up a crowd. For he was engaged in the same work as they. This particular can they enforce by a challenge to him there present, to produce proof of his conduct. He was found me disputing. 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S. McE. BROWN, Editor. J. H. BROWN, Business Manager. OFFICE: 86 GERRAIN ST., ST. JOHN, N. B.

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Messenger and Visitor.

WEDNESDAY, AUGUST 9, 1893.

WHAT WILL THE CONVENTION DO?

As the time draws near for the meeting of our Maritime Convention, the question is being asked by many and with much interest: What will be done in respect to the proposal for a separate Convention in New Brunswick? It is claimed, and the statement has been made publicly and with a good deal of reiteration by those who have led in the agitation for a separate organization in this province, that the question as to whether the Baptists of New Brunswick desire and demand so radical a change was definitely and finally settled by the action of the Brussels street meeting on the thirty-first of May; and that when, on the basis of that action, a requisition looking to separation shall be presented to the Convention, it will immediately become the duty of that body to accede to this, as the clearly expressed wish of the Baptist churches of New Brunswick, and proceed to appoint a committee to co-operate with a committee said to have been appointed at the Brussels St. meeting, for the purpose of arranging the details connected with the fact of separation.

We, of course, have no more means than others of knowing what action the Convention at its approaching meeting in St. Martins is likely to take in this matter. We should certainly expect that the Convention will receive with becoming respect any committee or any proposition which claims to voice the wishes of the New Brunswick churches, and if it is made evident that it is the clearly expressed desire of the Baptist body in this province to form a separate organization, we should suppose that the Maritime Convention, however it might regret the fact, would feel bound nevertheless to do what could be done in accordance with its constitution, to facilitate the carrying out of that desire.

The question whether the Convention could constitutionally take action to effect the changes which it is supposed will be proposed without giving notice at a previous meeting, would doubtless have to be considered. That matter, however, we shall not here discuss.

But it seems to us that before the Convention shall, by the appointment of the committee which is to be asked for, admit and endorse the request for separation, it will certainly feel it necessary, to take some steps to assure itself that the claim is reasonable and valid that the voice of the Brussels street meeting was the voice of the Baptist denomination in New Brunswick. It is pretty certain, we suppose, that the validity of this claim will be challenged before the Convention and on behalf of the denomination in this province. Will those who shall go to St. Martins to ask that the present Maritime Convention shall be done away with, be able to show that their voice is certainly the voice of the Baptists of New Brunswick?

There are, we must think, certain questions which the Convention will feel it necessary to have answered before taking so important and radical a step as to dissolve the Maritime union in which for so long the Baptists of these provinces have united for Christian fellowship and co-operative work. It is likely to be asked, for one thing,—When, in response to an invitation, the churches sent delegates to consider the issues involved in the proposal for separation, did the churches also instruct their delegates as to how they should vote, or were they sent to discuss the subject and vote as they pleased, without making their respective churches responsible for their individual action?

Scarcely more than one-third the number of Baptist churches in the province, if we are correctly informed, were represented by delegates at the Brussels street meeting, and it is claimed by those who are opposed to separation that, even if all those delegates were instructed by their churches as to how they should vote, the voice of two-thirds of one-third of the churches of the province could not be accepted as decisive in settling a question affecting so seriously the interests of the whole body. The Convention, it is to be presumed, will want to know what are the facts in this connection.

Further, the Convention may reasonably ask not only how many churches, through their delegates, voted for separation, but what churches so voted? Were all parts of the province represented in that vote, or was it confined chiefly to a limited section of it? All churches had the privilege of an equal representation in the Brussels street meeting. The smallest or weakest church could send as large a delegation as the strongest. But the Convention can scarcely avoid asking: Where do the strong and representative churches in the different associations stand on this question? In this, as in other denominational matters, the influence of the stronger churches must be reckoned with. If these leading churches are unanimously and enthusiastically in favor of a provincial convention, the prospect of separation is much greater than is the case if these churches are, for the most part, disposed to stand firmly by the present system.

The Convention too can hardly fail to ask: How has the action of the Brussels street meeting been received by the denomination throughout the province? Has its action been enthusiastically endorsed by the quarterly meetings and associations which have since been held, and are the pastors and churches known to be looking forward to the organization of a provincial convention with great anticipations of good results; or do the facts, on the contrary, go to show that the pastors and the people are for the greater part either indifferent or hostile to the proposal for separation?

These are some of the questions which, as it seems to us, the Maritime Convention will wish to have answered before taking any steps to put an end to its existence; and those who hold that the prevailing sentiment among our churches in this province is strongly for separation should be prepared to present some more conclusive evidence thereof than is contained in the action of the Brussels street meeting.

So far as the MESSENGER AND VISITOR is concerned we can only say, as we have said before, that if such a majority of our churches as may fairly claim to represent the essential forces of the denomination in this province declare for separation, we have no opposition to offer to a provincial organization, only let all the churches be heard from in reference to this matter, and let not one-fourth of the churches of the province assume the right to settle the question for the whole. But in view of the fact that two of the associations in this province have pronounced strongly in favor of maintaining the present union, in view also of what appears to be the attitude of most of the leading churches and from what we can gather generally of the sentiment of the people, we are much inclined to believe that when the churches shall have plainly declared their convictions upon this subject, it will be found that a majority of the churches, including most of the strongest and most influential, are disposed to stand by the Maritime union; with a purpose to effect such modifications in the present system as may from time to time be required, and with the purpose likewise of promoting a larger and more intimate fellowship among our churches and of building up here in Maritime Canada a united and influential Baptist denomination.

ENTERING UPON WORK.

More than ordinary interest attaches to the services held on last Lord's day in two of the Baptist churches of St. John. For several months past these churches have been pastorless, and though their pulpits have been ably filled, the people naturally rejoice that their new pastors are now with them to lead in all departments of church work. Rev. G. M. W. Carey, M. A., began his pastorate at Brussels street. The opening service was of special interest. The congregation was large and appreciative. Dr. Hopper, who has so acceptably supplied the church for some time, introduced Mr. Carey and welcomed him to the pastoral charge. Though physically weak, Dr. Hopper spoke with aptness, tenderness and power, referring briefly to the church's former pastors and the interest they all had in the success of the pastorate now begun. Mr. Carey made suitable references to the circumstances in which he was to begin his work. After thirty years of the wear and tear of the ministry he found himself with good health and earnest desire to preach the gospel. His text was Zech. 4: 6: "Not by might nor by power, but by my Spirit, saith the Lord." By the necessity of the Divine power and of human effort in the work of the Christian life and of the church was his theme, which he elaborated with illustration and argument, and enforced with earnest appeal. The resources of the church he believed to be great. How much any one could do with the blessing of God no one could say. He believed that beginning his work, it would be continued and completed in Divine power and blessing. Our readers will join us in welcoming Bro. Carey to the pastorate of Brussels street and to our denominational fellowship. Returning to this city where, in former years, so many greatly enjoyed his ministry; coming back

after sixteen years of absence—years of successful service—with matured experience, unabated vigor, and so fine a reputation as a preacher, our ministry in these provinces doubtless receives in him a distinct accession of strength.

On the same day and at the same hour Rev. J. A. Gordon, M. A., preached his first sermon as pastor of the Main street church to a large and attentive congregation. Like Mr. Carey, Mr. Gordon is no stranger in St. John. Like him also, during his former pastorate in this city he was held in high esteem for his work's sake, and now returns, with powers developed and matured by the intervening years of faithful and fruitful service. Mr. Gordon's text on Sunday morning was found in Acts 20: 22: "And now behold, I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there." The sermon, he said, was not especially of an introductory character. The text was connected with the Sunday-school lesson of the day, and he hoped the thoughts to be presented might be helpful to Christian workers. In times of discouragement he had often found a spiritual tonic in the words of Paul. There was nothing like them to put fire into one's being and run into one's blood. Mr. Gordon's preaching is characterized by an honest and earnest Christian purpose, which means the spiritual welfare of his hearers. It gives evidence, too, of careful and thoughtful preparation. The sermon of Sunday morning emphasized the importance of Christian duty, courage and faithfulness, and the need of a Divine impelling force as the inspiration of all Christian activity and devotion. What we need is not the removal of difficulties but the power to make of these difficult stepping stones to greater attainments. The grand constraining and impelling force is the love of Christ begotten in the heart by the Holy Spirit. As the electric dynamo gathers up the forces which have been lying latent or unappreciated, so the Spirit gathers up the forces in the minds and wills of men and makes them effective in the service of Christ. Paul had got hold of the right end of things: "What wilt Thou have me to do," indicated the attitude of his life toward his Lord. He spoke of God as the One "whom I am and whom I serve." This abiding consecration was the secret of his courage and his life of faith. It was not that he did not see the dangers, but he saw Christ and knew that in Him he was more than conqueror. It is this spirit of faith and full surrender to Christ we all need in order that we may have that power which shall make our service effective.

These services very happily began what we trust in each case may be ministries of great power and success.

CHURCH BUILDINGS IN CANADA.

According to the returns of the census the Baptists of Canada, during the last decade, appear to have been very active in the matter of building churches, especially in the older provinces of the Dominion, having increased the number of their church buildings by a larger percentage than any other denomination. The whole number of churches belonging to all Christian bodies in the Dominion is given as 10,480. Of these nearly thirty-two per cent. belong to the Methodists, seventeen per cent. to the Presbyterians, seventeen per cent. to the Roman Catholics, sixteen per cent. to the Church of England, twelve per cent. to the Baptists, and six per cent. to all other denominations. During the ten years covered by the census, the Baptists have increased the number of their churches by 324, the Roman Catholics by 209, the Church of England by 415, the Methodists by 322, and the Presbyterians by 411. But the Baptists have built their churches principally in the Eastern provinces. In Manitoba and the North-west other denominations have done most of the building. This is to be accounted for by the fact that comparatively few Baptists have settled in the newer parts of the Dominion, and partly perhaps by the greater activity of other denominations in pioneer work in the West. While our people have built more than eighteen per cent. of the churches built in the whole Dominion during the decade by the five largest denominations, they appear to have done less than six per cent. of the church building in Manitoba and the territories. The record for the several denominations East and West is given as follows: The Church of England in the Eastern provinces has provided 387 additional churches and in the Western 73; Methodists have provided 227 in the Eastern and 95 in the Western; Presbyterians have provided 302 in the Eastern and 109 in the Western; Roman Catholics have provided 257 in the Eastern and 49 in the Western; Baptists have provided 305 in the Eastern and 19 in the Western. About one-fifth of the churches built during the ten years were west of Port Arthur. Canada has church buildings enough certainly, if rightly distributed, to accommodate all her people. In the five Eastern provinces there is one church for every 455 persons, and in the Western provinces and the territories there is one church for every 500 persons. In churches the denominations have kept pace with population in Manitoba, British Columbia and the territories.

SCHOOL MATTERS IN HALIFAX.

There has been another set in the drama of the school trouble in Halifax between the Board and Archbishop O'Brien. As intimated in our last reference to this matter, the distinguished prelate seems not to have taken the advice which, it is an open secret, has been tendered him by Roman Catholic gentlemen of large intelligence and influence in Halifax. Ignoring these sound counsels, the archbishop has evidently inspired a memorial to himself from about a hundred and forty citizens of Ward Five, who, deferring to the wishes of the archbishop, tell him in that memorial that but a small percentage of Ward Five will send their children to the Board school-house if it is erected. His grace tells them that they are good Catholics. The memorial and the reply of the archbishop are published in one of the Halifax papers.

As the contention in question has a real interest for all who wish to see the common school system of these provinces preserved free from all sectarian control, we shall take pains to keep our readers informed of the developments as they occur.

The matter may go much further than his grace now plans to have it go. Possibly simple justice and strict equality will be demanded by the people. It may be that the different bodies now administering the school laws, which are free and non-sectarian, will be called upon to withdraw the special privileges hitherto given to Roman Catholics by a breach of the letter of the law and a heavy wrench upon its spirit. If so, the archbishop may regret at his leisure that he ever made the matter of whether he or the Board should build the houses for Roman Catholic pupils in Halifax a question of right and justice for himself and the church he represents. It would be far better for his people did they accept their just rights under the school system and content themselves with sharing equally school privileges with their Protestant neighbors. It would be a better preparation for civil and social life to have all educated together.

ANOTHER VOLUME FROM DR. SCHAFF.

The seventh volume of Dr. Schaff's revised History of the Christian Church, issued from the press of Charles Scribner's Sons, New York, is, like its predecessors in the series, a thick volume of some 900 pages, and we venture to think is not surpassed by any of them in respect to the value and interest of its contents. The subjects treated in the volumes of the series which have previously appeared are as follows: Vol. I, "Apostolic Christianity, A. D. 1-100"; Vol. II, "Ante-Nicene Christianity, A. D. 100-325"; Vol. III, "Nicene and Post-Nicene Christianity, A. D. 311-600"; Vol. IV, "Medieval Christianity, A. D. 500-1073" (Vol. V, which will complete the history of the middle ages, is in course of preparation); Vol. VI, under the general heading "Modern Christianity," treats of the German Reformation, and volume seven, which is before us, continues the same general subject, dealing particularly with the Swiss Reformation. It was the author's original plan to bring his history down to the present. To complete this plan two or three volumes more will be required. We are sure that those who have read any part of what Dr. Schaff has published on this subject will feel a strong desire that strength may be given to enable him to complete his monumental task. But this learned and industrious author has already accomplished more and greater tasks than it is often permitted any one man to look back on, and he has certainly done sufficient to place the world under a very considerable debt of gratitude on account of his services. His career as a religious teacher began more than half a century ago as lecturer in Berlin University, and has been continued, with great advantage to his own denomination, in America. His services as secretary of the Evangelical Alliance and as a member of the American Committee for the revision of the Scriptures have been recognized as highly valuable. His literary works, mostly of a religious or ecclesiastical character, are numerous and several of them of great and permanent value. Dr. Schaff's History of the Christian Church is, however, his great work. His profound learning, his judicial temper and excellent judgment, combined with a fine faculty for arranging his materials and a pleasing and lucid style, not only insure a history of standard value, but render it an easy and pleasant task for the student to possess himself of the treasures of knowledge which the author has so industriously gathered. Every pastor, and indeed every one else who desires to gain a good acquaintance with the general history of the Christian church, will find Dr. Schaff's work invaluable.

This seventh volume, to quote the words of the author in his preface, "concludes the history of the productive period of the Reformation, in which Luther, Zwingli and Calvin were the chief actors. It follows the Protestant movement in German, Italian and

French Switzerland to the close of the sixteenth century." The first part of the volume occupies itself with the history of the Swiss Reformation in the German and Italian cantons, a movement in which Zwingli was the leading spirit. The second and larger portion of the book has to do with the Reformation in French Switzerland or the Calvinistic movement. Here, of course, Calvin and his work form the principal subject of history, and the student will here find in Dr. Schaff's work the carefully gathered results of much research with copious references to direct him in further study.

To Baptist readers the first part of this volume will have an especial interest, as showing the relations which existed between the reformers and the Anabaptists, or, as Dr. Schaff prefers to call them, the religious radicals of that day, with the points of agreement and disagreement between them. There is no doubt that these people were greatly misrepresented by some of their contemporaries and by writers of a later date as well. The radical movements in religion and in politics were closely associated, especially in Germany, and doubtless, some of the people known as Anabaptists were justly chargeable with evils and excesses. Their radicalism in some instances became riotous. But as Dr. Schaff says: "It is unjust to charge the extravagant dreams and practices of individuals upon the whole body. The Swiss Anabaptists had no connection with the peasant's war, which barely touched the borders of Switzerland, and were upon the whole, like the Moravian Anabaptists, distinguished for simple piety and strict morality."

It is our intention to trace more fully the relations between the "reformers" and the Anabaptists, as set forth by Dr. Schaff, but it is necessary to hold over what we have further to say on the subject to another issue.

REV. B. FAY MILLS is a man widely and highly esteemed for his work as an evangelist. No preacher of the present day probably is more successful in arousing communities to a sense of the importance of religious truth and of spiritual concerns. Mr. Mills has recently declined the degree of D. D. conferred upon him by the Iowa College. We commend him for this and for the graceful and Christian way in which he has done it. In a letter to the president of the college, Mr. Mills says:

"It is with pain, in the fear that I may seem ungracious, that I ask your kind permission to decline this title. I have a sincere wish to refrain from anything like a critical impulse concerning others, but for myself I cannot but interpret the spirit of the Master's words, 'Be ye not called Rabbi... for one is your master, even Christ, and all ye are brethren,' as indicating to me that I ought not to be called by any title of honor that is not owned by all of my faithful brethren in the ministry of Christ. So please let me remain a plain minister of Christ till the end of my pilgrimage."

Mr. Mills' feeling in reference to this matter seems to us to be the right one. To be called "Rabbi, Rabbi," would have added nothing to the real dignity and influence of the apostles, and to be called Doctor, Doctor, is of just as little value to the Christian preacher to-day. If some ministers are eminent above their brethren for their gifts or acquirements, it is well; they may distinguish themselves by greater usefulness, and why should any minister of Christ wish an honorary title to distinguish him from others, where all are brethren?

Enquiry.

Can you, through the MESSENGER AND VISITOR, inform its readers who are arranging to attend Convention, as to price of tickets, whether we buy return or single and get returned free? Have we who travel by I. C. R. to stop off at Moncton over night or to go on to St. John? Is there an arrangement via Windsor and Annapolis railway to St. John and thence to St. Martins? GEO. A. MACDONALD.

The information sought will be found in the notices as to travelling arrangements. It will be seen by the notice which Dr. deBlais publishes that special trains are to be run on Friday, Saturday, Tuesday and Wednesday of Convention week between Hampton and St. Martins. Persons coming by Montserrat from Digby will not be able to reach St. Martins the same evening. Those who cross from Digby Thursday or Friday should reach St. Martins about eleven o'clock next day.—Ed. M. & V.

Where and When?

I read in your paper of 2nd inst. an account of the ordination of Bro. J. B. Champion. Will you please inform your readers where this took place and when, as the secretary of the meeting has not mentioned place, date nor church. I suppose it was somewhere in the Dominion of Canada; and many others, like myself, would be glad of the usual particulars.

In connection with this I would suggest to those reporting marriages or deaths to state county and province, as frequently these are omitted.

Wolville, N. B., 3rd Aug. J. W. B. [The piece of the Standard was Alberton, P. E. I.; the Time July 29.—Ed. M. & V.]

Keep Minard's Lignum in the house.

Minor Matters in Convention.

II.

Obituaries. Many "Conventionaires" have long been of opinion that far too much time is spent in reading the report on this subject. No doubt it is desirable to place on record in our Year Book brief memorials of departed ministers. But in some recent years the reports embodying these have reached an undue length (ten pages of close print in one case), and have included sketches of laymen as well as ministers. There is no knowing whereunto this will grow. These reports are often made up largely from obituary notices already read at the association or in our denominational paper. May I humbly offer three suggestions? (1) That the utmost practicable condensation be observed in the preparation of the reports. (2) That every valuable purpose will be served by entrusting the preparation and final acceptance of the documents to a judicious committee who shall have the same printed in the Year Book. (3) That only the list of names and residences of the departed brethren be read in Convention by the chairman of the committee.

To devote an hour or more to the reading of biographical sketches of the honored dead, however interesting these may be, seems to many of us hardly consistent with the objects and business of the Convention.

Statistics. Although not so exact in the constitution, it is a fact which no one will probably dispute, that the gathering and the publication of our denominational statistics has come to be one of the "objects" of the Convention. That these statistics should be obtained, and that they should be trustworthy, are matters of some importance. But any person who will take the trouble may easily find out that the figures sent in from many churches are conflicting and valueless. As I have taken upon me at different times, as in June, 1879, and in August, 1886, to call attention to this subject through our paper, a few of the suggestions offered have been adopted, but nobody has thought it worth while to discuss the question of improving our methods. Here are two examples out of many culled from letters to one association some years ago, and three others out of many of a more recent date:

- (1) Members two years ago, 65; last year 91; no additions reported that year; received by letters this year, 1; died, 2; membership this year, 56. (2) Reported last year, 66; this year, 150; additions, 94; losses, 5; increase as reported, 76. Here it is impossible to discover whether the net increase was 84, 89, 76 or 92, as would appear from the Year Book. (3) Last year, 50 members; this year, 47; net decrease, 1. (4) Membership last year, blank; this year, blank; died, 1; dismissed, 1; net decrease, 2. (5) Members last year, 23; this year, 14; no additions reported; died, 1; dismissed, 3; total removed from the roll, 50; net decrease, 9; members resident elsewhere, 50.

Now it may be reasonably asked what remedy I would suggest. In reply I would say—these three for the present: First, let the pastors interest themselves in seeing that the letters to the associations are correctly filled up. Second, let the committee to whom the letters are referred in each association be composed of men who will take the trouble to examine and compare the statistics, and to get all material errors corrected and deficiencies supplied by subsequent correspondence. Third, let Convention have a standing committee on statistics. In conclusion, may it be permitted me to say that even the secretaries of Convention need to be more careful. In the Year Book for 1892, the summary of attendance gives 800 delegates from churches, whereas only 298 names appear in the list, and at least four of these are entered twice. I have been told that many persons whose names appear were not present, but I cannot say that this is true. Three ordained ministers counted as such on page 8 are also counted as delegates. These facts came to my notice in seeking to ascertain the numbers present from different parts. HERBERT C. CREED.

Programme for Annual Meeting of W. B. M. U. at St. Martins.

THURSDAY, Aug. 17.—7 p. m., executive meeting. FRIDAY, Aug. 18.—9.30 a. m., prayer meeting; 10 a. m., nomination of committees; meeting for Mission Band workers; paper on Mission Band work; map exercise of our Telugu field; discussion on Mission Band work. 2 p. m., social meeting. 2.30, enrollment of delegates; treasurer's report; secretary's report; provincial secretaries' reports. SATURDAY, Aug. 19.—9.30 a. m., prayer meeting; Bible reading; social meeting for county secretaries and delegates; questions answered. 2.30 p. m., platform meeting; addresses.

After Breakfast.

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sassafras. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sassafras is proven by thousands of wonderful cures. "Why don't you try it?" Hood's Pills cure constipation. They are the best after-dinner pill and family cathartic.

St. Martins Convention

1. How good of St. Martins Convention invited the Convention only invitation. He the favor? By attending number, and not attitude.

2. Where shall we Now's the time for our churches to complete town. They were blessed. They felt Now's your opportunity your August convention meeting.

3. Do we need to meeting? No; three Give each subject attention to its relationship there will be less committees and meetings. I ask the arrangements to arrange point the hours, and select the subjects for 4. Much depends meetings. I ask the arrangements to arrange point the hours, and select the subjects for 5. What do you to mittes retiring duty It is bad. Let all done between times 6. All committees better than ever be full and thorough. specially Report denomination. How committee to give us of things. Are we the evidence. A Tell us why and I selves. Are our 7. Governors of thorough-going state of the Wolfville school stand internally, educationally, financially. Get us to feel. Win our co-op

To Members of the of the Maritime

DEAR BROTHERS AND SISTER MISSIONARIES: Telugu are face to facts that the great our mission fields unreached by the evangelized body of ing for the salvation a half of people are although the bread put into your hands blessed Lord has really cannot but result present number of reach the present n; and

Whereas, While acknowledge and rements sent during we also realize they been decreased by of one family from as we can now see, from the same res of this year, when male missionaries were Therefore resolve what our Baptist in Great Britain, in western Canada workers this century the death here, precious as elsewhere, shortness of life, of the saved and the a just God, of the most follow for to you that we are no things.

And further res earnestly beseech, asking for the spir all to give the god of the spirit that will unlearn and amon for the workers w thrust into this de is wasting, that may be sent this Brethren and mean to say, we temporary houses at Falmouth. Is in our hands, and Master's "Go ye in for His sake send in Israel?"

Down With

Elect \$1.50, \$2.50, \$3.70 \$10. Quality ren ferent styles; dr —mild or strong the price of any of home testimonial gather. Full B paper. W. T. BA

THE HOSE AND THE HOES.

"Good morning, Cousin Hoes. 'Tis a morning truly fine." Said a pair of ragged stockings, as they dangled on the line.

TWO SIDES OF AN OPPORTUNITY.

"Yes, it's very pretty," Bertha Holmes looked with great satisfaction at the graceful draperies of a new dress she was trying on.

"I took a great deal of pains with it. I am glad you are pleased."

"O, I'm delighted with it, but your work, Janet," Bertha never failed in pleasant acknowledgments to those who worked for her.

The two girls formed a striking contrast as they stood before a long mirror—Bertha, gazing at her pretty self with a care-free delight in the becomingness of the new dress, the sewing girl taking in each detail of the fit, setting a fold here, patting down a ruffle there, with the anxious face belonging with one to whom life has turned its struggle side.

What would she give to-day for the opportunity which she had just glimpsed, for the power of speaking a word of sympathy to these now dullest ears, a word which might bring smiles to those dumb lips! She had done nothing to smooth the path which had been so rough to the feet now stilled in everlasting rest.

"I did not mean it, I did not," she cried in her heart. "But what a poor cry it was! Would it avail to His eyes who had so blessed her with all which could make young life sweet and joyous? Could there be any excuse for her that she had closed her eyes to the needs of her happy sister?"

"No," said Janet; "different things come in my way."

"And who?" asked Bertha, musing toward the now dispersing funeral train.

"A poor girl who died of consumption. She had one of the upper rooms, and it was hot, so toward the last we brought her down here."

Bertha drew a long breath. "Janet," she said, "perhaps I have been one of the things that came in your way. I never can tell you how sorry and ashamed I am for my carelessness. No, don't say a word; there's no excuse for me. And now—when are you going away?"

"I have about given it up. The chance I had at a good cheap place is gone."

"Then I shall arrange something else for you. Yes, you must let me, or I shall think you have not forgiven me."

"I have had my lesson," said Bertha, "and I shall never forget it. For I know now how an opportunity looks from its lost side."

"Be sure you don't delay about paying her, Bertha," she said, after Janet had gone.

True to her promise, Bertha, early in the following week, sent out with the money for Janet in her pocket. On her way she was met by a friend, who asked: "Are you all ready for the tennis tournament?"

"The tournament? O, I had about given that up. I don't dress like shabby, and I am having so many other new things, I thought I'd have to get along with it."

As Little Children: Ministering Spirits.

"Come, Donald, let's gang to the kirk to-morrow. It's many a lang day sin we were there. It might be that hee been drop o' comfort come o' our ganging oop to th' house o' God."

"Hoot, waman! do ye think I'll go runnin' aroun' tryin' to get comfort? I'll na gang near th' kirk. I'll bide where I be."

"I'm wantin' comfort," said Donald. "Gang ye to th' kirk, Christie, an' the gude Laird speaks ye, I'll try it after."

"I'll na gang alone. It's breakin' me heart 'twould be. I couldna sit still, but an' I had my own gude man aside, I might find the word o' God wud help me. I begin to sense some thing wrong. Th' Laird's o' that. Hee been oop to us, but I wud na trust him joost th' same, me lad; joost the same!"

"I'm na complainin' o' th' Laird, lass; I'm na greetin' about onythin'."

"Yes, ye be, Donald, ye're greetin' about nothin' but your aching heart, wudna frae me oarn trobled sleep to hear ye sigh an' frettin', an' it's allers th' same name ye're callin'—Willie Willie! Doan tell me it's na greetin' ye are, me mon."

"That be true, good Christians, both Donald and his wife, but the comely, thrifty waman had told the truth in saying that the Laird had laid His hand heavily upon them. It was less than a week since that the waman, when she had her children in their new home when the only child, a fine son of seventeen, suddenly sickened, and before the doting parents realized any danger he had slipped from their anxious vision—entered within the veil.

Strangers in a strange land, and broken-hearted! What wonder they felt small inclination to visit even the sanctuary, to sit with those who, knowing the deep-seated, rugged affection that made an affliction such as theirs akin to tearing from their stronghold some of the firmly-embedded rocks of their native land, had also rendered acutely sensitive the conscience of the pious, ministering spirits."

"The sermon was short, clear, and so distinctly enunciated that the intelligent pair at the rear of the large audience-room grasped every word and understood it in their way. They interpreted it differently in some respects from what others might—received it for what seemed to them a direct message from heaven.

The minister had told the children in pleasing language that they were surely expected to come to the Saviour while they were young, and that the kingdom of heaven must enter as little children. The dear Christ had said so while on earth. Then he had gone on to show that the angels of God were employed as ministering spirits, sent forth to minister to them who inherit salvation. He said, "but ye may believe they are about us. Perhaps the bright faces of the flowers, the cheery notes of the birds, the song of the brook, the soft murmur of the wind, may have a sweet reminder of the angels if we only see and hear aright. Open your hearts to the kind Spirit of God, and the good angels will be swift to enter in."

He next proceeded to show how children, on each lock of hair, on every eyelid, on every heart, become ministering spirits to needy hearts and souls. But what found deepest lodgment in the minds of Donald and Christie was the idea, beautiful and welcome to them, that the lovely sights and sounds about them in the great terrace beside the cottage door, his eyes fixed in dreamy content on the flowers in their neat beds; or it might be, watching intently some blithe bird singing its evening song on the blossoming tree. He had taken up work with a better heart ever since the Sunday when the sermon written for the children had brought comfort into his saddened life.

"I can see the liddle ewerywhere," he said to himself, "and I'm sure that the daisies be'n an' th' lilies noo to greet me, an' bid me be o' good cheer. I hear th' blitheome voice o' th' bairn i' th' song o' th' birds an' i' th' robin's caoan. An' ye hee is joost by my side, an' it's a' wee to do to be a' faithful, an' in th' Laird's gude time ye shall hae th' lair in our arms again."

Christie's hungry, longing heart was quick to receive the wholesome, comforting message. Everything fair and bright in nature took on a new life, and her sorrowing gaze. The bright eyes of the parrot looked at her with "faith" written in their glossy tints. The pure lilies of the valley with their white bells, and the daisies with their golden centers, and the songs of the birds she believed bore messages of love she alone could fittingly interpret.

Love for the Master, whose rich, dainty provisions had done so much for her, led to a new faith in loyal, useful desire to serve Him in loyal, useful ways.

Her class of lads in the Sunday-school became added to her home duty; she became an invalid, and into more than one home of sorrow, went little offerings of flowers with the quaint message that the eyes of the angels were discernible in their soft depths and the breath of heaven quivering in the delicate perfume, were the senses only acute enough to perceive them.

And so, through the service which was the children's own, was borne a message of ministering spirits, full of father and mother who were only children still to the tender, compassionate eye of God—Zion's Herald.

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Nothing can be farther from the truth. One has not to know them very long to learn that men and women are loved for love in France, as elsewhere. Every man expects a dower with his wife, it is true, and the insurance companies have provided that no thrifty parent, however poor, need have a portionless daughter; but the expenditure of a dower no more affects the character of a lover's love, or the manner of his loving, than the equally general expectation of wedding presents and an expensive groom in America. Something more of public opinion prevails before marriage; the young people do not expect to be left alone at all times; engagements are usually brief, and some of the loveliest are postponed until after matrimony. But this fact does not diminish the affection that married love will be permanent, nor its power to stand the strain of the testing times that are sure to come.

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Boy Character.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any company. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word.

And there are such noble Christian boys; and wider and deeper than they are any country. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true in every friendship. Help others to be and do good.—Child's Paper.

Nettie's Mistake.

"That child really must be vaccinated this week, or she cannot go to school," mamma said; and Nettie, on the veranda, outside of the open window, listened eagerly.

"Yes, I will call and tell the doctor to come up at once," answered papa, as he went out.

"Vaccinated! That's something awful, for Nettie told me her arm almost ached itself out. And that child means me. Well, when I'm not at home when the doctor comes!" mused Nettie, guiltily.

She watched the road to the village, and soon saw a buggy coming.

It was the doctor's, she was sure, and soon the veranah was running across the fields toward the woods which skirted the pond.

What a hunt there was for Nettie when the buggy stopped before the gate, but she was not to be found.

It was more than two hours before she appeared, and, as soon as she was within doors, another buggy stopped before the house.

"The doctor! I'm very glad, for I was afraid he wouldn't come, and you can't go to school until you are vaccinated," said mamma.

Nettie was silent. She did not speak until the doctor had gone. Then she said, slowly, with a deep flush upon her face:

"I thought the doctor was here a long while ago, mamma."

"Oh, no; Uncle Will came for you to ride out with him, but we could not find you," answered mamma, and there was a rosy gleam in her eyes. Did she know?

"O-h-h-h!" cried the dismayed Nettie; "Uncle Will's rides are just splendid. Oh, mamma, I ran away and got lost in the woods, and almost fell into the pond. I missed that nice time when vaccinating don't hurt a bit. Oh, dear me!"

"Remember it, dear," said mamma, significantly. "Never run away from a word, no matter how hard it seems, for its omission brings an unexpected reward."

"I guess you are right, mamma," smiled Nettie, with tears in her eyes.—Our Little Ones.

air, loves the sunshine, the gaiety of the streets, the sparkle of home duty; she delights, like any child, in the air, the movement, of the parks and boulevards. The French mother is in her element, sitting with other mothers in the winter sunshine or the summer shade, not so busy with her crochets or her embroidery that she cannot enjoy the frolics of the little ones in the sand heaps with their palls and shovels, or laying down her work now and then to help them in their play, or to look on outside "the cord," while they on chairs inside the charmed ring are rapt in the joys of Guignol, the French Punch and Judy. From these daily outings she comes home bright, sparkling, animated, full of little anecdotes and wondrous experiences, to entertain her husband at dinner with other subjects than the enormities of the servants and the extortions of the grocer. As I look upon her then, I think, and if, perchance, her husband is given to sunny moods, I am sure he thinks too, that in this bright gaiety, this quick interest in things exterior, lies one important part of the secret of a happy home life.

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So we must go into the very homes of the people if we are to correct the notions of the home life of France which the novelists have given us. From them we have learned that the home life as beginning with a marriage de convenance, where two young people, barely acquainted, are brought together by interested relatives from motives wholly worldly, to learn that men and women children are not desired, and when they come, they are speedily banished to country nursing, and then to school; or, if kept at home, count for almost nothing in their parents' lives. As for the young people, they are not allowed several ways, through social experience more or less brilliant, to a certain, if not an open demoralization.

Nothing can be farther from the truth. One has not to know them very long to learn that men and women are loved for love in France, as elsewhere. Every man expects a dower with his wife, it is true, and the insurance companies have provided that no thrifty parent, however poor, need have a portionless daughter; but the expenditure of a dower no more affects the character of a lover's love, or the manner of his loving, than the equally general expectation of wedding presents and an expensive groom in America. Something more of public opinion prevails before marriage; the young people do not expect to be left alone at all times; engagements are usually brief, and some of the loveliest are postponed until after matrimony. But this fact does not diminish the affection that married love will be permanent, nor its power to stand the strain of the testing times that are sure to come.

Unlike the Dutch Process No Alkalies Other Chemicals

W. BAKER & CO.'S Breakfast Cocoa

It has more than three times the strength of Cocoa mixed with starch, arrowroot or sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and healthy.

Intercolonial Railway.

1893. SUMMER ARRANGEMENT. 1893

ON and after MONDAY, the 29th June, 1893, the Trains of the Intercolonial will run Daily as follows:

TRAINS WILL LEAVE ST. JOHN: Express for Campbellton, Pictou, St. John's, and Halifax, Monday, Wednesday, and Friday, at 7.00 a.m.

TRAINS WILL ARRIVE AT ST. JOHN: Express from Halifax (Monday excepted), at 6.00 a.m.

TRAINS WILL ARRIVE AT HALIFAX: Express from St. John (Monday excepted), at 6.00 a.m.

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TRAINS WILL ARRIVE AT HALIFAX

The matter which this page contains is carefully selected from various sources; and we guarantee that, in any intelligent farmer or housewife, the contents of this single page, from week to week, during the year, will be worth several times the subscription price of the paper.

"IF A DEAR VOICE."

If a dear voice which was to me most dear, And faded and faltered but the other day, From the far heavenly plain, start and cheer, Could reach us when we sit and read the page, I think that this is what the voice would say:

THE HOME.

Flowers in the House.

"Why don't you have flowers in your house?" asked a little tot of a boy of a pale, tired-looking woman, as she stood at the sink washing dishes. "Why, what good would they do?" asked the woman. "My mamma does, and she says they rest her. We've got flowers in all our windows and on the tables and upstairs on the bureau—makes our house look boss." "I haven't any flowers," said she, looking with weary eyes out of the open door upon the farmyard that was bare of twigs or shrub, save a scrawny rosebush that was trying to climb up the house. "But there are plenty of them in the field," said the little fellow, eagerly, "clovers, daisies, buttercups—everything. My mamma says God made them grow on purpose to cheer folks up and rest 'em when they're tired," and picking up his jug of vinegar, the little fellow went out.

THE HOME ECONOMIST.

One of the great secrets of a successful housekeeper lies in avoiding waste, using this word in the broadest sense of the term. The niggard housekeeper is often the most extravagant one, contradictory as the statement may appear. The cook who scrums in her cooking so that her food is unpalatable wastes valuable material, which needs only to be properly seasoned and prepared to become nutritious and acceptable food. The housekeeper who makes her home unattractive, whose messy disposition allows it to become a barren place, so that she drives her children away from it, is guilty of the grossest sort of extravagance. The true economist is she who utilizes all things and makes them do the very best results. She does not economize who uses/makes shifts, but she who obtains the full value of all expenditures. The economical housekeeper is a good cook and knows how to prepare her food in the most temperate and delicious manner, so as to retain all its nourishing values and thereby build up health in her household; not she who with weak greuels and tough cuts of meat lowers her butcher's bill at the expense of her doctor's bill.

Greek words which mean "house" and "law" and means in its original sense the governing of a house by method. As method in vulgar minds is often synonymous with "cleanness," economy has gradually come to be synonymous with extreme frugality. The woman who manages her house on strictly business principles, exacts only her dues in work, and gives only just wages, is quite likely in these modern days to be called "close," so common is the habit of the housekeeper to conduct her home on a sort of charity basis, finding it easier to condone her employes by various gifts and concessions than to demand a strict account of their time and work as a hotel and factory must. Thus, the whole of household going awry, confusion results, and even the poor employes are all the worse for the want of system. The chief reason that servants do their worst work to housework is that they have stated hours and know what is expected of them each day; and these is no reason why such system cannot be introduced into the family. It is a matter of fact that in hotels and where method prevails there is less complaint, and servants remain much longer than in those happy-go-lucky homes where the maid of all work is governed largely by her own will, and system is thrown to the winds. There is no waste of time in the methodic household. The maid may be kept down to strict lines, but she finds herself the gainer in the matter of time. Her hours to herself are stated and allowed to every one in the household, and nothing is allowed to interfere with them. Her wages are paid at regular intervals. She is not allowed to overdraw them, nor is she required to wait for them a moment beyond the day of payment. One reason why families of wealth retain their servants longer than people who live less expensively is that their households are so extensive that they must be managed on a systematic basis. Each member of the family knows exactly what his or her duties are and is compelled to perform them on time. It is well-known that high wages do not necessarily secure good servants, and the actual wages paid per capita by families in various stations of society differ but slightly, though a trained worker, like a professional cook, commands an exceptional price. The science of housewifery is synonymous with economy. The proper practice of the art in its best sense means thrift and success. It means the creation of a beautiful home that shall be attractive and delightful to every one brought within its limits. It means refraining from ill-speaking. It means a life of mediocrity and industry for all the members of the family working toward a common, harmonious end. It is the highest conception of the realization of the old proverb: "Waste not, want not," in worldly things, as well as in love, sympathy and the joys of the spirit.

THE FARM.

A Very Good Law.

No person shall manufacture, or shall knowingly buy, sell, offer, expose, or have in his possession for sale, any cheese manufactured from or by the use of skimmed milk to which there has been added any fat which is foreign to such milk. Every person who, by himself or by any other person to his knowledge, violates the provisions of this section, shall, for each offence, upon conviction thereof before any justice or justices of the peace, be liable to a fine not exceeding five hundred dollars, and not less than twenty-five dollars, together with the costs of prosecution, and in default of payment of such fine and costs shall be liable to imprisonment, with or without hard labor, for a term not exceeding six months, unless such fine and the costs of enforcing it are sooner paid.—Canadian Dairy Products Act, October, 1893.

TEMPERANCE.

Out of 70,000 British troops in India, 18,000 are teetotalers.

Belgium has 155,141 places where distilled liquors are sold at retail. There is no safety for any young man except in total abstinence from liquor. The parliament of Sweden decrees that scientific temperance teaching shall be given in the public schools. All the boys in the Fremont, Neb., high school have signed a pledge against the use of tobacco in any form. The total beer production of the United States for the fiscal year ending June 30, 1892, was 31,646,476 barrels. The W. C. T. U. of California has resolved to employ no speaker or worker who uses tobacco. That is a good resolution. The fourth International Congress on the abuse of alcoholic liquors is to be held at the Hague, Holland, in September. Careful observations made by F. G. P. Nelson, of London, show that men who are drinkers at twenty will only live on the average 15.5 years. The point is settled that more than three-fourths of the poverty and pauperism of the country, and more than nine-tenths of its criminality, come from drink. The chief of police of Baltimore says that he never found boys in the saloons until lager beer was introduced and games prepared to entice them in. Professor Leone Levi has made a calculation showing that the wage-earning classes of Great Britain are spending \$85,000,000 a year for intoxicating drink. In Denmark it is the law that all drunken persons should be taken to their homes in carriages provided at the expense of the publican who sold them the last glass. Count Leo Tolstoy, who spent his time and fortune a year ago in alleviating the sufferings of the starving Russians, asserts that drunkenness was one of the great causes of the famine. New Zealand expends less for liquor than any other of Queen Victoria's dominions, viz. \$16 per capita (in place of \$80 in 1879), while Great Britain at large spends \$19 and New South Wales \$23. The Rappet states that there are now throughout France four hundred and forty-four thousand establishments open for the sale of intoxicating liquors. In Paris alone there are twenty-seven thousand.

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I bought a small worn-out farm over-run with briars and brambles. I had the fuel stook moved and raked off. Bought after shearing, six sheep and put them in this field and kept them there until the next spring, built a yard and straw-covered shed for their protection at night and during bad weather. They killed out the briar roots and cleaned the ground nicely. I paid for the sheep \$27, nine bushels corn, shearing 75 cents, total \$96.75. Sold ten sheep and lambs \$49, wool \$9.25; total \$57. Gain \$39.75. I think the cleaning of the land was worth all the straw they ate, and \$30 paid me well for the care I gave them. In the spring I hauled twenty one-horse loads of barnyard manure on one acre of it. Ploughed the field, then sowed two barrels of wheat and another acre adjoining, and 100 pounds high-grade fertilizer on the next acre. Harrowed the field thoroughly, putting it in good order. Planted it to corn early, then put another barrel of ashes over the wheat and the corn, and another 100 pounds of fertilizer on the acre where the fertilizer had been sown, putting some on each hill. As soon as the corn began to show I ran a harrow over the whole and afterward the usual cultivation. It all yielded milk and at no time during the season could any difference be seen where the changes were made between the different kinds of dressing. The crop, twenty-five bushels of merchantable corn per acre, was the result of such a measure as I had, showing that wood ashes, where they can be got, may be used profitably in the place of other fertilizers.—Charles L. Palmer, in Farm and Home.

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JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. THE INTERNAL AS EXTERNAL USE. Originated by an Old Family Physician. Think of It. Years and still leads. Generation after generation have used and blessed it. Every Sufferer. Rheumatism, Neuralgia, Nervous Headache, Toothache, Catarrh, Burns, Chills, Asthma, Whooping Cough, Colic, Cholera, Stomachic, Spasms, Sprains, Bruises, Swellings, Stings, Itch, and all other ailments. It will find in this old Anodyne relief and speedy cure. In the home of every family without number. Delays may cost a life. Believe all Sufferers. Complete like made. Price, 25 cts. per bottle; 4 bottles, \$1. Express paid. L. S. Johnson & Co., Boston, Mass.

Geo. F. Simonson & Co. ARE RETAILING GOODS AT WHOLESALE PRICES. NOTE, Letter, Foolscap and Legal Cap Papers, over 60 varieties. ENVELOPES, over 100 varieties and sizes. ACCOUNT BOOKS, Memo Books, Inks, Mailing. LEAD PENCILS—4,000 Dozen; 5 cents per dozen and upwards—great variety. PEN AND SLATE PENCILS, 5 cents per box and upwards—great variety. POCKET KNIVES, Solonors, Rials, Whites, Slates. TOILET SOAPS, Sea Island Twine, Tissue Papers, and a great variety of other useful goods. Send for Prices or Call and See at 40 DOCK ST., ST. JOHN, N. B.

C. C. RICHARDS & Co. Gentlemen,—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure without any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me, and I can heartily recommend it to all as the best medicine in the world. Bayfield, Ont. RONALD MCINNIS.

BBB CURES HEADACHE. By sending on the forehead, Liver and Bowels, the following medicinal fluid, the blood is purified, the system is cooled, the brain is refreshed, the nerves are strengthened, the stomach is invigorated, and the whole system is brought into a healthy and vigorous condition. It is a most reliable and powerful remedy for all cases of Headache, Neuralgia, Rheumatism, Toothache, Stomachic, Spasms, Sprains, Bruises, Swellings, Stings, Itch, and all other ailments. It will find in this old Anodyne relief and speedy cure. In the home of every family without number. Delays may cost a life. Believe all Sufferers. Complete like made. Price, 25 cts. per bottle; 4 bottles, \$1. Express paid. L. S. Johnson & Co., Boston, Mass.

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Mrs. Short's Hotel, DIGBY, N. S. REOPEN TO THE PUBLIC MAY 24. First-class accommodation for permanent and transient guests. IMPERIAL CAFE, 35 Germain St., St. John, N. B. DAVID MITCHELL, Dealer in OYSTERS, FRUIT, PASTRY, etc. Deals at all hours. Hot Dinners from 12 to 2. First-class in every particular. Ice Cream a Specialty.

SAVE MONEY AND TIME TO GO TO CALIFORNIA. Great Central Route Excursion. PRISONALLY conducted, through Tiffin, Cal., to San Francisco, via Chicago, St. Paul, and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and Great Northern Lines. Lowest rates. For Sleeping Car Berths, etc., apply to W. E. SHEARER, manager, or to J. A. S. SMITH, Assistant Manager, 390 Washington Street, Boston.

PUTTERS. IS THE BEST. TAKE NO OTHER. According to Easy Directions. Put aside your own ideas about wash-day and try the easy, clean, "PUTTERS" way. DON'T Let another wash-day go by without trying it. HARDING & SMITH, Saint John, Agents for New Brunswick.

EDUCATIONAL. There is Something Really fascinating in being able to take down words as fast as spoken. A knowledge of Shorthand would be decidedly useful to every intelligent, educated person. Heretofore it has required too much study to learn Shorthand, except for the few who expect to make a business of stenographic work. By a new invention, Shorthand is brought within the reach of every person. Lessons by mail. SHELL'S BUSINESS COLLEGE, TRURO, N. S.

Newton Theological Institution NEWTON CENTRE, MASS. Fall term opens TUESDAY, Sept. 5. Examinations for admission at nine o'clock a. m. Seven Professors and three Instructors. Regular course, three years; English course, two years. French Department—Elective studies in regular courses, and for resident graduates. ALVAH HOVEY, President.

Whiston's Commercial College. 95 BARRINGTON ST., HALIFAX. Is Open all Summer. Students can join at any time. Following is the staff: S. E. WHISTON, Principal—Teacher of Writing, Practical Book keeping and Bookbinding. R. KATZBERG—Teacher of Arithmetic, Trigonometry and the subjects required for pass (Civil Service) exam. W. E. THOMPSON—Teacher of Commercial Law. Miss GEORGINA MILLER—Teacher of Shorthand, Practical Reporting, Office Work, Correspondence. Miss ANNA BOWEN—Teacher of Typewriting, Penmanship, Letter Writing, Spelling, etc.

HORTON ACADEMY WOLFVILLE, N. S. Terms moderate. The Academy is open for the reception of students generally. Last year it had a larger percentage than any other school in the Maritime Provinces. For a circular and prospectus, apply to the Principal, or to the Secretary, or to the Treasurer, or to the Board of Trustees. The Academy is situated in a beautiful location, and is well equipped with modern buildings, and is well supplied with books, maps, and other educational material. The Academy is open for the reception of students generally. Last year it had a larger percentage than any other school in the Maritime Provinces. For a circular and prospectus, apply to the Principal, or to the Secretary, or to the Treasurer, or to the Board of Trustees.

Yarmouth Business College AND School of Shorthand & Typewriting, YARMOUTH, N. S. Terms Moderate. Address—J. W. WALSH, B. A., Principal.

SPECIAL ANNOUNCEMENT. The School of Telegraphy, Under the management of an experienced instructor in connection with CURRIE'S BUSINESS SCHOOLS, offers excellent advantages to students, thoroughly qualifying them to fill good positions in Railway or Commercial offices. For terms and particulars address: J. E. CURRIE, Principal of Business School, 85 GERMANS STREET, ST. JOHN, N. S.

NEW ENGLAND CONSERVATORY. Founded by OF MUSIC. The Leading Conservatory of America. In addition to its unequalled musical advantages, exceptional opportunities are also provided for a study of literature, the Fine Arts, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for day students. Catalogue Free. FRANK W. HALL, General Manager, Franklin Square, Boston, Mass.

NEWS SUMMARY.

Domain. -The Icelanders of Winnipeg held a big national celebration last Wednesday. -Sir John Abbott's health has shown signs of improvement. He remains with his family at his country residence at St. Ann's. -The mayor of Montreal refused to take part in the reception to the officers of the Italian warship Etna on the ground that Italy is hostile to the Pope. -There is a split in the labor party in Montreal, and each division will have a procession on Labor day, September 4th, to test its strength and popularity among the workmen of the city. -H. M. warship Blake steamed into St. John harbor on Saturday afternoon. The fine ship is attracting much attention. Large numbers are taking advantage of the opportunity to visit her. -The two men, Riley and Lobanac, charged with having murdered John Wilson at Winnipeg, have been committed for trial. Each of the prisoners made a confession implicating the other. -Pardons have been granted to James Burns, Edward Nolan and John Ralph, each undergoing a life sentence in Kingston for a criminal assault committed in Ottawa during the summer of 1885. -It is stated that immediately upon his return from England Mr. Dalton McCarthy, M. P., will stump the province on the tariff question. Arrangements have been made for a series of political picnics. -Last Tuesday being the sixtieth anniversary of the liberation of the slaves in British West Indies, was appropriately celebrated in Toronto, Hamilton, and other places in Ontario by the colored population. -In a letter published last week in Le Canada, Mr. J. Israel Tarte emphatically denies the story of the Ottawa Citizen that he received three thousand dollars from the Mercier government for peddling that he never did. -Mitchell Franks, the Indian accused of murdering another Indian named News in Muskoika last year, has been committed for trial by the magistrate at Bracebridge, and sent to Barrie goal to await the opening of the next assize. -Arbitration at Dorchester has decided the cash value of a finger. Geo. Crossman and Richard Buck, two farmers, quarrelled about some sheep, and in the fight Buck's finger was broken. The arbitrators have awarded \$368 damages. -The Canadian Pacific railway has acquired possession of the Montreal and Western railway, which is now completed to St. Govitt. The new line will open up a fine lumber country, which is expected to supply a large traffic to the Canadian Pacific. -A new system is to be established in Ottawa in connection with the postal service. The mails will be taken to and from the post-office and the railway stations by the electric street railway, and several special postal cars will be built for the service. -At a meeting of the advanced prohibitionists at Owen Sound last week resolutions were passed condemning the liquor traffic, and declaring the advisability of calling a convention to nominate candidates for both the Dominion and Provincial Legislatures. -There has been a large falling off in the number of cattle shipped from Montreal this year from that of 1892. Up to Tuesday last 8,837 less have been exported than during the corresponding period last year, while the figures of 1892 were less than those of the preceding year. -The Etna, which is the first Italian warship that has ever visited Montreal, is a beautiful vessel, sitting low in the water, and in form and construction is similar to the British Blake, while being much smaller. She is two hundred and eighty feet in length, with a displacement of four thousand tons. -The report that the Canada Colored Cotton and Stormont Mills, belonging to the Canada Colored Cotton Mills Company, have closed down on account of the thinness of trade is untrue. The Canada cotton mill was closed last week to complete some urgently needed repairs, but is now running full time. -Chevalier Gianelli, the Italian Consul at Toronto, has invited the Admiral and officers of the Italian warship Etna to visit Muskoka lake, Georgian bay, and Niagara Falls, as well as to accept a banquet at Toronto, but their engagements in Montreal are already so numerous that they were compelled to decline the invitation. -At the meeting of the Montreal Presbytery last week the Campbell heresy case was discussed at great length. An amended libel was declared relevant, and the clerk was instructed to serve a copy of the libel upon Prof. Campbell, and to cite him to answer the charges before the next regular meeting of the Presbytery, which will be held on September 2nd. -The Montreal Monde, referring to Mayor Desjardins' action in refusing to preside at the committee to receive the admiral and officers of the Italian man-of-war Etna, said that Mr. Desjardins should not forget that as mayor he should be above individual opinion, and if his scruples became stronger than the duties of his office, there should be nothing left but for him to retire. -On entering his yard on Tuesday morning, Mr. Albert T. Fawcett, of Sackville, found two colts doggedly at work among his sheep. Of the 26 which he had left there the night before only three were untouched. Three were dead, five or six more wounded so that they will die, and the remainder mangled more or less. His flock a week ago numbered 32, but several were killed by dogs on Friday night.—Sackville Post. -A caulk named Haggerty received a serious cut on the neck while working on the deck of the sch. Anita, lying at Rankine's wharf, on Saturday. Allen Whitaker was working on the wharf with a broad axe and it flew off the handle, the axe striking on Haggerty's neck, after a fall of fifteen feet. He was carried to Mr. Elliott's house on Portland street, where nine stitches were put in his neck by Dr. William and Miss Christie.—St. John Sun.

Highest of all in Leavening Power.—Latest U. S. Gov't Report



Mr. Edward F. Harrington, a well-known citizen of Halifax, who has recently started a new enterprise by the opening of a bathing house near the beach on McNab's Island, was drowned on Friday last by the upsetting of a yacht in a storm. Mr. Harrington was the only occupant of the yacht at the time. Two young men, named Ryan and Lomas, who were fishing not far away, saw the accident and made a heroic but unsuccessful attempt to save Mr. Harrington's life. Their boat was with-in a few yards of the yacht at the time when both it and he sank.

British and Foreign. -It is reported that peace has been restored in Nicaragua. -The Pope has issued an elaborate encyclical on the labor question. -The wheat crop in Hungary will be one million hundredweight in excess of the estimate, and the quality is excellent. -The Italian Catholic Mission at Mienhyang, ninety miles from Hankow, has been destroyed by native rioters. -In spite of the fertile soil and genial climate, the food production of Italy is insufficient for home consumption, except in wine and fruit. -The Czar has issued a ukase forbidding the killing or capturing of fur seals on Russian land without special permission from the government. -It is reported that cholera exists at Smyrna, and the outbreak of the disease in that important centre of Mediterranean trade is regarded as of much significance. -In view of the disastrous effects of the recent drought, the Belgian government is making preparations on a large scale for experiments in producing rainfall by artificial means. -Sir Edward Grey, Parliamentary Secretary of the Foreign Office, announced in the House of Commons on Wednesday afternoon that the French blockade of Bangkok had been raised. -It is stated that Russia has resolved to ask China for an explanation of her attitude on the Pamir question, in view of the enormous masses of Chinese troops concentrated in the vicinity of the Pamirs. -It appears that large quantities of arms and ammunition are being imported into Hawaii, and it is believed a movement is on foot among the Royalists to overthrow the provisional government and restore the queen to the throne. -The news received of the Peary Arctic expedition from Labrador is very discouraging. Lieutenant Peary was unable to purchase dogs at the settlements visited, and was forced to go north, cannot delay that may jeopardize the success of the expedition. -M. A. Jewett, U. S. consul at Sevas, Turkey, gives an account of an earthquake in Asiatic Turkey three months ago, in which 2,000 houses were entirely ruined and 3,000 others rendered unfit for habitation, 913 persons killed and a much greater number injured, and 9,700 head of horses, cattle, etc., perished. The suffering in the district is terrible. -A special cable despatch from London states that the question of the Turkish outrages upon Armenian Christians was brought up in the House of Commons on Wednesday, and that Sir Edward Grey, Parliamentary Secretary of the Foreign Office, admitted that of the five prisoners expected the evidence when investigated showed that at least two were innocent of the charges made against them.

United States. -The depression of the silver market has given a decided impetus to gold mining in Utah and Nevada. -Mr. Hoke Smith, Secretary of the Interior, thinks that a movement to repeal the Sherman silver act would have strong support from Southern members. -Two Boston ladies, Miss Laura Lee, an artist, and Mrs. Flower, wife of the editor of the Arena, are said to have determined to do their utmost to reform costumes of the bloomer type. -The Campania, in her recent voyage from Queenstown to New York, made the passage in five days, fifteen hours and nine minutes, which falls to break the record of the Paris, which made the westward passage in last July in five days, fourteen hours, and twenty-four minutes. -Judge Stein, of the Chicago Superior Court has decided that the World's Fair directors and officers who are directly responsible for closing the exposition gates on Sunday, July 23, had violated the injunction granted in the Clingman petition, and were consequently guilty of contempt. He imposed heavy fines. -A Topeka Kan., special says that on account of the financial stringency the members of the seven religious denominations at Ashland have agreed to sit in one church, listen to one minister and drop their mites into one box. This would be the case if the clergy members of the unemployed. Other non-strict-denominations will adopt the same plan. -An accident resulting in the death of at least four persons and injuries to probably fifteen or twenty others occurred Thursday evening at the boat house of the Chelsea Yacht Club, Chelsea, Mass. It was ladies' night at the club house, and there was only one man on the lower balcony, and he was unhurt. Some twenty people were precipitated to the floor below the balcony, and were injured.

W. R. M. U. RECEIPTS.

Monies received from July 18 to July 25: Berwick, F. M. \$19, H. M. \$5; Amherst, "Thankofferings," F. M., \$125; Jacksonville Mission Band, toward Mr. Morse's salary, \$350; New Albany, F. M., \$4; Guyarova, F. M., \$4; Andover, F. M., \$217; Portauque and Upper Economy, F. M., \$850; Springfield, F. M., \$6, H. M. \$3, G. L. M. \$2; Dartmouth Aid Society, to constitute Mrs. W. Elmer, F. M., \$5; Dartmouth, F. M., \$10; Dartmouth W. M. A. S., to constitute their president, Miss A. E. Johnstone, a life member, H. M. \$25; Dartmouth, sale of Pioneers, \$545; Benton, F. M., \$4; Mt. Hanley, F. M., \$7; Mount Hanley Mission Band, F. M., \$148; Amherst, H. M., \$19; Truro Immanuel Church, \$17; Mrs. R. Black, Amherst, H. M., \$2; Jeddore East, F. M., \$10, H. M. \$2; West Jeddore, F. M., \$1250, H. M. \$125; Port Williams, F. M., \$5, collection special meeting, F. M., \$232; Digby, F. M., \$150; Digby Mission Band, F. M., \$5; Digby B. Y. P. U., for Mr. Morse's salary, F. M., \$875; Prince William, Mrs. James Kelly, F. M., \$1; Kingsclear, Mrs. A. H. Hark, F. M., \$1; Newburg, F. M., \$50; Port Elgin, F. M., \$8, H. M. \$3; Barronsfield, balance to constitute Mrs. Elizabeth Hayes, River Herbert, a life member, F. M., \$1014; Torbrook, F. M., \$5; Farnham, F. M., \$18, H. M. \$1; Hammond's Plain, F. M., \$130; Little Grace Bay, F. M., \$225; Chance Harbor, F. M., \$3; Yarmouth (Temple church), F. M., \$3017, H. M. \$788; Florenceville (West), F. M., \$420; Cambridge, F. M., \$1340, G. L. M., \$68; Cambridge Narrows Sunday school, toward Mr. Morse's salary, \$1402; Thornetown, \$4. Collections at public meetings held in Queens Co., N. B.: Thornetown, \$142; Jemseg, \$446; McDonnell's collection special meeting, \$448; Coles Island, \$324; Mill Cove, \$588; Debert River, F. M., \$9, H. M. \$2; River Herbert Mission Band, toward Mr. Morse's salary, \$5; Weston, F. M., \$2, H. M. \$2; Port Williams, proceeds of Mission Band for the year, F. M., \$100; Valley church, F. M., \$972; Acadia Mines, F. M., \$350, H. M. \$250; Ludlow Mission Band, F. M., \$7; Carleton, F. M., \$1745, Mr. Morse's salary, F. M., \$755; Mission Band, H. M. \$7.

Financial statement for quarter ending July 31: Received from— F. M. H. M. TOTAL. New Brunswick.....\$1,566 \$150 \$1,716. P. E. Island..... 148 37 185. New Brunswick..... 158 78 236. Mission Bands and Sunday-schools, New Brunswick..... 223 68 291. Sale of Pioneers..... 65 05 70. \$3,290.02. Draft sent J. W. Manning (third quarter)..... \$451.00. Draft sent H. E. Sharp, Winnipeg, for first quarter..... 150.00. Miss Johnston, postage..... 8.09. Do. travelling expenses..... 18.05. Draft sent J. W. Manning, 1,000.00. Mrs. Stacey, travelling charges..... 70.00. Do. postage..... 8.00. Drafts, discount and postage..... 4.00. \$3,969.06. MARY SMITH, Treas. P. O. Box 513, Amherst, N. S.

For Denominational Work.

From July 20 to July 31.—Petticoilac, \$14; Dorchester, \$11; Fairfield, \$5; Margville, \$1070; Canning and Sheffield, \$630; Buctouche, \$5; Hillsboro, \$8072; Caledonia, \$715; Florenceville, \$7; P. E. I. Association, \$3151; N. B. Eastern Association, \$3057; Springfield, (Cape Wolfe, P. E. I., \$8; John Nichols and wife, P. E. I., \$10; Bedouque, P. E. I., \$17; Mrs. S. H. Estabrook, \$3; Miss E. Estabrook, \$1; Newcastle, Miramichi, \$10; Summerside, P. E. I., \$4.15; Annie Campbell, P. E. I., \$2; German, St. John, \$15671; Alexandria, P. E. I., \$16; \$5075; Ugg, \$1881; Belfast, P. E. I., \$14.35; Brunels street, St. John, Rev. J. H. and Mrs. Saunders, \$5; Clyde River, P. E. I., \$4; Charlottetown, \$50; Kingston, P. E. I., \$10; Fairview, \$105; Elgin, \$17.80; Portland, \$16; Saint George, \$8; Butterut Ridge (Havelock), \$9.12; St. Stephen, \$90; Queens Co. quarterly meeting, \$10; Hillsboro, \$110; German street, St. John, \$48.00; Murray River, P. E. I., \$19.00, total, \$411.05. Previously reported, \$2,715.35. Total received to July 31, \$3,527.00. Treas. for N. B. and P. E. I.

Literary Notes.

The Treasury of Religious Thought for August is excellent in every department, and maintains its high standard among the magazines of the day. It is thoroughly evangelical, undenominational, and always abreast of the times. Its frontispiece for this month is the Rev. Dr. D. K. Tindall, of the Methodist Episcopal church, Omaha, Neb., followed by his sermon on "The Abundant Life. There is also a view of his church, with a biographical sketch. The Rev. Dr. R. McChesney Edgar furnishes the noble sermon he preached as moderator of the Presbyterian General Assembly in Ireland. Dr. W. R. Huntington discourses on Jesus Christ the Truth Teller. Dr. Joseph J. Lampe supplies the sermon on "The Banner of Protestantism" he presented before a body of Orangemen on their anniversary—a sermon that should be read by every Protestant in America. The Leading Thoughts of Sermons are by Bishop J. Keener, Prof. D. MacDill, D. D., and Dr. D. Boardman, Dr. Philip Schaff, Bishop The Apollitic, or Patristic Pulpit. Dr. J. C. Hiden gives Christ's Quotations from the Old Scriptures; Dr. J. Hall shows the Origin and Progress of Puseyism and its Lessons for Some Teachings of the Yearly subscription, \$25; and clergyman, \$2; single copies, 25 cents.

Marriages.

MANZER-SPAVOLD.—At Weymouth, by the Rev. J. Williams, July 29, George W. Manzer, of Southville, to Mary Spavold, of Harman. GLASCOCK-BRICE.—At the residence, Truro, July 28, by Pastor H. F. Adams, Bruce M. Glascock, of Lennox Ferry, Cape Breton, to Elsie D. Ulrich, of St. Louis, Missouri, U. S. MORROW-GIFFORD.—In Malden, at the residence of W. T. Winalow, 4 Pleasant St., July 30, by Rev. E. A. Wyman, D. D., Alexander R. Morrow, to Mrs. Mary J. Gifford, both of Malden, Mass. WARREN-SPINNEY.—At the Baptist church, Greenwood, Kings Co., N. S., August 2, at 9 a. m., by the Rev. E. H. Howe, Cornelius Warner, of Somerville, Mass., to Ella Spinney, of Greenwood. REDDING-PATTEN.—At the residence of the bride's parents, August 2, by Rev. F. H. Beale, assisted by Rev. J. H. Saunders, John C., son of W. H. Redding, Yarmouth, to Wagoner B., daughter of John S. Patten, Hebron. FLETCHER-GRIDLEY.—At the residence of the bride's father, July 20, by Rev. J. H. Fosdy, assisted by Rev. G. R. White and J. E. Goucher, Rev. M. Edward Fletcher, of England, missionary elect to Barmah, to Annette M., daughter of Wm. H. Gridley, of Yarmouth.

Deaths.

LEWIS.—At Lake George, Yarmouth Co., July 28, Ervin, aged 2 years and 4 months, son of Comfort and Minnie Lewis. -Strong nerves, sweet sleep, good appetite, healthy digestion, and heat of all, pure blood, are given by Hood's Sarsaparilla. -Use Skoda's Discovery, the great blood and nerve remedy.

Direct from Foochow, China. Low prices & good stock. Send for samples to W. FRANK HATHEWAY, 17 & 18 SOUTH WHARF.

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Periculous Anemia, Hemorrhage of Bowels, with Complete Nervous Prostration, and Heart Trouble, Cured by Skoda's Remedies. "For 15 or 20 years I have suffered from Hemorrhage of the Bowels. Some days would have 15 Hemorrhages, and have passed 1-2 pint of blood in 4 Hemorrhages, and a portion of my Bowels would protrude while at stool. For the last two years have been worse. Several physicians advised an operation."



GEORGE H. DRWLOFF, of Windsor, is a prominent man, being a member of the County Council, J. P., &c. I was afflicted, extremely nervous, feet and legs swelled badly, and the least exertion set my heart beating so rapidly, I would have to rest. Washed myself dead rather than alive. Four months' use of Skoda's Remedies has made a new man of me. Have gained 25 lbs. In both Hemorrhages all stopped, Heart beats regularly, I can sleep like a child, and am better than I have been for 20 years." SKODA DISCOVERY CO., WOLFFVILLE, N. S.

WHEN THE Ontario Mutual Life COMPANY

Was organized in 1870 the entire fund amounted to \$2,000, contributed by the policy-holders, who also constitute the Company. It has since that time been paid to policy-holders, their heirs and assigns, \$1,535,113.07; and now has \$2,253,000.00 securely invested as a provision for future payments. The Entire Profits being divided amongst the policy-holders clearly gives them advantages over those offered by other companies. Hence if you want a Life or Endowment policy, examine the "Ontario" rates and plans. E. M. SIPPREL, Manager for Maritime Provinces, 109 Prince Wm. St., St. John, N. B.

STAINED GLASS ART GLASS CHURCHES, HALLS, SCHOOLS, PRIVATE HOUSES, &c., &c., &c. A. RAMSAY & SON, (Established 1863) Glass Painters & Stainers, Manufacturers of Lead, Colored, Washable MORTAR. Also Manufacturers' Agents for the celebrated WHITE SEWING MACHINE, which is acknowledged King in the Sewing Machine world.

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Going to do something ridiculous. Sell your little lads' suits for half what they're marked for one day, and that day Saturday next. Absurd. Such a way of doing business. But we've reasons enough. Against—a suit sold Saturday means 3 1/2 one suit less for us to make a profit on, or for somebody else; means \$1 to \$2 loss on every suit sold (to us)—Perhaps we won't sell many, therefore not much loss. But that's neither here nor there to you, so long as you buy your suit cheap. How many suits will we sell? It's according to how many hear about it, how many believe it, how many have it (the money we mean), how many want it (a suit). That many can get it. Wait till Saturday if you can, and if you can't wait we're sorry for you. Don't wait till Monday or Tuesday, for then—"pay what's marked" will be the rule. We've never done anything like this before, perhaps never will again. If you can buy the material and make the suit yourself for that boy of yours from 3 to five years as cheap as—but you know you can't. We're over-crowded with boys' suits to fit these little lads. Saturday, two-piece suits for boys at \$5 will be \$2.50; \$4 suits will be \$2; \$3 suits will be \$1.50; \$2 suits will be \$1; \$1 suits will be 50c. See how many wise men there are—all women are wise.

SCOVIL, FRASER & CO. KING STREET, ST. JOHN. TWO Big Stores OAK HALL. P. S.—Those in the country, send the stuff with your order not later than Saturday.

SURPRISE Soap. Mrs. LOUISE MARSHOT, Toronto, writes: "When I first used Surprise Soap I was surprised at the result. It is the best Soap I ever used. I use it as the directions tell and find it works wonders, indeed it is worth its weight in gold." Mrs. J. HANKINS, Godolph, writes: "I never had such satisfaction since I have used Surprise Soap for a long time and like it better than any other I have ever used. I can now do my washing quite easily as the soap seems to take the dirt out without much labor and does not injure my hands like other soaps I have used." Mrs. EMILY SHAPLEY, a Grandfather, writes: "I have used Surprise Soap for a long time and like it better than any other I have ever used. I can now do my washing quite easily as the soap seems to take the dirt out without much labor and does not injure my hands like other soaps I have used." Mrs. JOHN BUTTON, Moncton, N. B., writes: "I have been using your Surprise Soap for the last five years. There is no other Soap like it."

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THE CHRISTIAN MESSIAH

VOLUME LVI. Vol. IX., No. 3

ASTRONOMERS report unusual disturbance on the sun of late. They have watching "a tremendous whirl upon the photosphere grand luminary. From the vatory at Mount Hamilton were obtained, which show the sun's face what looked. These observations give rise and speculations. Was it comet tumbling into the recent hot weather disturbances to be credited solar activity due to sun. There are evidently some which nobody is able to find.

The governor of South generally believed to have heavy contract on his hand to enforce the new liquor state. In some of its phases declared unconstitutional judge and this matter has out in the courts. Some sellers are disposed to offer assistance to the officers of Governor Tillman appears to his task like a man. He has that he will arm his men orders to shoot any body with them. He is "not got the state constables to be by the barkeepers and the

PAUL'S enemies at Je wanted an excuse to kill against the apostle that the Greeks into the temple the holy place; "for the with him before in the city an Ephesian, whom they Paul had brought into the They imagined this, and might be so, in order that have a pretext for destroy they hated, they took no of their opposition, but took Thus do prejudice and hat mind to fact and reason wish to believe evil of other ally find some excuse w themselves for doing so of Christ, where it is p certainly make men care give to mere suppositions of the force of fact, and espec the goodname or person others are at stake.

SUNDAY closing at the has now become, as the remarks, a very complex. It appears that if the gate on Sunday the directors contempt of court, and if opened on Sunday they contempt of Congress. They have added that, in the directors are also guilty of a great deal of moral sense has found public expression. For ignoring the Illinois State Judge fines imposed on the directors ago 000. From this the dire peeled. When and with matter will be settled it see. The directors having that neither the exhibition lie want the Fair open as anxious now as any for Sunday closing. The rector appears at present hard one, but probably no ing a great deal of sympathy

"WATCH ye, stand fast quit you like men, be st are the words of the "gold properly connected w Sunday-school lessons. words they are! Such commander of an army the ranks on the morning speaks to his soldiers to the conflict." The great world when opposing arm against each other, with their mighty and terrible are great occasions. The tain interest and inspirat the conflicts (to which Christ recalled are of a actor. The weapon, the results of that warfare, nobler kind. Here, when shall His forces against darkness is the grand fi action. In this age, as there is abundant opportun soldiers to prove th their lineage and to gi needed examples of he manhood and womanhood

WHAT wonderful cou be effected at the shrine of the province of Quebec. The remarkable attraction has led to the establish one in connection with St. Jean Baptiste in the York. A tiny particle body had been obtained