

Messenger and Visitor.

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VOL IV.

SAINT JOHN, N. B., WEDNESDAY, MAY 30, 1888.

NO 22

CROWDED OUT.—The account of the Anniversaries of the Northern Baptists, recently held at Washington, is crowded out this week.

GOOD EXAMPLE.—A brother who has a son at Acadia, and who had the privilege of a scholarship, has decided to pay the tuition fees all the same, as he justly considers this one of the best ways to help the College in the hour of her need. Are there not others who are similarly circumstanced that will profit by this excellent example?

SORRY.—“F. D. D.” in a private note accompanying his communication, writes: “I am very sorry that the matter has gone so far, but have acted conscientiously and honestly all the way through—and have been repaid in.” While we deeply regret that the matter should have got into the MESSANGER AND VISITOR, we are glad to publish “F. D. D.”’s communication, as it is his right to defend himself. No further correspondence on this subject shall appear in our columns.

WALSH.—A speaker at the Baptist Union of Great Britain stated that from 1801 to 1861 the Church of England had built in Wales but 138 places of worship to 2,773 by Nonconformists. It is probable that the same disproportion has existed since 1865. Yet the Established Church draws from the Principality \$1,250,000 per annum from endowments; besides tithes. This is felt to be a great grievance and the Union passed a resolution in favor of disestablishment.

BETTER SHOWING THAN WE MAKE.—Mr. Bishop makes the following comparison between his own denomination (British Baptists) and others respecting lay preachers. While the Baptists of Great Britain are behind some other denominations there, they are much ahead of us, in this respect, for we have scarcely a dozen in the Maritime Provinces.

In the Baptist Union there are 1,840 chapels, 1,000 of which are within a pastoral ministry, and the membership of 384,385, includes 119 lay preachers, 1,141 every three years only 2,787 lay preachers, and, or 1 in 101. But even this small number leaves us far behind other communions deservedly honored for their lay work. The Primitive Methodists have 522 members, but they have 16,738 local preachers; every twelfth member is a preacher. The New Connexion Methodists, with 30,096 communicants, have 1,272 local preachers, or 1 in 23.

ILLEGAL.—The British government, in the Local Government Bill, have embodied a clause granting compensation to liquor dealers whose licenses may be taken away, short of a full license law. The government lawyers defended the provision that the subscriber had a vested interest in the license because, once obtained, there was a presumption that it would be continued. A test case has been up before the Queen’s Bench, and the decision is that this provision of the bill, put in by the Tories to win the support of the liquor interest, is illegal; because the fact that license is to be taken out presupposes the right to withhold it. This is common sense, and we are glad it is law as well. This decision is of importance to us here in the Dominion, as it will be a precedent, should the time come when the question of compensation shall be raised here, as we believe it will. It may help a-shield the politicians who have already assented to this evil principle.

ZENANA WORK.—The English Baptists are doing a large amount of zenana work in India. The staff of workers consists of forty lady zenana visitors, twenty-seven assistants, forty-six Bible-women, and fifty-three native school teachers. There are now fifty girl’s schools, including three boarding schools, several high-caste schools, and many Sunday schools, with an attendance of 1,650 children. The number of zenanas regularly visited for instruction is 850, the pupils 1,837; but this does not include a large amount of evangelistic work—purely Bible teaching from house to house, carried on in Calcutta by Mrs. Ellis and Miss Taylor, and in several other places by Bible-women supported by a grant from the British and Foreign Bible Society, the statistics of which cannot be given in numbers, but amount to some thousands. The income of this department of the work has been about \$32,000.

HOW IT WORKS.—Dr. Barnardo, the head of the great homes for destitute children, in London, was threatened with withdrawal of subscriptions to his work, unless he gave assurance that all the children received were baptized. He gives us the assurance as follows:

The answer to this, which is the main question, and quite apart from my personal opinion, is Yes in nearly every case. For, curious to say, the lower we go in the social scale, and the more degraded the parents or relatives may be from whom I take children, the more certain it is that the children have been baptized. It matters not that the latter have been born in the common lodging-house, in the workhouse infirmary, in the tramp’s kitchen, or in the poorest place called “hounds.” In

every instance I ask the question, and keep a record of the answers in my books, and it is a curious fact that as regards 99.5 per cent. of the children admitted, the reply is, “Yes, they have been christened!”

It may be asked how can one account for this? I have no far to search for the answer. I find that these poor, ignorant people will look upon baptism as a sort of potent talismanic charm, which will assuredly open the kingdom of heaven to their unfortunate offspring. Even immoral women, while still living shameful lives, will often wish to secure a certain partnership in heavenly blessings for their children by baptism, and then, having done so, with a superstitious trust in its absolute efficacy, they rest satisfied in the self-assurance that they have done their best for their children, that they “set them up” as it were, in the Divine life, and that all the rest will come of itself.

SOCIETY HELPER BY A WELL FURNISHED MINISTRY.—Dr. Haskell, in an address on this topic, drew a contrast between the village of Northampton, which has had, for 125 years, the best of a New England ministry, including that of Jonathan Edwards, and a village of infidel tendencies. While from the latter there had not come one college graduate, and it could boast of but seven or eight doctors, the former village of from two to five thousand population had sent forth the following:

College graduates 410, ministers 114, missionaries 19, wives 84, foreign missionaries 19, judges 25, lawyers 10, physicians 25, college professors and other teachers 101, college presidents 7, editors 24, historians 6, other authors 24, state officers 35, governors 2, legislators 25, generals in military service 21, United States officers army and navy 28, secretaries of state 2, senators 5, representatives 8, foreign ministers 2, president of the United States one;—in all, 1,090.

AROUND.—The Roman priesthood are being thoroughly aroused against Bro. Diaz, whose work we mentioned last week. Word has just come that “the Bishop of Havana has issued an excommunication ‘Bell’ against Rev. A. J. Diaz and his people, and against all Catholic people who give him aid or countenance, or who permit their friends to be buried in his cemetery. The Bishop has also had the picture of Bro. Diaz buried in the Cathedral.” This is but a grim intimation of what would happen, did Romanists but have the power. This action of the Bishop is as foolish as it is impotent. The day is past when Cuban Romanists can invoke the secular power to aid them. It will, doubtless, but throw the sympathies of the people all the more over on the side of Bro. Diaz and his co-workers.

PITHY.—We clip the following pithy sentences from the *Central Baptist*. They are chiefly from Dr. Ellis’ sermon at Binghamton on systematic giving. Read them:

“The Israelites were no more tenants of God than are the farmers of Virginia.” “Making money for God is as religious as saving souls.” “No man can afford to come rich at the expense of what he owes God.” “The tenth of all our income is the lowest road God had put in the ladder of Christian giving.” The time of giving is as sacred as the communion season; the duty of giving as imperative as baptism. Baptists give almost less than any other denomination because of their lack of method. Paying is just as good a test of religion as praying. Christian stewardship is just as honorable as sonship in heaven. If all we can give and scrape, be put on our tables and our backs, then we shall have nothing to give to the Lord. Consecrated wealth is consecrated power. How can any one that is covetous and stingy be a Baptist in good and regular standing? The angel that is to carry the everlasting gospel to the ends of the earth, is chained down to the star by the avarice of professed Christians. We claim to be apostolic in doctrine, but how about apostolic giving? The possession of wealth is as much a gift of God as is a call to the ministry. It may be as much our duty to make money for Christ as to preach the gospel. A certain church worth \$100,000 gave to missions nothing, then returned to pay stated pastor’s salary, making the pastor dependent on the collection, then down to 15. Pastor resigned and church closed. God’s Word makes the placing of giving as plain as the plain of salvation.

ALASKA.—It has come out that the so-called purchase of Alaska from Russia was connected with an interesting page of secret history during the war of the rebellion. Just at the time when days were darkest, and it was feared that Great Britain and France were about to raise the blockade and recognize the Confederacy, a Russian squadron hovered around the American coast for some months and finally disappeared as quietly and mysteriously as it had appeared. It is now stated that this squadron was chartered by the United States government to meet the threatened emergency, and when it had passed, went its way. Lincolns, however, did not venture to acknowledge so much had been spent on what proved to be a “dead horse,” and did not bring the matter before Congress. The master remained unadjusted. At length Russia consented to give Alaska to the United States for \$7,200,000 due her for the services of her fleet. A bill was rushed through Congress agreeing to pay that sum for the vast Arctic territory which was really thrown in, by Russia, in order to relieve the government at Washington

from its embarrassment. The real nature of the transaction leaked out through Gen. Sherman, who was made aware of it while in Russia.

DEAD.—Rev. J. E. Reed, known and beloved by many of our people, as well as by our Free Baptist brethren, to whom he belonged, died in Portland, St. John, on the 18th of May. He was buried at Keswick, York co., where he had been pastor for many years. The *Intelligencer*, referring to his last sickness, says:

Early in his sickness he gave up the idea of getting better. Indeed, when on that last Sabbath in church, he was compelled to stop preaching, he said to those present, “Brethren, I am gone; this is my last sermon.” He seemed to know that his work was finished. True, as he had written if it was God’s will, to live for his family, and his brethren and the cause he loved; but he did not seem disposed to express even that desire strongly. In the last conversation we had with him he said, “It is all right; what is God’s will is my will.” The same things, in substance, he said to those who visited him often. He had abiding peace. He knew whom he believed, and was persuaded that all was well. Unanimously and with the confidence of unabashed faith in Jesus, he went down to death. He is “more-than-conqueror” through Him that loved him.

We tender to his stricken family and to his denomination, where he seemed so much needed, and where he will be so much missed, our sincerest sympathy.

BY THEIR FAULTS.—The *Christian Enquirer* has a very pitiful article on Spiritualism. Even allowing the genuineness of its professed “communications” with the spirits of the dead, it shows them to have been valueless. Spiritualism has been in existence for forty years. It professes to have held communications with the spirits of the men who were the world’s greatest leaders in all departments of life and thought. Still, during all that time, there has not been one thing made known which was not known already—nothing has been spoken by the spirits which has compelled general attention. Well may the *Enquirer* conclude:

We are told that the spirits speak through a certain woman in a trance. But do, they say anything worth listening to? We are informed that they write on slate. But do they write anything worth reading? If a man gave notice that he had succeeded in opening communication with the inhabitants of the planet Jupiter, we should, of course, be interested in the announcement. But if the marvellous dispositions from the distant planet merely told us that time and tide wait for no man, and that beauty is only skin deep; if, after forty years of a perfect flood of communications, we had not learned the first thing which we did not know before, we should be liable to come to the conclusion that to be able to talk with the Jupiterians was of no great importance after all. So the fact that Spiritualism in forty years has not told the world a single thing which was not known before shows that it is valueless. All this is entirely apart from the question of its humbuggery.

By Wheel and by Keel.

NO 1.

BY KEEL.

The immense and elegantly furnished ferry-boat, more like the palace steamer that had floated us down Long Island Sound than the ferry-boats that ply in eastern waters, swiftly covered the three miles stretch between Oakland and the city. We stood upon the fore-deck, and admired the spacious bay, the pretty islands that rise from its waters, and its Golden Gate, the doorway to the Pacific and to all strange and ancient lands. Beside this entrance was the city, in the foreground, the docks filled with ocean-going steamers; next the business portion, at the base of the hills and on land built up on the bay; behind, on the slopes and summits, the mansions of the well-to-do and the palaces of the wealthy.

Dr. Hartwell, missionary to the Chinese of San Francisco, who had kindly met us at Oakland and taken us under his protection while during our stay in the city, pointed out the objects of interest, Goat Island, right before us, and Angel and Alcatraz Islands farther north, the Gate of Gold, and Millions’ Hill where the men of gold have their palaces.

It was the 18th of November, but one needed the assurance of the almanac that it was not the 18th of June, so bright were the skies, and so balmy the breeze. The waters of the bay rose and fell easily, with true summer sullen and music. On shore, the lawns and grass-plots were Irish emerald, and the flower gardens rich with bloom. In the markets were strawberries fresh from the vines, to say nothing of all kinds of fruit and vegetables.

The home-like quiet and comfort of the Benson House, which 2000 miles of unbroken travel made very grateful, and the final preparations for taking to the water, are our sufficient excuse for leaving the town largely unexplored. It is a strapping young city, forty years old, and 250,000 strong, and growing like a weed. It would form a fine field for an anthropologist, being full of men of every rank, con-

dition, nationality, religion and irreligion. On Friday afternoon, under the conduct of a good Baptist friend, we visited Millionaires’ Hill, at the zenith of San Francisco society, and Chinatown, at the nadir.

After wandering at the magnificent residences upon the summit, of railway kings, merchant princes, gold-dust nabobs, land-jobbing nabobs, and other non-hereditary magnates and potentates, and querying whether such stately piles sheltered as much home cheer and contentment in the log cabin, or the vine-clad cottage, we took our seats on the cable-car for the quick descent, social and otherwise, to the Mongolian Colony, just below. The cable-cars are on the same principle as those of Chicago and Philadelphia, in which we had recently enjoyed the honor of riding. Instead of horses to draw the car along the rails, there is an endless cable a little way below the surface of the ground, running along under the middle of the track, and kept in motion by a steam-engine, at some point on the circuit which the carline takes. In the car is an ingenious arrangement by means of which the conductor at will “grabs” the cable, or ungrips it, thus attaching or detaching the car. The cable is, sometimes, as is the east side of Chicago, many miles long and has dozens of cars attached to it at once, carrying them along much faster than the horse-cars. The San Francisco cable-cars attracted our special notice, as we found them ascending and descending such steep streets as I had not met with anywhere but in Quebec. I had supposed the cable could not be employed except in level cities, whereas we were now informed that these hills were the birth-place of the cable car idea. Horses could not be employed on the more precipitous streets, so necessity, as often, became the mother of invention. The descent on which we now ventured was so very abrupt, that as we boarded the car, we instinctively clung to the seat, to avoid slipping off, much to the amusement of our friend.

Chinatown, at whose borders we presently alighted, appears to occupy a considerable area in the heart of the city, and contains the houses, stores, workshops, restaurants, opium dens, theatres, and joss-houses or temples of perhaps 25,000 semi-pure Mongols, and take it altogether it is a crowded, dirty, malodorous, and thoroughly unattractive piece enough. It is our first glimpse of the heathen east, though in a western setting, and not very reassuring, but very interesting withal. Chinese women passed by, and groups of many little children romped on the streets. We visited a first-class restaurant, with a dry-as-dust air about it, and looked at the curious but not appetizing concoctions which adorned the tables—“nasty horrid messes” one of the party thought.

Here is the scene of Dr. Hartwell’s labor. For many years a missionary in China, he was obliged on account of the climate to return to America. Finding a large colony of Chinese located on America soil, he gladly entered upon the work of evangelizing them, so becoming a foreign missionary at home, is a quite unusual scene.

The only other place of interest we remember visiting was the Jewish Synagogue, on our own street, a few blocks down the hill. It is called the finest house of worship in the city, and is architecture and internal arrangements not unlike any large Christian church. The Jose House and the Synagogue, representing the hoary fakirs of eastern and western Asia, standing together in this fresh young city, on the sunset edge of Christian America, form a curious study.

That we were prevented making the personal acquaintance of the remarkable region of which Frisco is the eye, is perhaps a blessing in disguise. If we had seen with these visual orbs [the vineyards which greet the horizon; the wheat-fields where a team turns a single furrow between breakfast and dinner; the pumpkins that will turn the scales against a barrel of flour, with a man astride the barrel; the big trees that in circumference enclose with a circus tent, or at least a country skating-rink; the geyser, the gold mines, and the other marvels which crowd this vast museum of natural wonders, I might be tempted to jeopardize whatever reputation for veracity I may have contrived to bring across the mountains.

On Saturday, Nov. 20th, in the midst of a drenching rain storm, we boarded the “City of Sydney” sailing for Japan and China. She was named after Sydney, N. S. W., to which she formerly ran, and not Sydney, N. S., at the beginning of our journey, but the name had a home-like sound, none the less. Dr. Hartwell and one or two other new made friends kindly accompanied to the steamer, despite the down-pour, to bid us the final God-speeds. Miss Hess had found a little German Baptist church in the city, and several warm-hearted Teuton ladies appeared with hands full of flowers, to sweeten their “Fahren sie wohl.” We had an hour or two to say these

farewells, to examine our new home, and to survey the busy scenes on the pier, at which lay several large steamers beside our own; but at four o’clock the hawsers were slipped, and swinging clear of the docks and the shipping, we steamed rapidly down the bay, and out through the Golden Gate. The rain had ceased, and the passengers sat around on the after deck watching the receding city, and the incoming and outgoing vessels, and taking a last long look at the shores of “God’s Own Country,” as the citizens of the free and enlightened Republic are pleased to call it, not intending any irreverence. At six, as we passed through the Gate, were the San Rock, where numbers of huge seals were sporting, but we stood too far off to discern their uncouth gambol or hear their hilarious “Yo-Ho, Yo-Ho.” The revenue steam launch followed us well out to sea, to prevent the steamer smuggling any goods ashore that might have been brought from Asia on the last home passage, and kept concealed while she was in port. The launch was a tiny little thing, and as she dipped up and down over the billows, she looked like a sparrow keeping watch over an eagle.

The serena and melancholy enjoyment with which we heard these parting scenes, was brought to an untimely conclusion. Scarcely had we gained the open sea when Barrodydon, or some other tempestuous wind, fell foul of us. The steam-chains on the after-deck were speedily vacated. The November night settled down dark and stormy. The homeward vanished in gloom. The cordage cracked. The timbers groaned. Below, in the state-rooms, the passengers groaned also, in dreadful unison. Of the woes of that night

“I could a tale unfold, whose lightest word Would harrow up thy soul.”

CHAS. HARRINGTON.
Yokohama, Japan, April 3, 1888.

Dakota Correspondence.

One of the severest winters ever experienced in the west, or, I was going to say, anywhere, has passed, and “gentle spring” is approaching, but exceedingly slowly in this part of the world. A good many weeks ago the wild geese began to migrate hither from the south, and we thought the condensation winter was going to give place to the more congenial seasons presented; but no, spring seems to be lingering long and drearily in the cold lap of winter, and still we hear the “chortists,” “Oh, it is very cold,” repeated very often every day.

The season thus far has not only been cold, but it has been very dry, so that vegetation scarcely moves at all. We have not had an hour’s smart, heavy rain for several or eight long months, and the result is that the ground is as dry as ashes, the wells and ponds, and even the rivers, are going dry; and without a change are long, a famine is predicted. A vast amount of disease of various kinds also prevails, and greater mortality, perhaps, than ever was known in the North-west before. This is thought by many to be owing to the extreme dryness.

Mission work during the past winter has not been very cheering in North Dakota. The exceeding severity of the season, and the changes going on in the pastorates, have probably had something to do with the matter. For some reason or another, more than half the pastors in Red River Valley Association, and a very large proportion of those in North Dakota Association, have been unsettled during the past few months, and others are talking of moving. The conflicting elements that compose the churches, the weakness of the membership, and the migratory tendencies of the people, are some of the causes for this state of things. The writer has been scarcely five years on his field, and yet perhaps he is about the longest settled of any Baptist pastor in North Dakota. We have the illiteracy of the Methodists without their method, which makes it very bad for the cause of truth and the progressive spread of the principles of the gospel. I don’t know that the pastors are entirely free from blame in the matter, although perhaps the faults on the other side may be more easily seen, at least by the eldership.

Within the last month two new men have entered this (the Red River Valley) association. One came to us from the Methodists, and promises to be quite an acquisition to our ranks. Rev. C. W. Riches is a young man of 30 or 35 years of age, reputed to be devout, scholarly and polished, and takes the field lately vacated by our excellent Bro. Peter Grant, who has gone to the Pacific coast for his health. The other, Rev. Geo. H. Kemp, who is likely to settle at Grand Forks City, is from England, but spent a season or two at Niagara, New York, before moving west. Several fields are yet vacant which cannot afford to be long so.

The temperance question has been the existing one for the last eight or nine months here. Six months ago “local option” passed with a sweeping majority. We had an hour or two to say these

in over 50 counties in the territory, and now the struggle is to make prohibition “prohibit.” The success of the measure is varied in different localities. The small villages and country places succeed better than the towns and cities in enforcing the law. However, the measure, taking it all in all, is restraining the sale of liquor considerably, and driving a good many out of the nefarious business of saloon-keeping. There is talk of trying to have the vote taken again in the coming autumn on the question, and petitions are being circulated to bring it about. No doubt but the unprincipled saloon men and their friends will try every measure, right and wrong, that they can avail themselves of, to defeat the continuance of the restriction. They will hold high license with delight, to get out of the unavoidable position they now occupy as skidlers and dallyards when they carry on their business, which they hate to give up.

The heart and soul of the great mass of this country is awake on the question, and prohibition must sooner or later come to this nation, from the Atlantic to the Pacific. If it does not, and that very soon, woe to the nation! Licenses, high or low, is but a delusion. This whole business of licensing men to evil is as bad from the pit, whether it be the sale of indulgence by a corrupt Prelacy, or the permission to spread ruin or devastation among men by a corrupt magistracy. I am astonished at and ashamed of the position taken by such men as Drs. Crosby, McArthur, etc., etc., of New York, and even by such a man as Dr. H. L. Wayland, of the *National Baptist*, usually so clear-sighted and correct in ethics. But I am persuaded that before ten years these good men and true will have the mist driven from their eyes, and they will see that expediency and apparent success must not and will not rule when matters of right and wrong are in question.

The betrayal of our Lord and Saviour for 30 pieces, or for 30,000,000 pieces of silver, would be of the same character. Any amount of money would not change the animus of the bloody transaction, nor will it in the case in question. I am delighted to find the position our Canadian Baptist papers take in regard to this crying question. I am proud of every one of the editors, for they speak out with bated breath, and give no uncertain sound. God bless you, brothers, and He will, so long as you hold to the right steadfastly.

A. M. D.

In Memoriam.

SARAH E. BLISH.

On the 1st of March, 1888, I received from my father the following telegram: “Your mother died suddenly this morning.” This was preceded by no intimation of her illness, which I afterwards learned was of very short duration. My mother was a Christian woman, and a member of the Third Cornwallis Baptist Church. In later years she enjoyed remarkable good health, but during the whole period of my boyhood my recollections are of a sick mother. The loss of health, of dear friends, of near relations, of all her children, except myself, seemed only to draw her closer to her Heavenly Master, and to increase her resignation to His Divine will. She could always say “Not my will but thine be done.”

JAMES BLISH.

On the 19th of May, instant, I received from the family doctor the following telegram: “Your father died this morning, suddenly.” When last I heard from him he was in excellent health. I can faintly recall that Sabbath morning when he was baptized by Rev. Abraham Stronach and received into the church at Billtown, from which time he lived the life of a God-fearing man and a consistent Christian. He always gave liberally to the support of the Gospel, particularly in his own church, and, considering his rather moderate, pecuniary circumstances, contributed largely to denominational objects. He was, however, just rather than generous, and in what he gave, as well as in all he did, he was actuated rather by a sense of duty than sentiment or feeling. In religion, in temperance, in politics, he was a man of most decided views. I think I may be pardoned when, as a final tribute to his memory, I say he was pre-eminently a man of honest purpose and sterling integrity.

For a kind, loving and devoted mother, a dutiful, upright and prudent father, the example and influence of their Christian lives and the assurance that my great loss is their eternal gain, I have reason to be most deeply grateful to the Giver of all good.

Ottawa, May 25, 1888.

P. S. At the present moment I am not sure, but owing to his sudden death I take it for granted, that my father made no disposition of his property. It was his intention, as I learned the last time I saw him, to make another contribution to Acadia College. I will see that his wishes in this respect are carried into effect.

H. H. B.

The Sunday School and the Conversion of Children.

A paper read by Mrs. I. E. Bill, Jr., at the Yarmouth Co. Baptist Sunday School Convention, held at Arcadia, April 24th, 1888, and published by request of that body.

Our Lord, when on earth, said, "Suffer the little children to come unto me; I have often wondered if we as Sunday school workers, were doing all that we might do to bring the children to Jesus. Are we earnestly and hopefully seeking their salvation? Rather, are we not in many cases neglecting this important work? Is there not a good deal of scepticism on the part of many with reference to the early conversion of children? I think so; if we may judge by the treatment many of the Lord's little ones receive from older Christians.

But why should the conversions of children be thought an incredible thing? Is the plan of salvation so beyond their comprehension that they cannot grasp it? Rather, are they not likely to lay hold of it more readily than older persons, because it is their nature to trust?

On one occasion a servant of God who loved children was addressing a Sunday school audience, and after a short discourse, these sweet words of the Saviour, "Suffer the little children to come unto me," when a tiny girl left her seat and walked up to him, thinking he had asked the children to come to him. Just as readily will the children go to Jesus and trust him, when they are made to understand that he is inviting them to come to him; for beautiful and fresh in its simplicity is the faith of little children. Then, too, their hearts are more soft and tender than those of more mature years, and they are more easily won by the sweet story of the Saviour's love.

The Rev. John Todd says: "When can the conscience be reached, if not in childhood? When has God promised that the soul shall find him, if not when he is sought early? When the Holy Spirit impresses the heart which you are laboring to subdue, if not when it is the heart of a child?"

The Rev. E. F. Hatfield, D. D., says: "On one occasion when I was talking to a member of my church about several cases of conversion that had recently taken place among the children of the congregation, he said, 'Is there anything too hard for the Lord?' 'Yes, hard,' I replied. 'Why, my dear friend, what a misnomer! It is the nature of a well-grown sinner, whose habits of dissipation and unholiness have been confirmed by constant and long-continued repetition, that such a question is appropriate. In the case of the simple-hearted child and ingenuous youth it is altogether out of place.'

The question is often asked, "At what age may a child be brought to Christ?" I would say in answer, I think it comes cases at a very much earlier age than in others. When a child is old enough to sin, it is old enough to be conscious of sin, and old enough to be a Saviour, and old enough to be lost should it be without the Saviour. And I believe, if the Saviour were presented to the little one in all cases, even and faithfully, in most cases we would be successful.

The history of the church furnishes many instances of the conversion of young children. Is it not the church's sin that there are not many more? Matthew Henry, the commentator, was converted at even a year of age. Isaac Watts, the singer in Israel, at nine; Bishop Hall at eleven; Robert Hall at twelve; Dr. Armistead at twelve, and President Edwards at seven. And we all remember the account given by President Edwards of the conversion of Poor Bartel when only four years of age.

Then there are the wonderful accounts of the conversion of thousands of the little ones in our own times, since the publication of 'Children's Evangelist,' the Rev. E. P. Hammon, and many others, which are all well deservedly doubted. But we all know prominent men and women, those who are faithful and efficient in the cause of God, as well as those who occupy more humble places in our churches, who were brought to Christ at a tender age.

Then when we have all these examples before us, how is it we do not, as a rule, expect a early conversion of the children? Why is there this great want of faith in this respect on the part of so many Sunday school workers? I, at least, the Lord "did not many mighty works" among his own countrymen, "because of their unbelief." May not our unbelief be the reason no more of our scholars are brought to Jesus in childhood? We are too apt to think the little ones incapable of conversion. Dear friends, can it be possible that the whole of our Father in heaven that the little ones could live a single hour in conscious rebellion against him? Let us see to it that we are not like the disciples, who would keep the little ones from Jesus; but let us be among those who are endeavoring to bring them to him, ever remembering his words, "Suffer the little children to come unto me, and forbid them not."

Then when we consider the parts that surround us, how important it is that they should be gathered into the fold of Christ before the world goes too strong for their innocence become seared, and their hearts hardened.

Then, too, the churches need the children. I believe their welfare depends largely on the conversion and gathering of the young. Those who are now carrying on the work of the churches will, before many years, be passing away, and others will be needed to take up the work. As one has said, "The life of the church is to be perpetuated through the children, and not through the old or middle-aged." The old have only heaven before them. The children have, on only heaven. Yet they have earth too, and life is before them. "A whole life for Jesus" is one aim in our community recently, with reference to some children who were running into our church. A whole life to give to Jesus! How much they can do! And will it not be blessed when at last, these dear children can look back and feel that in their early years, and all their years, were given to Jesus and his service.

Now, dear friends, what is our duty in reference to this matter? Is it not to do all we can, if we have them, have them enter grand objects in view? All our class-work should be in this direction. We should not only teach the lesson, but we should strive to bring it to the hearts and consciences of the children, i.e. precious truths concerned therein. It will not do the little ones good to hear, for instance, about the parable of the "Marriage Feast," if they are not set thus alive to come and partake

of the Gospel Supper. Sad will it be for the dear children if while learning about the parable of the "Ten Virgins," they are not led to see that their own lamps are trimmed and burning, ready for the Bridegroom when he shall come.

Then, I think we should work personally with the children. I think this kind of work always pays. We should visit them in their homes, when it is possible, and talk and pray with them there. We can then meet out their needs. On this point Mr. H. W. Spurgeon says in his paper in the Sunday School has been mentioned like this that whenever I had a teacher who was willing to work personally with the children, and get them to learn one by one, and talk with them, and pray for them, and then, after they had succeeded—because that kind of work always succeeds—in bringing them to Christ, if they just turned them and fed them with the sincere milk of the word—taught them and taught them how Christians ought to live—then that teacher has always been successful. I never knew such a teacher to fail. But those teachers who never speak to their scholars except in class, and when they are all together, are about as successful as the ministers who never have any inquiry-meetings and who always meet their people in the pulpit and preach to them in a body. If we would be successful in leading the children to Christ we must do a great deal of personal work; there is a mighty power in the hand to hand, face to face effort. Then as we need the Spirit's power in us as in all other Christian work, we cannot be too much in prayer.

O Lord Jesus, who showed that love is our hearts by the Holy Ghost, and fuse our souls with the blessed unity of an unbroken devotion to Thee in the salvation and service of man!

Set Christianity to work in and on others. It is the second great commandment in the New Testament law. It is palpable beyond all dispute that the saints of the original forty years held that they had received a religion not for show, but for work—not as a creed for debate, but as the power of God unto salvation; a working force intended to renew and conquer. The disciples went everywhere preaching the Word; they had a message, and each was to do it. It was his main business in life to see that the good news was heard and understood, and the forces of the Spirit accepted and enjoyed. Christ was attacked, they defended him; misunderstood, they explained him; persecuted, they died for him; unknown, they set him forth.

Again I say if anyone ask me to describe the chief vice of present-day Christendom, I should affirm it to be that men do not believe Christ Jesus enough to use him and his Gospel always, everywhere, and on and on and out. They dare not do as he would if he were visibly here, or say what would say of wealth, and orthodoxy, and ecclesiasticism, and trade, and poverty, and of our innocent selves. We distrust him, not as the Saviour from guilt, but as the Saviour from sinning—from all kinds, and sorrows, and degrees of sinning. We keep him out of our politics and go on in wrongs of our own making; out of our social life, and grind the poor, and stop our ears with cotton wool, so that the cries of agony and misery may not disturb us, and we let drift and harlotry flourish; out of our pleasures, and allow them to debase and sensually our feelings; out of our churches, and so perish of our conventionalisms and respectabilities. He cannot do the mighty works wanted because of our unbelief. His religion fails to become the personal and social force it is meant to be because we do not use it. It's a "declaration" about it would do it; we could make dozens; if creeds passing would do it, we could get patent machines by the score. But it has to be worked day and night, among the thrifless and the cultured, in the slums and in the universities, at home and on the exchange; and for this simple and honest task we are poor, alas! unspeakably poor. We discuss where we should live, peruse where we should sympathize, put a system where we want a heart, appeal to men as critics where we ought to speak to their higher faculties, real conscience, moral intuitions, craving for God, for the sight of his love, for his free pardon, and the assured sense of his sweet aid. We give a sermon and the world asks for soul; a tract, and it wants quickening life; a talk, and it signs for work; a machine, and it still calls for the Lord gave him the wrestler's name of honor, and he is the Lion of the Lamb, even his saddle clothed the Lord preserved him ever to the end. As an incentive to the other side, take Moses. He would not be called the son of Pharaoh's daughter; but he gave up all prospect of a kingdom in Egypt. But what did he get? He became a greater king than Pharaoh. He led through the wilderness a nation compared with which the Egyptians are mere barbarians. He had all the rank and dignity that could fall to the greatest ruler of his age or any other age; and his honor after death is to be the most glorious of all the Pharaohs rolled into one. Moses is an imperial name; among them that are born of women, whose fame is greater? He is no longer now. He honored God and he was honored. Take David, on the other side, and see how his transgressions came home to him. I will not speak of the better character of David just now, though that would abundantly illustrate how God repays his faithful ones; but when he sinned, the sorrows that embittered the latter end of his life were the reflections of his own offences. One is struck with the likeness between David's sins and sorrows. Remember the names of Absalom and Adonijah, and you cannot forget the lust and the falsehood of him, to whom these young men were both sons and punishments.

In closing, I would say, there is much to encourage us in our work among the children, when we think of what has already been accomplished; when we think of the multitude of little ones now before the throne singing praises to him whom they learned to love while they were in Sunday school; when we think of the many useful men and women whose the Sunday school have trained for the churches; when we think of the many dear boys and girls who are now being gathered into the churches through the instrumentality of the Sunday school, and who will be ready to help carry on the work of the churches when the older members are obliged to lay it down. Let us work on; pray on; trust on; remember that he who gave the command, "Feed my lambs," has also given the promise, "Lo, I am with you always."

Live Your Christianity.

Joyously and with an sp'endid abandon live your Christianity in your life, in the whole of it, in the free subjection of your thought to the discipline of Christ, in the surrender of will to his unquestioned sovereignty, in conforming behaviour to his example, in utter disengagement from self and the world, and the exquisite play of your new life in his service, and you take the surest course to establish His religion as the spring and source of the world's life. A bright, joyous religion, filled with the radiance of the love of God, kills despair, kindles hope, slays self, begats obedience to law, and creates a boundless love. "We love because he first loved us." The love of Christ constrains us not to live to ourselves. The soldier who bids us "conquer earnestly for the faith" has in our sentence, "Conquer in peace," compact as a general's order, summed up in directions for warfare in the words, "Keep yourself in the love of God, that is the way to take care of the faith. Get out of that love, and about you may fight as you will, you are lost, and the 'Faith,' so far as you are concerned, is lost too. Snatching in light, nourishment, medicine. Love is the sun, shine of God. Catch the sun. Never wander out of it. Move your positions till

you get into it and so that you may keep in it. Do your man-building in its brightness. For your faith is to be used as the soldier uses bread and water, as the invalid uses the breeze of the sea and of the mountain sides, as the sick man the healing medicine, and they're always to be used in the sun. Build yourselves on your faith but in the love of God. That is the builder, living and working "environmental." Out of it he and his work perish, in as he builds for time and eternity. The gates of hell cannot stand against it. Here is the first commandment: "By this shall all men know that ye are My disciples, if ye have love one to another." Better love all than lose love. He wins who keeps that supreme. He loses who gives one bitter word, writes one selfish line, or moves one inch out of the love of God and his brother. It may mark him not the spirit of Christ is he of none of his. He may be of the Church, and belong to all the nations of Christendom, and yet have the appearance of all men, but he is not Christ's in so far as he lacks his spirit.

We hurt the faith more

root. Our thoughts of other men generally become other men's thoughts of us. According as we measure out to our fellow-soldiers, so do they measure back into our bosoms, for good or for evil. So especially in reference to the Lord himself, the God of justice sooner or later causes a man to reap his own sowing, and gather his own chastisement. See how the Lord keeps touch with his friends and foes, and pays them what they owe one another. Those that honor me I will honor, and they that despise me shall be lightly esteemed, for man's life is often his own act. He sinned, and he suffered after the likeness of his sin, you see, today the footprint of the Egyptian dog is in the brick which he tread upon, where it was set in the soft clay. The man signed again, for it is the nature of sin to repeat itself and grow to habit; and behold, another narrow was born in the likeness of that other sin. Thus the man lived in the present, and foreshadowed his future life by one and the same act. He spoke, and the echoes spoke to him in the years following. He does not repeat itself, so does the seed drop on the flower, and the flower again produce the seed. It is an endless chain: for the thing that has been done is the thing which shall be. A man may live to see a grim procession of all his old sins marching past him, robed in the sackcloth and ashes wherein justice dooms them to the grave. Death for everyone.

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WEDNESDAY, MAY 30, 1866.

OUR ANNIVERSARIES.

Our anniversary season begins next week with the commencement exercises at Acadia. The round of Associations begin the last of the same week, the Southern New Brunswick hearing the list. There have been few years when matters of greater importance were pressing upon us for consideration and action.

There never has been such a year in the history of Acadia. Her Jubilee year brings with it a flood of precious and stimulating memories of what God has wrought through our College. With the grand success comes the greater need, because of the consequent expansion and wider openings of possibility. The Jubilee movement needs to be pressed with the utmost vigor during the few weeks that remain. As this is something that only happens once in the active lives of any of us, it claims and should receive the most earnest attention at all our Associations. It would also be a desirable thing if there should be a good rally of the Alumni at Wolfville next week, to assist in devising measures to help on the good work as well as to arouse enthusiasm.

It is to be feared that many may remain away because they propose to attend in August. Still it is to be hoped that a goodly number may put in an appearance.

The Senate, and especially the Governors, will be compelled to grapple with serious questions at their meeting next week. We bespeak for them the prayers of the people.

To the New Brunswick brethren, especially, there is the seminary at St. Martins, demanding attention. It is true, it is not strictly denominational, being formed on the joint stock principle, and not controlled by our people as a people. Still the credit of our people is a stake, and the welfare of our denomination is quite largely involved. The brethren having it in charge have made a brave struggle and have a just claim upon the sympathies of all. The splendid building is complete.

To serve the purpose of its erection, it is to be opened this autumn. It is but right that its needs and prospects should be made known at the Associations of New Brunswick, as much as possible to secure a flow of students towards its halls and to help it in every way.

It was decided at the Convention last year to commend to the Associations a plan for operating our general finances, and to ask them to adopt it and co-operate according to its provisions. While it is true that the Convention is the body in which final action must be taken, as the Convention itself has thrown the question into the Associations, in a certain form, it should receive their most earnest attention. No question, to-day is more fundamental or important. Unless we can have greater success in securing an increase of giving among our people, all our great works must cry halt.

Still another matter is of vital importance. We refer to a suitable supply of pastors for our churches. The drain upon us through the emigration of our ministers to the United States is becoming most alarming. How to retain our ministers, or how to draw men to us to supply the lack of laborers is a very grave question indeed.

If we could and should save the most serious consideration. For ourselves, we believe that it would pay to have some arrangement made by which churches needing pastors might be brought into communication with factors who are available. But the chief trouble is in the inadequate salaries offered. Until our churches generally shall pay salaries which will permit pastores to live comfortably without the fear of debt all the time harassing them and disturbing them in their work, brethren will continue to go where they are supported in a way which will leave them free to devote their whole attention to their high calling. If the Associations would but agitate this matter, the time for practical measures would soon come, and much good would be done.

THE WEEK.

The Irish Nationalists still continue to protest against the Pope's encyclical. They, however, have submitted to His Holiness. He has decided to give no further interview, and pay no heed to the Patriotic movement. The Pope's action will doubtless alienate many of the Irish but the great bulk of the people will submit quietly.

The Gladstones have had a great victory. At Southwark, always considered a Tory strong-hold, a Gladstone has been elected by a majority of 885. At the last

election the Tory candidate was elected by a majority of 343. This shows a change of over 1200 votes. The election was hurried up within a week of the occurrence of the vacancy, in the hope that the Gladstones would be unprepared. The result has had a telling effect upon public sentiment, as nothing helps on a cause like the evidence it is gathering strength.

It would seem that the conspiracy in the Balkans was a more widespread affair than at first thought. The plot is said to have been to seize and imprison the leaders of the Servians, including the king and all who sympathized with Austria, and then proclaim prince Karageorgevitch, the Russian nominee for the crown of Bulgaria. The plot was defeated through dissensions among those leading in it.

The Emperor of Germany really seems on the way to recovery, although a change for the worse might come at any time.

There seems to be a general uprising of Romanism to assert itself in political and civic affairs. The pope evidently thinks himself a great potentate. Following his Irish rescript he has issued an encyclical dealing with the question of slavery, etc. The Romish priesthood of Boston are determined to have all references unfavorable to the catholic church elided from the school books.

There is a terrible drought in Tunis. The animals are being sold for a song, and there must follow the most terrible suffering.

The United States Senate has decided to discuss the Fisheries treaty with closed doors.

The Mississippi has overflowed, causing loss estimated at \$4,000,000.

The government of Brazil have emancipated all the slaves of the kingdom. They have been working toward this end for years, but the people have become impatient to rid themselves of this disgrace, and have broken all slave bonds at a stroke. Thus 600,000 bondsmen go free. It is said that Dom Pedro, the emperor, to whom the agitation for emancipation is largely due, is very ill, and will probably not long survive.

The Dominion Parliament was prorogued on the 23rd. The speech by the governor general refers to the fishery treaty and the abandonment of the C. P. K. monopoly of the North West, and the granting of greater self governing powers to the North West Territory. Sir Charles Tupper has resigned to become High Commissioner to London. Hon. G. E. Foster has been appointed Minister of Finance. This is the most important portfolio in the Cabinet. We congratulate our old friend on his elevation to this responsible position, and hope his administration may be one marked by a wise economy.

Acadia's College—Its Work of Fifty Years, and Its Present Wants.

Before Acadia's College was born, I was a pupil in its forerunner, Horton Academy.

I have an intimate knowledge of the origin, history, and work of the college from the day its corner-stone was laid; and have watched with deep interest its growth and development from a very small beginning until the present hour, when it is found imparting a sound and generous education to well nigh six score of the young men of the Maritime Provinces.

Its foundation was laid in, and it has been sustained by, the warm sympathy,

the affection, and the prayers of our denomination.

The Baptists of these Provinces were a feeble body when they reared the structure at Wolfville, in which collegiate education was first given to a very few young men who were gathered there to receive it. Since then the numerical strength of the denomination has greatly increased; and is now in advance of the anticipations of the hopeful lay and ministerial workers who, strong in faith, assumed the responsibility and shouldered the burden of organizing this institution.

Now, let me ask, has been the chief factor in effecting this growth? I answer without hesitation, Acadia College, with its associated educational institutions.

From the beginning God blessed the undertaking, and his good spirit changed the hearts of hundreds who crossed their portals merely with the object of receiving secular instruction; and very many of those who were there "born again" became preachers of the gospel. In all, 250 of the students of the College and the Academy have entered the ministry; and of these, 112 were graduates in arts, and no less than 14 educated and well-equipped men have gone forth from Acadia to India and Burma, carrying with them their Master's message of truth and life to the heathen of those dark lands.

There is hardly a profession or business or mechanical department of life unrepresented in the long list of academic pupils;

and the alumnae of Acadia; and these are to-day widely scattered over the Dominion of Canada, the adjoining republic, and many other lands. There is no material portion of the Maritime Provinces where

the influence of the Wolfville institutions has not in the past, and is not now, producing a salutary effect on its citizenship.

The moral and religious sentiment, the intelligence, the material and general welfare of these Provinces, have all been enhanced by the work there accomplished.

While some of those who have gone forth from this school have been failures,

many who have passed away are still speaking to the communities in which they resided when on earth, by the example of

knowledge at first and—read nature's book for themselves. In this way the sure

denominational though these institutions have been, and are ever likely to be, it would be producing a very wrong impression were my words to be construed as to convey the idea that Acadia has been laboring for the Baptists only. Hundreds of young people owing allegiance to other denominations have been instructed in our academies and college, who are giving their time, labor, and money to advance the interests of their own people; but I am glad to say that many of them also continue to extend their sympathies to their old educational homes, and are generously contributing at this interesting period in her history to the Jubilee fund of Acadia.

Commencing its life without any endowment, and trusting to the sympathy and generosity of the denomination, the governing body have not trusted in vain; but there never has been a period in the history of the College when it has not been in want of funds, and at no time have its needs been more urgent than in this its Jubilee year. The monies contributed to Acadia in the past have not perhaps yielded to all in view of the brief statements above, I do not hesitate to say that no investments ever made by her friends in other enterprises or business, have yielded such results—results so widely diffused, and involving so many important interests.

On principles generally recognized as stable and true, I think I may also say that no one who has in the past contributed, whether in small or large amounts, towards the funds of our educational institutions, is to-day one whit the poorer for so doing. On the contrary, I know of some who can date their financial prosperity from the period when they first began to give as they were able to this object; having the conviction that, in thus giving they were not only advancing the educational interests of their denomination and province, but were helping to lay a broader and surer foundation for the moral and spiritual welfare of their own and other lands.

But I must not occupy more of your space with my "preamble." What I have said will suggest the character of the "resolution" I would have moved if you, Mr. Editor, and many others had not recently written and rewritten it, in several issues of the MESSENGER AND VISITOR. Effect, you and they have prominently placed before our people what was accomplished by a few of our far-seeing forefathers, who nobly and well performed their work; and at the same time you have urgently called the attention of the present generation to the grave responsibilities which devolve on them; and have also suggested that gratitude and duty should prompt every man, woman and child in the denomination, every alumnus and every friend of our institutions, to contribute in accordance with their ability to the Jubilee fund within the next few weeks, so that when the Convention meets in Wolfville in August, the fifty thousand dollars asked for shall be forthcoming, the existing debt removed, and a fair working capital be on hand to enable the governors to extend the course, and add to the efficiency of the work now being accomplished by the able staff of teachers already on the ground.

These timely and practical suggestions of yourself and correspondents I, in conclusion, would most cordially and earnestly second.

D. McN. PARKER.
Halifax, N. S., May 24.

Stray Shots from Halifax, etc.

In my last I promised more about Dalhousie College. The College seems to have taken a new departure in several ways. The new location, away from the dirty and dusty Grand Parade in the heart of the city, the southern suburb surrounded with green fields, the Hospital, Poor House, Blind Asylum, Exhibition Building, with a magnificent view from the upper stories, has, in connection with a fine building, added much to the estimation in which the college has been held by Haligonians, who, as a general rule, do not over-estimate the advantages of a liberal education.

Dalhousie's students, for the most part, come from the towns and country; while she is as a sort of rival institution to the Halifax Academy by admitting persons as general students who sit wards go up for matriculation and bursaries.

The building from Citadel Hill presents an imposing appearance. It is oblong in shape, with a wing running off from the rear, and consists mainly of three stories and a basement. In the basement are the janitors' rooms, gymnasium, etc. The waiting, class and examination rooms, library, museum and chemical and physical laboratories, present a goodly array. I was particularly struck with the physical and chemical laboratories, and the medical department of life unrepresented in the long list of academic pupils; and the alumnae of Acadia; and these are to-day widely scattered over the Dominion of Canada, the adjoining republic, and many other lands. There is no material portion of the Maritime Provinces where

the influence of the Wolfville institutions has not in the past, and is not now, producing a salutary effect on its citizenship. The moral and religious sentiment, the intelligence, the material and general welfare of these Provinces, have all been enhanced by the work there accomplished.

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many who have passed away are still

speaking to the communities in which they resided when on earth, by the example of

knowledge at first and—read nature's book for themselves. In this way the sure

and most enduring foundations of knowledge are laid, the powers of observation, reasoning, generalization are most truly educated, and the study of natural science becomes most fascinating to the student, instead of a dry and indigestible recital of disconnected facts.

Acadia must not be behind the times. She must be in the van of Maritime colleges. She must have, if she means to hold her own, good physical and chemical laboratories—either a separate building, like Boylston Hall of Harvard, or else a building for the museum and library, and the present library and museum turned into laboratories. This ought to be accomplished in this year of jubilee.

Dalhousie has also taken a new departure in regard to the length of her academic year. Hitherto six months has constituted her year. Hereafter a session of eight months will be the Academic Year. The students were much opposed to the change, but for what good reason it was not so apparent. Big school boys and little school boys bear a striking family resemblance, and the baptist exceedingly beautiful. The sisters were all good singers, and they went down with me into the water and came up out of it singing and praising God. It was a memorable occasion. After the sermon that followed, the Lord's Supper was observed for the first time by the newly-formed church.

At the close of the devotional meeting on Friday, May 18, the following resolution was unanimously adopted: "Resolved, that in the opinion of this meeting the time has come, in the providence of God, when we should take steps toward the erection of a Baptist meeting house at Gabarouse." The brethren who moved and seconded this resolution, Dees, Wm. Hardy and Capt. W. H. McGilivray, each pledged \$100 toward the building fund. Consecutor John Hardy also gave \$100. The subscription is being pushed forward. A vigorous building committee has been appointed, and it is hoped this young church will get help from abroad. They are expecting a minister to be sent to them from the H. M. Board, who will take the pastoral care of the Grand Mirs, Fourche, and Gabarouse churches. The coming man will find an interesting field.

J. A. WALLACE.
Gabarouse, C. B., May 21.

plain the meaning of baptism, as the impression had got abroad that Baptists were making salvation of it. He also wished me to explain who are the scriptural subjects of baptism. As the weather was very pleasant, I not only read the scriptures extensively, but gave a pretty full exhibition of our views of baptism, both as to the mode and subjects, dwelling especially on 1 Peter 3: 21.

The impression was powerful and salutary. Then, after prayer, came the baptism. The candidates were remarkably happy, and the baptist exceedingly beautiful. The sisters were all good singers, and they went down with me into the water and came up out of it singing and praising God. It was a memorable occasion. After the sermon that followed, the Lord's Supper was observed for the first time by the newly-formed church.

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J. A. WALLACE.
Gabarouse, C. B., May 21.

"F. D. S." Reply to Judge De Wolfe's Letter of April 25, 1865.

I have read and re-read the Judge's letter, and I cannot help from feeling that the universal opinion of fair minded people will be, that there is a great volume of smoke but not much fire. Praise for self and taffy for others seems to be the leading features of the entire communication. I cannot see what the opinion of "a wealthy man, and one of the greatest friends of the Salvation Army on that Island," (that is Newfoundland) has got to do with a case over here in Nova Scotia that he does not know anything about. The Judge says that he (that is this Presbyterian Newfoundlander) "wrote a most flattering letter to Mrs. De Wolfe concerning it, heartily endorsing the sentiments therein contained." And how could he help from doing so, if he is "one of the greatest friends of the Salvation Army"? No one disputes the fact that as far as the composition of the Judge's article is concerned they will pass muster, but how far they are in harmony with the facts of the case we shall see.

He would have you think that very much against his will he has been dragged into this discussion, and thus arrayed before the public "averse as we are to all this unnecessary publicity." We will see how avverse he is publicity. At the Judge's marriage I asked what persons he wished the marriage to appear in. He named five, and the MESSENGER AND VISITOR was one of them. If you will refer to the MESSENGER AND VISITOR of October 19, you will find the marriage. Why, then, did he want another and more elaborate notice? He says "because Mrs. De Wolfe's sister, a missionary of the Baptist churches of the Maritime Provinces, in far distant India, would be pleased to see the action in the organ of her church." Of course she could not see the regular marriage notice! And if he wanted an exact copy of the Herald's editorial, why not send direct to the MESSENGER AND VISITOR? No! that is not done; the clipping is sent to me and I am requested to "write a little notice of our wedding to the MESSENGER AND VISITOR." Now, if I stated anything contrary to fact, you would suppose a gentleman so modest and retiring and avverse to unnecessary publicity would have written and asked me to correct the statement. But nothing of the kind took place. The first intimation I received of his displeasure was an article along that it had to be continued in the next issue of the MESSENGER AND VISITOR. Mr. De Wolfe's brother requested me not to reply until he wrote and found out the reason for such a unknown. My answer was that he was already in the hands of the printer, but at my request was held over, as you will notice by an editorial in the MESSENGER AND VISITOR of March 21st. The editor says, "It is due him to state that his communication was sent some time since, and was held over in hope that some understanding could be reached among the parties concerned." I will leave the readers of this paper to judge who is "owing seeds of discord and bitter feeling among people between whom heretofore there has been kindness, mutual liking, and intimacy." Judge De Wolfe and his wife, Mrs. De Wolfe, failed to observe the ordinary rules of propriety and honor existing in civilized society" by not answering Mr. Gray's letter. And then after all this he tells us how avverse he is to publicity, and how he deplores that I have sowed seed of discord, etc. All this savours very much of hypocrisy.

Subsequently three other baptized believers requested to become constituent members, and their names were by me usual consent accordingly enrolled.

On the evening of the organization two sisters gave a statement of their faith in Jesus and their wish to become members, and were cordially received. On the following evening, May 18, another was received for baptism and church membership. These three sisters were baptized on Sabbath afternoon, in the presence of a great multitude.

Before I began to read the scriptures at the water side, showing our authority and direction for baptism, Dees, Wm. Hardy and his wife stepped forward and requested me to ex-

plain the meaning of baptism, as the impression had got abroad that Baptists were making salvation of it. He also wished me to explain who are the scriptural subjects of baptism. As the weather was very pleasant, I not only read the scriptures extensively, but gave a pretty full exhibition of our views of baptism, both as to the mode and subjects, dwelling especially on 1 Peter 3: 21.

The Judge says of my letter of Jan. 11, that "several of his statements were incorrect, and I said so." I would therefore refer him to "his dictionary" and he will find that Webster defines "incorrect" (1) "not correct;" (2) "not in accordance with the truth; inaccurate; not exact; as an incorrect statement." I stated that he charged me with making false statements. He answers "Any person reading this sentence would think I had charged F. D. D. with making false statements. He cannot find the word false in connection with the word statement in that letter." Surely it is not necessary for me to explain, for any one can see that an incorrect statement is a false one, or as Webster gives it, "not in accordance with the truth," and that means false. I am denounced, in the strongest terms for not writing my article of Jan. 11th, in accordance with the text given, which is the clipping from the Halifax Herald. We are told in that clipping, "Captain Gray is the last of the thirteen Truro girls who became officers in the Salvation Army to drop out of active warfare." It was quite natural for me to give the reason why she should "drop out of active warfare," and I am still prepared to prove that the reasons I gave were the reasons she gave while in New Anna. If they are not correct I am not to blame.

The Judge states that "no action had ever been taken by the Truro Baptist church relative to Miss Grey when she united with the Army, or at any time during her connection with it." I am informed on the best authority that the Truro church appointed a committee to wait upon members having connected themselves with the Salvation Army; whether they discharged their duty or not, I am not prepared to say. But when a committee is appointed to wait on a church member, it is quite evident that church does not consider the member is walking in accordance with their rules. And in this case, knowing what was done (for she was openly a member of the Salvation Army) it could only remain for her to return or be expelled. The editor of this paper in answer to the question if a person can be a member of a Baptist church and the Salvation Army at the same time, says no! and perhaps he is as good authority on Baptist policy as the Judge. It may be that "only one member of that church did make the effort alluded to," that was to get Miss Grey to come back and take her place in the church. Undoubtedly, if that party failed, the church felt itself powerless to influence her further. It vindicates my statement when it is acknowledged that effort was made and did fail. The same holds good in reference to the family. We would hardly expect the whole family to start for Halifax to try to get their daughter and sister away from the Army. It is enough for us to know that her brother did so endeavor and failed.

I was informed that Captain Gray was in connection with the Army two years. It is noted a few weeks, I am sorry I injured that lady by saying she stayed a day longer than she really did.

The Judge is quite right that "the Truro church possesses the exclusive right to decide u on the standing of her own members." But who said she did not possess that right? One thing, however, has quite overlooked, and that is, while Baptist churches are independent they have the same policy. So I know quite well how a person under certain circumstances would be dealt with by any church in the province. I was informed that Captain Grey was reinstated in the Truro church. She came to one of my churches, and when asked by a Baptist if she was all right with the Truro church, she said yes, and came forward, took her place with the church and commenced. Judge De Wolfe, however, says no, she was not, and if not, then she is in a worse position than I was led to believe, and according to the answer given to a question in this paper, is still not in good standing.

The Judge tells us that, when a Captain in the Army, Miss. Grey never influenced members of churches to join the Army. I feel safe in saying that my brother minister will sustain me when I affirm that if the Judge's statement be correct, she was a grand exception to the general rule. I do not know anything about her work in Bonavista, but am not aware that the Baptists received any benefit therefrom. The principle upon which Miss. Grey acted—"to leave them completely free and uninfluenced as to what religious body they should join," is in act consistent with her work; for, as a Salvation soldier pledges themselves to use all their influence in building up the Army, "as swearing in under the colors," nor in accordance with God's word, which commands us to baptize them and teach them all things white. He has commanded.

No, Judge, I do not wish "to pose as a medical expert." I have never made any statement concerning Mrs. De Wolfe's health, except that she did not give that as her reason for leaving the Army when in New Anna. The Judge says, "the main question about my wife's health is cruel." I have never insinuated and do not know what he means. I stated in my former letter that I had been informed the Army offered to take care of Captain Grey. The Judge, however, denies this and confuses that "a divisional officer told her

he would desire a place to rest Just so! But this "Home"

I am sorry affection up and I am le ever, endeav blow. He around like succeeded it written by Gray; but

to me, Mr. staled she should see to copy the out hesitation. Grey received officers; then these; they tell him to she did not any person question is, she has g without re "those property."

I am legal advice judgment no sides. "I will not no men confer be received I know this paper for advi old newspaper will know I

"But let me point, that letters he is the individual be held acco the Judge over these l suppose a man and not to be truth," wou this discus treating to close. But

not publish, is so stron therefore, si They may plea decide who statements,

he would pay the fee of any doctor she might desire to consult, and if she wanted a place to rest, he would procure her one." Just so! He tells us considerable about this "Home of Rest," which I presume no one cares particularly about.

I am sorry the Judge bestows all of his affection upon my co-workers in the gospel and I am left out in the cold; I will, however, endeavor to bear up under this heavy blow. He would insinuate that I crept around like the midnight assassin and succeeded in getting a copy of those letters written by Salvation officers to Captain Gray; but he is laboring under another delusion. When those letters were handed to me, Mr. Grey said that Mrs. DeWolfe stated she was willing that any person should see them, and when asked liberty to copy them, they were handed over without hesitation. So the case is this: Cassie Grey received letters from Salvation Army officers; her brother asked leave to copy them; they were given to him; and, did she tell him to hold them in confidence? No, she did not, but told him she was willing any person should see them. Now, the question is, are they private property after she has given them out of her hands without reservation? The Judge says "those letters were Miss Grey's private property," yes—until she made them public property. "I confess I am utterly at a loss to understand the mental make-up of a man who can threaten to publicize letters obtained in this way." Undoubtedly there are several things the Judge is at a "loss to understand" besides "my mental make-up."

I am much obliged for his unsolicited legal advice, but think before he delivers judgment next time he had better hear both sides. "I think it right to warn him so he will not be in ignorance." Enlightenment conferred so gratuitously ought to be received with a large amount of gratitude I know, and no doubt the editor of this paper will feel under deep obligation for advice given by a Judge and such an old newspaper man. In future we both will know how to walk in the straight path. "But let me inform F. D. D. upon one point, that the moment he publishes those letters he is equally responsible at law with the individual who wrote them," and "will be held accountable by me." Why does the Judge grow so tremendously wrath over these letters, I wonder? You would suppose a man that can say of himself, "I am not to be deterred from publishing the truth," would be only too willing for the truth to be published. But after raving about the complexity of my "mental make-up" he holds a great big threat over my head. It must be evident to all that the contents of those letters give him great uneasiness; and right well he might be uneasy, for, if they were before the public, this discussion that has become so distressing to all, would come to a sudden close. But as others are concerned I will not publish them, believing that my cause is so strong they are not needed. I will, therefore, submit the following affidavit. They may not be in the legal form that will please the Judge, but I think they will decide whose letters are "a web of incorrect statements," in the minds of everyone who wishes to arrive at the truth: F. D. D.

AFFIDAVITS.

This is to certify that Cassie Grey, in October last, stated in my house, in the presence of myself and wife, that she had severed her connection with the Salvation Army and considered that they were doing more harm than good. She further stated that she had experienced considerable trouble in getting clear from them, and that she considered them a pernicious sect: All the above was stated without any solicitation on our part.

DAVID TERRY,
CATHERINE TERRY,

I do certify that David Terry and his wife, Catherine Terry, appeared before me and made oath to the above statement.

Dated at New Annan, this 12th day of May, 1888. JOHN A. WILSON, J. P.

In the interests of truth and in the defence of innocence (although under existing circumstances we are sorry to be called on) we freely give this our testimony. During the few weeks previous to Cassie Grey's marriage, while at New Annan, she never failed to denounce the Salvation Army whenever that institution was referred to, repeatedly stating that she had severed her connection with the Army, and giving as her reason for doing so that their teaching and practices were not in harmony with the word of God as she understood it. And we further state that F. D. D., in writing his letter of Jan. 11, did so at our request; and there was nothing in that communication which did not harmonize with her previous statements.

WILLIAM GREY.
ANNE C. GREY.

I do certify that William Grey and Anne C. Grey appeared before me and made oath to the above statement.

Dated at New Annan, this 14th day of May, 1888. JOHN A. WILSON, J. P.

William Woodall, member of parliament for Hanley, England, has just arrived in New York for the purpose of studying the conditions of the blind and deaf mutes, with a view to recommending to parliament the best means of providing for their education and their subsequent industrial employment and general welfare.

Home Mission.

THE BOARD MEETING for May was held on the 14th inst.

REPORTS

were received from Brethren Wallace and McGregor, general missionaries; Roolean, French missionary; W. W. Rose, Greenville and Westchester field; Johnson, of Windsor Plains; Freeman, of Scott's Bay, etc.; Dykeman, of New Glasgow; J. Williams, Montague and Murray River; C. W. Williams, St. Andrews, etc.; Langford, of Dartmouth (colored); Kidson, Margaree, Davidson, River John, etc.; Webb, Canterbury; Henderson, St. Francis; J. E. Bleakney, Greywood and Milford; Vincent, Campbellton; Normandy, Kentco; Archibald, Newcastle, North Co.; and Ingram, of Mascouche.

RECHTS FROM APRIL 9 TO MAY 14.

Con Fund, per Hebrew church.....	\$50 00
" per Dr Day.....	100 00
Gilbert W Titus, Norton.....	10 00
Rev J A Fort, Milton.....	5 00
Miss G A Porter's S class in North Temple, Ohio.....	1 65
Tusket Sunday School.....	5 00
Collection at Tusket.....	7 37
R Harris and wife, Ft. De Buze.....	5 00
Emm A Cox, Upper Stewiacke.....	2 00
B M Union.....	43 85
Mrs P Woodland, Wallace Bridge.....	1 00
R S Woodland.....	1 00
Geo H Woodland.....	1 00
Con Fund, New Tusket.....	7 00
" Brooklyn ch. Hants Co.....	8 00
Charles Crosby, Hebron.....	1 00
Central Onslow Mission Band.....	4 63
Mr L Hatfield, Brookville, Cam Co.....	1 25
Collection at Derby, North Co.....	2 72
" at Newcastle, North Co.....	1 10
Mr Knight, Derby.....	0 40
Con Fund, Dr Day.....	200 00
Mrs Jas Nichols, Onslow.....	1 00
4459 97	
2180 83	
Total.....	\$2630 80
A. COOCH, Cor. Secy. H. M. Board.	
Hebron, May 15.	

Letter from D. G. McDonald.

NO. 1.

Will you permit me to say a few things to your readers, among who I have many dear and personal friends who, I know, would like to hear from me occasionally? The pressure of my regular work, frequently increased by special engagements, precludes my ability to write personally to them.

In January last I exchanged "The School of the Prophets," at Newton Centre, for the one located in this grand city, and well-known to your readers as "Toronto Baptist College" or "McMaster Hall." I left Newton Centre not because I was dissatisfied with the character of the instruction or the instructors. The weakening of the staff by the absence of Prof. Burton and the sudden death of the lamented Dr. Lincoln, together with my Canadian predictions, led me to desire to take the last half of my course at McMaster Hall. "My Canadian predictions" I have said. "Yes, a blue nose" cannot be a genuine "Yankee," much less can a P. E. Islander, and my Canadian coloring is too genuine to admit of "white wash"—the coloring would show through the wash and make the matter worse than mongrel. I am a Canadian, and if the Lord will allow me I shall spend and be spent directly for the benefit of the cause of Jesus Christ in Canada, and indirectly for that cause as far as Canadian Christianity can extend her sacred influences.

Although the return of Prof. Burton and the appointment of Dr. Thomas to the chair of History have made the staff at Newton as strong as ever, I presume,—and a staff that can compare favorably with any Theological Faculty of its number on the Continent, I have not regretted coming to our own college, though yet in comparative infancy. The building is simply grand. The endowment is ample. The location is superb. The Faculty are tried, true-worthy and trusted men—steeped head, heart and soul in the living and life-giving principles of the Word of God. The prominence given to the Bible in the course of instruction has already produced good results; augurs well for the future, and makes the Institution truly worthy of the name it bears; viz: "The Baptist College." Of course the decisions of the great Convention at Guelph were of God, and so was the appointment of Dr. MacVicar to the Chancellorship. Dr. MacVicar's ability as an educationist is known and acknowledged, and the massive strength of his Baptist principles is commensurate with his organizing and educating power. The Dr. is a Baptist of the old school (i.e. the Bible school), from the tip of his great toe nail to the outer end of the longest hair of the top-knot on his crown. Blessed is the man that sits in his feet!

He is now planning and working with all his might for the prosecution of his noble idea in relation to the University and its fiefdoms, and already developments are showing themselves that are most gratifying. From Dr. MacVicar, backed up as he is by the faculties of McMaster Hall and Woodstock College, may be expected, under God, such educational arrangements for Canada's sons and daughters, both in the arts and sciences—including the science of Theology—as shall win and hold the confidence and patronage of the people. Let them have your prayers, and let the sons of our beloved Andia come here for their Theological instruction.

William Grey, pastor of the Baptist church of Hanley, England, has just arrived in New York for the purpose of studying the conditions of the blind and deaf mutes, with a view to recommending to parliament the best means of providing for their education and their subsequent industrial employment and general welfare.

abundance of my heart my pen has written. I shall tell a part of my own story next week, and in the meantime, pray that God may prosper the workers in the churches by the sea, in your present effort for Acadia College and all other work for the Master—with a special petition for Bro. Wallace in Cape Breton.

314 Bathurst St., Toronto.

May 22, '88

To the Aid Societies.

It has been suggested that it would be helpful, when it is convenient, for two or three Aid Societies to unite in the observance of the day of prayer recommended by our Executive Board.

The appeal of Miss Gray, in the May Link, has no doubt touched every heart, and with the remembrance of like requests from each of our dear sisters who have gone with our message of love to those in darkness, will surely bring us with one accord to plead earnestly with Him in whom alone is our help. Let us ask for "the outpouring of the Holy Spirit upon the people with whom our missionaries are working;" that the same blessed influence may bring the last message of our ascending Lord to our hearts with new power and meaning; and that our way may be made very plain, that all hindrance may be removed, and that "knowing what the will of the Lord is," we may "run and not be weary, walk and not faint."

M. W. WILLIAMS.

Religious Intelligence.

NEWS FROM THE CHURCHES.

FOURCHES, Cape Breton.—Three persons were baptized into the fellowship of the newly formed Baptist church in Fourches on the 14th and 15th of May by Rev. Jas. Wallace. The church now numbers 43, and are a happy, united and hopeful band. They are expecting a minister to be sent to them from the H. M. Board.

WESTPORT.—Bro. J. H. Saunders has baptized nine during the last two months, and reports the church in a rather prosperous state.

MILTON, Yarmouth.—Had an interesting day, Sunday 20th. Baptized three happy converts in the open air in the beautiful pond near by. It was a deeply impressive scene and will be long remembered. In the morning the pastor preached a sermon on "A Plea for Baptist Principle and Practice," and in the evening on "Our Position on the Communion Question." There are others to baptize, but they are inclined "to tarry."

CARLETON, NEWCASTLE, GRAND LAKE, QUEENS CO., N.B.—Since writing you a week or so ago, sixteen have professed saving faith in Christ, the sinner's Friend. I have been privileged to baptize them into the likeness of that Saviour's death. Thirty have thus professed conversion during the three weeks past, and have united with the church. Others are coming. We shall baptize again next Lord's day.

May 18. WILLARD P. ANDERSON.

BROOKTON, CARLETON.—Our pastor, Rev. Josiah Webb, has received a unanimous call from the Wilton Mountain church, N. S. Our brother's stay with us has been pleasant and profitable. Eleven have been added to the church since he came. He is held in high esteem by the people here both young and old. We wish some way would open up so that he could stay with us. Carleton County cannot afford to lose such an earnest and faithful worker as our brother has proved himself to be.

ST. MARTIN.—After an absence of three months, and a partial interruption of pastoral work extending over six months past, the pastor of this church finds himself once more at his post. Grateful to Almighty God for this restoration, and to this people for their love and sympathy expressed in so many ways during these months of affliction, we desire more than ever to spend and be spent for God's glory and the good of men. When, by the blessing of God, we enter this beautiful village a week since, we realized as never before the responsibility that most shortly rests upon the Baptist church in St. Martin. There is one of the most commanding and prettiest buildings in this charming place, stood our handsome and solid looking seminary building completed. *Ours!* The payment in full of the \$10,000, promised by the largest contributor towards this worthy enterprise, coupled with the gifts and labors of others has placed the possession of this splendid property beyond the realm of the problematical. Situated in such a healthy and attractive locality, both for son and body, it is easy to see that special care is given to the statistical tables, both of the church and Sunday school. In order that the church letter be sent for the first day of meeting, it will be necessary that your church letter be sent the undersigned not later than Tuesday, June 5.

G. O. GARNET, Clerk.

NOTICES.

The next annual meeting of the New Brunswick Southern Association will be held (d. v.) with the 1st St. Maria church, commencing Saturday, June 9th, at 10 o'clock a. m. Blank letter forms are being sent to the church to be used in the service.

The pastors and clerks will kindly see that special care is given to the statistical tables, both of the church and Sunday school. In order that the church letter be sent for the first day of meeting, it will be necessary that your church letter be sent the undersigned not later than Tuesday, June 5.

S. W. CUMMINGS, Clerk.

NOTICES.

I have resigned my charge of the Second Grand Lake church, Queens Co., N. S., resignation to take effect August 9. I shall be open then for engagement.

JAS. A. PORTER.

NOTICES.

The General Annual Meeting of the Associated Alumni of the College will be held in the college building on Thursday, June 7, at 9 a. m. and 4:30 p. m. The members of the Alumni and friends dine in Chipman Hall immediately after the graduating exercises. The following special rates will be given on the railways—On the Windsor and Annapolis Railway return tickets from all stations to Wolfville will be issued, on Tuesday afternoon, June 5; Wednesday, 6th, and Thursday, 7th, good to return till Saturday, June 9th, at one and one third fare. On the Intercolonial Railway, those who have paid a full first class fare from any station to Windsor Junction or St. John, will, on presentation of certificate which can be had by application to the Secretary, be entitled to a free passage to the West Indies, and when they return forward their names to the undersigned prior to June 10, stating when they may be expected and by what conveyance. Cards will be sent to all delegates attending them when and by whom they will be entertained. Teams will be in waiting on Thursday and following days at Paradise Station, to convey delegates to their places of abode. G. F. MAINWARING, Pastor.

WESTERN ASSOCIATION—Ministers and delegates intending to attend the Western Association to be held at the Narrows, Cambridge, Queens Co., will please send their names and address to the undersigned on or before the 9th of June, '88.

JACOB A. WILSON.

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S. N. JACKSON, Asst. Clerk.

An Ecclesiastical Council has been called by the Lakeville Baptist church, Sunbury, N. B., to meet on Wednesday, June 13, at 2 o'clock p. m., to take into consideration the expediency of ordaining to the work of the Goblin ministry their pastor, Bro. B. Thomas (Liz.). Ministers and friends are invited to attend.

AM. S. THOMAS, Clerk.

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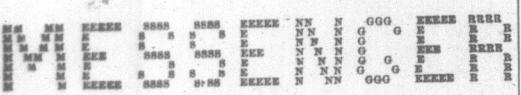


Is better than any soap; harder, finer, more effective, more of it, more for the money, and in the form of a powder, for your convenience. Takes, as it were, the fabric in one hand, the dirt in the other, and lays them apart—comparatively speaking, washing with little work.
As it saves the worst of the work, so it saves the wear and tear. It isn't the use of clothes that makes old before their time; it is rubbing and straining, getting the dirt out by main strength.
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Referring to the above note, I beg to inform you that the business will be carried on under the name of W. F. Burdett & Co., at the old stand, and I hope you will kindly apply for my services. I hold a full assessment of your machinery. WM. F. BURDETT.

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I will offer to CASH CUSTOMERS selected

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AND JEWELRY, CLOCKS AND

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to style, quality and finish), at my new store

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State age and name references to insure a reliable address.

Address G. T. CANNON & CO.,

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Mention this paper.

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When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A MEDICAL CURE. I have made the disease of

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A long study. I WARRANT my remedy to cure all cases of fits, epilepsy, or falling sickness. There is no reason for not now receiving a cure. Send at once for a treatment and a FREE COPY of my book, "Epilepsy and Falling Sickness," at Post Office. It costs you nothing for a trial, and it will cure you. Address Dr. H. G. BOOZ, 57 Yonge St., Toronto, Ont.

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