

Messenger and Visitor

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VOLUME LIV.

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For the particular excellencies and contents of Prof. Drummond's book see advertisement on 3rd page.

MIXED MARRIAGES—It is often supposed by Protestants that marriages of Catholics and Protestants result in the loss of the Protestants. But this is not always the case. The Boston Pilot gives the following instance:

A young man, named Richard Reader, was a faithful Catholic up to his twenty-fourth year, when he married a Protestant. He lived to the remarkable age of one hundred and three years, and the fruits of his marriage were children, grand children and great grand children to the number of two hundred and three, not a single soul of whom was a Catholic.

The Catholic authorities are very unwilling for their people to marry Protestants. In many cases these mixed marriages result in great misery. Christians should hesitate before contracting marriages that will endanger their spiritual interests. The marriage union has best promise of happiness when husband and wife are "in the Lord."

The importance of the office of the church clerk is becoming more apparent as the results of incomplete records become clear. The records of the church are often poorly kept. The Rev. William Hurlin writes a practical letter in which he says:

"No brother should accept the office of church clerk unless he intends to perform the duties of the office. Use some discretion in the selection of church clerks. Know that the person you appoint can write legibly and that he is likely to attend to the duties of the office. Choose some one who is likely to be present at the church meetings. Let the minutes of church meetings be read and approved at a subsequent meeting, so that the members may know that their transactions are recorded. This is done by all societies, other than churches, and I know of no good reason why churches should not do it also."

The value of accuracy and punctuality in this matter is of prime importance in securing statistics for the denomination. We trust the clerks of our churches will make a note of this matter.

"YEARS mellow some men and petrify others." Illustrations of this statement may be seen at religious gatherings. Some of the brethren who have seen many years of service and have experienced so much of the blessing of the Gospel of Christ are gentle and spiritual. They are the salt of the body. Their words are well chosen and their influence is sweet, so light-giving, so life-giving. Others are hard and harsh and querulous. They call out the worst feelings of all who hear them. Years they have had, but not enough of the love that suffereth long and is kind and is not easily provoked. Their feelings have been turned to stone and they are apparently unaware that others have feelings of a different kind. What is the difference? Is it due to the fact that one class has been through trouble while the other has not? No, it is not tribulation that washes the robes, cleanses the speech and softens the heart. Only the blood of Christ and the power of the Holy Spirit can produce the fruits of meekness, long suffering, goodness, faith.

From the Lewiston, Me., Journal we learn of the death, on 24th ult., at Lewiston, of Dr. W. S. Howe, who was born in St. John, Feb. 9, 1831. He was educated in Fredericton and Horton, and entered Acadia College, but did not graduate. He entered the Baptist ministry and was in active work for a time. He enlisted in the army during the war and was a prisoner for nine months in Libby.

SINGING AT CONVENTION.—In our general meetings it is well to sing hymns that are known to all. For years we have observed that "All hail the power of Jesus' name" is a great favorite. And this is not surprising. It has long been sung and often sung. But can a good hymn be sung so often that it loses its power to promote worship? When the hymn referred to has been sung at every session for a day or two the query arises whether it is selected on each occasion for any special reason. It seems almost as if there must be a hymn, and that the one mentioned is taken because everyone knows it. From this it results that worship is not promoted by the singing. It seems in such cases that another hymn would make the worship more intelligent and in every way more profitable.

The names of many of our ministers who were present at Convention at Moncton are found in our report of the proceedings. There were others present, many of whom took part by speeches and in other ways. Among them we observed, Brethren W. E. McIntyre, T. A. Higgins, D. D. L. M. Weeks, C. Burgess, E. P. Colwell, J. C. Spurr, O. N. Keith, H. B. A. E. Ingram, G. W. Sohrman, J. H. Jenner, S. W. Keirstead, E. H. Howe, L. A. Palmer, C. E. Pineo, D. H. McQuarrie, B. N. Hughes, J. H. Hughes, C. P. Wilson, E. C. Corey, E. E. Daley, T. A. Blackadar, Joseph Murray, C. E. Baker, A. H. Hayward, J. E. Filmore, John Coombes, W. F. Parker, M. P. Freeman, D. Price, Calvin Currie, J. B. Woodland, H. N. Parry, H. G. Mellick, W. L. Parker, I. B. Skinner, E. O. Read, A. T. Kempston, S. Langille, F. D. Davidson, A. H. Lavers, E. E. Locke, J. M. Parker, H. R. Smith, E. J. Grant, J. A. Cahill, W. E. Hall, G. B. White, E. A. Allisy, John Miles, S. H. Cornwall, R. B. Kinlay. There may have been others whose names we did not obtain. It is good to see our ministers in attendance at the meetings. They are the leading persons in the churches in all forward work. Their faith and zeal will be enlarged as they talk together of the good things of the kingdom. In some denominations the ministers are required to attend the annual meetings. While Baptists have no such rule our ministers generally desire to follow the business of the body with an intelligent interest. The late Dr. Lincoln, of Newton, advised his students, in reference to denominational gatherings, "to go at the beginning, stay until the close, and to perform such work as might be assigned them." Very good advice. Not all our ministers have yet attained to this standard.

The Living Church, the bulwark of the Protestant Episcopal Church in the West, has a paragraph which is interesting reading for Baptists. While we utterly reject its teaching concerning the effect of baptism, it shows that other denominations are getting clearer views of the New Testament, "historic" baptism. It says:

There are several denominations which once held to infant baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago the Living Church called attention to the fact (a very significant fact) that among the Congregationalists of Michigan there did not average one infant baptism to a congregation, and that in the state of Illinois the average was but little greater. Practically, infant baptism has with them, in these states at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant baptism is the exception, not the rule. The Baptist makes much of it. The fact is patent. Why should not these denominations give up the practice altogether? Logically it has no place in their teaching. At the best they regard infant baptism as a mere consecration. The Scripture doctrine of the sacrament, they have lost sight of altogether, both as regards baptism and the holy communion. In the one case it is only a consecration, and in the other only obedience to a command. The Baptists are, according to their system, logical and consistent, and they are the only Protestant denomination that is. If baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the church, then it had better be deferred until they can be made such. Practically, they are the various bodies of Christians around us, it is so deferred.—Christian Inquirer.

PASSING EVENTS.

THE RESULTS OF THE LATE CENSUS are in part published. The population of the Provinces is given as follows:

Nova Scotia	450,523
New Brunswick	321,294
P. E. Island	109,088
Quebec	1,485,586
Ontario	2,112,989
Manitoba	154,442
Northwest Provinces	61,487
British Columbia	92,767
Unorganized Territory	32,168
Total	4,823,944

There is an increase of 9,521 in Nova Scotia, 61 in New Brunswick and 197 in P. E. Island—the population in this group being only a little over one per cent. in excess of the last decade. The increase in Quebec is 9.53, Ontario 9.63 per cent. The gain in Manitoba is 148 per cent. Northwest 141 per cent. British Columbia 87 per cent. and unorganized districts 4 per cent. The total increase in population is 11.52 per cent. It was expected that the population would at least exceed 5,000,000; but evidently the movement westward and southward has been enormous. The town population, including all cities, towns and villages, shows an increase of 377,917 over 1881, or 38.2 per cent. In 1891 there were 47 cities with a population of over 5,000 as against 35 in 1881. In 1891 there were 43 of 5,000, an increase of five over 1881. In 1891 there were 83 villages with 1,500 to 3,000 people. In 1881 there were only 55. The following is the population of some of the cities and towns in Canada:

1891	1881	
Montreal	216,650	140,747
Toronto	181,220	91,240
Quebec	63,000	62,446
Hamilton	48,980	35,961
Ottawa	44,154	27,412
St. John	39,179	41,353
Halifax	38,556	36,100
London	31,979	23,336
Winnipeg	25,542	7,385
Kingston	19,384	14,091

The results of the census taking are not so satisfactory as was hoped. The population has not increased to the extent that was anticipated. It will be worth while to study the causes of this slow increase. No doubt economists and politicians will have various ways of accounting for it. The movement of population away from Canada is large and will probably continue for some time. The facilities of travel and communication of knowledge of all parts of the continent are so abundant and the desire for change is so constant, and the anxiety of our young people especially to get into the place where the least amount of labor will bring the greatest possible reward, will produce a restless spirit, that will result in a large emigration, whether those who leave improve their condition or not. But if anything can be done to retain the young men of the country surely the effort should be made.

IN THE STUDY OF SOCIAL SCIENCES, economists point to the advanced quality of human life. They say that men live now in better style than formerly; that there is better food, better clothing, that their positions for development of intellectual and social life are greater. And they hold that the tendency is to keep up this improved quality of life even if thereby the number must be limited. It is probable this tendency has its effect in Canada. The quality of life is rising. It is in many of the provinces high. There is an unwillingness to have it lowered. This may, in part, account for the slow increase. At all events we can comfort ourselves somewhat by the fact that though we are not so numerous as we supposed, yet our people are of vigorous health, sound in mind and morals, and ready for good service.

THE PROSPECTS FOR GOOD CROPS are still bright. According to reports, Canada will export more wheat this year than ever before. The yield in Ontario will be 30,500,000 bushels, or nearly 10,000,000 more than last year. Manitoba and the North-west will yield, it is estimated, 30,000,000 bushels, and the other provinces 2,500,000, or in all about 63,000,000 bushels. Deducting for seed and consumption, 30,000,000 bushels, this will leave 33,000,000 bushels for export. Last year the total export of wheat from Canada was a little over 15,000,000 bushels. In spite of rumors of droughts and hail storms and insect pests, there is no longer doubt that this year will see the greatest harvests ever gathered in the United States. It is estimated that the corn crop will amount to 2,000,000,000 bushels; the wheat crop to 500,000,000; the oat crop to 600,000,000. This, with the prospective demand for the foreign market, ensures the farmers of the country \$1,000,000,000 more than during the recent years of depression.

THE GROWTH OF THE UNIVERSITY EXTENSION MOVEMENT IS RAPID.

FIFTEEN years ago, it is said, there might have been found a man here and there who believed in it. Years later the believers were few, now there are hosts of enthusiasts. The success is partly shown by the number of lectures provided for, and partly by the intellectual influence it has exerted. Brown University has taken up the work and is arranging for lectures on various subjects for persons outside the University walls. Learning is to be brought out of her hiding places in the colleges and is to become the possession of the people.

"SOMETHING FOR NOTHING," is the title of a suggestive editorial in the New York Herald. It appears that the schemes so industriously advertised for getting large returns out of very small investments are as numerous as ever, although every week numbers of these bubbles burst, leaving thousands of victims to bewail their foolishness in throwing money away. It is said to be very strange that those who invest in these schemes do not inquire why men of means and proved business ability are not connected with these enterprises. Millions of dollars are always seeking investments at legal rates of interest and being obliged to take less; the owners of these millions do not rush into these wonderful opportunities for large returns. These schemes are very good things to avoid. "Dear reader, keep your surplus cash, be it much or little, out of whatever you do not understand. You cannot get something for nothing unless you are a thief; even then it is risky business."

AUSTRALIA IS JUST NOW A KIND OF EXPERIMENTAL GROUND FOR INDUSTRIAL REFORMERS.

WE HAVE REPORTED FROM TIME TO TIME the significant events in the industrial situation in New South Wales. The most significant of these, however, is the result of the recent election, when the party led by Sir Henry Parkes, the veteran political leader, secured only 51 seats, while the opposition secured 57. In the election 26 representatives of labor, 13 and 3 independent, also secured seats. The opposition to Sir Henry Parkes was mainly on the question of protection, and as the labor representatives had also declared for protection there was every reason to believe that Sir Henry Parkes' days of rule were over. To the surprise, representative of both parties, the labor representatives instead of following the lead of the opposition leader, have gone over in a body to Sir Henry Parkes. They are the masters of the situation, and they can only have thrown in their fortunes with the premier because the premier has made very large concessions to them in the way of promises of future legislation. The labor party has no reason to support Sir Henry Parkes, except for what it can get out of him, and we shall wait with a good deal of interest to discover what price Sir Henry Parkes is to pay his new allies. A great deal attaches to the action of the labor representatives. They have a chance to forward the cause of the class they represent by moderation and good sense, or they have a capital chance to seriously impair that cause in the eyes of the world by unwise, selfish and radical action.—Christian Union.

Literary Notes.

THE September Arena is a remarkably attractive issue of this justly popular review, as will be seen by glancing at the following table of contents: Frontispiece, Rev. Geo. C. Lorimer. The Newer Heresies, by Rev. Geo. C. Lorimer, D. D. Harvest and Laborers in the Psychological Field, by F. W. H. Meyer, of Cambridge, England. Fashion's Slaves, a discussion of woman's dress, with three full-page photographs and over twenty smaller pictures, by B. O. Flower. Un-American Tendencies, by Rev. Carlos Martyn, D. D. Extrinsic Significance of Constitutional Government in Japan, by Kuma Oishi, M. A. The Pope on Labor, by Thomas B. Preston. The Austrian Postal Banking System, by Sylvester Baxter. Inter-migration, by Rabbi Solomon Schindler. He came and went Again, by Will N. Harben. An Evening at the Corner Grocery, a Western Character Sketch, by Hamlin Garland. The sterling ability displayed in these papers and the variety of themes discussed, make the September Arena a number you cannot afford to miss.

THE New York Independent opens this week's issue with two sonnets, one by Prof. Roberts, of Windsor, N. S., and the other by Mr. J. F. Herbin, of Wolfville, N. S. Mr. Herbin was graduated from Acadia College a year ago.

Baptist Book and Tract Society.

THE ninth annual report of the Baptist Book and Tract Society, presented by the secretary, Mr. G. A. McDonald, shows that the society is doing good work in the dissemination of pure literature, and from its report we believe the society to be in a healthy condition. It proposes advancement in various lines. During the year 420 Sunday schools received supplies, and the total sales from the Book Room for the year was \$10,856.75. One colporteur has been at work for the past four months with fair success.

The Canadian Baptist Hymnal is growing in favor, and 13,000 are now in use in various parts of the Maritime Provinces and Upper Canada; 160 churches have adopted this collection of Hymns, and it receives the highest commendation from those most competent to judge. It is urged in the report that this Hymnal be adopted by all Baptist churches throughout the Dominion. A Tune Book is in preparation to accompany the Hymnal, and a committee has the work in hand.

The report urges loyalty and co-operation of all the Baptist churches and Sunday-schools. It also recommends that the secretary treasurer visit the churches with a view to extending colporteur work and enlarging the capital.

Officers and directors for the present year were elected as follows: President, Hon. Dr. M. N. Parker, Halifax, N. S.; 1st vice-president, A. P. Shand, Esq., Windsor, N. S.; 2nd vice, Rev. E. J. Grant, Sussex, N. B.; 3rd vice, Rev. J. A. Gordon, Charlottetown, P. E. I.; 4th vice, Rev. C. H. Martell, Fairville, N. B. Treasurer—Geo. A. McDonald, Halifax, N. S. Directors—J. C. Dumaresq, Esq., Halifax, N. S.; Rev. W. E. Hall, Halifax, N. S.; A. L. Wood, Esq., Halifax, N. S.; Rev. J. E. Goucher, Truro, N. S.; Rev. D. A. Steele, Amherst, N. S.; Rev. W. J. Stewart, St. John, N. B.; W. L. Barrs, Esq., Halifax, N. S.; J. Parsons, Esq., Halifax, N. S.; C. B. Whidden, Esq., Antigonish, N. B.; Rev. L. M. Weeks, Dorchester, N. B.; W. Davis, Esq., Halifax, N. S.; Rev. J. W. Bancroft, Sydney, C. B.; Rev. S. B. Kempton, Canard, N. S.; Rev. M. P. Freeman, Gasperaux, N. S.; Hon. A. F. Randolph, Fredericton, N. B.; Dr. H. H. Read, Halifax, N. S.; B. H. Eaton, Esq., Halifax, N. S. Managing Committee—Rev. J. W. Manning, B. H. Eaton, W. Davis. Geo. A. McDonald, Secy.

Vivid Picture of Life in Japan.

BY REV. E. H. JONES.

WE are permitted to copy the following from a letter of Rev. E. H. Jones, formerly of St. John, and still a member of Germain St. church. The letter is dated Sendai, Japan, July 1, 1891, and is addressed to T. S. Stimes, Esq. After referring to the great spiritual benefits he had received from the worship and work of Germain St. church Mr. Jones says:

"Thank God the hand of the Great Husbandman is always with us—also how little we could do. But with us, here, are peculiar difficulties. The language is particularly difficult. We have book language and spoken language, men's and women's language, polite and ordinary—all and each you must use in their proper time and place, else you will provoke laughter or fall to be understood. Then the people are a very proud people, excessively sensitive about the recognized mental, religious and physical superiority of foreigners; justly making a good deal of their long continued existence as a nation—some 2,600 years—with a civilization, which in some of its features is wonderfully perfected as to the usages of polite society, and the more I study this point the more ready I am to acknowledge it. We English and Americans may acknowledge ourselves as novices, when compared with this people, with all our vaunted civilization. Of course I only speak now of outward polish; for, as to inward worth, no society in the world—I say it to the glory of God—will for a moment compare with that of Christian England and America. When here only a few weeks I had the care of a church with country stations, some of which were 200 miles distant, committed to me. Language, customs, people, yet all unknown. I had apostolic functions thrust upon me. That there has not been disastrous failure, but rather creditable success, is to be attributed more to the hand of the wise Master Workman being in all the work, than to any adequacy of preparation which I had for such an undertaking. After being a year and a half here alone, as a foreigner, in this city of 70,000, a lady worker of our mission joined us to take the bur-

den of the female department of the academy of Mrs. Jones and myself, other churches, about this time, began to send in workers; so that soon we had a foreign community of some 25 souls, counting children and all.

"For a time—in fact until quite lately—we had to teach some hours a day in an English school to get a passport to live in the interior. Except teachers of English no foreigner is allowed to reside, or even travel, except by health or scientific investigation, issued, five or six of the large port towns of the Empire. Holding these passports, you are under special police surveillance, offending any of the many regulations written on the back would forfeit your passport and entail an immediate police escort to the nearest treaty port. How has the work succeeded since we came? There was a small, and—by a dispute with a previous missionary—divided church of 12 or 13 members. We have now a united church of 175. Our smallest year we have had in this first half 17 additions—always, by baptism. Our attendance and working efficiency will compare favorably with Germain St.—as I used to know it—and this, too, when half of our members live in the country, too far to attend our services. For them we have special services.

"Let me conclude you to one of our preaching meetings, other than at the church. On our arrival at the house the master gives orders to his wife, not in a particularly gentle voice either, for he has only been a believer for a very short time, to bring the blankets to spread on the straw matting. Then beg me to 'deign to enter his humble dwelling'; insists that I shall kneel upon it—instead of on the more common, but scrupulously clean matting—for to stand in a Japanese dwelling is out of the question. You, at least, would not do so impolitely a thing, until you have made your politest bows to the master, his wife—his mother or father, if present, before the wife—his guests, and, finally, to any who may be gathered to the meeting. All now sit down on their feet—heels turned out—on the straw matting or blanket, so may be. These bows are one of the things a stiff backed foreigner is obliged to learn if he expects to get close to the people, to have influence with them; and it is not the bow you know. You get upon your hands and knees, and the nearer your front hair comes to the matting, and the larger it stays there, the greater will be your reputation for politeness. Now the preacher arrives. The ceremony, the bowings, the apologies, the congratulations, the thanks for the last call, and especially if there has been even the slightest present, all accompanied with the profound bows, above described, all is even with more ceremony than with myself, for we naturally cut them short, sometimes through inability to do the correct thing and sometimes from lack of patience. We never understand fully what the Saviour meant by His 'salute no man by the way,' till we had an illustration of the time-consuming ceremonies of the East, as seen in the every-day life of the Japanese. This seems that I have tried to describe in the every-day life of the common people, the usual thing. Now we have gradually gathered about twelve or fifteen, all seated on their feet, some five or six with their Bibles and hymn books open before them. The hymn is sung sitting—with a good deal of drag, but withal with a good deal of heart as well. The drag comes of the Japanese old method of singing, in fact the method that generally prevails even now, where the minor key and through the nose tone is considered 'the thing.' Then comes the prayer—when all are literally bowed before the Lord, at least so far as the body is concerned. Now comes the Scripture reading and explanation, answering of questions, and special teachings of first things to those who have come for the first time. As, for instance, that there is but one true God; that He is an invisible spiritual Being; that all men are sinners; that we are unable to cleanse our own hearts or do what is right; that we have a spirit within us that never dies; that the body re-united with the spirit must stand before the bar of our Maker; that those who do not trust in Jesus Christ will be condemned, etc., etc. Sometimes this meeting runs till eleven, twelve, and even later. The shopkeepers and tradespeople will not meet till their work is over. We have to meet them then or not at all. After some months of such preaching and teaching there are groups of three or four come out on the Lord's side."

—When God says "Go," you cannot do anything to please Him while you stay.

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unable to do
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Bible, and I
found that I
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The Measure of Immeasurable Power.

BY REV. ALEXANDER MACLAREN, D. D.

That ye may know what is the exceeding greatness of His power...

The riches of the glory of the inheritance will sometimes quench rather than stimulate hope.

And yet it has a measure. According to the working of the strength of the might which He wrought in Christ.

And then the Apostle, when he has once come in sight of his risen Lord, as in his wont, is swept away by the ardour of his faith and the clearness of his vision.

So, then, I ask you to look, first, at the measure and example of the immeasurable power that works in Christ.

According to the working of the strength of the might which He wrought in Christ. The Resurrection, the Ascension, the session at the right hand of God, the rule over all creatures, and the exaltation above all things on earth or in heaven.

But such a thought, glorious as it is, still leaves room for doubt as to my personal attainment of such an ideal.

Nor is that all. Not only a possibility and a certainty for the future are for us the measure of the power that worketh in us, but as this same letter teaches us, we have, as Christians, a present power by which we may estimate the greatness of the power.

That knowledge should shame us into contrition, when we think of such force at our disposal, and so poor results.

That knowledge should widen our conceptions, enlarge our desires, breathe a brave confidence into our hopes, should teach us to expect great things of God, and to be impatient of present attainments whilst anything remains unattained.

Learn to receive the exceeding greatness of the power that will clothe our weakness. Lift up your eyes on high, and behold who hath created these things, for He is strong in might, not one faileth.

How do we know power? By thrilling beneath its force. How are we to know the greatness of the power but because it comes surging and rejoicing into our aching emptiness, and lifts us boyo-ant above our temptations and weakness?

How did the water go into the Ship? (anal at Eastham last week?) First of all they cut a trench, and then they severed the little strip of land between the hole and the sea, and the sea did the rest.

And let me remind you of how large importance this knowledge of and constant reference to the measureless power manifested in Christ is for us.

St. James says: "To him that knoweth to do good and doeth it not, to him it is sin." This is not merely a truism, but that neglected opportunities are sinful, but here is the announcement of a glorious principle of life.

The same knowledge is our refuge from our own consciousness of weakness. We look up, as a climber may do in some Alpine ravine, upon the smooth gleaming walls of the cliff that rises above him.

In nearly every neighborhood there are invalids who are confined to their rooms by chronic or temporary ailments to whom the sight of a cheerful face, who we are tempted to say, but I look a mighty hand reaches over, an arm is stretched down, the hand grasps us and lifts us up.

No man hath ascended up into heaven save he that came down from heaven, and having returned, he stoops thence, and will lift us to Himself. I am a poor weak creature. Yes! I am all full of sin and corruption. Yes! I am ashamed of myself every day.

Art Thou Careful?

There are only two things that hinder the believer from unshaken fellowship with God, sin and care. Care is not an exceeding joy if we carry either of these loads. We cannot stand the strain of work and worry both; besides, we must remember that such behaviour not only makes us unhappy, but is dishonouring to God whom we say we trust.

Fret, worry, anxiety, the habit of an anticipating evil; crossing bridges before we reach them; the permission of foreboding fears about the future; all that attitudes of mind which broods over the mistakes of the past and dwells on the shadows which coming events may cast, rather than on the love and will of God.

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The Trivial Round.

Pious old George Herbert told us long ago that the man who sweeps a room for love of God made "that and the action fine." So in our familiar hymn, it is "The trivial round, the common task, Will furnish all we ought to ask; To bring us daily nearer God."

It lifts all the drudgery of daily existence out of the reach of commonplace, just to keep saying—there is "holiness" on the harness, there is "holiness" on the shining surface of the kitchen faithfully secured. It enables man or woman in any station to keep saying, "This I do for Jesus sake! I do my daily duties, just as I go up to communion, in remembrance of Him."

Why cannot the Christian life do that? Why cannot it combine delicacy with strength, and modify its forces to its needs? Why cannot a pure-hearted believer sing and pray and play with such constantly filial affection that all his life shall show his loyalty? Why cannot a good man do everything he does do just as he takes the bread at communion, "in remembrance" of the Lord Jesus Christ?—Every Thursday.

There must be resistance to all the forces which would detach if there is to be union with God in the midst of life in the world. As the sailor clings to a spar, though the waves lash around him and his fingers get stiffened with cold and cramped with keeping the one position, and can scarcely hold on, for he knows that it is life to cling and death to loosen and so tightens his grasp, so must we lay hold of God in spite of all obstacles, keep hold of Him. Our grasp tends to slacken, and is feeble at best, even if there were nothing outside of us to make it difficult for us to get a good grip; but there are howling winds and battering waves blowing and beating on us and making it hard to keep our hold.

Do not let us yield to those, but in spite of them all let our hearts tighten round Him, for it is only in His sweet, eternal, perfect love that they can be at rest, and let our thoughts keep close to Him in spite of all distractions, for it is only in the measure in which His light fills our minds and His truth occupies our thoughts that our thinking spirits will be at rest. And let our desires, like the tentacles of some shell, first fasten upon its rock, and feeling out toward the ocean that is coming to it, let our desires go all out toward Him until they touch that after which they feel, and curl round it in repose and in blessedness.

The whole secret of a joyful, strong, noble Christian life lies here—that on the foundation of faith we should retain tenacious adherence to Him in spite of all obstacles.—Selected.

True Worth—What One Is. Now certainly one object that God had in sending His Son away from home, putting Him down here on the earth for a few years, letting Him fare exactly as other boys and girls had to fare, giving Him no "push," but making Him take His chances, was to show us that it is the boy and girl that God thinks of, and not the fineness of the clothes they wear, the amount of money they have to spend, or the sumptuousness of the house in which they live. It is not that God objects to fine houses; we can see from the wonderful beauty of this world which God has made how much he thinks of beautiful things; but by giving His Son Jesus only plain clothes to wear, and only an ordinary house to occupy, and a cheap shed to be born in, He makes it hard to see always why He thinks of first, and not the sumptuous dwelling that the boy has his home in; the baby that He thinks of first, and not the fancy cradle that the baby is rocked in.

It was only a few days ago that I went through the Battle Ward of the Post-graduate Medical Hospital on East twentieth street, New York city. The sick children that are gathered there are drawn from some of the poorest and most hopeless homes in town; but all these little ones had been nicely washed, tastily dressed, the wards in which they were gathered as neatly furnished, and the little crits in which they were lying as cleanly and tidy in their arrangement as any that could be found in our best homes; and the consequences of it all was that the poor little waifs looked exactly as sweet and lovable as any that you could discover in the most palatial residences along our main avenues. God would teach us then by such cases as these, and especially by the case of His own Son, our Lord, born of poor parents in a cheap little house, that the worth of boys or girls is something entirely apart from the kind of clothes they wear, or the style of house in which they live; that the worth of a child is what the child is, not what the child has; that a diamond is still a diamond though its brightness be hidden or soiled, and that the humble roof and the lowly manger may nevertheless shelter the dearest of God's little ones—His own Holy Child our Saviour.—Rev. Chas. Parkhurst, in Harper's Young People.

My sick headache occurred every week for forty years, I took three bottles of B. B. B. have had no headache for four months, and recommend it highly." Mrs. E. A. Snow, Shelton, Ont.

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CARLTON HOUSE, HALIFAX, N. S. The above house is centrally situated, corner AVONUE and PRINCE STS. Lighted by Electricity. Well served table, and nice comfortable rooms. Mrs. M. E. MARSHBORN, Telephone 78.

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Messenger and Visitor
 WEDNESDAY, SEPT. 2, 1891.

THE LATE MEETING OF CONVENTION.

The annual meeting of Convention is over, and the pastors and delegates have returned to their homes to engage anew in the work of the Lord. Opinions may differ as to the success of the meetings. Something will depend upon the standard we take. The conditions were favorable for good meetings. The Home Mission enterprise was in an unusually satisfactory state. Whereas in some years the board has been obliged to go up to Convention with a considerable balance against the treasury, this year a surplus of respectable size was reported. It is great pleasure to know that our people are keeping up their interest in the churches of our own land, feeble though many of these churches are. Out of these small country churches come the religious workers of future years and the future inhabitants of the cities.

Our Foreign Mission, also, was in a state to arouse enthusiasm. While the increase of converts might not be great, the enlargement of the work at home is evident. The expenses are all paid, and the brethren in charge of this department felt called upon and warranted in making the estimates for the coming year to exceed those of any year of the past. Then the sending out of two missionary families and a lady missionary besides, might gratify the denomination when we remember how year after year used to pass without any reinforcement of our little band in India.

The scene when the ten young men came forward asking, by their response to the call of the president, that they may be sent abroad to labor for the lost, was never before witnessed in these provinces. Our churches have been long praying the Lord to send forth laborers into his harvest, and here were these strong, educated, devoted young men saying, "Here we are, but how can we preach except we be sent?" And here was our Board saying, "Now give us the means these recruits demand." How our brethren, who, with fear and trembling resolved to start our independent mission twenty years ago, would have been strengthened in their conviction that the movement was right if they had known that so many would now be enlisting as volunteers. The men themselves are already known to the denomination by their mission service in our churches, and in some cases by the honor already attached to the names they bear. Among them were a son of the late Rev. J. F. Kempton and a son of the president of the Convention. We trust these young brethren may successfully complete their training in theology and soon enter upon their life work in their mission fields in the east. The churches will surely remember these young men for the next few years, and gather the funds necessary to provide for their support in India. The names of these young men were: F. M. Shaw, B. A., Rev. J. H. Macdonald, B. A., H. Y. Corey, B. A., H. P. Whidden, B. A., A. C. Kempton, B. A., H. G. Estabrooks, B. A., W. T. Stackhouse, Archie Murray, H. Dixon, Mr. Hardy.

Another feature of missions was properly brought up by the board,—the observance, next year, of the completion of the first hundred years of modern missions. The centenary of missions has, of course, attracted attention among Baptists everywhere. Our English Baptist brethren have begun the celebration of their missionary centenary very happily, by uniting their two missionary societies. The Particular Baptist Missionary Society for propagating the Gospel among the Heathen was formed by Fuller, Carey and others, at Kettering, Oct. 2, 1792, and is much the larger of the two societies. The General Baptist Missionary Society was organized in 1816. These are now completely united in one, and a forward movement will be made. The Missionary Union of the United States has appointed a special committee with Edward Judson, D. D., as chairman, and George Dana Boardman, D. D., as second member, to have the charge of all the arrangements for the celebration of the centenary next year. They plan to raise one million dollars and one hundred men for foreign missions during the centennial year. Our brethren in Ontario have their minds on the subject and are offering prizes for the best essays on the history of our missions during the century. It will be seen by our report that Convention took decided action to secure recognition of the great events worthy of record in this connection. We hope this movement may give an impulse to increased study of missionary subjects, greater beneficence for this work and more faith, prayer, and enthusiasm.

The report on Education was also highly favorable. Within ten years the attendance at the college has more than doubled; the endowment has been increased by ten thousand dollars during the year; the Seminary department moves forward, and a religious revival has been enjoyed. How refreshing such a report would have been in some of the dark days of the past. The house of worship was in every way commodious, and Moncton was a fine place for the meetings. The conditions for an annual session of unusual value were present.

Did the services rise to the occasion? That there was much good work done, that there were many truths uttered, earnest prayers offered, all will admit. But it was felt by many that our meetings ought to have been better. How shall we account for the want of enthusiasm? Some blame the weather, which was hot and enfeebling to some extent. The state of the nerves may affect materially the success of a public meeting. Others think that if we had more time for our business we should get more out of our work. While the time is so limited each member is afraid his subject will not get a hearing and the desire to save time sometimes leads to a loss of time. Perhaps there is not enough of the spirit of thanksgiving among us and too much of a spirit of criticism. Fair discussion, examination of measures proposed, and even dissent from others in opinion is all well enough. But a willingness to criticize without proposing better measures is chilling and useless. When there is apparent a willingness to find fault and almost no recognition of work accomplished, the most favorable conditions will not secure good meetings.

But, after all, our success does not lie in an annual meeting of Convention. In the local church, the purity of its worship, the faithfulness of its ministry, the energy and zeal it possesses, is our hope. There is the place, and the twelve months of the year will be the time when the real struggle, the success or the failure, must be made. May there rest upon all our churches the influence of the quickening Spirit to regenerate and sanctify; and when another meeting of Convention comes around, those who assemble will have good reports from all departments of our ever growing denominational life.

CONVENTION.

A full report of proceedings up to Monday was sent for publication last week, and we fully expected it would duly appear. In some way, however, it failed to reach the printer in time. On Saturday afternoon the report of the Home Mission Board was presented by Rev. A. Cohoon, secretary. It was a very interesting statement of the work of the board. We shall publish it in the Supplement-next week. Dr. Saunders expressed the general feeling when he stated his pleasure and gratitude at the prosperity of our Home Mission work, under the faithful supervision of the board. The secretary's services are proving highly valuable.

There was some discussion upon the employment of students during the summer vacation. The secretary explained the policy of the board in this matter. The French work was well spoken of. "Your board are glad to know that a larger amount than usual, perhaps than ever before, has been contributed by our churches for the Grande Ligne Mission. The outlook for the work of that mission was never brighter."

Dr. Saunders submitted an account of his visit to Grande Ligne, and of some proposals that had been made for further connection with that mission. No definite action was, however, proposed at present.

The session Saturday evening was devoted to Home Missions. Rev. A. Cohoon made some introductory observations on the extent of the work. Rev. W. Camp, of Hillsboro, N. B., delivered a forcible and thoughtful address on the relation of Home Missions to other lines of denominational work. Christ, he said, is first spoken of as the first foreign missionary, but it is equally true that He was the first and greatest home missionary. In this connection our Lord's work for and among the Jews was described. Home missionaries stir up interest in education. Many students have gone to Wolfville who would not have sought an education except for the influence of Bro. Isaiah Wallace and our other missionaries. Our foreign missionaries receive a valuable training in mission work at home. Our young men get trained for large churches by their work in small fields, and they carry into the large churches, of which they afterward become pastors, the spirit of interest in all missionary work. He is a curse to a church who, in this age, preaches to a large church and is not interested in mission work. If we send men to the heathen, surely we should labor for the unsaved in our own country. If we believe that men will perish without Christ, we must be interested in giving them the knowledge of Christ.

Rev. J. H. Foshy spoke with his usual ability upon the general proposition that unless the Home Mission Board of this Convention does the work assigned it the work will not be done at all. He thought no apology need be made for the board. They must have had funds, or something equivalent thereto, in Jerusalem and Antioch when they went everywhere preaching the Word. The work done by the fathers was good, but their methods would not do now. Spasmodic efforts are not enough; we need organized endeavors. The sphere of our work is greatly enlarged, both in extent of territory and in the kind of work necessary. This work we must commit to a board and then support that board. The brethren of the United States will not do this work for us; nor will anyone else. If we do not look after our churches the work will be left undone. Give us money and let us advance as our opportunities demand.

Rev. M. B. Parent, pastor of the church at Grande Ligne, said the mission has in its employ, 33 missionaries, including the wives of the pastors. The colporteurs are at work selling Bibles among the French Catholics. Sometimes one Bible is the means of the conversion of a number of families. The mission needs money to complete the buildings; it needs men to fill the vacant places. He thought if some young men from the Maritime Provinces would go to Grande Ligne for their education, they could then enter upon this work with good chances for success. Their efforts were somewhat concentrated upon Montreal, because it contains one tenth of the whole population of North America. He hoped the time would soon come when the prime minister of Quebec would not need to go to Rome for honors to help him with the electorate; but that evangelical principles would rule in all Canada. Mr. Parent's remarks were well received.

Rev. P. A. McEwen, of Windsor, endorsed Mr. Parent's speech, and then spoke strongly of the needs and claims of Manitoba and the North-west. The weight and power of the West will soon be felt. He sketched the progress of particular missions to illustrate the growth of the country and the profitability of religious work therein. It was a great calamity when Prairie College was closed. Alex. Grant, the secretary of missions in the North-west, is trying hard to win back what was then lost. The meeting was a good one.

well, and the people were patient and appreciative, but it was hard to get the very best out of the services. The congregations at the Baptist church were large all day; in the evening the house would not hold the crowds that came. Rev. J. H. Foshy, of Yarmouth, preached the Convention sermon at 3 o'clock. Text—Acts 3: 20, 21; subject—The Return of Christ and the Restoration of all things. The preacher had given his subject thought and study, and the sermon was well delivered. The room was so warm that Mr. Foshy had compassion on the congregation and shortened his address. In the Baptist house Rev. J. A. Gordon preached in the morning and Rev. G. O. Gates in the evening. Rev. H. F. Adams and Rev. W. J. Stewart preached for the Methodists; Rev. D. A. Steele and Rev. Dr. Hopper for the Presbyterians. Other churches were supplied by Rev. J. W. Manning, Rev. E. J. Grant, Rev. G. R. White, Rev. P. A. McEwen, Rev. S. Welton, Rev. F. D. Crawley, Rev. S. B. Kempton, Rev. J. W. Bancroft, Rev. J. Clark. A Bible class was taught in the afternoon by Bro. E. D. King.

The Treasurer of the Convention Fund, Rev. G. E. Day, D. D., read his report. The opening paragraph was as follows: "The treasurer of the Convention Fund wishes to report that the total receipts this year exceed those of last year by more than \$2,000. The Home Mission Board received \$200 more this year than last for the different branches of its service. Foreign Mission receipts are over \$300 in excess of those of the previous year. Educational institutions got about \$300 less, and the receipts for the Ministerial Aid and Relief and for Ministerial Education are a little behind those of 1890. The W. M. A. Societies are still gaining ground. Their collections amount to upwards of \$540 more during the year just closed than in the previous one. Increased interest in Grande Ligne mission has sent enlarged contributions to the treasurer of that mission. The amounts raised by Nova Scotia are larger this year by \$2,000; those from New Brunswick are \$400 more, while those from P. E. Island and the general receipts are somewhat less. In Nova Scotia 36 churches, a large part of whom belong to the African Association, did not contribute to the Convention Fund. In New Brunswick 60 churches failed to assist the Fund, and in P. E. Island only 1 did not contribute for the general objects of the denomination. The total from Nova Scotia was \$15,650; from New Brunswick \$6,281; from P. E. Island \$1,113. These amounts, with \$406 of general receipts make the total received during the year, \$24,450."

The report was considered and subsequently adopted.

The general state of the finances was better than was expected by many. The Foreign Mission Board closed the year with a balance on hand of \$230.01. The Home Mission had a surplus of \$1,255.54. The College account showed a deficit of about \$700. Acadia Seminary had an excess of income over expense. Horton Academy had a small deficit. The indications from the financial reports are that the objects of the Convention are obtaining a stronger hold upon the confidence and support of our churches. The increase of capital in some cases, and of money for current expenses in others, are encouraging. If the spirit of confidence continues, and we see no reason why it should not increase, the resources that will be available for the giving already done has by no means made our people poor. We believe our churches in general will be moved to make larger contributions as they find their brethren are engaged in the similar work successfully managed. The faith of the brethren who composed the various boards will be increased, while they will at the same time be anxious that the future may be no less favorable.

A standing committee on temperance was appointed. For some time it has been felt desirable that Convention should have such a committee to whom communications on this subject might be referred, and whose deliberations might be more carefully arranged for than in the case of reports prepared during the annual meeting. The following brethren compose the committee for the year: Rev. J. E. Goucher, Rev. J. A. Cahill, Rev. E. J. Grant, B. H. Eaton, Wm. Lewis, A. Simpson, Rev. W. B. Hinson, Rev. J. B. Woodland, S. W. Cummings, W. J. Gates, J. Parsons.

In this connection it may be well to insert the report of the Committee on Prohibition Petitions:

Circumstances were such that your committee was not able to co-operate in all the work that was intended it should. However the work has been accomplished, and it is my duty to lay before you the results, and offer a suggestion. The petitions were circulated, signed, forwarded to Ottawa and had some effect. This is familiar to all.

There were over 900,000 signatures to the petitions as a whole, from the various churches throughout the Dominion. The chairman of the union committee in his communication to me says, "The petitions have had a decided influence at Ottawa, and ministers of the crown admitted to the deputation, on 27th May, that they must do something,—that the matter could no longer be

ignored. A great point has been gained in getting the government to recognize it at all, and it will be our own fault, as temperance people, if it does not come to something good. Let us keep up the pressure."

The General Assembly of the Presbyterian church of Canada resolved, "to authorize its committee on Temperance to continue to co-operate with other churches in such ways as may be found expedient to keep up the agitation for prohibition begun in connection with the petition movement." Your committee would recommend that this body authorize its committee on Temperance to co-operate as desired. As a result of the petitions, parliament resolved to appoint a Royal Commission to examine and report on the whole question. As this commission has not yet been appointed, and as it is desirable that all parts of the Dominion should be represented and great care taken in making selections, your committee would suggest that this body recommend one or more as their choice to take a place on this commission.

I hereby convey to the Convention a statement of the expense of the petitions, which the Convention agreed to pay last year. (The amount due was about \$20, and was paid by Convention.) Your committee, before closing its report must acknowledge that a great deal of the work was done by the chairman of the Temperance Committee, Rev. J. E. Goucher, and that the credit of the work is almost entirely due to him.

G. J. C. WHITE, Chairman.

MONDAY, AUGUST 24.

The Committee on Temperance subsequently presented the following report, which was adopted:

As your committee, appointed last year to co-operate with the joint committee of the Presbyterian and Methodist churches of Canada, has reported, it will not be necessary that your present committee go over that ground. But as a standing committee we will watch the developments of the petition movement of last year; will give any assistance in our power to the Royal Commission which parliament has promised to appoint, if required, and gather such information on this whole question, as we think will be profitable to lay before this body at its next session.

The only matter which it seems necessary to bring before you now is a communication from Mrs. R. A. B. Phillips, superintendent of scientific temperance instruction of the W. C. T. U. of the Maritime Provinces, asking this body to sign, through its officers, a memorial to the Council of Public Instruction of N. S., as follows:

To the Council of Public Instruction of Nova Scotia:

FROM THE MARITIME WOMAN'S CHRISTIAN TEMPERANCE UNION.

We, the undersigned, desiring to give expression to our sincere conviction that the best hope of saving the coming generation from the misery and evils resulting from the sale of intoxicants, lies in the dissemination of scientific truth as to the medical character of alcohol, and its antidotes; and providing with thankfulness that this matter is already under the consideration of your honorable body, do hereby earnestly beseech you to frame such a law as shall place this subject upon the same footing as leading ones already introduced in the school curriculum.

While we gratefully recognize the valuable temperance instruction so cheerfully furnished to the public by the majority of our faithful teachers in the past, we cannot but deplore the fact that the study of toxicological or scientific temperance made no place in the prescribed Normal School course.

Until this is altered, by teachers and pupils being duly accredited, for the study of this branch in their examinations, and until direct graded textual instruction is substituted for the irregular and haphazard methods now in use, the desired end will not and cannot be attained. As the successful prosecution of any subject in the school course depends largely upon the text used, and as the Maritime Provinces have no such text, we, in many schools of the States and Territories of the American Republic, and is very highly approved by many of our teachers, it having found its way into their hands, earnestly recommend it to your honorable council of the same, for adoption in our schools.

June 22nd, 1891.

Your committee, realizing the importance of the question with which the memorial deals, recommend that the request be granted.

J. E. GOUCHER, Chairman.

Rev. W. J. Stewart, secretary, presented the report of the Foreign Mission Board, and Bro. John March, treasurer, submitted his report. The afternoon was occupied with discussion on the secretary's report. Much of the matter contained in the report is already familiar to our readers. The third section that Mr. H. Y. Corey, B. A., of Havelock, N. B., Miss Matilda Fillmore, of Albert Co., Lewis D. Morse, B. A., of Nictaux, N. S.; and Miss Kate McNeil, of P. E. I., had been placed on the staff of missionaries. Rev. Howard Bars, under appointment from last year, is now on his way to India, accompanied by his wife. Mr. Corey expects to begin work in India after a course of theological study. Miss Fillmore's health will not allow her to go at present. Mr. Morse and Miss McNeil will leave for India in a few weeks.

There was a prolonged discussion on the section relating to the ordination of missionaries. It appears that in some cases the board has been represented in council, called to consider the ordination of missionaries. Some brethren thought it would be better to leave the work of ordination entirely in the hands of the churches. The board concurred in this view.

The report referred to the unusual attention that has been given to foreign missions by students of the colleges. Twenty-two students of Acadia are enrolled for the foreign work at the completion of their studies.

Reference was made to the fact that next year will be the centenary of Baptist Missions, William Carey having sailed in 1792 for India. A committee was appointed to consider the best manner of observing this event.

Their report was adopted as follows:

Your committee to consider the advisability of celebrating the centenary of Baptist missions, would submit the following report:

1. That the different Associations within the limits of Convention be requested to take the matter in hand.

(c) That one day in each Association

next year be solely given to Foreign Missions.

(b) That the F. M. Board furnish the Associations with programmes of exercises.

2. That the churches be requested to observe October 14th, 1892, as the centenary of the origin of the first Baptist Missionary Society.

(c) That a suitable programme of exercises be furnished each church by the F. M. Board.

(d) That a memorial fund of \$6,000.00 be raised to be used for missionary purposes as directed by Convention.

(e) That each church be requested to appoint collectors to solicit subscriptions to the memorial fund, and also collections be taken at all special meetings, that the amount be made as large as possible.

(f) That all moneys raised for memorial fund be sent to the treasurer of Convention and a separate account kept.

C. H. MARTEL, Chairman.

The need of a man who shall devote his whole time to the home work of Foreign Missions was reaffirmed by the board. Up to the present they have not been able to secure the services of a suitable representative in this work. Rev. S. Welton and others favored the appointment provided for. The board hopes such a man may soon be found.

One section of the report referred to the return of missionaries and to the rest they might secure by an occasional trip to the Hills. The missionaries said it was almost impossible to leave their stations without having others to take their places. The work would so far suffer during their absence that their previous labors would be largely lost. If we had a mission of sufficient size to provide for such vacancies then our overburdened missionaries might get some seasons of rest by visiting the Hills and other resorts. This is one of the losses we sustain by being weak. When our force has increased our mission will have the advantage of being able to relieve any station that is in special need.

Last year the board recommended that a system of examinations in Telugu be established for missionaries, and that no missionary be put in charge of a station until he has successfully passed the examination, which would be evidence of his knowledge of the Telugu and his ability to speak that language. After fuller consideration, however, it had been deemed advisable not to have such examinations for the present. Dr. Boggs, assisted by J. F. Burditt, missionary of the A. B. M. Union, spoke in favor of the examination. Dr. Boggs said there are missionaries in India who cannot address a native audience; although they have been in the country fourteen or fifteen years. Rev. I. C. Archibald and Mrs. Archibald were also in favor of the examination. It is said that the work is so pressing that the young missionary is apparently forced into active service before he has gained a knowledge of the language sufficient to qualify him for the best success in after years. An examination would, it is believed, prevent this. On the other hand it was said that while our mission is young it is undesirable to make distinctions among the missionaries, that the missionaries themselves are not fully agreed upon the advisability of having the examination system at present, and that in the only mission where it has been introduced it has not been wholly satisfactory. The American Baptists do not have any examination. The recommendation of the board was adopted. Attention was called to the appeal sent out by the missionaries, and a strong endorsement given. This appeal calls for 31 missionaries from these provinces, while at present we have only seven.

Monday evening was the time for platform addresses on Foreign Missions. The congregation was large and the speeches were good. After reading of Scriptures and prayer by Bro. H. Y. Corey, Rev. Dr. Boggs, principal of Ramapatam Theological Seminary, spoke forcibly upon the motives to missionary work. The need of the heathen is a motive, but the motive is obedience to Christ. The missionary enterprise is the obedience of the church to her marching orders. It is not a matter to be determined by inclination. We cannot be loyal to Christ and indifferent to this interest. "I cannot bear the thought," he said, "of meeting Christ at the last if I have been disobedient to His command." "For Christ's sake" is the only motive that will be continuously and permanently operative. If our missionary zeal depends on visits of missionaries it will decline. Our money is not given to heathen, but to Christ, in order that India, instead of having 270 millions of idolaters, may have 270 millions of Christians. Drive this motive home and it will move all Christian hearts. The appeal of the two Canadian societies asks for 53 foreign missionaries. Why not use natives? There are good native men. We have many native ministers, but they cannot be put in charge of stations. They make good soldiers, but not officers. Why not? Because nearly all the converts are from the outcasts who have been under the caste people for generations. Will it always be thus? No! When the Brahmins are converted then we shall have leaders. For the present every station needs a white man. There need be no slackening of interest in our mission. We have a good field. If we had more missionaries we should have cheering tidings.

Rev. I. C. Archibald: O young, so we must not be dis American mission after 31 years one church at Nellore, with We have a grand, populous ing country in which to wor four stations, 13 sub-statio have six churches and 16 Have had 250 members, and work only 16 years. The Christian converts compar with that of Christians in o They are probably better t Dr. Clough's field. As to were giving as much in pro would be no difficulty in p sionaries. More than 200 160 members give one-ten come. We have 35 nat whom 16 are educated. B vast body of people ha touched. We should hav patience. We shall hav dreds of converts.

An opportunity was n volunteers to appear on when ten young men, incl President Whidden, came was an impressive occasio behalf of the young men w Rev. Isaiah Wallace. T called for an address fro Hinson, of Moncton. M marks were striking and church, he said, once p doors into heathen coun opened, and God answer Then the church praye God has now answered h the men are now here in n the church is praying fo believed 'God would answ also. But God will refus what they can do themse money in the hands of Ch if given in the manner o fore Christ's time or as w would prove enough fo the church. Some men ar to do something when th gift from a living man w from the hand of a corpse

Rev. L. D. Morse wish well. His prayer is, "If go not with us, carry us n He knew the brethren exp live a Christian life in I best to win men out fr God expects this from h pects it of himself. He to undertake this work, u ally wants him to do th worthy to do. So he gre asked the audience to try needs of the world. If w the need of India, how ea be. If we wish others to we must be interested o must ourselves be. E wish others to be. E over ourselves makes us ing to the world. Mr. he was timely and in the he has the prayers of th his great work.

The hour was late, bu ditt was called for and i uttered truths of grea So closed the Foreign Mi

The first question submitted to the Committee was adopted as follows: The Committee on Credentials reported: We find that twenty to be the duly chosen and sent delegates to this convention.

We learn that a com Eastern N. B. Association consideration to the ques in the dispute, out of whi have arisen, and that whi the Association advised to call a mutual council, settling their difficulties. Inasmuch as no such co called, and the diffic with additional complai mittee find it impossib favor of the claims of ei gates to represent the Convention.

We strongly commen ren the recommendation, the Eastern N. B. help of a mutual council difficulties. D. F. Hoon

On motion the six dele parties claiming to be church were invited to se

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Ministerial Educatio bers of the Board for 189 McEwen, Edgar D. Sha Masters, Esq.

Members of Home M term 1891-2.—Rev. G. H. H. Robbins, Rev. W. R. J. A. Gordon, Rev. Truen

In the place of Rev. I. term ending 1893.—Geor be in his stead.

To be members of F Board, term 1891-4.—Job

Southern Association.

Will the churches of the Southern Association take notice of the following facts: The Association, according to notice published elsewhere, will meet in Brussels St. Church, St. John, on the 19th of September. 2nd. By resolution of last year all associational letters are to be in the clerk's hands two weeks before Association meets. Last year no letters were received from a number of churches. Will all the churches of this Association make an earnest effort to be represented? We have but forty-one in all, and we are exceedingly anxious to hear from all, both by letter and delegates. Free entertainment and special rates of travel will be given to all delegates. 3rd. Rev. C. E. Pines is to preach the Association sermon, with Rev. Sydney Welton for alternate. Rev. F. S. Todd will read the circular letter. 4th. The chairmen of committees are not to present written reports on these subjects, but simply present the subject in a short speech, and have other speakers ready to follow them. Chairmen responsible for the discussions of the different subjects: Education, Rev. H. G. Mellick; Home Missions, Rev. W. J. Stewart; Denominational Literature, Rev. T. A. Blackadar; Temperance, Rev. C. S. Stearns; Systematic Beneficence, Rev. E. J. Grant; Foreign Missions, Rev. G. O. Gates; Sunday schools, Rev. Sydney Welton.

W. J. STEWART, Clerk.

THE YOUNG PEOPLE'S MOVEMENT.

An informal meeting of delegates to Convention was held in the Vestry of Moncton church on Monday to consider the advisability of adopting a constitution for the Young People's Societies of the Baptist churches of the Maritime Provinces. The subject was fully discussed, and a committee appointed to draft a constitution and report at a subsequent meeting. The next day another meeting was held to hear the report. It was to the effect that a standing committee be appointed for the year, whose duty it will be to prepare a constitution for the Young People's Societies, and secure a representative of young people from all the churches next year at Convention. Rev. Charles Wilkins, of St. Martins, is chairman of the committee, and he will be pleased to give any information on the subject to any one who will communicate with him.

READERS OF THE MESSENGER AND VISITOR

will be glad to know that the editor, Rev. S. McC. Black, is gaining strength, and that he hopes to be able before very long to superintend the editing of the paper.

G. G. KING, M. P. for Queens Co., N. B., has been appointed by the Convention a member of the Board of Governors of Acadia College. Mr. King is at Ottawa attending to his parliamentary duties.

SUNDAY, Aug. 23.

It was a hot day. The preachers did

well, and the people were patient and appreciative, but it was hard to get the very best out of the services. The congregations at the Baptist church were large all day; in the evening the house would not hold the crowds that came. Rev. J. H. Foshy, of Yarmouth, preached the Convention sermon at 3 o'clock. Text—Acts 3: 20, 21; subject—The Return of Christ and the Restoration of all things. The preacher had given his subject thought and study, and the sermon was well delivered. The room was so warm that Mr. Foshy had compassion on the congregation and shortened his address. In the Baptist house Rev. J. A. Gordon preached in the morning and Rev. G. O. Gates in the evening. Rev. H. F. Adams and Rev. W. J. Stewart preached for the Methodists; Rev. D. A. Steele and Rev. Dr. Hopper for the Presbyterians. Other churches were supplied by Rev. J. W. Manning, Rev. E. J. Grant, Rev. G. R. White, Rev. P. A. McEwen, Rev. S. Welton, Rev. F. D. Crawley, Rev. S. B. Kempton, Rev. J. W. Bancroft, Rev. J. Clark. A Bible class was taught in the afternoon by Bro. E. D. King.

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Rev. I. C. Archibald: Our mission is young, so we must not be discouraged. The American mission after 31 years had only one church at Nellore, with 38 members. We have a grand, populous and flourishing country in which to work. We have four stations, 13 sub-stations. Now we have six churches and 160 members. Have had 250 members, and have been at work only 16 years. The character of our Christian converts compares favorably with that of Christians in other missions. They are probably better than those in Dr. Clough's field. As to giving, if we were giving as much in proportion, there would be no difficulty in sending 27 missionaries. More than one-third of the 160 members give one-tenth of their income. We have 35 native agents, of whom 16 are educated. But as yet the vast body of people have not been touched. We should have a spirit of patience. We shall have, soon, hundreds of converts.

An opportunity was now given for volunteers to appear on the platform, when ten young men, including a son of President Whidden, came forward. It was an impressive occasion. Prayer on behalf of the young men was offered by Rev. Isaiah Wallace. The President called for an address from Rev. W. B. Hinson, of Moncton. Mr. Hinson's remarks were striking and effective. The church, he said, once prayed that the doors into heathen countries might be opened, and God answered her prayers. Then the church prayed for men, and God has now answered her prayers, and the men are now here in numbers. Now the church is praying for money, and he believed God would answer this prayer also. But God will refuse to do for men what they can do themselves. There is money in the hands of Christians which, if given in the manner of the Jews before Christ's time or as some give now, would prove enough for the needs of the church. Some men are always going to do something when they die; but a gift from a living man was better than from the hand of a corpse.

Rev. L. D. Morse wished to say farewell. His prayer is, "If Thy presence go not with us, carry us not up hence." He knew the brethren expected him to live a Christian life in India, to do his best to win men out of heathenism. God expects this from him and he expects it of himself. He felt unworthily to undertake this work, but God continually wants him to do things he is unworthy to do. So he goes forward. He asked the audience to try to realize the needs of the world. If we only realized the need of India, how earnest we should be. If we wish others to be interested we must be interested ourselves. We must ourselves be the very thing we wish others to be. Every victory we get over ourselves makes us of more blessing to the world. Mr. Morse's words were timely and in the best spirit; and he has the prayers of the Convention in his great work.

The hour was late, but Rev. J. F. Burditt was called for and in a few minutes uttered truths of great practical value. So closed the Foreign Mission meeting.

TUESDAY MORNING.

The first question submitted was the report of the Committee on Credentials. It was adopted as follows:

The Committee on Credentials beg to report: We find that two parties claiming to be the Dorchester church have sent delegates to this meeting of Convention.

We learn that a committee of the Eastern N. B. Association gave careful consideration to the questions involved in the dispute, out of which these parties have arisen, and that said committee of the Association advised the two parties to call a mutual council, to aid them in settling their difficulties.

Inasmuch as no such council has been called, and the difficulties still exist, with additional complications, your committee find it impossible to decide in favor of the claims of either set of delegates to represent the church in this Convention.

We strongly commend to these brethren the recommendation of their Association, the Eastern N. B., to seek the help of a mutual council in settling their difficulties. D. F. HIGGINS, Chairman.

On motion the six delegates from both parties claiming to be the Dorchester church were invited to seats in the Convention.

The report of the treasurer of the Foreign Mission Board showed that the receipts were \$14,491.12 and the expenditure amounted to \$14,261.11, leaving a balance on hand of \$230.01. The estimates for the coming year reach the sum of \$18,020. In discussing the proposed method of raising the increased amount,

Rev. G. O. Gates stated that the sisters of the church had guaranteed \$1,000 more this year than last, and the board placed reliance enough upon the Christian spirit of the denomination to take the step the board had.

Appointments to the boards and committees were made as follows:

Ministerial Education—To be members of the Board for 1891-4: Rev. P. A. McEwen, Edgar D. Shand, Esq., J. E. Masters, Esq.

Members of Home Mission Board for term 1891-2—Rev. G. R. White, Rev. J. H. Robbins, Rev. W. H. Robinson, Rev. J. A. Gordon, Rev. Truman Bishop.

In the place of Rev. L. E. Bill, resigned, term ending 1893—George E. Crosby to be in his stead.

To be members of Foreign Mission Board, term 1891-4—John March, Esq.,

Rev. J. A. Ford, T. A. Simms, Esq., C. F. Clinch, Esq., Rev. S. Welton.

In place of C. P. Baker, Esq., for term ending 1893—Rev. H. G. Melick.

To be members of Board of Governors of Acadia College, term ending 1892—Rev. S. B. Kempton and Willard O. Wright, A. B. of Hopedale, Albert Co.

For term ending 1892—G. G. King, M. P., of Chipman, Queens Co., N. B., and Chas. M. Woodworth, nominee of associated alumni of the University, and we recommend that the rule of Convention in the case be suspended.

For term ending 1893—Hon. J. W. Johnston, D. C. L., Rev. E. M. Saunders, D. D.

We recommend as the committee on obituaries—Prof. D. F. Higgins, Rev. E. Hinson and Rev. J. A. Cahill.

To be treasurer of Convention Fund—Rev. G. E. Day, D. D.

Arrangements—For the annual meeting: Prof. Keirstead, H. C. Creed, Esq., the secretaries of the Board of Education, and the pastor of the church where the Convention is held.

Travelling—Messrs. J. J. Wallace, John Hay and P. M. G. Archibald.

Place of meeting—The place of meeting for 1892 to be Bridgetown, N. S., with the Annapolis and Upper Granville church. Rev. W. B. Hinson to preach the Convention sermon; alternate, Rev. S. Welton.

The following to be committee on publication of Year Book—Messrs. J. Parsons, Esq., D. King, N. Burgoyne and Rev. Dr. Day.

Rev. S. B. Kempton, secretary to the Board of Governors of Acadia University, presented his report, which was adopted with very little discussion.

The report showed that during the year the board had been incorporated under the name of "The Board of Governors, Acadia University," and henceforth the institution would be known in legal documents as Acadia University.

Rev. T. A. Higgins, who had served the board as secretary faithfully for eight years had resigned in October last. Rev. S. B. Kempton had been appointed. A review of the year's work showed that the number of students had been the largest yet, 137. Twenty of the graduating class had the ministry in view; eight of them had volunteered as missionaries. The report paid a compliment to the staff of instructors, but the board desired to strengthen the chair of classics by the appointment of an additional instructor. Mr. Haley would assist the professor of mathematics. The gymnasium had been furnished and equipped, and students were now required to exercise systematically. A section of interest related to benefactors. Mr. J. W. Bars had given \$10,000 in addition to \$10,000 previously given. Both amounts had been put together at his request, making a fund to be used for endowing the chair of classics, to be known as the Bars Professorship of Classics. The section referring to theological instruction was discussed briefly. A. DeW. Bairs, A. M., M. D., had been engaged to deliver lectures in physiology. Horton Academy was in a flourishing condition. There were 85 students. There was need of endowment. Steps should be taken at once to establish a manual training department in connection with the college. The seminary had 46 students pursuing the regular course, and 56 taking special studies. The board had in prospect the engagement of a German lady of high recommendation as teacher of instrumental music.

Mr. E. W. Sawyer, treasurer of Acadia Seminary and Chipman Hall, read the financial statement of these departments, showing that the year's income was \$5,986.20; expenditure \$5,647.87, leaving on hand a balance \$238.33.

Dr. Sawyer read the financial statement of the Ministerial Education Board, showing that \$796 had been paid to students during the year, leaving a balance on hand of \$218. Greater liberality was urged. An appeal made by him through the Messenger and Visitor had yielded a gross return of \$9, and he inferred from this that very little interest was taken in the subject by the denomination.

The report of the Ministerial Relief and Aid Board was read by Rev. Mr. Manning. The report showed that the board had paid out an average of \$800 for ten years. The board had gone out of existence since the incorporation of the Ministers' Annuity Fund Board. There was a necessity for an increase of capital for this fund.

On motion of Dr. Saunders, Rev. A. Coloon was nominated for the Grande Ligne Board of Missions, and requested to visit the mission.

Rev. C. W. Williams moved that his motion of last year, referring to the adjustment of mission funds, be taken from the table. A general discussion followed. An amendment was moved by Rev. I. E. Bill, and an amendment to the amendment was also moved by the Rev. I. C. Archibald, when on motion of Dr. Sawyer the matter was disposed of by being referred to a committee, this time consisting of Rev. A. Coloon, Rev. C. W. Williams, Rev. I. C. Archibald, Rev. I. E. Bill, Rev. G. O. Gates, Rev. J. W. Manning, Dr. Sawyer, Rev. J. A. Gordon, John March.

Prof. Keirstead and Rev. I. E. Bill were appointed to forward to Mrs. C. H. Spurgeon, an expression of the sympathy of Convention with Mr. and Mrs. Spurgeon in their present affliction.

In the evening addresses were given on education.

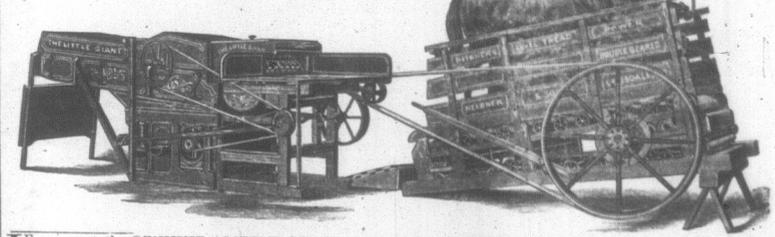
Rev. Dr. Sawyer announced the policy of the Board of Governors of the college

—to maintain a first-class academy for a classical education preparatory to a college course, and a general education to fit young men for the practical pursuit of life. It was not proposed to interfere with the high schools and county academies of the provinces; these should be supported more fully than they already were. The governors of the college were in hearty sympathy with the public school system. But there were a larger number who could not avail themselves of a thoroughly equipped high school than there were of those who could, and it was largely for the support of these that the support of Horton Academy was asked for. If the full history of this academy were to be written, it would be a matter of surprise to many to find what large numbers of young men had been drawn from obscure localities, and now held responsible positions, owing to the influence of its teachings. The value of the work accomplished within its 60 years' history could not be over estimated at one million dollars from a business standpoint alone. The policy of the board was to further equip the academy—so fully, indeed, as though this was the only work on their hands. And these remarks would apply with equal force to the seminary for young ladies. Thousands of young women were beyond the range of the high schools, and the object of the seminary work was to lift the rural population of our country to a higher social plane. While this might be done without regard to the church, it must be admitted that there was an advantage in carrying on this work in harmony with the Christian religion. Comparatively small success need be expected in heathen lands until the representatives of a Christian country were also representatives of Christianity. The ideal was higher education in conjunction with the binding and sacred obligations of the Gospel of Christ. Referring to some criticisms of the board's policy, the speaker said it was their clear purpose to maintain the arts course in its full strength. They feel it should be made as strong as funds will allow. There is no idea of weakening it. But we have to enquire how this work is affecting us as a denomination. The number of men entering the ministry is about the same, but the number of educated men is not increasing. We educate men and send them abroad. How are we going to obtain a ministry in any measure educated on that plan? No one has answered that question. The royal road to the ministry to day appeared to be through Rochester University, with a side track through Newton. This course landed students in good enough company, but not in their own land; and it was this result the board, and the friends of the college, were determined to obviate—and that not by a short cut, as had been said, but by a longer method than obtained in other quarters. The governors had put their hands to this business, and had no intention of surrendering until told to do so by the unmistakable voice of the denomination. Everybody was not expected to be a B. A. Indeed, his private opinion was that in the case of many students the time and money required to obtain such an appendage to their names would be a sheer waste of means. Practical wisdom was not to seek to make all German philosophers, but to adopt methods to the needs of the field that they were called upon to serve. If the true voice of prophecy could be uttered to day, he felt convinced the voice would be "Combine your force and enlarge your works." Notwithstanding the numerous societies of women in the denomination, he felt persuaded that not more than one-tenth of the women were doing organized Christian work, and with the men the case was far worse. Combination was necessary before enlargement; and this thought he wished to leave with the Convention, and trusted there would be a unity of forces, so that the best results might be achieved in doing the denomination's part in the conquest of the world."

Principal Oakes gave a comprehensive sketch of Horton Academy since its formation 63 years ago. Four thousand students had been enrolled, 600 had entered college, most of whom had taken a college course, and many matriculated. During the past year 54 per cent. of those entering college had come from the academy. In order the better to fill the needs of the present day, steps were being taken to enlarge the academy and add to its equipment. We ought not to disparage either our denominational education or our public education. On education largely rests the hope of our denomination and of the country. The question what to teach and how to teach is still unanswered. At present we are only in the early stages and we must not be satisfied while improvement is possible. At the same time we ought not to criticize too severely. No man, or body of men has a monopoly of wisdom.

Rev. A. Coloon spoke earnestly on behalf of Acadia Seminary. The need of enlargement was evidence of the growth and value of the school. The work of building is to go on with vigor. Miss Graves is returning from some years of residence abroad more fully prepared than ever for her valuable service. It had

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been said by her pupils that to live with Miss Graves is an education.

Rev. Dr. Hopper spoke with great fervor on behalf of the Union Baptist Seminary. He pleaded for recognition of the good work they are doing at St. Martins. It had been reported that they wished to make a college at St. Martins, but there was no such aim in the mind of the board nor in his mind. They intend to make as good an academy and as good a seminary as any in these provinces, and he claimed they have such schools now. As to the character of the schools they are marking out roads that lead to Christ. No institution does more to enshrine the Saviour than St. Martins Seminary. It is a shame to teach Roman history and to leave out the history of Israel. The school is of pronounced Christian character. They have departed entirely from the Roman system of nunnery and cloister; they have at St. Martins a Christian home. The influence has been good. They stand on the principle of co-education. He is satisfied that this principle is in harmony with the work and with sound educational principles. They have an excellent preceptress in Miss Lyford. Strengthen the schools at Horton, but do not forget St. Martins. We ought to have a standing committee on education to gather up all the facts on our educational work at Horton and St. Martins and everywhere, and to present these facts to the body. Baptists are doing well in their educational work. Last year they had 100 more in their schools in the Maritime Provinces than any other denomination. And Baptists ought to be enterprising, aggressive and united in their work, for we represent principles which are essential and which others do not so fully advocate. We stand for a regenerated church of Christ. And we must stand for our principles until we are taken away. Their immediate need at St. Martins is \$15,000, of which they have \$12,000 pledged. He asked for pledges for \$1,000 more.

After the education speeches business was resumed. A report of a committee, of which Bro. H. C. Creed was chairman, was adopted, providing for closing the accounts in due time, and making other arrangements in regard to the reports on finances. Hereafter the report of the treasurer of Convention Fund will group the churches according to Associations.

Rev. Dr. Day was elected treasurer of Convention Fund for the ensuing year. On motion of Rev. W. H. Warren the same salary as last year was voted for the coming year.

On motion of Dr. Saunders, seconded by Dr. Sawyer, it was

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Is in the hands of those who do the actual work of washing. It's the workers who can appreciate its remarkable qualities for washing clothes and saving labor—everyone can and does appreciate the results.

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Why not lighten your work, or that of your workers, by using SURPRISE Soap.

SURPRISE Soap is economical. **READ** the directions on the wrapper.

OUTDONE BY A BOY.

He looked very small for a boy of ten, As he stood before a group of men. And asked for work with a modest air. "I will do your errands," he said, "with care. They laughed, and with words that shall be unaided, They joked till his face with pain grew red. "You are built," said one, "on a limited plan— You never will make a full-grown man." Then another: "I'm sure it's not very wise To expect much work from a chap of your size." The youngster looked at the bearded men. "I'm small," said he, "and I'm only ten; But you are grown up and know a lot; And I can do something that you cannot."

THE HOME.

The Perfect Wife.

Some years after Edmund Burke's first marriage he presented the following eulogium to his wife, of whom it is said to have been a perfect picture. If the sketch embodies a flattering exaggeration of mental and physical perfections difficult of attainment and of undoubted rarity, it may at least be commended to our readers of the male persuasion as portraying the qualities most to be desired in a partner for life. "She is handsome, but it is beauty arising from features, from complexion or from shape. She has all these in a high degree, but it is not by these she touches a heart; it is all that sweetness of temper, benevolence, innocence, and sensibility which a face can express which forms her beauty. She has a face that just raises your attention at first sight, it grows on you every moment and you wonder it did no more than raise your attention at first. Her eyes have a mild light, but they are when she smiles, she commands like a good man order of office, not by authority, but by virtue. Her stature is not tall; she is not made to be the admiration of everybody, but the happiness of one. She has all the firmness that does not exclude delicacy—she has all the softness that does not imply weakness. Her voice is a soft, low music, not formed to rule in public assemblies, but to charm those who can distinguish a company from a crowd; it has this advantage—you must come close to her to hear it. To describe her body is to describe her mind—one is the transcript of the other; her understanding is not shown in the variety of matter it exerts itself on, but in the goodness of the choice she makes. "She does not display it so much in saying or doing striking things as in avoiding such as she ought not to say or do. No person of so few years can know the world better; no person was ever less corrupted by the knowledge. Her politeness flows rather from natural disposition to oblige than from any rule on that subject, and therefore never fails to strike those who understand good breeding and those who do not. She has a steady and firm mind which takes no more from the delicacy of the female character than the solidity of marble does from its polish and lustre. She has such virtue as make us value the truly great of our own sex. She has all the winning graces that make us love even the faults we see in the weak and beautiful of hers."

Health Hints.

LIMEWATER.—It has come to be a usual thing if "anything ails baby" to be advised by the physician to make a free use of limewater, which he says contains the best of things. Now, lime is a strong alkali, and it should be used with care and caution, and its effect on the baby closely watched. It is in itself such a harmless looking and tasteless medicine that many mothers think it scarcely necessary even to measure the quantity used, and great detriment is done the baby because of such carelessness. If used too freely it causes constipation, and in consequence many ill effects follow its use. Taken in small doses, carefully measured, limewater offers the greatest benefit to infants.—Detroit Free Press. "THE WILL DETECT POISON."—"To," says a woman who knows, "clear tea, without sugar or cream, is one of the best of agents for the detection of suspected poison. I remember stopping once, in my travels, at a little country inn, whose bureau landlady offered me some beautiful looking waffles, beside which also sat down a small pitcher of syrup. There was talk at that time—it was several years ago—about the adulteration of some syrups, and this particular pitcher had a peculiar odor which I did not like. So I asked her that a cup of tea be brought to me first, and when it came I took a teaspoonful of the syrup and put it in. Instantly the tea turned perfectly black, showing the presence of a mineral poison. I don't know that there would have been enough to have done me serious harm, but as I don't care to take poison, even homoeopathically, when I know it, I ate my waffles that day with butter and sugar. More than that, I called the landlady's attention to the circumstance, which resulted in banishing all of that sirup she had in the house."—Her Point of View, in N. Y. Times. BUTTERMILK FOR FRECKLES.—There is nothing that equals fresh buttermilk for removing tan, freckles, sunburn or moths spots. It has the great advantage that it does not injure the skin, but renders it soft, like a little child's. Take a soft cloth or sponge and bathe the face, neck, and arms thoroughly with buttermilk before retiring for the night; then wipe off the drops lightly. In the morning wash it thoroughly and wipe dry with a crash towel. Two or three such baths will take off all the tan and freckles. It will keep the hands soft and smooth. It was a maxim of the great Abernethy that diet was the most important element of health. A distinguished physician of the country, who had been in practice for fifty years, asked a young friend who had seen only ten years of experience in the same profession, what he had found to be the cause, in most cases, of sudden and violent illness. He replied promptly, if not elegantly, "I have found it to be, in nine cases out of ten, what people put in their stomachs." "You are right," responded the older man. "It took me twenty-five years to find out, though, and I congratulate you upon conquering the mystery so early in life." This is the season when greater care than ever should be exercised in regard to the diet. The cereals, lean beef, mutton and fowl, fresh fish, fresh, well-cooked vegetables, ripe fruits, whole-some wheat and other breads (at least one day old), eggs and milk should form the staple articles of diet. Beware of sweet meat dishes, hot breads and all sorts of rich and highly-seasoned foods. It is such edibles which bring on the sudden chills and cramps from which so many deaths occur during the warm weather, and they are often at the root of many a "run of fever" which comes on later in the season.

Hints for the Housewife.

FRIED TOMATOES.—Select firm, ripe tomatoes; pare and slice them thick. Season with pepper and salt, and sprinkle flour over each piece. Place them in a skillet that has hot lard or butter in it, and fry on both sides a light brown. When done, make a gravy of one cup of cream, one teaspoonful of butter and one tablespoonful of flour to thicken it. Let this heat through, and pour it over the tomatoes and serve. TOMATO OYSTERS.—Pare four large tomatoes and cook them well. Season with one half teaspoonful of butter, pepper and salt to taste. Pour one quart of boiling milk over a dish of crackers, then add the cooked tomatoes with one half teaspoonful of soda, dissolved in a little cold milk.

TEMPERANCE.

The Barbarism of Drink. What a curse is the curse of drunkenness! I heard of a man yesterday that illustrates the horrors of this disease of drink. The pastor went to call at his house. He rang the front door-bell. It was not answered. He tried the knob on the front door, but the door did not open. Presently a child came from the back entrance. "We cannot open the front door to-day," she said. "I would like you to come around to the back door." He obeyed. He found "mamma" over a wash tub, washing her right hand, holding her baby in her left hand. The hand that she was using for washing had one finger done up. "What is the matter with your finger, Mrs. Rowan?" At first she hesitated to answer, but by degrees the pastor learned that her husband in his drunken rage had bitten the finger awfully. "Where is your husband to-day?" asked the pastor. The little child answered, "He is lying on the floor in the front hall up against the door. Papa is sick to-day." "Oh, what a curse is this curse!"—Farmon, in Advance.

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How they talk after church. BY REV. MARVIN R. VINCENT, D.D. "How do you like him?" The speaker was a tall, slight man with a sharply-cut face, at once grave and powerful. His companion was of a coarser type, short and stout, with a good-natured but thoroughly wide-awake look, evidently a shrewd, driving man of business. They were part of a stream of people which was pouring out of the doors of an open church and they had been listening to a well-known preacher. "How do you like him?" "Don't like him at all," was the curt reply. The questioner turned upon him a half-amused look, as he quietly asked, "Why not?" "I don't like him," he replied. "Too much work to follow him! Doesn't touch your feelings at all. Now I like Dr.— That man will make you cry even when he gives out a notice. He doesn't know a quarter as much as this one, but he gets hold of you somehow. When he gets through—well, you don't know exactly what he has been preaching about, but you feel warmed all through."

The two men were evidently close friends, and the first speaker replied with a plainness that assumed a perfect mutual understanding and with a touch of warmth in his tone: "Look here! Do you know what you are talking about? Didn't follow him! Do you know what you have thrown away this morning? You may hear a sermon like that once in a year or two, now and then, but you go to hear that man often. I shall live on that sermon for the next six months. If I can live the sermon for the rest of my life, so much the better for me." The stout man looked up at his companion with wide open eyes, and the other went on: "Cold as an icicle! My good fellow, you have a keen enough eye for men in general. It is possible that you don't know the difference between earnestness and gush? Do you mean to tell me that you didn't see that that man was in dead earnest and was working at his highest power to drive his conviction into you and me? Come! You know the difference between a bed of anthracite on fire from the bottom all the way up and burning without sputter, and a quick blaze of shavings. I feel that sermon and I feel that man as if I were full of it. Cold as an icicle! You haven't seen him, as I have, at the bedside of the sick poor and by the dying in the hospital wards. Very quiet, certainly, but he is there and they hold on to his hand as if his fingers were fire. I saw him pick up a poor little beggar that fell in the street yesterday, and wipe away the tears from his dirty face with a very nice looking pocket-handkerchief. No, he isn't popular; but I happen to know how many cases of pneumonia, diphtheria, and other women go to his study and tell him what they will tell nobody else and go away comforted. Do you know that one of the most brilliant preachers in America told me, not a week ago, that he had just been called up in New York, England, and had found this man's books lying on the farmhouse tables beside the Bible? Do you know that one little book of his has brought hundreds, if not thousands, to believe in Christ? The man that smiles so freely and says a forced thing, and says nothing, having nothing just then to say; and coming at this moment opposite his own front door, he invited his friend to come in, which he did without hesitation. Evidently he had not had his say out. They were hardly seated when he opened again. "You're off the track and the trouble lies a good deal deeper than your dissatisfaction with this peculiar preacher. There are hundreds just like you, and there are a radically wrong idea of the church service and of the pulpit in particular. You don't go to church for the right thing. To come down to the hardpan of the matter, you go to church to be entertained; and if you are not entertained you think yourself defrauded, and you are. The preacher and his sermon are as uninteresting. You reason that it is his business to interest you, and consequently, if he fails he does not seem to occur to you that there are two parties to the matter, and that you as well as the preacher have something to do with your being interested. Why, I watched the other night when Dr.— was discussing the McKinley Bill. Dr.— as you know, is not a first-class speaker, and is likely to be a little tedious when he is on his hobby. His sentences come out with rough edges, but he had something to say, and you never took your eyes off him till he sat down. The reason was that you were in some doubt as to how that bill bore upon your own business, and you were very much anxious to know the truth about it, and so you brought your interest along with you. "Now, you don't go to church in that way. You are not hungry for the truth; your mind has not been occupying itself with the bearing of this or that part of the Bible on your life; you have no interest with you, and you look to the minister and the sermon to create it. You sit there as so much dead weight, expecting the minister to take you up bodily and lift you into a sphere where you will be interested and entertained and moved for something. Why, my friend, you can't kindle a fire when your wife is wet. The wood has something to do as well as the fire. The fire must have something to feed on. The minister has a solemn responsibility for the souls of the people, and you must get that you have a no less solemn responsibility for hearing it. Did you ever observe how much emphasis Christ laid upon the hearer? The reason why the good seed was sown by the birds, and sown, sown, sown, was that there was something wrong about the soil. Take heed how ye hear; whosoever hath to himself shall give it."

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