

# Messenger and Visitor.

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The *Methodist Times*, London, is quoted as authority for the statement that, during the last decade, the communicants of the Methodist churches throughout the world have gone up from five millions to six and a quarter millions. — The *Truro Daily News*, the first number of which has just reached us, represents Truro's initial venture in the way of a daily newspaper. The *News* is a small but well filled sheet of twelve pages. Warner, Logan & Co. are the publishers. We wish the venture success. — We are sorry to see that the terrible diphtheria continues its ravages in Halifax.

— We are obliged to hold over to another issue several interesting communications.

— An article by Rev. E. C. Cady on the great revival in St. John under Elder Knapp will appear next week.

— There can be no doubt that in the population of these provinces by the sea we have material for national and church building than which there is no better in the world. It is gratifying to know that when our people go abroad they obtain recognition as being among the excellent of the earth. Rev. Alex. Blackburn, of Lowell, Mass., writing to the *Chronicle*, the Baptist paper of Kansas, says:

Speaking of our people it ought to be said that we have a very large number from the provinces of Nova Scotia and New Brunswick. They are the best blood of New England to-day, many of them holding the leading places in the business and religious world. Of seven Baptist ministers who happened to be together recently, six were born in North America, north of the United States. These men who come with a stalwart Protestantism and vigorous minds, who have not learned the American sin of childlessness, are the hope of New England.

— The sudden and mysterious disappearance of Prof. T. W. Bancroft, who for the past fifteen years has held the chair of English and Rhetoric in Brown University, has occasioned much alarm. During the prevalence of a gripple last winter, Prof. Bancroft suffered an attack of the disease which left him in an enfeebled condition of health. In the course of the last term of the college he became weak physically and greatly depressed in spirits, and about the 8th of December disappeared and has not been heard of since. It is believed that he is not living. One who had known Prof. Bancroft in the class room writes us:

"Prof. Bancroft was held in high esteem by all who knew him, as a conscientious and industrious teacher, as an extensive author in his department, as a friend to his students, deeply interested in their welfare, and as a Christian gentleman zealous in his work for the Baptist cause."

— The account which appears elsewhere in this issue of the jubilee services held last Wednesday at Sandy Cove will no doubt be read by many with great interest. The Rev. J. C. Morse enjoys the distinction of being by many years the longest settled pastor within the limits of our Convention. Fifty years ago he felt himself called of God to preach the gospel to the people on Digby Neck, and during those fifty years, no voice that he could regard as authoritative has called him elsewhere. No doubt the strong and attractive personality, the gifts and culture possessed by Bro. Morse would have made his ministry acceptable in pulpits much more prominent than that which he has occupied in his secluded country parish. But he believed God called him there, and in this modest sphere of labor he has given to the service of his Master the years of his ministry and the forces of his manhood. Nor, in so doing, has he failed to win from his brethren a respect and reverent affection which could scarcely be greater if he occupied the most prominent pulpit in the country. His ministry, extending through a half-century and most fittingly crowned with this jubilee celebration, has been filled with faithful labors. But what we most regard and admire in our Bro. Morse is not so much what he has done as what he has been and is. That Christian manliness of character in which strength and gentleness are so finely blended has been to all who have enjoyed the advantage of a personal acquaintance with him an inspiration of no mean value. We hope that, in saying these things, we shall not be judged, by him of whom they are said or by others, to have overstepped the bounds of propriety and to have trench upon the rights and privileges of writers of obituaries. In all honesty and truth we feel moved to write these things, and why should we wait for a good man to die before we assure him that, in spite of human infirmities in which all are sharers, he has succeeded, by the grace of God, in making his life beautiful and helpful to his fellow men?

— The readers of the *Messenger* and *Visitor*, one and all, will be glad to learn that Mr. Spurgeon's health improves. In a letter published in the *London Freeman* of January 9, Mr. Spurgeon writes:

"Mention, New Year's Day, 1891. Dear friends,—For the first time in these letters I can say that I feel well, and this is a good beginning for the new year. May it be to you each one, and to all in union, a year of the right hand of the Most High! Devising no brilliant scheme, but each one trying to do his or her work more efficiently, let us give ourselves anew to the work which the Lord has appointed us. It is to me a great comfort to be found using Scriptural means, and not those which human ingenuity has invented; but even these will effect nothing unless we look to the Lord beyond the means. 'Let Israel hope in the Lord,' and I am persuaded that He can send a revival of true religion, which will do more for men than all we can desire, and with that revival all the parade of effort will be of no avail. The Holy Ghost will honor those who honor Him, and this can best be done by a patient continuance in well doing—teaching the truth concerning the Lord Jesus, and laboring for the salvation of souls. With more faith and zeal we may expect larger results than in the past. The word to-day which comes from my heart is, 'Be ye also enlarged'—in effort, in aim, in faith, in expectation, be enlarged."

## PASSING EVENTS.

PRESIDENT VAN HORNE AND VICE PRESIDENT SHAUGHNESSY were lately in St. John, and a recent despatch from Montreal says it is understood that the C. P. R. Company is considering the advisability of establishing a line of fast freight steamers between St. John and Liverpool, and, if satisfactory accommodations can be arranged for, the steamers will be put to carry through freight from China and the west to the English markets.

THE IMPERIAL PARLIAMENT re-assembled on the 22nd inst. with a slim attendance. In regard to the Irish parties the situation appears to remain unchanged, Justin McCarthy and Parnell appearing as the respective leaders of the two factions. The conferences between Parnell, O'Brien, Dillon and others, of which many vague reports have appeared, seem to have had no practical result. The Gladstonians are jubilant over the recent Hartlepool election, in which they won by a good majority. Mr. Gladstone declares that, considering time and circumstances, the election is the most important since 1886, and that the result reduces to dust and ashes the declarations of the Tory leaders upon what they call recent events. But the *Times* and *Standard* declare that the election was decided on the merits of the eight hours' movement and such issues, and home rule had no part in it.

A NOTE WHICH WE HAD WRITTEN on the Behring Sea difficulties was crowded out of last week's issue, and it is not easy, within the limits of the paragraph or two now at our command, to make the situation intelligible to our readers. It may, however, be stated in brief that a sealing vessel named the *W. T. Sayward* was some time ago seized in Behring Sea by a United States cruiser and condemned in an Alaskan court for taking seals in United States waters. The owners of the *Sayward* have lately taken steps to get the case before the Supreme court of the United States, and to obtain a writ of prohibition restraining the Alaskan court from proceeding with the sale of the vessel. In order to effect this they applied to the Canadian government to assist them in the litigation, in order that the question of the rights and jurisdiction of the United States in Behring Sea might be brought before the Supreme court of that country. In accordance with this request, the attorney general of Canada, Sir John Thompson, with the approval, as it is stated, of the imperial government, instructed counsel to apply at the bar of the Supreme court at Washington, and to file a suggestion on behalf of the Dominion government, in which the Canadian authorities practically uphold the rights of the sealers and join in the application for a writ of prohibition. This movement has caused not a little excitement in the United States, and has evoked from newspapers and politicians a variety of comment. Some are disposed to regard the appeal to the Supreme court with much satisfaction and to consider it a high compliment on the part of England to the ability and impartiality of that body. But in other quarters the appeal to the judiciary is denounced as an affront to the President and the government of the United States. It is spoken of as "a flank movement," and "a breach of diplomatic etiquette" is seen in what is regarded as an attempt to remove the question from the field of diplomatic discussion, and place it before the judicial tribunal without having sought the approval of the executive. This is the

view of the matter taken by many Republican journals, notably the *New York Tribune*, which is supposed to represent Mr. Blaine's opinions; and a resolution has been introduced into Congress declaring that the conduct of Great Britain in the matter is without precedent and derogatory to the government and the people of the United States. There is also a disposition to resent the action of the Canadian government as meddling and to believe that it will be repudiated by Lord Salisbury. Several influential papers which are not friendly to Mr. Blaine, and have all along discounted his pretensions in regard to exclusive jurisdiction in Behring Sea, have expressed the opinion that the action taken to bring the matter before the court was a diplomatic blunder on the part of Great Britain, if nothing worse. The *N. Y. Herald* said: "To appeal to another tribunal while diplomatic discussion is still pending is a resort to tactics as inadvisable as they are extraordinary," and intimated that Mr. Blaine would be justified, unless the action were promptly disavowed by Lord Salisbury, in bringing pending diplomatic relations to an abrupt end. The *Evening Post*, an anti-Blaine paper also, said, in regard to the application to the court: "We must confess that while it is, perhaps, the greatest compliment ever paid by foreigners to a court of justice, and really ought to flatter the national pride; it is ill-judged and unfortunate in that, while it will not make the judgment of the court when it comes any more decisive, it will furnish Mr. Blaine with a means of at least temporary escape from a position which is both embarrassing and humiliating. It gives him an opening for a new controversy, involving neither law nor fact, but raising numerous points of honor, courtesy, etiquette and the like, in which his journalistic pen will be able to roam about with all the freedom of the wild ass on the plains of Kitlimingo." Latest despatches from England, at time of writing, would seem to indicate that the English government had not attached great importance to the application made through the Dominion government to the Supreme Court, since correspondence and discussion in regard to Behring Sea matters are reported to parliament as taking their ordinary diplomatic course, unaffected by the application to the court. It is doubtful if this appeal to the court will amount to anything. Secretary Blaine seems likely to reap more benefit from it than any one else. That "deep meaning smile" which was said to have overspread his countenance, when he was asked to say what was the significance of the application to the court, becomes more intelligible. At any rate the astute secretary has not failed to take what advantage he might of the movement, and, evidently, is working the situation for all that it is worth.

IT IS TO BE SUPPOSED that the generality of readers have not found Dr. Koch's revelations of the secrets connected with his famous lymph very enlightening. There would appear to be a good deal of mystery connected with the matter in Dr. Koch's own mind. As to the nature of the effective agent in the lymph and its mode of operation, he can offer only theories. As to the lymph and its preparation, we are told that it is a powerful glycerine extract derived from the pure culture of those particular disease germs or microbes which entering the lungs cause consumption, and are known as the bacilli of tuberculosis. A writer in the *New York Herald* gives perhaps the most intelligent description we have met with, as to the way in which these microbes or bacilli work to cause disease and the way in which the lymph operates to destroy them. We quote as follows:

"When these tiny organisms get into the living tissue of the body they produce a poison, which gradually breaks down the tissue till it becomes necrotic, or dead matter, and wasting suppuration ensues. The attacked tissue, though at first an easy prey for the voracious bacilli, does not give up its life without a desperate struggle. It invokes all the available powers of the body. First it summons to its aid the little white blood cells or leucocytes, which attack the invaders and sometimes succeed in killing them off. But if these allies of the endangered tissue are overcome by the bacilli, the tissue in the very act of yielding to its assaults, and as a last means of defence, forms of itself what Weigert discovered and named 'giant cells' in which the bacillus fattens and sometimes dies, because when enclosed in these 'giant cells' the parasites cannot readily prey on the tissue, and is deprived of all sustenance. It is upon the solid basis of this physiological fact that Koch founds the efficacy of his grand remedy. By inoculating the consumptive with his preparation from the pure culture of the tissue, destroying tubercle bacilli themselves, he so increases the amount of necrotizing substance in the lung tissues that the dead matter swamps the invading bacilli force, cutting it off from its only

means of subsistence in the living protoplasm, and the decaying part of the tissue is detached, carrying with it the enclosed microbes and ejecting them from the field. To use a military phrase, the bacteria are thus thrown into the position of an army corps 'in the air'—powerless to strike an effective blow and compelled to retire in disappointment. The affected lung simply parts with a portion of its tissues to save itself and the whole body from destruction. The revelation which Professor Koch now makes, while lacking the phraseology needed to popularize it, will immensely increase the confidence of scientific physicians in the future therapeutic value of his cure, despite the recent unconfirmed criticisms of Professor Virchow. The new remedy may never be available except in the earlier stages of pulmonary tuberculosis. But Professor Koch has discovered a curative method which promises much, not only in consumption, but in all diseases caused by the attacks of bacteria."

IT WOULD SEEM THAT THERE IS LIKELY to be quite a considerable movement of population from Dakota to Manitoba and the North west in the spring. As previously noticed in these columns, a delegation from Dakota visited Manitoba last autumn in order to learn and to report upon the character of the country. The report was favorable, and it is said that the intended immigrants will require three townships, which they will settle up within a year, there being 365 families now ready to move as soon as the snow is off the ground. The Manitoba government, it is said, will encourage the movement and give the immigrants all the help it can to make them comfortable in their new home.

THE CONDITION OF AFFAIRS IN SEVERAL STATES of the American Union resulting from the late elections is anything but peaceful. In Connecticut, there are two governors and two sets of state officials contending for the government. In Washington and Colorado there are rival legislatures, and in the latter state there have been bloody collisions between the rival parties; while in Nebraska there are three claimants for the governorship, and poor old governor Thayer, the Republican incumbent, is said to have suffered a break down in health and reason in his determination to defend his gubernatorial dignity against those whom he considered his unqualified rivals.

A MATTER OF CONSIDERABLE INTEREST to scholars is the discovery, among a collection of papyrus rolls recently obtained in Egypt, of the text of Aristotle's treatise on the constitution of Athens, which has hitherto been known in detached fragments only, as contained in quotations from it by writers of antiquity. The opening chapter is missing and the concluding chapter is mutilated, but otherwise the manuscript is in perfect condition.

THE RUSSIAN Czar says he is for peace, and his finance minister corroborates this by saying that his own feelings are in harmony with the peace policy of the emperor. But in the face of the fact of an increase in the Russian army, which calls for an expenditure of \$7,000,000, Russia's anxiety for peace will naturally be subject to some considerable discount in the views of the rest of the world.

TWO FRENCH DOCTORS are reported to have made interesting experiments in the treatment of consumption. The treatment consists in the injection of the blood into the veins. Acting upon the hint that goats are not subjects to consumption, the doctors after experimenting on rabbits, injected the blood of a goat into the veins of two consumptive patients, one a boy of seventeen the other a woman of forty-seven. Both patients are said to have greatly improved.

## Western Notes.

Perhaps some of the readers of the *Messenger* and *Visitor* may care to read a few notes written in the West. We venture, and speak first of our Seminary at Morgan Park, which is soon to be removed into the city of Chicago, becoming a department in the new University. Our fellow students have returned to their books, after a recess of two weeks. Many bear the marks of mental labor, rather than that of rest, but as many have been able to gather shaves for the Master's garner, even during the short interval, they are no doubt satisfied. Dr. Hulbert is teaching eight hours of history a week to the senior class in order to finish during February. He is then going to travel in Europe until September.

The University is destined to attract many students, with Dr. Harper as president. One hundred have written already to Dr. Goodspeed, of Morgan Park, stating that they desire to enter the various classes of 1892. The Baptists are proud of the Univer-

sity about to be erected, and justly so. They appear to have received a stimulus and nerve for the great work which lies before them. Missions are springing up, and the prospect for the Baptists was never brighter.

Mr. Moody's institute is doing a good work in training men in the study of the Bible, and teaching them by practical lessons every day how to win souls to Christ. In December, Mr. Moody had all invited to the Institute who had been converted during the past year in Chicago by the Institute's workers. Over 1,000 were present. Dr. Gordon has been lecturing to the students, while Mr. Moody fills his appointments in Boston. The students and others are delighted with Dr. Gordon.

J. A. Marple, who studied at Acadia, attended the Institute for one year. He is now studying at the Park. He has a mission church which he organized in the hardest district of Chicago. The Lord is blessing him in his work. I must mention the remaining provincialist who is studying at the Park, Rev. W. B. Stuber. He is called here an able student. Bro. S. preaches in Illinois, but he thinks of returning East. There is quite a number studying here from Ontario. Why they do not go to McMaster remains for some one else to answer.

Morgan Park. C. P. Wilson.

## W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

## Crete Blake's Way.

MRS. H. F. LANE. Crete Blake sat by the fire, thinking. Her thimble was on her finger, her needle in her hand, but her mind was not on her work. It had left the sunny chamber and was taking a tour about her husband's parish, visiting the sisters of the church. Mrs. Blake had gone to Grantley very unwillingly; first she was homesick, then she began to like the sisters, and it ended in right down love and appreciation of their unobtrusive piety and thorough honesty of purpose. Of course they had minor failings, one of which seemed to be a lack of the social element, or of a desire to cultivate it. This lack showed itself plainly in their cold, formal missionary meetings. They fled into their not-over-light vestry as if they were going to some bad service, where duty was the impelling motive. Each sister, with some exceptions, rather hoped "others would take up the time"; they "said little, having little to say"; dealt in generalities mainly, believing evidently that "the field was the world." The various mission stations seemed "away off," and the names so hard that no one cared to make much talk about them. As Mrs. Crete leaned back in her chair her eyes rested on her Russian calendar, and she read the sentiment for the day, which was:

"We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts; but with a will, and what is not worth this effort is not to be done at all."

"Yes," she said to herself, "but we are doing our mission work by halves or shifts, and not 'with a will.'" Then a plan came into her mind which started her out for a walk to Sister Clark's.

"Do you know," she said to Mrs. Clark, "that we are an unsocial set of Christian women, here in Grantley, each going her own way, bearing her own burdens alone? Now, can't we draw a little closer together, and each lend a helping hand as we journey along? Why, we fairly chide each other when we do meet, and our missionary society is dying for want of warmth in its members. Now I propose to have basket-meetings in our own circle, and get warmed up and acquainted."

At this Mrs. Clark's countenance fell, her housekeeping pride coming to the front at once. "The plan of inviting the sisters to tea," she said, "is all very well for Mrs. Macomber and Mabel Seaver and a few others, but we eat in our kitchen, and my dishes are old and nicked, and I don't want to display them, for one; nor my old carpet either."

No amount of talk could convince this really good woman that her reasons were unworthy of a Christian. Mrs. Paine, the next called on, "had nothing but an old rag carpet on her dining-room; it was homely when new and age had not improved it, and how she should feel to see the sisters marching into her little, tucked-up dining-room! They hoped to get round some time and fix up like folks, but when that day would come she for one didn't know."

Mrs. Fenno "hadn't cups enough to go round, nor spoons either; and besides it would be too much of a chore to make

cake for so many, for her hand was all out."

Mrs. Benson "would do most anything to start up an interest in missions. She gladly gave her two cents a week, but she never had a whole afternoon to give up to tea-drinking, with four tearing boys to make and mend for. I spend my afternoons," she added, "re-kneeing pants, and re-heeling and re-toeing socks mostly,—and nights too as to that matter."

Mabel Seaver would gladly open her house to the Missionary Society. She liked the idea, "for she knew it was beneficial once in a while to get away from home cares, especially for over-worked wives and mothers."

Crete knew Mabel was willing, and could entertain the sisters in fine style; but no one would invite the society after Miss Seaver, for she alone had old family plate, rare china, and such perfect servants. No one but Mabel encouraged the minister's wife in her new project, so she went home, disheartened, to study up more simplified methods of work.

At the next meeting Mrs. Blake told her disappointment, and said she hoped to do so manage that all would be willing to come into her plan, and she would be the first one to invite the society to a basket-meeting. "You are coming to the parsonage," she said, "on a plan that I have carefully thought over. As you know, it is a basket meeting; each one bringing enough for her own supper, also napkin, cup and spoon. I will find tea, coffee, milk, and sugar. We will put the food together on each one can eat her own. Thus, you see, no one will have the trouble and expense of bread and cake-making. I shall pass around tea and coffee, so a dining-room will not be needed; and as some of us have all the washing of dishes we enjoy, this will be obviated, as each one will put up, spoon, and napkin into her lunch-basket when tea is over. Some of the sisters have little ones to sew for, so I propose to have devotional and missionary exercises one hour, then you can sew, mend, or knit whatever you would at your homes, and Miss Mabel will read to us something of interest connected with the work."

The meeting at the parsonage was a success. Some of the sisters exchanged baskets with good-natured remarks as to gain and loss, others ate their bread and cake from their own box-cover or basket. The tea and coffee were good and hot, brought in from the kitchen and placed on a table, so each could suit herself.

There was no formality, no anxious hostess, no painful disclosures of rag carpets, or insufficient table service; and, better than all, no wearisome dish-washing after the guests had gone. One sister brought her bag of stockings to mend; the mother of the four "tearing" boys, "re-knees" a pair of juvenile pants; the older ones had knitting; a deacon's wife came with her stated sewing-out work, napkins to hem; all sat in willing silence to hear Mabel read from "Pagoda Shadows." In the revelations of the sorrows of the women of China, their troubles and burdens sank into nothingness; how contemptible seemed their pride when Mabel read the vivid and disgusting chapter on "Habitation." How tenderly they thought of their own kind husbands when the veil was lifted and they caught glimpses of the home and heart of the Chinese wife and mother. With the influence of the book upon them they went home, thankful for homes in a Christian land and for the blessed opportunity to help others to a better life.

The hospitable instincts are strong in most women, so Crete Blake found that she had to be firm in making all keep to the original rule. Mrs. Towne had snowy napkins at each plate when she entertained the sisters, which Crete promptly gathered up and put to one side, and then she smuggled in a rich frosted cake, besides a plate of cheese. Cake and cheese were eaten by the minister's wife as well as by others, but under protest, and with a most decided warning to the sisters not to imitate Sister Towne's example.

The result of the new method has been an increase of interest in missions, because there has been a correspondent increase of knowledge and sympathy. Knowing each other's needs here in this Christian land, the women of Grantley have learned to consider the greater needs of the women in the dark lands across the sea.

To the minister's wife these meetings are a pleasure and a profit, for she has found that the Spirit of God in her Christian sisters is much like an organ; one is one stop; another, another; the sound is different, the instrument the same, but there is music in all.

THE DEATH OF KALAKATA, king of the Sandwich Islands, took place in San Francisco, Jan. 23, and his embalmed body is being taken to his former home by the same vessel that brought him to California six weeks ago. Kalakata was born in 1830, and made king in 1874. He was a man of some ability and some—though rather superficial—education. He was not, however, a wise and good ruler, and threw away grand opportunities of being a blessing to his people. It is said that he will be succeeded by his sister, Lydia Kamakaeha Liliuokalani.

Diversity in Unity.

BY REV. J. H. W. STUCKENBERG, BERLIN.

A friend in Berlin sends a copy of a sermon by the Rev. J. H. W. Stuckenberg, pastor of what is known as the American church in Berlin. This church was organized in 1887. Its composition and conditions are peculiar. It is a church of the future, and we think our readers will be interested in the sermon, most of which is given below—both because of its treatment of the text and because of the information concerning the character and work of the "American" church which is incidentally given. Our friend writes: "This church is a genuine home for Americans. The work is unique, and in an extraordinary degree beneficial."—Editor, M. & V.

Now there are diversities of gifts but one spirit.—1 Cor. 12:4.

THE DIVERSITY.

Sameness that excludes diversity is monotony and death, while every organism, all life has variety. The church of Jesus Christ is living and manifests the diversity of spiritual life. The disciples, the first church, differed in capacity and in their apprehension of the truth; and the apostles became the embodiment of various types of the same Gospel. One emphasizes faith, another works, the one love and the other hope. And the churches founded by them were rich in the variety of the gifts possessed by the members. Thus one member had marked wisdom; another, powerful faith; a third, especial knowledge; while another had the gift of healing, of miracles, of prophecy, of tongues, or of the interpretation of tongues. No one had all the gifts, but they were distributed among the members, fitting each one peculiarly for a peculiar work in the church. It was a specialization in spiritual gifts much the same as the modern specialties in scholarship.

Now all the spiritual gifts of all believers represent the great richness and variety of the Gospel. Any one, even the most perfect Christian, can embody and represent but a part of that fulness, brought by Christ. We only know in part, and that part we apprehend as children and see through a glass darkly. The whole of Christendom with its manifold varieties is required to mirror the whole Gospel of Christ.

Not of human but of divine origin is the diversity of spiritual gifts mentioned in the text. They are wrought by the divine Spirit. Men are peculiarly constituted; and to this peculiarity the divine Spirit adapts itself, so that He makes the spiritual gifts themselves peculiar.

These God-given peculiarities fit believers for peculiar spheres of Christian activity. And in proportion as a person is eminently fitted for a peculiar calling, he may be used by God to another. One is called, and set apart, to counsel; one for the poor, another for the sick, or the fallen, or the tempted, and tried—each for a special sphere, not each equally adapted to all spheres. It is among the most valuable of the Christian arts to know how to find one's place in the Kingdom of God, and many fall simply because they do not occupy the one place which they can fill.

But our peculiarities do not only adapt us to peculiar spheres of activity; they also involve peculiar knowledge, peculiar tastes, and peculiar needs. "What meets one peculiarity may fail to satisfy another," one rejoices in things which another treats with indifference; one pronounces a thought common place which another finds beyond his comprehension. One demands chiefly intellect, another revels in feeling, and a third lives in the practical.

In some measure this diversity is found in every Christian congregation; but in this church it is one of the most striking characteristics. Our church is a Union in which all evangelized denominations have equal rights, while none have any special privileges. Different nationalities are here found. Beside a large section of the United States, we have representatives from Canada, from England, Scotland, Ireland, from various parts of the Continent, and frequently from Japan, Australia, the Sandwich Islands, and other missionary stations. It is not unusual to have eight or ten nationalities at a single communion. During the first year of our organization seventeen denominations were represented by the signers of the constitution of the church. No doubt more than that number of denominations are this morning represented in the audience. During September and October sixty-two persons signed the constitution and became members; they belong to eleven denominations, the Congregational, Presbyterian, Methodist, and Baptist being most numerous. It is probable that nearly one hundred American institutions of learning are represented in this audience, perhaps more than one hundred, while the number of individual churches represented may be much larger.

This marvelous diversity, rarely equalled anywhere, a diversity in nationality, in denomination, in language, in training, in capacity, in taste, in pursuit, also involves great diversity in spiritual gifts. Great differences arise from the specialties to which the students here devote themselves. There are now in the audience presidents of institutions of learning, professors in colleges and theological seminaries, preachers, professional men, and students, who are specialists in theology, in medicine, in science, in philosophy, in language, in history, in music, and in art. These diversities, brought from different lands, from different churches, and from different institutions, are modified by our peculiar situation in a foreign land, by strange surroundings, and by the difference in our aims and specializations. It is surprising that this inestimable variety involves also an inestimable diversity of demands and needs?

But besides those who claim the spiritual gifts of Christians often attend these services. Many come who are inquirers after truth. Sceptical and agnostic positivists and Jews, and even avowed atheists find their way to this church. Here agitated souls seek rest, and all are welcome. It is a blessed privilege to serve those who agonize their way through doubt to faith. The church is peculiar in that it is carefully studied before the situation can be understood. Its affairs must be conducted according to its peculiar character and situation, not according to any plan modelled after a home church, whose

situation is totally different. Much of the pastoral work is such as rarely or never falls to the lot of a minister in a home church with a permanent audience. And many persons who never attend these services require pastoral aid in emergencies.

Not only is the diversity great here, but it is our mission to encourage this diversity so far as is legitimate. We want spiritual individuality in the highest degree, in order that the Christian himself may become most valuable and may attain the greatest efficiency in Christian work. All spiritual efficiency depends on personal Christian excellency; and not for the sake of agreement with others can we afford to destroy or neglect the peculiar gift which God has bestowed. Aware that our diversities are thereby increased, we would not neglect the gift of spiritual contemplation in one; the gift of spiritual wisdom in another; the gift of spiritual emotion; the gift of speech, of interpretation, of activity in different spheres, so that the best spiritual capacity may be best developed for the best use. It is not a question of what we like most in others, but what can best glorify God and help men. Thus each spiritual peculiarity is to be encouraged, and each individuality is to be unfolded as God's gift. Each one is to stand on his own peculiar gifts, and individuality, seizing the peculiar mission to which God has called and for which He has especially endowed him.

THE UNITY IN THE DIVERSITY.

What is the bond of union in this endless variety? We have not even a church edifice as a centre. The building in which we now worship is rent; we use it for only one service, the remaining ones must be held in other places. But few of our families are residents in Berlin, not over half a dozen; so that we cannot keep our audiences together long enough to make them homogeneous, one in feeling and purpose, as in our home churches. Most of the worshippers are here but a few months; a small number remain longer than a year. In this floating parish we seem to meet only to part. It is not an indigenous forest, but a botanical garden, where trees are brought from all parts of the world, but are soon transplanted again. No denominational bond makes us one; all denominations must be equally welcome. Not even a common service in which we have been trained from childhood forms a bond of union. Many of these who ordinarily unite the church are here lacking.

And yet in spite of this and with all this diversity, I have never known more real unity in any church than is found here. At the organization of the church the constitution was unanimously adopted, and all persons present signed it, and these persons represented fourteen denominations. Never has there been the least clashing between denominational prejudices, preferences, or interests.

The fact that we belong to different churches has brought into especial prominence what we have in common; and this, our common Christianity and spirituality, has been our basis and the bond of union. We feel our oneness with all sincere believers, whatever the name may be, and in this oneness there is our strength. Our church rests on Scripture and the Apostles' Creed, and finds its basis narrow enough and broad enough for our thoughts and experiences and works. There is no difference of opinion as to their mission, but we do not interfere with their Christian freedom, but insist that they respect our Christian freedom. The bonds of the Christian brotherhood are bonds of Christian privilege, not of slavery. Hence we welcome all who differ in opinion, since no one wants to dominate over his brethren or force his views on others. Not to establish a new denomination by the union of others is our aim; but to help the spirituality of those who come here, and then to return them to their home churches.

Now there are diversities of gifts, but one the same Spirit, says the text. This Spirit, which Christ sends, works in believers and makes them one. That Spirit is the essence, and all spiritual gifts are valuable in proportion as the Spirit illumines them and shines through them. With this Spirit we also have the Lord as our bond of union. Nothing is more sure to us than Christ as the centre of religion, and the ground and object of spiritual trust. His person, divine and yet human, is the unchanging focus of the Gospel, the same yesterday, today, and forever. Not as a hard dogma, but as a living reality and loving personality He is ours; ours with His words, which are spirit and life. Through Him we know the Father and come to the Father; through Him we have forgiveness of sin and peace of conscience; through Him we have life and immortality brought to light in the Gospel; and we want His person, His doctrine, His life, His sufferings and death, and His resurrection, fully, honestly as objects of personal trust, and as the ground of salvation. And with all the momentous problems which still remain to faith and to thought, with all inquiry and criticism, we follow Christ's rule: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We emphasize the process from faith to life, the going as we believe; but we equally emphasize the process from the life to faith, being convinced that men can only believe as they do see.

Is not this sufficient bond of union? Can you imagine a more spiritual unity amid the diversity of spiritual gifts? Repeatedly believers have declared that here is an ideal whose realization they do not think possible. And with such unity, can we afford to reject our Christian peculiarities, and individuality, and freedom? We can be so much to each other, just because one possesses what another lacks.

But the same Spirit not only tolerating and actually promoting the diversity, but spiritual gifts leads not merely to a tolerance but to an appreciation of the diversities. Hence this Spirit manifests itself in love which suffereth long and is kind, which is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in iniquity, but rejoiceth in the truth, beareth all things, endureth all things. Love never faileth.

This same Spirit not only leaves carrying to a world cursed with sin, but also does positive work, the uplifting and rebuilding work of love and sympathy. Here homeless wanderers must realize

that they have a home; the lonely and friendless must feel that they have friends and companionship. They need must have the assurance that they are not forsaken; the tried and tempted must have help and support; the fallen must be raised; to the sorrowing consolation of the Gospel must be brought; and the dying must be strengthened as they enter the dark valley.

In the deepest and best sense we are to be one in Christ in this foreign land, our very diversities being a bond of union. We need this unity and the helpfulness of Christians amid the distractions and temptations of a great metropolis and foreign capital. In our intense application to study, in our one-sided intellectualism and aestheticism, we need the influence of the spiritual gifts of the brethren.

Here we have tried, thought re-litigated, the inner world of the heart and the view of the universe are reconstructed; and we want the spirit of other Christians to aid the soul in its struggles. Perhaps we are surrounded by religious life as a prisoner meeting. These organizations occur, tragedies of deepest pathos, known only to the sufferers and the pastor. And how many of the young are troubled in soul, when from some Zion at home they are brought to a Babylon of exile and exclaim: "How shall we sing the Lord's song in a strange land?" We must have the strength and love of Christian unity, or the spiritual work will languish. Here the work can only be done in Christ's prayer, for the measure of the following is realized.

THE REQUIREMENTS FOR THE WORK OF THIS UNITY IN DIVERSITY.

There are three efficient organizations in the church, the Ladies' Union, the King's Daughters, and the Young Men's League. They aim to promote the welfare of their members and also the various interests of the church. Each society has a prayer meeting. These organizations seek to help those who come as strangers to a foreign land; and for this opportunities abound. Their cause is that of the church, and their influence for the spiritual, social, and financial prosperity of the church has been great. So far as we have been able to learn, there is not a note of discord in the church. The deep interest now manifested in its welfare is most encouraging.

Many have come forward to ask what they can do in this peculiar field. The first condition is that they be intelligent and spiritual. Nothing must be permitted to interfere with the culture of the soul as the basis of all religious life. But our external conditions for the spiritual work are most unfavorable. Where else are the demands so great and yet the means so inadequate? We need urgently, imperatively, a church edifice. We want a church suitably located, adapted to our peculiar needs, comfortable, home like, with nothing extravagant, nothing for display, but all for the worship of God and the service of humanity. We greatly need rooms for Bible classes and social worship; we need parlors for societies, so essential here, and the lack of which has been so keenly felt. We want a Christian Intelligence office, open daily, with our best journals, and having the means of disseminating information to students and tourists, and to afford such help as is constantly in demand here. What blessings might be centered in such an office!

The few residents and the sojourners in this diverse field are not united in a field. This is an American home mission field in a foreign land. This is the work of all the American churches; here are their members, here their children, here their deepest interests. Berlin has more American students than any other foreign city. Now there are diversities of gifts, but one the same Spirit, says the text. This Spirit, which Christ sends, works in believers and makes them one. That Spirit is the essence, and all spiritual gifts are valuable in proportion as the Spirit illumines them and shines through them. With this Spirit we also have the Lord as our bond of union. Nothing is more sure to us than Christ as the centre of religion, and the ground and object of spiritual trust. His person, divine and yet human, is the unchanging focus of the Gospel, the same yesterday, today, and forever. Not as a hard dogma, but as a living reality and loving personality He is ours; ours with His words, which are spirit and life. Through Him we know the Father and come to the Father; through Him we have forgiveness of sin and peace of conscience; through Him we have life and immortality brought to light in the Gospel; and we want His person, His doctrine, His life, His sufferings and death, and His resurrection, fully, honestly as objects of personal trust, and as the ground of salvation. And with all the momentous problems which still remain to faith and to thought, with all inquiry and criticism, we follow Christ's rule: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We emphasize the process from faith to life, the going as we believe; but we equally emphasize the process from the life to faith, being convinced that men can only believe as they do see.

Instead of having this home field in a foreign land absolutely ignored by the home churches, as was the case until recently, we want the young and the older people, when they arrive here, to feel that they are not wholly left to themselves. We want them to have the best education America affords, and the best which Europe offers, we want them to realize that they are backed by the sympathy and helpfulness of American Christianity. As they prepare to become leading artists; as amid the greatest advantages the world affords they find themselves for authorship, or prominent editorships, for influential pulpits, for editorial chairs, for profound specialties, for the leadership in thought, in politics, in the professions, in the school, and in life, we want them to have a religious home which shall convince them that America prizes character, spirituality, and a Christian personality. In their lonely struggles, in that feeling of forsakenness, which will come when their faith is tested and their heart tried to the utmost, we want them to have the sympathy, and so much hostile to religion; then we want for them an institution which is a bit of home in a foreign land, and which has some of the spirit, the religious earnestness, the freedom and the love of home.

We beseech the friends here to use their influence to make the work of this church known, so that it may secure the means to meet the spiritual demands made on it. That this work can be known and yet neglected, is a libel on the name of Christianity. Let the worshippers here make the cause known to their parents and friends, and their pastors and churches, to their professors and to the religious press. We do not seek organization to do the work of individuals, but for the sake of helping individuals do their work. Therefore we ask each Christian to make this cause of God and of our American churches the cause of his heart, and

to do his utmost here and at home to make the means for the work in some measure equal to the demands. And may God's blessing rest on the work during the year, and on those who give of their heart and means for its support. Amen.

Letter from Grande Ligne.

Dear Friends,—Through the courtesy of the Rev. Dr. H. W. Stuckenberg, Monthly we have the privilege of giving a few items on our work at Grande Ligne. In spite of much precaution, the new edifice was not fully completed when school opened on Oct. 14th. A band of plumbers, painters and carpenters still hung about, disturbing us with their presence and noise. In three weeks' time, however, things were going on pretty smoothly—the workmen had left and the pupils had settled down to solid work.

I present here one hundred and twenty-four pupils, eight, or rather seven, of whom are Roman Catholics, for one a fortnight after his entrance, having been allowed to go to his sister's (three miles away) for some clothing, came back a few days later to pack up his trunk and leave, alleging that he was sick and could not study. It comes to mind just now, that when the lady's father asked for his admission he was reminded that it would be useless to reserve a place for him as the priest would eventually discontinue it and interfere. "The priest attends to his affairs and I to mine," was the reply. How far he was right remains an open question. The names of more than twenty Roman Catholics were enrolled on our list this fall and only eight put in their appearance. This was owing very likely to the influence of the priests, who denounce from the pulpit those who send their children to Protestant schools. The ages of our pupils range from eleven, in exceptional cases, to high up in the twenties, and the great majority of the ship is even more varied. On the one hand some are studying their A B C's, while others hold the degree of A. A. One class is preparing to enter college next session and a few of the girls are working in view of a diploma to teach in the Province. Whence an almost endless number of classes and a crushing amount of work on the shoulders of the teachers. Mental culture and general improvement is our great aim, but we labor equally to build up character, and to instill the spirit of the great Model. Knowing that one cannot be a man in the true sense of the word without being a believer in and a follower of Jesus, we strive to awaken in the hearts of the most indifferent one a true admiration and love for Him who is all love and holiness. We go on in our already beginning. May it go on increasing in momentum until every one has been reached.

The modern improvements in the building: good heating apparatus, bath-rooms, gas stoves, laundry and drying racks, and the station three-quarters of a mile away, etc., are fully appreciated, especially by the teachers and old pupils. There seem to be but two things still lacking, viz. good books for our libraries, and a good library. We are going to buy a good library as an early day—G. N. Massie, in Woodstock College Monthly.

How large a part of the trouble in the world has been caused by attempts to fix blame and to give credit? But people quarrel over where the blame shall be placed, and good people "give credit" over to whom the credit belongs oftentimes. Many a worker has ceased to labor because he found he would get no credit, but that all the credit for what he might accomplish would be given to some one else. Often when some important enterprise is fairly underway, it has been either greatly crippled or thwarted because of the trouble over to whom the credit should be given. There have been undone on account of differences of opinion as to where the credit should go.

Of course the great thing is to get the work done, letting the credit go where it may. The noblest men and women care only for results, and nothing for credit, and the only point in regard to credit for which they care is that credit shall not be given to them which is due to others. They are never annoyed that others should receive the credit to which they are entitled. They are not in the business of self-glorification, and so are not at all disturbed when they are not glorified. What they do is for the sake of God and mankind, and they work in order to get things done and not to be glorified. They are perfectly willing to be overlooked if only the work can be accomplished.

In this age of self-glorification it is well to emphasize the nobleness of not seeking to receive credit. A truly noble man when successful in a great undertaking, which fills the world with his praise, will direct attention to the labors of those who preceded him, and who rendered his success possible. When an institution is at last placed on a solid foundation, let us remember those who founded it and labored for it, but to whom God did not give the means to finish, having raised up others to complete the work. When a church greatly prospers, let us not forget those who planted that church and watered it with their tears, whose prayers God has answered through those who came after. Newton deserved great credit no doubt for his discoveries in reference to gravitation and the mechanism of the universe; but for the vantage ground on which the patient labors of Kepler placed him, Newton could never have viewed the celestial glory. Had Kepler not worked for twenty years in obscurity over the laws of planetary motion, Newton's labors would have been impossible, and his fame would never have been known. While honoring Newton all that we need to do is to honor Kepler, the way of the world is to give credit to the man under whose labors success is reached, forgetting all that has gone before; and also to blame the man under whose labors failure is reached without a conference to what has preceded. Now God sees who deserves credit and who deserves blame, and He will make it all right in the end.—Western Recorder.

Has given the most unqualified satisfaction in this section, writes John B. Dale, druggist, Wyoming, of the great blood purifying tonic, Burdock Blood Bitters.

Works of Necessity and Mercy.

Such works—those of necessity and mercy—are permissible on the Sabbath day.

Will Stuart was a little behind his class when he entered college. He had been busy laying up money to bear his expenses while studying, and had been unable to prepare as thoroughly as he desired for the entrance examination. Consequently he had to study hard to make up his deficiency and keep himself among the best third in his class. From Monday morning to Saturday night he was at his books; and when Sunday came he wrote out a long list of things he was to do that day to bring up arrears, so he could begin even on Monday morning.

He showed this list to his mother—those that must be done. She looked it over and said: "Will, there's a very old commandment, given through a very wise man, that I think you would do well to consider. I believe the Ten Commandments were given to secure the highest welfare of the human race. The Sabbath is a day of rest. The dictates of soundest policy harmonize with the divine command: Six days shalt thou labor, and the seventh thou shalt rest. For four years you will be in college. There will always be demands of various kinds that will urge you to labor on the Sabbath day. Then you will be three years studying your profession, and pushing with might and main to get through with that course. Then when you enter your profession and business life, you, as your lawyer does on your lawyer's day, you will want to work Sundays. Why not stop now, and take such a pace as you can keep during all the years, giving your Sundays for rest, for devotional and religious purposes? This is the only wise and sound course, leaving out altogether moral and religious considerations. There is profit in keeping the commandments; you have the promise not only of this life, but of that which is to come."

He had learned in very early life the fifth commandment, and the words of his mother he heeded, to his great profit, as he soon realized; for on Monday morning he came so fresh and full of vigor to his studies after his Sunday's rest that they were not only easy but delightful.

We must be very sure that what we call works of necessity and mercy are really so, else we desecrate the Sabbath day and rob our own souls of the blessing which comes from keeping it.—Church Advocate.

A Prayer. The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Intercession," which each King's Daughter offers every morning upon rising. It is this: "Each morning I seek to give myself to my heavenly Father for the day, saying: 'Take me, Lord, and use me today as Thou wilt.' 'Whatever work Thou hast for me to do, give it unto my hands.' 'If there are those Thou wouldst have me to help in any way, send them to me.' 'Take my time and use it as Thou wilt.' 'Let me, like a vessel close to Thy hand, and meet for Thy service, to be employed only for Thee, and for ministry to others 'in His name.'—Fourth's World.

A Noble Confession. When J. Coleridge Patteson (usually called "Coley"), afterward the martyr bishop of Melanesia, was a boy at Eton, like many other boys, he was enthusiastically fond of cricket, and not only was he fond of it, but he was also an unusual good player. At the cricket supper at Eton, it was the custom to give toasts followed by songs, and these songs oftentimes were of a very questionable sort. Before one of these supper Colley told the captain that he should protest against the introduction of anything that was immoral or indecent. His protest apparently had no effect, for during the evening one of the boys got up and he wrote to the captain, the eleven, saying that unless he received an apology he should withdraw from the club. The apology was sent, and Patteson remained; but those who knew how passionately fond of cricket he was knew what a sacrifice it must have been to have had the chance of a withdrawal. Now that Eton-boy, by his conduct, confessed Christ. It was a great temptation to him, doubtless, to be silent, and to allow the evil, ribald thing to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ.—N. Y. Evangelist.

It is a favorite charge of infidels that Christians believe that for which they cannot produce adequate evidence; and one would think that this was something that infidels never did. Without admitting that we do believe that for which there is no adequate evidence, it is well to inquire whether infidels themselves are guilty of just what they charge upon us. While many evolutionists are not infidels, yet practically all the infidels in this country are evolutionists. As evolutionists they believe in spontaneous generation, for which nobody claims that there exists any evidence at all. It is logically involved in the hypothesis of evolution and rests wholly upon what theory and not at all upon any observed fact. This is but one of many instances where they lay fall under the condemnation which scriptures lay upon Christians; and in this instance the evidence is not simply inadequate, but is actually nothing at all. A confessedly nothing, now what Christians believe many things for which scriptures say we have not adequate evidence, we claim that the evidence is adequate and as nearly complete as the nature of the case will allow. While in the case of spontaneous-generation, no infidel claims that there is any evidence for it at all. Truly "the legs of the lame are not equal."—Western Recorder.

Good News!

No one, who is willing to accept the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisonous and effete matter from the blood, and a purifying diet and system is indispensable. It is my belief that Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testify who have gained

Freedom

from the tyranny of depraved blood by the use of this medicine. "For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure."—Andrew D. Garcia, C. Victoria, Tampabay, Mexico. "My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles."—M. Parker, Concord, Vt.

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WEDNESDAY, JANUARY 28, 1891.

OUR COUNTRY PASTORATES.

In an address to the students at Wolfville, Rev. A. Cohoon recently spoke strongly of the advantages of country pastorates, especially in the early years of the minister's labors.

It seems to us that many of our young men who settle abroad with a view of doing a larger work than Canada gives them an opportunity of doing in its country churches, often make a mistake.

It is said the pastors of our churches in the United States are not so firmly entrenched in the affections of their people as our pastors are in Canada.

If I were a man I wouldn't take so much trouble. I have been watching my master reading. He asks for his favorite paper; then, "Daughter, where's my glasses?"

LET THE DUMB SPEAK.

The pastor of one of our largest churches recently stated at a minister's meeting that a very large portion of the membership of his church contributed nothing to the religious exercises of the church.

mind. No glass renders a man's form or likeness so true as his speech." So closely are the words connected with the character that we are told by our Lord "that every idle word that men shall speak, they shall give account thereof in the day of judgment."

But the only way of keeping up with the times is to look for things." "O, pa, I'm afraid I will never be accurate."

By fond desire invited, on wide wings And firm, to their sweet nest returning home, Clear the air, wafted by their will along, Thus issued from that troop where Dido ranks, They, through the ill air speeding."

"Here at the gates of hell I felt an air of heaven. I saw our Lord's thought of hell, not bitterness, not anger, but yearning pity, and a faint light was for the first time thrown over that Scripture which declares that he went and preached to the spirits in prison."

"No, not exactly, my little one. We, whose knowledge is getting mixed, have to be particular, that is all. Has it not paid us this evening?"

shall. But the only way of keeping up with the times is to look for things." "O, pa, I'm afraid I will never be accurate."

Read from the treasured volume The poem of thy choice, And lend to the rhyme of the poet The beauty of thy voice!

"You flatter me, René, but are you correct now in your quotation, 'beauty of thy voice'?"

"I think so, sir."

"Well, now, suppose we see where these lines are found?"

"I'm sure I don't remember. May be in Tennyson."

"No indeed, little one; there is no smack of the old laureate there. Suppose you try Longfellow."

"Well, pa, have we to wade all through Longfellow to find a line or two?"

"Now, my daughter, just think this is a test as to the accuracy of your quotation. Perhaps you are right; come let us take a little trouble."

"Why, pa, I am right! Here, in 'The Day is Done,' is the expression 'beauty of thy voice.'"

"Well, well, so is. But 'beauty of thy voice' sounded a little odd. Now, we have verified the quotation and are satisfied."

"What a man you are, pa!"

"Now, René, let us find one of the beauties of literature. There's no doubt about 'beauty' in this connection. But hark'ee girl, learn it, then you will always possess it. You will be so much richer. I cannot leave you property, but I can put you in the way of getting diamonds of this kind. We will turn to the Inferno (v. 85). The Master reads:

"As doves By fond desire invited, on wide wings And firm, to their sweet nest returning home, Clear the air, wafted by their will along, Thus issued from that troop where Dido ranks, They, through the ill air speeding."

"Now, my child, mark the fitting adjectives, 'Fond desire,' 'wide wings and firm,' 'sweet nest,' 'wafted the tender birds,' 'clearing the air, wafted by their will,' and you will acknowledge that it is a perfect picture. And thus Dido, an old school friend, comes before us. I am not quite sure about her. I have forgotten just how she looks. So I turn to the old story in the classical dictionary, and in Virgil, and renew my acquaintance with the Tyrian princess."

"I was carried on much farther. The seductive strains of Dante led me on and on through his sombre shades. I learned of grief in the abodes of the lost; the sad fate of punished spirits."

"Even to tears my grief and pity moves; At their sore wailing, heart-struck I, through compassion fainting, seem'd not far From death, and like a corpse fell to the ground."

"Here at the gates of hell I felt an air of heaven. I saw our Lord's thought of hell, not bitterness, not anger, but yearning pity, and a faint light was for the first time thrown over that Scripture which declares that he went and preached to the spirits in prison."

"O, pa, you are getting to be a bookworm."

"No, not exactly, my little one. We, whose knowledge is getting mixed, have to be particular, that is all. Has it not paid us this evening?"

"Yes indeed, pa, you dear,"—but I can't report what followed.

"O dear, I'm tired. I have been out in the storm, and you wouldn't know me, my feathers are so bedraggled. I have a hard time in winter, but I always get a fit somewhere. But I have had so much to do looking after my poor old husband that I couldn't send you anything. I've heard a plenty of things, and the love of gossip is what makes my life endurable; but I really could not report anything. However, I've been warned and fed at the Master's, and feel better. All the old love of telling things is burning in me still, and I will have something more soon. Mind you put it all in for I feel that my reports are very important. It makes me sing to hear the people reading them."

"Meantime I chirp my little dittie, 'God careth both for birds and men.'"

Ontario Letter. The holiday season with its rush of festivities is over, and we are settling down to the earnest work of 1891.

A glance at the weekly issue of our denominational paper gives a most encouraging view of the progress of the revival spirit in our midst.

THE FOREIGN MISSION BOARD. met in Toronto January 13. Rev. A. B. Lorimer, of Beebe Plains, Quebec, was accepted as a prospective missionary.

THE HOME MISSION BOARD. met in the same place on January 14. For some time past the employment of evangelists has been under consideration.

McMASTER UNIVERSITY. is not hiding its light under a bushel. On the contrary it is letting one of the brightest in the faculty—Dr. Newman—shine forth to good purpose.

Rev. O. S. Wallace, M. A., began his pastorate in Bloor street church, Toronto, on the first Sunday in the year.

Rev. Wm. Harryet, of Toronto, is sorely bereaved in the death of his wife.

The church at Hartford is mourning the loss of a bright young pastor, Rev. Carey Cameron. Cause of death, inflammation of the brain.

The Sunday school of the Jarvis street church, Toronto, held a festival Jan. 8, between four and five hundred children being present.

The Denfield people dedicated a brick building, costing \$5,500, free of debt, on Sunday, Jan. 11. The preachers were Rev. Dr. Thomas, of Jarvis st. church, Toronto, and Rev. P. K. Dayfoot, M. A., of Strathroy.

The following circular from Mr. Samuel Colgate, of New York, explains itself. If any of the readers of the MESSINGER AND VISITOR have any of the reports indicated and are willing to spare them, it is to be hoped that the same may be forwarded to Mr. C., as he requests.

From the first to the close of these services, soul stirring and appropriate music was rendered by a choir, led by our good brother, Prof. Thomas Hall, who is doing so much to furnish instruments, and to cultivate, in this province, the singing talent in our congregations.

A vote of thanks was given to Prof. Hall and the choir and to the chairman for valuable services given by them.

It was voted that Bro. Saunders be requested to publish in the MESSINGER AND VISITOR the historical sketch given on this occasion.

A very interesting feature of this occasion was well spread tables, with abundant provision for the many visitors present. This social entertainment was largely patronized, and added very much to the enjoyment of the day.

This was a day of rich enjoyment in this old and honored Zion. The fruitage will doubtless be seen in future days to the glory of the Lord.

Carleton Church Baptisms. 1881..... 0 1887..... 0 1882..... 6 1888..... 4 1883..... 5 1889..... 14 1884..... 12 1890..... 3 1885..... 10 1886..... 8 Total, 62

I have carefully verified this. You can depend upon its correctness. I am glad the ministers are studying the table. It ought to be studied. The general condition of our churches is sad in the extreme. Power is needed. E. M. S.

Acknowledgment. We acknowledge, with thanks, receipt of a barrel of bedding and clothing from the Leinster St. Baptist church, Saint John, N. B. G. N. MARR. Feller Institute, Grande Ligne.

Rev. J. C. Morse. The jubilee services announced in the MESSINGER AND VISITOR of recent date, to take place at Sandy Cove, Digby Neck, N. S., on Jan. 21, have just been held as appointed, and were in every respect most interesting and successful.

The attendance of the people over whose spiritual interests Bro. Morse has presided with a shepherd's care was very large. While many from a distance, who had purposed to attend, were prevented by the condition of the roads and the rough winter weather on the first days of the week, yet quite a number of the long, tried and fast friends of this honored pastor, from the several churches, were present, with happy greetings.

Three public services were held during the day. At 10.30, the Rev. J. W. Tingley preached a very valuable sermon, taking for a text Joshua 1: 2, 5; 3: 16; theme, Trials and Triumphs; the pastor assisting in the exercises.

In the afternoon, at 2 o'clock, Rev. J. W. Tingley was called upon to preside. Letters of congratulation, received by Bro. Morse were read from A. S. Murray, Esq., Yarmouth, N. S.; Hon. D. McN. Parker, M. D., Halifax, N. S.; Edwin D. King, Esq., Halifax, N. S.; J. W. Bars, Esq., Wolfville, N. S.; Rev. S. McCully Black, St. John, N. B.; Rev. C. Burgess, Westport, N. S.; Tiverton church; Freeport church; G. P. Burton, Esq., Digby, N. S. Congratulations were from Toronto by Dr. T. H. Rand, Dr. C. Goodspeed, Dr. D. M. Welton.

The reading of these letters was followed by brief addresses by Deacons Edward Denton, Weld Cornwall and Jacob Denton, who from their early days had enjoyed the ministrations of Elder Morse.

In these touching references were made to the long and faithful services rendered by the pastor, the glorious results of which had been seen, and the hope and assurance entertained of coming good.

At 7 o'clock a large congregation assembled. A brief historical sketch of the Baptists of Digby County was presented by the Rev. J. H. Saunders, of St. John, who for many years had been associated with Bro. Morse in pastoral work in this municipality.

Bro. Morse, in his own inimitable manner, gave an account of what the Lord had done for him from his childhood to the present time, and in a very modest way alluded to his own labors. The incidents of his first visit and settlement on Digby Neck fifty years ago, the reception he met with, and the co-operation of departed ones who were of his first charge.

The Rev. W. H. Richan, of Digby, on behalf of the donors in a very appropriate address, presented a purse of \$224.50 to Bro. Morse as an expression of their profound respect for him as a man and minister of the Gospel, and as a slight token of their appreciation of his valuable services.

In responding to this expression, Bro. Morse spoke of this hour as a bright light in his days of darkness, and in well chosen words expressed his thanks to all from whom he had received gifts and congratulations on this happy occasion.

To all he wished this to be a happy prelude to a future jubilee yet higher. He declared himself ready still to engage with his people, and to continue to the end of his life in the services of the Lord, in which they together had heretofore enjoyed so much.

From the first to the close of these services, soul stirring and appropriate music was rendered by a choir, led by our good brother, Prof. Thomas Hall, who is doing so much to furnish instruments, and to cultivate, in this province, the singing talent in our congregations.

A vote of thanks was given to Prof. Hall and the choir and to the chairman for valuable services given by them.

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Installation of Pastor H. F. Adams, First Baptist Church, Halifax. January 22, 1891.

It was an intensely interesting and profitable meeting. The weather being very inclement and attendance limited to the most courageous, more is the need of some reproduction here of what was there presented.

Mr. Saunders outlined the rise, formation, growth and development of the New Testament church, insisting upon its being a local organization and not an aggregation of many local bodies.

No institution is known in the New Testament as the church, save the local body of believers, organized and worshipping at one or such a place. The word church was never used in a wider sense except in the abstract or as a mental conception.

In its internal workings the church stood for the edification and multiplication of believers. A clear and ample statement of the true nature and purpose of a New Testament, or, in other words, a Baptist church, was concluded by the wish that Mr. Adams' pastorate with this historic church might be a long and brilliant one.

Rev. J. W. Manning's discourse on the principles which distinguish Baptists from other denominations was worthy of fuller reproduction than I can give you. Referring to sayings current now-a-days that one church is as good as another, and that agreement on the fundamental points of Christianity so far obtains as to render the differences of belief a small matter, he contended that no denomination had a valid excuse for separate existence unless for the maintenance of doctrines different from those held by others.

Separation was only defensible when scriptural exigency necessitated it. In the case of the Baptists the necessity for a separate organization exists, for Baptists differ from all other churches in their constitution, membership, ordinances, and doctrines. Obedience to Christ is their leading principle, and the inculcation of this obedience. Christ the Supreme Lawgiver; the Bible and it only as the all-sufficient rule of faith and practice, all tradition being rejected; plain creeds as only of any use when they serve to embody the expression of our common belief; soul liberty and the God given right to interpret the Bible each for himself; a regenerated church membership; the baptism of believers, (meaning immersion and nothing else); the rejection of infant baptism (which baptism must be charged with presupposing the insufficiency of Christ's sacrifice); the Lord's Supper to those only who have received baptism—these are the main points touched upon by Mr. Manning in his most instructive and lucid outline of Baptist principles.

The pastor-elect, Rev. H. F. Adams, described his ideal of the church as it should be, that is to say in a word, pastor and people all at work in the great business of winning souls to Christ. Up to date he had not felt a sense of adaptation between this people and himself, but he hoped yet to find his ideals realized in the activity and aggressiveness of the membership. This address concluded the proceedings.

It may be stated that the formal induction has been delayed for one reason and another longer than had been intended. The new pastor of this old historic church is in earnest in his work and will not be content till his people are also. In many points the church has a splendid record. The history of our Wolfville institutions cannot be written without taking the old Granville street church largely into account, and it has always stood steadfast for the promotion of all our denominational enterprises.

The question still remains to be solved, however, whether it shall develop into a thoroughly active aggressive hive of Christian activity and holy enterprise for God. May any misgivings be quickly dispelled by a genuine renewal and revival of Christian activity. B. H. E. Halifax, Jan. 23.

Prohibition Petitions. Are the petitions being vigorously circulated among our people? You may not be in a position to answer, but our pastors are. If they take the matter in hand, it will go. If they do not, it may succeed in some quarters, where laymen are as much or more interested than the ministers, but in many places nothing will be done. Let the whole field be canvassed within the next two weeks, and then let the petitions be sent in. I would suggest that the petitions for New Brunswick be forwarded to Bro. E. J. Grant, of Sussex. Those for P. E. Island to Bro. Gordon, of Charlottetown, and our brethren of this province may send them to me at Truro. Truro, January 22. J. E. GOUGHEN.

Dedication at Sonora, Guyaba. The new Baptist house erected at Sonora, Guyaba was set apart to the use for which designed, on Sunday, Jan. 21, and reflects credit upon the people. The handful of B. place some years ago lost by house by fire, and have shipped in a school-house being poor and their room seemed almost impossible to build again without help, but the sisters came to formed themselves into and in little over a year built and paid for. Of did not do it all, as the he they could, neither were the circle members of the but members of other worked as hard and as for the Baptist sisters. W. disappointed in the op. We were expecting some owing to the cold weather. But He who has promised two and the three was to bless. Though He did in manifest glory and filled of old, yet His power, were manifest in the believing children, and went to their homes breathing a soul-felt power might be manifested we had just set up a vice the birth-place of m.

Quarterly Meeting at. According to the record of the Associations, Rev. Martin of the St. Martin's Quarterly meeting held December, called for a pastors of the church group, to be held with the field church, to be conv. Jan. 14th. The recall by the weather cold, only Blackstar and wife, w the appointment, Bro. ing been called away to. offering great weakness a hemorrhage of the lung and pastor gave us a h. During the week pro. Bro. Cornwall, the services with the church were interesting and abun. and we trust also to. found that some of the members of the Sabbath deeply interested about inquiring the way of l. desired an interest in God's people.

The subject of mission of God and immortal s presented by the appeal necessity of systematic support of our mission were taken up for the at each public service.

While there, we had. loge of visiting Bro. Du in his 93rd year. My brother deeply conscious of the presence of his Saviour earnestly and enthusiastically Master's work dear to said, "If I were young money enough to tempt in any other work, I would glorious gospel of the mind is bright and converted freely of the pu. His wondrous plan of O. Our next place of with the church at Tuesday, the 17th of E. The churches are earnest send their pastors or case they have no pas. T. A.

Religious I. NEWS FROM THE. HERBON, N. S.—Rev. "We have had some meetings and hope to to our fellowship."

Brazil Lake, Yarm. was my privilege to men at this place y ceived them into the church. Jan. 19.

WILLOW GROVE, N. years since I first visit company with Bro. E. ing which time many place. We had a good evening. After pro. social meeting, about taking part. Earned dresses were given in appropriate music. All all grace was working children, and a dete. pressed to engage Christian work. Meet. ing. Jan. 20.

ACADIA.—The regu. ing of the Missionar on Sunday evening, our own students ad. with much accept. Corey, McDonald, an. of these had been in field and one to M. sionary conferences w. terest in missions s. ing here. The sim. The Missionary to E. of Acadia's best m. Foreign Missions. I. of the Y. M. C. A. are well attended. at present, a quiet in religious gatherings

Dedication at Sonora.

The new Baptist house of worship erected at Sonora, Guyaburo Co., N. S., was set apart to the use for which it was designed, on Sunday, Jan. 11th.

Quarterly Meeting at Springfield.

According to the recommendations of the Associations, Rev. E. J. Grant, chairman of the St. Martins group, at the quarterly meeting held at Hampton in December, called for a meeting of the pastors of the churches composing the group, to be held with the Second Springfield church, to be convened on Tuesday, Jan. 14th.

Religious Intelligence.

NEWS FROM THE CHURCHES. HERBON, N. S.—Rev. F. H. Beals writes: "We have had some very interesting meetings and hope to welcome a number to our fellowship."

TEA SUGAR FLOUR

Staple Groceries and Dry Goods.

WHOLESALE ONLY. Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers.

Will all the churches in the N.B. Eastern Association give earnest heed to the petition concerning prohibition now on hand? If any clerk or pastor be without the forms for signing, will they at once acquaint the Rev. D. Silos Fraser, of Upper Stowisacko, of that fact.

RECEIPTS FROM DEC. 9 TO JAN. 10. Con. Fund, Tusket Sunday-school, \$2 00 A. P. Shand, Esq., Windsor, (special donation), 37 50

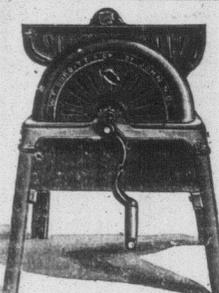
MANITOBA AND N. W. MISSIONS. J. I. Evans, Shediac, 1 50 "Yours very truly," Kentville, 5 00

GRATEFULLY ACKNOWLEDGED. Our people kindly remembered us a short time ago with a gift of \$100. We find ourselves strongly entrenched in the sympathies of kind-hearted, generous people, working harmoniously with us for the good of men and the glory of the Lord.

PERSONAL. We are glad to hear from Rev. W. B. Hutchinson, who, a month or two ago, settled in Poplar, Kan., and to learn that he is prospering in his work.

NOTICES. HANTS CO. AUXILIARY BOARD.—The next regular meeting of the Hants County Auxiliary Board will be held (D. V.) at Central Falls on Tuesday, Feb. 3rd, commencing at 10 a. m.

LABRADOR SEAL COATS. These coats are made of natural Labrador Seal skins, and are warm, strong and durable, and act like a water well and just the coat for any one having long drives in cold weather.



THE TIGER ROOT PULPER.

MANY valuable animals have been lost by choking simply for want of some suitable means for quickly and easily cutting up the roots with which they were fed.

FOR SALE BY W. F. BURDITT & CO., ST. JOHN, N. B. Dealers in all kinds of Farm Machinery, and by their Agents throughout the Maritime Provinces.

W. K. McHEFFERY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. All-Wool Challies, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.

W. K. McHEFFERY & CO., Telephone 29, 38 WATER ST., WINDSOR, N. S.

HALL'S BOOK STORE, Fredericton.

BAPTIST HYMNALS SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS.

Headquarters for School Books, Sheet Music and Music Books.

Yarmouth Woollen Mills TWEEDS, HONESPUNS, FLANNELS, YARNS, &c.

They will give you satisfaction both in appearance and wear being manufactured of all Pure Wool Stock.

WHEN A STRENGTH-GIVING FOOD IS NEEDED.

ALWAYS USE JOHNSTON'S FLUID BEEF

IT SUPPLIES Every constituent of Prime Beef that Strengthens and Stimulates; that forms Sinew and Muscle, and that gives Solidity and Soundness to the constitution.

THE KARN ORGAN STILL THE UNIVERSAL FAVORITE.

Excels all others in Tone, Durability, and General Excellence. WARRANTED FOR SEVEN YEARS.

THE KARN PIANO will be placed upon the market early in the New Year.

D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS WOODSTOCK, ONTARIO.

OILCLOTHS! LINOLEUMS!

IF YOU REQUIRE AN OILCLOTH OR LINOLEUM, write for PATTERNS, which will be sent FREE ON APPLICATION.

HAROLD GILBERT, CARPET & FURNITURE WAREHOUSES.

54 KING STREET, ST. JOHN, N. B.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT; 27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Neckties, Socks, Pongees, Braces, French Braces, Bag Straps, Courier Bags, Dressing Gowns, Gloves, Morning Shirts and Drawers.

Manchesters Robertson & Allison.

C. C. C. Chaloner's Croup Cure.

A Safe and Effective Remedy for Croup. Price 25c. per bottle.

S. McDIARMID, Wholesale and Retail Druggist, 49 King Street, St. John, N. B.

1891. Our Travellers are now on the road with a complete line of samples for SPRING 1891, embracing:

STAPLE AND FANCY Dry Goods & Millinery of Every Description.

We ask our friends and the trade in general to carefully examine the samples before placing their orders.

DANIEL & BOYD. LABRADOR SEAL COATS.

These coats are made of natural Labrador Seal skins, and are warm, strong and durable, and act like a water well and just the coat for any one having long drives in cold weather.

VENETIAN BLINDS. If you are wanting either Venetian or shutter blinds, send your order to us as we guarantee satisfaction.

HARDWOOD FLOORING. A large lot of kiln-dried Flooring on hand DOORS, SASHES, WINDOW-FRAMES, BALUSTERS, &c.

A. CHRISTIE W. W. CO. CITY ROAD, ST. JOHN, N. B.

STANTON BROS. STEAM MARBLE, FREESTONE AND GRANITE WORKS, SOUTH SIDE KING SQUARE, ST. JOHN, N. B.

SLEIGH ROBES. The baloons of our White, Black and Grey Sleigh Robes have been marked at very low prices to close.

PATENT EAR MUFFS. Invaluable for Ladies, Gents, or Children. Price 10c. per pair, sent anywhere in Canada on receipt of 1c. in postage stamps.

THROUGH TROUBLE AND THROUGH SORROW.

(From the German of Dr. Gotfried W. Saerer) Through trouble and through sorrow, Through want and grief and pain, Through hope for brighter morrow, And sunshine after rain, O Lord, Thy hand has brought me To round the closing year, The praise Thy love has taught me, My heart would render here, Who e'er my life has shielded, In Thee has been my health; What joy my life has yielded; Still Thou hast been its wealth; Thy grace has still upheld me, Has richly me comforted, When way was untraveled, And brought me to the fold. Thy love Thy hand revealed me, And love, O Lord, is Thy name; What ever's been concealed me, Has shown that love the same. My will! Thee surrender, I need none of my own, Since Thou art my defender, And I walk not alone. My way to Thee adjusting, Thy way and mine are one, And in Thy guidance trusting, All evil I shall shun; Do Thou, O Lord, direct me, Though rough the future be, Still counsel and direct me, I'll walk obediently. Must I live on forsaken, My Lord, Thy will be done; Life's blessings from me taken, And clouded in life's sun, Must I in sickness languish, Submissive will I lie; Must I go hence in anguish, I shall not fear to die. To-day the year is closing; Safe has Thy hand brought me through; New grace from Thee disposing, My heart toward Thee anew; Old sins by Thee forgiven, Give Thou me better days; I journey on to heaven, Cheered by Thy promises. J. E. Rankin, D. D., in Congregationalist.

Selected Serial.

ELVIRA;

THE POWER OF THE GOSPEL.

A Story of the New Awakening in the Land of the Old.

By Mrs. HUNT MORGAN.

Author of "Isaiah," "Catharine and Bayonet" &c.

CHAPTER XXV.

THE PRISONER'S STORY.

"I had a happy home, years ago, in my own Castle," began the senorita de Hernandez; "and until nearly the age of eighteen my heart was satisfied with the love which surrounded me at home. Then, however, the first shadow came, when I became conscious of another tenderness than that which I felt for either father or mother. My friend and I had known each other from childhood. I cannot speak quite plainly, querida Elvira, on the circumstances in which we were mutually attracted enough to say that they were such as to render our union impossible without a dispensation from the Head of the Church to which we both belonged.

This, however, was not likely to be withheld; for (I dare not name him, even to you, caro) was rich and powerful. We had never exchanged vows of affection; but his eyes told me, in language unmistakable, that I was the one woman in the world to him. I felt happy, with a sort of feverish, fearful happiness, when the knowledge came to me that that noble heart lay at my feet. While matters rested thus, as I was walking out one day, accompanied by my dearest, I observed by the roadside a small printed paper. Elvira! it was a Protestant tract. I took it up, and we both read it, and both became convinced that Rome's teachings were erroneous. Dona Benita, my dearest, was so impressed by what was said in the tract, respecting the importance of proving everything by the word of God, that she secretly sought out a person who was suspected of having Protestant tendencies, and through him procured a Bible. We both read it, with the avidity of souls hungering after truth; and the word brought light and heavenly love into our hearts. I now became deeply anxious that Fer- I mean that my friend—should share my newly found treasure of spiritual joy; but before I could obtain an opportunity of speaking to him, unbeknown to others, my father, discovered, accidentally, the Bible which Dona Benita had hidden one day, after our usual study together. I can not relate in detail the terrible scene which ensued. My father declared that his name should never be degraded by the stain of heresy; and that I must either at once abjure my new faith or prepare to take the veil in the Convent of Santa Rosa. God strengthened me to be faithful to Him in that bitter hour, and I firmly refused to deny the truth of what the Holy Spirit had taught in His Word. All my entreaties were in vain to avert the fearful alternative set before me. The parents, hitherto so affectionate, became unnatural in their cruel anger, and my doom was fixed. What he, who loved me, knew of my fate, or rather, of the reason of it, I never learnt. I met his gaze, full of passionate despairing love, as I turned for one more look at the outside world, before withdrawing a veiled nun, from the convent chapel. I have since had proof that he, at least, felt no bitterness against me, whatever he might have been told.

Elvira drew a long breath, and exclaimed, interested beyond her expectation, at that time of intense anxiety—"And then?" "And then," I replied, "I was petted and flattered. Every temptation was used to induce me to give up my Saviour. I was even told that, in the event of my compliance, the irrevocable black veil need not be assumed, but that my home might receive me again. Then the tempter went further. My

heart's dearest secret was known; how, I cannot guess; and I was informed that, by returning to the arms of Mother Church, I should secure the fulfillment of that vanished dream of a home within his arms. Oh! that was banded in all to see his face, to feel such a gulf between! Satan tempted me sometimes with the thought that, as the unbelieving husband is sanctified by the wife, so I might be the means of bringing him to Jesus, if I would, even for a while, until he should succeed in procuring her a copy of more convenient size. She had kept her treasure hidden in the abbess's apartment for greater safety; but the hands of the spoiler had lighted on it. As she recognized it she said in the same steady tone,— "That is mine!"

"How came it in your possession?" was the next question. "I have already told you, Padre Maluquias," she answered, firmly, "that I will not say anything about what does not immediately concern myself. You must therefore, spare yourself the trouble of asking such questions." The priest ground his teeth with rage, and his dark face gathered a deeper shade of olive as he heard her resolute answer. His passion burst forth like a torrent. "Padre Renaldo brought it to you—the accused heretic! Do not think that the justly excited wrath of the Church, at the time of that crime, was removed from it. He who has come as a wolf in sheep's clothing, scattering the poison of heresy among the consecrated brides of Christ! But the arm of justice will reach him yet; and you shall both know what is the reward of defying the Holy Mother!" Only one idea had Elvira received from the priest's loud declamations. Renaldo was safe yet! They had evidently not met him. And so long as he was at liberty there was hope for her and for her two friends. A glad thanksgiving rose up from her heart to God, and she added a silent cry for help in this their hour of need. But Maluquias read somewhat of the brightness which stole over her face at the mention of Renaldo's name.

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"And you dared," he cried, his eyes flashing with passion, "you dared to encourage a vowed priest in his impious love for you, a veiled nun! You hoped, doubtless, to escape from this holy house, and show to the world a duplicate of the forewarned German monk and his infamously Catholic wife. You thought, Elvira, a rush of conflicting feelings bowed Elvira's proud head, and the rich crimson dyed her cheeks at the insolent speech of the priest. "She had never thought of this; but she knew that in that moment, that Renaldo was her heart's only lord; that his love could acknowledge him in his noble saintliness of heart and life, in his majestic power of intellect, as her master, and feel that, yielding up her woman's homage of love and allegiance, she but endeavored to give him the gift of her sweet rapture stolen through her heart, which that first maiden consciousness that she had found her king; but though, for one moment, the dimly lighted chapel bloomed with Elysian beauty, yet the reality of her happiness was quickly broken. Yet she had given her loyal affection, unknown to herself, till now; but, with an agony of shame, came the thought that Renaldo had never sought what she had so unconsciously given. He did not guess, in the tumult of her confusion, that he had wooed her, but as unconsciously as she had permitted herself to be won; and she now only felt a woman's natural impulse to another and hide those feelings which must not be confessed, except in reply to the question which he had justly asked, "Is the hidden truth of your possession, that Padre Maluquias should dare to insult her with his coarse insinuations and questions raised with her womanly shame to deepen the roses on her cheeks. This was almost not in her thoughts or feelings, but she had raised her head, while her cheeks flashed scarletly back at the priest, she replied,— "Padre Maluquias is apparently not aware that Spanish gentlemen of birth and standing do not usually presume to address ladies who hold positions of their own dignity and the noblesse's honor. "Presume!" exclaimed Padre Maluquias; "the daughter of the Counts is not above the meanest sickness when once the veil is drawn, and her level distinctions." "That must be highly satisfactory to those whom the leveling cannot lower," answered Elvira, forgetting in her anxiety to avoid further mention of Renaldo the danger of arousing her opponent's rage against herself by her contemptuous words. He writhed under the sting of her haughty glance and speech—he, the low born, who had crept into the priesthood only to attain the position which, in proud spirit, he had won in secular life. His passion would have transported him beyond all bounds but for the restraining presence of the bishop. The latter had smiled—a cold, cruel smile—at Elvira's impudent taunt, which left him unscathed, though it cut his color like a sword. He himself was one of the most elevated of the priesthood, by his secular rank; and while he was highly incensed at a mere girl's venturing to defy a priest, yet he could not resist being amused at the discourtesy of Maluquias. He now, with a movement of admonition to the gasping priest, took the affair into his own hands. A far more dangerous enemy was he than his less cultured associate. Passion would have betrayed him into unwise exhibitions of his weakness. He could "hide his time;" and "smile, and smile, and be a villain still." Elvira felt intuitively, as he began to speak, that peril was thickening around her, and her whole heart was "lifted up to the hills from whence cometh our help." (To be continued.)

—Northrop & Lyman's Vegetable Discovery has worked wonders for dyspepsia, and we don't think there is a case of Dyspepsia to be found that it will not cure. It is the only medicine ever followed. Mr. C. E. Williams, Druggist, Wingham, says: "The Vegetable Discovery is selling well, and I know of one bad case of Dyspepsia that it has completely cured."

The Runaway Boy. Richard Malcolm Johnston, a popular Southern writer, recently read some of his stories at Indianapolis, after being introduced to an audience by James Whitcomb Riley as follows: "There was once a boy, an aggrieved, unappreciated boy, who grew to dislike his own home very much, and found his parents not at all up to the standard of his requirements as a son and disciplinarian. He brooded over the matter, and one morning before breakfast climbed over the back fence and ran away. He thought of the surprise and remorse of his parents when they discovered that he had indeed gone, and he pictured with rainbow colors the place he would make for himself in the world. He would show his parents that he would not brook their ill treatment, and that he could get along better without them than they could without him. Some way this feeling of exhilaration died out as the long hot day wore on. There came a time when other boys went home to dinner. He raided a neighboring orchard. The afternoon seemed endless. A knotted, rigid sort of an aching spot came into his throat that seemed to hurt worse when he didn't notice it than when he did. It was a very curious, self-assertive opinionated sort of a pain. "It was nearly dark when the struggle was given up and the boy slowly walked along the dusty road toward home. He sauntered carelessly into the pantry, but the cupboard was locked. He went out in the back yard and washed his feet at the rain barrel. Everything seemed pleasanter than it ever had before. The fireflies flitting among the grasses, the reflection of the stars in the rain bar, were soothing to the tired boy. Then he walked straight into the old sitting room. His father didn't look up from his paper; his mother was so busy sewing she didn't notice his entrance. "He sat meekly down on the edge of a chair. Why didn't somebody say something? He was ready to be scolded or punished, anything rather than this terrible silence. If the clock would only strike it would be a relief. He heard the boys shouting far down the street, but had no desire to join them—no never again in the world. He just wanted to stay in of nights, right there at home, always. He coughed and moved to attract attention, but no one heard him nor looked up. He couldn't remember any more, except that, as all approached it in point of such profundity of depth and density of hush. He felt that he himself must break it. Assuming an air of careless naturalness and old-time ease, he airily remarked: "I see you've got to stand old out!" "That boy," Riley said, "was Richard Malcolm Johnston, in whose heart still abides a love for the simple home and fire-sides of the humblest of his fellows."—Selected.

Whistling for Seals. Mr. F. F. Payne, of Toronto, records an interesting fact which came under his notice during a prolonged stay at Hudson's Strait. "Here," he says, "the Esquimaux might often be seen lying at full length at the edge of an ice-foo, and although no seal could be seen, they persistently whistled in a note similar to that often used in calling tame pigeons, or, if words can express my meaning, like a plaintive phew, few, few, the first note being prolonged at least three seconds. If there were any seals within hearing distance, they were invariably attracted to the spot, and it was amusing to see them lifting their selves as high as possible out of the water, and slowly shaking their heads, as though highly delighted with the music. Here they would remain for some time, until, perhaps, more satisfactory means than the rest, would come within striking distance of the Esquimaux, who starting to his feet with gun or harpoon, would change the seal's tune of joy to one of sorrow. The whistling had to be continuous, and more effective if performed by another Esquimaux a short distance back from the one making motions at the edge of the ice; for I add that the experiment was often tried by myself with the same result.—American Naturalist.

Among the many remedies for Worms, McLean's Vegetable Syrup takes the lead. It is the original and only genuine. Pleasant to take and sure in effect. Purely vegetable.

Your safety matches are good for nothing. I can't make them burn at all. "Well, what do you want with more safety than such matches as those?"

Rheumatism, Gout, Lumbago, and similar troubles will not linger with you if your blood is pure, if it is not, we would recommend you to take Burdock Blood Bitters at once.

A Conundrum: Husband: "Is this canned chicken or canned lobster, Ethel?" Wife: "I don't know, John. The label had been torn off the can before I opened it."

That beautiful glossy sheen, so much admired in hair, can be secured by the use of Ayer's Hair Vigor. There is nothing better than this preparation for strengthening the scalp and keeping it free from dandruff and itching eruptions.



Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

News Summary.

DOMINION.—The Nova Scotia Sugar Refinery declares a dividend of 10 per cent. for the year.

Bank of Yarmouth has paid a semi-annual dividend of 3 per cent. and added \$10,000 to reserve fund.

Use Hall's Vegetable Sicilian Hair Regener and your thin gray locks will thicken up and be restored to their youthful color, vigor and beauty.

There is teaching school in a New Brunswick settlement, a young man named Glavinone, said to be a cousin of the Right Hon. W. E. Gladstone.—E.

The election in Westmorland Co. for the local legislature will take place Feb. 14. Messrs. Killam and McQueen are the government candidates. They will be opposed by Messrs. Stevens and Powell.

According to the Railroad Gazette there were 22 miles of railway built in New Brunswick last year. This was on the Temiscouata and Tobique Valley Railways. The whole mileage constructed in Canada last year, was 640 miles.

Minard's Liniment cures target in Cows.—A special from Ottawa says an English company has offered to construct a telegraph cable from Halifax to Sable Island at a cost of \$100,000, for a subsidy of \$12,000 a year for ten years, at the end of which the line is to be sold to the property of the government.

The papers in the opposition interest have been saying during the past week that a Dominion general election is imminent and will probably be brought on next month. The government press has neither affirmed nor denied the truth of the report, and the present political situation of the country is therefore one of suspense.

News comes from Ottawa that the minister of marine has decided to award a hinois glass each to Captain Graham, Dr. E. P. McClean, W. Williams and D. Fraser, New Glasgow; James McEwen, New Glasgow; and A. Boudrot, of D'Acadie, for gallant conduct in rescuing the crew of the barque wrecked at Little Harbor in October.—Eastern Chronicle.

A late despatch from Ottawa says that Messrs. Melrose and Ferguson, of Charlottetown, have had most satisfactory conferences with the government on the question of communication between the island and the mainland. It is stated that the government will subsidize the highest engineering authorities a full year with a view to the construction of a proposed tunnel. Should the estimates not exceed six million dollars, the delegates consider the scheme will be practical and feasible.

The assertion that the Chignecto ship railway is the first ever undertaken in the world, is correct. In 1861, a ship railway was built, 2,000 feet in length, connecting Halifax harbor with Dartmouth lake, and the Shubenacadie canal. In 1862, the steamer Avery passed from Halifax harbor to the Dartmouth lake over the road, then up through the lakes and canals to the terminus of Minas, and returned. Many of the old locks are to be seen yet at the inlets of the lakes between Dartmouth and Shubenacadie.—Exchange.

The Holiday wind mill recently erected at the Mt. Allison Academy, by Messrs. Burditt & Co., St. John, through their local agents, Mr. F. A. Dixon, is proving as satisfactory as could be desired. The mill wheel has a diameter of 10 feet, which gives for pumping, about 14 horse power. The tower is about 30 feet high, and the water is raised to a reservoir in the top of the academy, a distance of about 70 feet. Piped from the reservoir to the halls, dining room and laundry, and which adds greatly to the convenience of the institution.

Post.—The exhibition association of St. John, N. B., have now announced the date for their exhibition for the present year, and are pushing forward the work of organization with a view to excel their success of last year. The exhibition will open on the 23rd of September and continue until October 3rd, and the association already have assurance of exhibits from many of those who took part in the exhibition of 1890. A number of new features are to be introduced and the "special attractions" will be particularly entertaining. The prize list will cover about the usual lines and amount to about \$12,000.

Minard's Liniment Lumberman's Friend.—WHITISH AND FOREIGN.

Iceland has a telephone line five miles in length.

The number of sheep in the Australian Colonies is set down at 101,000,000.

The Pope denies having written to President Harrison regarding the treatment of the Indians.

Snowstorms prevail everywhere in Great Britain. The fall has been deep, and traffic is blocked in many places. A number of wrecks have been reported.

A despatch from Brussels, of the 23rd inst., announces the death of Prince Bandouin, nephew of King Leopold, and heir to the throne of Belgium. There are sensational reports as to the circumstances attending his death.

UNITED STATES.—There is much distress in Western Kansas among the farmers.

The total Indian population of the United States is said to be under 250,000.

Those who have used Peter's Liniment for Coughs and Colds, also for all throat and lung diseases are enthusiastic in its praise. Mrs. Fowler of Boston, says, "No family should be without it."

Convention Funds Received.

Table listing convention funds received from various churches and individuals, including New Tacket church, Cavendish, P. E. I., Port Medway, Canso, for Grande Ligne, Belfair, P. E. I., near Hanson, Little Lepreau, P. E. I., Falmouth, N. S., for Grande Ligne, Centre section, Upper Aylesford, for Grande Ligne, Albert St. church, Woodstock, for Grande Ligne, Albert St. Sabbath-school, Woodstock, for Grande Ligne, Wolfville, First Horton Church, Convention Fund, G. H. Dobson, North Sydney, for native teacher, North Sydney Sabbath-school, for native teacher, New church, Truro, Convention Fund, Second Hillsboro, for Grande Ligne, Clyde River, P. E. I., Convention Fund, North River, P. E. I., Convention Fund, Freeport, for Grande Ligne, Tiverton, Central Grove Branch, Freeport and Tiverton, for Grande Ligne, Upper Sheffield, N. B., Jan. 16.

Minard's Liniment cures Blisterpump.—A corner lot in Minneapolis, Minn., for which \$3,500 was paid 20 years ago has just been sold for \$134,000.

Minard's Liniment is used by Physicians.—Customer: "What is the matter with the milk this morning? It has a very peculiar look." Driver of milk wagon (a new hand): "The truth is, us'am, the boss forgot to skim off the cream."

Pale and Sallow Girls.—The great frequency with which pale, sallow and enfeebled girls are met now-a-days is cause of genuine alarm.

Deaths.—BARTON.—At the Range, Grand Lake, on the 28th ult., Joseph Barton, aged 70 years.

THOMAS.—At Smith's Cove, Digby Co., Dec. 27, Susie, infant daughter of George and Beth Thomas, aged 9 months.

HAYES.—At the Range, Grand Lake, on the 17th inst., Byron A., aged 24 years, youngest son of George F. and Martha Hayes.

NORWOOD.—At Berwick, N. S., Jan. 2, Gladys M., daughter of Chas. H. and Abi Norwood, aged 10 years, 11 months and 15 days.

GRAVES.—At Goshen, Albert Co., Jan. 17, of consumption, Susie E. Graves, aged 22 years. Her end was peace. May God bless the sorrowing family.

BERRY.—At Beaver Harbor, Charlotte Co., N. B., 1st Betty, in the 22nd year of her age. Lovingly in life; happy in death; made so through the blood of Christ.

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HITCHINGS.—At Bayville, Charlotte Co., Jan. 9, Miss Annie Hitchings, in the 81st year of her age. She was for many years a worthy and active member of the Bayville Baptist church. Her husband and that of her late brother, who died a few months ago, was the welcome home of Baptist ministers for many years. The memory of the well-loved, faithful and upright woman was pronounced by Pastor F. S. Todd to a large audience.

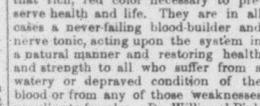
CORKUM.—At Chester, Dec. 20th, of dropsy, Catherine MacDonald, beloved wife of Capt. David Corkum, aged 56 years, leaving a sorrowing husband and daughter to mourn their loss. She was a consistent member of the Baptist church in this place for more than twenty years. Easy and quiet in disposition, yet firm and steadfast in her attachment to the principles she loved, her life told for truth, honesty, sobriety and uprightness, to which all her acquaintances bear loving testimony. Two days later, of consumption, Carrie, eldest daughter

of the above, aged 20 years and 10 months, passed peacefully to her rest. When only thirteen years of age she professed faith in Christ and united with the church. Since then she lived trusting in the Captain of her salvation, and to her death had no terror, because its sting was removed. May the Great Comforter comfort the sorrowing ones who are left behind.

WATSON.—William Watson died at his residence, Jacksonville, Carlton Co., on Dec. 4, in the 81st year of his age. Bro. W. came from England when he was only eight years old. He became a resident of Queens County, N. B. Professed religion some 45 years ago, became a member of the Baptist church there. In 1854 he moved to Jacksonville, transferred his membership to the Baptist church of that place, where he continued a worthy and faithful member till the Master said to him, "Come up higher." Notwithstanding the various theological speculations of some in the community in which he resided, and their departure from the faith, Bro. W. remained steadfast in the truth, and in the evening of life passed gently to his home in heaven. His funeral was largely attended. In the absence of his pastor (Rev. B. H. Thomas), Rev. Thos. Todd, of Woodstock, preached the funeral sermon. Rev. Geo. Howard was present and took part in the service.

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Mr. Henry Theakston, Secretary Y. M. C. A., Halifax, says: "I have used Peter's Eucalypti for simple and obstinate cough and general debility. In every case it has given the utmost satisfaction. I recommend it as a family medicine."

Birth.—DUTHER.—At Truro, N. S., Dec. 27, the wife of James Dutrie, of a daughter.

Marriages.—CORKUM.—At Dartmouth, Jan. 14, by Rev. C. W. Williams, Henry F. Corkum, to Carrie Gray, both of Dartmouth.

SMITH-LOHNE.—At Lunenburg, Jan. 14, by Rev. J. S. Brown, Henry Smith, of York's Cove, to Bessie Lohne, of Lunenburg.

MORRIS-LEWIS.—At the home of the bride, Freeport, N. S., Jan. 15, by Rev. J. W. Tingley, Bernard H. Morrel, to Annie B. Lewis, both of Freeport.

EDGETT.—At the residence of the bride's mother, Hillsboro, Albert Co., Jan. 14, by Rev. J. W. Tingley, Edward Edgett, to Annie West, both of Hillsboro.

NICKERSON-CHAPMAN.—At Havelock, Dec. 24, by Rev. T. D. Corey, George N. Nickerson, of Annapect Ridge, to Susan Ann Chapman, of Havelock, Kings Co., N. B.

WILEY-CAIN.—At the residence of the bride's father, Wentworth, N. S., by P. A. MacEwen, B. D., C. Henry Dimock, of Windsor, N. S., to Ida May Melatchy, of Wentworth.

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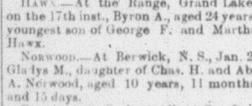
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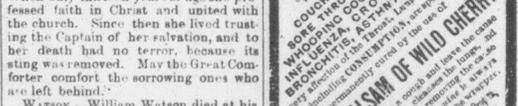
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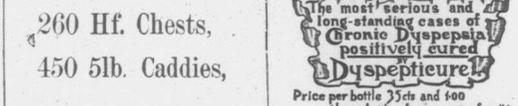
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