

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JULY 13, 1887.

NO. 29.

—A CONTRAST.—One hundred years ago, the Presbyterians of Kentucky had as equal number of churches with the Baptists. They had, also, the control of the state institution of learning, and used all the power this gave them to the advantage of their own denomination. It seemed as if they must outstrip our people. Now, however, the Baptists outnumber them ten to one. State patronage does not help, but hinders a denomination, when it seeks to be a spiritual power. Patronage of this kind destroys self-reliance, leads to secularism of the church, and works evil continually. The Presbyterians of Nova Scotia would, we believe, have been stronger than they are, had they cut Dalhousie loose from all complications with the provincial government.

—THINK OF IT.—When Adoniram Judson returned from Burmah and was looking at Madison University, New York, he said to a friend, "If I had a thousand dollars, do you know what I would do with it?" "Yes, you would give it to foreign missions." The noble missionary replied, "I would give it to a Christian college like that. Placing such colleges and filling them with religious students, is raising seed-corn for the world." This remark of Dr. Judson shows how far-sighted he was. He was not so absorbed in his own work that he could see the full importance of nothing else. It is noteworthy that his remark was made of a literary university of our body. Is there any one of our readers who thinks that Acadia College has small claim upon their support? Let him weigh this pregnant saying of our great missionary, and he will feel inclined to help in the raising of "seed-corn for the world."

—DR. HOWARD CHERRY, AGAIN.—This gentleman, as our readers are aware, is opposed to prohibition. He has poured out the vials of his righteous indignation in the *Evangelist* upon the delinquency of the temperance committee of the Presbyterian Assembly. He sought to get a high license bill passed at Albany, by the legislature of New York. He succeeded; but the measure was vetoed by the governor. Now he is advocating the opening of the saloons from 12 till 2 on the Sabbath day, for the sale of draught beer. It seems strange that a minister of the gospel in a great city like New York, could entertain this idea. Let the saloons be open to sell beer, and under cover of this permission, liquors of all kinds will be obtained. Besides, why should he have the freedom of two hours of the Lord's day?

—PRESBYTERIANS NORTH AND SOUTH.—These two bodies were divided on the question of slavery, in the past. It was hoped that the old division lines were becoming obliterated, now that slavery is a dead issue. So negotiations have been in progress, for some time, between the two divisions of the Presbyterian body. When the question of union was brought to a point, it was found that the southern section was opposed, unless the Presbyterians of the north should go back on their past action. Some of the leaders declared that slavery was of God. All this has caused greater alienation than existed prior to the attempt at union. This is always the case. The nearer view obtained, when brought close together, if it does not attract more closely, will repel to greater distance. Union should not be attempted, unless it is pretty sure of success.

—GOOD.—In the discussion following the reading of the circular letter of the W. N. B. Association, reference was made to the bad habit of inattention while the benediction was being pronounced. This often destroys the good impression of a whole service. Bro. Gates suggested, as a remedy, the practice followed in Germain St., St. John. It is that the congregation be seated, after the last hymn, and receive the benediction with bowed heads. We can heartily commend this way of closing the service. It is reverent, and helps end the hour of worship, quietly and solemnly. Try it, brethren in the ministry, and you will never want to turn to the old way, in which there is a reaching for hats and coats, and much rustle and din to dissipate the serious impression of the service.

—THE CONGREGATIONALISTS OF THE UNITED STATES.—A few days ago, six students of Andover were examined at Somerville, Mass., for a license to preach. A Baptist minister who was present, gave an account of the views elicited from these young men who have had the benefit of instruction from Prof. Smythe and his associates. Their views of inspiration were very confused. The biblical writers were inspired only as all good men are. They held to the idea of a second probation. In their personal experience, they did not seem to have had any conviction of sin, repentance, sense of pardon. They attached all importance to christian nurture and did not once mention regeneration. Well says the Baptist minister who christened these boys, said: "By this drift Congregational-

ism will surely lose its grip as a popular creed; one calculated to reach the masses and uplift them; for they are conscious of sin as a mighty force and fact. The religion that evades this dark factor in the world's conscious needs, cannot continue to exert a regenerating influence." All departures from scriptural doctrines gradually cure themselves; for the truth of the Bible alone can supply the felt needs of the soul, and nothing else can maintain its hold long.

—THE SALOON AGAIN.—We learn from the *Voice* that three professors of the State University of Iowa have been summarily dismissed because they have taken an active part in the struggle for prohibition. The saloon interest controls, largely, the political rings, and these, to conciliate the liquor men, have taken away from these tried and experienced instructors their positions, although the alumni, almost to a man, protested. This shows the beauty of state institutions, where all has to bend to the interest of party politics. It is also another indication that the liquor men are determined to crush all who oppose their traffic. President Bacon and Prof. Olive of the State University of Wisconsin, have been displaced, it is supposed, for the same reason.

—STANLEY.—It appears that Stanley has pressed the "Henry Reed," the steamer belonging to the American Baptist Mission on the Congo, into the service of his relief expedition, notwithstanding the refusal of the leaders of the mission to give her up to this warlike purpose. It is conjectured that the "Peace," the steamer of the English Baptist mission, has been impressed into the service in the same way. It is feared that the use of these steamers for this purpose may make it less easy to use them for the peaceful purpose for which they were intended, as the natives will associate them with this warlike use made of them.

—INTERESTING MEETING.—On Thursday evening, June 30th, there was an interesting service in the First Baptist church, Yarmouth. The meeting was called to hear addresses on the subject of the union of the Baptist denominations. There were present a goodly number of the members of the Baptist and Free Baptist churches of the county. After addresses by Dr. Bill, Rev. Messrs. Knolin and West, Free Baptists, and Bro. E. F. Adams, the following resolution was moved by Bro. I. E. Bill, junior, seconded by Bro. Knolin, and carried by a rising vote:

"Resolved, that in the opinion of this meeting the proposed union of the Baptist bodies of the Maritime Provinces, is highly desirable, and if consummated, would be for the glory of God, and the advancement of his cause."

Rev. Mr. Crowell, Free Baptist pastor in Yarmouth, who is heartily in favor of union, was absent taking a vacation.

Circular Letter—Western N. B. Association.

Our sub-jet will base itself upon 1 Cor. 14:40, "Let all things be done decently and in order." Leaving for others the application of the principle contained in this text to the church's work, we will consider its bearings upon the church's worship in the light of modern facts, known to us all.

DIGNITY AND ORDER SHOULD CHARACTERIZE THE CHURCH'S WORSHIP OF GOD THROUGHOUT.

To worship and serve God is the grandest of all human possibilities. Nothing so strict or actively employs the whole soul as that worship of God which is in Spirit and in truth. Yet with all the ecstasy into which a true worshiper may pass—with all the fervor and sublimity of thought and affection with which he may become inspired—everything done or said in worship should accord with decency and order.

All His works and words attest that Jehovah is the God of order and propriety. So prominent is this first mentioned feature that a world-wide proverb has it "Order is heaven's first law." Mark the revelation of Himself given us in Jesus Christ. Wherein the whole round of that matchless life and its labors was an unceasing thing said or an irregular thing done? Everything seemed to fall into the lines of a pre-arranged plan "in the fulness of time." And one but profane Philistine could even imagine an unbecoming thing about the "Friend of Sinners." Nevertheless there never was a life so filled with flaming love and fiery zeal for the Father's glory as was Christ's. And in everything He is our pattern. What is true worship of God but the telling forth from hearts divinely illumined what those hearts have discovered in the God-head? If then in all our searching after and knowledge of God we discover in Him only that which accords with decency and order, how can we—why should we if we could—allow our worship to be rendered in an indecent or disorderly manner? If slovenliness, vulgarity and irregularity have no counterparts in God nor in His Heaven, then it is vain that they should not be tolerated by His

children, nor allowed existence where they sit together in heavenly places in Christ Jesus.

The most casual observer, however, cannot fail to notice that even in this most favored age these things are painfully present with nearly all our churches when assembled for worship.

What means that indecent gathering of gawkers and gubbers around our church doors just previous to the hour of worship? Christians and even church officers sometimes compose the crowd. The opening act of worship is often greatly marred by these persons, who make it the signal for a rush for seats. When Christians come to the house of worship they should enter it as soon as possible, and reverently assist the commencement of public worship. How blessed it is to have the atmosphere for the church worship perfumed with private prayer and devout expectancy! Everyone in his place and ready in the beauty of holiness to worship God before the announced minute for commencement arrives, will give a church a decent and orderly Christian worship. Should a decent and orderly Christian happen to be late in coming to meeting, he will be sure to enter and take a seat as unobtrusively as possible. Alas for the habitual late-comers to our meetings! How much they do towards impairing the worship of God they perhaps little think or care. Too many of them have grown so brazen-faced they can no longer blush for their sin; but boldly stride the aisles as though they rather gloried in it. When the attempt is made to sing God's praises, all too often do we find a large number of those present flagrantly disobeying the divine precept "Let all the people praise Thee." It is because these bad melodies are employed to wing the sentiments of praise, or because the oft-repeated stanza has lost its grip upon us, or because the ill-famed melody is drawn through in a slovenly, ill-timed manner?

Then "Sing unto the Lord a new song skillfully with a loud noise." All should make melody in their hearts unto the Lord at the time of praise, and all who can should use their tongues in sacred song as well. Some of our grand old Zion-songs would sound new if rendered as once they were in our synagogues by well-tuned hearts and voices long since in heaven. Not everyone really prays when the leader says "Let us pray." This is thought by some to be the time to whisper who is in the meeting, to re-arrange articles of dress, lay plans for pleasure, business, &c., &c.

Too often does the servant of God raise his bowed head from prayer to find, as he looks into the congregation before him, that only one here and another there have been pleading together with him at the throne of grace. Why don't all the people say "Amen" at the end of a petition, if they believe it a proper one? God's people used to do this. The Revelator states that they do it in heaven. Have we grown so very modest we deem it an indecent thing to "Amen" a true prayer? Are we too indifferent to order in worship that when it comes time for prayer we drop out of line and hand the whole matter over to the pastor, giving it no thought or care ourselves? Does the pastor sometimes so far forget the office of true prayer as to make it the occasion to strike at somebody over God's shoulders, or to ventilate personal wrongs? What is it that sometimes makes our church prayers indecent and disorderly? Whatever it is, it certainly is a hindrance to the usefulness and growth of our churches. One of the most important parts of public worship is the reading of God's Word. Mumbling, mispronunciation, and senseless reading, in idle ridicule instead of reverence, and makes a disgrace out of what should be a holy delight. The Word of God should be read "distinctly" and "so as to give the sense." This will necessitate careful preparation beforehand on the part of the reader.

Someone has truly said that "Good reading is good exercise!"

As for the sermon, when it springs from the word of God's grace, and a human soul blessed by and blessed with it, and obtains a clear intelligible delivery, it is sure to be in order. But should slang, vulgarity, or unbalanced jest find place in it, it can never be termed decent.

Should we cease worshipping when the collection boxes are taken in hand? Many of us do. Ought the choir to try and smoothe over this indecent disorder with an anthem or otherwise. One thing at a time and that done well is decent and in order, nothing else is. Never should we be more thoughtful and earnest than when honoring the Lord with our substance. Let every one of you upon the first day of the week, as you come up to church to worship, bring an offering to the Lord proportionate to the prosperity he has given you. Then shall the worship of God go on uninterrupted, and all the indecent and disorderly modern methods of raising money for religious purposes would no

longer have the slightest pretext even for an existence, for the church's treasury would be amply filled and always ready to meet the righteous claims upon her benevolence.

The rush for the door, and the attention given to the dress, before the amen of the benediction has been clearly pronounced, and the conversation immediately thereafter clearly indicate the lack of whole-hearted, reverent, orderly worship among us.

O that our church's worship might be such that at its close every saint could sing with Watts:

"My willing soul would stay
In such a frame as this,
Till called to rise and near away,
To everlasting bliss."

Permit me before closing this letter to write a few words on the relation of the ordinances Christ has established in his church to the subject in hand. If all things in the church are to be done decently and in order, then certainly the ordinances should be so administered. When thus served nothing can be more deeply impressive than baptism and the Lord's supper. Any indecencies here seem almost criminal. Yet not always has baptism been decently administered among us, nor the Lord's table becomingly spread. Some of us would feel disgraced if our own tables were furnished with common bottles or broken glass-ware. If such furnishings were unavoidable we believe it would be as acceptable with God as would burnished gold. But why should the Lord's table be furnished more poorly than our own? Is this decent?

There is a sublime order to the ordinances which they who love the praise of men more than the praise of God too often feel inclined to disregard. The first symbolizes the beginning of a new life, the last the means by which that life is nourished. The Great Head of the church gave us baptism first and the Supper last. The apostles invariably delivered them to the church in this order. So that by their logical relations, by our Lord's own doing, and by apostolic example, the order of the ordinances is established beyond controversy. When we break this order we not only destroy their force and meaning but we become of all Christians the most disorderly. When we violate our order we set a higher esteem on our wisdom than on His who says, "Let everything be done decently and in order." Brethren, we must ever stand solidly by an inviolable observance of the order of the ordinances. No matter if our reward from men, yes, even Christians, be hard names and dishonest prejudices. The Master can take care of such treatment. He is responsible for their order, we are responsible for its observance. Let us never presume to usurp His place.

May the Holy Spirit ever quicken and enlighten us, that through his grace we may render acceptable worship in our churches unto the blessed God.

Extract From a Letter Written by a Lady now in England, to her Father in Canning, Nova Scotia.

"LONDON, June 21.—Jubilee day. And we have seen the Queen. And such an assemblage of kings and queens and princes and princesses, grand dukes and duchesses and all sorts of dignitaries, as never met in England before. London has not been in such a state of excitement since the memory of the oldest inhabitants. For days workmen have been employed in preparing decorations, illuminations and sittings in every available spot along the route of the processions. For two weeks there has been an almost cloudless sky. 'a queen's weather,' the people call it. The city is thronged with visitors from abroad, in addition to its own millions. Last night the roar never ceased. The people did not begin to mass themselves until ten. And then how they thronged the sidewalks and squares! Policemen and troops lined the route, and had great difficulty in keeping the throngs from breaking through into the street and obstructing the procession. We were very fortunate in having elevated shaded seats in an open shop window very near the carriage as they passed. There were three processions, but of course the interest centred in the third, of which the Queen was the central figure. The crowd had been comparatively indifferent to Indian princes and German dukes; but enthusiasm gradually rose as the Life Guards, Mounted Nobles, and Ladies and Ladies-in-waiting, that formed the beginning of Her Majesty's procession, came in view; and the English princesses who followed, the Queen's own daughters and daughter-in-law, were greeted with deafening applause. I did not think I cared so much about seeing the Queen, but by the time her cream-colored ponies appeared behind the mounted guard of princes, I found myself fairly tripping with excitement. We had a good square look at her dear old face. It is very well represented by the portraits that we see everywhere. She, like all the others in the procession, rode in an open carriage, so there was nothing to hide her from the

eyes of the people. She looked old and worn, and somewhat as if all the pageantry were rather wearisome to her; and it must be a most trying ordeal to ride through street after street between lines of cheering people. She sat alone on the seat facing the ponia. Opposite her were the Princess of Wales and the Crown Princess of Germany. The Princess of Wales is simply charming, and smiles and bows with inimitable grace. She is said to be the most popular woman in Europe. Her three daughters are beautiful girls. We saw them once before, driving out with their father.

It was not only the Queen and the princess. There was the gorgeous display of attendants, and the splendid Life Guards, every man a giant, and then the throngs of excited but still good-natured people. We are going out this evening to see the illuminations."

Canning, N. S., July 7.

The Sea Against Light.

Sometimes with irritable severity we rail against the Jews, regarding their sins as intolerable and matchless. Watch. Remember the proverb of the mote and the beam. The call they worshipped near the awful Mount was gold, at least; are there not many in our modern society who worship a calf of mud, ribbon bedecked? When people bestow more thought upon dresses or manners or pretty faces or gain or fame or pleasure, than upon the King Eternal, or the relations of the soul to the soul's God, is not their homage given to a calf of mud?

Our obligations are weightier than those of the ancient Jews. Their path lay in the twilight; ours is in the full light. It was dawn then; now it is noon. We are illumined historically. We know all that the Jews knew, and vastly more. Revelations, like multiplying stars, have increased until our sky is ablaze with light. And then we are illumined spiritually. The gift of the Holy Spirit after Christ's ascension was the rising of a full-orbed sun. And He speaks. His voice is heard in the joy of day and the gloom of night. Better is He than the pillar of cloud or of fire. If, therefore, we condemn the riotous festival near Sinai, do we not a thousand times condemn our own heedless play and riot beside Calvary?

Strange, man, with his intelligent nature perceiving that he sustains some relation to God, ought to inquire with keenest eagerness for all knowledge respecting this relation. He ought to look into the ancient Book, into Providence, and question ceaselessly the lips of the wise. But does he? Do you? Here is a man who shuns the light, flees from the light, will have nothing to do with light. His reasoning, half-unconscious, takes this form: "If I seek the light, I shall hear God saying constantly, 'Forsoke evil. Die to self. Love my law.' I shall hear echoing perpetually through my soul, 'Repeat, repeat, repeat! In this condition my rest would cease. My eyes would be propped open by terror. Flesh and soul would faint.' And therefore he sits against light. 'Men love darkness rather than light, because their deeds are evil.' At length darkness supervenes. The eyes of the soul look out vacantly. The realities of faith appear formless. Conceptions of God and heaven are distorted. And then begins the eternal sadness."

O. C. S. WALLACE.

Missionary Correspondence.

BIMPATAM, INDIA,
4th April, 1887.

Mrs. J. MARCH, Cor. Sec. W. B. M. U.,
My Dear Sister—Your last letter, dated Feb. 23rd, came in last mail. Many thanks for your kind words of encouragement. Yes, I should like to spend an hour with you in your good meetings; but it cannot be at present. The work here demands all who are on the field, and many more if they were here. We are greatly encouraged. The people are hearing as they have not heard for some time. Many are looking Zionward, and it seems to me that the blessing is not far distant.

By last mail I sent you a card telling you that the Bramin, who was baptised on Christmas day, had rejoined the Christians. He had been with his people eighty days; during which time they tried to persuade him to abandon his idea of returning to us. But it was a case of true conversion, and though he passed through many trials, he came out bright on the Lord's side. His coming out the last time was a greater trial to him than the first. His baptism took place before any of his friends knew it, and he did not expect them to take him afterwards. A few days ago, when told that the people at home were praying for him, he seemed much pleased, and said: "It was in answer to prayers offered here and in America, that I had strength given me to come out the second time." He has written a letter, to tell you how happy he is, and I shall enclose it in mine.

It is a common report here that the missionaries are compelling every body to be baptised. Some are afraid to have their people work for us. A boy named E. H. who has been here for the last year and a half, has been taken away to another village. He came to me about two weeks ago, and said he wished to join the Christians, but if his relatives knew it they would prevent him. After talking with Mr. Sanford about his intention, it was decided that he be baptised on Sunday, April 3rd. When he went home, he asked his brother to take out his ear jewels, and pay a debt they owed. From this or something further, they suspected his intention, and would not allow him to come again, even to take leave. Next evening his uncle came from another village, and took him away against his will. In this country it is considered a great mistake to go away without taking leave of the person for whom they work. By this act of his relatives, we know how superstitious and fearful they were that one of their number was going to break away from caste, and unite with the Christians.

For the last six months, after his work was over, he attended the school and was getting along nicely. If he comes back and unites with the Christians he will be a help to me in my work. We are praying for him that he may have the same mind that he had when he left us.

The school is small in number, but interesting. The young lady, who supports Mutty Yellamah, will be glad to hear that she has been baptised. Her father is not a Christian, and did not seem willing that she should be either, although she asked him many times to grant her leave. At last she told Ome that she must follow Jesus, though her parents were opposed. She came out very bright, takes part in the prayer and conference meetings, and promises to be a useful woman.

The days are beginning to be very hot, and we are preparing for the long, trying months to come.

You will soon welcome Mr. and Mrs. Hutchinson to the "home land." They left here last Friday, after paying us a visit of a few days, and are now in Mirza, waiting for the homeward bound steamer. We hear by telegram from Colombo, that Mr. McLaurin is very ill. We do hope and pray that he may reach home safely.

The missionary force on this Telugu mission has been very much weakened by death and sickness, during the past year. Oh! that the Lord would send more laborers into vinyard!

Yours sincerely,
A. C. GRAY.

THE BRAHMIN'S LETTER.
BIMPATAM,
29th March, 1887.

My dear Christian friends—I am glad to inform you all, that I was converted in the month of October, 1886, and was baptised on Christmas day of 1886. But after we returned from the beach where I went with the missionaries to be baptised, my people requested me to go with them to their house to console the females, which after a long time I consented to do. But they never allowed me to go back to and live with them Christians. And they began to hold meetings, in which they said that there is a way in Hindooism to obtain salvation. But I gave them, some questions selected from both religions. The questions selected from the Scriptures will derive answer telling us that Christianity is the true religion and there from Hindoo books give us an answer that there is no Saviour in it. But they answered none of those though they tried to answer the first of them. Viz. "What must I do to be saved?" In the last of the meetings held, I declared that Christianity is the only true religion and Jesus Christ is the only incarnation of God that came to save the people from their sins, and not even one of the ten incarnations (as Hindoo books say), save us. And I also asked them why, if their religion is the only one given by God, they do not go and preach throughout the whole world this news of salvation to their brother people? Then they put an end to their meetings. But I could not at once join the Christians on account of my mother's stay here.

After a fortnight she went off to her village, I became a Christian, but it is not only owing to my faith in the Lord Jesus Christ, but by the prayers of those who prayed for me both here and at home in America. Such is the love of Christ and Christians toward their brethren.

But after I have become a Christian my people made me an image of God, and gave it my name and burnt it. They do the body of a dead man and performed the funeral ceremonies according to their religion. But in the mission house, I have been quite happy rejoicing in Jesus Christ. And now, as you have heard something of me already, I am not going to write any further. I conclude my letter with thanks to those who saved my soul, and I also hope you will make mention of me in your future prayers to God our Father in heaven to give me good faith and strength. I beg to remain, yours ever obediently,
P. KRISHNAMURTHI.

Why is Faith so Faithful?

BY MR. SPURDON UPON AN ASSUMED TOPIC.

"And he said unto them, Why are ye so fearful? how is it that ye have no faith?" Mark 4: 40.

Last Lord's day morning our service was pitched upon a high key. We sang after great faith in the Master's name. It struck me that I might, perhaps, have oversteered.

I should not wonder if the disciples considered that they had much faith in Jesus, their Master and Lord. I do not question that they, each one of them, esteemed him a true believer in Jesus. How could he tolerate a doubt? But, my brethren, we have none of us any idea how scanty our faith really is.

This storm was a special trial to his disciples, because it was so exceedingly severe, and because it came upon them when they were in the path of duty. Their Master had been then some time on the sea; they were not upon a holiday trip. They had not even followed the suggestion of a brother who said, "I go a-fishing; but they were steering under their great Captain's orders. They were doing right, and after getting a little more rest, they had better get up and go on their way."

Moreover, it was an item which helped to test their faith, that the storm assailed them when they were in the ship. Had the Lord been alone they could have understood it; but he was in the vessel with them. How could the sea be so hoarse with Christ in the vessel? If I am out of communion with Christ, I cannot understand why I am in such a storm, but I am walking in conscious earnest and fellowship with him, and I am even then tried and perplexed, how can I account for it? Here is the test of faith. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye do not know the meaning of this, ye shall not know the Lord. If ye are chastened, but do not grieve, ye are not loved of him; but ye are hated, and will be hated, and will be hated, and will be hated."

So, my brethren, how these disciples came out of the tempest? They went into the boat well enough, but they were in an evil plight before long. Such are we, as a rule, after severe trial. We make a fair show in the flesh till we are tried, and then our feathers cling around us, and we drop and leave again, till our Master has to say to us, "Why are ye so fearful? how is it that ye have no faith?"

I will first use the questions as the explanation of pity. The dear Master, waking up from his sleep, calm as if it were a bright summer's morning, though it was the dead of night and the midst of a storm, looks around on you, and he says, "Why are ye so fearful? how is it that ye have no faith?"

Now, my brethren, how these disciples came out of the tempest? They went into the boat well enough, but they were in an evil plight before long. Such are we, as a rule, after severe trial. We make a fair show in the flesh till we are tried, and then our feathers cling around us, and we drop and leave again, till our Master has to say to us, "Why are ye so fearful? how is it that ye have no faith?"

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Barbour's Endeavor.

Whereupon about seventy years ago a fine-looking, portly man stood on the Battery, and looked out over the bay, and his eyes were fixed on the water.

Well-to-do, oh, yes; from the crown of his glossy hair to the toes of his well-polished boot. Everything betokened an abundance of the world's goods, and his face corresponded with the entire appearance of the man. Bright hazel eyes set off a good countenance; one would know by a glance one would have his sympathy, and that one could trust him.

A small boy, evidently not of the great city, wandering through the Battery, stole up to the side of the portly gentleman, and softly soothed the water above him.

Side by side they stood, the way country lad with dusty shoes, and the polished man of the world.

Feeling rather than seeing the mite bestle him, Mr. Barbour looked down on the boy, and saw the gleam of a pair of earnest blue eyes. Mr. Barbour, perceiving that the boy was not one of the city waifs, and noting an inquiring look in his face, said to him:

"My boy, what can I do for you to-day?" "Oh, sir, don't you want a boy in your store?"

"Why do you ask? You are too small." "O, please, sir, I want a place, and I hoped you wanted a boy."

Mr. Barbour's eyes twinkled and he replied: "I should think you ought to be in school, and not in a store."

"But, sir, I must work." "Don't you like to go to school?"

"Yes, sir, but— and the boy's lip quivered." "You don't live in New York, do you?" asked Mr. Barbour.

"No, sir; only came this morning. A man that lives in town owns a sloop and comes down to New York with potatoes and such, and when I told him I was looking for a place he told me I could come with him, he would give me a lift so far; so here I am, and don't you want a boy?"

"I do not think I want one just now; and it's such a shame for you to be out of school, and not in a store." "You don't live in New York, do you?" asked Mr. Barbour.

"No, sir; only came this morning. A man that lives in town owns a sloop and comes down to New York with potatoes and such, and when I told him I was looking for a place he told me I could come with him, he would give me a lift so far; so here I am, and don't you want a boy?"

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What Came of Uncle Jacob's Quitting.

"EJC, man! Spoiling your breakfast," said Uncle Jacob, as he came into the garden where I was at work.

"So will you, Walter, blushing. The fellows teased me to try it, and Will Courtney gave me these. I began to like 'em, but I felt mean all the time when I looked at mother. I knew she'd feel bad to have me smoke, she hated it so. I'm glad you're mamma. I'm quite sure."

"I declare," said Uncle Jacob, "this is what I call an anti-tobacco club." "Oh, papa," cried Walter, "lots of the boys are smoking just like me. I mean to get up a club; can I?"

"I never had a good breakfast for twenty years, though your Aunt Rachel is the best cook you ever see. I used to find fault with my victuals, and tell my wife they didn't do for me."

"I don't do it, because there wasn't nothing to say, but I kept thinking, was an' smoking, too, for awhile, but I didn't find any more fault with your aunt's cooking. One day, while I was down East for a spell, I was thinking what I could carry home to Rachel. It kept coming into my mind that the thing she would like best was a pipe."

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Divine Help.

"Hitherto hath the Lord helped us." (1 Sam. 7: 12.)

The word hitherto seems like a hand-painting to the past. Twenty years, or seventy, and yet "hitherto" the Lord hath helped us. Through poverty, through health, through sickness, through health, in honor, in dishonor, in prosperity, in joy, in trial, in triumph, in prayer, in temptation, "Hitherto the Lord hath helped us."

We delight to look down a long avenue of trees. It is delightful to gaze from end to end of the long vista, a sort of verdant canopy, with its branching pillars and its arches of leaves. Even so look down the long aisles of your years at the green boughs of mercy overhead, and the strong pillars of loving kindness and faithfulness which bear up your joys. Are there no birds in your branches singing? Surely there must be many, and they all sing of mercy received hitherto.

But the word also points forward; for when a man gets up to a certain mark and writes "hitherto," he is not yet at the end—there is still a distance to be traversed. More trials, more joys, more temptations, more triumphs, more prayers, more answers, more toils, more strength, more fights, more victories. And then sickness, disease, old age and death. Is it over now? No; there is more yet to be done.

When read in heaven's light, how glorious and unalloyed a prospect will this "hitherto" unfold to the grateful eye. Let us cheerfully adopt the language of Robinson:

"Here I raise my Ebenezer; Hither by thy help I've come, And I hope by thy good pleasure, Sincerely to arrive at home."

To THE DOUBTING ONES.—Ask thy soul these questions: 1. Whether there be any gain in doubting? Faith purifies the heart. 2. Whether there is anything more pleasing to God than to trust Him in and by Jesus Christ, when all comforts are out of the view, and when you see nothing but what is contrary to the promise? 3. Whether you must venture upon Christ at the last, why not now? When a man has to go over a river, though he ride once and again into the water, and comes out saying, "I fear it is too deep for me," yet, considering that there is no other way for him at the last, he will say, "For," said he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at the last, why not at the first?" And so he ventures through. Thus it is with you. You say, "O, but my heart is not humble;" "O, but I am a great sinner, and how can I venture upon Christ?" Will thy heart be more humble by keeping it from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you venture upon Christ, the harder it will be to venture on Him at last. Wherefore, if there be even a poor, drooping, doubting, fearing, trembling heart reading these words, knowing that I do here in the name of the Lord call out to you, and say, "O souls—men or women—venture upon Christ now! Venture upon Christ now! For you must come to trusting Him at last; why not now?"—Sword and Trowel.

The First Sign

Of failing health, whether in the form of Night Sweats and Nervousness, or in a Sense of General Weakness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla.

"It is all Uncle Jacob's doings. He's quit and so am I going to." Then Uncle Jacob, at the earnest request, told the whole story of his battle with the victory. The boys, Harry, Jr., aged seven, and Walter, thirteen, listened with eager interest. When breakfast was over, they went out, and soon returned, Harry bringing a cigarette and Walter a bunch of cigars.

"There," said Harry, "I listed to smoke some papa did, but I'll quit if he does." "So will you, Walter, blushing. The fellows teased me to try it, and Will Courtney gave me these. I began to like 'em, but I felt mean all the time when I looked at mother. I knew she'd feel bad to have me smoke, she hated it so. I'm glad you're mamma. I'm quite sure."

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Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I consulted several of the best physicians by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and vigorous as ever. Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family for several years, and know, if it is taken faithfully, that it will thoroughly eradicate the most obstinate humors, and prescribe it as a tonic, as well as an alternative, and must say that I honestly believe it to be the best medicine for all the ailments mentioned.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured. It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly than for many months. I am completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is without doubt the most reliable blood purifier yet discovered.—H. D. Johnson, 383 Atlantic Ave., Brooklyn, N. Y.

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5.

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Sabbath School. BIBLE LESSONS. STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter. Lesson IV. July 24. Matt. 3:13-17.

THE BAPTISM OF JESUS. GOLDEN TEXT.

This is my beloved Son in whom I am well pleased. - Matt. 3:17.

I. THE MEETING OF JESUS AND JOHN. Then cometh Jesus. Luke (3:21) has this important addition: "Now when all the people were baptized, it came to pass, that Jesus being baptized, etc., implying that Jesus waited till all other applicants for baptism that day had been disposed of, ere he stepped forward, that he might not seem to be merely one of the crowd."

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14. But John forbade him. The Greek verb denotes a strenuous opposition; it implies the active, earnest preventing, a gesture, or hand, or voice. Saying, I have need to be baptized of thee, and comest thou to me? That is, "I have far greater need of baptism than thou. I need to be purified. But thou? I see nothing of the nature of impurity in thee."

15. But Jesus answering said unto him, Suffer (permet) if I now. The antithesis of time is here not that of the past, but of the future. For thus it becomes us to fulfil all righteousness. To leave nothing undone which would be honoring to the seemingly and significant ordinance of God.

16. And Jesus answering said unto him, Suffer (permet) if I now. The antithesis of time is here not that of the past, but of the future. For thus it becomes us to fulfil all righteousness. To leave nothing undone which would be honoring to the seemingly and significant ordinance of God.

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inaugurated his public ministry. My beloved Son. Here the whole Trinity united at the scene. The Son is consecrated by the Spirit, and proclaimed by the Father. In whom I am well pleased. The English here, at least to modern ears, is scarcely strong enough. "I delight" comes the nearest, perhaps, to that ineffable "completeness" which is usually intended.

2. As Jesus made a public renunciation of all unrighteousness, and of complete consecration to God, so should we publicly profess Christ, and stand openly on the side of righteousness, and opposed to all sin. A religion that is not worth professing is not worth possessing.

3. Ver. 14. John showed his humility in baptizing Jesus, as well as in hesitating and shrinking from it at first. Humility and obedience to God go hand in hand. Disobedience and pride are twin brothers (1 Sam. 15:22).

4. Ver. 15. Every Christian should seek to fulfil all righteousness. Every deed in outward religion, or in character, or in life, lessons his power for good.

5. Ver. 16. Let us open our hearts to receive the Holy Spirit whom the Father has promised to send on his people.

6. Let us pray for, and strive to possess, the dove-like spirit of Christ, gentleness, harmlessness, love, and purity.

7. Ver. 17. God pleased thus to reveal his Son: in him we should trust. God fixed in him his delight: so should we. In him God was well pleased: only when we are in him is God well pleased with us. God publicly attested him: we should be ready to attest him.

A Cuban Story. One Sunday, in Havana, Cuba, a young lady came forward and joined the Baptist church. After she had received Bro. Diaz, the pastor, gave her a New Testament, and asked her to read it carefully, and learn what are the duties of one who professes Christ. Her baptism was necessarily postponed for a time, and he wished her to understand fully what was meant by consecrating herself to Christ in that holy ordinance.

She took the book, and while she read of Christ, she loved him and his people more and more, and her heart longed to do something by which she could express her love to both her Saviour and her church.

She was an orphan, having neither father nor mother; was without means of support, and was living with her aunt, who was a rigid Catholic. What could she do? Being expert with her needle, she resolved that she would make a handsome cover for the communion table of the church.

Procuring a suitable piece of cloth, she proceeded, with those deft fingers of hers, to ornament it. One part of the plan was to work in large letters, in the centre of the cloth the name of the church. Everybody in Havana knows that name - "The Gethsemane Baptist Church." So "Gethsemane" was the word she proposed to work in the centre of the cover for the table.

She had more than half finished this work, working on it by night, because she knew her Catholic aunt had no use for the Baptist church, when, one night to her great surprise, her aunt came into her room. "What are you doing, my daughter? said she to the startled girl, who had thrown the end of the cloth over the letters worked in it. "Let me see," said she, unfolding the table cover - "Gethsemane." "What is this? Gethsemane? What are you a Baptist?" The girl, strengthened by divine grace, boldly told her aunt she was. Some further conversation passed, when her aunt said to her: "That will do! Go to bed now, and we will see about all this in the morning."

The poor girl apprehended the meaning of those seemingly polite words, and as soon as her aunt left the room, bowed down and asked her Saviour not to forsake her. In this hour of her sorest need. Arising from her knees, she took her pen and wrote to Bro. Diaz, her pastor, what had happened, and her conviction that she would be sent to a convent next day; that she probably never would see her again; and asked him and the church to pray for her continually, and expressing her unalterable purpose wherever she went, to love and obey her Saviour. Next morning she folded the unfinished cloth and contrived to send it with the letter to Bro. Diaz.

The story went abroad, among all the members of the congregation, and the most diligent inquiries were made to ascertain where she was. Two months passed, and not one word had been heard from her. The church had about given her up as lost to them forever; when, one day, Bro. Diaz received a brief note, written on a piece of coarse paper, asking him and his wife and other sisters, if possible, to meet her at the church that afternoon at 4 o'clock. The joyful news spread, and at the appointed hour, several of the sisters, with the pastor, were at the church awaiting her coming.

Suddenly she stepped in at the front door. They advanced to meet her. "Hush! Hush!" said she "there are two Sisters of Charity waiting at the door for me - I have but a minute to stay. Pastor, you must baptize me. It is my last opportunity. They have put me in a convent, and I shall probably never see you all any more. Baptize me now, pastor."

"Why," said Bro. Diaz, "baptize you? you have no clothes to exchange for those you have on." "No matter! Baptize me just as I am! I cannot wait. I shall never have another opportunity."

"But, sister, I have on my Sunday suit, and it will soil it," said Bro. Diaz. "Do not mind it! you will be provided with another," said she. "You must baptize me now, quick! The Sisters will not wait for me much longer." The pool was prepared, and in another minute she was buried with her Lord in baptism.

Advancing with the ladies to the front door, the surprised Sisters of Charity said, "Where have you been? What have you been doing? Taking a bath?" She explained that she had been baptized. "Baptized? Baptized? In the Baptist church? What shall we do? How will we are! How shall you get home? What! Mother Superior say to you and to us?" They were in great perturbation. They knew not what to do. Seeing Bro. Diaz approaching, they began to cross them-

selves to keep the Evil Spirit away. He ended the scene by calling a carriage and putting the young lady and the two Sisters into it.

They drove to the convent, and immediately reported to the Mother Superior what had occurred.

"Well, said she, "No Baptist can stay in this convent!" She instantly gave orders that the young lady, with all her baggage, be put out upon the sidewalk. In a few minutes the poor girl, in her dripping clothes, stood by her trunk upon the pavement and saw the gates locked against her. "What should she do? Where should she go? Her aunt would not receive her now, and there was no place she could go! She seemed to herself, like her Master, to have nowhere to lay her head. At length, as the rude boys and ruder men gathered around her, cheering and ridiculing her, she determined to go to Brother Diaz, and tell him all about it. Calling a carriage, she was soon at his door.

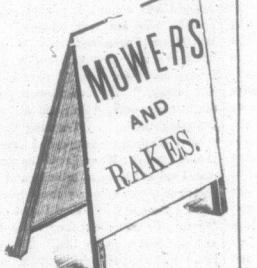
In reply to her mournful story, told with many tears, that she had nowhere to go, no friends to help her, he said: "My sister, God has sent you to us, and here you shall stay! My wife will be a mother to you, and as long as God gives us a bread to eat, we will divide it with you." - Christian Index.

Fortify the system, by the use of Ayer's Sarsaparilla, against the diseases peculiar to hot weather. This medicine induces a healthy action of the stomach, liver, and bowels, causing the elimination of the accumulation of the poisons which produce disease.

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OFFICE: - 11 Main Street, St. John. ST. JOHN, N. B., April 14th, 1887.

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Messenger and Visitor.

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All other communications and all subscription notices to be sent to Mrs. C. GOODRICH, 24 South, N. B.

Messenger and Visitor.

WEDNESDAY, JULY 13, 1887.

THE LITTLE.

It is encouraging to note that more attention is given to the little, in the matter of Christian benevolence, than in the past. There is, however, all too much neglected here still. In very many churches there is no plan to gather up the little. A few of the wealthier are appealed to, and those who can give cents and not dollars are not solicited. This is a great mistake as well as a great wrong to those who are not trained to give. The sum total of the little things that would roll up a large amount. The small gift, from those who can give but little, is as acceptable in God's sight, as the larger one from those who can give more. The blessing to the giver is the same, in each case. In each case it is equally necessary to sympathy in the Lord's work, and to the service of it. In each case it will lead to more earnest prayer for the success of the work helped. In both cases it is needed to draw away thought from self, to broaden sympathies, and to cultivate a generous spirit in the family. From children of families where there has been no giving, when there was little to contribute, very little is commonly obtained, should they become wealthy. We therefore hail it as one of the encouraging signs of the times that more attention is given to the scripture principle, that every one—poor or rich—should give regularly, as the Lord has prospered them. If all our pastors and church leaders could but take up the matter and press it with kindly urgency, an immense forward stride might be made. The fact that so much is given by the poorest for what is worse than useless shows what might be gathered into the Lord's treasury, were proper efforts made.

But we began this article to call attention to other kinds of little things in connection with the Christian life, which, we fear, are still more neglected than the mites for the Lord's treasury. How is it with little opportunities, the improvement of little opportunities, the cultivation of the so-called lesser virtues? How much attention is paid to these? Are not many lives squandered, because the lesser Christian duties and opportunities are neglected? In this way, what a vast amount of the most effective service is lost to God's suffering world? This disposition to neglect the little service, is seen in many ways. Because a man has not gifts fitting him for the greater work of the ministry, he excuses himself from the exercise of lesser gifts. Because he has few qualifications for public service, he excuses himself from more private duties. Even those who are not unskilful of the larger and more public claims concern themselves little about the lesser and more private ones. For instance, many who are very careful to attend all religious services, and they cannot be too highly commended for this, may neglect family worship, may not ever speak a personal word to anyone on the subject of religion, the love of Christ, the need of preparation for the hereafter, the worth of the soul, the sin of rejecting Christ, &c. These who give quite large amounts for the support of the gospel may not always be ready to do those little personal acts of kindness which come in their way almost every day. Those who summon up faith and courage to undergo a trial, are not always cheerful under the fret and strain of the little worries of the ordinary life. Some who stand firm against strong provocation, are carried away by little vexations. And so it is in the whole round of life and duty. Is there not great significance in the parable that it was the man with the one talent that was unfaithful? How true to fact it is that people are more apt to excuse in themselves unfaithfulness in little than in great things.

And yet, are not these lesser gifts, capacities, opportunities, graces, &c., more important than those we are accustomed to regard as greater? There are but few men with great talents, &c., while there are many with few. If this latter should be faithful in what they possess, the sum total of what they could effect would be immeasurably greater than all done by men of great powers. There are but a few rich men, if all in moderate circumstances would give according to their means, the sum would amount to very many fold more than could be expected from the wealthy. Great opportunities seldom come, while lesser ones confront us every day. Were these latter all improved, the good done would immeasurably outweigh all dependent upon the great. There is call for the exercise of great and heroic virtues but seldom, while the lesser ones may be displayed as the time. Should all Christians be careful about the latter, it would add to the volume of Christian influence, it would add to the richness of

religion, it would add to the happiness of the world a thousand fold more than could be expected from the infrequent heroes.

If we would have Christianity exert her full power, we must give more heed to the little things of the Christian life. They afford the most delicate tests of character. They give religion its chief lustre and attractiveness, when attended to, and make it most repulsive when neglected. In them there is the training which alone can fit a man to meet and master great things. They embrace, in their broad compass, the most of the opportunities and the ability to meet the well-being, the very fate of the world, depend. While the churches are planning to gather up the little of means, let not pastors and earnest workers fail to insist upon the need of doing the little services, improving the little opportunities, and exercising the lesser virtues. Only, in this way can Christianity irradiate the whole character and permeate the whole nature. As a system is needed to garner the cents, so, nothing but systematic work in our churches can draw out and direct the lesser duties and services.

SEARCH THE SCRIPTURES.

Search the Scriptures for in them ye shall find life everlasting, and they are which testify of me. John 5: 39.

Jesus had healed a man at the pool of Bethesda, and the Jews found fault with him because he did it on the Sabbath day; but he offended them still more by claiming God as his father, and asserting his authority to raise the dead, to judge the world, and to confer eternal life. He then summons witnesses to prove his claims, (1) John the Baptist, (2) his own works, (3) his Father's testimony, (4) the Word. By the word he of course means the Old Testament Scriptures. They testified of him. From the beginning of Genesis to the end of Malachi, he is the river of water of life flowing through every book. The Pharisees had the Scriptures and revered them, yet, searched them ("Ye do search the Scriptures," Rev. ver.), but they failed to recognize him of whom "Moses in the Law and the prophets did write—Jesus of Nazareth."

They thought they had life in the Scriptures, but ignored him who was himself the life. "And ye will not come to me that ye may have life." We have the New Testament as well as the Old. They had the twilight; but we have the noonday sun. Our privileges are greater than theirs. Let us therefore fear lest we fall under greater condemnation. But why did they not understand the prophecies concerning Christ, which to us seem so plain? They were blinded by the traditions of the fathers. This appears to have been Paul's difficulty. He says that he was "more exceedingly zealous of the traditions of his fathers" than his equals. Christ had to reprove the Pharisees because they made the commandments of God of none effect by their traditions. We have need to take heed how we hear and read and study the word of God. "The things written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope." But how shall we find the mind of the Spirit as revealed in the Word? The Roman Catholics tell us that the church is the only interpreter, and that no private person has any right to obtain the truth except through that church. We pity the deluded Papist; and yet may we not be in as great danger of error while we pin our faith to the *ipse dixit* of learned commentators, or listen to the vagaries of liberal-minded theologians?

The writings of wise and holy men may be very helpful in elucidating the truth, which is kept in their place if subordinations to the sacred text, but there is danger that the exposition and comments and statements of doctrine and practice may supersede the Word itself. And what is the poor laborer to do who has neither the time nor opportunity to study the theology of the past or the discoveries and inventions of modern divines? He will either have to take interpretation of the church, i.e., of the ministers, or do as the Negro down south said his brethren did. He was asked how it was that the colored people in his state were all Baptists, while the whites were something else, "Why," said he, "the white people have plenty of time to read and study, and they put all sorts of meanings upon the Word, but we poor darkies have no time for that, and so we have to take the Word just as it reads."

The Bible is its own best interpreter, and any view of truth which does not harmonize with its teachings should be rejected. If they speak not according to the law it is because there is no light in them. No human opinion is orthodox because it is ancient, or correct because it is ingenious or popular. There is danger in Biblical interpretations as well as in the open attacks of infidelity. Skepticism assumes the garb of religion and then takes great liberty with the Word of God. It anathematizes those who have fought and suffered to maintain the truth and calls the doctrines they have formulated shot-lived and intolerant, and lauds to the skies those who break down the ancient landmarks and round off the sharp corners of the truth so as to make it acceptable to human nature. Truth is the most uncompromising of all things. When we come to the Bible we find sharply defined statements of doctrine, and whoever dignified and conscientiously adheres to and maintains these incurs the

charge of dogmatism and uncharitableness. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." "If any man love not the Lord Jesus Christ let him be anathema." "He that believeth is not condemned; he that believeth not is condemned already." These positive statements are the very marrow of the gospel, and yet in the face of them, men will say, "Oh, it matters not what you believe if you practice right, as God is so loving that no one need fear damnation or the anathema." What a narrow minded bigot John must have been, according to modern ideas. Hear him: "If there come any unto you and bring not the doctrine, receive him not, neither bid him God speed." And Paul was equally intolerant when he said: "Through we are an angel from heaven preach any other gospel let him be accursed;" and to make it more complete the statement is repeated. Surely Paul and John were not liberal thinkers or they would have said: "Take the gospel in any form you please, so as to suit all parties. You may be Universalists, Unitarians, Swedenborgians or Independents. You may believe anything or nothing so long as you are sincere. You may be followers of Paul, or Apollus, or Cephas, or Confucius, or Zoroaster, or Theodore Parker, or Emerson, or Beecher." The Bible says: "Wide is the gate and broad is the way that leads unto destruction; but straight is the gate and narrow is the way that leads unto life." But modern advanced thinkers reverse the order.

The first object of search should be Christ, whom to know is eternal life, for until we have found him the Bible is a hopeless enigma. He is the treasure hid in the field, the pearl of great price precious to those who believe. Having found Jesus, the next inquiry should be that of Saul: "Lord what wilt thou have me to do." And we are not left in the dark with regard to our Lord's will, nor are we sent to any Ananias as Saul was, but to the written word. "What is written? Oh readest thou." And here we find our Master speaking with authority, and not as the Scribers, and demanding unquestioning, prompt, and complete submission to his government.

When Moses received instruction concerning the building of the tabernacle, he was commanded to make all things according to the pattern shown him in the mount, and all the rites and ceremonies of the law were to be punctiliously observed. But some would have us believe that God was more rigid and exacting in those days, and that the New Testament laws are more flexible and allow greater latitude to thought and action; but what saith the Lord? "Ye are my friends if ye do whatsoever I command you." "He that doeth the will of my father who is in heaven the same is my mother and sister and brother." The commission given to the disciples was, "Go teach all nations, baptizing them. . . . Teaching them to observe all things whatsoever I have commanded you." When I read the words of man I am at liberty to criticize and judge, accept or reject, to justify or condemn; but when I come to God's word I have no such liberty. It is true that the "letter killeth and the Spirit giveth life." That is the letter without the Spirit killeth, but the Spirit through the letter giveth life. "The words that I speak unto you they are Spirit and they are life."

It is also true that where the Spirit of God is, there is liberty; not liberty to mould the teachings of the Bible to your own liking as the potter moulds the clay, but "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

- Let us search the Scriptures: 1. Unbiased by the traditions and opinions of men. 2. By the aid of that Spirit who is the only infallible guide, which is promised in answer to prayer. 3. Looking always for Jesus, the Way, the Truth and the Life. 4. Seeking to know our Master's will. 5. Endeavoring to follow where he leads and obey what he commands until "beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory even as by the spirit of the Lord."

THE WEEK.

The British people are very sensitive over anything that touches upon personal liberty. Last week the government suffered a defeat over a motion respecting the arrest of a respectable young woman as an improper character. Home Secretary Matthews was accused of shielding the officials. This is what led to the rebuff given the government. Mr. Matthews has placed his resignation in the hands of Lord Salisbury, who has requested him to continue in office to the end of the present session.

On a motion that the Crimes Bill be read a third time, Gladstone moved the three month's hoist, and gave one of his great speeches. He accused the government of bringing in the bill, while refusing to give a sufficient reason for it. He declared that in the whole British empire, there was not a square yard of land which England held by force alone, excepting in Ireland. The present state of affairs could not last long, and every day tended to bring the Tories nearer their doom.

The third reading of the Crimes Bill was carried by a majority of 87. There have been two by-elections in England last week. At Coventry, a

Gladstonian was elected by a majority of 16 where a Conservative received a majority of 440 at the last election. At North Puddington, the most Conservative district of conservative London, the majority for the Tory candidate was reduced 492. Everything seems to show that the feeling of the country is rapidly changing.

There is a rumor that Gladstone intends to come to America. He would receive a grand welcome. At the instance of France and Russia, Turkey has declined to ratify her Convention with England. The English special commissioner, Sir H. D. Wolf, has left Constantinople. In this Convention, England was simply keeping the pledge she made when she sent her forces under Lord Wolsley to assist Turkey in whipping Arabi Bey. She informed the powers then that she entered Egypt as a pacificator, and would retire as soon as the interests of order permitted. She has remained over-long; it is true; and the terms she now offers—to evacuate Egypt within three years; to surrender, at the end of five years, the right to appoint the officers of the Egyptian army; to reserve for herself the privilege of sending troops into Egypt, in case of disturbance, without consulting the Porte—are, no doubt, exasperating. France and Russia promptly refusing to ratify the convention, of course, closes negotiations for the present. England, having offered to redeem her pledge, and meeting with refusal, can now make her protest over Egypt permanent, if she please.

Bavaria has chosen Prince Ferdinand of Saxe-Coburg-Gotha, to be its ruler. Of course Russia will not agree to the choice, because he is not her tool.

While European nations and, alas, this Canada of ours, are rolling up great deficits year by year, our neighbors of the United States are piling up surpluses and paying off their debt. The accounts of the national treasury closed the first of July. The receipts for the year were \$371,390,893.95, and the expenditures, including \$5,721,075.38 in payment of adjudicated Alabama claims, were \$268,516,190.29, making an excess of revenue for the twelve months of \$102,874,703.66. The customs receipts were \$217,403,983.19, or nearly twenty-four and a half millions greater than for the previous year, while the internal revenue taxes yielded \$119,136,447.50, and miscellaneous sources, \$34,840,463.26. The last two items were nearly ten and a half millions greater than for the year ending June 30th, 1886.

The *Excelsior* states that the evils of unrestricted traffic in alcoholic liquors have begun to attract serious attention, even in France, whose people have so often been held up as models of wise drinking sobriety. Wise, it seems, no longer satisfies; and the consumption of spirits, in the opinion of a committee of the French Senate, has reached such a height as to be a social danger. The committee have proposed, therefore, that a duty be placed on them, which they think will act as once as a restriction upon their excessive use, and prove a source of large revenue to the government, mainly through the suppression of adulteration and other frauds.

There was considerable excitement over the election of a bishop to succeed Dr. Binney. There were but two nominees, Dr. Edgell, at one time having spiritual charge of the British forces in Canada, is an out and out High Churchman, and was the nominee of the High Church party. Dr. Sullivan was the nominee of the Low Church party. Feeling ran very high. The ballot resulted in the election of Dr. Edgell. Of 90 clerical votes cast, this gentleman received 70. Of 104 lay votes, he received but 56. This seems to show that the clergy of the Episcopal church in Nova Scotia are preponderantly of the High Church sentiment. Among the laity the two parties are more evenly balanced. But with parishes manned by High Church ministers, the outlook for evangelical views in the Episcopal church of the future in Nova Scotia is not bright. This is a matter for regret among those who believe Christianity is not a ritual but a life.

P. E. Island Association.

The Mecca of the Island Baptists this year was Cavendish, on the north shore, in full view of the gulf. Thither the hosts repaired and convened in council from July first to fourth, inclusive. Prince Edward Island is especially beautiful at this season of the year, and no part more so than Cavendish.

THE S. B. CONVENTION.

The first day was given entirely to Sunday school work. This was the last meeting of the Sunday school convention which is to be hereafter amalgamated with the association. The attendance was small, owing in a great measure to the fact that Friday was jubilee day in Charlottetown. The opening devotional exercises were conducted by Rev. J. C. Spurr, the popular pastor of the church at Cavendish.

At the appointed time, Bro. W. B. Howatt, Vice-President, called the convention to order. A committee on nominations having been appointed, recommended for officers the following persons, who were duly elected: President—W. B. Howatt, Vice-president—Malcolm S. McLeod, Secretary—J. B. Leard, Treasurer—Jacob Bain.

The remainder of the forenoon session was taken up by the reading of letters. The afternoon session opened at 2 p. m. Rev. A. H. Lavers, chairman of programme

committee, reported, suggesting themes for discussion. The first theme, "Should the Sunday school be independent of the church?" was opened by Rev. J. C. Spurr who spoke strongly in the negative. He argued that the Sunday school had its origin in the great revival in England during last century, and was vitally connected with the church. Many had been led to Christ through its instrumentality. He was followed by Revs. A. H. Lavers and I. J. Skinner, each of whom believed firmly that the church and Sunday school were essentially one, and that all members of the church ought to be found in the Sunday school.

The evening and closing session of the convention was much better attended than the two preceding ones. The subject of temperance in the Sunday school was opened by Rev. A. H. Lavers, who advocated strongly the teaching of total abstinence in the schools, and pledging the children against the use of intoxicating liquors. Others followed, urging that temperance ought to be clearly defined, and a pledge in Sunday schools ought to include tobacco and profanity.

Following this, finance in the Sunday school was discussed. Rev. B. Kinley thought that schools ought to be self-supporting and ought to give also to benevolent objects. Others followed, urging that the schools ought to be supported by the church, and all its contributions go to benevolent objects. Others still urged that school and church ought to give to a common fund from which both should be supported and a portion given to benevolences.

The closing exercise of the evening was a paper prepared by Bro. Jenkins of Alexandria, and read in his absence by Deacon Arthur Simpson, on the subject of bringing children to the Sunday school. The paper advocated personal work on the part of teachers and others interested in seeking out those who do not attend, and inviting them to come to the school. After some routine business the convention was finally adjourned.

THE ASSOCIATION.

Rev. A. H. Lavers, the retiring moderator, called the Association to order at ten a. m., Saturday morning; and led the devotional exercises which were continued for half an hour. After this officers were elected as follows:

Moderator, Rev. I. J. Skinner; clerk, J. B. Leard; asst. clerk, George Warren; treasurer, Alex. McCormick. After the appointments of the usual committees and other routine business, the reading of letters filled the rest of the morning session. 23 letters were read, of these thirteen reported baptisms, about eighty-eight in all, or an average of four to each church reporting to the Association. In many cases the tone of the letters was encouraging, in others not so much so. Some have also been added by letter and by experience and a small net gain is reported.

At the afternoon session the report on Sabbath-schools was submitted and after discussion adopted. Many good things were said by the speakers about making Sabbath school work more efficient, and bringing the schools into closer connection with the churches. Following this the report on denominational literature was submitted and discussion thereon followed. The *Messenger and Visitor* was highly commended for its excellencies, and recommended to the churches. All were urged to patronize the Halifax Book Room. Some timely words were said with regard to tract distribution. Dr. Jackson's pie-trail tracts were especially commended.

Saturday evening was devoted to a gospel meeting, conducted by Rev. Bro. Williams, of Mon'gue. An impressive meeting was the result.

Owing to the distance of other Baptist churches from the place of uniting, and the fact that no invitations from churches outside the denomination came in, but few places were occupied on the Sabbath. Revs. I. J. Skinner, and E. Whitman, preached in Cavendish. Rev. Dr. Day, in Charlottetown, and Rev. Bro. Williams, in Rustico. The sermon by Bro. Skinner, in the morning, was the Associational Sermon. It has been asked for publication in these columns, and need not be further reported here than to say it was listened to with close attention. After a good sermon in the evening, from Bro. Whitman, a social meeting, of marked power was conducted by the preacher.

The first order of business on Monday morning was systematic benevolence. The report on that subject, after speaking of the need of funds to carry on our denominational work, recommended weekly giving, and commended the "Convention Scheme." Stirring addresses were made on this subject by Rev. J. Williams, E. Whitman, and Dr. Day; the latter of whom thought that the Convention Fund should be first. He was of opinion that with judicious work the "Convention Scheme" could in two years reach the figure aimed at, one dollar per member on the average from all the members of the churches. When this was secured there would be sufficient funds for the requirements of our work. The circular letter was next read by its author, Rev. J. C. Spurr. It was worthy of commendation and was asked for publication in this paper.

The committee on Sunday school Convention reported, urging that the Convention be amalgamated with the Association, and that the second day of the Association be devoted entirely to Sunday-school work.

The report after discussion was adopted, and in future, Sunday-school work will be done in the Association itself, and the Convention passes into history. The report on education was next presented and quite fully discussed, a number of brethren taking part in the discussion. All our Educational institutions, not excepting Toronto Baptist College, were commended, and spoken of as quite equal to any similar institutions in the Provinces.

The closing session was held Monday evening, and the subject was Missions. The report on missions spoke of the work done on Home and Foreign fields, and recommended the establishment in all churches of the mission concert, and proportionate giving by all our members for our benevolent work. Addresses were made by Revs. Dr. Day, R. Kinley and D. P. Harris!

After the usual resolutions of thanks and other routine business, the Association adjourned to meet next year with the church at Bedouque.

The utmost harmony prevailed at all the sessions and no one could be present without being convinced that Island Baptists have among them many consecrated men and women, who are keenly alive to the interests of the Redeemer's kingdom. D. H. S.

Notes by the Way.

Anxious to attend all the public meetings that I could possibly reach, I left home for the N. B. Southern Association, which was to be held at Hampton. Having been turned aside by relative sickness, I did not reach Hampton until Monday. In the afternoon and evening, and on the following day, I had the pleasure of taking part in the services of the Association. Hampton is a very beautiful place, and everything about it looks thrifty and pleasant. I was much interested in visiting the well-known match factory of Fiewelling & Co. Here nearly three million feet of lumber are used every year for matches, boxes, and other purposes. About 70,000 gross of matches are manufactured annually. The operatives to the number of nearly 80 are largely females and boys. The heaviest work of the establishment is, of course, done by men. All the laborers, it is said, earn good wages.

The religious condition of the place seems to be encouraging. Rev. T. Todd, is laboring earnestly for the spiritual welfare of the people, and he is highly esteemed. It was my privilege to address one department of the public schools, and to appeal quite successfully to some persons at their homes for contributions to the Convention Fund. From Hampton I proceeded to Digby to attend the N. S. Western Association. The place is beautiful, the weather was delightful, the meetings were excellent and almost everything was calculated to make the Association a success. The severe and long continued illness of the pastor's wife was sincerely regretted.

As I could not reach the N. B. Western Association and the N. S. Central, on account of their nearness in time and their distance in the matter of space, I decided in favor of the latter. On enquiry at Lawrenceston, I learned that I could not get to New Germany without considerable expense. I therefore passed on to Middleton. Rev. J. W. Tingley wished me to attend the opening of the new meeting house at Port George. I consented, and we drove seven miles to Capt. Sloomb's.

The next morning was beautiful. The bay lying between Port George on the one side and St. Martins on the other, was as calm as if the land wind had never disturbed its repose. Long before the hour for the meeting had arrived the new house filled to repletion with people who had come from every quarter. As I was nearing the door I met a lady coming away much displeased because she could not enter, and I fancy that her language was more forcible than elegant. It is trying to be kept back when we wish to go forward. The crowd was so great that an overflow meeting was held in the adjoining hall, when Rev. J. L. M. Young preached with power. The dedicatory services were shared in by Prof. Keirstead, who delivered a very excellent and appropriate discourse, the pastor, Rev. N. Vidito, and the writer. A very pleasing part of the service was the interesting history of the house given by Capt. Sloomb, chairman of the building committee. The house is a beautiful structure 40 feet by 32. It is finished in hard wood, and it has semi-circular pews. The tower and spire are nicely proportioned. The house is a credit to the place, and a monument to the persevering energy and faith of a few men and women at Port George. In the afternoon I had the privilege of addressing a crowded audience in the hall, while the Rev. N. Vidito preached in the new house. It seems as if he and Dr. Bill, who were torn in the same year, have recovered the elasticity and vigor of their youth. In the evening Rev. W. A. J. Bleakney preached in the meeting house, to a large congregation. The collections taken at the services were very encouraging, and now only a very small debt remains on the building.

At the conclusion of the afternoon meeting I started for New Germany, and drove nearly 35 miles before bedtime. Early the next morning I finished the journey by going 20 miles further. After passing for several miles through a beautiful country I reached the meeting house, in time for the morning session. Here was one of those meetings that I had hoped to reach, I left home for the N. B. Southern Association, which was to be held at Hampton. Having been turned aside by relative sickness, I did not reach Hampton until Monday. In the afternoon and evening, and on the following day, I had the pleasure of taking part in the services of the Association. Hampton is a very beautiful place, and everything about it looks thrifty and pleasant. I was much interested in visiting the well-known match factory of Fiewelling & Co. Here nearly three million feet of lumber are used every year for matches, boxes, and other purposes. About 70,000 gross of matches are manufactured annually. The operatives to the number of nearly 80 are largely females and boys. The heaviest work of the establishment is, of course, done by men. All the laborers, it is said, earn good wages. The religious condition of the place seems to be encouraging. Rev. T. Todd, is laboring earnestly for the spiritual welfare of the people, and he is highly esteemed. It was my privilege to address one department of the public schools, and to appeal quite successfully to some persons at their homes for contributions to the Convention Fund. From Hampton I proceeded to Digby to attend the N. S. Western Association. The place is beautiful, the weather was delightful, the meetings were excellent and almost everything was calculated to make the Association a success. The severe and long continued illness of the pastor's wife was sincerely regretted. As I could not reach the N. B. Western Association and the N. S. Central, on account of their nearness in time and their distance in the matter of space, I decided in favor of the latter. On enquiry at Lawrenceston, I learned that I could not get to New Germany without considerable expense. I therefore passed on to Middleton. Rev. J. W. Tingley wished me to attend the opening of the new meeting house at Port George. I consented, and we drove seven miles to Capt. Sloomb's. The next morning was beautiful. The bay lying between Port George on the one side and St. Martins on the other, was as calm as if the land wind had never disturbed its repose. Long before the hour for the meeting had arrived the new house filled to repletion with people who had come from every quarter. As I was nearing the door I met a lady coming away much displeased because she could not enter, and I fancy that her language was more forcible than elegant. It is trying to be kept back when we wish to go forward. The crowd was so great that an overflow meeting was held in the adjoining hall, when Rev. J. L. M. Young preached with power. The dedicatory services were shared in by Prof. Keirstead, who delivered a very excellent and appropriate discourse, the pastor, Rev. N. Vidito, and the writer. A very pleasing part of the service was the interesting history of the house given by Capt. Sloomb, chairman of the building committee. The house is a beautiful structure 40 feet by 32. It is finished in hard wood, and it has semi-circular pews. The tower and spire are nicely proportioned. The house is a credit to the place, and a monument to the persevering energy and faith of a few men and women at Port George. In the afternoon I had the privilege of addressing a crowded audience in the hall, while the Rev. N. Vidito preached in the new house. It seems as if he and Dr. Bill, who were torn in the same year, have recovered the elasticity and vigor of their youth. In the evening Rev. W. A. J. Bleakney preached in the meeting house, to a large congregation. The collections taken at the services were very encouraging, and now only a very small debt remains on the building. At the conclusion of the afternoon meeting I started for New Germany, and drove nearly 35 miles before bedtime. Early the next morning I finished the journey by going 20 miles further. After passing for several miles through a beautiful country I reached the meeting house, in time for the morning session.

There was a large gathering, but the attendance of ministers was smaller than usual. The meetings were very interesting during the day, and at night we had an excellent missionary service. At the house of the pastor, Rev. J. W. Brown, I met a young lady who long to go to the foreign field to teach her sisters the way of life. After conducting a preliminary medical examination, at the request of Mrs. Manning, I retired at half past eleven, to be called again at four o'clock, to start homeward. About 45 miles lay between me and Lawrenceville, where I took the train for Yarmouth and arrived that evening.

A person who had gone over the road that I had, might well require a little rest. That could not be taken, as I had to start at once for the P. E. I. Association.

In St. John, I learned that Rev. Josiah Webb had left Margerville to settle with the church at Upper Quebec. Margerville and Lakeville form a nice field for a young man. It is quite compact. The people are intelligent and kind. There is a new and comfortable parsonage at Margerville.

From St. John I proceeded to Charlottetown, where I occupied the pulpit morning and evening, and in the afternoon I addressed a congregation at St. Peter's Road. Monday morning I took the train for Cavendish, where I arrived in time for the forenoon session of the Association. A goodly number of ministers and laymen from all parts of the island had assembled. The services during the day proved very interesting and profitable, and the missionary meeting in the evening, was a grand success. The Association adjourned Monday evening to meet next year at Bedouque.

It was a matter of remark that while the island churches are now pretty well supplied with pastors, only one of them is a native of the province. It seems hardly fair for her sons to desert her thus, but I suppose they partake of the restlessness of the Anglo-Saxon race which cannot be controlled. Revs. Douglas Simpson and B. H. Simpson are now resting in the old home. It will be a pity if such men cannot be retained in these provinces.

The island is really beautiful now. It is probably the finest agricultural district in the Dominion. The crops generally promise well. The hay crop, however, will be scarcely an average one. The lateness of the spring and the drought of the summer have not been favorable for grass. The products of this little island are simply enormous. Horses, sixty at a time, cattle, sheep, fowl, oats, potatoes, and eggs, are shipped to the United States in great numbers and abundance. The egg trade has grown into such magnitude that its receipts exceed those from the sale of any other article of export. One day I met a lad coming with egg boxes, and supposing him to be a Scotchman I prepared to use on him my whole knowledge of Gaelic. But as he drew near I found that he was a Frenchman. He informed me that a French firm at Rustico, bought and sold nearly 20,000 dozens of eggs, during the shipping season of seven months. There are farms in Charlottetown, Summerside, and Georgetown, which probably do a larger business, in this article of commerce. Hence it can be easily seen that the volume of this trade is really immense.

Let my "notes" should assume too large proportions I must now close, and write—"to be continued" at another time. In concluding my remarks, I wish to remind our churches and friends that the convention year is drawing to a close. The contributions should be in by the 10th of August. The pastors who guaranteed for their churches a dollar per member and all the churches, that have not yet contributed, or have contributed less than last year, should bestir themselves. And further, as the Convention Scheme is the Scheme of the whole denomination, what ever else is neglected, this should not be. Whatever appeals may be made, and however urgent they may become, the attention of the people should not be drawn away from the Convention Scheme, and the contributions to the Convention Fund should not be diminished.

If this advice should not be heeded, all spasmodic efforts and apparent gains will end in permanent loss. G. E. Dav. July 8.

Home Missions.

CONTRIBUTIONS

for the payment of the debt continue to come in. The following have been received since June 24th:

On Second Thousand. J. A. Ingraham, N. E. Marjorie, \$1; "I," St. Stephen, \$2; Mrs. Bradford, Milton, Yarmouth, \$1; E. M. Barthe, Waterloo, Co. \$1; E. S. S. J. Mann, Bellefleur, \$1; Newnan E. P. Florenceville, \$1; Hazel T. (sainted child of J. S. Trites), Sussex, 30 cts.; Louise and Bessie Trites, Sussex, 90 cts.; and Rev. J. H. Saunders, Westport, \$5. Before reported, \$1,955.85. Total to date, \$1,969.65.

On Third Thousand. Gaspereaux S. S. concert \$6.20; Portauque and Upper Economy S. S. concert \$9; Temple S. S. concert, Yarmouth, \$12; and Jackson town, Car. Co., S. S. concert \$2.50. Before reported, \$687.58. Total to date, \$717.28. From the above it will be seen that \$318.17 is still required to make up the amount aimed at for the payment of the debt.

Our books must close on the 5th of August. Now, brethren and sisters, what say you, shall any of this remain unpaid

when the books are closed? There must be many who have not sent in the extra dollar. Please move quickly.

To Missionary Pastors. Please see that your reports for work to July 31st are sent forward immediately after the close of the quarter. They should all be in my hands August 5th. Report to July 31st if it is only the fraction of a quarter. Don't fail to attend to this, please, as we wish to have our general report printed before convention. A. COMODOR.

Cor. Sec'y H. M. Board. Hebron, N. S., July 8.

Rules for an Annuity Fund of the Baptist Convention of the Maritime Provinces.

(We have received these rules from Dr. Saunders, who desires their publication so that members of the Convention may be prepared to offer criticisms when it is submitted to that body for approval in August next.)

I. A Capital shall be created, and held in trust by "the Board of Management of the Ministerial Relief and Aid Fund," subject to the control of the Convention, for providing annuities for infirm and aged ministers, ministers' widows and their children.

II. All legacies, donations, or contributions of any kind, made to the Board for the capital of the Annuity Fund, shall constitute the capital and shall be kept in vested in good securities.

III. Ministers' rates, donations, or contributions made for the purpose, and the interest on investments, shall be used for paying annuities; but no part of the capital shall be used for this purpose.

IV. Any ordained Baptist Minister in regular standing, and engaged in ministerial work within the bounds of the Convention, by complying with these rules, shall have a legal right to Annuities. Exceptional cases may be considered and judged by the Board.

V. If any minister, having a right to this fund, shall leave the denomination, he shall forfeit all claims on the fund, but he shall receive back half the amount paid by him in yearly dues.

VI. If a minister ceases to labor as a minister, and engages in a secular calling, except from some physical disqualification for continuing his ministerial work, he shall forfeit his claims on the fund; but shall receive back one-half of the amount paid in yearly dues.

VII. Any minister eligible for participation in this fund, who shall fail to connect himself with it in the first year of its existence, shall not be received afterwards, except by special action of the Board; and the principle guiding the Board in its action shall be the requirement of an entrance fee from the applicant, equal to the amount of rates and the interest thereon at six per cent. for the time the applicant has neglected to join himself to the fund.

VIII. Any minister who on account of accident or ill health ceases to receive a salary, and any minister after arriving at seventy years of age, shall be entitled to his Annuity. Every application for an annuity shall be made in writing either by the applicant or by some person on behalf of the applicant; and it shall contain satisfactory information respecting the grounds of the claim.

IX. No person can have a right to an Annuity unless all his dues are paid.

X. Annuities shall be paid half yearly on the 1st of July, and the 1st of January.

XI. Any minister can at any time commute his yearly rates, and secure his claims to the benefits of the fund by paying a sum, judged by the Board an equivalent to all his payable rates. The payment of such a sum may be spread over two or three years.

XII. The rates shall become due annually, on the first of July and the first of January. Any minister whose rate is not paid in the first three months after it is due shall be notified of the same by the secretary, and he shall pay, in addition to the regular rates, the interest at 7 per cent. on the rates for the time of his neglect of payment.

If the rate is not paid for one year, the person shall cease to be a member; but shall receive back half the amount of his paid up rates. His re-admission to membership shall be by special action of the Board.

XIII. No minister receiving an annuity shall be required to pay dues; neither shall he be a member of the Board.

XIV. The annual rate shall be ten dollars.

XV. The maximum annuities, for the present, shall be for a minister \$150 00; for a widow \$75 00; each child of a widow \$12 50; but no family of children shall receive more than \$50 00. If both father and mother are dead, and there is but one orphan, it shall receive \$40 00; if there are two orphans they shall receive \$40 00 each; or if a greater number they shall receive \$100 00 equally divided among them. No child shall have any claim on the fund after becoming sixteen years of age. If the fund should not be sufficient to pay the annuities above specified, then a proportionate amount of the available funds shall be paid.

XVI. If a widow receiving an Annuity, shall marry, she shall cease from the date of her marriage to participate in the fund; but the children of her former husband shall continue to receive their Annuities the same as if their mother had remained a widow.

XVII. Any Society, Church or person paying the rates required of a member,

shall be entitled to nominate, as a recipient of the benefits of the fund, any minister within the bounds of the Convention, not already connected with the fund, and qualified according to these rules; and such minister and his family shall have a right to participate in the fund as if he himself had paid the required dues.

XVIII. No alteration or addition shall be made to these rules except it be recommended by the Board, or at the instance of a member of the Convention, who shall give a year's notice in writing to that body of the proposed addition or change.

Gain or Loss?

We believe in an "Educated Ministry." We rejoice in the prosperity of Acadia. We are glad educational matters are progressing in Ontario, and hope Woodstock College and McMaster Hall, as "McMaster University" may prove a benefit to the denomination. But looking over the years of our theological union with the West, the question arises, Has the union, to us, been a Gain or Loss? And the answer, emphatically is "Loss."

For years the cry has been, "Many of our young men who study at Newton remain in the United States, and are lost to us." But since our young men have been going to McMaster Hall we have lost a much larger proportion. Up to last year out of eight graduates only five returned. And since then the balance is entering on the side of Loss. Last summer C. S. Sterns accepted the pastorate of a good field. In November W. W. Weeks accepted a call to an important field in Eastern Ontario, at "one thousand" or more. Of those who completed their work in April, H. S. Maider declined an unanimous call from East Jeddors, having accepted one from a church in one of the finest cities of Southern Ontario, at "one thousand," or nearly that. C. E. Pines and J. W. Mann are also settled in good fields as good remunerations. These are evidently lost to us. Besides these, J. D. Freeman, E. L. Stevens and Bennett have remained, and are at work. And now Rev. F. Deady has gone to join them. We wish these brethren success, but feel that if our vacant fields, which we have by scores, are to be supplied we must retain our young men, or it will be loss and not gain. To do so we must awake to the fact that the remuneration we offer must be more than one third or one-half of what they command elsewhere. Our provinces are studded with vacant churches. Our young men go and are not induced to return, and the result is without question, others have the "gain" and we have the "loss." That this is for thought, plan and action, is the firm opinion of

Halifax, July 2.

Appeal.

To the Baptists and Free Christian Baptists of N. B., and the Free Baptists of N. S.

DEAR BROTHERS,—We have reached a crisis in the building of the new Seminary at St. Martins. Hence this appeal. Many of the subscriptions—made in good faith—will not be available for months. In order that the work auspiciously begun may be carried to completion, in time to secure the largest of the promised gifts, and to meet maturing obligations entered into with contractors, ten thousand dollars are immediately required. Not to have this amount means disaster and disgrace. Can they be averted. Shall we now, after so much has been done, be compelled to abandon the work? Impossible! Brethren and sisters, friends of religious education, will you suffer the thought?

The Directors make through the undersigned committee this appeal to you, asking for the \$10,000 within the next thirty days. We only ask this amount in one dollar subscriptions. Will you deny the request? We have confidence in you in this the hour of need. Let us now, all unitedly, in one grand effort—an effort in which the rich and poor, the old and young, men, women and children, unite, and avert a crisis now face to face with this higher education movement. Now or never, brethren. Only one dollar each from 10,000 individuals, burdening no one, will lift the burden from many who are very anxious in regard to the new Seminary. We anxiously wait your response.

In behalf of the Directors,
MONT. McDONALD,
WM. PETERS,
G. A. HANLEY,
W. R. MAY,
G. O. GATES.

NOTE.—Rev. Geo. O. Gates, 55 Queen St., St. John, is authorized by the committee to receive money raised by this appeal and to give receipt for same.

W. M. A. S. Meeting.

According to previous appointment, a meeting of the W. M. A. Societies, in connection with the N. S. Central Association, was held at New Germany on Monday, 27th, at 3 p. m.

The exercises were conducted by Mrs. M. W. Brown. The meeting was opened by singing. A portion of Scripture was read, and prayer offered by several of the sisters. Words of welcome to the strangers were spoken by Mrs. M. W. Brown. Mrs. J. W. Manning then gave a sketch of the rise and progress of the W. M. A. S., also of the work done by our missionaries; and in her earnest way, urged upon her hearers the necessity of more whole-hearted consecra-

tion to the work, and appealed to all to spend at least five minutes every day in special prayer for the cause of missions.

Reports were received from a number of societies which show us that the great need, is lack of interest, on the part of too many of our sisters.

Remarks were made by Mrs. E. H. Howe, Mrs. D. Crandall, Mrs. J. Wheelock, Mrs. Caldwell, Mrs. J. Hall, Mrs. O. Young, and many others.

A deep interest in foreign missionary work, was expressed by all; and an earnest desire to do more in the future, than the past. A thought was suggested by two of the speakers, which will probably in the near future, be heard again; i. e., the advisability of supporting lady missionaries in the home as well as the foreign field.

Extracts from a private letter from Mrs. Churchill were read, which were very interesting and helped to show us some of the trials as well as joys, of a missionary's life. Photos were shown, of our missionaries and their children; and the sight of the loved faces led us to pledge again our prayers and means for their support. A collection was taken, and this most interesting meeting closed with prayer by Mrs. J. W. Manning.

In closing this report, we would like to ask that all those who read it, will respond to the appeal of our sister, and offer special prayer each day for missions; for if our hearts are in the work, our time, talent, and money will be given too.

"I gave my life for thee"
What hast thou given for me?"
June, 30th, 1887. A. STEWART.

Halifax Notes.

1st July, hottest of the season. Usual display of hunting was flying. A royal salute was fired. A number of excursions held, and bankers and customs officials were having a holiday.

Prof. A. G. Bell, of telephone fame, arrived from Baltimore by steamer Peruvia. He visited the deaf and dumb institution and took part in the closing examination exercises, which were presided over by Lieut-Governor Riechy. Under the superintendence of Principal J. S. Hutton this school is in a flourishing condition. The pupils are all healthy and active and display talent in drawing, writing, needlework, etc., which it is difficult to surpass, by those who are more highly favored.

The city pastors are at their posts again. Rev. E. J. Grant, exchange for a week or more with Rev. S. H. Gair. Rev. J. F. Avery has resigned his pastorate, and leaves for England soon. Rev. E. T. Miller Baptist city missionary, has begun work in the Quinpool mission. Mr. Wm. Akhurst has passed to his reward—died suddenly Saturday afternoon—was beloved by all who knew him.

The high school and public schools are closing for the summer season. The closing exercises of the academy were most enjoyed by a large number of the citizens, especially the ladies.

Steamer Korean brought a number of immigrants from Newfoundland. [Above was received too late for last issue.—Ed.]

Religious Intelligence.

NEWS FROM THE CHURCHES.

LITTLE LAKE, SUREBY CO., July 1.—I have made a visit to New Maryland and Rausagoria. I spent eight weeks with the people there. The cause is very low, the love of many have grown cold, the worship of God neglected. We trust that the efforts put forth by us will be blessed in the reviving of his cause. We administered the Lord's Supper once; the first time for many years. The MESSENGER AND VISITOR is only taken by two in the church. This we think is one cause and evidence of the lamentable declension so apparent. On our return, we found the Sabbath school. Our Sabbath school has been kept up through the winter, and the attendance for the twenty-five Sabbaths has averaged sixty-five. In this time about \$33 has been raised for Sabbath school work.

CAMPBELLTON.—For the sake of acquiring friends we wish to say that the work here is still progressing. Sabbath schools are being started and good people built up in the most holy faith.

GERMAIN ST.—A young man was baptized at the close of the Sunday evening service Pastor Gates reports a good degree of interest in the different departments of church work.

PERSONALS.
Our old friend, Bro. J. R. Stubbart, has had a great blessing on his labors at Palmston, Conn. One hundred have been baptized since April 1; and still the good work goes on.

We see by the Watchman that Bro. Barlett, formerly pastor of Leicester street, St. John, is meeting with great success in Summerside, Mass. He began preaching in a mission hall over two years ago. They have just moved into a hall of double the capacity and it is filled. A lot has been purchased for a church building, and the on look is very bright.

Bro. D. G. McDonald is spending a few weeks with the church at St. Martins.

The Brussels St. church, St. John, have given a call to Bro. Mellick, late of Manouba. We understand that our brother has accepted the call. This is one of our most important churches, and will give him a splendid field for his best energies. We hope a wide blessing awaits pastor and people.



Perry Cart with Canopy Top.

The 2 at and only two-wheeler made that positively has no Horse Morn! a whater? The first and only Cart made that gives the horse no Cart Motion, and does not chafe its back.

A Vehicle that rides as steady with two wheels as a buggy with four, and draws one-third easier.

A Cart that really rides easier than a Buggy.

We have these both with and without tops.

TIPPET, BURDITT & CO.,
Saint John, N. B.

The North American Life Assurance Company.
HEAD OFFICE. TORONTO, ONT.

HON. A. MACKENZIE, M. P., President.
HON. A. MORRIS, J. L. BLAIRIE, Esq., Vice Presidents.

FULL GOVERNMENT DEPOSIT
FOR SECURITY OF POLICY HOLDERS.

During the year, 1,330 applications for \$2,724,450 were received, upon which were issued 1,300 policies for \$2,800,000, and seven policies for \$16,250, which had lapsed for non-payment of premium, were revived. This is a volume of new business amounting to nearly \$600,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET.
Income for the year 1886..... \$114,242 20
Expenditure (including payments to policy holders of \$37,067 66)..... 107,785 84
Assets (including uncalled Guarantee Fund)..... 567,151 50
Liabilities to policy holders..... 313,082 90
Surplus for security of policy holders..... 237,466 38

THE SEMI-MONTHLY RETURN PREMIUM PLAN
Provides that should death occur prior to the expiration of the term of the policy, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN.
The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance, relieved of much of the investment element which constitutes the overpayments of the ordinary plans, is not confined to men of small incomes, but exists amongst all classes of our people.

GEO. E. LAYERS, Halifax, N. S., Provincial Manager.
J. HERBERT WRIGHT,
INSPECTOR.

93 to 97 CHARLOTTE STREET.

beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,

which I have now on hand, comprising, as it does, goods at every conceivable price.

—ALSO IN STOCK—

BRITISH PLATES, bevelled and plain, framed and unframed.

COVERINGS of all descriptions. CHILDREN'S CARRIAGES.

MATRESSES, Woven Wire and other Spring Beds of all kinds.

CALL, EXAMINE and COMPARE.—

No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE,

(LATE SEWART & WHITE), 18-44

PORTLAND BRIDGE DRY GOODS STORE.

Spring Importations now complete.

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THOS. S. WEEKS, Portland Bridge.

well rendered by the S. S. children. One of the largest audiences ever assembled here gave us a collection of \$6.13 to aid the Sabbath school. Our Sabbath school has been kept up through the winter, and the attendance for the twenty-five Sabbaths has averaged sixty-five. In this time about \$33 has been raised for Sabbath school work.

CAMPBELLTON.—For the sake of acquiring friends we wish to say that the work here is still progressing. Sabbath schools are being started and good people built up in the most holy faith.

GERMAIN ST.—A young man was baptized at the close of the Sunday evening service Pastor Gates reports a good degree of interest in the different departments of church work.

PERSONALS.
Our old friend, Bro. J. R. Stubbart, has had a great blessing on his labors at Palmston, Conn. One hundred have been baptized since April 1; and still the good work goes on.

We see by the Watchman that Bro. Barlett, formerly pastor of Leicester street, St. John, is meeting with great success in Summerside, Mass. He began preaching in a mission hall over two years ago. They have just moved into a hall of double the capacity and it is filled. A lot has been purchased for a church building, and the on look is very bright.

Bro. D. G. McDonald is spending a few weeks with the church at St. Martins.

The Brussels St. church, St. John, have given a call to Bro. Mellick, late of Manouba. We understand that our brother has accepted the call. This is one of our most important churches, and will give him a splendid field for his best energies. We hope a wide blessing awaits pastor and people.

At our Eastern N. B. Association, Elgin, the Women's Missionary Meeting will be held on Monday, 18th, at 3 o'clock, probably in the Methodist church. Aid Societies will please take notice and send a large representation. A. R. E., Sec.

The W. M. A. S. are requested to send all their monies to the Treasurer as soon as possible as the Missionary Accounts close the 31st of July and no money received after that date can appear in this year's account. T. W. B. M. U.

ANNUITY ASSOCIATION.—The special meeting of the Annuity Association announced to be held in Leicester street, St. John, July the 7th, is postponed to July the 14th, at the same place and at the same hour. I. E. BILL, President.

Dr. Bill, the president of the Annuity Association, is in the city and hopes to meet his ministering brethren at the meeting called by the above notice, at 3 p. m. on Thursday.

TO MEMBERS OF N. B. EASTERN ASSOCIATION.—For reasons that can be given when the Association convenes, it has been thought advisable to change the place of meeting of the above Association. Therefore, having received an invitation to do so from the 1st Elgin church, the N. B. Eastern Association will meet at Elgin, Albert Co., the third Saturday in July, at 2 o'clock, p. m. W. CAMP, Moderator. F. M. YOUNG, Secretary.

Denominational Meetings for 1887.

N. B. EASTERN.—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Elgin, Albert Co., the third Saturday in July, at 2 o'clock, p. m.

CONVENTION OF THE MARITIME PROTESTANT B. P. CHURCH.—Rev. J. C. President; Rev. E. M. Kirkland, Secretary; at Charlottetown, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AMERICAN.—Rev. A. W. Jordan, Moderator; P. E. McKerron, Clerk; meets at Halifax on the first Saturday in Sept.

N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

Our Own Sunday School PAPERS.

Reduced in Price. THE CANADIAN RECORD, a religious paper with notes on the Sunday school lessons, 50 cents a year.

THE YOUTH'S VISITOR, Illustrated, 25 cents a year. In clubs of ten or more 12 cents a year.

THE GEM, Illustrated, 15 cents a year. In clubs of ten or more, 8 cents a year.

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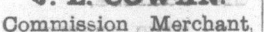
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Cape Breton Railway. SEC. - STRAIT OF CANO TO GRAND NARROWS.

Quoted for the Works of Construction. LEADED TENDERS, addressed to the undersigned and endorsed "Tender for Cape Breton Railway" will be received at this office up to noon on Wednesday, the 13th day of July, 1887, for certain works of construction.

Plans and specifications will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the office of the Cape Breton Railway, at Fort Hawkebury, C. B., on and after the 13th day of June, 1887, when the general specification and form of tender may be obtained on application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with. By order, H. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 27th May, 1887.

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THIS PAPER may be found on the NEW YORK.

THE HOME.

Dearest heart, the leaves are falling. And the summer breeze low. And I hear the crickets whine.

When the twilight falls, and the stars are shining. And the glad birds loud warbling start. But no clouds have we for shading.

For the summer in the heart. Yes, the summer in the heart. Bird and blossom may depart. But our love will hold forever.

Glad, sweet summer in the heart. Winter snows will soon be lying. Cold and white of rye and hill. Winter winds will soon be sighing.

Through the branches bare and chill. But the joy breezes never. To our lives their chill impart. For our love doth keep, forever.

Glorious summer in the heart. Yes, 'tis summer in the heart. Snows may fall and tear-drops start. But the soul that loves, forever.

Keeps summer in the heart. Hand in hand, through life together. You and I have journeyed long. Laughing at the stormy weather.

Meeting trouble with a song. Sorrow's storms have beat around us. We've felt the least-drops start. But, whether trouble found us.

Loves keep summer in the heart. Yes, 'tis summer in the heart. Griets might come and joys depart. But the sunshine lingered with us.

Loved summer in the heart. So, at last, when death shall find us. Watching, waiting, hand in hand. With life's summer-time behind us.

And our feet upon the strand. Though upon the shore we never. Drifting for awhile apart. We shall meet, and feel, forever.

Endless summer in the heart. There'll be summer in the heart. Though while we drift apart. Love will bring, beyond the shadows.

Endless summer in the heart. - J. S. Cutler, in Boston Transcript.

THE FARM.

Raising and Curing the Hay Crop. A correspondent of the New England Farmer makes the following practical suggestions on the raising and curing of hay.

"It will not grow at a profit without good fertilization, and it does not think eight or ten cords of stable manure too much to apply before seeding to grass.

The land should be thoroughly pulverized, and a fine seed bed made before seeding. Nature's time of seeding grass is in July and August, and I have seldom had a poor catch when seeded during those months.

When it is to be seeded with another crop I would recommend seeding with barley or corn about August 1. It can be seeded in a corn field in July by carefully preparing the field before planting, and following level culture, and this is my favorite method, where circumstances will permit. It is shaded until the hot, dry weather is over, and then has time to harden before winter, and the cost of seeding in this way is as small as any.

"My own practice is to cut my grass in the afternoon if possible, and rake into winnow the next day, and dry enough put it in the barn, and it is shaded until the hot, dry weather is over, and then has time to harden before winter, and the cost of seeding in this way is as small as any.

"A new, cheap and efficient insect killer is composed of one part muriate of potash in one thousand parts of water.

"With a hand cultivator in a garden one can get over ten times as much ground as with a hoe, but it is not so easy to work the cultivator.

"An English correspondent in the Country Gentleman says, that it is on record that while the average yield of wheat in the United States is only 12 bushels; France, Bavaria, Australia, and Egypt about 16 bushels; Spain, Belgium, Norway, Denmark, &c. varying from 22 to 25 bushels. In other cereals and in grass crops the same conditions obtain.

"This, it is not due to the fine climate or the fertile soil of Great Britain, but rather to good and clean cultivation, to the use of manure, and to the high feeding of the animals on the farm, in combination with the careful selection and cultivation of improved varieties of plants. He says:

"As the value of breeding from good and healthy animals is recognized, the same principle should guide the agriculturist in his dealing with vegetable life, and much benefit will result. For in a great degree fruitfulness, health and other desirable qualities are inherited from good seed, and scanty produce, disease and other bad qualities from inferior seed."

"The difference between clover hay that your cattle like and that which is not fit to be fed to any animal, is the difference between well-cared, clean, bright clover and rusty, black, and poorly cured clover. When all out and never commence mowing in the morning until the grass is all dry of dew. Mow then as fast as you can until noon or later, and about four o'clock begin to rake the hay and put it up in haystacks, and make them miniature stacks. It says, But won't the clover heat in such large stacks? Certainly. You want it to. It will cure it will in no other way. After the dew is off next morning throw open the haystacks, spread out or shake out the clover, but do not leave it exposed to the sun very long. It will have a tendency to dry the leaves and cause them to drop off, making dusty hay. After the moisture is dried up, hand the hay to the barn as fast as possible. If there is no other moisture than the juice of the hay, it will not 'spoil' even if it heats.

Drinking Water Before Breakfast. A healthy stomach in the morning contains a considerable quantity of thick, tenacious mucus that is spread over and adherent to its wall. If food enters at this time it will become covered with a coating of the tenacious mucus, interfering with the secretory process of the stomach necessary to provoke the secretion of the gastric juice. The mechanical stimulus of the food, however, causes an increased flow of mucus, which renders that already present less tenacious, and creates a path for the food to touch the mucus membrane, and a flow of gastric juice, hitherto delayed, is the result, then digestion begins.

A goblet of water, taken before breakfast, does very well. It is a pleasant way to get rid of the mucus that is in the stomach.

"Perfectly Lovely." In a recent Journal of Education, Kate Saubers mentions some of the more comical expressions which mark the conversation of young people nowadays, and the following is a specimen held up to ridicule. "Perfectly lovely, is the name of a young man."

stretching and, to some extent, obliterating the rugæ 3. It thins and washes out into the gut most of the tendinous mucus. 4. It increases the fulness of capillaries of the stomach, directly if the water is warm, and indirectly in a reactionary way if it is cold. 5. It causes peristalsis of the whole alimentary tract, wakes it up (to speak), and gives it a morning exercise and washing.

The beneficial effects of a drink of water before breakfast may account for the desire for water at this time of the day, particularly on rising. How often we find that when we are very hungry (when our stomachs are tubercle and filled with mucus) we want a drink before beginning to eat.

Moderately cold water taken into the stomach chills locally, it stimulates to contraction, and produces reaction. A warm highly glycerated contraction due to the cold. The clean and dry, semi-mucous membrane is in excellent condition to receive food, which now can come in direct contact with the bare gastric wall. The reflexes act to the best advantage. A copious flow of digestive juice is the result, and the food put being covered with mucus digestion is easy and rapid, for it takes place under the most favorable conditions and in a minimum time.

Care must be taken not to give cold water when the circulation, either local or general, is so feeble as to make reaction improbable. We should not risk it in advanced age, nor in the feeble, whether old or young, nor should it be given in local troubles like chronic gastric catarrh. In these cases it is best to give warm or hot water. The addition of salt is very beneficial.

The writer, at one time thinking it inconsistent with the laws of physiology to eat soup before meals, and thus dilute the digestive fluid, took his after the usual meal. This did not agree nearly as well as taking it at the beginning. Such a time-honored custom, however, as eating soup at the beginning of a meal, could only have been so persistently adhered to because of its having been found by experience to be the most appropriate time. It does exactly what warm or hot water with the addition of salt does, and more, in that it is nutritive and excites the flow of gastric juice. - Dr. Leaf, in the Medical News.

Hall's Vegetable Sulfur Hair Renewer is becoming a universal favorite for restoring gray hair to its original color, and making hair grow thick and strong.

Stabbed to Death at his Mother's Table. As the terrible effects arising from the use of strong drinks can often be more effectively brought home to the hearts of individuals by single pictures than by any general statement that can be made, I shall present the reader with one that came under my own observation.

J. W., one of my school companions, was born under the smile of fortune, and received the best education money could procure. He was endowed with noble and social affections; at school he had no equal, in the village debating club he was unrivalled in composition and declamation. These emblems of greatness excited the hopes of his friends, who imagined that he would leave a name that would be registered among the great ones of earth - an example worthy to be copied by the world.

In the bloom of manhood he led a lovely young woman to the altar - her heart swelling with all the delusive hopes of inexperience - and entered into conjugal life with prospects as bright and unclouded as the morning sky.

A few years later, and you find sitting in a tastefully-furnished room of a neat cottage a young woman. Her head leans upon her hand, and her eyes rest on the floor in an anguishing and strange gaze. She is the picture of unutterable woe. Her face is pale, her hair is falling out, and her savings. Around her is a group of little children, who cry piteously on account of their mother's sadness and sorrow. They know that something terrible has happened - as yet they scarcely understand what.

Look here! Around an opened grave a band of mourners are assembled - a coffin is lowered, and the dirt is hurriedly shoveled over it. That coffin contains the body of a young man whose sun has gone down at midnight. His eyes are spreading out before him his choicest attractions, when the dark cloud of death crossed his horizon. He was beloved by all - the admired of many a merry circle - now the salt tears moisten his early grave. That young man was the husband of that lovely wife - father of those weeping children.

How came this tragedy of woe? A word will tell the sad tale. That young man learned to drink wine at his mother's table, and when he entered society he had nothing to restrain his genial heart from partaking of the social pleasures of the banquet table, and of which he drank freely.

One night, returning home, his brain fired with the fumes of the wine-cup, his horse shied, and drink having rendered him incapable of managing the spirited animal, he was thrown violently to the ground, where some time afterward he was found a corpse.

That young widow, with her children by her side, may be seen sitting in the sanctuary, the furrows of time ploughed deep in her grief-stricken countenance. Ask the cause of her distress, and the answer will be, "O, my lost, my ruined husband!"

Young man, beware how you tamper with the foe of genius, the foe of man - strong drink. - Selected.

A Better Cry. The Rev. Charles Garrett, of Liverpool, says that if Ireland would change her cry from "No Rent," "No Drink," her redemption would begin. And he is right. For one of the pillars of that kingdom which cannot be moved, and which will yet encompass and gladden the world is Temperance. And poor, poor Ireland, which is always making a poor mouth, alas! she is shaking her head and shaking her body in the face of C. P. London, and exposing her sores like some poor miserable leper at the gate, spent last year upwards of ten millions of money in strong drink! Where did she get it? And when she had it, why did she turn it to good account? Ah, my Wab, my cable race were it to do so (bathed in peace) and the poison of opium.

The Rum Ship Photographed. The rough-ship is a wonderful work, and cuts both ways. It is a rotating machine in a most singular way. It catches you a man and woman before they reach their own ship's school - while they are on the way to the school - in a door, or else in a cage, like a man they return, and more or neutralize the blessed beams imparted. Between the two is the same "irrepressible conflict" as exists between the knife and the butter, and only one can win. And in this warfare, of Christ's army are outnumbered. There are twelve saloons to every church, and twelve barkeepers to every minister. The church opens its doors two or three times a week. The saloon grinds on and on with its mill of destruction all the days of the week, all the months of the year. That we are outnumbered is not all. We are outgunned as well. The people of the rumshops propose in their hearts not only to mar and neutralize, but to obliterate and displace the lessons of church and Sunday school. They have their series of lessons, with which our International Series cannot compete. They have studied carefully the tastes, tendencies, and preferences of boys and young men, their natural and innocent taste for variety, their love of amusement, and their love for young company, and they pander to all these in ways that hold up death. - Frances E. Willard.

To most children, the bare suggestion of a dose of castor oil is nauseating. When physic is necessary for the little ones, use Ayer's Cathartic Pills. They are safe and pleasant to take. Try them.

Impregnability of Habit. Habit is invincible. From early life, since the boyhood by his mother's knee since the child was taught in the Sunday-school, the practice of impiety, of disobedience of God, of delay of duty, has grown into greater fixity. It has become as established. I go to those to whom I have swept upon it, the storms of changing seasons have beat pitilessly against it; the sun has poured its burning rays into every part of it. It has hardened more and more. The custom of resistance of all motives, of all appeals, of all provocations has become established. I go to those to whom I have thirty years ago with the winning words of Christ, I might as well speak to a clod of stone. Those tender words of the dear Master, which awoke some response so long ago, have lost all their charm and force. They are like cannon balls shot against the face of Gibraltar. They are like musketry flung before the fronting palisades of Ehrenbreitstein. Joab could not lead his brave soldiers into the ramparts of Petra. The victorious veterans who had routed every enemy in all the valleys of Moab and Ammon, who had chased along the Jordan and over the hills of Canaan the fleeing hosts of Smooth and Palliatist, halted before the rocky battlements of Elom, whose towers of glistening snow kissed the sky. Custom cannot be conquered. When the Ethiopian shall change his skin, or the leopard his spots, then may they also do so that are accustomed to do evil.

No, no! all around us are the standing witnesses of the impregnability of habit. Eyes that were moistened before the Cross, his story was told in early years, are staring in stony indifference upon it. Hearts that almost yielded once before the appeals of the Word, are turned into hearts of stone. Voices that sang out the love of the great Redeemer, are cursing his blessed name. Feet that came up of old to the house of God, are far down in the mire, standing along towards the pit. In our weakness we feel that it is of no use to try to save those who have deliberately chosen their part, and for all the years have been acting out choice, turning it into eternal purpose. Shall one attempt to scale inaccessible heights of precipitancy? Shall one venture along a defile, every step of the way through which is commanded by a vigilant enemy? Why should one attempt impossibilities? Yet Elom, impregnable City of Rock fell, and on all its gleaming pinnacles God's triumphal standards streamed. Yes, the power that can carry the fortress there that seem invincible. It is not human might or power, but the Spirit of the Lord. Human eloquence, the might of persuasive speech, cannot unbar the gates. Human learning, the forces of consummate wisdom and science, cannot surmount the walls of prejudice and custom and strong depravity. Human sympathy even, the tender expostulations of mother and wife, the suppliant cry of beseeching childhood, cannot break down the adamantine obstruction which time and habit have made so firm. Only God can carry the burden of the iniquities of his love, in the terrible inflictions of his justice, can carry the burdened soul of man. To him we must look: on him we must rely. Our cry must be that of him who, in kindly impotence, looked upon the castled Petra: "O, had I give us help from trouble: for you is the help of man! We lift up our eyes unto the eternal hills from which cometh our help, and cry: Our help cometh from the Lord, who made heaven and earth." Then we get the reinforcements of almighty power. The strength of the hills is his. He can prostrate the strongest barrier. The impregnability of the world is utter feebleness before the Divine omnipotence. He is our confidence. Through God we shall deliverance. Because he works, we can work. All our success is the success he gives. If we gain souls for Christ, it is by his power. His prayers are answered for those we love, if the strength of depravity and prejudice and custom are overcome in those we should win to our Master, it will be because of the energizing of the blessed Spirit. His working is the arguement for our effort. His help is the real incentive to our exertion. - Rev. Burdett Hart, in N. Y. Observer.

THE TEACHER'S REST.

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LIVER COMPLAINT.

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PARIS, 1875, July 9, 1878. GENTLEMEN: This is to certify that about a year ago I was afflicted with a liver complaint, and had tried medical treatment, but without success, until I obtained your Life of Man Bitters, and after using it for a few days, I felt a great relief, and in a few days I was completely cured. I feel it my duty to state this to you, as a testimonial to the efficacy of your medicine. I am, Sir, your obedient servant, J. W. JONES, Postmaster.

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FOURTH TRIMESTER APRIL 1887. App' for Catalogue to L. P. WORTMAN, M. A. Principal.

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ROYAL MAKING POWDER Absolutely Pure.

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THE GERMAN FURNITURE OF EVERY DESCRIPTION.

SHERIDAN'S SALE. WILL be sold at Auction, Prince William street, city of Saint John.

News Summary. DOMINION. -Mr. Spooner, formerly editor and proprietor of the Grand Mass Press, will shortly issue the first number of the Kings county Record, a weekly newspaper, to be devoted to the interests of Kings and adjoining counties.

United States shows that the debt decreased during the month of June \$1,682,725. For the entire fiscal year the decrease is \$109,707,646. The debt is now \$1,688,229,591 principal and \$12,542,357 interest, making the total indebtedness \$1,700,771,948.

Harold Gilbert's NEW CARPET STORE. Why this is the best place in the Maritime Provinces to buy CARPETS & HOUSE FURNISHING GOODS.

ASSESSMENT SYSTEM. The Mutual Relief Society of Nova Scotia. Six Months of 1887 Have Expired. Three Calls have been made to meet death claims.