

# Messenger and Visitor.

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DR. GALASHA ANDERSON has been invited to the chair of Homiletics and Pastoral Theology at Morgan Park Theological Seminary, and it is expected he will accept. Dr. Tucker, one of the most prominent Baptists of the South and editor of the *Christian Index*, Atlanta, Ga., was fatally injured by a fall from a window, last week, and died in a few hours. The membership of the Wesleyan Methodist church in Scotland is only 4,800. Arminianism does not seem congenial to the Scotch character. Canon Farrar concedes that the bishop is not of an essentially different order from the Presbyter, and that he cannot maintain for any indefeasible divine prescription. The Mohammedans and the Hindus have been in conflict in some parts of India. It is said, were it not for the strong hand of Great Britain, there would be a great uprising of Mohammedanism to attempt the subjugation of the country.

**SPLENDID LEGACY.**—Wm. Gooderham, Esq., who has just died in Toronto, has left \$200,000 to Victoria University, provided it is moved to Toronto and federated with Toronto University. It is supposed this will settle the federation question.

**THE NEW SERIAL.**—We begin this week the publication of a new serial. It is true to history and intensely interesting. It gives a most vivid picture of the trials and sufferings of the persecuted Huguenots of France, and cannot but strengthen in all loyalty to truth and Christ. No one who begins to read it can fail to finish it, and those who read it must be profited.

We are glad to know that a number of friends of the late Rev. T. H. Porter, of Fredericton, are uniting in effort to place a suitable monument at his grave. The movement is a very appropriate one. Rev. Porter was emphatically a denominational man and gave himself with consuming energy to our various enterprises; and it is therefore fitting that his brethren should suitably mark his resting place. Contributions should be sent to Rev. L. M. Weeks, Dorchester, N. B.

**STRANGE BUSINESS.**—A professional flogger is a strange occupation. Yet there are such functionaries, and they are not ashamed of their business. Witness the following advertisement from the *London Echo* of Aug. 24:

To Parents—Unruly Girls and Boys of any age. Visited and Punished at their Homes by a thorough disciplinarian accustomed to administer corporal punishment; all bad habits cured by one or two attendances; fee, 5s. for two visits. Write Birch, May's Advertising Offices, 162 Piccadilly.

**THE SLAVE TRADE.**—The slave trade on the east coast of Africa is said to be but little affected by the blockade kept up by armed cruisers. The traders are compelled to take their miserable captives further up land, and this but increases the horrors of the traffic. Heart-rending accounts are being received of the cruelties inflicted on the captives in their journeys north to a point where the coast is not so closely guarded. Very few emaciated wretches remain when their destination is reached, of the hundreds who begin the journey. It is reckoned that 250,000 are hunted down and captured each year to supply the slave markets. If the British East African Co. can but get a controlling influence across from the north of Zanzibar to the great lakes in the centre of the Dark Continent, much will be done to block up the line of the slavers' communication.

**ARTISAN.**—In an article in the *North American Review*, Dr. Farrar says:

As regards the Church of America, I am told that alone, or almost alone, of the religious communities on the western continent, it is steadily, if but slowly, adding to its numbers, lengthening its cords and strengthening its stakes.

Here are the statistics of the various denominations of the United States, as compiled by the *Independent*:

	Chs.	Min.	Com.
Roman Catholics	2,281,786	4,498,919	2,451,949
Methodist Episcopal	2,191,120	2,402,341	1,448,097
Presbyterian	1,432,407	1,448,097	1,154,773
Baptist	821,819	8,097	1,083,282
Episcopal	683,779	722,021	750,252
Presbyterian (Northern)	643,779	722,021	750,252
Disciples of Christ	487,328	629,000	629,000
Congregationalists	429,424	474,000	474,000
Protestant Episcopal	353,291	450,012	450,012

Well may the *Christian Advocate* say: How is it possible that the (Farrar) could travel in the United States and imbibed such a delusion? His predecessor, Dean Stanley, had clearer perception, and said that the most wondrous thing he saw in the United States was the growth of the various Denominations. When it is remembered that this body which has less than four hundred and fifty-one thousand communicants, has been on the territory now included in the United States a little longer even than the Puritans, much longer than the Presbyterians, longer than the Baptists, and almost twice as long as the Methodists have had existence, we inquire most

earnestly for the authority behind Canon Farrar's "I am told."

**LETTER OF MR. SPURGEON.**—The following letter sent by Mr. Spurgeon to Bro. Avery, reveals so much the love and tenderness of a great heart, that we publish it:

I beseech you remember me in your prayers.—C. H. S.

**METROPOLITAN TABERNACLE, NEWINGTON, S. E., July 20, 1889.**

**BELIEVED BROTHER AVERY:**  
The Conference was one of the happiest. Holiest seasons we have ever spent. The Holy Spirit rested upon us all. We are so vitally and fervently one with each other, and one in the truth of God, that there was no dissenting element; and when the sacred Dove came into our midst, He found that we had nothing to do but to welcome Him, and give Him loving rest in our bosoms.

I have personally passed through a great fight of affliction, and I can truly say that the Lord stood with me. But he has been pleased to comfort me much by the loving attachment of the mass of our college men; and by their firm adherence to the glorious gospel. I would sooner die than incur the Divine displeasure, and the curse of coming generations, by being false to the responsibilities of a threatening hour. It is very fine to talk of our forefathers and then to flinch when our circumstances become somewhat like theirs as to trial and difficulty. We best honor the faithful by being like them.

You and I know too well the sweetness of the truths of revelation lightly to give them up at the call of "science," or "advancement." To us nothing can be so scientific and advanced as the truth of God. Our stay in labor, and our joy in sorrow we find in the teachings of the Holy Spirit.

You, my brother, have your trials. I commune with you in them. Tokens for good are these—marks of sonship, necessities of warfare. We shall soon meet with our King, on the field of victory; we will hold on till then, let the battle rage as it may. Thinking of you all, my prayers rise while my pen runs.

To the eternal God I commend you, and all the rest of our beloved Brotherhood.

Were it not that I have very much laid upon me, that *leture* has become almost a foreign word to me, I would write you often. As it is, my heart says—*"Bless the dear brother, Lord!"* Peace be to you, and your household, and your helpers! In the name of all the Conference, I salute you. May our Lord be with you as your life, your strength, your heaven below, and working out for you, may He draw all men unto Him.

Yours in truest love forever,  
C. H. SPURGEON.

**FRANCE.**—According to a writer in the *Forum*, France is in a sad state of moral and financial collapse. The *National Baptist* summarizes some points in the article:

A depressing fact in the circumstances is the collapse of the moral sentiment in France. In America and England, conscience is often disobeyed; sometimes it is stifled; but it is never extirpated. But it sometimes seems as though to a large class of Frenchmen, the word "conscience" is a mere word without significance. The writer alludes to the fact that it is a very common thing for the government, when it finds some opponent gaining an inconvenient degree of influence, to invent infamous charges against him, under the influence of which he loses his influence with the people. As soon as this object has been accomplished, the charges are allowed to fall to the ground. Men of high standing do not seem to be injured by the widespread knowledge of their immorality. When allegations were made as to the numerous scandals in the life of President Grevy, the accusations were not denied, and no proceedings were instituted against the author of them.

The value of property is falling; real-estate has diminished 20 per cent. since 1875, and 10 per cent. since 1884. In one department, one of the richest in France, including manufacturing cities, the decrease has been 50 per cent. since 1884, and 74 per cent. since 1879, and yet all the time expenses are increased. New offices are constantly created to afford opportunity for greater patronage. In one department, that of the fine arts, there are four chiefs of division, twelve chiefs of departments, nineteen deputy chiefs of departments, twenty-two chief clerks, and all for the purpose of superintending four clerks. All the budgets show a deficit increasing every year.

All these things show emphatically a tendency toward bankruptcy; a constantly increasing deficit and a constantly decreasing valuation can have but one end.

But the financial bankruptcy seems to us only the expression and result of a moral bankruptcy. The history of this brilliant, brave, gifted, frugal nation is impressively sad. Always struggling for an ideal of liberty and prosperity, they have always failed to reach it. The best blood of France, that which no better blood ever flowed in human veins, the blood of the Huguenots, the blood that would have redeemed the nation, was shed like water on the night of St. Bartholomew; but strangely enough while in other nations the blood of the martyrs has often purchased liberty, the blood of the Huguenots brought no remission to France.

**PERSONAL.**—Bro. E. M. C. Bottrell has resigned the pastorate of the Leinster St. Baptist church, St. John. Having intimated that he might possibly be free to resume the pastorate again, the beginning of next year, the church, instead of accepting his resignation, granted him leave of absence for three months.

## A Round-Trip Ticket.

### III.—THREADS WITH AND WITHOUT KNOTS.

I find my notes for the remainder of our stay in Dresden exceedingly meagre. They read somewhat as follows: "May 7. The Dresden gallery—the building baroque style—the 'Madonna di San Sisto' and the lady who 'didn't care for allegorical pictures, you know'—Titian's 'Tribute Money'—Correggio's 'La Notte'—Burgomaster of Basle and his family—Hofmann's 'Christus im Tempel'—Veronese's 'Adoration of the Magi'—May 8. Buying lunch for to-morrow—bread, apples and chocolate—found out!"

There was once a man by the name of Till Eulenspiegel, who was as celebrated for his literariness as other men for their figures of speech and exuberance of fancy. Everyone laughs when the name of Till Eulenspiegel is mentioned; and to this day no one seems to know when he lived, or where, or indeed, if he ever lived at all. As he lay dying, it is related, he called together all the tailors in the land—he was himself a tailor—for the purpose of communicating to them the secret of acquiring wealth. "Never forget to make knots in your thread," he said with his last breath, and the tailors, remembering the time they had wasted in drawing unknotted threads through their cloth, went home sadder and wiser men.

We are all either already clothiers, or appreciate to the trade of those whom Carlyle calls *Metaphorical Tailors*. I tried the other day to make a garment for a thought suggested by the pictures I have mentioned. It fitted so badly that I threw it away. A second was so ill-shaped that the voracious blunderer who ever held yardstick and scissors would have laughed it to scorn. The third fell to pieces in my hands and would not have covered Hop o' my Thumb. Had I forgotten the knots? No, but the material was now worn so thin with my haggling that the knots all went through. Whence I come to the conclusion that Till Eulenspiegel only told half of the truth.

And what are you, my dear lady of the dialike to allegorical pictures, but an allegory yourself? For what is an allegory but a picture in words, and an allegorical picture one without words, that is to say, a symbol, and you yourself the most meaning and most unreadable symbol of all? Have you then no kindred with the mystery shadowed forth in this symbol of the Mother and her Divine Child in Raphael's masterpiece? Is there not something here for which you have been waiting, and which has been kept for you until you came to claim your own, face to face and understanding to understanding—something which you have before dimly recognized in a thousand different forms, yes, perhaps had momentary visions of sun-clear enlightenment of its meaning, but which is now for the first time through the inspired brush of a painter made plain to the outward as well as to the inward eye. The veil of heaven is for a moment drawn back. The Virgin, clouds rolling under her feet, hastens with the Child to a waiting world. Her dark eyes are solemn with the full consciousness of the sacredness of her charge, yet there is such a joyousness in her step, in the very drapery floating about her, that the heart bounds forward to meet and share in her gladness. The clouds themselves are the beating wings of innumerable hosts of angels, in the foreground transfiguring light from their rejoicing faces, further away deepening into a mist like that on the eternal hills. And the Child, Wonderful, Mighty, whose young eyes are already opened to the revelation of that for which He was sent—He is at once all human, all Divine,—in His person the mystery of all mysteries, even the manifestation of God in the flesh. If this be allegory, then it is the most beautiful allegory that ever was allegorized.

There is a sort of thread which is beyond the control even of knots. It is called "kinky." Its monstrosity consists in "kinking" at the least expected moment, then either itself breaking short, or bringing work to a standstill. No thread could look smoother and more pliable, yet how many garments might have been made, how many naked been clothed but for its exasperating kinks! I came to the conclusion that Till Eulenspiegel did not begin to tell the truth.

Miss Gray has a theoretical antipathy to chocolate. Like other theories, it has its grounds; but I have generally found a total want of theory, in such cases, more suitable for practical working purposes. We were to leave Dresden the next morning at five, arriving in Regensburg at six in the evening. The subject of a lunch was proposed.

"Bread and meat?" suggested Miss Brown.

"Of course!"

## "Apples?"

"Happy thought! Apples it shall be!"

"Anything more?"  
I ventured to add "chocolate," and thought I saw Miss Stone's mouth quiver with sympathy at the word, but Miss Gray's eyes turned upon me with such a look of mingled surprise, disapproval, and reproach, that I subsided into a silent determination to go out and buy a whole pound to comfort myself with.

So, towards evening, the other three set forth to purchase bread, meat, and apples, while I, deeply injured at being allowed no voice in the matter of selection, remained at home to write letters. I had secretly commissioned Miss Stone however, to expend ten pence (2s. 6d.) in chocolate—for chocolate I was determined to have at any price, though on the whole a pound seemed a little too much for one day, and my desire had moderated to the smallest purchasable quantity—and if questioned to state frankly that it was for me. Thus I thought to accomplish my purpose without again encountering those reproachful eyes, and at the same time to clear Miss Stone of any suspicion of gratifying her own well-known leanings toward chocolate. She undertook the commission, I remarked at the time, with extraordinary willingness. The disputed sweets, it is needless to add, were forthcoming in due time.

"Did you get all this for ten pence?"

"No! not exactly. I bought twenty pence's worth."

"But I only wanted to spend ten."

"I want half of it myself!"

"Oh!" A light began to dawn upon me. And then we both laughed. Sympathy of taste is sweeter than honey.

"And you charged it all to my account?"

"Yes?"

"Oh Euphemia, Euphemia, you are even cleverer than I thought you were!"

So far, so good, but Miss Stone's reckoning day was coming. I myself was now beyond the pale even of remonstrance and was left to the inevitable result of my own evil devices.

That evening, according to custom, we gathered about a table to settle our money affairs for the day. It may be interesting to know how we managed our finances. To save confusion, Miss Gray usually paid all the bills, keeping account of all items and charging a fourth to each of us, which we paid the last thing at night, in addition to which each one was expected to keep her own separate account. As it was very often necessary during the day to borrow and lend among ourselves to make the right change in our private transactions, there was always a great puckering of brows, much mental and oral arithmetical calculation, and manifold exchanging and interchanging of coin of the realm to "get square again," and make the four separate accounts harmonize with the general one. And not only this, but each one of us kept a memorandum of averages, and could tell to a penny (1 cent) the actual amount of expenses for any given day; so that some idea may be formed of the perplexities into which we were sometimes led by this quadruple double system of entry.

Now, it so happened that Miss Gray had been attempting to graft a new system of book-keeping upon Miss Stone's already somewhat complicated method of keeping accounts. The result was as novel and attractive as it was inexplicable and unworkable. Miss Gray's exactness and systematic arrangement of the smallest details, combined with Miss Stone's powerful imagination and love of the marvellous—the prince of accountants himself could not have produced the like! It was originally, I believe, a fire insurance memorandum book, but of a previous year, so that the dates down the margin of each page were highly unreliable. But then, as Miss Stone said, the items were the most important; and, so long as they were all straight, the dates might be looked upon as of little consequence. The book came to contain besides, before our journey was over, notes on art, sketches, epitaphs, inscriptions copied from memorial tablets, and many other interesting items not usually found in an account book,—all with the most delightful disregard of subject and order that can possibly be imagined. There was poetry even in her figures. How they rioted here and there among the "items," as if in a frenzy of joy at being set free from the constraints of row and column which ordinary people think proper to inflict upon them! It would have done your heart good to see how polite 9 turned his back for once on that god-for-nothing 0, and waited down the whole line to 1 in a succession of curves and somersaults that nearly took the others' breath away and left them standing in

all sorts of attitudes against the lines that divided one day's purchases from another's. Oh that was a rare, rare account book! Miss Gray held it in her hands and studied its hieroglyphics with absorbing interest.

Alas! Miss Stone, with all her cleverness, had overlooked one small point in the chain of circumstances, and upon that point Miss Gray pounced with the rapidity and certainty of a bird of prey upon its unsuspecting victim.

"Ha! what is this?—chocolate, 10 pence. Is this chocolate, Euphemia? Have you, have you?"

"Yes, that's chocolate. I suppose you might just as well know. I bought it for your lunch to-morrow, for a surprise. You know you're so fond of it!"

Miss Gray joined in the laugh that followed, and the chocolate carried the day.

On the journey to Regensburg Miss Stone and I found it of immense value. We carried it in our hand-bags, made it last as long as possible by partaking sparingly, though often, flourished it before the eyes of the others, inviting them to share it, which they steadily refused to do until near the end of the day, when, to crown our triumph, we had the exquisite pleasure of beholding Miss Gray nibbling at a stick of chocolate as if she had never had a theory in the world.

If all the threads had knots, and kinks were unknown; if time was never wasted, and all the garments were sewn together; if seams never ravelled, and cloth never wore thin; in short if the tailors did their work properly, and all the world was sitting clothed and in its right mind,—where would be the need of tailors? I come to the conclusion that Till Eulenspiegel did not know anything about the truth. B. B.

## Boston Letter.

The pastors of the Baptist churches in and around Boston are again at their posts of duty, refreshed and strengthened by their sojourn among the hills and smiling valleys. Plans are being laid for aggressive work with a zest which augurs well for the coming season.

Many of the churches took advantage of their pastor's absence to make improvements in their church houses, which will go far to show their love for "the house of the Lord," as well as for the "Lord of the house."

Dudley street church, though still pastorless, has arranged for a course of "Lectures on the Bible." Mr. H. L. Hastings, author of the well-known hymn "Shall we Gather at the River," gave the first lecture last Monday evening on "The Inspiration of the Bible."

Several of the churches are already engaged in special evangelistic services. Dr. Pierson, of Philadelphia, is helping Bro. Denning at the Tabernacle—this month. Evangelist Needham is hard at work at the Harvard street church. Evangelist Brown is starting in for "three weeks special work" with the Everett church. Other churches are seeking help from similar quarters, and from the Lord, too, we hope. How all this is in keeping with Paul's charge to Pastor Timothy to "do the work of an evangelist," and "not send for an evangelist," I don't know, but suppose there is a way out of the difficulty.

Dr. Justin D. Fulton has returned from his visit to Rome, and was given a great ovation last Saturday afternoon, at the Music Hall. He is more determined than ever, and is planning some heavy work against Romanism.

Newton Theological Institution began its year's work on the 3rd inst., with 54 men as against 70 last year—many of the men have gone into active work at the close of their second year's studies, and others have gone to other schools. The junior class numbers 18.

Twelve missionaries, ladies and gentlemen, left by steamer Pavonia, on Saturday last, under direction of the Baptist Missionary Union—10 of them for different parts of Burma, and two for the Congo Mission, Africa. Four other brethren left the week before—and another party will soon leave for Japan and China.

The North Baptist Association of Boston, held its 41st annual session with the Medford church on Wednesday of this week. The statistics showed 633 baptisms for the year—a total membership of 13,630, and the value of church property at \$2,187,750. The 47 churches in the Association have expended for benevolence, \$35,017.75—for church work, \$213,723.48.

The most interesting discussion of the day was upon "The locality of church membership." The majority of the speakers were of opinion that church members should belong to, and work with, the church next to or nearest to their home—someone said that he feared if the truth was known many refused to call for a letter from the distant church

to unite with the near one—for fear he should have to support it. If that is so, such a person is a fit and proper subject for a church meeting "to sit upon." Boston, Sept. 23. WATCHMAN.

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

## Introduction of Christianity into India.

Of the time when Christianity was first introduced into India we have no authentic information. Some writers think it was not earlier than during the reign of Constantine in the fourth century. There is a tradition among the Syrian Christians in Travancore and Malabar that the gospel was preached there and in other parts of India by the Apostle Thomas, and the town near Madras now called by Europeans St. Thome was the scene of his martyrdom. Whether this be true or not is uncertain. There is evidence, however, that Syrian churches were founded in Malabar which undoubtedly have an early origin—probably about the fifth or sixth century. But the earliest authenticated date of which we can ascertain for the evangelization of India is in the first part of the sixteenth century, when the work was undertaken by the Portuguese.

**Romanism in India.**—In 1500, A. D., Jesuits from Portugal under a garb of Christ, arrived in the southern part of India, and set forth their errors and false lights. They were greatly surprised in not only finding a Christian king, but a large number of professing Christians and upwards of a hundred Christian churches. The purity and simplicity of these Syrian Christians was offensive and dissatisfactory to the Jesuits, who knew more about outward forms and ceremonies than they know of justification by faith in Christ. For some time matters went on smoothly. The Christians permitted them to preach in their churches, hoping to derive benefit from them. But as these Romanists saw their slow, subtle plans were not accomplishing their designs, gradually more rigorous measures were adopted, and, in time, a persecution broke out. Finally, a decree was passed "that all Syrian books on ecclesiastical subjects that were found should be burned." It was carried out; and the Syrians say that while the books were burning, the archbishop marched round in a procession chanting a song of triumph.

Buchanan, the historian, says: "It had been supposed that the Roman Catholics had destroyed, in 1599, all the Syrian books; but it appears that they did not destroy one copy of the Bible, and I have now in my possession some manuscripts of the Scriptures of a high antiquity."

Frances Xavier, "Apostle of the Indies," arrived in India in 1542. He was one of the first members of the Jesuits and was said to be a man of piety, zeal, and great self-sacrifice, and from early youth had a desire to preach the gospel to the heathen. On his arrival he found monks, priests, and many adherents to the Roman faith. He evinced much surprise in finding the greater number heathen in practice. This can be easily accounted for, when we know that Roman missionaries allowed their converts to retain caste and other customs, and at the present time many of them adhere as tenaciously to these practices as the heathen do. For two hundred years or more the Portuguese labored zealously to convert the heathen, and they show their fruit. There are in India to-day not less than 1,000,000 Romanists. They are the descendants of the mixed marriages of European and natives, and of converts from Hinduism, and a few descendants of Europeans who settled in India.

**Literary Notes.**

Professor George P. Fisher, of Yale University, will contribute to *The Century* during the coming year a series of papers on The Nature and Method of Revelation, in which he will touch upon a number of questions of living interest at the present time, in connection with Christianity and the Bible.

The eighteen Prize Nonsense Animals in the October *Wide Awake* are undoubtedly the very funniest magazine features of the year. General O. O. Howard answers the question, "How many Indians in the United States?" with interesting details. Rose Kingsley has a timely article on "The Boy who invented the Telegraph," the French Youth, Claude Chappe, Graham R. Thomson and Celia Thaxter both contribute long poems, with full-page pictures by St. Clair Simmons and Edmund H. Garrett.

A Home in the Heart for Christ.

BY REV. T. L. CUTLER, D. D.
If Jesus were to live with you, other people would be sure to discover the fact. When he went into the border of Tyre and Sidon, he "could not be hid."

For the question, whether the Master will always stay with us, depends largely upon ourselves. Self-will and pride may drive him out, or he promises to dwell only with them who are of an humble and contrite spirit.

Free agency does not cease after conversion. If Christ enters our heart through faith, he must be kept there by faith. O what wondrous condescension that the Lord of glory would consent to occupy such a hut as my poor heart, yet he is kindly saying to me: "Give me room in this thy heart, and I will give thee a place in my heaven."

Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to his knock at their heart's door.

Biblical Criticism.
Rev. Dr. Win. Henry Green, the distinguished professor of Hebrew at Princeton Theological Seminary, recently spoke as follows to a Tribune interviewer.

What is known as biblical criticism is the careful scrutiny of all available sources of information respecting the form and contents of the sacred volume. It is currently divided into the lower and the higher criticism.

The lower criticism interrogates all existing and accessible testimonies to the text of Scriptures, with the view of ascertaining with the greatest possible exactness the precise words of the inspired penman.

The higher criticism advances from this preliminary settlement by external authority to the investigation of the books of the Bible as such. It inquires into their date and authorship, their plan and the purposes with which, as well as the circumstances under which they were written.

produced, and can imagine to ourselves the circumstances that called it forth and the end it was designed to answer, and can reproduce the positive attitude of the writer and his original readers, the better we shall be able to comprehend the book itself.

The higher criticism thus understood and thus handled is not only perfectly legitimate, but eminently serviceable to the student of the Scriptures. No word, more thoroughly the foundations are examined, upon which it reposes, the firmer and more solid they will be seen to be. It is no new thing for the genuineness and integrity of the books of the Bible to be impugned in the name of biblical criticism.

Abiding in Christ.
One afternoon, in an island city in China, feeling most impatiently despair, I was reading my Greek Testament, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before.

The following incident will show how God is so longed for as the true source of happiness, even by the poor Hindu. A missionary and his wife in India, tiring out among the villages connected with their station, passed a few days in an arched hut in the mountains.

"I thirsted still."
The following incident will show how God is so longed for as the true source of happiness, even by the poor Hindu. A missionary and his wife in India, tiring out among the villages connected with their station, passed a few days in an arched hut in the mountains.

Unnoticed Labor.
Many Christians have to endure the silent and unnoticed labor. They are serving God in a way which exceeds all that is useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some, who are doing what they will think a great deal more of at the last, never say their names in print.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's servants are never approved of, or encouraged, or men of approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more how you work; never mind who sees if God approves. If he smiles, be content; if he frowns, always be sure when you are most useful, always be sure you are most useful.

Great Men Believed by Christianity.
There goes Saul of Tarsus on horseback at full gallop. Where is he going? To destroy Christians. He wants no better play-spell than to stand and watch the hats and coats of the murderers who are stoning God's children.

He said, "I have written some hymns about Jesus Christ. May I sing one of them?" This he did. Then he said, "Now must confess Christ before the world and be baptized in that precious name."

"Yes, father," said Moses, "but you know you will lose your caste then." "Ay, my son, I know it, I know it, and my own sons will, perhaps, not allow me to live in my own land. But never mind, I shall find a corner to live somewhere. Jesus will take care of me. The water will still spring up to everlasting life."

The Infidel's Sheep.
Away among the hills of Northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

"I have come to talk to you," have been converted every eye, save his. Who seeth alike in darkness and noonday. Gaining brought with it disease, and death came just as he numbered the half of his three score years and ten.

"I have been a different man from what I am; but it is now too late. I am convinced that there is a state of being beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which language is inadequate to describe. These were among the last words he ever uttered."

Reasons that do not Explain.
So you are not going to church this morning, my son? Ah, yes; I see. "The music is not good," said a lady, "what is your church for, to hear the music. And the less we pay the better music we demand."

James S. May & Son, Merchant Tailors, Domville Building, Prince Wm. Street, St. John, N. B.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Fourth Quarter.

Lesson 1. October 6. 2 Sam. 5: 1-12. THE TRIBES UNITED UNDER DAVID.

GOLDEN TEXT. "Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133: 1.

EXPLANATORY.

The last regular lesson of the last quarter closed with the death of Saul, and the end of the reign of the first king of Israel. We now enter upon the career of a new king and a new dynasty. The kingdom bursts upon the world in a splendid development of material prosperity and religious progress, as a fruit-tree, after a long winter, bursts into blossom in the spring. As Dr. Hurst says, "in the compass of a single reign, the boundaries of Israel were extended twenty-fold, and an empire founded which rivalled those of Assyria and Babylon in power."

I. THE KINGDOM OF ISRAEL AS DAVID FOUND IT.—The King's government had now been tried among the Hebrews for more than a generation. To all appearance it had failed to attain the ends for which it was established. (1) A divided country. "It had broken the nation into pieces which could scarcely be brought together again by the genius of man. The twelve tribes were disorganized and ripe for the seven years of civil war which followed. (2) A very low state of religion. Saul's conduct in opposing the known will of God and in consulting the witch of Endor showed a deplorably low state of religious life. He had slain 85 priests, including the high priest, at Nob, where the tabernacle was at that time. It seems since then to have been neglected. (3) The nation was in partial subjection to the Philistines. Ishbosheth, had to set up his capital among the tribes east of the river, instead of in the heart of his claimed dominion.

II. DAVID BECOMES KING OF SOUTHERN PALESTINE. On hearing of the death of Saul, David, with a large number of adherents who had come to him, went by divine direction to Hebron, and was anointed king over Judah. Here David reigned seven and one-half years (ver. 5) in a quiet, simple manner, waiting for God's time when he should become king of the whole nation, growing in favor with God and man, and laying the foundations for his great work of reconstructing and elevating the nation.

The northern tribes, under the lead of Abner, the general-in-chief of Saul's army, had placed upon the throne Saul's son, Ishbosheth, a weak man of about 35 years old, wholly under the control of Abner. Their capital was at Mahanaim, in the tribe of Gad east of the Jordan, and south of the brook Jabkok. The reasons why the northern tribes at first refused to acknowledge David as king were probably (1) because they did not wish to be submissive to a man of another, and in some degree, a rival tribe. (2) There was a distrust of David on account of his seeming desertion to the Philistines. (3) Abner and other leaders under Saul probably feared that they would lose their power, while under the weak Ishbosheth they would virtually control affairs.

III. THE ACTIVE BUT PATIENT PROCESSES OF REFORM. David took no short cut through forbidden fields to the throne of all Israel. (1) David sent portions of the spoil of the Amalekites to leading persons of Judah (1 Sam. 31: 25-31). (2) David made advances to Jabesh-Gilead, but without results (2: 5-7). (3) He asked God's guidance in all that he did. (4) He ruled wisely over his smaller kingdom, and thus was preparing for his larger empire.

IV. DAVID KING OVER ALL ISRAEL. The elevation of David to the throne of the nation may be justly regarded as a most important epoch in Hebrew history. He was no ordinary man. His mental endowments were of the first order. Although but thirty-seven years of age when he began to reign over all Israel, he was a man of developed character and acknowledged power. In chapters three and four we are told the story of Abner's revolt against Ishbosheth, and his offer to bring all the tribes to David, the murder of Abner by Joab, and that of Ishbosheth by two of his captains, contrary to the will of David. The field was now free to David.

THE CORONATION. 1. Then, in these circumstances the Israelites naturally turned to one whom they knew to be the king of God's anointing over them. Come all the tribes of Israel to David. The particular numbers present from each tribe are given in 1 Chron. 12: 23-40. The grand total—339,600 men, and 1,224 chiefs, and so many of them from the other side of Jordan—afforded a truly marvellous exhibition of national unity and enthusiasm.

FIRST REASON. The tie of relationship. Behold, we are thy bone and thy flesh, i. e., were of such common descent that it was unfitting for them to constitute separate nations.

SECOND REASON. In time past thou wast he that leddest out. He had shown himself a competent leader.

THIRD REASON. And the Lord said to thee. He was anointed by Samuel to be king, by direction of God (1 Sam. 16: 1-12), and this fact seems to have become generally known. Thou shalt feed. Literally, "thou shalt shepherd." A captain over Israel. The leader of Israel's military forces.

3. So all the elders of Israel. The general assembly of the nation. And King David made a covenant with them. This league was probably a solemn contract in which the king on the one hand engaged to rule according to the laws, and the people on the other hand promised him their allegiance. Before the Lord. With religious ceremonies and sanctions.

4. David was thirty years old when he began to reign, i. e., in Hebron. He spent his first twenty years on his father's farm. The next ten were a season of trials and discipline fitting him to be king, and his seven and a half years as king over Judah fitted him for his larger kingdom. 5. And the king and his men. The 339,600, "all Israel," as in Chronicles. Went to Jerusalem; then called Jebus, (1 Chron. 11: 4). Political, civil, and mili-

tary considerations pointed to Jerusalem as the most suitable capital for the united kingdom. Its situation was virtually central, for the whole land. (2) As a military post it was unrivalled. It stood on a rocky plateau surrounded on three sides by deep ravines, forming a natural fortress of almost impregnable strength. (4) It was safer for David than any more northern city would have been, for he was under the protection of his own tribe of Judah. (5) This choice of a capital was made by David, as elsewhere declared, under divine direction (Deut. 12: 5-21; 1 Kings 11: 36).

Unto the Jebusites, the inhabitants of the land. These were, one tribe of the Canaanites, descendants of Jebus, the third son of Canaan. Which spake unto David, saying, Except thou take away the blind and the lame. A better translation is, Thou shalt not come hither: but the blind and the lame shall keep thee off. The Jebusites, confident in the natural strength of their fortress, boast that even the lame and the blind could defend it. This was an expression of perfect confidence in their defences.

8. And David said on that day. Now follows a description of the way in which David obtained possession of the city. Whosoever getteth up to the gutter. Either seen, or watered, or gully in the rock, or through a subterranean channel which had been constructed to supply the fortress with water. The lame and the blind. Aided of David's soul. "The lame and the blind" are the Jebusite garrison, as they themselves had seemed to name it, and David had to send them to the fortress he needed for his capital. The taunt aroused his indignation.

9. So David dwelt in the fort: i. e., he selected the citadel for his palace. Built round about. i. e., a wall and fortifications. From Mills. The Mills—the word always has the definite article—appears to have been some important fortification already in existence. And inward. Within or under the protection of the Mills, which was the outermost defence of the city.

PROGRESS OF THE KINGDOM.—10. And David went on, and grew great. There was a wonderful development of the kingdom under David. First. He had a united people, bound together by affection for their king, and confident in his ability and piety. He took every measure to keep them united.

SECOND. There was great progress in the religious culture of the people. The Lord God of hosts. The hosts of heaven, the organized forces of earth, of every kind, natural and spiritual. Was with him. He was a devout and obedient servant of God, seeking to do God's will in everything, and under the guidance of his Spirit.

THIRD. Alliances. II. And Hiram king of Tyre: on the Mediterranean coast, the capital of the commercial and enterprising Phoenicians. Sent messengers to form an alliance with David. (1) He would open up a friendly commerce, for "Tyre depended upon Palestine for its supplies of wheat and oil," and would like a market for its manufactures. (2) He may have desired to form an alliance against the common enemy, the wealthy Philistines. David made an alliance with Talmi, king of Geshur, i. e., Bashan, by marrying his daughter (3: 3), and with Toi, king of Hamath, in the vicinity of Damascus (3: 10).

FOURTH. Conquests. David gained the victory over all the neighboring nations which attacked him, and Syria, Moab, Edom, became tributary to his kingdom, bringing great riches into the kingdom. FIFTH. The natural consequence was a large extent of territory according to the promise in Gen. 1: 3, 4.

SIXTH. Another natural consequence was a great increase of wealth and national prosperity. SEVENTH. The building of a great capital and palace. For this purpose Hiram, king of Tyre, sent over workmen and materials for David's palace. The stone could be found close at hand. The interior was decorated with cedar of Lebanon (ver. 11).

EIGHTH. There was great progress in the method of government. The kingdom was organized under military, religious, and judicial leaders (7: 14-17).

12. And David perceived. By the great prosperity bestowed upon him. God's good gifts to him led him to see and love the giver. The Lord had established him. He gave the glory to the One who had done himself, he was fully conscious that he could have done nothing without the blessing and favor of God. And this was done for his people Israel's sake, to build up a kingdom of God on earth. The cause was more than any one man, though he were a king; the people of Israel were to bring religious life and blessing to the whole world.

A Silent Partner. An exchange has the following which will hit many a one besides "Jacob." "Had a good sermon last night," my wife asked me last night when I came home from church. "Complete, Rachel?" said I. "Rachel was poorly and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people." "Good singing, Jacob?" "I'm sure I couldn't tell you." "Many people out to-day?" "I don't know." "Why Jacob, what's the matter? What are you thinking about?" "The sermon was a kindly, the people of Israel were to bring religious life and blessing to the whole world."

She and I were the first ones to meet at the meeting. I have seen her a good deal in the post-office and at her aunt's when I was there at work. She is a pleasant spoken and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was talking of one, then she said that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink flush in her cheek, and the tears just as startling. "Oh, Mr. Gay, some of us were saying at the prayer-meeting last night that we did so want you to be a Christian!" Her cheeks flushed rosy and the tears fell. I know she felt it, and it was a cross to say it. I never was so taken back in all my life. "Why, bless your soul, I said, 'my child, I have been a member of the church forty years.' My tears came then, and I guess my cheeks would have been redder than hers if they weren't so tanned.

"Do excuse me Mr. Gay," she said. Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or at Sunday-school, and never noticed you at communion. I'm sorry I've hurt your feelings.

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man, I'm member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meetings or Sunday-school, because—well I made excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

Who the People in Massachusetts Are. Prof. A. L. Bartlett draws a rough picture in the August Forum, putting the people that made Massachusetts and the people that possess it now in striking contrast. He says the people of Massachusetts were formerly a homogeneous people, and almost purely English.

About one in a hundred could say that his family came from Scotland or the north of Ireland; one in five hundred may have been the grandchild of a Huguenot. Extreme poverty was almost unknown, and there were few who could not read and write. Upon religious and political questions the people thought very much alike. Except on the seacoast, nearly all the people lived upon farms; but all along the coast were many who lived by fishing and by building shalups, and in the towns dwelt many merchants grown rich by foreign trade. From this picture of the New England of a century ago, look upon this of the Massachusetts of the present decade. In place of a homogeneous people of common faith and common speech and common love for the Commonwealth and reverence for its traditions, the factory towns and commercial cities dwell great populations diverse in creed and in tongue, untrained to liberty and a republican form of government, and with no respect for the ashes of the dead from which has sprung our fatherland. Out of a population of 2,142,111 according to the census of 1885, the foreign-born number 526,867, not including such children of alien parentage as having been born in the United States. There are 122,263 illiterate persons ten years of age and over, of whom 88.63 per cent. are of foreign birth, and only 6.78 per cent. were born in this State. The foreign-born represent one-fifth of the people employed in agriculture, one-half of those employed in the fisheries, two-fifths of those employed in the manufactures, and two-thirds of those employed in mining and as laborers.

We accidentally overheard the following dialogue on the street yesterday: Jones. Smith, why don't you stop that disgusting hawking and spitting? Smith. How can I? You know I am a martyr to catarrh. J. Do as I did. I had the disease in its worst form, but I am now cured. S. What did you do for it? J. I used Dr. Sage's Catarrh Remedy. It cured me and it will cure you. S. I've heard of it, and by jove I'll try it. J. Do so. You'll find it at all the drug stores in town.

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ROBERT R. J. EMERSON, Sackville, N. S., August, 1888. "Well, not exactly. The minister preached from the pulpit but I could not listen. I was thinking about my sermon. I will tell you it. You know that young woman at the post-office, Mrs. Hyde's

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Messenger and Visitor

WEDNESDAY, SEPT. 25, 1889.

TO THE WORK.

The Convention is past; the last association has been held; pastors who have been on vacation have returned; our academies and seminaries are well started on their first term; Acadia opens today; we thus find ourselves face to face with the work of another year. It would be strange indeed if many were not deeply concerned for the future— if any earnest prayers should not ascend that this may be a year of most abundant blessing to our churches, our institutions of learning, our missionary operations, and to all our work as a body.

What the year is to be depends very much upon the way it is begun. It is true that a poor, listless beginning may not strike the keynote for the twelve months. It is the privilege of any church or individual to shake off spiritual sloth at any time; still the habit of the beginning is apt to be the practice of the whole year. In any case, the full work of a year can only be done as it is begun and continued with earnest determination; and if thus begun at the beginning, there is the best assurance that it will be pressed perseveringly. The longer we delay action, the more sluggish we are inclined to become, while the promptness and energy with which we begin usually is the measure of the hope of success for the year.

There is special need of this promptness to begin in connection with the raising of the means to support our great denominational enterprises. The various Boards have to expend money steadily through all the year. If the people delay to give till the last of the year, work cannot be carried on with either confidence or comfort. The fear of an alarming deficit at the close of the year, will keep the Boards in constant worry, while the delay to pay to missionaries on salaries almost too small to live upon, or to borrow the means to keep them from want, affords a dilemma into which we should never put our brethren who have heavy responsibilities to carry. There is also a moral and religious culture in giving to the support of the Lord's work, of which none of our people should be robbed for a large part of the year. They should be led to give all the year, in order that the training in unselfishness and interest in the work, which is thus secured, may be as great as possible. We fear that many, even of our ministers, do not notice this reason for regular giving. God could have so ordered it that his work could have gone on without our money. The reason he has made the advancement of his work depend upon the gifts of his people, is because to give is necessary to their best interests. If giving is thus necessary, surely it should be as often as possible. To do nothing to induce men to give, for six, eight or ten months in the year, is to deprive them of one of the best means to help their inner lives in all that is most excellent and Christlike. If we could all believe that the rule of weekly giving, laid down by Paul, was as much indited by divine wisdom as the great doctrines in which we glory, then we would, surely, do our best to bring up our people to adopt this heaven-ordained rule. Is it not God-given direction, and can His rules be anything else than perfectly wise?

All this has a very practical bearing upon the question of the measures to adopt to get our churches to work in the matter of gathering money for the Convention Fund. We are glad to find that some of the leaders of local organizations, as recommended by Convention, are beginning to gather their forces for the campaign of another year. There were many of these committees, last year, that did nothing. Probably this was because they did not think seriously of the matter until it was so late that it was finally passed by altogether. How much might be done, were all the chairmen of these committees to call the other members together, and begin systematic work for the year! Considering what is at stake, surely none will take the responsibility to refrain to start the committee work, and, in this way, virtually prevent all work of the kind. Unless the brother appointed to call the committee together, does his duty, the work will be effectually blocked.

But while a good deal can be done, by means of the mutual help and stimulus provided by the local organizations recommended by the Convention, and arranged for by the associations, the chief dependence must be upon the individual churches, led on by their pastors. If all our pastors will but begin at once, and introduce some simple plan, by which

their people may be encouraged to begin to contribute, at once, and to continue to do so, at the shortest intervals during the year, there will be no trouble to increase our general contributions to the Convention Fund very materially. We had it in mind to say we might increase them fifty per cent., and we do not think that would be too high, were all to do their very best. What grand enlargement this would enable us to make in all our work. What great returns, in souls saved, from the increase of work made possible, as the gain in giving was kept up year after year. Surely, brethren, you will make a strenuous effort, and begin to make it at once. It may be hard to get a new order of things started; there may be many discouragements; but a discreet persistency will soon mend matters, and when they once begin to mend, further progress will be more easy. There will be continued inspiration in the thought that the result sought is a grand one.

THE WEEK.

Lord Londonderry, ex-Lord Lieutenant of Ireland, thinks that twenty years of coercion would pacify the country. Were it not for the hope entertained by the people that they will eventually secure equal rights from the English people, it would probably madden them.

The Irish leaders do not seem to take very kindly to the proposal of a Catholic university. At a meeting of the Dublin corporation, Lord Mayor Sexton, referring to Balfour's offer to establish a Catholic university in Ireland, said: No matter what remedial measures were passed as a part of the policy of the coercion government, the Irish people would not swerve from their main object, namely, to obtain an Irish parliament and secure the management of Ireland's revenues and the administration of her laws by a judiciary responsible to the people.

It is good news to learn that the English and Italian governments have signed a more stringent anti-slavery convention than has hitherto existed. The new convention declares the slave traffic to be an act of piracy and enables cruisers to deal more promptly with the captured slaves. The Mediterranean is excluded from the operations of the treaty.

The great strike in London is concluded and the strikers have got what they asked. Parliament will be called upon to decide how far the Dock Commissioners on the one hand, or the strikers on the other, are responsible for the enormous loss to trade and the interests and comfort of the community. It is very fortunate that Burns, the leader of the strikers, seems to be a man of such coolness and self control.

In France the elections have taken place. Boulanger was elected in Montmartre. For 37 uncontested seats the members elected consist of 28 royalists and eight ministerialists and Boulangists. Latest totals give the republicans elected 158 and anti-republicans 89. Re-ballots necessary 145.

The whites of Mississippi are committing the most terrible outrages upon the negroes. Advice received from Charleston, Miss., Sept. 10th, report seven negroes killed there within the last forty-eight hours. George Allen, who burned B. F. Jamieson's store in Leflore County, was carried to Charleston from Grenada and hanged. The total number killed is now estimated at one hundred. The names are not ascertained. They were roughly and hurriedly buried. A ditch was dug, and those killed were thrown into it and covered up by their own people. There were no obsequies.

From later advices, it appears that two hundred negroes have been slaughtered, apparently with no excuse. The governor of the state has done about nothing to stop the murders or to punish the murderers. If such enormities continue, the question will be forced upon the general government, whether a regard for state rights will permit the authorities at Washington to let matters take their course.

The last week has been one of storms and disasters. A great tempest has raged at Bangor, doing much damage to property. There was a fearful calamity in the city of Quebec on Thursday evening. A huge piece of rock from under the citadel split off from the cliff and went crashing down through the houses below, through a distance of 300 feet. The houses destroyed contained thirty tenements. Twenty-six bodies have been taken from the ruins, and it is feared that a number more remain. A part of the fortifications on the heights above are considered unsafe, and will have to be removed, if this can be done without too much risk.

From far off Japan comes the word that by a flood in one of the provinces, several towns have been swept away and 15,000 lives lost. The copious rains of the past week have put out all the forest fires. It is hoped, also, that the lumber which has been hung up, will be got out, thus helping to create a good fall trade.

The great gale along the Atlantic coast is said to have destroyed the peach crop of New Jersey. This will help raise the price of apples and other kinds of fruit.

Eastern Association.

The N. S. Eastern Baptist Association met at 2.30 p. m., on Friday, 14th inst., with the New Glasgow church, in their very neat and tastefully finished, yet modest and "common sense" house of worship.

The names of over 100 delegates were upon the list, a large percentage of whom were present. No warmer welcome ever greeted the delegates of this Association and their friends than that of Bro. Dykeman and his staff of workers; no heartier reception to the homes of any people—not of Baptists alone; perhaps the majority were guests of Presbyterian friends. Their doors and hearts seem wide open to receive the strangers, who made happy proof of proverbial "Highland hospitality."

After the usual devotional exercises, the moderator of the past year, Rev. C. C. Burgess, welcomed his successor, the Rev. J. W. Bancroft, to the chair. Rev. T. B. Layton was elected secretary, Rev. M. L. Fields assistant secretary, and Bro. M. C. Olding treasurer.

The following visiting brethren were invited to seats in Association: Revs. A. Cohoon and John Rowe, from the Western Association; W. C. Goucher, St. Stephen, N. B.; P. S. McGregor, Hantsport; C. E. Baker, of P. E. I.; W. V. Higgins, missionary-elect; Prof. E. Caldwell, Bro. Geo. A. McDonald of the Book Room, and Bro. Samuel Grey.

Committees were appointed to report on the following subjects: Arrangements, Education, Missions, Denominational Literature, Sabbath-schools, Temperance and Circular Letter, of which committees Revs. A. T. Dykeman, D. A. Steele, J. E. Goucher, A. T. Dykeman, I. W. Porter, C. H. Haverstock, and D. A. Steele are chairmen respectively.

The remainder of the session was chiefly occupied in reading the letters from the churches.

The evening session opened by singing and reading of 72nd Psalm, and prayer by Rev. D. A. Steele.

The Rev. John Rowe then addressed the meeting upon Missions—the subject for the evening. Man was immortal, destined to enjoy or endure eternal. The gospel the only means of opening to man the glory, grandeur, and unpeakable joy of an eternal future with God. The present world and material universe grand and beautiful. Present possibilities of man glorious and exalted, but infinitely grander, more glorious and exalted, as well as eternal, was that future to redeemed men. The expansion of the human mind and its capability of enjoyment would go on in that far-off state. God's purpose in the advance and development of science was that this gospel might spread and reach the people yet in darkness.

The Rev. A. Cohoon represented the cause of Home Missions. Home Mission work lay at the foundation of every department of our work. Its object is, first, to strengthen weak churches and build up feeble interests. They were judiciously grouped and proved under the care of one man; encouraged to do all they could for themselves and support their pastor by their sympathies, assistance, means and prayers. Some 15 of them, once weak and dependent groups, are now self-supporting—a few contributing to the support of others. Another aim of the Home Mission Board was to plant new interests in outlying districts, and on new ground. Some of those have already grown to be strong churches, e. g. Fairville, N. B., Dartmouth, N. S. The central and strong churches should cherish such interests, for the weak ones were to them what the mountain rivulet is to the river. From these weak churches often come the men and women who are trained and fitted for pastors and Christian workers. They are often the ones who work their way up by dint of endurance and manly pluck to our highest positions of trust and usefulness. It was a good financial investment. Money expended in Home Mission work would soon pay large interest. Foreign conquest too depended upon home and internal development. So Foreign Missions are strengthened by successful home work. You are praying for a mighty work of grace for millions on the foreign field, it means a mighty work and expenditure at home.

Rev. J. E. Goucher spoke of the soul stirring missionary meeting of the late Baptist Convention at Fredericton; the devotion of our missionaries and the struggles of the Foreign Mission Board in the past, as they grappled with almost insuperable obstacles; of their triumph, and the glorious results of foreign work in Polynesia. The Bible lay beside the crown jewels in the palace of Madagascar. India, the citadel of heathenism has been attacked. Japan would be a Christian nation before the dawn of the 20th century. The Christian explorer has been followed by the Christian missionary into the heart of the Dark Continent.

Rev. W. V. Higgins gave an interesting description of the Telugu Foreign Mission field. It extends from Madras to Chicaco on the east coast of India; contains 18 millions of people. The Canadian part of it 2 1/2 millions, with four Mission Stations and seven or eight missionaries. The encouraging features were that the native religion was tottering to fall; that many had already been converted, and that even

now indications of an early and glorious work of grace were apparent. Also that a deeper interest was manifested at home in mission work, and numbers of young men and women were preparing for the foreign field. What we need, he said, is a consecrated church membership. The Moravians numbered 70,000; they counted their missionaries by thousands, and they paid \$7 apiece per annum—a poor people—to the support of missions. He spoke earnest and tender farewell words. Soon they would take parting embrace of friends for a far off land. They would feel sad, would meet with difficulties; he requested the remembrance of Christians at home, their prayers, sympathies, their sons and daughters, their aid.

In response to a proposition by Rev. D. A. Steele, a large part of the audience rose to their feet in pledge that they would remember our missionaries in prayer on the Telugu field every Saturday evening at 9 o'clock. This very interesting session closed with singing, "God be with you," "Praise God," etc. Prayer and benediction by Rev. J. E. Goucher.

Our Great Need.

In the report of the Home Mission Board to the Convention a few weeks ago, it is stated that "the great need of our Denomination in the Maritime Provinces is more pastors."

The extent of this need will be apparent when I say that at the end of this month, when the students have returned to their schools, there will be thirty-six full fields that need pastors, without them.

To supply this need, there are ten men wanting settlements. These will very soon find places suited to them, but where we are to find men for the remaining twenty-four fields I know not. Doubtless some of these will be filled ere long by men from other charges, but this is only according to the old plan of "robbing Peter to pay Paul," and the number of vacant pastorates is not lessened thereby.

In the report above referred to, the following recommendations were made:

- 1. That ministers engaged in secular callings, or who are dividing their time between a small church and some other occupation, be urged to devote their whole time to the work of the ministry and receive their support therefrom.
2. That churches and ministers be urged to co-operate with the Board in the grouping of churches so that the most and best work can be done with the smallest number of men.
3. That the churches seek out faithful young men and encourage and help them to prepare themselves for the work of the ministry.
4. That advanced students be urged to assist the board in supplying important fields by remaining out a year as occasion may require.
5. That the churches be urged to look out from their members brethren of mature years possessing the qualifications laid down in 1 Timothy 3, and encourage them to place themselves at the disposal of the Board for work in our churches.

We hope that these will receive the careful attention and call forth the hearty co-operation of ministers and churches. We shall be glad to hear from any desiring fields of labor. I am now on my way to visit some of the churches in Guysboro Co., but letters addressed to Hebron will reach me in due time.

THAT DEBT.

Some donations towards paying off that \$700 debt have been handed to me. We hope that many more are being sent in so that when we return we may find that it is all provided for.

A. COHOON, Cor. Sec'y.

Ordination.

Pursuant to the call of the First Horton Baptist church, an ecclesiastical council met in Wolfville, Tuesday, Sept. 10, at 2 p. m., to consider the advisability of setting apart Bro. W. V. Higgins, to the work of the gospel ministry.

After the opening prayer, the council organized by electing Rev. T. A. Higgins, D. D., moderator, and Rev. C. W. Williams clerk. Churches were represented as follows: First Horton, Wolfville, Rev. T. A. Higgins, Prof. Kierstead, Prof. Higgins, X. Z. Chipman; First Halifax, Rev. W. H. Cline, Dr. DeWitt; North, Halifax, W. W. Pickings; Windsor, Rev. H. Foshy; Dea. C. H. Dmuck; Falmouth, Rev. Jos. Murray, Dea. Andrew Shaw; Hantsport, Rev. P. S. McGregor; Second Horton, Gaspereaux, Rev. M. P. Freeman, Jas. Vaughan; Third Horton, New Minas, G. P. Raymond (lic.), W. H. Seaman; First Cornwallis, Canard, Rev. S. B. Kempton, Dea. Wm. Thomas, E. Griffin; 6th Cornwallis, Canning, Rev. E. C. Vincent, Geo. Pieno; Third Cornwallis, Billtown, E. A. Daley (lic.), J. E. Dunham, H. Sweet; 2nd Cornwallis, Berwick, Rev. E. R. Reid, Deacons E. C. Banks and Isaac Shaw. Tabernacle (Halifax) and Kentville were also invited, but were not represented.

The following were invited to seats in the council: Rev. D. Freeman, Prof. Tufts, Prof. Caldwell, Rev. G. O. Gates, D. H. McQuarry (lic.), L. A. Cooney (lic.) At the request of the council, Bro. Higgins then gave a statement of his Christian experience, call to the ministry, and views of Christian doctrine, and also answered questions that, at the conclusion of his statement, were very freely asked.

Upon motion of Rev. S. B. Kempton,

it was then unanimously resolved, "That this council has listened with great pleasure to the statements made by Bro. Higgins, and expresses itself as fully satisfied with the same." It was further resolved, "That this council proceed with the ordination according to the request of the church."

The ministerial portion of the council were appointed a committee to arrange the order of services for the evening. The clerk was instructed to furnish Bro. Higgins with a copy of the minutes of the council and also to forward a copy of the MESSINGER AND VISITOR for publication.

Council then adjourned until the evening.

At 7.30 p. m. a large congregation gathered in the church and were deeply interested in the following exercises: Anthem; Invocation, Rev. M. P. Freeman; Hymn; Reading of Scripture, Rev. H. Foshy; Prayer, Rev. Jos. Murray; Hymn; Sermon, Rev. G. O. Gates; Ordaining prayer, Rev. S. B. Kempton; Hand of Fellowship, Rev. W. H. Cline; Charge to candidate, Rev. D. Freeman; Charge to denomination, Rev. E. O. Reid; Doxology; Benediction, Rev. W. V. Higgins. C. W. WILLIAMS, Clerk of Council.

District No. Five.

The first meeting of this district since Convention was held at Chester Basin on Monday, beginning at three o'clock. Pastors present: March, Taylor, Williams, Dodge; also, Bro. S. Langille from New Ross. The afternoon session was a most interesting one. Reports were presented on the progress of the schemes employed in promoting the Convention Scheme, and on the general condition of the churches. Within the past month, about 30 were reported as having been baptized within the district. Just at present the outlook in many sections is most encouraging, and it was unanimously felt that, especially as some of these sections are the most out of the way, the already over-burdened pastors should have some assistance in reaping the harvest, from outside, and the secretary was instructed to correspond with the H. M. Board to this end.

The matter of Sunday-school work was considered, and it was decided to give this matter special attention at the next meeting. Bro. Dodge was appointed to prepare a paper for that meeting on the following subject: "What can be done to increase the efficiency of the Sunday-schools in this district."

In the evening there was an ordination of deacons. The following was the order of exercises: Preliminary Exercises, Bro. Geo. Taylor; sermon, by Bro. C. R. B. Dodge; ordination prayer, Bro. J. Williams; Right Hand of Fellowship, Dea. Bezanon; address by Bro. S. March, subject—"The relation of the deacon to the pastor"; address by Bro. S. Langille, subject—"The relation of the deacon to the church." The congregation was large and the meeting most impressive.

On Tuesday evening service was held in Chester, which Bro. J. Williams was appointed to assist the pastor in conducting.

The next meeting is to be held at New Cornwall the third Monday in October. C. R. B. DODGE, Sec'y.

Tork and Carleton Quarterly Meeting.

Have just had a very successful meeting of our York and Sunbury quarterly meeting at Springfield. The business was done very satisfactorily. A great deal of good work had been done the last quarter by our missionary, the Rev. J. A. Porter. He was reappointed for the further term. The spiritual meetings were not so largely attended as usual, for the reason that large forest fires were raging and the male part of the settlement were "fighting the flames." Still the interest was good throughout. They have just finished a new meeting house, which would be a credit to any community. It was dedicated on Sabbath day. Rev. J. W. S. Young preached the dedication sermon at 10.30 a. m. Text—Isaiah 60: 7—"I will glorify the house of my glory." Services at 3 p. m.; preaching by Rev. B. H. Thomas. Evening; sermon by Rev. F. D. Crawley. Evidently there is a growing interest all through this part of the country, and a very hopeful outlook. M. S. HALL.

Toronto Baptist College.

The next session of Toronto Baptist College will open the first week in October. On Wednesday, October 2, candidates for admission into the College will be examined, and on Thursday, October 3, the work of the College will begin.

Principal McGregor, who will not be able to enter immediately upon the work of the session, wishes to assure the old students, as well as those who contemplate entering the College for the first time, that notwithstanding his illness, the entire work of the College will be satisfactorily covered. He is particularly anxious that all old students should be promptly in their places at the opening of the session, and that, in spite of adverse circumstances, the session of 1889-90 should be one of the most successful in the history of the College. Full announcements as to the re-arrangement of the work of the College will be made at the opening of the session, if not earlier.

Inquiry.

1. When length of pastorate and the salary are mutually agreed upon by church and its pastor-elect, has an ordination council any right to interfere with such relations?

2. A graduate from a theological seminary and a church know each other only by correspondence and recommendation. A unanimous call is extended and accepted. Pastor elect and church mutually insert a conditional clause, that their relation may terminate at the end of three months if either party so desire. Does the condition nullify the call?

3. In case two, pastor-elect, by letter, becomes a member of the church. The church is well satisfied with his work and unanimously decides to call a council to ordain him as pastor before the three months terminate. Did the church act according to Baptist usage?

4. The facts stated in numbers two and three are an actual case. A number of delegates on way to council met and telegraphed to church saying: "We decide not to proceed with ordination until permanent settlement is made." Said delegates claim that the condition in said case two nullifies call—also that a church has no right to ordain one of its qualified licentiates to regular work of Christian ministry, excepting foreign missionaries, unless permanently called as pastor of said church. Are their acts and claims in harmony with its practice and principles of Baptist churches? Inquire.

1. The council is called to determine whether the candidate is worthy of ordination or not; not whether the salary agreed upon between him and the church is sufficient. As the worthiness of the brother to be ordained does not depend upon the question of salary, we do not see what the council has to do with it, except by way of advice. To refuse to ordain a worthy brother because the church does not give him a satisfactory salary, seems like wronging him because the church had already wronged him in refusing adequate compensation.

2. The length does not determine the reality of the engagement. One can as really be the pastor of a church for three months as for three years. Whether the shortness of the possible term of the pastorate would afford a sufficient reason to refuse to ordain, would depend upon the idea had of the true function of an ordaining council. If it is thought that the council merely ordains the brother as the pastor of the church calling it, then it might be well to be sure that there is what is rather loosely called a permanent engagement between the candidate and the church. If, however, what we consider the true idea be held, that the council is to ordain the brother as pastor of the particular church, but also to recognize him, on behalf of the denomination, as qualified for the pastorate generally, then the ground of ordination will be the brother's qualification for his work, not so much his actual pastoral relation to the church calling the council. At the same time, too much care cannot be taken to avoid hasty and ill-considered ordinations. The chief matter is, however, to become assured of the worthiness of the candidate; and, when this is assured, whether in a short or a long time, the ordination may take place.

In view of these principles, we should say "Yes" to question 3, and "No" to question 4.

Clarks of Associations.

Will you kindly allow me, through the MESSINGER AND VISITOR, to remind those brethren whom it may concern that no abstract of minutes has yet been received by our committee from clerks of Associations, except from the Central and Western Associations of Nova Scotia, and the P. E. I. Association. By resolution of Convention these abstracts are to be prepared by clerks of Associations and forwarded to the committee of publication promptly, so that the work of publishing the Year Book may not be delayed. One would suppose from the way that brethren talk at Convention that the desire for an early publication of the Year Book was universal. The facts, however, would not seem to warrant this assumption. Delay in providing these abstracts mean delay for the Year Book. The Convention matter has been promptly furnished, and is all in type. The printers are now waiting for the "copy" which must come from the clerks of Associations. How long must we delay the publication of the Year Book. EDWIN D. KING, Chairman of Com. on Publication.

Convention Funds Received.

Table with 2 columns: Name of church/association and Amount received. Includes Kempt, Queens Co. \$10.00, First Haged Islands, Osborne, B.M. 1.00, African Association, N.S. for H.M. 5.00, etc.

Chairman of Com. on Publication.

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From Father Crandall.

At the late meeting of Convention, the secretary was requested to write a letter of Christian salutation to Rev. David Crandall, of Springfield, N. B., the oldest minister in our denomination. Bro. Crandall replies in substance as follows: "I can truly say that this kind and brotherly salutation of the Convention to an old fellow laborer in the cause of our blessed Master is heartily appreciated, especially as I am now in such a retired state of life under the infirmities of nearly ninety-two years of age. I feel myself as firmly identified with all our denominational interests as I ever did. The nearer I get to the end of this present life, the more anxious I feel for the prosperity and extension of our Home and Foreign Mission work, and all our educational institutions, together with all other means of extending our Redeemer's kingdom. Although I have been deprived of the privilege of mingling with you in your councils personally, I have been with you in the spirit and prayer, and have often been made happy in knowing that the blessing of the Master has been manifest in your deliberations. While I with you have to lament the unfaithfulness of many of the membership of some of our churches in keeping back what they should have put into the treasury of the Lord (for all we have in His), we are happy to know that we have a large number of faithful working Christians that are doing noble work for the precious cause of Christ, and it gladdens our hearts that the Lord is putting so many of our influential young men into the gospel ministry, and converting and qualifying so many for other callings. We hope our denomination will more and more realize the day and age in which we live and see the importance of improving it. In respect to myself, I bless the Lord that He condescended to put such a poor instrumentally into the gospel ministry, and whatever good may have been done through my feeble efforts, I can say with Paul, 'not I, but the grace of God that was with me.' It has been and will be my daily prayer that the divine blessing may abide on all the efforts put forth by my brethren in the ministry and membership of our churches, and I hope to have the prayers of my Christian friends that I may have patience to wait all the Lord's time for my departure. Eternity will be none too long to take delight in the unfolding of the wonders of redemption through our crucified and glorified Saviour."

Ever yours in Christ Jesus, D. CRANDALL.

Church Collections for Annuity Fund.

Table with 2 columns: Name and Amount. Includes Chipman and Salem Creek, N. B., \$ 8 00; Hopewell, N. B., 14 00; Upper Wilmet, N. S., 4 67; Rawdon, N. S., 2 00; Alexander, P. E. I., 5 00; Ugg, P. E. I., 5 30; Lower Granville, N. S., 5 00; Cornelius Hardy, per Rev. A. Co-hoon, 2 00. E. M. S., Treas.

At the Convention at Fredericton, arrangements were made to prepare the way for the union of the Convention and Bradshaw funds, according to the conditions laid down by Mr. Bradshaw. There is a prospect that this will be perfected at the next Convention. What remains now to be done is to raise the capital of the Convention fund as fast as possible. If this is done, the active force in the ministry will have the assurance that they and their families will be protected in time of need. The missionaries in the foreign field share in the benefits of this fund. In addition to this, something more should be done to increase the income for ministerial relief and aid, so that those who cannot come upon the annuity arrangement may receive an amount equal to the annuants. This will be a fair question for discussion at our next Convention. In the meantime, let the churches give largely to the Convention Fund, and that will give the Board more for the ministers, widows and helpless children who now look to this source for help.

Please publish the enclosed copy of the revised constitution. Will not all the eligible ministers correspond at once with the treasurer, and secure their membership. I earnestly ask them to read the constitution carefully and qualify themselves for receiving annuities. The ministers in our college and our missionaries on the foreign field have united with the large number of ministers who have paid their rates. E. M. SAUNDERS.

CONSTITUTION OF THE MINISTERS' ANNUITY FUND OF THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

- 1. All legacies, donations, or contributions of any kind made to the Board for the capital of the Ministers' Annuity Fund, shall constitute the capital and shall be kept invested in good securities. 2. Ministers' rates, donations or contributions made for the purpose, and the interest on investments, shall be the fund for paying annuities; but any surplus may be added to the capital by the Board. No part of the capital shall be used for paying annuities. 3. Any ordained Baptist minister in regular standing, and engaged in ministerial work within the bounds of the Convention, by complying with the Constitution, shall have a legal right to his annuity. Exceptional cases may be considered and judged by the Board. 4. 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.

5. 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.

6. Ministers removing beyond the bounds of this Convention must have the sanction of the Board in order to retain their claims on the fund.

7. Any minister who shall fail to connect himself with this fund so soon as he is eligible, shall not be received unless he pays the rates and the interest thereon at six per cent. for the time he has neglected to join himself to the fund.

8. Any minister who, on account of accident or ill-health, ceases to receive his ordinary salary, or any minister who being 65 years old, or upwards, resigns his position as pastor, missionary or teacher, and ceases to receive his ordinary income for his labors, 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.

9. No person can have a right to an annuity unless all his dues are paid.

10. Annuities shall be paid half-yearly, on the 1st of July and the 1st of January. 11. 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 possible rates. The payment of such a sum may be spread over two or three years.

12. Applicants when eligible for membership may be admitted on the first day of January or the first day of July, at which time their yearly rates are due in advance. Any minister whose rate is not paid in the first three months after it is due, shall be notified of the same by the Treasurer, and he shall pay, in addition to the regular rates, the interest at six 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.

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

14. The annual rate is ten dollars. 15. The maximum annuities for the present, shall be for a minister, \$150; for a widow, \$75; each child of a widow, \$12.50; but no family of children shall receive more than \$60. If both father and mother are dead, and there is but one orphan, it shall receive \$40; if there are two orphans, they shall receive \$40 each; or if a greater number, they shall receive \$100 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 fund shall be paid.

16. 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. 17. Any society, church or person, by 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 the Constitution; and such minister and his family shall have a right to participate in the fund as if he himself had paid the required dues.

18. No minister can join this fund after he is sixty-five years old.

19. No alteration or addition shall be made to this Constitution 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.

Heaven and Home.

(Conclusion.)

Nineteen centuries ago, when the beloved disciple saw Paradise, he beheld a great multitude that no man could number; and ever since then the number has been increasing, while

"E'en now to their eternal home, Some happy spirits fly."

For the Good Shepherd has not only a large fold, but a large flock also; the great Father has many children; and as Jesus told us, many shall come from east, and west, and north, and south, and the number of the fallen leaves of all the ages, and of the sand dust of all the seas, or the drops of all the floods have been counted, it will be impossible to tell how great that throng will be, who escape all evil by being sheltered in glory with Jesus.

And if it is allowable to judge of a poem by the poet, of a building by the builder, of a house by the architect, what boundless suggestion is open to our view as we realize that Christ is the Maker and Builder of heaven. This being so, I am sure the home of the soul, the paradise of Christ's preparing, will be a sure defence, secure against all time's ravages or sin's assaults. For on the sure foundation, even the Rock of Ages, the great Lord will build a mansion that shall be eternal in the heavens.

Ah, children of God, into that heaven above there shall enter nothing that defileth; no disturbing doubt, no sombre foreboding, no darkening temptation. For the Great Shepherd who so loved His sheep that He died for their redemption, who sought them patiently, earnestly, and long, who sought them o'er towering mountains, and through the deep valleys where there was loneliness and pain; surely He will house those sheep in a fold of perfect security and peace.

And thank God we shall then be absolutely sinless.

"Then we shall see His face, And never, never sin."

Yes, "We shall be like Him, for we shall see Him as He is." His name will be written on our foreheads, while we who have trusted in His mercy and worn His righteousness below, shall then be robed by Him in the beauty of perfect holiness and spotless purity.

II. But from what we might reasonably expect heaven to be, we now turn to what Christ in the text declares it certainly is.

If in talking to me, my brother in the flesh should speak and say, "My father's house," I should understand his language to be a reference to my home—to our home. And so when Jesus, who is the elder brother of those who believe, speaks of "My Father's house," are we not justified in saying He is speaking of Heaven as our Home. What a wonderful word is the word "Home."

"O home, my home, O river in the valley of my home,"

cried an American boy, who lay dying far away from the place of his birth. "Dying, sir; then carry me home to die," so murmured an English lad to whom death approached on the shores of Africa. Varily there is no place like home; for best friends are there. We make friends along the highway of life, and the friendship of these fellow-pilgrims is a sweet and fragrant thing; but the home friends are the truest after all. For when all the world is cold and repellent, there's a refuge at home. When the citizens in the far-off country have no pity, there's a welcome at the old home. Ah, lads and lasses listening to my words, remember what I tell you concerning these home friends. Oh forsake not the mother whose hair is white and whose eye is dim through watching for you; forsake not the father whose hand is hard through toiling for you; for wherever you wander, whatever you do, however wide the circle that knows you, or however numerous the friends that surround you, there will be no love offered so noble, and so unselfish, so pure, and tender, so all-forgiving, undying, and strong, as the love of the dear ones at home. O you young people who have left your country homes and are dwelling in this city; you who sometimes smile at the simple ways and natural speech of the old father and mother, I beseech you let your smile be very tender, and kindly remember the home friends with a warmth about your heart, write to them often, see that their way to the grave is made smooth as possible, for girls, you may in the days to come prize many a friendship and find it wanting in worth; but your mother's love will be as gold no fire can destroy; and boys, you may drift into seas where sympathy and kindness are all unknown, but even then remember that your old father loves you in your waywardness and will welcome you home again. Ah friends, I would once more repeat this simple undorned sentence: that of all the loves there is none like the home love.

And what a place of confidence is home. Out in the world we are cautious and reserved; for he who bears his heart upon his sleeve will be sore wounded and distressed. But at home, ah, at home no one will accuse us of egotism, and no one deem us foolish; there we can lay bare our hearts and appear as we really are. Thrice happy is the man, though bearded and bronzed, though possessor of great gifts and ringing renown, who at vacation time can go home and tell mother and father what the busy years have done for him; what he has gained, and what he has lost, what he hopes for, and what he fears most. For in the home there is perfect sympathy. Carry me home, is not only the cry of the dying, but it is the cry of those whose cup of existence is filled with disappointment, scorn and sorrow. Carry me home, 'tis the cry of the wounded, weeping, sinning, sorrowing ones, the wide world over. For at home the hands are gentle, and the hearts are kind; at home no word of reproach will be spoken, and perhaps the damping thoughts of the far-off country may be lost, and the soiled soul made clean. And there's rest at home. Tell me all ye whose early life was spent in the country, call you rest anywhere under the sun as you can in the old accustomed places, where the very fences are familiar, and the streams talk to you as though they were glad to see you again? Or ye whose home was by the sea! Is there anything that can soothe your troubled mind or cool your heated brow, like the sound of the waves that have murmured on those well-known sands for many a hundred years? "Take him home," said a hospital nurse, speaking of a man whose listlessness betrayed his indifference to life. "Take him home, if aught will rouse him, that will." True, my friend, quite true. For to ears that care not for the world's praise the brooks will be welcome; and the eyes that no pleasure can make bright, may kindle with interest at the sight of an old-time flower, with its old-fashioned name, and its modest look and bearing.

And yet, dear friends, while these earthly homes may furnish relief for many a pang, and balm for many a wound; we have to sadly acknowledge that life brings to us some woes that even the dearest friends of earth can neither mitigate

nor relieve. And for our comfort, while pondering this fact, we should be careful to remember how into the home above there shall enter nothing that could sadden or disturb the soul's peace. For there the inhabitants are no more sick, they hunger no more, they thirst no more, they are never weary, they never sin; but God wipes away all tears from their faces, and they

"From the rivers of His grace, Drink endless pleasures in."

I have read how, when the inviolated soldiers of the Crimea were carried aboard the troop-ships, the bands upon the shore played the old hymn, "Home sweet home," and as the wounded warriors heard the pathetic strains, they—the strong men who had dared the fury of the battle and the cold,—wept, while they remembered their comrades dead on Crimean soil, for whom there was no return home, and also pondered the possibility of some of their number dying on the voyage, and instead of sleeping under old England's daisies, becoming the prey of the waves. But brethren beloved, we have no such cause for sorrow. All who fight in this war are sure of a crown. All those who sleep in Jesus are safe. And when the general roll is called we shall all be there. You remember the time far back in the past, when in the falling twilight your mother used to stand in your boyhood home and call you to shelter for the night. Ah friends, the days will be but short and few, ere God will send for you the messenger who shall conduct you home. Or you recollect the day when by your father's side you wandered far out into the country; and as you wearily walked homeward, father comforted you by saying, "Child you are getting near home." Even so, brothers, we are going home. And every heart throbs and pulsates, every waning moon and setting sun, finds you nearer the end. The Father's hand holds us, and the Father's voice cheers us. We shall soon be home.

"O that home of the soul in my visions and dreams, Its bright Jasper walls I can see; 'Till I fancy but thinly the veil intervenes, Between the fair city and me.

That unchangeable home is for you and for me, Where Jesus of Nazareth stands, The King of all Kingdoms for ever is He, And He holdeth our crown in His hand." W. B. HINSON.

Bible Topical Studies for October.

BY H. F. ADAMS.

LOVE.

I.—THE DIVINE SIDE OF LOVE.

- 1. 1 John 1: 8.—God's glorious nature. 2. John 3: 16.—The Father's love to us. 3. Gal. 2: 20.—The Son's love to us. 4. Rom. 15: 30.—The Holy Spirit's love. 5. John 3: 35.—How much the Father loved His Son. 6. S. S. Golden Text. 7. 1 John 4: 10.—The divine love is unexpressed. 8. Ephes. 3: 18, 19.—It is immeasurable. 9. 2 Cor. 5: 14.—It is constraining. 10. Jer. 31: 3.—It is everlasting. 11. John 13: 1.—It is unchangeable. 12. Rom. 8: 38, 39.—It is indissoluble. 13. S. S. Golden Text.

II.—THE HUMAN SIDE OF LOVE.

14. 1 John 4: 19.—Why we love God. 15. 1 John 4: 16.—What we experience when we love God. 16. Rom. 5: 5.—How this blessing comes into the heart. 17. John 7: 23.—Why the God of love comes into the heart. 18. John 15: 10.—The condition of retaining this blessing. 19. 2 John 1: 6.—The best definition of love on our part. 20. S. S. Golden Text. 21. John 13: 34.—God's love comes into our hearts to love others. 22. John 13: 35.—Christians are love's advertisers. 23. 1 John 3: 10.—How to distinguish sinners from sinners. 24. 1 John 3: 14.—The test of our spiritual life. 25. 1 John 3: 17.—An easy test of the love of God in us. 26. 1 John 3: 18.—The Apostle of love's admonition. 27. S. S. Golden Text. 28. 1 John 4: 20.—We cannot love God and hate man. 29. 1 John 4: 18.—Fear and love dwell not together. 30. 1 John 2: 15.—The love of the world and the love of God incompatible. 31. 2 Cor. 13: 14.—The Benediction.

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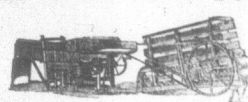
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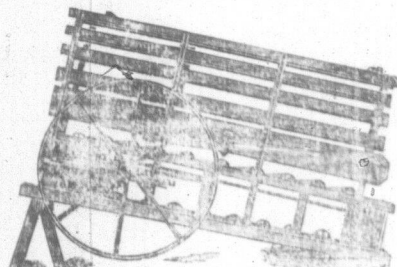


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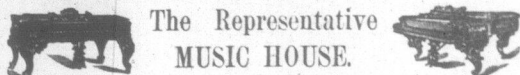
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A little sunbeam in the sky Said to itself one day "I'm very small, but why should I Do nothing else but play? I'll go down to the earth and see If there is any use for me."

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc.

BY GRACE KAYWOOD.

CHAPTER I.

"What you tell me about my mother's name, Nannette?"

"It was a childish voice, clear and sweet as the tinkling of a brook on the hillside, that asked the question, and the face, upturned in the ruddy glare of the wide hearth, was winsome as a flower."

"I remember every word, dear old Nannette, but that is not like hearing you tell it. M. La Roche is in the sitting room with my aunt, and will not go away until my uncle gets back from the customary meeting."

"You mind well there is nothing I like so much to tell," answered the woman, tapping her work for a moment to put the child's cheek with a trembling hand.

"I recall the visit to my grandfather very well, but I have forgotten the shops. Please go on, Nannette, and tell me about my mother. I look like her."

"For four days she lay upon her couch, neither speaking nor weeping, nor leaving her bed, but on the fifth, as she sat up, she opened her eyes and said quietly: 'I will live. Nannette, to save my little Mignonne. Tell Antoine to have the horses ready, we will start for Beaucaire to-morrow.'"

"The nurse paused for a moment to lay a caressing hand on the small head nestling in her arm."

"You would have thought so if you could have seen her tripping to church by her father's side, with the young galleons of Nismes waiting to see her pass. But beauty is vain, Mademoiselle; I wish I could write that on your memory with a diamond pen. Fair looks did not save your mother's eyes from tears, nor her heart from aching. There were more than a score of gentlemen ready to cross swords for a glance from her sunny eyes, but on some of them would she smile, and even on the rich young merchant whom her father had chosen for her husband."

"The saintly face of the young pastor, and the tender eyes of the mother as she bent over her little ones, have haunted me ever since. I am sure for Christ's sake, they would receive even a nameless

bedside, all dressed for a journey, and told me that she was going to leave her father's mansion, and that she never could be happy with any other, and then with tears and kisses, and soft arms about my neck, prayed me to go with her. I would have been false to the promise I gave her mother if I had let her go alone, so I pressed and went with them, though not without heavy misgivings, I will own, and saw them married at the priest's house—for your father was a Catholic—and was well on the road to Beaucaire with them the next morning before those behind us had found it out."

"It nearly broke his heart, little one, for he had loved my lady as the apple of his eye, and he would not believe but that Captain Bertrand had cared more for the dowry than for the wife he had won. He sent back every letter my lady wrote him, unopened, until her husband would let her write no more. That was the only shadow on her happiness at first. Thou art like thy father, Mademoiselle; with thy sunny temper, and thy hot way of loving. Whatever usually my lady had afterward to pay for her willfulness, she was at least not disappointed in him. He thought nothing too good for her, and it was not long before, to please him, she gave up going to her own church, and went to his. From that moment my lady's heart misgave me."

"I do think of it, Nannette—only the captain's name is remembered. Please go on; tell me how you watched through the hedge until they had crept away, and came out into the porch, and how I came to be the first to see the basket, and how my aunt took me up in her arms and kissed me, and how my uncle Geoffrey said God had given me, in place of the little daughter he had lost, and how they called me Eglantine, because the vine was in blossom on the porch."

"You mind that part of the story well enough yourself, Mademoiselle; I can never be more than one to tell you that tale. I thought it was about your mother you wished to hear."

"Indeed it is," peeping round to print a kiss on the averted face. "I will be good, and ask no more questions if you will tell the rest."

"The fire was going into the fire, her usually busy needles motionless in her hands. There was always something awesome to Eglantine when Nannette's hand were still."

"Please go on," she whispered. "My mother was very ill at Beaucaire, was she?"

"Nigh unto death, Mademoiselle. The figs had fallen, and the grapes were purple on the hillside when we reached Beaucaire, and then it was only to meet sorrow upon sorrow. Mademoiselle Bertrand had placed her little niece in a convent as soon as she heard of M. le Capitaine's death, and in vain my lady appealed from her to the convent, and from the convent to the curé, and from the curé to the prefect. They either could not, or would not help her. There stood the king's edict, that permitted no children to be brought up in the faith in which they would be reared, and this Mademoiselle Bertrand claimed her little niece had done, and though my lady knew a toy might have tempted the baby lip to utter the ave which was all she would have been considered necessary to say, she had no heart to do so. It had been hard enough to be simply separated from the little one, but to think of her behind convent-bars, fretting her timid heart out among strangers, neglected, perhaps ill-used—it was more than any mother could bear to hear of. She had no heart to do so. It had been hard enough to be simply separated from the little one, but to think of her behind convent-bars, fretting her timid heart out among strangers, neglected, perhaps ill-used—it was more than any mother could bear to hear of. She had no heart to do so."

"When at last the truth dawned on your mother she took to her chamber, and gave way to such comfortable grief, that M. Bertrand at last became uneasy, and sent for the curé. He was an old man, and seemed really touched by my lady's despair. He said he would do his best, but he could not do more than what he had done, because of her Huguenot leanings that the child had been taken from her, but that if she would reassure the Church as to her attachment, he would use his influence to have the little one restored. He thought your mother had anticipated this, for she said at once she would do anything, suffering anything that he would dictate. She had been only feeling after the truth, little one, she had not found it, and it was a sore test. In any case, conscience and mother-love had been on the side of the child, and she was a child between the two, and the human love was the stronger. God is pitiful; I think he will not judge harshly where he had given so little, but from that hour there was a broken-hearted look in my lady's eyes, which told me she felt she had turned her back on her right, and most henceforth walk in darkness."

"They were heavy days that followed, sweetheart; I like not to dwell upon them. Our young madame was worn to a shadow with prayers and pilgrimages; but when in the early spring she ventured to ask for an interview with Mademoiselle Mignonne, Father Joseph confessed that the child had been removed to a distant convent, and that it would take time to have her brought back. I think my lady's heart misgave her from that, but she redoubled her penances and fasts, until the year was past, and the Christmas snows were upon the hills, and Father Joseph could no longer conceal the truth, and told her that the bishop had decided to train the little demoiselle for a nun, and her mother must resign all hopes of ever seeing her again. My young madame went to her room, and when she awoke, where the fatal word was spoken, and many a time in the sore illness that followed, I hoped God was going to take her out of this troublous world. But He is wiser than we, Mademoiselle; though we would often mar His counsels when we had the power. When the winter was ended, and the gentians began to purple in the sheltered places, my lady came forth from her chamber; but though she took her old place in the house, there was a spirit-look in her face, and she would not let me see her step, told that some link between her and this

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life was broken. She showed no anger to those who had so sorely wronged her, but it was only that she should never know of the hamlet that fully housed her. To them she was an angel of mercy—especially the mothers, who knew her story, loved her, and many an hour would she sit in their lowly cottages, with their little ones, and tell them of her kind, but it was only that summer, after she had had one young shepherd's wife to nurse a feeble baby back to life, that I found her weeping bitterly, and the cry on her lips was not for Mademoiselle Mignonne, but 'My baby! my little, lost, unloved baby! A heart may count something of the cost of its gifts before, little one, but it is not until afterward that we wholly feel the price. I think it was not the first time your mother had cried out for the child she had put from her, though she had never at the word spoken her utterance. And I spoke out square and strong: 'The little one is rosy and well, madame. Antoine saw her this spring when he was in the Cevennes, where pastor Chevalier and his wife are living now. She is the darling of the whole countryside, and the best and the best of her kind. I love her as their own flesh and blood and have planned to marry her to their only son, when she is grown; but you have only to speak the word, my lady; you have gold to pay them for their mother's sake, but she would let me say no more. Mademoiselle Eglantine, my heart shall break before I utter the word,' she said; 'who am I, Nannette, that I should take an innocent soul to train for God? And she dried her tears at once, and would never reopen the subject. But as there came no word from the chateau a young priest, with face like St. John, M. Fenelon was his name, and he has since come to be a great preacher, but then he was still at his studies. He was a distant kinsman of your father's, and had heard of my lady's trouble; it was not many days before he had won from her the whole story, for he had a gentle, kindly way about him, little one, which made even the most timid ready to put their trust in him. My lady told him everything, saying what had happened at Beaucaire, and he comforted her like a young brother. He bade her think no more that God had forsaken her, but believe that he would send her Father, who had only suffered these trials to come upon her that He might draw her nearer to Himself. He told her that it was God himself, not she, who was suffering, and that she should never go astray. And he spoke of the love and sympathy of the Lord Jesus, and the joy of following in the prints of those blessed feet, until his own face glowed like an angel's, and my lady's caught the reflection. Sometimes she would weep, and then she would charge concerning the little feet, ready to go to the altar, and she would say, 'Good and pure can remain in the Church of Rome, but no one could live in the house with M. Fenelon, and hear him talk, without seeing that he at least worshipped God in spirit and in truth, and walks with unspotted garments even where Satan's evil angels would have none of these harsh edicts against the Protestants if he had his way, and I have heard the pastor tell that when he was appointed chief of the mission to St. Etienne, last year, he was bold enough to tell his hierarchy that he would go only on condition that he force none to believe in 'Little wonder that a bruised heart like my lady's surrendered itself to his guidance. 'If I am doing wrong, God will be pitiful to my weakness and ignorance,' she said one night, when I was taking her to her room, and she had not much longer to live, Nannette, and those few months I can wait quietly where I am. God knows my heart; He sees that it is only to Him I look, only in His cross I trust. Once I thought that I could only find God through my mother's Church; so I thought the way is not this creed, nor that, but Himself."

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THE WIND ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard? A sweeter than the ripples' plash, or trilling of a bird, Than tapping of the rain-drops upon the roof at night, Than the sighing of the pine trees on yonder mountain height; And I tell you these are tender, yet never quite so sweet, As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain, Ere yet the reaper bound the sheaves to fill the creaking wain? Have you thought how snow and tempest, and the bitter winter cold, Were but the guardian angels the next year's bread to hold, A precious thing, unharmed by the turmoil of the sky, Just waiting, growing, silently until the storms went by?

Margaret E. Sangster in Home Maker.

THE HOME.

Trouble with Servants. BY ADELINA A. KNIGHT. I was sitting in my room one morning, my face red, and my frame trembling with passion. Everything had been of a piece since my marriage with a miserable new day. The children had gone off to school with not enough, and the food served them had been utterly unpalatable—all the fault of the spirit of my cook. I reviewed bitterly how it really seemed to give her pleasure to interfere with all orderly arrangements and throw all into disorder. This morning my husband had asked me if I would not be particular in having dinner on the table exactly at one. As soon as he was gone I went down to the kitchen, and, after selecting the dinner materials, said: "Do, Bridget, be prompt to-day! Mr. Brown must have it!"

THE FARM.

—Bran is rich in phosphates, but it is a food the hens do not like unless it is scalded. Never feed it to them in a raw condition, as it is liable to cause bowel disease. A mixture of equal parts of bran, corn meal and ground oats, scalded and allowed to remain until the mass is cool, is the best grain food that can be fed. —The American Bee Journal says the preserving qualities of honey are immense. The best hams are cured with honey. In fact, honey has the quality of preserving for a long time in a fresh state anything that may be laid in it or mixed with it, and to prevent its corruption in a far superior manner to sugar; thus many species of fruit may be preserved by being laid in honey, and by this means will obtain a pleasant taste, and give the stomach a healthy tone. One who has tried it will not use sugar for preserving fruit.

Are Your Hens Healthy?

Owing to extreme heat, moisture, and other causes, there has been much illness and disease among poultry the past summer, and especially among chickens and young pullets expected to lay this fall. A great mistake to kill off all the old hens when the moulting season is at hand and the new ones are just getting started, and seem to be eating their heads off; because it is a fact that a year-old hen, if properly cared for and helped at the moulting season to get her new coat quickly, so she can get to laying early, will lay more and better eggs than the young pullets, particularly if the pullets are weakened by diarrhoea, cholera, gapes, etc. Many people have learned by experience that Sheridan's Condition Powder given once, daily, in the food, will supply the needed material to strengthen and invigorate sick chickens or moulting hens and get them to laying earlier than anything else on earth. Mrs. Edwin Brown, East Greenwich, R. I., says: "I could not do without Sheridan's Condition Powder when hens are moulting. It is the only thing to keep them healthy. I use it for gapes and diarrhoea; for when chickens are small they often drop and die. To a pint of clabbered milk I add a tea spoonful of the powder, mix well, and let the chicks eat all they will once a day; it does seem to be just what they need, they soon become so vigorous. People laughed at me when I began to use Sheridan's Powder, and I had no idea I should win a premium. They laugh best who laugh last; however, I got more eggs than any of my neighbors, and some of them had over 100 hens. We packed 25 cases of powder from Providence, obtained while forcing our hens to lay with your powder; so you can see there was no trouble about eggs hatching." I. S. Johnson & Co., 22 Custom House Street, Boston, Mass. (the only makers of Sheridan's Condition Powder), will send, post-paid, 25-cent pack from Providence, and their Poultry Raising Guide, for 60 cents. The book alone costs 25 cents. For \$1.00, five packs of Powder and book; for \$1.20, a large 21 pound can (regular price) and book; six cans, \$5.00, express pre-paid.

Keeping Things Neat.

Many farmers fail to keep things tidy about their homes, and so get a rather unenviable reputation. It is a surprise to many to go by a farmer's place and see tools, wagons and carriages scattered here and there about the buildings. Tools and utensils are seriously injured in this way, to say nothing of the untidy look which they impart to the premises. It costs little, if any more, to take care of things, than it does to let them go at loose ends. Where can the wisdom be in buying moving machines, hay rakes, tedders and other farming machines and implements, and then leaving them out all the year exposed to the weather, as is often the case? Not only should there be a proper and secure place for such things, but they should always be in their place when not in use, and every one about the farm should be trained to observe the rule, to put things in place after using them.

As I rocked and worked, humbled and self-condemned, Bridget came to the door and announced with provoking coolness, "The lump sugar's all out."

Now neither of the heads of our household is partial to crushed sugar in tea. Bridget was well aware of it. I was about replying, "Why in the name of goodness did you not say so this morning?" Suddenly checking myself, I managed

to say mildly, and without looking up from my work, "Very well, Bridget, I will go out for some before supper." Bridget stood a moment with an expression of blank surprise upon her tell-tale countenance and then walked off speechless. As I folded up the unfinished things, with the weary sigh of tired nerves and "much serving," her rap on the door came again—a toned-down rap—and she said to me with a very respectful manner, "I can run round to the store instead of you, ma'am. The clothes he folded."

"Do so, if you please, Bridget," I returned, trying to keep a victorious flash out of my eyes. "And try, if you can, to have the children's dinner on time." "I will have it ready, ma'am," she replied. And it was ready. Bridget certainly changed from that day. I recede—oh, many a time into futurity. Bridget often tries me exceedingly. In fairness to her, it is unlikely that I came up to her standard, for, consciously or otherwise, she has doubtless something to gauge me by. For that matter, a wise woman has said, "It is a tribute to both sides when people of different families can stay a fortnight in each other's houses, and part with as high regard as when they meet."

On the other hand, I believe I have found out the secret things which lie at the soul of my Irish girl. Bridget sometimes shows a dog-like loyalty and fidelity to my interests, beautiful and gratifying. At any rate, I no longer have to sit in a chilly room because she has let the furnace fire get down, or fall to enjoy a concert because I expect she will give warning in the morning. There is a nerve of sympathy between us. The servant class can be otherwise treated in England, where they are considered flesh and blood, and nothing more. They are shut away from the mistress's society. They know their business, and make no mistakes. But the English woman of my rank of life has a staff of four servants, with a man for the outdoor work and to handle coals; a woman for her sinful extravagance in servant hire by possessing but one good silk, owning very little jewelry, taking excellent care of old-fashioned things, and seldom treating herself to a new lot of furniture. English interiors—in middle-class homes—are rarely refurbished. There is never any hesitation with Englishwomen between the usual number of servants and pleasurable expense personally. We Americans think differently. We wish our parlors to approach the similitude of a palace in their furnishings, and we ardently desire sealinks and a few diamonds. We economize at the hearth in the matter of servant hire and no doubt require far too much of our solitary handmaids. Perhaps we choose the wiser part—at all events we choose no other—but we exchange much for it. We surrender much of our lives to wearing personal contact with brutalized people, who have little in common with us; and, as they have stout bodies and inactive brains, we generally come off second best in our encounters.

As this is our elected course, we must give ourselves our best—to these "tolerable" girls. As E. R. Sill says in his rhyming proverb: Them as sell tin. —Congregationalist.

TEMPERANCE.

What the Tobacco Money Came To. There was once a lad of twelve who learned to chew tobacco. He had a terrible time of it at first. All the old tobacco chewers can tell you how deathly sick it made them. But he determined to conquer. Others had, and he could too. When they sneezed, as he was, the same energy and resolution on some noble, manly purpose—something that God would look down upon with his blessing! Well, he did persevere so well that he learned to enjoy what at first was so nauseating. Then he quickly learned to smoke, and as he was a boy who did nothing by halves, he had a cigar in his mouth most of his waking hours. He grew up to be a young man, and was hopefully converted, uniting with a church in New York. Then his eyes began to be opened on the subject of chewing tobacco, which was certainly opposed to the command. "Let all things be done decently and in order." He saw and felt this, and with a mighty effort he tore himself from the degrading habit. His cigar he still clung to, and he would give a dearer brother said to him, "Brother H., it does not look well to see a member of the church smoking." There was a power in the young man's words, and he tossed the cigar into the gutter. He made a resolution which he prayed God to give him strength to keep. Thirty-five years he has not touched the pipe or the cigar, and the vow has been kept.

Now he began to see what a sum he had wasted on this sinful indulgence. So every week he laid aside the same amount for the savings-bank, and as he had enough for himself and family without it, he allowed the principal and interest to remain untouched. Some years rolled on, and his little children were growing up in the pent-up walls of their city home; but they were not contented there. Every year they paid a visit to the country. These frequent appearances about in the green grass and picking rich fruits from the orchard. Oh, how they longed for such a home! And when father came home from his voyages they would climb about his knees and beg him to get them such a home in the country. These frequent appearances set father thinking, and looking about him. By and by the very place to suit was offered for sale. A snug little home, surrounded by shade and fruit trees, two acres of fine land attached to it, a beautiful view of Long Island Sound, the school and church within walking distance, and all to be had for \$6,500. The cigar-money in the savings-bank was counted over, and was found sufficient. The place was theirs, and the happy mother and little ones took possession with the shortest possible delay. And all the while, the father, who had had the husband and father, years before, turned right about face and given up his tobacco.—Selected.

Edwin Forest's Secret. The great tragedian, Forrest, has a secret, which everybody ought to learn and profit by. Said he, "I owe my success to the fact that everything I have undertaken I have done thoroughly. I never neglect trifles." That's the point don't neglect trifles. Don't neglect that hacking cough, those night-sweats, that feeble and capricious appetite, and the other symptoms, trifling in themselves, but awful in their significance. They herald the approach of consumption. You are in danger, but you can be saved. Dr. Pierce's Golden Medical Discovery will restore you to health and vigor, as it has thousands of others. For all scrofulous diseases, and consumption is one of them, it is a foreign remedy.

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It is the poorest economy of all to allow the scrofulous to make a nuisance of themselves on the wild cherry bushes that line the highway. If a farmer leave them unmolested there, because it is not his land, he will most likely, next year, have more than he can do to keep them off his unmistakable premises.

SKIM MILK FOR COWS.—It is said in the columns of the Maine Farmer, "We believe there is no way the skim milk will net so good returns as fed at once to the cows which gave it." This is not one of the points about which we have mere belief, but we actually know it. We have seen it used in this way in Chautauque Co., New York, where it has been the common practice for years and years, and there are no better money-making dairymen in the world. We do not say they make a fine article of butter in this way, for they do not, but it is because they have used the skim milk with a bit of setting the milk in shallow pans for 48 hours and until the milk begins to clabber at the bottom, then they run the skimmed milk into a vat and feed from there, thus letting it get more than half rotten before the cows get it, thus, of course, tainting the milk with a cowy odor. But if fed fresh when sweet, or nearly so, there is no more profitable use can be made of skimmed milk.

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Send stamps or cash. Interesting testimonials sent free; also, for 5 cents, a sample copy of the best poultry paper published.

BETTER MOVE.—In a love-feast in Yorkshire, a good man had been drawing out a long complaining strain of experience about his trials and difficulties in the way to heaven. Another of a different spirit followed, who said: "I see our brother who has just sat down lives in Grumbling street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sang in the street; and I was gloomy and sad enough. But I "flitted." I got into Thanksgiving street; and ever since then I have had good health, and so have my family. The air is pure, the water pure, the house good, and the sun shines on it all day; the birds are always singing; and I am happy as I can live. Now, I recommend our brother to "flit." There are plenty of houses to be fit on Thanksgiving street, and I will give him a list of them, and a new man if he will only come; and I will be right glad to have him as a neighbor.—Sel.

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5 TRIPS PER WEEK 5 FROM ST. JOHN, N. B., ANNAPOLIS, AND Digby, N. S. By the Superior Side-Wheel Steamers of the International S. S. Co. TO BOSTON.

Leave St. John for Boston, via Eastport and Portland, every Monday, Wednesday and Friday, at 7.25 a. m., and will September 14th every Saturday evening at 6.30, for Boston direct. Leave Annapolis, calling at Digby, for Boston direct, every Tuesday and Friday after arrival of W. & A. Railway express from Halifax. On Saturday, the steamer "City of Montreal" will call at Annapolis, Digby, Nova Scotia, and will call at St. John, and passengers are due in Boston at 4 p. m. next day, thus making equal to three direct trips from Nova Scotia.

On and after 1st JUNE, the CITY OF MONTREAL will call at the Company's wharf, Royal Point, on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. 7.45 a. m. local, for DIGBY and ANNAPOLIS. Returning same days and due here at 6.15 p. m. Excursion tickets will be issued on SAT. 10.15 a. m. at St. John, Digby and Annapolis, good to return either way on Monday, at one fare. Tourists and Invalids paying full one way express from Halifax to Montreal, will be entitled to return tickets free, on application at the Purser's Office on board.

INTERCOLONIAL RAILWAY. '89. Summer Arrangement. '89. ON AND AFTER MONDAY, 10th JUNE, 1889, the Trains of the Intercolonial Railway will run Daily (Sundays excepted) as follows:— Trains will leave Saint John. Day Express for Halifax & Campbellton, 7.00 Accommodation for Point du Chene, 11.10 Day Express from Halifax & Campbellton, 12.30 Express for Sussex, 12.30 Fast Express for Quebec and Montreal, 12.30 A. M. Express from Montreal to Saint John, 12.30 Express from Halifax, Pictou and Mulgrave, 12.30

C. E. Burnham & Sons HAVE A COMPLETE STOCK OF PARLORSUITS BEDROOM SETTS RATTAN AND REED CHAIRS. Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to. 83 and 85 Charlotte St., ST. JOHN, N. B.

DOORS and SASHES. Grand Sale of HARVIE'S PAPER FILE. The Best and Cheapest File for NEWSPAPERS, ACCOUNTS, &c. Holds over 50 Eight-page Papers.

At A. P. SHAND & CO.'S YOU CAN PURCHASE THE Finest Shoes FOR THE LOWEST PRICES. The Messenger and Visitor and many other papers should be preserved for future reading and reference. This File keeps them as complete as original.

SHARP'S BALSAM For Croup, Whooping Coughs & Colds. This extraordinary medicine was got up by Dr. J. C. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been a success in the leading articles throughout the Province of New Brunswick.

YARMOUTH WOOLLEN MILL. TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

DR. DANIELS' Veterinary Colic Cure. Has never been known to fail in a single instance. OUR WARRANT.—Five to ten cent worth will in from 10 to 50 minutes cure any case of Colic, or we will refund the money.

Fruit and Produce House. T. B. HANINGTON. Receiver and Wholesale Dealer in Fruits, Produce & Farm Products, 53 Prince William Street, St. John, N. B. Quick Sales. Prompt Returns. Apples, Plums, and Pears are my specialty.

GENTLEMEN! We have our American Waukenphast and London Boots. BALMORALS, CONGRESS and OXFORD TIES, in half sizes and two widths. Also, five different styles of ENGLISH BALMORALS. Personally selected, enabling us to fit almost any foot. Every pair warranted to give satisfaction.

Waterbury & Rising, 34 King & 212 Union Sts., St. John, N. B. KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it is certain in the office and does not cost more than a few cents.

KENDALL'S SPAVIN CURE. Dr. R. J. Kendall, of Bowdoin Falls, N. B., Gentlemen—I have used Kendall's Spavin Cure for Spavins and also in a case of lameness and stiffness in a horse, and found his cure in every respect. I cordially recommend it to all horsemen.

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Baltimore Church Bells. BUCKEYE BELL FOUNDRY. SHARP'S Gough-Croup Balsam. For Coughs and Croup, Shortness of Breath, Asthma, Diarrhoea, Itchiness, Difficulty of Breathing, Whooping Cough, Sore Throat, or Inflammation of the Throat. It is instant Relief in case of Croup.

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READ THIS. ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL. TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.



Business Writing. You can learn to write well and fast from the beginning. Indeed if you like you can follow a speaker quite easily.

How can I teach by mail? Well—it is not how much you write but how. Many men write every day for years yet do not become good writers.

Ordinarily three months is enough. The charge is \$4, payable at beginning. Two lessons are sent each week.

S. G. SNELL, Windsor, N. S. ESTABLISHED 1860.

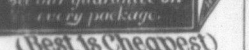
WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS.

Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000.

AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies.

The Nova Scotia Sugar Refinery, and Revere Copper Co.

BOSTON MARINE BUILDING, Yarmouth, N. S.



ACADIA COLLEGE. The next Collegiate year will open on THURSDAY, Sept. 26th.

Matriculation Examinations will be held on WEDNESDAY, Sept. 25th.

Applications for information may be made to the Secretary of the Faculty, A. W. SAWYER, President.

ACADIA SEMINARY, Wolfville, N. S.

The Fall Session of this School for Young Ladies will begin on WEDNESDAY, Sept. 4.

Miss Mary E. Graves, who has been absent in Germany for the past two years, will resume her former place as Principal of the school.

Letters of inquiry may be addressed to EVERETT W. SAWYER, Wolfville, July 25, 1889.

HORTON ACADEMY, Wolfville, N. S.

The next year's work in Horton Academy will begin Sept. 4th. Students desiring instruction in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors.

A summary course of three years for young ladies and a Collegiate course of three years for young men. Students prepared for matriculation in any college. Admittance new students, supplied with modern appliances, afforded home comforts, and terms equal to any like establishments. For full particulars apply to J. E. HOPPER, Principal.

UNION BAPTIST SEMINARY. Opens September 12th, at St. Martins, N. B.

A beautiful and healthy seaside resort. Instruction given in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors.

A summary course of three years for young ladies and a Collegiate course of three years for young men. Students prepared for matriculation in any college. Admittance new students, supplied with modern appliances, afforded home comforts, and terms equal to any like establishments. For full particulars apply to J. E. HOPPER, Principal.

News Summary.

DOMINION. Bridgewater has subscribed \$3,000 towards putting in plant for the Edison electric light.

The lumbermen of York Co. are already making active preparations for the winter's operations.

Spoon Island granite will be used by G. M. May & Son for their Chignecto Marine Railway contract.

Four bears driven out of the woods by the forest fires, were killed the other day at Bear Island, York Co.

The public schools at Summerside, P. E. Island, have been closed on account of the prevalence of scarlet fever.

The fishery commissioners sent to Europe by the Dominion government are expected back in about another month.

Two monster moose captured by Philip Slick, the famous hunter, in the northern wilds, were on exhibition last week in Moncton.

Nathaniel Peck, of Riverside, brought a stalk of corn to this office Monday which measured 12 ft. 9 in.—Albert Maple Leaf.

At St. John, recently, W. A. Lockhart sold \$3,000 Joggins Coal Mining Association six per cent. bonds, due in 1895, at 98 per cent.

An agent of the Thompson-Houston company is in St. John negotiating with the Gas Co. relative to the introduction of the incandescent light.

James Ryan has in his store, Woodstock, on exhibition, a potato of the Hebrew variety, raised by Wm. McCloskey, which weighs 3 lbs. 4 1/2 ozs.

Salmon are quite plentiful in the Petitcodiac River this season, and the people along the river make quite a business of spearing and selling them.

The editor of the St. Croix Courier has received a box of ripe strawberries picked on the farm of G. C. Watson, Jacksonville, on the 12th inst.

The Halifax dry dock has been opened. This is the largest dock on this continent, and will take in the largest vessel afloat. It cost some three quarters of a million dollars.

James Harris & Co., of St. John have just turned out two passenger cars for the I. C. R. which in style and finish are about the best yet built by this firm. They have four more of the same kind to finish.

The well-known electrician, Mr. A. A. Knudsen, is visiting various citizens in the interest of a street railway company who will, if practicable, introduce the electric railway system in St. John and Halifax.

Corn canning commenced on Monday at the Portland Packing Co's factory at Cape Tormentine. The experiment of growing sweet corn has turned out well this season, and the corn is of excellent quality.

S. Donville has purchased from Hugh Stewart, of Moncton, the steam launch Jessie A. Campbell. She has been brought here by train from Shediac and is to be used as a ferry between Dorchester and Hopewell Cape.

Not fewer than five horse mackerel, or tunny, have been taken in the waters in the vicinity of St. Andrews within the last ten days, one weighing 780 pounds. The flesh of these leviathans is pronounced by local epicures to be most delicious.

Interest is again centering around the silver indications in Lower Walkfield, Carleton Co. A shaft sunk on the farm of Albert Shaw reaches richer ore as it is extended downward, and it is now believed to be obtained in paying quantities.

Letters patent have been issued incorporating a Montreal company for the purpose of manufacturing grey and other cottons for chimneys or other markets, by the name of the "Montmorency Cotton Manufacturing Company," with a total capital stock of \$200,000.

Capt. Neilson, of the schooner MeLean, at Holyrood, Nfd., has a salted squid aboard which he picked up on the Banks. Its main body is 44 feet long, and the others are nine feet long and nine inches round. The head was severed from the body taking it aboard. Capt. Neilson says the squid would weigh about 900 pounds.

M. Eiffel, son of the builder of the great tower in Paris, and his father's partner, are in Quebec, and it is reported are in consultation with the directors of the Quebec Bridge Co. respecting the construction of the long-discussed structure over St. Lawrence, between Quebec and Lévis, to connect C. P. R. with International railway.

Sportmen will take notice of the following order-in-council which appears in the Canada Gazette: Province of New Brunswick.—No one shall fish for, catch or kill speckled trout, lake trout or land locked salmon between the 15th of September and 1st day of May, both days inclusive. No person shall kill trout by other means than angling with hook and line.

In the last Royal Gazette notice is given that application is to be made for the incorporation of the Newcastle Mining Company—capital stock \$50,000, in 2,000 shares of \$25 each. The objects of the company are the right of prospecting for, developing, mining, preparing, manufacturing, shipment and dealing in coal, oil, fire clay, iron ore, stones of all kinds, and all kinds of ores, minerals and metals.

The July bulletin of the Ontario Bureau of Industries is remarkable as showing a decline of \$8,000,000 this year from last in the total value of the farm lands of the province. What is still more remarkable, however, and in some respects rather strange, is that increases in the value of buildings, implements and live stock more than make up for this decrease, as indicated by the following figures:

1889. 1888. Land.....\$632,829,433 \$640,480,801 Buildings..... 192,464,237 188,293,236 Implements..... 51,685,706 49,754,932 Live Stock..... 165,731,288 162,839,235

Tl. farm prop., \$982,210,664 \$981,268,094

Can Rheumatism be cured? An old lady says "I spent nearly twenty years of great suffering from Rheumatism; I took one bottle of Foster's Kidney and Bladder Cure, and now I feel as well as ever." Sold by all dealers.

Passengers by steamer landed at Cape Tormentine pier last week for the first time in its history.

The C. P. R. Co. have determined to build a bridge over the Niagara, to complete through connection with New York.

John H. Hall and son, of Kingston, Kings Co., have picked and sold this season 100,000 cucumbers from one-half acre of land.

Some 300 lambs were taken away in the boat last Wednesday morning, from P. E. Island. They were for the St. John market.

The next Dominion census is to be taken in 1891. Canada, it is expected, will be shown to possess nearly five and a half million people.

The Stockton Manganese mines are being worked by Mr. Rolly Stockton. The output has reached about 120 tons, which is all ready for shipment.

There is great activity in lumbering and coal shipments at Parrsboro. The shipping facilities for coal are such that five and six vessels clear almost daily.

A whirlwind at Lulu Island, B. C., devastated the whole country through which it swept. It uprooted gigantic trees and left the surface as bare as a board.

The long drouth was very severely felt in the neighborhood of Cumberland. The Joggins Mine pits water for the boilers was hoisted in tanks at night to keep the pits going during the day.

Twenty-two iron steamboats have loaded in the Miramichi this season, and they took many standards of deals for the British markets as seventy-eight averaged sailing vessels.

The Maitland Fish Trap Co. have been fairly successful so far in their business here. The quantity of mackerel taken has not been large, but the fish are very large and fat and realize a good price in Boston, to which market they are shipped.

It was Lord Houghton who wrote: "Man's best things are nearest him, Lie close about his feet."

The Dominion Safety Fund Life Association, whose system has commended the admiration of insurance experts and journalists abroad, is a reliable home institution, which is particularly adapted to the needs of our people, who want reliable life insurance, but are quite capable of looking after their own banking.

As an evidence of the unusual season we have had (this year, we may mention, as full worthy of notice, that Mr. Angus Sutherland, of the Vale Colliery, sent to this office specimens of full-grown timothy of the second and third crops for the year. The first crop was cut June 1st; the second, July 10th; the third, September 14th. The specimens of the two latter crops are in this office, and are fully developed, although the third is not so strong as the one preceding it.—Chronicle, New Glasgow.

From Ship Harbor comes the details of a terrible tragedy. Thomas Webber, Cyrus Mitchell and three others were mown calling. They had heard what they supposed was a cow mown calling and started to creep on the supposed cow. After having gone a short distance they were fired on by Wm. Ansdand, who, in company with Wm. Taylor, was mown calling, and whose call Webber and Mitchell partly mistook for a cow-mown. The ball pierced Webber's breast and Mitchell's neck, both dying instantly.

BRITISH AND FOREIGN. The Paris Exposition will close on October 31st.

Germany is building ten new warships for coast defence, at an expense of between \$10,000,000 and \$11,000,000.

It is estimated that the yield of wheat in France will be 114,600,218 hectolitres, against 98,740,728 hectolitres in 1888.

According to Mulhall, one hundred and eighty thousand persons, or one per cent. of the population, own all the land in the United Kingdom.

It is estimated that London's historic labor strike has cost the city not less than ten million dollars, and depression in dock securities amounts to \$23,113,157. The value of salmon landed in boats and fishing material amounted to \$48,826.

The waters of Scotland were productive of a large revenue last year. The value of the cured fish is put down at £1,324,372, while the fresh fish sold for value brought £717,057. Shell fish produced a return of £71,728, making a gross total of £2,113,157. The value of salmon landed in boats and fishing material amounted to \$48,826.

Over \$1,000,000 damage has been done in Montana by forest fires.

About 4,000,000 acres of land in Minnesota are about to be opened up for settlement.

At the Houston station from \$1,800 to \$2,000 are paid out daily to the farmers for their potatoes.

The "hog crop" of the United States is not to exceed that of last year, while the hogs are said to be "unusually healthy."

The British-American Citizen newspaper is doing good work in Boston and vicinity by seeking after employment for Canadians out of work. They have been pretty successful in obtaining work for a number.

The Chicago Times says a syndicate has been formed that have already put up \$6,000,000, and when the plans are completed will have a backing of \$35,000,000 to assure the World's Fair to Chicago.

There is unusual activity in the export cattle trade both at Boston and New York. An exporter estimates that there are from 2,500 to 3,000 head shipped weekly from New York, and about half that number from Boston.

\$100,000 reward offered by W. McKelvie of New Glasgow to a doctor, to cure him or to man to be absent from their homes and the hurriedness of the work.

A. E. MANN, Clerk.

Religious Intelligence.

NEWS FROM THE CHURCHES. BRIDGEWATER.—I had the privilege of baptizing a rejoicing convert last week at Lakeville. The Lord has not left himself without witness. We hope to hear from others soon. S. MARCH, Sept. 13.

MAHONE BAY.—About four weeks ago I commenced a series of meetings at New Cornwall, with Bro. Langille, of New Ross, to assist me for a week, which resulted in the addition to the church of eleven by baptism and one restored. The little chapel is greatly revived. I likewise baptized one into the fellowship of the Mahone Bay Baptist church. The prospect for an ingathering is encouraging. J. WILLIAMS, Sept. 20.

TANOOK ISLAND.—Rev. J. S. Brown, of Lunenburg, was with us on Sunday, the 15th September, and baptized fifteen happy believers in Christ, three of which he preached to the largest congregation ever assembled in this place. The Lord's Supper was also administered to a very large number. Bro. Isa. Wallace, home missionary, baptized three before he left for Antigonish. The converts will remain some eight or ten whom we trust will soon follow the Lord in all his appointed ways. It is with reluctance that I leave these devoted and generous people to resume my studies at Acadia College, and sincerely hope the hand of Providence will direct every step of a shepherd. A. F. BAKER.

WOODSTOCK.—At our regular prayer meeting last evening, nine valuable members were received into church fellowship by letter and experience. Bro. Grant, much to the regret of the church and congregation, has decided to retire from the ministry. The church is growing his way amongst us, there has been a steady growth and development in church life, and to-day the church is in far better position than when he came among us, and wherever the Master's hand may guide him, the church can feel satisfied that he will direct every step of a shepherd. A. F. BAKER.

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