

Messenger and Visitor.

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E. M. BLANCH, Editor. J. H. SAUNDERS, Business Manager.

OFFICE: 100 GERRAIN ST., ST. JOHN, N. B.

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Messenger and Visitor.

WEDNESDAY, FEB. 22, 1893.

THE ACTION OF THE CHURCH.

We are informed that at a meeting of the Main street church of this city, held on Tuesday evening of last week, the advice of the council called to consider the position of its pastor, Rev. S. Welton, was considered. If our information is correct, a motion to reject the advice of the council was carried by a majority of twelve or fifteen in a meeting of one hundred and fifty. It is also stated that among those who voted to reject the advice of the council, there were only ten or twelve male members of the church. Mr. Welton then presented his resignation as pastor of the church, which was accepted, and a letter dismissing him as a member in good and regular standing, at his request, was granted.

By this action the church has certainly placed itself in an exceedingly unfortunate and difficult position. It was on its own motion that the advice of sister churches was sought, and we certainly think the church acted wisely in seeking such advice in so serious and difficult a situation. The churches responded and the council assembled; and having given long and patient attention to the matter, finally reached an unanimous conclusion as to the course which should be pursued. In accordance with this conclusion, the Main street church was advised to withdraw fellowship from Mr. Welton as its pastor and a Christian minister. But now, the church, without giving any reason, so far as we have learned, for its course, decides to reject the advice of the council which itself has called, and to pursue a course entirely at variance with that advice. The council has, in substance, advised that Mr. Welton's moral standing is not such that he can with propriety continue in the Baptist ministry. The Main street church has, in effect, declared that Mr. Welton is a Baptist minister in good and regular standing. If it is asked which of these positions will be the denomination approve, which of these decisions will the Baptist churches generally accept, we think there can be but one answer. Circumstances are perhaps conceivable in which the action of an individual church would carry more weight than the advice of a council. However that may be, it is certainly not the case in the present instance. The council was regularly called, it was sufficiently large and representative, the fullest opportunity was permitted Mr. Welton to present his case, time for deliberation was taken, and an unanimous conclusion was reached. The church, on the other hand, by what seems to have been a hasty vote and by a small majority of its members, decided, in opposition to the strongly expressed opinion of many of its leading members, to reject the advice of the council. In this action the church has treated with contempt the advice of its sister churches, and, presumably, has set itself in opposition to the moral sentiment of the whole denomination. It must be apparent that the course taken by the majority at Main St. can be of no real service to Mr. Welton, since his standing in the denomination will be determined by the finding of the council and not by the action of the Main St. church. But the course taken by the majority has inflicted great injury upon the church itself, since it has not only caused a division in the church, alienating a very large and influential minority of its members who desired to act upon the advice of the council, but by treating with contempt the advice of its sister churches, it seems to have put it out of the power of ministers and churches to give that counsel and help which all should feel it a duty and privilege to render in a time of need. We feel a keen sympathy for our brethren in Portland in this most trying situation in which they are placed. Many who desire to do what is right and best are no doubt greatly perplexed as to their duty. While we cannot approve the course of those who have rejected the recommendation of the council, we feel that much respect is due to the feelings of those who were strongly attached to a pastor in whose integrity they firmly believed. Much will depend, for the future interests of the church, on the

action of those who desired to accept the advice of the council. It is to be hoped that their action will be wise, moderate and wholly Christian. Their present duty, we believe, is to stand by the church, and, if possible, save it from the utter disaster which now threatens. Let there be, on the part of all, a spirit of forbearance and patience. Let the cause of Christ and the interests of the church stand far above all personal considerations. If each individual man and woman in the church will endeavor to get into such a state of mind as to be willing to do what God requires, we may hope that, in spite of the present sad condition of things, fellowship will be restored and the church will be saved.

THE CANADA REVUE AND ITS ENEMIES.

We have had pleasure of late in adding to the number of our exchanges the Canada Revue, of Montreal. The readers of the MESSENGER AND VISITOR will remember that the Revue is one of the papers which incurred the severe displeasure of the Roman Catholic authorities because of their unfavorable criticism of the lives and character of the clergy of the province, and generally, for their bold utterances in reference to the ecclesiastical tyranny prevailing in Quebec. So grave an offence could not of course pass unnoticed and unpunished, and accordingly the faithful were interdicted from reading these papers which had so far forgotten themselves as to think and speak for themselves on a religious subject. The directors of the Revue expostulated with Archbishop Fabre and sought to obtain the withdrawal of the interdiction, but in vain. Then the publishers of that paper determined to vindicate their rights by legal proceedings, and, as our readers have already been informed, a case is pending against the archbishop in the Civil courts. Meanwhile the Revue is exercising to the full its right of free speech. The reverend prelates of the province are being addressed in vigorous French in a style to which they have not been accustomed, either in that or another language.

These of our readers who are familiar with the French language, and who also feel an interest in the problem which the French Roman Catholicism of Quebec presents, will find the pages of the Canada Revue highly interesting. It will be seen that there are some French Roman Catholics at least (for the Revue claims still to be true to the Roman Catholic faith) who are fully alive to the evils of the ecclesiastical despotism under which the great mass of the people of the province of Quebec are held. No Protestant could denounce in more scathing terms the tyrannous impositions of the priesthood. How many of the French Roman Catholics are reading the paper we do not know, but probably enough to make the existence of the Revue a very uncomfortable fact to the prelates. The French papers which are under ecclesiastical control, of course, make light of its influence. The Sorelois, a paper of this class, having spoken of the Revue as already dead from the blow given it by Archbishop Fabre, and as condemned in advance to disappear under the contempt of the honest people of the country, the latter laughs at the assertion and pours ridicule upon the Sorelois. For a deceased person, the Revue flatters itself, it does not present too sorry a figure, and believes that it is able to make certain persons feel, in spite of their thick skins, the cautery which it applies to them. In fact the Revue asserts itself to be very much alive and to have no idea of dying. "The blow struck by Mgr. Fabre has not yet destroyed any one, so do not about too soon. Who knows what the future holds for us? We have seen guns go off which were not loaded, but we have seen guns loaded which killed no one. Sometimes, indeed, one may do himself much injury by playing unskillfully with fire-arms." The Revue intimates that if the facts which its subscription list would reveal were known to the Sorelois, that paper would despair of the population honnete. The universal cry from its subscribers has been, "Go on and you will be sustained." Still the interdict of the archbishop, it is confessed, has had its effect upon the timorous, the cowardly and those unhappy ones to whom it has been like placing a knife to their throat; "placed there by their convictions and their daily bread, they have had to yield." The Sorelois and such as it are told that those who have taught it to shout "Morte la bete," and to declare everywhere the Canada Revue is dead, are laughing secretly at the follies which they put in the mouths of their dupes. Faithful to its purpose, the Revue declares, it follows its inflexible course, without stopping for the brambles in the way or the thorns in the sheaf. "If we leave behind some tatters of our illusions, some scraps of ourselves, the satisfaction of moving forward amply consoles us. The progress already made is immense. Swiftly and surely the reaction is coming. The storm is gathering. It will break with fatal effect." But after the tempest, and as a result of it, there is to be a better state of things. The Revue sees with prophetic eye "in the calm

heaven, sparkling, brilliant, free from the clouds which have obscured it to the eyes of all," the growing splendor of a glorious dawn, the dawn of liberty.

From all this and much more which one finds in the pages of the Revue, it seems evident that there is a foreign leaven working in the Roman Catholicism of Quebec. There are forces there which are responding to the progressive spirit of the age. The people are beginning to understand that blind obedience to an ecclesiastical despotism involves their being left behind in the march of progress. The concessions which Rome is making elsewhere to the progressive spirit of the age are being eagerly noted by educated and patriotic Frenchmen in Quebec, who perceive that the people of their province, by being nurtured in ignorance and superstition, are heavily handicapped in the struggle of life, not to speak of their higher spiritual interests.

Those who are interested in giving the Bible and a pure gospel to the French Catholics of Quebec note these things as signs of the times, and trust that they indicate a larger hope for the people. How much this reaction against the tyranny of the priesthood, to which the Canada Revue is giving expression, may mean, it is impossible to say; but it may well be that it is right in holding that there is a growing spirit of revolt which will not be repressed until a larger measure of liberty shall have been accorded to the people.

Foreign Missions.

Quarterly statement of the Foreign Mission Board to Feb. 1, 1893: RECEIPTS. Balance on hand Nov. 1, 1892 \$1,548 21

PAID MISSIONARIES IN INDIA. R. Sanford, 200 00 Secretary Treasurer, 270 00 Travelling expenses of R. Sanford, 6 10

Balance on hand Feb. 1, 1893, \$525 23 The account was overdrawn at the bank September 1, 1892, \$6,120 53. If to this amount is added the interest to February 1, 1893—\$136 92—we have an overdraft account of \$6,257 45. Against this the Board holds a mortgage on good real estate of \$1,300, and add to this the balance on hand February 1, 1893, we shall have \$1,825 23 to the credit of the Board, as against \$6,257 45 due by the Board. It will thus be seen that the Board is paying interest on \$4,432 22, and there does not seem any prospect in the near future of diminishing it to any appreciable extent. Besides, there is included in the above, receipts from the Centennial Memorial Fund, which is an account separate from current expenses. This week at least \$3,000 is imperatively needed to pay the missionaries' salaries and home bills; and to make these payments there is in the treasurer's hands \$1,885 from the W. B. M. U.—the second quarterly remittance—and the \$525 23 above reported—a total of \$2,410 23. This is a plain statement of the facts of the case. It is any wonder that the secretary-treasurer has asked the churches, Sunday-schools, Mission Bands, B. Y. P. U.'s and individuals to look these things over and then act? We are doing too large a business for our income. To curtail expenses is impossible. We would not, if we could. To do so would be to sin against the plainest indications of the providence of God. The only thing, therefore, to do is to increase the income. And as a means to this end the secretary-treasurer has kept before the people this foreign mission work of the denomination as has never been done before. "The work is great," but it is not too great for us. If "all the people had a mind to work" as they did in rebuilding the walls of Jerusalem in the days of Nehemiah, the offerings for foreign missions might be doubled and all our other interests not affected for ill in the least. Let the people become interested in giving the gospel to the heathen and see how they get stirred up in reference to other branches of work. Oh, for the spirit of missions to get among our people—a spirit that will enable them to lift up their eyes long enough to see the fields whitenning for the harvest; to see the vast multitudes thronging the broad road to death, for whom the blessed Christ shed His precious blood, as well as for us; and know that if these same people knew what we know they would rejoice in the great salvation as we do not.

Brethren, I have taken you into my confidence by giving you a plain statement of our financial condition, because I know you like to be trusted.

J. W. MANNING, Sec.-Treas. F. M. Board.

On Deacons.

What are deacons? Tell me what they do, and I will tell you what they are. The office of deacon is a subject of great perplexity to the close student of the New Testament. I do not purpose trying to solve the difficulties of the case. Life is too short and the patience of your readers too limited to warrant me in attempting such a task. Assuming that the transaction spoken of in Acts 6: 1-6 is the origin of the diaconic office, I think two things are clear regarding the nature of the office. First and always, and by all proper ways and means, they are to assist the pastor of the church, to lighten his burdens as much as possible and to leave him free to give entire attention to the spiritual needs of his flock, and they are to make wide distribution of the fund raised and set apart for the relief of the needy. Anything more definite than this I cannot glean from the records. That the deacons may the better do their share of the church work and efficiently assist the pastor, I suggest that it is a very good step to have a schedule of their duties drawn up in clear form, so that all the church may know what is expected of the deacons and what not. With their duties carefully defined, and with the best men in the church placed in the office, most excellent results may be expected. The very best and most active and efficient men in the church should be chosen. They should have their set times for meeting with the pastor and dealing with the multifarious affairs of the church. They should be thoroughly alive to all the needs of all the members both young and old. They should be in active sympathy with the work of the denomination. Pastors come and pastors go, but deacons remain. More need therefore that they should always be in active discharge of their duties. If there is need of a live body of men in any department of work in the world, that need exists in the church and the deacons should be that body. Now it is a very practical question, How are you going to select your best men for the office? and this is the chief point of this letter. Within the bounds of our Convention I believe it is almost the universal practice to make the appointment for life. Once a deacon, always a deacon to the last verse.

Now I submit there is a better way, and one that prevails largely in the United States, namely, rotation in the office, or in other words, appointment for a term of years and not for life. Thus, suppose you have seven deacons, let one retire and stand wholly aside each year and a new one take his place. That course gives the membership constant opportunity of selecting their best and most efficient men for the office—men that will represent the church to-day. It distributes the work of the church among a wider number of members, and thus gives a larger number the great benefit of wearing the harness. I fear that the office of deacon is too frequently regarded as ornamental rather than useful, whereas it is an office that means constant Christian activity and enterprise, and persevering and patient work, or the church languishes. I know of churches where the deacons never meet together except when administering at the communion service. They are aged and highly respected. They were the choice of the church that existed thirty or forty years ago. They are there for life. The rest of the members realize this and sigh, and thus the stream slowly moves on, and hope is deferred and the heart is sick. Why do young people's unions arise? They are not normal growths. They arise for one thing, because the leaders in the church do not represent the choice of the present membership, especially the younger portion thereof. It stands to reason that a diaconic body of aged brethren, however worthy, cannot appreciate or meet the needs of the younger generation. Hence the latter break out in a new place and create a society of their own.

I therefore plead for rotation in the appointment of deacons. Make that the rule and it will work smoothly and without a jar. Let the retiring deacon retire and a new one take his place. If the church at some future occasion elect one who had held the office before, it will be because he proved himself worthy, and so far as honor goes, it will be a real honor to be thus chosen.

Now I cannot hide the fact that there is such a thing as love of church preferment. It is not a beautiful or useful article. The introduction of the principle of rotation in a church which has been accustomed to elect for life may require a sacrifice on the part of many who have long held the office and enjoyed the distinction, but let them remember that deacons are much reviled. Only last week the man who tried to sell me a barrel of apples urged that they were not "deaconed." What could he have meant? Let those, therefore, whom the plan of rotation sets aside console themselves with the compensations of escape from the tongue of slander.

I plead for rotation in the office. Try it, brethren. There is no word of Scripture against it, and reason and common sense are in its favor. Please

do act upon these suggestions "On Deacons" given by one who does not subscribe his name, but who wishes them to be considered alone upon their merits and signs himself CHURCH CLERK.

The Bird of the Air.

ON THE WING—HILL. The Pacific Ocean! The air is bland—the breezes balmy. It is the last of October, but it is just like a July day on the Gulf of St. Lawrence. The coast is mountain-lined, a sort of unnecessary breastwork to keep off uninvited enemies. There is no frost, no snow, no gales to speak of from the west. But then the hammocks and hills rise continually. The whole shore is barren, brown, desolate for five hundred miles, all the way from San Pedro to San Francisco. You must get behind these walls to find the grapes, peaches, prunes and oranges. There, in the warm valley, is everything that man needs—the Italy of America. The steamer calls at ports on the coast, loading up with thousands of sacks of corn, and at one port with beans—more thousands of sacks—all day long sliding the bags of beans down into the capacious maw of the sea monster. Where will those beans go? Are there people enough in the world to consume these seven thousand and sacks of beans? How many sermons will be delivered to these 7,000 pudgy heaps? It is said that the most eloquent of our Boston pastors addresses about forty bushels of beans every Sunday morning. This is the place where they grow. The temptation is apparent to wander here into a leguminous dissertation, but I leave that to imaginative writers.

It is very pleasant over on this other ocean. It is a new sea—the people are new—you don't have a key to your steamer. When you innocently ask for one, the steward says: "What for, sir?" You reply: "Are things safe?" and he grandly declares: "Oh, no one bothers this kind of truck." Nobody in California would rob a valise. They must be magnificent brigands; if they cannot burst a safe, or hold up a train—why, they could not be bothered with the petty stealings of the east. And so the staterooms lie open night and day, the doors of the staterooms linked back; and getting new views of honesty and dishonesty, thus secure we sail along. We find ourselves in this placid, ease-inspiring clime, wondering how people work so in the world we have left. Can it be that we have ever had to say: "Why are we weighed upon with heaviness, and utterly consumed with sharp distress, while all things else have rest from weariness? All things have rest: why should we toil alone? We only toil, who are the first of things, and make perpetual moan." Why should we only toil, the roof and crown of things?

Aye, we have had reason to sing in that strain; but here, outside of the cares and labors of this world—in this blue solitude, we abandon ourselves to the charm of the sea. "Sweet music that so often falls, Then steals from his ear music on the grass, Music that glistens on the spirit's eye, Then treads outside upon tired eyes, Music that brings sweet sleep down from the blissful skies." We do not understand how any one could ever write— "Hasten to the dark blue sky, Then pebble from his eye music on the grass, Music that glistens on the spirit's eye, Then treads outside upon tired eyes, Music that brings sweet sleep down from the blissful skies." It is to the weary landsman the most restful place he ever finds. He sits and with half-closed eyes broods over the infinite shimmer of the waves—"The unaccountable laughter of the ocean billow!" He is gazing far behind over the foaming trail of the huge sea-castle beneath him, idly noting the easy motion of the birds following. There is no "rolling to starboard, rolling to larboard" on this Pacific sea; but there is the exact picture of the poet from whom the rest of this penning is taken, there—right atern: "Where the wallowing monster spouts his foam-fountains in the sea." It is not only "very like a whale"; it is a whale. If any of my readers think I am growing extravagant, I can only say in the words of Macaulay— "And there they are unto this day, To witness if I lie." They may go and see for themselves, and they will find that these are but meagre indications of the good things and the great things which the Bird saw "with her little eye."

SAINT STEPHEN W. M. A. SOCIETY.—The suggestion for the observance of "Crusade Day" having originated with our president, it seemed especially fitting that our society should be among those to carry out that suggestion. An interesting meeting was held in the afternoon. The membership was increased by two, and new voices were heard in prayer. A donation of \$5 was sent by one who, though not a member, was interested in missions. A missionary prayer meeting was held in the evening, in which several members of the society participated. The first meeting of the new year was devoted to prayer in behalf of home missions—again a small meeting, owing to the severity of the weather. A thank offering, amounting to \$3.35, was made. We are endeavoring to keep in touch with the other societies of the county through correspondence. JEAN GOODRICH, Sec.

—No flowery rhetoric can tell the merit of Hooey's Sassa-parilla as well as the cures accomplished by this excellent medicine.

Baptist Annuity Association.

This society, as is no doubt well understood, exists for the Baptist ministers of New Brunswick. Any ordained minister in good standing, and resident in the province, is eligible for membership on the payment of the following annual fee, according to age:

Table with 2 columns: Age range and Annual fee. From 20 to 25 years: \$4 00. 25 " 30 " : 4 50. 30 " 35 " : 5 00. 35 " 40 " : 5 50. 40 " 45 " : 6 00. 45 " 50 " : 6 50. 50 " 55 " : 7 00. 55 " 60 " : 7 50. 60 " 65 " : 8 00.

At 65 years of age members cease to pay. Ministers over 65 may join on payment of five fees—that is \$40 in a lump sum.

When disabled by age or sickness a beneficiary member becomes an annuitant and is entitled to draw a grant, fixed yearly by the Board of Management. The grant for the present year is \$80. In case of a minister's death half the same amount is to be paid annually to his widow. Each child under fifteen draws \$12 additional yearly.

At the next annual meeting several amendments will be considered, which are intended to regulate the grants and to settle many points not at present laid down in the constitution.

It is to be constituted that the society of this province, which was the first of the kind among Baptists organized in Canada, has no intention of conflicting with the one subsequently formed, whose board is at Halifax. We shall endeavor to care for our members according to the constitution, and also to carry out the wishes of Mr. Bradshaw, who was the original founder of the association.

I would urge upon the ministers in the province, without delay, to send in their names and thus become participants in the benefits to be derived. No equal annuities are offered on such reasonable terms by any benefit society with which I am acquainted.

I think, also, it is but just that the gifts of the churches in New Brunswick, as well as from individuals, should be sent to the secretary, Havlock Coy, Esq., Fredericton, or to the treasurer, or myself.

W. E. MCINTYRE, President. Chipman, N. B.

Historical.

In reference to the recollections of the early settlement of Sackville, given by Mrs. Joseph Read, I beg to say that the dates are probably not correct; but in the matter of Elder Rounds she is right. In looking over our family records I find that Eliphalet Read, and Joseph his brother, came to this part of the country about the year 1755. Eliphalet was with General Wolfe at the taking of Quebec and Joseph at the capture of Fort Beauséjour. Eliphalet Read married Sarah Bucklin, of Providence, R. I., and returning to this country settled in Sackville, N. B. Joseph Read married Martha, daughter of Elder Rounds, a Baptist minister of Attleborough, July 26, 1761. He also became a Baptist minister, and settled in Horton, N. S. Elder Rounds no doubt came down to visit his daughter and made a missionary tour to the two churches. Joseph Read died young, leaving three children, who were brought up by their grand-parents at Attleborough. ELLEN L. READ.

PASTOR GORDON, of Charlottetown, writes of the remarkable work of grace which is prevailing there. "We are having," he says, "a wave of religious interest in Charlottetown such as was never, so far as I know, experienced here before." Some little time ago a Ministerial Association was organized, of which the Baptist pastor is president. Under its auspices a series of evangelistic meetings was begun, in which Episcopalians, Presbyterians, Methodists and Baptists united. Night after night, during the last five weeks, the churches have been crowded to their utmost capacity with interested congregations. The pastors in turn preach. A first meeting is closed at 9 p. m., then follows a second meeting, to which hundreds remain. A band of workers go to the inquiry room, and some evenings as many as fifteen inquirers pass out to converse with them. Meanwhile the pastors pass from seat to seat, and in a many way press the claims of Jesus Christ upon the hearts and consciences of those who remain, while appropriate hymns are being sung. The city is stirred to its very depths by intelligent inquiry. The preaching is fearless, aggressive, uncompromising but loving. Most striking cases of answers to prayer and conversions are met with.

At a meeting held in Union Hall, North End, on Friday evening, 17th inst., of members of the Portland Baptist church who voted at the special meeting of the council respecting Rev. Sydney Welton, and also of members of the congregation favorable to the finding of said council, it was on motion unanimously resolved that the thanks of the meeting be tendered to those composing the council for their time and attention given the matter under consideration. W. H. WATTS, Secretary.

From Halifax.

The churches of Halifax month continue to hold extra meetings except where they have been hindered by the illness of the pastors. Revs. A. C. Chute and W. E. H. have been disabled somewhat by severe cold. Last Sunday Mr. Hall was held by the Rev. A. H. Lavers, who performed his most acceptably morning evening. E. M. Saunders took part in the service of the First church. A. C. Chute. Since the revival of forty have been added to the church by baptism. Since written there has been baptism both Tabernacle and Dartmouth.

At a meeting held on the 16th day evening was a special one of the Rev. Wm. Smallman's. Four were baptized, one of them the daughter of Deacon J. W. B. whose house was filled with earnest listeners. The union prayer meetings continued and are seasons of deep thanksgiving and hopefulness. A pleasing feast of work of grace is the union of among pastors and people, and increasing interest in each other. The pastors all seem to live in divided esteem and sympathetic respect for each other. Rev. Messrs. McDonald and Chute, the last were received from the first churches without reserve.

Arrangements are made to-day of prayer for colleges in meeting in the North church evening. All the pastors are interested in the work of Christ in which the demoniacs saged.

The North church has suffered loss in the death of Mrs. Hayes. Mr. Hayes was in life, and was, with his wife, united with the North church. Mrs. Hayes was in Boston with her daughter at the time of her death. A few days' sickness severely cost terminated the life of the most healthy men set of streets of Halifax. Much sympathy was felt for the family.

On Tuesday last a fatal accident which greatly shocked the pathetic feelings of the people. Miss Lynch, daughter of the late Peter Lynch, Esq., and instantly while crossing the same young friends on the road from a musical concert. A which the driver had lost dashing along the street first the young people were struck by Lynch was struck by a horse and instantly killed. Mr. family are plunged into deep sympathy when any of irrelative of social rank.

While I write I see by paper, just received, that Eq., one of nature's noblest Christian character, has an able instance of a Christian, charge and cheerfully through life's duties through extreme sickness than his loved brother who has just said to the writer some years ago, "I have been moderate money to help accumulate money to help religious enterprises of the world. I shall not soon forget I had with him, at least, three years ago ago. After he had given expressions of intention to endowing Acadia College, Mrs. Cur to give as largely as he that if in God's providence survive him it was but would need. I then saw the lives of Mr. and Mrs. been. Be it known that has fallen in Israel.

A few weeks ago I went and attended the funeral of Dowland, about 90 years of our esteemed brother, Mr. Webber. Mrs. Dowland was a Baptist church when she was a woman. She retained the use of her faculties and powers. Another one of our friends to the past generation. She remembered the case of Baptists in these provinces of the old ministers—Lings, Mannings—to her were ever fresh in her memory. There are always a few veterans during the early year in Halifax. Christian institutions about The British American Society has just held a meeting. In this brief meeting has received and expended employed 288 colporters done 288 years of work, 062 worth of Bibles, 63,300 families found worth of the Bible were worth of books have been ple for charge.

The Infants' Home, its work up to date. This year this institution has sheltered 201 babies in godly meeting and cared for the work that touches the heart reflect upon the work

From Halifax.

The churches of Halifax and Dartmouth continue to hold extra services, except where they have been interrupted by the illness of the pastors. Both Revs. A. C. Chute and W. E. Hall have been disabled somewhat by severe colds. Last Sunday Mr. Hall was held by the Rev. A. H. Lavers, who preached for him most acceptably morning and evening. E. M. Saunders took the pulpit services of the First church for Rev. A. C. Chute. Since the revival commenced forty have been added to the North church by baptism. Since writing last there has been baptism both at the Tabernacle and Dartmouth. Last Sunday evening was a special occasion for the Rev. Wm. Smallman's church. Four were baptized, one of them a granddaughter of Deacon J. W. Bars. The house was filled with earnest listeners.

The union prayer meetings are continued and are seasons of deep interest. The feeling through the churches is deep and hopeful. A pleasing feature of the work of grace is the union of feeling among pastors and people, and their increasing interest in each other's welfare. The pastors all seem to live in the undivided esteem and sympathies of their respective flocks. Rev. Messrs. March, McDonald and Chute, the last to come, were received from the first by the churches without reserve.

Arrangements are made to observe the day of prayer for colleges by a union meeting in the North church in the evening. All the pastors are deeply interested in the work of Christian education in which the denomination is engaged.

The North church has sustained a severe loss in the death of Norman Hayes. Mr. Hayes was in the prime of life, and was, with his wife, about to unite with the North church by letter. Mrs. Hayes was in Boston visiting a sick daughter at the time of her husband's death. A few days' sickness from a severe cold terminated the life of one of the most healthy men seen on the streets of Halifax. Much sympathy is felt for the family.

On Tuesday last a fatal accident occurred which greatly shocked the sympathetic feelings of the people of Halifax. Miss Lynch, daughter of the venerable Peter Lynch, Esq., was killed instantly while crossing the street with some young friends on the way home from a musical concert. A horse, over which the driver had lost control, was dashing along the street furiously when the young people were crossing. Miss Lynch was struck by the sleigh shaft and instantly killed. Mr. Lynch and family are plunged into deep grief. Halifax never fails to feel and express deep sympathy when any of the citizens, irrespective of social rank, are afflicted.

While I write I see by the morning paper, just received, that Mark Curry, Esq., one of nature's noblemen, a grand Christian character, has passed away. The world can produce no more remarkable instance of a Christian man resolutely and cheerfully continuing to discharge life's duties through years of extreme sickness than that of our beloved brother who has just left us. He said to the writer some years ago that his ambition has been, after meeting the moderate wants of his family, to accumulate money to help carry on the religious enterprises of the denomination. I shall not soon forget a conversation I had with him, at his own request, three years ago in his house. After he had given expression of his intentions to endowing a chair in Acadia College, Mrs. Curry urged him to give as largely as he could, adding that if in God's providence she should survive him it was but little that she would need. I then saw how unselfish the lives of Mr. and Mrs. Curry had been. Be it known that a great man has fallen in Israel.

A few weeks ago I went to Sackville and attended the funeral of Mrs. Michael Dowlan, about 90 years old, sister of our esteemed brother, Deacon Frank Webber. Mrs. Dowlan united with the Baptist church when she was a young woman. She retained till the last the use of her faculties and her physical powers. Another one of the links which binds us to the past generation is broken. She remembered the early days of the Baptists in these provinces. The visits of the old ministers—Dimocks, Hardings, Mannings—to her father's house were ever fresh in her memory.

There are always a good many anniversaries during the early part of each year in Halifax. Charitable and religious institutions abound in the city. The British American Book and Tract Society has just held its 25th annual meeting. In this brief time the society has received and expended \$664,487.48; employed 288 colporters, who have done 288 years of work, circulated \$278,062 worth of Bibles, books and tracts; 3,200 families found without any part of the Bible were supplied; \$29,925 worth of books have been given to people free of charge.

The Infants' Home, too, has reported its work up to date. In the eighteen years this institution has existed, it has placed 201 babes in good families; has sheltered and cared for 274. This is a work that touches the hearts of all who reflect upon the work done. Think of

201 babes rescued, some of them from lingering sickness, starvation and death, and put in good homes where they are tenderly cared for! Some of them now are the support of those who have adopted them.

The W. C. T. Union has also put before the public its varied and successful work for the year. The most noted part of the work of the past year was the visit of Miss Mary Hunt. Through her largely the legislature passed a law prescribing temperance from a physiological basis as a subject for the curriculum of the common schools. E. M. S.

A Correction.

It is not always wise to notice errors or misprints, but sometimes it becomes one's duty to do so, lest wrong impressions should be given and so an evil influence be spread abroad. At the Association held at Hebron, Yarmouth Co., N. S., in 1892, the report on Temperance offered the following resolution: "That it is not consistent with the profession of Christianity to buy, use, or sell tobacco except as a poison." This resolution, after discussion at Monday's session, was passed without a dissenting vote, as witnesses' reports published at the time. Now in the Baptist Year Book, page 98, we find the word "consistent" changed to "inconsistent," which entirely changes the meaning of the resolution, and gives a chance for those so disposed to take a mean advantage, which they are not slow to do. The report also omits to publish the fact that this resolution was passed as the opinion of the Baptists convened at Hebron—a very important step in this day of temperance reform, as time will show.

D. C. CROSSIV, Port Maitland, N. S. One of Com.

U. B. Seminary.

The present term is proving itself one of the most prosperous in the history of the institution. The students seem to be inspired with a desire for progress along all lines of work, and are striving to co-operate with the teachers in making the best of all opportunities for advancement. The spiritual life of the school has been of a very marked character during all the school year, and especially since the beginning of the present term. All have been revived and quickened, while many have started out to live for Christ. Dr. Alward, of St. John, lectured for us on Thursday evening, Feb. 2. His subject was "John Bright," and he handled it in his characteristic happy style, completely carrying his audience, which was one of the largest that has gathered in Assembly Hall this year. The school has been remarkably free from any sickness of severe type, thus affording quite a happy contrast when compared with some previous years when visited by la grippe. The department of elocution, under the direction of Prof. Robinson, is proving a great success. There are rumors of a recital in this department at an early date.

Home Missions.

The regular meeting of the Board for February, being the meeting at the end of the second quarter, was held on the 13th inst.

The treasurer's statement showed that the receipts of the quarter were \$1,053.28, and for the two quarters of the Convention year only \$1,933.75. In consequence of this, though \$1,400 had been borrowed to pay quarterage of missionaries, there would not be half enough in hand to pay orders now to be drawn.

REPORTS

were received from general missionaries Wallace, Young and Marple, and from 42 other brethren laboring on mission fields. These reports showed that many had professed faith in Christ under the labors of missionaries during the quarter, that weak interests had been strengthened, difficulties removed and new stations opened up.

GRANTS

were made as follows: 1. To the Granville-New Annapolis field, N. S., \$100 for one year from January 1, 1893. Rev. P. D. Nowlan, pastor.

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Lame Horses.



FELLOWS' FEELING'S ESSENCE

Spurrs, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

PRICE 50 CENTS.

DENOMINATIONAL NEWS.

All money (except legacies) contributed for denominational purposes in the Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Training, North-western, North-eastern, New Brunswick and Prince Edward Island, should be sent to Rev. J. W. Manning, St. John, N. S. And all moneys for the same work from Nova Scotia should be sent to Rev. J. W. Manning, St. John, N. S. Envelopes for collecting funds for denominational work can be had on application at the above, or to the Rev. J. W. Manning, Halifax.

CHEROKEE.

I baptized four young men on Feb. 12. G. W. SCHURMAN, W. J. G.

HILLSBORO, N. B.—On February 12th the pastor welcomed into the Hillsboro Baptist church five men and women, three of whom were baptized that day. Special meetings are being held with encouraging outlook.

BLOOMFIELD, Carleton Co., N. B.—We have held some special meetings in a settlement adjoining the Bloomfield field, and as a result, at our conference on Saturday, four were received—two for baptism and two upon experience. Others have been aroused, and all over this portion of my field the prospect is brightening. JOS. A. CARILL.

BERWICK, N. S.—Pastor Daley baptized his sister, who is attending school here this winter, on the 12th inst. Sunday-school largely; congregations at preaching services good. The ahead for the accommodation of seventy horses does service toward filling the house. The newly appointed deacons are the right men in the right place. They are brethren C. E. Sanford, W. G. Shaw, R. W. Killam and J. N. Barbeau. COM.

SPRINGFIELD.—Seven more have been baptized on profession of their faith. On the 12th two were received on experience. Backsliders have been reclaimed; others have been received for baptism. We are now in the midst of a season of great revival. Young converts are being multiplied. Some twenty-five robes for prayer last night, Feb. 12th, some of them crying out to God for mercy. Brethren, pray that God may give us a rich harvest in this place. J. A. MARPLE.

BENTON, N. B.—Rev. J. W. S. Young, under date of Feb. 13, writes from Benton that he is at work there, and there is a good interest manifested. In some of the meetings the power of the Divine Spirit has been strongly felt. On Lord's day, the 12th inst., he had the pleasure of baptizing five candidates in the presence of a large assembly. Rev. Young adds: "We have felt compelled to retire with the best grace possible from the so-called union house, but the good work goes on. We have some noble Baptists here."

KINGSTON, N. S.—Pastor Howe will have completed seven years of ministerial labor with the Lower Ayerford church in May. In previous years he has been greatly blessed in his work and feels that at present there are indications of revival influences on his field. His people have recently shown their appreciation of his services in a practical manner. A little time ago Dea. J. L. McKenna, on behalf of the church and congregation, presented Pastor Howe with a purse of \$83. The amount has since been increased to \$100.

PORT HILFORD.—A few mercy drops from the presence of the Lord have fallen upon us here. On Feb. 5 I baptized a very promising young sister. The day was very cold, but her heart with love for her Saviour was "warm, so snow and ice could do no harm." Expect to baptize soon again. I have begun meetings at Bonora, a small church about six miles from this place, with every indication of a revival. Will the Christian readers of the Messenger and Visitor pray for us, that Christ may be glorified and sinners saved. J. E. TINKER.

LOWER CAPE.—I am still holding some special meetings at Upper Cape and am encouraged. There is no excitement in the work, but the people seem anxious to hear the Word. A good many take part in the meetings; several young people are enquiring, and some speak seriously of their hope in Christ. Two sisters were baptized on Sabbath, 12th inst., and others are expected to follow. The field is a hard one. I need help, and hope the Lord may direct some good brother to come and help me in some meetings on the whole field. I think Bro. Isa. Wallace would be very acceptable here just now, as he has many friends on this field. B. N. HUGHES.

DIGBY CO. QUARTERLY MEETING.—At the last session of the Digby ministerial conference, held at Digby, Jan. 16th, it was resolved that henceforth we meet quarterly, under the name of the Digby Co. Quarterly Meeting, and that the first session, under this arrangement, be held at Plympton in March, the exact time to be fixed by the secretary, and also the churches be requested to send delegates. Will the churches in the county make a note of this and govern themselves accordingly? The time of meeting will be Monday evening, March 27th. Rev. A. T. Dykeman will preach. We have an interesting programme for the following day. W. H. RICHAN, Sec.

CLYDE RIVER, P. E. I.—When the Quarterly closed Bro. Marple was prevailed upon to remain with us for ten days, and a wonderful work of grace was started. I have held no special meetings on this part of my field since I came here, on account of our house of worship being out of the way and very uncomfortable. We were waiting for our new house to be completed. Now our efforts are being blessed wonderfully. Some eight of our own people professed conversion, and eight or ten others started, who will probably connect with the Presbyterians, who have also started meetings now. Bro. Marple is a good workman and has a large place in many hearts here. We would have liked to keep him longer, but pressing engagements compelled him to leave. God bless him. I am continuing the meetings and request an interest in your prayers. F. D. DAVISON.

LUXEMBURG CO.—The cause in this county is progressing fairly well. Bro. Wallace's visit is very acceptable to the people, and good results are already seen and still expected. The little church, under the pastorate of Pastor E. N. Archibald, stands nobly to the front—"band united"—and already a power for good in the thriving town. The mission concert was quite a success. A vestry and parsonage are much needed. If the "well-to-do" would come to their aid it would be doing a good service for the Master, and would be highly appreciated. Some nice chairs for the platform would be quite acceptable. I had the privilege of talking to nearly five hundred girls and boys during the past three Sabbaths in the town, recommending the practical Christian life as the requirement for the youth of our day, etc. All the county pastors seem deeply interested in their grand work. "Union is strength," and success must follow the faithful seed sowing, for "in due season ye shall reap if ye faint not." CARRIE S. EVERETT.

ST. STEPHEN.—Our Mission Band, which was organized about a year and a half ago, is quietly working on. In December, 1892, we sent away \$25 to go toward Mr. Moore's salary. In order to raise this amount the Band gave a concert the last of November. The Rev. Mr. Goucher acted as chairman, while Mrs. Lindow presided at the piano. After an address of welcome by one of the little girls, the opening chorus, "We're a little Mission Band," was sung. A number of recitations, dialogues and solos were given and the children were questioned upon Japan, about which they had recently been studying. All seemed to be well appreciated, but among those that seemed to give most pleasure was a duet by two very small girls, and a recitation by a little girl in Japanese costume. At our last meeting new officers were elected, and it was decided to take up the study of China next. We hope to have some good work done this year. CARRIE S. EVERETT.

Will all persons sending for the game "Missionary Pioneers," please enclose four cents extra for postage? The game is selling rapidly. If any others wish them, please order at once.

The next session of the Queens Co. quarterly meeting will be held on Friday, March 3rd, with the Lower Cambridge church, beginning at 7 p. m. The W. M. Aid Societies of the county are also requested to send delegates to the women's meeting, which takes place on Sabbath afternoon. We hope to see every circle represented. W. E. MCINTYRE, Secy.

The next quarterly meeting of the Southern N. B. Association will be held with the church at Central Norton, Kings Co., Tuesday, March 7 at 3 p. m. Friends coming by rail will book to Bloomfield Station, which is but a short distance from the place of meeting. A large delegation from the churches is earnestly solicited, as important matters will be considered. Friends proposing to attend will kindly forward their names as soon as possible to Rev. Geo. Howard Hampton Village. A. E. INGRAM, Chairman Com.

CUT THIS OUT, NAME THE PAPER. And send with it your name, address, and 30 cents in postage stamps, and we will send you by post a nice Made-up Tie or a Four-in-Hand—great value. This offer is for one week only. R. W. LEETCH, NEW ROYAL CLOTHING STORES, 47 KING STREET, And Opp. GOLDEN BALL CORNER, ST. JOHN, N. B. P. S.—Send in your name and address to our new store, opposite Golden Ball Corner, and you will have a chance to get a share of the \$100.00 worth we give away on the 1st day of March.

The Karn Organ and Piano STILL THE UNIVERSAL FAVORITES. Excel all Others in Tone, Touch, Durability and General Excellence. WARRANTED FOR SEVEN YEARS. THE KARN ORGAN is put of merit equals all its competitors in the Dominion, and stands unchallenged in the musical world as a high-class Piano. Send for Catalogue. D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

SAVE YOUR WRAPPERS. To the lady sending us the most "STERLING" WRAPPERS from Aug. 1, 1892, to August 1, 1893, we offer the following Cash Premiums, viz: First, Fifty Dollars in Gold. Second, Twenty-five " Third, Fifteen " Fourth, Ten Dollars " Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent. WILLIAM LOGAN, ST. JOHN, N. B.

SHORT'S "Dyspepticure" ACTS LIKE MAGIC IN ALL STOMACH TROUBLES. FAST BROODING FAMOUS as a Positive Cure for CHRONIC DYSPEPSIA and all forms of INDIGESTION. "DYSPEPTICURE" as a quick and sure relief for HEADACHE, CONSTIPATION, NERVOUSNESS, and all other troubles resulting from DYSPEPTIC DIRECTION.

FURS! FURS! SHOULDER CAPES, STORM COLLARS, BOAS and VICTORINES. Ladies' Sacques, Men's Coats, Fur-Lined Cloaks, Robes. All kinds of Goods at LOWEST Prices for First-Class Article. D. MAGEE'S SONS. Infinitely SUPERIOR TO EXTRACT OF BEEF. JOHNSTON'S FLUID BEEF is the CONCENTRATED FEEDING QUALITIES OF BEEF, deprived of superfluous material, skin, fat or indigestible tissue, and it is the QUINTESSENCE OF THE VIRTUES OF BEEF. Extracts of Beef, on the other hand, are only the extracted juices of Beef, which, at best, can only stimulate.

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH-school Libraries, Paper, Cards, Gospel Hymnals. Headquarters for School Books, Sheet Music and Music Books. USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY. Best qualities—3 qt., \$1.25; 4 qt., \$1.50. Every one warrants. Hot Water Bottles, Bed Pans, Invalid Rings, Cushions, Rubber Sheeting. Mail Orders will receive our prompt and careful attention.—AMERICAN RUBBER STORE, 65 Charlotte Street.



Mr. Harvey Hood, Lacoyville, O.

Catarrh, Heart Failure, Paralysis of the Throat

"I Thank God and Hood's Sarsaparilla for Perfect Health." "Gentlemen: For the benefit of suffering humanity I wish to state a few facts: For several years I have suffered from catarrh and heart failure, getting so bad I could not work and could scarcely walk. I had a very bad spell of paralysis of the throat some time ago. My throat seemed closed and I could not swallow. The doctor said it was time to give up, but I gave up the idea which I took according to directions, but it did not seem to do me any good. My wife urged me to try Hood's Sarsaparilla, telling me of Mr. Joseph C. Smith, who had been cured.

At Death's Door but was entirely cured by Hood's Sarsaparilla. After talking with Mr. Smith, I concluded to try Hood's Sarsaparilla. When I had taken two bottles I felt very much better. I have continued taking it, and am now feeling excellent. I thank God, and

Hood's Sarsaparilla and my wife for my restoration to perfect health." HARVEY HOOD, LACOYVILLE, O.

HOOD'S PILLS do not purge, pain or grip, but act promptly, easily and efficiently. 2c.

FOUNTAIN SYRINGES—Best qualities—3 qt., \$1.25; 4 qt., \$1.50. Every one warrants. Hot Water Bottles, Bed Pans, Invalid Rings, Cushions, Rubber Sheeting. Mail Orders will receive our prompt and careful attention.—AMERICAN RUBBER STORE, 65 Charlotte Street.

SE LIGHT... T. ... cop stands at the... household boys, both... It does away... It has been in use in 18 years, and is... specially appointed...

*. The matter which this page contains is carefully selected from... and we guarantee, to any intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

THE TRANSFORMED SYMBOL. O then prophetic cross appeared In tragic gloom against the past, Thy shadow melts in light at last, The darkness from thy head has cleared! The hands upon that cross, that cross, Extended wide as mercy's span, Have gathered to the son of Man, The ages past and yet to be. One, reaching backward to the prime, Knafolds the children of the morn; The other to a race unborn Extends the sweetest gift of heaven. No longer to a child of heaven In God's incarnate love denied, The Child, with arms extended wide, For all mankind his life has given!

THE HOME.

A Little Child's Trust.

I had been writing in my study. The snow-clad country, that had all day been wrapped in a mantle of purest white, now lay in darkness. The early night of winter had settled misty and thick over hill and vale; and in spite of the lighted lamps and bright fire, a chill seemed to enter the room and to creep into my very heart. There was trouble in my work, and few know, save those who have experienced them, the difficulties that beset many a village minister. And there was sickness in the home. The most loved one of the family had been laid low. No wonder, questioning arose! Why should I suffer thus? Why did God withdraw His countenance thus? And the bright fire burned low as my musings saddened. My little girl, not three years old, was quietly playing with a book under the table, when a call summoned me to attend a sick bed. Forgetful of my darling, I arose and blew out the light, and was leaving the room, when she cried out: "Papa, it's very dark! I can't see you." Turning, I said: "It is very dark, dear, but come along, for I am not afraid!" "Yes I am, for I can't see you," was the little one's reply. I took her hand in mine, and led her through the dark room, which was in darkness also, when she said: "Papa, I am not afraid now; I can't see you, but I can feel you."

Prevents Burning at Bottom.

I had an angust stevenal sent by mail. When it came I didn't feel as hopeful about it as before. I saw it looked like a piece of papered boot with tin, likely to burn up the first time it got over a hot fire. But my wife said she'd give it a fair trial. First she laid it on the hot stove ten minutes before putting any thing on it. I don't know the object of that, but it was according to directions. It didn't take fire and burn up. Then she set a pan of milk on it. By and by it began to puff up as milk does when it boils. She thought she'd better take it off, so it would not boil over on the stove. I told her it would be nothing so terrible to have it all over the stove, and she let it boil for a long time. It puffed upon a threatening manner, but never dared to boil over. She was jubilant on finding that the bottom of the pan was not at all burnt—only a thick coating, easily scraped off. Then she put on it a dish of oatmeal to cook. After letting it cook a long time she came with a glowing face to tell me, "It's a perfect success! Oh, it will be such a help!" Then she tried a cornstarch pudding. "It's a supreme success," came the report; and then with unusual enthusiasm she recounted some of the things in which the new mat would be such a help. Now I feel sure that, when you get one, you will thank me for calling your attention to it, and your wife will be very thankful. I shall send for a number to give as Christmas presents to friends.—*God's Gleamings.*

THE FARM.

Fence for Poultry.

A fence two ft. high and tight enough to keep sheep in is good enough for Brahma or Cochins, while my Leghorns would smile to see a fence they could not fly over if once they took a notion to get away. It is quite easy to shut a wire netting fence, but it is entirely a different matter when you try to shut them in a small yard that prevents them from roving freely. This leads me to adopt the plan of keeping my Brahma shut up with Leghorns in a separate enclosure, but it is entirely a different matter when you try to shut them in a small yard that prevents them from roving freely. This leads me to adopt the plan of keeping my Brahma shut up with Leghorns in a separate enclosure, but it is entirely a different matter when you try to shut them in a small yard that prevents them from roving freely.

Tempered by Trees.

The writer has a natural windbreak to the north and west of his buildings, composed of Scotch spruce, white pine, and black spruce, the white oak predominating. As the white oak holds its leaves during winter, and the trees are of various sizes, it makes a splendid windbreak and shelterbelt. This belt covers one acre of ground, and its value by the protection it affords is incalculable on the farm. During severe cold days in winter it often happens that some member of the family starts to leave home without an overcoat, and as soon as he gets away from the influence of the windbreak he realizes how cold it is, and returns to the house and dons his overcoat before leaving the farm. Many of my neighbors who live on the wind-swept prairie, when visiting my place in winter, say that they give almost anything for the privilege of being sheltered. I tell them they can have as good a one if they will raise it, and that if nature had not provided me the one I have, I would have raised one just as well.—*Eastern Iowa Horticultural Report.*

Artificially Colored Flowers.

Aniline-scarlet, dissolved in water to about the transparency of claret, has a very rapid action on flowers, coloring them pink and scarlet. Indigo-carmin produces beautiful blue tints. The two colors may be mixed in any proportion, with curious beautiful effects, some parts of the flowers becoming pink and other parts blue and purple. Greens are produced by using the blue dye with yellow. Indigo and cochineal are not very reliable, but they are used. The colors produced are the following: Lily-of-the-valley flowers become beautifully tinged with pink or blue in six hours; narcissuses are changed from pure white to deep scarlet in twelve hours, and delphiniums from white to deep purple in a very short time. Yellow daffodils are beautifully striped with dark scarlet in twelve hours; the edges of the corona also become deeply tinged, and the veining of the perianths strongly marked. The extra quantity of dye is produced by the passage of the colored solutions through the vascular tissue of the flowers that the effect is produced; and the effect is beautifully seen in white tulips, which in a few hours become prettily marked with blue, or blue, or whatever the color of the solution may be.—*London Gardeners' Chronicle.*

Requisites for Cows.

For fifteen years I have fed and milked my own cows, and in that time have tried all kinds of feed and nearly every kind of ration. Regularity as to time and quantity of feed has nearly as much to do with the quantity of milk as does the quality of feed. I try to feed my cows at the same time every morning and evening, and make the cow's appetite the gauge of the amount, always giving as near as possible just what she will eat up clean. I use as far as possible a mixed ration, composed of hay, grain and cottonseed meal, in the proportion of three parts of grain to one of cottonseed meal, with all the hay she will eat up clean. The best ration I ever used was composed of one part peas, two of corn and four of oats, well mixed and ground together. Of this I give from eight to twelve quarts per day, according to the size of the cow, the hay of course included. I give in addition to the above, about three times a week, wheatbran, all they will eat, besides the parings of potatoes, turnips, etc., from the kitchen. I never give a cow to drink, or to slop from the kitchen. To make good pure milk the cow must have pure water. Kindness and good shelter are also prime necessities in the management of a cow.—*Jersey Bulletin.*

Intelligence of Cattle.

A cow and steer—the latter two or three years old—were the only occupants of the baronyard. A baiting of hay was put out to them. The steer wished to share it; but the cow, like all other higher animals, was selfish, and as often as he would manoeuvre around from side to side to get a bite she would drive him off at the point of her horn. The steer was so persistent that at last the old cow's patience gave way, and, making a determined and vicious charge on him, she punished him severely, though he was her own offspring. The steer felt badly hurt, not only in body, but evidently in mind as well, and immediately started out of the yard and off down the lane toward the pasture, where were the rest of the stock, bellowing vengeance every step he took. A gudge which was unmistakable to the bystander, and which the mother well understood, as she ceased eating and listened intently to the threatnings of what was to come. When three died in the lane, the remainder, the reason, but with evident apprehension. In due time the steer was returning, bringing with him a companion larger and stronger than himself. As they approached, the rumblings of rage and vengeance were again heard, and which grew louder as they came nearer. The cow took the situation at once, and was now terror-stricken. As her assailants rushed into the yard she dodged them and rushed out at the end of the lane, and they followed her to the stock in the field, with her pursuers close on her tracks.—*Popular Science Monthly.*

THE FARM.

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The writer has a natural windbreak to the north and west of his buildings, composed of Scotch spruce, white pine, and black spruce, the white oak predominating. As the white oak holds its leaves during winter, and the trees are of various sizes, it makes a splendid windbreak and shelterbelt. This belt covers one acre of ground, and its value by the protection it affords is incalculable on the farm. During severe cold days in winter it often happens that some member of the family starts to leave home without an overcoat, and as soon as he gets away from the influence of the windbreak he realizes how cold it is, and returns to the house and dons his overcoat before leaving the farm. Many of my neighbors who live on the wind-swept prairie, when visiting my place in winter, say that they give almost anything for the privilege of being sheltered. I tell them they can have as good a one if they will raise it, and that if nature had not provided me the one I have, I would have raised one just as well.—*Eastern Iowa Horticultural Report.*

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