

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

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THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 14, 1887.

NO. 50.

ATTENTION—If our brethren intend to help the circulation of the MESSENGER AND VISITOR on their field, now is the time. Hundreds are ready to take the paper if asked to do so. Who will give a day to this work this week?

ALARMED—The colony of New South Wales appointed a Commission to investigate the drink curse. The report has been published and may well cause alarm. The sum of \$25,170,000 is spent annually on intoxicants, or about \$24 per head, man, woman and child. This is a greater average expenditure by any other nation for inebriants than in Great Britain. During last year 232 violent deaths through intemperance had occurred. The Commission recommend the expedient, always most harmless to the traffic and not liable to alienate liquor men from their party, of reducing the number of licenses.

A CORNER PRINCIPLE—An Open and Unconventional Letter to the Baptist pastors of the United States says, "Fifty-two gentle pulls on a man's pure strings are more promotive of healthy liberality than one convulsive jerk on any Sunday." Is not this true? This epidemic of "jerk" does not usually more than open the purse for a very little money to run out, while in many cases it does the work in all the harder part. It does not make the heart much more open and free; it does not help character building; a great deal, either does it give the by which regular contributions to the Lord's work assure. There is nothing like the scriptural rule of weekly giving to keep the heart open, to arouse interest in the Lord's work, to deepen the desire for Christian service, and to fill the soul with the joy of the Lord. We are glad to find that more and more of our churches and people are adopting this scriptural rule and reaping the benefits. Why should not all follow their example and thus obey the inspired command, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

PROHIBITION IN THE UNITED STATES—The Supreme Court of the United States has decided that the Iowa Prohibition law is constitutional. This settles the question of the legality of prohibition without compensation in the whole Union. In the meantime, prohibition has been defeated at Atlanta, where it has been in operation for one year. The whole liquor power of the United States was brought to hear upon the vote. The negro, led on by a patent medicine man, went solid against prohibition and turned the scale.

STATISTICAL—President Angell, of Michigan University, states: Out of 1,406 students, the parents of 502 were farmers; 171, merchants; ninety-three, lawyers; eighty-three, physicians; fifty-two, manufacturers; fifty-four, mechanics; and fifty-one, clergymen. Angell estimates that as many as forty-five per cent, belonged to the class who gained their living by manual toil. The sons and daughters of the rich, he said, do not form a very large percentage of the whole number.

HOW THE "CHRISTIAN UNION" FULFILL—The Christian Union having remarked: Mr. Spurgeon is a curious admixture, a double personality—a seventeenth century man in action. In the aggressive spirit of the nineteenth century, in its missionary zeal, in its endeavor to apply religious truths to every-day experience, he is a man of the nineteenth century; but in theological thought he is a child of and belongs to the seventeenth century. The Christian Secretary suggests that if the Christian Union would push its historical investigation further back, it would find that both in thought and action Mr. Spurgeon is a child of the first century, when apostles lived, taught and labored, and that is profitable for all centuries.

A LESSON—The history of the Baptists of Maine in its relation to that of the Congregationalist body carries with it lessons and suggestions. In 1844, there were 295 Baptist churches and 23,860 members in that State. Prior to that time their increase had been steady. They had, however, given little attention to the work of establishing strong churches in the centres, the great strength being in the rural districts. From this time on the population has been soving more and more to the city centres. The result has been that the Baptists are not as strong by 4,000 as in 1844, while the Congregationalists, who paid more attention to the cities, have made rapid progress. They have not only gained in membership, but they have gained more than proportionally in wealth and influence. The obvious lesson is this, Let us build up strong interests in the centres, for in this way only can we hope to have our share of wealth and influence hereafter.

Buddhism in Upper Burma—Buddhism is very firmly entrenched in Upper Burma and will not be dislodged without a long and desperate struggle. In that part of this country south of the Shan States, the Buddhist pope gives the following statistics of Buddhist officials:

There are 13 archbishops, 133 bishops, 323 archdeacons, and 16,323 abbots, or rulers of monasteries, besides the young members of the fraternity, who remain only a short time in the monasteries. In the city and suburbs of Mandalay there are 3,447 monks of over ten years' standing, and 2,444 under ten years' standing.

Idolatry in the United States—The following which we clip from an exchange, sounds rather strange for a Christian land:

The Chinese residents of San Francisco had a remarkable parade in honor of the great idol known as "Tan Wong" recently brought from China. The parade was of Oriental magnificence, but was confined to streets and alleys in Chinatown. The costumes, banners and Oriental weapons incident to the parade were brought from China especially for the occasion.

There were one thousand Chinamen in line, and numerous Chinese women on richly caparisoned horses. The entire column presented a blaze of color. The women wore long silken gowns, and at their side walked attendants, holding high over their heads banners of gold. The men carried antique war implements, long gilt maces and elaborately carved swords or spears, around whose points were coiled gilt lizards, snakes and flaming dragons. A number of tall banners that sprang twenty feet in the air preceded another heavily armed battalion attired in the brightest yellow, and carrying weapons, no two of which were alike.

Immediately preceding the mighty Joss (Tan Wong) was a band of musicians sounding huge gongs and kettle drums while a body of canonizers kept up a constant fusillade of fire-crackers. Twelve worshippers clad in light yellow carried Tan Wong, who sat in a huge chair. About him and behind him trod attendant priests in long black satin robes that swept the ground. They were accompanied by bearers whose osseous were hung from the ends of long red poles.

Following Tan Wong was dragon, one hundred and seventy feet long, and described as the most gorgeous ever seen in America. It was supported by sixty worshippers. This monster opened its mouth, writhed its body, and by appliances only known to the Chinese kept up a general outward appearance of being possessed of life, and as though desiring to devour the spectators viewing its contortions. The idol will be placed in Joss house to be worshipped.—*Christian Intelligencer*.

WEAR HARM?—How many professing Christians there are who, on being expostulated with about certain questionable practices, will say, "Why, what harm is it?" This question always reveals a very low spiritual state. It shows that those who ask it are willing to keep on the very border of the devil's ground, if not with one foot across it. Imagine a father satisfied merely with doing nothing to harm his family. And yet it is much more strange for Christians to satisfy themselves with merely doing nothing to harm the cause of Christ and Christ himself. If he had been satisfied merely with doing no harm to men who would have been saved by his blood and death! Every Christian should be at the time asking, "What good can I do?" "What can I do for Jesus?" Living and serving in the spirit of these enquiries, he will never get on the border land of questionable things, which is strewn with wrecks of Christian character, influence and usefulness, which act as stumbling blocks to those who would come over on the Lord's side. How is it with you, reader? Are you merely wanting to keep from what will harm? Then be assured your life in its want of spirit, its coldness and death is doing harm untold. Begin to ask what good is there in a practice, and if none—avoid it.

No Hypocrite—How often do we hear a wicked man say, when spoken to about his evil course, "Well, whatever people may say about me, I'm no hypocrite." He seems to think this the crowning virtue which raises him high above the people who are living good lives, and whom he implies to be all cheats. In this way wicked men delude themselves into the belief that a man who is outbreking in his sin, who is so far gone that public opinion has no more power to restrain him, who does evil openly if not defiantly, is much better than the man who has some inconsistencies mixed in with an otherwise good life. All this talk about being no hypocrite means usually that the man has lost that shame of his sin which is the last protest of the good within him against the evil of his life,—that the disposition to resist has gone and the man is completely hardened. Some use this expression who have not gone this length, but it usually shows them far along on the road.

The Proposed Union.

I am sorry that your reply to my letter had not been a more extended and exhaustive defence of your position.

You must not forget that your position, as editor, makes you the most representative man in the Baptist body of the Provinces. Your stand, in reference to this union movement, has seemed to many of your brethren a little inconsistent, and has been publicly challenged, and you cannot afford to treat the matter as if it were of little consequence, and so dismiss it by mildly censuring your critic.

A few words in reply to your criticism of my former seem called for at this point.

1. You say that the action of the F. C. Baptists of Nova Scotia, in voting, twenty-five to two against union, and their refusal to vote on the question at all in New Brunswick, is not a flag in the face of our Convention. I did not say that I believed it was intentionally so, but that it is so in fact, will be the feeling of Baptists generally. But we need not contend about that, one way or the other. Personally, I rejoice that the F. C. Baptists have taken the stand they have.

2. You think that I make too much ado about the article on "Perseverance." Well, I say simply this,—and I do not think that any one will attempt to deny the statement,—that article does not represent the views of the Baptist body; it does not represent the views of the F. C. Baptists. It is an attempt to frame an article to suit both bodies. Hence, it is a compromise of principle, and a compromise of principle is unworthy of Christian men.

3. You say I have insinuated that you are untrue to the belief of our body. I have only to say that I insinuated nothing, I stated, plainly and frankly, that,—taking for granted that you were a restricted communionist,—your advocacy of aid and support for organic union with an open communion body, is in my judgment inconsistent. There is no insinuation about it. I submit that you owe it to the 43,000 Baptists who were not present at the meeting in St. John, a year ago, and who were not present at the Convention, either to deny that you advocated and voted for union with the F. C. Baptists, or otherwise make the consistency of doing so more obvious.

Your explanation does not help me in the least, and I am quite sure it will not help others to see the consistency of voting for union with an open communion body.

You say that the "F. C. Baptists do not feel bound in conscience to commune with the unbaptized," and you support that statement by adding that "not one in ten of them ever do it." Why do they not do it? One speaker at the recent Convention, when this question was being discussed, answers the question when he said, that the Pedobaptists would not commune with them.

Of course they do not feel bound in conscience to commune with the unbaptized by force and bring them to the Lord's table. But do they not feel bound in conscience to commune with as many of the unbaptized as feel disposed to commune with them? It is marvellous indeed if they do not, feel bound in conscience to adhere to a doctrine that is fundamental to the body, and one to which the body has always given at least as much prominence as to any other which it holds. We have all heard the leading men in that body declare publicly that they are bound in conscience to commune with as many of the unbaptized as wish to commune with them.

You say that "practically their open communion amounts to next to nothing." What has that to do with the question? In inviting the unbaptized to communion, do they not surrender the principle for which they are contending? It is not the few or the many who may feel disposed to avail themselves of the privilege offered that we are contending about; that amounts to nothing, one way or the other. I need not argue a thing so self evident. Why you should have mentioned this as justifying your action in voting for union is a mystery to me.

You ask again, "Could they not consistently abide by our practice, while they held open communion sentiments?" No, certainly not, if, as they declare is the case, they are conscientious in extending the invitation to the unbaptized. But I want to say that the F. C. Baptists made no promise to abide by our practice, for in your hearing, and in mine, leading men in that body and members of the joint committee declared most emphatically that they had no intention of abiding by our practice; but, on the contrary, that they fully intended to continue their intercommunion with the unbaptized.

That fact was known to you and to others in voting for the union, and I say again, that the leaders in the Baptist body who voted for union in the face of that fact, owe it to the body to justify their action.

4. The reason given for the F. C. Baptists declining to vote on the "basis of union," is that they were "doctrinally divided among themselves." Did they not

know that during the three or four years that they were working towards the union? Did not the members of the Joint Committee, who gave this as a reason for not voting on the "basis," know when the basis was being framed that this doctrinal disagreement existed in the body?

At the meeting in St. John, a year ago, I raised that very point as one reason why the Baptist body should not vote for union, and was told that that was one reason why the F. C. Baptists were so anxious for the union, as it would likely result in the going out of the hollow faction, but now it is given as the reason why they could not consistently vote for the union.

I hold that the Baptist body has been placed in a false position, by those who voted for union with an open communion body, knowing as they all certainly did at the time, that it was the avowed intention of that body, as expressed by its leaders, to continue their open communion practice. Since my articles appeared in the MESSENGER AND VISITOR, I have received letters from loyal Baptist brethren, who felt grieved and humiliated, in view of the action of Convention in this matter. One of these letters—received a day or two ago from a brother who has perhaps done more to build up the Baptist denomination in these Provinces than any other single man,—is open before me now, from which I quote the following sentences:

"When the articles or basis of agreement were published, I was surprised to see an attempt made to cover up rather than bring to light the differences that exist between the two bodies."

That sentence touches the point of which I complained in my last letter, and which you passed over without notice.

I have no doubt, but that there are thousands in our body who feel as strongly as I do, that the Convention was not justified in taking the action it did, in reference to this movement, and those who were so prominent in that action, and hold positions of trust in the denomination, owe it to the body at large, to go a little more fully into an explanation of the matter. It will not suffice to dismiss the matter simply with complaining of my insinuations. If anything I write seems like an insinuation, I am assured you it is unintentional, and I hope you will not again accuse me of such meanness.

You must not forget that in commencing this denominational paper to the advocacy of union as you have done, you are professedly speaking for 43,000 people, and so with the action of Convention, which of course consisted of delegates representing the Baptist body, but without delegated authority to act in reference to the matter of union. That was not a part of the Convention's work, as understood by the churches; and as many of the people whom that action professedly represented, felt aggrieved on account of it. It is surely not too much to ask our leaders, who were prominent in bringing it about, to at least attempt some explanation of the matter.

E. J. GRANT,
Dartmouth, Nov. 23.

We have little relief for long drawn discussions. They usually become vain repetitions, and are better fitted to obscure than to help right conclusions. The better way is to state the case as forcefully as possible on both sides and then leave it to the good judgment of the reader. We had hoped brother Grant would have consented to do this; but he seems unwilling.

Brother Grant assumes the right to put us upon our defense, as if he were representing the denomination and we were committing the paper to a course which was opposed to their well recognized sentiments. We beg to remind him at the outset that all but two or three of the members of our Convention voted for the articles in the Basis referring to the Lord's Supper. These brethren are the most trusted and true in our denomination. In being in their company rather than in that of brother Grant and the one or two who voted with him the editor of the MESSENGER AND VISITOR hopes he has not strayed far away from the 43,000 Baptists who were not at the Convention.

2. We beg our brother's pardon, but the all but two or three of the Convention who disagreed with him did not vote to unite with an open communion body. We voted for the following articles, bearing on the communion question:

A Gospel Church—We believe that a Church of Christ is a congregational of baptized believers, &c.

Baptism—This is the immersion of believers in water, into the name of the Father, Son and Holy Ghost, &c.

The Lord's Supper is designed to commemorate the sufferings of Christ; and to represent in the use of bread and the communion which unite him with him and with each other. Every baptized believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake of the emblems of his body and his blood in the Communion, but is under obligation there to do so, to the glory of God, and under great changes

From these it appears that, immersion only is baptism, and none that immersed believers have a right to church membership. When the article on the Supper declares that the Supper is for the baptized and for church members, it therefore means that it is for immersed believers who have united themselves with a church. All the members of the Convention but the one or two who sided with brother Grant thought this article satisfactory and voted for it. If our F. C. Baptist brethren vote for this article and act accordingly, we shall have no reason to complain. If they do not vote for it, we have nothing to fear. We can leave it to them, to vote and act consistently with their own belief.

3. Our brother says the fact was known to the editor of the MESSENGER AND VISITOR and others that voted for the "basis," that the leaders of the F. C. Baptist denomination declared, at the meeting in St. John, that they intended to continue intercommunion with the unbaptized, in the event of the union taking place. We remember no such thing. We have consulted several who were present, and they agree with us that no such statement was made. Had any one of our brethren voted for union with the F. C. Baptists, understanding that the mixed practice was to prevail after the union, we are free to say that our brother's strictures would be none too strong.

4. The fact that open communion "practically amounts next to nothing," has a great deal to do with the question, if open communion is not a matter of principle but of expediency. It was in this connection that we need in our few words of reply. We were not insinuated as Bro. Grant would have the reader suppose.

5. We do not care to refer again to the article on Perseverance. It is in almost the exact words of Heb. 6:6, and can bear the same meaning. The worst that can be said of it is that it can be explained in two different ways. Surely our F. C. Baptist brethren, did they feel bound in conscience to commune with the unbaptized, could do so without "taking them by force, &c." Why could they not partake of the Supper in Pedobaptist churches?

6. In conclusion, we may state that we are none the less, but more convinced than we were years ago that strict communion is scriptural, that it is the logical sequence of our whole Baptist position, and necessary to our highest success. If our F. C. Baptist brethren feel in conscience bound to have intercommunion with the unbaptized, then the editor of the MESSENGER AND VISITOR, for one, would neither ask them to change their practice nor think union with them possible. If, however, they do not feel bound in conscience to have this intercommunion, then we hope they may see that union with us, with the wider intercommunion and other obvious advantages thus afforded, would be of very much greater moment than to hold to the open communion practice for the sake of a very few of their people perhaps once or twice in a lifetime, communing with the unbaptized.

The Lord's Supper.

FROM A SERMON BY REV. T. A. HIGGINS, D. D.

In the communion service we are reminded of the past. It is a commemorative, a memorial service. It is designed to keep alive in our thoughts and hearts the great transaction upon which the world's salvation depends. Better for us to forget all that we have ever learned than to forget that Christ Jesus died for our sins according to the Scriptures. This is the central truth of the Bible. All other truths hang around it, spring from it, or lead to it. It is the central truth of human history. All other history is stale, flat and meaningless, only so far as it leads up to or springs out from the redemption of the world through the death of Christ.

So long as the emblems of the broken body and shed blood of Christ are exhibited and circulated and partaken of, the fact cannot be quite forgotten that Christ is the central truth of history, and that the central truth of Christ is his death on the cross to atone for the sins of the world.

But there is an anticipation here as well as commemoration; prophecy as well as remembrance; a future as well as a past;—"I will drink it new with you in my Father's Kingdom." Christ says: "I go to prepare a place for you," where the kindly feelings awakened here shall be continued. There the eating and the drinking will not be of the broken bread and the fruit of the vine, but of that which these things only faintly resemble. The wine and the milk, the bread and the honey, terms so often employed to denote soul food, life nourishment, are only types and shadows after all. And when these types and shadows are needed no more they will fall away; and then the things signified shall be enjoyed. Until that day, said Christ, I drink it no more. But then I will drink it new and with you in my Father's Kingdom. The next time I join you in this feast it will be with new and better wine, and under greatly changed

circumstances. O, how changed, how enlarged, how glorious will that celebration be as compared with anything of the kind that has ever preceded it.

Shall we speak of the place? How can we, when we know so little of it? But it will be in "our Father's house" on high; and it will be a family gathering in our Father's house. Judas with his traitorous kiss will not be there. The chief priests in the pomp of their short-lived authority, and with their thirty pieces of silver will not be there. The soldiers with their lanterns and torches will not be there. And many other things which have so marked the memorial service from time to time, will not be there. Disorders and misunderstandings will not be there. Rivalry and jealousy and distrust will not be there; for nothing that is mean, or selfish, or unholily will be permitted to enter in.

Shall we speak of the company? How can we? For after the hundred and forty-four thousand the apostle beheld a great multitude which no man could number; a great family gathering brought together from all nations, tribes, kindreds and tongues, and made to harmonize in sentiment and feeling, because all were born of one blood through the first Adam, and then born of one spirit through the second, Christ, the one sacrifice for all; Christ, the first begotten from the dead for all; Christ, the one bond of eternal union; the central figure of life and of light, drawing all that is like himself towards himself, and making each like the other, and to love the other, because each has become somewhat like himself.

Shall we speak of the nature of the repast, the food, the nourishment of that great company? How can we? The scenes are laid beyond the reach of our vision, our eyes are too dim. We cannot see far enough yet. The food will not be the manna which the Israelites gathered; not the milk and honey so delicious in the land of Canaan; not the delicacies so tempting which load the tables of noblemen and kings; not any of these things which please the carnal appetite and minister to sensual joy. But what shall it be? Something that will be congenial to those whose natures have been purified and refined till they can drink, relish and enjoy the same things that are pleasing to him who came from the Father and returned to the Father; for the expression is, "until that day when I drink it new with you in my Father's Kingdom," a united enjoyment, a united feast.

But what shall the feast be? All that is holy and pure and good; all that is rich and blessed and glorious is a spiritual sense knowledge, direct from the source of all truth; delight, as pure as the nature of God is pure; intercourse with the redeemed of all ages; a renewal of tender friendships started here, but cut short because the loved one was wanted there; a long, unending draught from the inexhaustible fullness of God. And what is that fullness? It is love, for God is love, broad, deep, high; broader than the universe, deeper than the sea, higher than the heavens. That shall be the feast. We shall all share in the blessedness if we taste and see that the Lord is gracious, and are clothed in the fine linen clean and white, which is the righteousness of the saints. May none of us be found wanting in that great day of the Lord!

Literary Notes.

Scribner's Magazine for December, 1887, Christmas number, contains: "And Lo, The Face Was His Own," by William Hole, A. R. S. A.; *Frontispiece*; Ticonderoga, Robert Louis Stevenson; A Drift from Redwood Camp, Bert Harje; Tarpaulin, Louise Imogen Guile; The Zadio Pine Labor Union, H. C. Bunner; The Water Witch, Elizabeth Akers; In Florence with Romolo, E. H. Blashfield and E. W. Blashfield; A Song to the Lute—From a Book of Airs, Austin Dobson; Law Lane, Sarah Orne Jewett; God's Comforter, S. Decatur Smith, Jr.; In Dickers-Land, Edwin Percy Whipple; King Solomon's Dream, Graham B. Tomson; The Tincture of Success, T. R. Sullivan; Alys, Edith M. Thomas. The full poems and initials in this number are from drawings by E. H. Blashfield, George Foster Ransel, Helen Pettes, H. L. Bridwell, L. S. Ipsen, and others.

Harper's Magazine, for December, 1887, contains: Old Garden Flowers, F. W. Burdette, F. L. S.; The Vicar, a poem, Winthrop Mackworth Praeger; Another Way, a poem, Andrew Lang; "Tais," a story, Amelia Bland; Pauline Pavlora, a dramatic poem, Thomas Bailey Aldrich; His "Day in Court," Charles Egbert Cresswell; The Convict's Christmas Eve, a poem, Will Charlton Fine O'Connell; Ten, a farce, William Dean Howells; Precious Stones in the United States, George F. Kutz; Captain Ben's Class, a story, Captain Charles King, U. S. A.; Anthony of P., a poem, Harriet Lewis Bradley; Apple Laurie, a story, Elizabeth Stuart Phelps; The Convict's Brother, a story, Frances Conroy Bayler; From Elizabeth's Home, a poem, William Black; Edith's Story, a story, Edith; Study, Edith's Dream, a story, Edith; and under greatly changed

The Power of a Consecrated Life.

Admission of what is essentially great... in a light almost as long in brilliancy as the sun...

That a consecrated life is truly a great one... and as opinions may differ as to the duration of this term...

We will pose with this statement, that to be a life of one's attainments in any line is not an evidence of any great degree of clearness...

And in becoming members of his visible church we devote ourselves to his service... and in becoming members of his visible church...

How many humble, devoted Christians... who are ready to fall in religious duties with which self-interest trembles...

All of the martyrs have not perished by the rack or the fagot; thousands have died by the slow torture of unappreciated, unrecognized, and unappreciated...

Month after month, year after year, are offered—both laborious and relaxing—for persons for whom no spark of affection can be felt...

No nature is so peculiar, and its influence so far-reaching, that never in time will its great and good self be fully realized.

The total Baptist membership for A. S. as reported last year, was 62,422 souls. On the Dark Continent their number 7,297...

Millions of the followers of that red-headed prophet, Mahomet, are today to be found in both these lands.

The Blessing of Love.

"Rest in (my) love, be still in the Lord" (Psalm xxxvii, 7)

An invalid was left alone one evening for a little while. After many days of acute pain there was a lull.

The decencies and refinements of society can be traced rarely to this source, and the ideas of truth and justice upon which our laws are founded...

God's Fulfillment. Have you never read the story of the good ship that had been a long time at sea, and the captain had lost his reckoning...

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Bricks Without Straw.

The Bible is an old book, but it is no less a very fresh book, a book of to-day as well as of the ages before the flood.

Everybody wants his tale of bricks, but not everybody is willing to give the toll for straw. The church-people sit in his own camp, and he is not willing to give the toll for straw.

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Amn Sally and the Amalekites.

"I am going to kill them," said I. "Who?" inquired Nathan, looking at me.

"The Amalekites," said I. "Who are they?" inquired Nathan. And then I remembered that he had not been to church that morning, owing to toothache.

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A Common Cold.

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The Best Remedy.

For Colds, Coughs, and all Throat and Lung diseases, ever used in my family. Robert Vanderpool, Westfield, Pa.

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Ayer's Cherry Pectoral. It is often the beginning of serious affections of the throat, bronchial tubes, and lungs. Therefore, the importance of early and effective treatment cannot be overestimated.

Waltham Watches. Waltham watches are famous for their precision and durability. They are available in various styles and prices.

Women's Health. A comprehensive guide to women's health, including information on various ailments and treatments. It emphasizes the importance of regular medical check-ups.

Vertical text on the far right edge of the page, likely containing names and addresses of contributors or publishers.

Messenger and Visitor.

10 CENTS PER ANNUM when paid within thirty days \$1.50.

All communications respecting advertising should be addressed to E. A. POWERS, publisher, St. John, N. B. Rate per line, one insertion, 15 cents; each subsequent insertion, 10 cents.

All other communications and all subscriptions to be sent to REV. C. GOODRICH, ST. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, DECEMBER 14, 1887.

SPECIAL OFFER.—We will send the MESSENGER AND VISITOR, as soon after the first of December as the subscriptions are received, till January '89, for \$1.50, to all new subscribers. Will not pastors and friends press the canvass just now? This is the best time of the whole year.

TO OUR SUBSCRIBERS.

Some of the Baptist papers of the United States are having trying experiences. The Christian Index, published in Atlanta, Georgia, has been under its present management for fourteen years. It has a constituency of over 200,000, and yet its publisher declares that he has not got a single dollar on invested capital during all this time. They have dismissed the veteran editor, Dr. Tucker, in order to get on more economically. Yet the Index is a \$2.00 paper, and \$2.50 unless in advance. Dr. Robertson, of the Baptist Reflector, Chattanooga, Tenn., put down the price of the paper to \$1.50 per year; but his little board of money, broke himself down, and has retired from the management. The new proprietors have raised the price of the paper to \$2.00. The Tennessee Baptist was put down to \$1.50. Dr. Graves lost heavily, and then, to prevent bankruptcy, raised the price again to \$2.00.

The MESSENGER AND VISITOR is published at \$1.50. It has not sunk money, and does not intend to put up the price again to prevent bankruptcy. The Company publishing it, however, have a right to expect the public to appreciate the fact that they have the cheapest religious weekly of the size in America, and to pay up promptly so as to secure the reduced price, and not embarrass the business. It is to be hoped, also, that our people will not be so inconsiderate as to complain of the price of the paper. It is not as cheap as some of the secular weeklies, and it cannot be. They are run off from matter already in type from dailies, and cost nothing but the price of the paper, ink, and press work. A religious weekly, not having a daily associated with it, has to pay salaries, type setting, and all incidentals, and cannot be published at the same price as a secular weekly, where all these are paid from the profits of a daily.

We are most anxious to get the MESSENGER AND VISITOR into all our Baptist families. If our pastors and influential brethren who are really interested would but give a little time to this work, hundreds of families could be induced to take it in. We are glad that some are canvassing their fields systematically. Will not others do the same?

The editor has done all he can for months to come, as the work at the office demands all his time. He, therefore, must leave the work of increasing the subscription list to his brethren and sisters. He feels that to get a religious paper into scores of families is doing one of the grandest of works for Christ.

A word to subscribers. This is not only the time when new subscribers are obtained, but also when all ones drop off. We have been much cheered in our work by the fact that so few who once take the paper allow it to drop out again. Still, there may be a few who are considering the question of stopping the MESSENGER AND VISITOR. Will you not think well whether you can afford to do without your own denominational paper? If you have families, especially, can you estimate the silent, steady power it is moulding the views, characters and lives, and determining the destinies of the children who become accustomed to read it during the formative years of youth. Do you know how much it is doing to give you broader sympathies for the Lord's work, and to help you in your inner lives? Can you afford to rule it out to save three cents per week? Don't let the family be without a religious paper, and be at the mercy of all kinds of trashy reading.

A word to those who are in arrears. Please send in the amount at once. We will do the very best we can to make everything satisfactory. The longer you delay, the harder it becomes, and the more dissatisfied you are apt to become. We, alas, become just a little what shall we

say?—less satisfied. If there have been special reasons for delay, tell us all about them, and you shall have every consideration. We do not wish to erase any names from our list, if we can help it.

RAMBLINGS.

Our last ramble was down Digby Neck. We would not advise anyone to take the drive from Digby to Sandy Cove on a bitter winter evening in the open coach for pleasure. If they want to know how cold could be and not freeze—if perchance it don't—take this drive on such an evening. Still, it is said that this is one of the most pleasant drives in a sunny summer day, and we can well believe it. From Lower Roseway to East Passage, a distance of about twenty-five miles, constitutes the bishopric over which Rev. J. C. Morse has presided, a very prime in Israel, for about forty-seven years. Every week, year in and year out, summer and winter, he has been traversing this long stretch, during all this time, preaching the old, solid, bed-rock truths of the gospel. Every cove and inlet and headland, every hill and valley and sea view have become dear as the faces of dear friends. There are but few of these who welcomed him in his youthful prime to greet him now. The most of those who look up into his face are the children of marriage he solemnized, and a large share of them of parents whom he has buried. It is said that the people would scarce think themselves legally married or their friends properly buried, were he not to officiate in the sad or glad rites. It is no wonder that his field has become a part of his very life. He has shared, so long, their varied experiences, has seen generations grow up around him, has been their counsellor and friend, has yearned over them in the love of the gospel, that they have become a part of himself.

There are six preaching stations on this field. Our venerable brother still preaches three times a Sabbath, for the most part. Beginning nearest Digby, they are Upper Roseway, Waterford, Trout Cove, now called Centerville, Sandy Cove, Little River and East Passage. At Waterford and Little River the Baptist is the only preaching there is—at the latter place there is not a single member of any other denomination. At Trout Cove there is a Methodist church and at Sandy Cove a Methodist and an Episcopal.

Bro. Morse is blessed with a strong confidence in the old truths which have been the power of the church in all ages. His face and form are in harmony with their strength. There is no quarter shown to new theories here. This is not because he does not keep himself in touching distance of the fresher thought of the time, but because these old truths tally with the richest christian experiences, and are the richest food for the strongest spiritual life. May the simple, strong, aged-tried truths of the Bible ever hold their powerful, steady grip on the hearts and lives of our people, and may father Morse long live to proclaim them.

We were hastily summoned away by a telegram from a home and were not able to go further down the Neck than Little River, neither were we able to call on all the people in Waterford or on any in the Roseway's, still the MESSENGER AND VISITOR will go into over twenty new families. The last two have been hard years on the fishermen. This year is better; but there are so many old claims to meet that money is not plenty. We were disappointed in not getting to Freeport and Westport, as was our intention; but hope the friends there will do what they can to put the MESSENGER AND VISITOR in the homes not visited by it, to do its mission there.

RE-OPENING OF THE BAPTIST CHURCH, MONCTON.

During the last few months the Baptist church in Moncton has been enlarging and remodeling its house of worship. It was opened a week ago last Lord's day, with appropriate and impressive services. It will seat about 1200 and it was reckoned that 1400 or 1500 were present at one of the services. It is, we believe, the largest audience-room possessed by any of our churches in the Maritime provinces.

We condense from the excellent report of the Moncton Times, the following account of the opening services. After the preliminary exercises and the dedicatory prayer, the pastor preached from Josh. 4:21, "What mean ye by these stones?" We copy the following interesting extract from the report of the sermon:

"This church was organized in 1828 as the result of a revival of religion. Our forefathers were old-fashioned folk, believing the only revivalist to be the Holy Ghost, but they had laid hold of the horns of the altar and established a church here. The people who organized this church have passed away—passed away like the star of the morning, losing its light in the glorious sun, just as he desired to pass away—but the organization remains. It is ever so. Matthew has passed away but his glorious gospel is in the Bible this morning. Luke has gone into eternity but his blessed writing remains. They who founded this church have gone, but the church stays and can never be removed. Behold the immortality of conduct! The old founders of this church have joined the choir of the immortal dead, but there is no death so far as influence is concerned. "The building just enlarged has been erected since 1867. It was then a prophesy

and a laughing stock, and people had said if it was ever filled it would be with rabbits and blue-birds. But those who sneered were crowded out because there was no room. So it was when the ark was built, when Franklin flew his kite on Boston common. All great enterprises have to pass the period of prophecy and sneers. It had been said the old building would never be filled, but the people here this morning could not possibly get into the old building.

"The old ship had faced the breakers and the old banner had got bloodmarks on it. The Baptist church of Moncton had been in the fight, but God has led this church as certainly as he had ever led Israel. Some were still afraid of outside opposition, but he was not. He had buried a man once of whom it was said: He had never had an enemy in the world. All he could say over that poor dust was the benediction—he had nothing else to say. He hoped when he died some people would say: Good thing he is gone. For a man to live and die without opposition is to live and die as an ordinary cabbage in your garden. This church did not fear opposition.

"He found by looking over the records that the old fathers were an independent lot of people. Not much courtesy in those days and perhaps not so much hypocrisy. They were an aggressive lot of people too, and very bold, as was the first man who ever bore the Baptist name, John of Jordan. They did not mind disciplining their members by the half score, because the old folks wanted to be pure, not numerous.

"God has given us a large church, with an encouraging presence and a glorious outlook. If the Lord spared him he expected to have his heart filled with rejoicing inside of twelve months, because he felt that God is going to open the windows of heaven and bless us as in the past. If he happened to remove elsewhere, he expected to read in the religious papers of the great work, or if it should please God to remove him to another world, he expected to be able to tell old Father Crandall about the grand good things done lately, and the glorious outlook. He felt this church was going to be baptized in the pentecostal fire, that it was going to be used by the Lord God Almighty for the troubling of iniquitous men, that it was going to do work that would make angels envious if that were possible. This is where we stand this morning. We have no bishop with long surplice and an ecclesiastical trappings, mumbling an incantation over the collection plates, but we have consecrated choir with doxology, pulpit with the Lord's prayer, and every portion of the building with the dedicatory exhortation."

Bro. F. M. Young, of Dorchester, preached in the afternoon from Zach. 4:20, 21, on Holiness. From the report it was evidently a practical and powerful sermon.

The pastor, Bro. Hinson, preached again in the evening from Exodus 14:13, one of his most stirring sermons. At the close, the Lord's Supper was administered and the right hand of fellowship given to eight new members. It was a joyful day. May it mark a new era of most substantial and assured progress. We cannot better close this account than publish the following from an esteemed correspondent:

"Yesterday was the importance of reconstruction. With our enlarged capacity we feel increased responsibilities, and we feel like saying, 'Who is able for these things?' But our hope and trust is in the Lord of Hosts, and by God's grace we expect to go forward. A candidate who was baptized Sunday afternoon, was for two years a prominent captain in the Salvation Army—Capt. Allen Hudson—who about three months ago severed his connection with the Army owing to his convictions on the question of baptism. One month ago he offered himself to the church for baptism and membership, and was received; but, owing to the unfinished state of our church, we were not in a position to perform the ordinance. The evening sermon was full of power, and bristled with good things; and as the pastor, in burning words, urged upon the church a higher consecration and more devotion to God and his cause, the large audience seemed deeply moved, and we have reason to believe that impressions were made which shall result in holier and purer lives. The communion was truly a season of refreshing; nearly 300, we should judge, remained to commemorate the dying of our Lord. With an earnest, faithful pastor, and a united, working church, we are praying and expecting an abundant blessing. Mr. Hudson, who was baptized yesterday, purposes studying for the ministry, and the church has engaged him to help in outlying districts, as we have five different places we are holding meetings, the work having been laid out by the pastor and responded to by the members. Mr. Hudson will, in connection with his labors, commence a course of study under Bro. Hinson. Thus our present outlook is encouraging."

THE SEMINARY AT ST. MARTIN'S.

The editor of the Intelligencer kindly quotes a large part of our account of the character of the work done at Acadia, and commends our institutions there to the attention of parents having children to educate. He concludes with the following words about our Seminary in St. Martin's, which we gladly insert.

"In this connection we must say a word for the Union Baptist Seminary. Many years ago our people should and might have had a school exclusively their own. They let their opportunity pass. Later, under what we must regard as providential leading, they united with the Baptist brethren for the conduct and support of the best thing that could be done in the circumstances. The school, which in spite of serious difficulties and drawbacks, did good service for several years, is now closed awaiting the completion of the new building in course of erection at St. Martin's. Sometime next year it is expected to be opened. It will, like the institution at Wolfville, be a christian school. Two things we wish our people to keep in mind concerning it. It needs your sons and daughters as pupils; it will be a good place to send them. It also needs financial help now. Those who have subscribed towards the building fund should promptly pay; and those who have not yet contributed anything should do so as soon as possible. The people who have undertaken to build and equip the Seminary are fully able to do it. The burden should not be left to a few. It is part of our work as a christian body, and an important part of it. We would suggest that prayer be offered for its success, as prayer is offered for the success of missions and other christian undertakings. When men pray in earnest they generally pay too. Both prayers and payments are needed by the Seminary."

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CITY MISSIONS.

We fear that many of our people in St. John are not aware of the mission work carried on by a few of our earnest christian workers. For a long time services have been held at Botwick's Hall, and for still longer time at the Marsh Bridge. There has also been a Sabbath school in each place. During the last few months, Bro. J. S. King has been engaged to give his whole time to the work, and there has been a great advance all along the line. About a score have been converted, and the most of them baptized and added to the churches of the city or of Portland. The attendance at the Sabbath schools has grown steadily. The prayer meeting services are very interesting, and the congregations Sabbath evenings are limited only by the capacity of the audience rooms.

This aggressive work is what all our churches need to help their spiritual life. Work among the poor and destitute, as this is, is most christian-like. We believe there is nothing undertaken by our churches more necessary to their present and future growth than this. Two of our churches have taken hold of the work with great heartiness, and the others are preparing to share it with its blessing.

Just at present there is a special need. The old meeting house at Marsh Bridge is on leased ground, and the Mission will soon be left without a place for meeting. It is imperative that a house be built in a more eligible location. Those interested in the mission have considered the whole question carefully, and have concluded to canvass the city churches and the Portland church for the messes, providing the churches will agree to help. This work has been begun, with encouraging results. It is probable that others will be solicited to subscribe, before long. Permit us to urge, very strongly, that all who are approached respond liberally. We are sure the Master wants this mission to go on, and to this end that a house be provided. He must wish all who can, of those to whom this privilege naturally falls, to help. Won't you help them, for the Master's sake?

THE WEEK.

Again there are rumors of war, probably to subside in a few days, as have so many others. It is ominous, however, that Russia is massing her forces along the German, and more especially the Austrian, frontier. Four army corps have been placed on a war footing. The German papers declare this to be a threat of war, and must ascertain a massing of troops on their own frontier. Austria has had a military convention to consider the situation. Part were for active measures at once, but the Emperor decided not to do anything at present lest it would precipitate a rupture. Russian papers state that the Czar has become aware of a plan on the part of Germany and Austria to seize upon Russian Poland, and the massing of troops is to be prepared to offset this design. On the other hand, the warlike rumors are attributed to Berlin capitalists, who wish to depress Russian securities. It is evident that there is more ground for these rumors than this, though capitalists may be making the most of the situation. There seems to be great distrust on the part of Russia. She has not been noted for keeping faith herself, and it is not wonderful that she distrusts others.

All is quiet in British politics. The Conservatives are more and more committing themselves to what they call fair trade, which means a protective policy. Hartington has warned them not to expect the support of the Unionists for any such policy, and Bright has written a letter on the subject.

It is a little strange that there should be an agitation in Great Britain on this subject, when the agitators in protested lands are for release from it. It is rumored that Russia is about to take away some of her high duties, especially in favor of articles received from England.

of what to do with the surplus revenue. He declares a great financial crisis to be inevitable, unless the revenue is reduced to the limits of the need of government. He shows that the millions of surpluses are so much taken out of the pockets of the people in the interest of monopolists. He would not reduce the internal revenue taxes on liquors and tobacco, nor the tariff on articles of luxury from abroad. He would put many articles of common use on the free list, and reduce the tariff on others. He reads monopolists a plain lecture. While some of the papers fault his message, all have to admit the ability of the argument, the boldness of the utterances, especially on the eve of a general election, and the independence of the man. The President is showing himself above mere party considerations; for many Democrats are capitalists, and altogether opposed to a reduction of the tariff. The message has produced a profound impression abroad as well as at home.

The Fisheries Commission has adjourned to Jan. 4. There are rumors that it has proved a failure, but these are rather unreliable.

The new French President has been unable to secure a cabinet. Those to whom he has committed the task are unable to gain the support of enough of the different parties in the Chambers to have a working majority. Great excitement was caused in the Chamber of Deputies by an attempt to assassinate M. Ferry. Three shots were fired by a man named Aubertin, two of which struck him, wounding him slightly. Aubertin says he is one of a band of twenty revolutionists who determine to assassinate several members of the Rouvier cabinet.

Rev. C. A. Berry, lately called to succeed Mr. Beecher, has declined the pastorate of Plymouth church. Dr. Parker has returned to England, not very well pleased with America. He has had a falling out with Plymouth church, and he has not taken with the American people very well. He is accused of egotism, and has not been understood. His lectures have not been as largely attended as he expected, and he returns in three months instead of remaining six, as he had intended.

SPECIAL ATTENTION.

Special attention is called to the notice of Prof. Kierstead of a meeting of the various denominational Boards, to consider the financial situation. It is hoped that all the members of these Boards, who can possibly attend, will be present.

Acadia Seminary.

Some years ago, the visitor to Acadia Seminary was set down in a reception room that had bare, white walls, a red, well worn carpet, and a general cheerlessness of air that made him feel homesick.

Now, however, the walls and ceiling are attractive in their beautiful tints, the old carpet has been replaced with a fine Brussels; the gift of Mrs. J. W. Lovitt, of Yarmouth; and paintings by Miss Harding and others, adorn the room which is so neat and comfortable, that in it one feels at home.

Especially is this the case when the room is filled with young ladies, who are giving a musical recital. Last Saturday evening we attended the first of a series of such recitals, to be given during the winter. The following programme was carried out, with much success:

Tarentelle, Chopin.....Miss Margaret Pollock
Polacca Brillante, Weber.....Miss S. Osborne
O Saviour, hear me, Glink.....Miss Nelson
Essay, Musical Form.....Miss E. E. Barrolo, Barrolo, Barrolo.....Miss Graham
Musical Moment, Schubert.....Miss Vaughan
Spinning Song, Wagner, Lied.....Miss R. O. Song, My Love is like the red, red Rose, Schumann.....Miss Wallace
Third Ballade, Chopin.....Miss E. von Brude in A Flat, Lied.....Miss Buttrick

The several parts were well rendered, and much enjoyed. Increased interest was given by the reading of brief biographical sketches of the Composers whose pieces were rendered. The essay on Musical Forms showed that music is studied as an intellectual pursuit, and not merely as a mechanical performance.

The recital was creditable to the young ladies and to Miss Buttrick, the teacher, who gives evidence of power to inspire her pupils with love for their work.

Could the many friends of the school through the Province, occasionally attend one of these entertainments, no doubt their interest in female education would be still further increased.

"He that is Last in the Kingdom of Heaven." Was not Christ, in a worldly point of view, and in the estimation of the unbelieving world, lesser than John? He was despised and rejected of men; More than John, he had not where to lay his head.

He well knew what the world thought of him, but, nevertheless, he was greater than John, whom they looked upon as the greatest prophet of that day; as much as to say, although John was the greatest-born of women, yet the humble Nazarene, so despised and rejected, was greater than he.

Justice. Gospel. The S. and r. guilt race, by the is a. Script. process. tive, author. "W. dogma not be. be the H. always and the. the supreme. prob. words. them, as each. last. And ap. in the W. that W. oose. dogm. ever ha. no clea. which. teaching. uniform. singly. Is the. the gre. teaching. Christ. final. as these su. declar. this dog. which. whose. made, in. should. be. erous. delerio. and cer. into the. efficiency. the Chur. The b. especially. when the. being m. increase. welfare. procast. assist. as need. Book Ro. The C. instalment. Eggleston. Elvory. his man. fine mea. sides the. this splen.

A house of worship belongs to a Baptist church. The pews are owned permanently by those who purchased them after the opening of the house. Is it necessary to incorporate in order to collect debts and transact business legally? If so, what steps should be taken in order to have the trustees incorporated? Will you or some of your readers have the kindness to answer? W. H. BACMAN. Berlington, Nov. 24.

Ans. We believe that in Nova Scotia, as in New Brunswick, the trustees of each Baptist church in connection with either of the associations and their successors are an incorporated body by the name of "The trustees of the Baptist chapel," in the place in which such church is situated, and by that name have power to sue and be sued.

Contributions to the Baptist Ministers' Anxiety Fund.

Table with 2 columns: Location and Amount. Includes Hillboro Church, N.B. (\$10.00), 2nd Corn wall, Berwick (\$10.00), 1st Ragged Islands, Osborne (\$3.20), 1st St Margaret's Bay (\$2.00), Tryoe, P. E. I. (\$8.15), Bedoue, P. E. I. (\$5.15), New Ross (\$1.50), Lunenburg and Valley West (\$4.00), 2nd Hillboro, N.B. (\$3.10), Upper Steviacks (\$7.00), Lower Grandville (\$5.00), Dartmouth (\$4.00), Falmouth (\$2.50), 1st Yarmouth (\$23.00), Antigonish (\$11.00), Pleasantville, Lunenburg (\$3.50), Indian Harbor, Halifax (\$5.00), New Albany (\$1.50).

Will the churches which have not already contributed to this fund please bear it in mind and take collections as soon as convenient. For a few years, while the capital is being raised, it will be necessary to ask the churches for annual collections. If they are liberal, as I believe they will be, the Board will be able, from the first, to make appropriations of the maximum amount.

This fund is so much for the churches as for the ministers. When ministers die, or become disabled, the churches fast served cannot cast their families off, and many of the churches are not able to support a minister's family and a pastor to do the work. Let it be clearly understood that the churches are, in this matter, providing for themselves as well as for ministers.

At present it seems necessary to hold in abeyance the raising of capital, so as to leave the field free for the jubilee fund.

E. M. S.

Literary Notes.

Is There Salvation After Death? A Treatise on the Gospel in the Intermediate State, by E. D. Morris, D.D., LL.D., A. C. Armstrong & Sons, New York. This book has been on our table for some time. It is the latest and freshest contribution to the discussion of this very live question. Jos. Cook, in his address in Park street church, Boston, on the Springfield meeting of the American Board, referred to it as one of the best treatises on this subject. We have looked it through and, as far as we are able to judge, can concur in his estimate of the book.

In the Introductory chapter he discusses some underlying and related questions. These are the Immortality of the Soul, Conditional Immortality, Sleep of the Soul until the Resurrection, Character and Condition in the Intermediate State. Under this last head he discusses briefly the theories of salvation in this state through discipline, evolution of the powers of the soul itself and through punishment, and finally states the theory it is his special purpose to combat—that men are to be saved in the Intermediate State through a gospel after death—that of the New Theology.

In the following chapters he first groups the scriptures which are thought to imply a probation after death under seven heads and gives them each a searching examination, showing that the conclusions which the adherents of the New Theology would draw from them are untenable and opposed to the plainest teaching of the New Testament.

He then considers certain claims of the supporters of the theory of a probation after death founded upon some assumed general testimonies of scripture, such as the universal lordship of Christ, Christianity to be the universal religion, the dominion of the divine love and justice, &c. He concludes this part of the discussion in the following words:

"The error of attempting to establish special interpretation of a few obscure passages, a sweeping proposition which is entirely unwarranted by the general and unambiguous teaching of the Bible as a whole, was already being sufficiently noted. But it is not an error still more dangerous to attempt, from such merely generic glimpses of Scripture as we have been contemplating, such hazy and cosmic glances at the Divine Word or as the Christian system in its totality, to establish a conclusion which in effect carries us out far beyond the boundaries of Scripture, and finds its final justification rather in what the comprehending reason seems to demand? This is so railing accusation to say that it is in substance what is attempted, consciously or unconsciously, in the propositions here controverted respecting the lordship of Christ as the universal man, and the consequent universality of His religion—respecting the love and the

Justice. Gospel. The S. and r. guilt race, by the is a. Script. process. tive, author. "W. dogma not be. be the H. always and the. the supreme. prob. words. them, as each. last. And ap. in the W. that W. oose. dogm. ever ha. no clea. which. teaching. uniform. singly. Is the. the gre. teaching. Christ. final. as these su. declar. this dog. which. whose. made, in. should. be. erous. delerio. and cer. into the. efficiency. the Chur. The b. especially. when the. being m. increase. welfare. procast. assist. as need. Book Ro. The C. instalment. Eggleston. Elvory. his man. fine mea. sides the. this splen. Some s. lication, Auxiliary. lyon church holding of. Sept. 6. Waterville. found the. encourage. (lic) be. their need. with the. field com. from B. been with. the C. we met ag. p. m. the. stock, pr. On O. church at this little. zealously. Their p. faithfully. New Test. blessed. greatly p. the Home. the altern. attende. jubilant s. Rev. D. preached. audien. O. N. v. church, or. very larg. attende. W. Arguata. courage. prominent. trist of his. Belmont, some anx. and other. R. V. G. O. D. C. church. W. was con. that it was. be settled. from R. W. and occup. this end. discusse.

Justice of God in their relations to the Gospel of grace, and the ministrations of the Spirit in connection with that Gospel—and respecting the proper sinfulness and guilt and consequent condemnation of the race, whether enlightened or unenlightened by the Inspired Word. In each case what is a fundamental and solemn truth of Scripture is, by a familiar rationalizing process, quietly transmuted into a speculative abstraction, a theoretic generalization, quite void either of biblical authoritativeness or of spiritual worth.

"What is our duty with respect to dogmas and issues such as these? Are we not bound as Christian men, whatever may be our theory of inspiration, to hold that the Holy Spirit was always a factor and always the supreme factor in Holy Writ, and that as such He is our sole and supreme Teacher teaching these solemn problems of the future—a Teacher whose words are to be accepted just as He utters them, and by whose lessons our thinking on such problems is to be faithfully regulated, shaped, determined, and forever? And approaching the question here at issue in this spirit of unquestioning loyalty to the Word, and to the entire Word, and to that Word just as it stands, to what other conclusion can we come than that the dogma of salvation after death, in whatever form, is something which the Bible in no clear way directly suggests, and with which its general as well as particular teaching, its plain and harmonious and uniform testimony, studied by the eye of simple faith, is in irreconcilable conflict?"

In the remainder of the book he brings the theory of future probation to the test of the great church symbols, the general teaching of Christian Theology and Christian Experience. His general and final estimate of the theory is given in these strong words:

"... Summing up all in one practical declaration, what can we say respecting this dogma but that it is an opinion to which no countenance should be given, for whose propagation no provision should be made, in whose advocacy no Christian man should be engaged—an opinion not merely erroneous and illusive in itself, but also deleterious when ever carried into practice, and certain sooner or later to bring discord into the councils, and weakness and inefficiency into the practical activities of the Church of God?"

The book is one which all our ministers especially should have. In these times when the idea of a probation after death is being mooted almost everywhere, and the increase of carelessness about the soul's welfare and a greater hardness of procreantism, this is just the book to assist our pastors to deal with this heresy, as need arises. It can be ordered at our Book Room in Halifax.

The Century for December contains instalments of serials by G. W. Cable, E. Eggleston, and F. R. Stockton. The History of Abraham Lincoln has reached his inauguration as President. There are five Memoranda on the Civil War. Besides these there are several articles of solid worth besides the usual variety of this splendid magazine.

Home Missions.

Some time since I sent to you, for publication, an account of a meeting of our Auxiliary Home Missions Board, of Hants county (district No. 4), with the Brooklyn church. Since then, we have been holding our meetings monthly.

Sept. 6, we met with the New Ross and Waterville churches, at Waterville. We found the brethren here somewhat encouraged by the labors of Bro. Angeline, (sic). Several had been brought to see their need of the Saviour; and had united with the church. Bro. Angeline left the field soon after this. Except a short visit from Rev. George Taylor, they have since been without a pastor. We held a meeting with the church at 10.30 a.m.; at 3 p.m. we met again in social conference, and at 7 p.m. the Rev. A. F. Brown, now at Woodstock, preached to a crowded house.

On Oct. 4, we met with the colored church at F. de Mile Plains. We found this little band (about 18 in number) zealously engaged in the "sacred cause."

Their pastor, Rev. J. W. Johnston, is faithfully preaching the doctrines of the New Testament, and his labors are being blessed. They made us see that they greatly needed assistance, and we asked the Home Missions Board to help them. In the afternoon the Conference was well attended, and their earnest testimonies and jubilant songs will not soon be forgotten.

Rev. D. H. Simpson, of Hantsport, preached to the evening, to an appreciative audience.

On Nov. 14, we met with the New-wood church, at Scotch Village. This field is very large, and the work is in consequence attended with difficulty. The pastor, Rev. Augustus Freeman, felt somewhat discouraged, on account of the removal of prominent members from the Central district of his field, but he felt more hopeful in Belmont, Avondale and other sections; some anxious ones were inquiring the way, and others had lately found peace. The Rev. G. O. Taylor preached in the evening.

On Dec. 6, we met with the Windsor church. The case of the Windsor church was considered at some length. All felt that it was highly important that a pastor be settled in this field. The delegates from R. when absent in the same feeling, and seemed willing to make any effort to this end. We trust that the Lord will direct a suitable worker to this field.

The New Ross and Waterville churches are also greatly in need of the services of a pastor, and have expressed their willingness to do all in their power toward his support.

"Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

J. W. Brown, Sec'y, Falmouth, Dec. 9, '87.

Acknowledgment.

The letters of condolence and sympathy received from our many friends in our bereavement are too numerous to answer personally. We therefore take this way of saying to each and all who have so kindly thought of us, and have expressed so much tenderness in reference to the removal of our darling daughter, that we appreciate your kindness and thank you most sincerely for all your kind words, and for the balm of consolation you have sought to pour into our wounded hearts. Next to the consolation that comes from above do we prize, in time of sorrow, the comforting acts and words of kind friends.

We wish also, in this public way, to express our gratitude to the members of our church, and the entire community, who have so kindly ministered to us in our affliction, and for the expressions of sorrow that so many have manifested in the removal of our dear one, that all loved so well.

Religious Intelligence.

NEWS FROM THE CHURCHES.

LESTER BY.—On the 6th inst. we were baptized at the close of the morning service. These with our wife were baptized on a previous occasion, received the right hand of fellowship before the communion in the evening.

MAINE BAY, QUEEN, N.S.—The church at Maine Bay, Quebec, N.S., has been at work this summer fitting the buildings, grounds, etc. We have angled and painted the meeting house and covered the roof with tar. We have painted the parsonage, built a carriage and wood house, and tarred the roof of all the buildings. The expense will be over three hundred dollars. We are anxious, however, that our collections for denominational work shall not be cut short. Our meetings are interesting, congregations good, and we are looking for an early ingathering. One of our most valued members, Mrs. Philip Earnst, went to her rest week before last. Her life was a useful one and her death triumphant.

D. W. CHADWELL.
OSBORNE, Dec. 5.—I have been in this place since the first of October, and I find a very kind people. I expect to leave for my home in New Brunswick the nineteenth of this month. I baptized one young man yesterday (Sunday) into the fellowship of the church. Our meetings of late have been quite interesting. We are looking forward to follow.

B. N. HENSON.
PONTAQUETE, Dec.—Bro. Howe baptized three candidates four weeks ago, and will baptize two more to-morrow. The spirit of the Master was in our conference this afternoon.

WEST RIVER.—The good work is still going on at West River, P. E. I. Bro. Lavers baptized three on Sabbath ago. He reports the regular services of the churches in his field well attended, and he expects others to unite with the churches soon.

KNOXFORD, Oct. 6.—The cause of God has been greatly strengthened in Upper Knoxford of late. We have been holding special services and God has been with us. Gold professors have been quickened. Seven have been baptized and received into the church and others are looking forward encouragingly. Bro. Brown (disciple) of Andover, has been with us at different times, for a few days each time. His labors were much appreciated. He is highly esteemed here for his work's sake. Our Sabbath school is doing a grand work.

H. A. CHARLTON.
MOSEY'S RIVER, Halifax Co., N.S.—Our missionaries have been visiting this region occasionally for some years, and Rev. H. D. McQueen labored here during the last past summer vacation. As the result a number of baptized believers have been scattered all along this shore who were never organized into a church. Members of other Baptist churches have moved into this place. Some of them did not get their letters, and some could not be present. The Mosey's River Baptist church hopes to have their next meeting house finished next summer, and that pastors and brethren from other Baptist churches will be able to come to the opening, and to ordain the deacons. They are so far away from other churches and the roads are so bad now that it was not possible to get anyone to help them organize the church except the writer. The few Baptists and their friends in Eoum Secum and Marie Joseph are preparing to build a meeting-house for themselves; but if they succeed they will have to be helped largely by their Baptist friends in other places.

P. S. McJERSON, General Missionary.

PORT WILLIAMS, N.S.—The meetings here continue full of interest, and (two) have been received for baptism.

CLEMENTVILLE.—We are holding special services at Clementville with much encouragement. Professors are receiving fresh power and a number of the young are anxious for salvation.

E. N. ARCHIBALD.
ST. FRANCIS, VICTORIA Co., N.B.—Fort Kent is a village on the Maine side of the St. John. A city of fifty houses, and five of these Protestant. When I labored in St. Francis 25 years ago, there was not the slightest interest here, but of late years there has been an increase of interest. They have been very worldly and pleasure loving. Bro. Henderson made a rapid appeal to them. I think he put a hook in their eyes.

I never saw so deep an interest in religion as there is now. I do not know of a more promising mission field for Baptists than this. The young in this country are in no other influence here outside of the Catholic church. The line of railway to St. Francis is now being surveyed, and it is very likely the Protestant element will increase. The whole number of Protestant families in the entire field is about sixty—two at Fort Kent, twenty-five at St. Francis, and twenty-five at Allsabah and Little Black River, 12 and 15 miles above the mouth of the St. Francis, wholly in Maine, where Bro. H. has not yet preached. There would not be the least trouble to sustain a minister on this field without any aid from the Board, if all these families were united to sustain him. The prospect now is that if gospel labor is performed here, such will be the case. Meanwhile the aid you are giving Bro. H. is needed to supplement his salary.

PERSONALS.

Rev. J. A. Ford, of Milton, Yarmouth, has accepted a unanimous call to the Fairville Baptist church. We do not know how long he will remain there. He has made a fine record at Milton. May he be much blessed in his new field.

We have been glad to be informed by our old friend, Bro. Alex. Estabrooks, that after having tested the doctrines, etc., of those who profess instantaneism and entire sanctification, he finds himself in accord with Baptist views. While he has a warm Christian interest in those with whom he has associated for some time past, and recognizes the excellence of many of their views, he cannot longer agree with them in their teaching. Indeed, he never has accepted of his labors, and he will begin his new pastorate in the old living and full fellowship with our people.

The church at Centerville, on hearing that their pastor, Bro. Geo. Howard, had a call to the Centerville Baptist church, met and passed a strong resolution expressive of their high appreciation of his labors, and their belief that the best interest of the church demanded that he continue their pastor and of their earnest wish that he might not feel it his duty to remain. Bro. Howard has yielded to their desire, and Centerville will not lose a beloved leader, and Centerville will not get one very much sorely needed.

Rev. R. H. Bishop, wishes to acknowledge the continued kindness of his people. They are evidently unwilling to see their pastor want for "any good thing." The nominal salary is not large, but the real one bids fair to become very respectable if the co-operation of the first three months be a credit criterion from which to judge. The donation of the 22nd, which left the pastor some \$50 "better off" was but the latest and largest. May God reward the donors.

At the last annual meeting of the Baptist Convention of the Maritime Provinces it was resolved that "during the year the various boards of the Convention have a conference, for the purpose of devising some better way, if possible, for opening our finances." (Year Book for 1887, page 44). In agreement with this action of Convention the said boards will hold a conference in the vestry of the First Baptist church, Halifax, commencing Dec. 28th, 1887, at 10 o'clock, a.m.

E. K. KENNEDY, Secretary of Convention.

The next P. E. I. Baptist Quarterly Meeting will take place at Ugg, P. E. I., on Tuesday, the 20th inst., commencing with a preaching service by Rev. J. A. Cahill, of Summerside, at 6.30 p.m. All persons who come by train to Park's Station will be provided with conveyance to Ugg, provided that they send in their names to Rev. E. E. Parker, Vernon River, stating by what train they are coming. It is hoped that there will be a good representation from the churches on the Island.

R. V. B. BAKER, Secretary.
The N. B. S. Southern Association's quarterly meeting will convene with the St. George, 2nd Falls, church on Tuesday, 20th inst., at 7 p.m. Will the churches, constituting this Association, see that they are represented by their pastor and delegates, as matters of importance to our denominational interests are to be considered? By order,

J. A. GORDON,
The Baptist meeting house near Collins which has been put through a course of repairs during the past season will be reopened for divine service on Sunday, Dec. 18th, at eleven o'clock. Ministers, brethren and others are invited to attend.

FRANCIS KENNEDY, Clerk, Studholm, Dec. 5.

Marriages.

COLPITT-PURDY.—At the house of the bride's father, on the 6th inst. by the Rev. T. M. Munro, assisted by the Rev. J. W. S. Young, Mr. R. B. Colpitt, of Forest Glen, Albert Co., N. B., and Miss Clara Purdy, of Little River, Cumberland County, N. S.

HINDS-SANDERS.—At 203 King St. East, Dec. 7th, by the Rev. E. G. Mellick, Pastor of Brunel St. Baptist Church, Mr. Charles A. Hinds, and Miss Clementina A. Saunders, both of Portland, N. B.

CALDER-LARK.—At the residence of Harbord Luther, Esq., St. Andrews, Nov. 27th, by Rev. G. E. Good, Mr. Alex. Calder, of Mrs. Clara J. Lark, both of Campbellton, N. B.

MALLOCK-MITCHEL.—At the residence of Harbord Luther, Esq., St. Andrews, N. B., Nov. 27th, by Rev. G. E. Good, Mr. Daniel J. Mallock, and Miss Eugenia Mitchell, both of Campbellton, N. B.

CURRY-MCKENZIE.—At Little Sande, on the 2nd inst., by the Rev. John Williams, Mr. Lancelot Curry, to Mrs. Ann McKenzie, all of 64.

HEPBURN-HARBOR.—At Musquash, St. John Co., on Nov. 30th, by the Rev. John L. Shaw, Riddiophus Hepburn and Mabel Harboro, both of Musquash, N. B.

HORTON-WORTH.—At Casco, Dec. 5th, by the Rev. H. B. Smith, B. A., Mr. Hiram C. Holton, of Casco, to Miss Henrietta Worth, of Guysboro.

BURNS-GRANDSON.—At Casco, Dec. 5th, by the Rev. H. B. Smith, B. A., Mr. George J. Burns, to Miss Maria Grandson, all of Casco.

MACE-KESSELL.—At Saccus, on Wednesday, the 7th inst., by Rev. Sydney Walton, B. A., Mr. George Mace, of Hantsport, N. B., to Miss Mary J. Kesell, of St. John City.

HOBBS-WHEELER.—At the residence of the bride's father, Elizabeth Wheeler, Esq., Torville, Annapolis county, N. S.

D. O. the 7th, by the Rev. E. H. Howe, Mr. Winfield Huggins, of North Kingston, Kings county, to Miss Carrie Wheeler, of Torville, Annapolis county, N. S.

EDWARDS-BOYD.—A. O. Colquhoun, on the 8th inst., by Rev. A. W. Jordan, B. D., Mr. James F. Varde, to Miss Louisa Boyd, of Musquash.

Boss-CAMERON.—At the residence of the bride's father, Parr-boro, N. S., on the 8th Nov., by Rev. I. W. Porter, B. A., John W. Boss, of Athol, N. S., to Maggie E. Cameron, daughter of Andrew Cameron.

Lynn-CHAPMAN.—At Berwick, on the 7th inst., by Rev. E. O. R. A., Mr. Henry S. Lynn, and Miss Ella Cleveland, both of South Berwick, N. S.

DAVISON-WORTH.—At Dartmouth, D. C., 7th, by Rev. E. J. Grant, Mr. George Davison, of Isaac's Harbor, to Miss Sophia Worth, of Halifax.

HICKS-SANFORD.—At the home of the bride, Clementville, Annapolis Co., Nov. 24th, by Rev. E. N. Archibald, assisted by Rev. J. M. Parker, John H. Hicks, of Clementville, to Ada R. J. Sanford, daughter of the late Richard Sanford, Esq.

Deaths.

WILKINSON.—At Upper Knoxford, Nov. 13 of inflammation of the bowels, Laura Elizabeth daughter of Cole and E. Anne Wilkinson, aged 15 yrs. and 8 mos. Laura was a scholar in our S. S. Her constant attention to her lessons and study of God's word had the effect of giving her a large place in the affections of all. Her brother and sister, indeed all very sad. Dear Laura is gone, but the consolation thought remains that she died trusting in the merits of Christ. She rests with Jesus. Con.

LEWIS.—At Millville, on the 17th of Nov. of consumption, Deacon Philip Lewis, aged 55 years. Bro. Lewis professed religion and was baptized into the fellowship of the Baptist church about 35 years ago. A year after, he moved to Millville, where he lived in fellowship with the Millville and Grey wood Church until death.

MARSHALL.—At River Philip, Dec. 4th after a brief illness, Irene, youngest daughter of the late R. W. Phillips, and wife of Thomas Marshall, aged 33 years. She had lived in Lynn for a number of years, until about two months ago, when she came to her native place with the intention of making a permanent residence. Man proposes, but God disposes, and thus she saw fit to remove her to that better home, to which she sweetly passed on Sabbath evening, leaving an infant daughter, a devoted husband, and many sorrowing friends.

FLEET.—At Lower Granville, Annapolis Co., N. S. on Nov. 30th, after a long and painful illness, Cornelius Fleet, aged 82 years. Our brother was for many years a member of the Baptist Church at Lower Granville, whose meetings it was his delight to attend, as long as health and strength permitted. He passed peacefully away, calmly resting on Christ as the ground of his acceptance with God. May God sustain the aged people, who count the loss of one so shared by joy and sorrow, for the long period of 84 years.

GANONG.—At Carleton, St. John, Nov. 27th, John D. Ganong, in the sixty third year of his age. Bro. Ganong was a member of the Carleton Baptist church. He was uniformly cheerful and kindly, and with his true faith resting on the work of the Saviour. He will be much missed by many, but most of all by his widow.

BAILEY.—At Bonnie River, Dec. 1, of consumption, Rachel Maud Bailey, aged 4 yrs. 9 months daughter of Howard and Priscilla Bailey. Stricken down in a few hours to be in eternal bliss.

ROBLEY.—At Truro, P. E. I., on the 3rd inst., George Robley, in the 34th year of his age. A widowed mother deeply feels the loss. May the widows' God be her support.

ANDERSON.—At Waterville, Harvey A. C., Nov. 24, Nelson Anderson, aged 76 years. Bro. Anderson confessed Christ and was baptized a little over one year ago, and to use his own expression when asked how he got along, was as happy as a bird all the time. During his illness of only a few weeks he suffered severely, but through it all was patient and perfectly resigned to his Father's will, and looked forward with joy to the rest beyond. He frequently said what were his sufferings to what Christ endured patiently for him. He leaves behind a wife, with whom he lived over fifty years, a son and daughter, all members of the family of Christ.

BAKER.—At the residence of her son, Henry Baker, of North Kingston, Kings county, N. S., Nov. 26th, Mrs. Eunice Baker, wife of the late Henry Baker, age 82. She was brought into the liberty of the gospel in the great revival of 1828, and was baptized by Father Ansel, of precious memory. Sister Baker was the Bible her guide through life and walked according to its precepts; died in the triumph of faith; was interred in the cemetery at North Kingston, where she sleeps in hope of the resurrection of the just. "Blessed are the dead that die in the Lord."

Foreign Mission Receipts.

NOVEMBER 7TH TO DECEMBER 6TH, 1887.

Mrs. C. E. Darke, for Dicky Mission Band, ...	\$10 00
Amberport Pitt Mission Band, per Rev. W. J. Stewart, ...	18 00
Dea. E. Kin, Grand Lake, per Rev. W. J. Stewart, ...	5 00
W. G. Marsters, B. D., Baromet, Springs, Maryland, (Alec. U. S. 10c. for Missionary Co. Quilt) ...	5 00
J. Bew, Arichal, per Rev. C. Good-fried, ...	18 50
Alex. Brodie, Barnley, England, ...	1 25
A. F. F. D. Harber, D. C. ...	6 00
Jonas R. R. N. S., P. J. Raymond ...	2 42
Shelburne, N. S., ...	3 58
R. G. E. D. Con. Fund, ...	18 70
M. A. M. School, Cornwallis, per Mrs. Irvine E. Don, ...	3 00
Upper S. W. Wake, per M. E. O. G., ...	11 00
Mrs. A. G. Gill, Sambouacadie, per Rev. A. Co. ...	1 00
California, Albert Co., per Rev. A. Chooon, ...	1 86
Previously acknowledged, ...	\$126 28
... ..	\$1,134 66
Total receipts, ...	\$1,294 94
Total disbursements, ...	4,722 69
... ..	3,427 75
J. MASON, Treas. For. Miss. Board.	
St. John, N. B. Dec. 6.	

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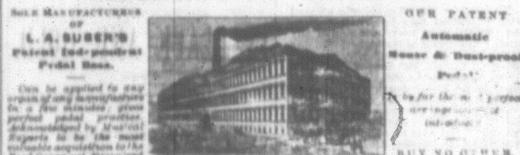
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C. H. SMITH, St. Stephen, N. S.
J. P. McNEILLY, P. E. I. ...
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	1885.	1886.	Gain.	Gain p.c.
Total Cash Income, ...	\$ 270,697 44	\$ 315,802 22	\$ 45,104 78	16.6
From Premiums, ...	237,665 32	272,308 10	34,642 78	14.5
" Interest, ...	33,032 12	43,494 12	10,462 00	31.6
No. of Policies Issued, ...	1,355	1,881	526	39.3
Am't., ...	1,867,950 00	2,515,250 00	647,300 00	34.6
No. of Policies in Force, ...	6,881	7,488	1,107	17.3
Am't., ...	8,259,861 00	9,774,548 00	1,515,182 00	18.3
Total Assets, ...	753,861 87	909,489 73	155,827 86	20.6
Reserve held, ...	695,601 36	831,167 24	135,565 88	19.4
Surplus, ...	88,259 69	61,584 75	22,642 06	25.2
Death Claims and Matured Endowments, ...	83,086 00	51,000 00	32,086 00	38.7

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Previously acknowledged, ... \$1,134 66

Total receipts, ... \$1,294 94

Total disbursements, ... 4,722 69

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My eyes are now in a splendid condition, and I am as well and strong as ever.

From childhood, and until within a few months, I have been afflicted with Sore Eyes.

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To, whoever on earth God gives a burden to be carried down.

No of it wholly free; He giveth one to thee.

Some carry it hard, Open and visible to all eyes.

Some hide it in their breast, And deep: 't is thus concealed.

Try burden's God's gift, And it will make the bearer calm and strong.

Yes, 't is press too heavily and long, He says, Cast it on Me, And it shall range.

And those who heed his voice, And seek to give it back in trustful prayer,

Have quiet hearts that never can despair; And hope lights up the way Upon the darkest day.

Take thou thy burden thus Into thy hands, and lay it at his feet,

And whether it be sorrow or defeat, Or pain, or sin, or care, I will grow lighter there.

It is the lonely load That crushes out the life and light of heaven.

But, borne with him, the soul, restored, Forgive,

Sing out through all the days Harp's and God's high praise.

—Marianne Farmingham.

Selected Serial.

IN BLACK AND GOLD.

A STORY OF TWIN DRAGONS.

BY JULIA MCNAIR WRIGHT.

CHAPTER VI.

THE COBBLER'S STORY.

"Good-morning! Haven't seen you for a week."

"That's your fault for not calling. Haven't you been selling hymns?"

"Oh, yes, every day; but you're not a rich man, and I don't expect you to buy 'em."

"I bought you 'em to read to Raul's this morning. You'll buy that if you will suit you."

"I'm afraid 'The Road to Rain' would be a poor sale."

"Not as a warning. It meets your case. As I don't come often, I'll sit down. I regulate my visits by the Scriptures; it says, 'Withdraw thy foot from thy neighbor's house, lest by thine often coming thou weary them, and so hate thee.'"

"That's a good sound sense," said Jonas. "Ain't it? Now the Bible's chock full of sound sense. Now the 'road to rain' starts out to be got better and obeying the Bible. We tackled that question a while ago. Do you want any more talk on it?"

"I've no objections. You made some very fair remarks then. I'm open to arguments, if there are any. Let us hear them."

"Well, now, it seems to me a proof that the Bible is the true Book of God, as it claims to be, is that it has lived so long making that claim. A lot of 'em over 'righten'd under your old, had some of 'em over three thousand."

"I don't know as it can be proved so old, will you say it is the oldest book in the world. But there are others that are a few hundred years old, and have been all this time honored. There are the works of X-nophor, Pate, Herodotus, Homer, for instance."

"Well, have they lived down so many attacks on 'em? Has there been a steady charge against them that they are false and foolish, and not the work of their claimed authors? You see a fort that has stood all the attacks of all the war-rgines in the world shows it is a good, solid fort. Then, have these books been translated into all tongues, and become the property of all the world, high and low, rich and poor, learned and stupid, sick and well, young and old, men and women?"

"No, they are not of such general interest."

"And how does it come that no book that claims to have been, or shows to have been, written by man, is of this general interest that it suits and fills everybody in all ages and countries, while the book that claims to have been written by God takes just that place, and does just everyone. Don't it look as if He, who made all men and knows what is in man, made a book to hit man's need, as no man could have fitted up?"

"That is certainly a very strong argument," said Jonas.

"So it is," said the hymn-seller, charged with his answer. "And did you ever see such a book for tackling vice and showing 'em up, and leading 'em reform? People call 'em selves reformers and think they've earned something new, and there is that blessed old Book carrying the banners far ahead of 'em all. Just look at the Temperance work. You uphold that—and all its precepts have been in the Bible, while men were dead and dumb, letting poor souls drown in drink—and for all it is old it is always up with the times, and new and fresh. Why, it's just like Aaron's rod; they said it was only dead wood, but 't it all broke into bloom. Well, now, Mr. Cobbler, I say if the Bible was a human book it would have the luck of some other human book."

"I don't know," said the Cobbler; "how about Shakespeare?"

"His name wrote the plays? Well, I'll fetch a remark as to him that I read made by a lawyer. Shakespeare's plays have got a yoke-feller in 'Pilgrim's Progress'."

"Pilgrim's Progress" has been translated as much, reprinted as much, sold a many copies, quoted as much, commented on as much, lived in people's thoughts as much as Shakespeare. And here's another observation: Then two books both stands by and quotes and believes in the Bible. 'Pilgrim's Progress' is pretty near all Bible, and Shakespeare never thought of believing the Bible; but he expounds notions right out of it like a believer. Did ever 'nuff come home to the heart like him? Why, I've read him, and he made me cry copious, I do assure you!"

The hymn-seller saw that Jonas had no dispute with her concerning Shakespeare. But she had set herself to mostly talk to Jonas, but to win him to a belief in the

Book she loved.

Book she loved. So she got back to her theme.

"Now, my friend, we'll go where we started from. The Bible claims to be like no other book in its author or its authority, and no other book can run couple with it."

"There is a law in the Bible, it more Bible it keeps printing. Sail to any coast in the world, and somewhere you'll find that book there. It is everywhere, like air and water. And here's another fact which speaks wonders for its influence and its power—and if it was a lying book it couldn't have such moral and influence—the more Bibles there are in a country, the more schools, the more good homes, the more good laws, better order, the more honest people, more education. I don't think it worth so much where Bibles scarce, even if folks is plenty 'cud rather invest in Massachusetts than China. You put one of your infidels, that lives by cursing the Bible, into a back-woods house. Put in his pocket the cash he got for his last attacks on the Bible to two hundred dollars a night, and put in the house six like a babe. What he calls a 'lying book' is a better guard in his estimation than three policemen. He knows reason don't read or live by it, while he is rascal enough to make his living by rousing it down, to people who won't read it, and won't hear of other gods."

"That's another strong argument," said Jonas.

"Well, I'm done arguing for to day. We'll tackle this again. You read 'The Road to Rain'; here's a verse—

"There was one light to light his path, And teach him to escape from wrath; He sang the Bible clean away— 'He'll meet him at the Judgment Day'."

Yes, there'll be one place where we'll have to meet the Bible square in the eye, and be judged by it. Then, for good or evil we and the Bible will part forever."

"Are you talking about the Bible?" asked a soft voice. It was Doro, standing in the inner door. "Here is a verse about the Bible:—

"A comfortable book for them that mourn, And good to raise the courage of the poor; It tells the well, and shows, behind the door, Their Elder Brother, from His home secure, That for them desolate He died to win, Repeating, Come, ye blessed, enter in!"

Your Bible usually has dust on it, Jonas. I think you would be happier if you read it more. It is good for all trouble."

"Something has gone wrong in your life, Cobbler," said the hymn-seller.

"You wouldn't think it much, perhaps, but it was much to me."

"Yes," said the old woman, "the Scripture has it, 'The heart knoweth its own bitterness, and a stranger intermeddleth not with its woe.' But there is One who need know a stranger to any of us, and He knows the heart of every man, and He is all our afflictions He is afflicted."

"Not in any way such as mine," said Jonas. "Mine is a trouble of the nineteenth century. I'll tell you the whole of it, though I never told it before. From the first I was rascal, I wanted above all things to write a book, to please, to please, to please, and I set my mind, and began to write a book on chronology, comparing all systems, rectifying dates, and arranging them harmoniously, and making them easy to understand and arrange. I had no copious language for beautiful writing, but I wanted to do so, and I learned to write, and I set myself to work. I was poor, and wanted to do a shoe-maker. I learned my trade, and studied nights. I learned Latin and Greek, German and French, so I could read them fairly for my work. I remember I hated Hecroe for thinking a scholar book not so general as mine. Finally, when I was twenty-one, and free of my master, I took five more years for steady study, living hard by evening work at my trade. I dressed coarse, slept in a cold attic, ate chiefly corn-meal mush and milk and cold boiled beef. I spent my days in libraries. Then I commenced my work. I toiled ten years on my book. I walked from city to city, trying libraries. I worked my way to England, and was two years in the British Museum, which is open to the poorest when honest intention is proved. I carried my papers around with me for the time. I had finally a thousand pages, fair and neat; my work was done. Then I went from publisher to publisher, from city to city, and wrote to London, and not one would take my book. All said it would not pay. I would be paid to get out, and so stand for it; subject not interesting; people were satisfied with works of that kind now in market. Finally, it could not be published unless I furnished the money. Then I spent my evenings revising, correcting, reading this manuscript that I loved like my own soul, and all day long I worked like a hen, and saved money, not minding my own business, so I could pay sooner to put myself in print. In five years I had the money. I gave it to the publisher who would do the work cheapest; we agreed on paper, type, binding. I got fifteen per cent. off, price for paying in advance. I took a little room in the attic of the establishment, so I could watch over the preparation of my work, and study every line of proof again and again. I had all my notes, papers, items in a box under my bed. It was a small establishment in a crowded part of the city. One night a fire broke out in the printing-room. The smoke rolled up and sufficed me, I suppose. There were many years I wished it had killed me. The first I knew I was dragged out by firemen, who came down through the scuttle in the roof. Even then I struggled to get a sight of the book, and I saw it by the light of the floor. It was all gone, about ready for binding; all was gone, proofs, manuscripts, plates, sheets, notes, collections, items, money, all, all. You remember, it was the hope and idea of my life, the toil of twenty winter years. I was two years old, and really old from overwork and worry and poverty. I think

I was nearly crazy.

I was nearly crazy. Then I hated myself and all men. I went back to cobbling.

I've cobbled for fifteen years. I hate a world where I shall never be known, never thought of after I am dead. I've never found any one to care for me. I'm down here, and, somehow, I look to her, she is making such a gallant fight with fate."

"Dear, dear," said the hymn-seller, "you have had a hard run of luck! But affliction growth got up out of the dust; it rains down from heaven to make our souls grow, which were getting dry as dust in the care of this world. Set not your affections on things below, but on things above. You made a mistake when you thought you could be immortal in this world, for the world and the things that are therein shall be burned up. But you know, dear Mr. Cobbler, that you can live as if immortal where Jesus sitteth at the right hand of God. Every good work you do for him, even so small as giving a cup of cold water, will be laid up in eternity and made mention of and rewarded when we stand with all the world in judgment. I take it your book was a book of times; and, as so on, but such would be of no account when time shall be no longer, shall love of God and service of Christ be a treasure laid up in heaven, if so be you pursue it. I don't agree with you that you have had a trouble that the Lord Jesus can't appreciate. You are mourning over the loss of years of work, and over your destroyed writing, and the ruin of what you made; and what do you suppose the good Lord will do with your ruin, by sin, in the world that he made very good, and the loss of souls that should have loved and served him forever? Thirty-three years he left the glory of heaven and lived in this wicked world; poor, without where to lay his head, he was waxy, even if folks is plenty 'cud rather invest in Massachusetts than China. You put one of your infidels, that lives by cursing the Bible, into a back-woods house. Put in his pocket the cash he got for his last attacks on the Bible to two hundred dollars a night, and put in the house six like a babe. What he calls a 'lying book' is a better guard in his estimation than three policemen. He knows reason don't read or live by it, while he is rascal enough to make his living by rousing it down, to people who won't read it, and won't hear of other gods."

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Charming Actress

THE LILY GIVES PLACE TO THE ROSE—BEAR TRAILS AND TRIUMPHS.

There may have been a time, perhaps, when the pallid Lily was the type of female beauty. It is not so to day.

On the stage the most charming actresses are women of robust health.

Mrs. Langtry is the best instance, attraction on the stage so managers say, because she is attractive to women as well as to men. She is a famous walker and an accomplished athlete.

Two generations have raved over the beauty of Rose Coghlan. She is not pretty, but she has the vigor of rude health.

Fanny Davenport was always fascinating, and is still a great favorite. As Lady Gay Spenser she would catch her Dolly in a rapturous embrace and swing him three times around her, his feet never touching the floor.

Great surprise is often expressed that actresses are able to preserve their health and beauty in view of the terrible strain of their exacting duties upon physical and mental force.

Jennie Kimball, the mother of charming "Little Corinne," who has delighted lovers of comic opera for many years, says, under date May 28th, 1887: "I was exhausted with my severe work and the doctors told me to give up the stage. Warners safe cure restored me. I have never had better health in my life, and whenever bad feeling returns I immediately resort to that remedy."

Grace Hawthorne, the American actress, now playing Theodora with great success in London, Eng., in a recent interview said: "I know how to remain in perfect health, notwithstanding the nervous strain I am obliged to undergo while playing. It is Warners safe cure, and it controls life and health as nothing else will."

The really great actresses in emotional parts are those who utterly abandon their own personality in the assumption of the character portrayed. The strain they undergo is not done, except outside of the profession, can understand.

Maudie Granger was obliged to abandon the stage temporarily by reason of it. She says: "The suffering I then endured, and the terrible condition I was in, can only be appreciated by those women who have undergone the same experience. It was while still suffering that I learned of Warners safe cure and began its use. I have taken it faithfully, and am happy to state that I am now completely restored to health and my usual vigor."

Many break down under the strain and the heavy labor of acting. Physicians prescribe opium, which, perhaps, give temporary relief only to make the final collapse more certain and complete. Others are more fortunate and find in that great remedy an influence which "controls life and health," and they are thus enabled to succeed in their highest ambitions.

THE WIFE OF A RUSSIAN PRISONER.—There is only one happy woman in Russia—the prisoner's wife—and it is a common mode of expression to say, "as happy as a prisoner's wife." The reason why this is so happy is because her husband's prison depends upon her. If she dies he is deposed and becomes a mere layman, and his property is taken away from him and distributed, half to his children and half to his government. This dreadful contingency has led Russian wives to get a healthy wife if he can, and make him take extraordinary good care of her after he has secured her. "He waits upon her in the most abject way. She must never get her feet wet, and she is petted and put in hot blankets if she is so much as cold on her head. It is the greatest possible good fortune for a wife to marry a prisoner—infinitely better than to be the wife of a noble.—London Exchange.

—I see, said Stubbs, that Dr. Michael Foster tells the British Association that sixteen, consider the most defective vision. Do you believe it? Oh, I am sure of it, replied Mr. Stubbs; for I saw your friend Butts last evening puffing away, quite unconscious that there were several ladies in the room.

"I think you take the note to Mr. Jollyboy. Yes, but I don't think he can read it. He says, 'John's.' Because he is blind, sir. While I was in the room, he asked me twice where my hat was, sir, and if you can't see it, I'll be glad to see it."

—A post sent to an editor a contribution entitled, "Why do I live?" The editor answered, "Because you sent your contribution by mail instead of bringing it!"

—Mrs. Jollyboy—"Where on earth have you been? Mr. J.—I cannot tell a lie; I've been at a party. Mrs. J.—That's where we differ. I can tell a lie when I hear one. (Cruel silence, during which something is heard to drop.)

—I'm sorry I can't accommodate you, Mr. Paperwait, said Mrs. Kerrell, shaking her head so solemnly, as she often did of a Saturday evening; "but all my boarders with work. My motto is, 'Pay as you go.'" "Oh, yes," exclaimed Paperwait, cheerfully, "so it mine so I'm glad! But I'm not going yet, you know. I'll be here six months yet."

—Indignant husband—Now this is going too far. You promised to countermand the order for that dress.

Wife—I did write that very day, countermanding the order.

Husband—But here is the dress and the bill with it, almost enough to bankrupt me. How do you explain that?

Wife—I gave you the letter to mail, and I suppose you forgot it, as usual.

It is the intrinsic merit alone of Hall's Vegetable Sickle Hair Restorer, that has gained for it great popularity for restoring the natural color of the hair.

—The English Baptist Missionary Society, having 138 missionaries and 225 evangelists in the field; reports at the close of its fiscal year the largest income it has ever received, \$348,360. These English Baptists give \$1.45 per member for foreign missions.

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TESTIMONIAL.

MRS. C. C. RICHARDS & CO. DEAR SIR,—I was formerly a resident of Fort York, N. S.; and there received much benefit from MINARD'S LINIMENT, especially in Diphtheria. Please tell me how I can obtain it here, as I cannot do without it in my home. JOSEPH A. SNOW, Jr., Norway, Maine.

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Wholesale and Retail Dealers in Magic Lanterns, St. John, N. B.

THE MUSE.

What all men, mamma, said a sweet little girl...

But the kisses don't smell good when he kisses me.

But mamma, — her eyes opened wide as she spoke.

Do you like nasty kisses of 'bacco and cocoa?

They might do for boys, but for ladies and girls.

I don't think them nice, and she teased her bright curls.

Does nobody's papa have mouth nice and clean?

With kisses like yours, mamma, — that's all I mean.

I want to kiss papa, I love him so well, but kisses don't taste good that have such a smell.

It's nasty to smoke, and eat 'bacco, and cocoa.

And the kisses aren't good and aren't sweet, 'bacca 'bacca!

And her blossom-like face wore a look of disgust.

As she gave out her verdict so earnest and true.

Little Things in Christian Work.

A church-member said the other day, 'Our pastor is all the time talking about Christian work.'

Now, I should like to know for Christ, but I don't know how, and I can't be expected to do that.

But that church-member can be, and is, expected to do some Christian work, and do it, and be quick about it, too.

As well might the owner of the buried talent say, 'I did not know that money would draw me out of bed.'

How can I be expected to imitate the Lord's wealth, if I don't know how?

Christian work is doing little things; it is doing them as you would like them done for yourself, and doing them right off.

Perhaps your talent is a bright and fascinating manner; your reception is crowded; you are cheerful and tirelessly draw down to you.

Use that power to help every one you can, such, not only those who come to you, but go out into the by-ways, and find the weak and tempted, and make them better.

A bright and beautiful home is a talent. There are those who might be helped by an hour in such a sitting-room as yours; they would gain help and inspiration, a memory to treasure, and a life.

A well stored memory is a power for good. That school-girl in just beginning the study of history, and finds it dry; tell a story which shall make the dull lesson bright, and win for you the reward so joyfully spoken, 'Now I know where to come when I need extra help.'

There is an old boy, or rather a young man, in that boarding-house around the corner. He works in the car-shop, but he tries to study of nights; lend him a copy of Scott or Longwell to brighten his life.

Mr. Chapman will go to the dentist's this afternoon. On the way will pass an office where thirteen girls are busy as typewriters. Your flowers are glowing on their stalks, but there will be a frost in the night; gather the flowers, and send them to help brighten the girls' work.

Grandpa Brown is blind, and his good wife is lame. They cannot get out to church, so they hear any good, old-fashioned hymn tunes. Stop there on your way home from the ladies' prayer-meeting, and sing for them; your voice will echo in their hearts for months.

Perhaps your baking was unusually large to-day; there is more bread than you want to make. Send a loaf of it to that young dress-maker who bakes her bread, and help her mother's.

'Ah, you say, "my health is poor; I am tired of life. God has given me many sorrows; sometimes I think I am capable of no sensation but that of pain. I can only hope for death, but I am sorry for him should not perish, but have everlasting life." Come unto Me all ye that labor and are heavy laden, and I will give you rest.' Remember the Master has said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.' — Selected.

Beautiful and inspiring as is the Mount of the Holy Cross, it pales before the Cross of Calvary and the message 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'Come unto Me all ye that labor and are heavy laden, and I will give you rest.' Remember the Master has said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.' — Selected.

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TEMPERANCE.

Since the election in Tennessee a prominent liquor-dealer in that State has remarked...

'Oh! but it is such a comfort!' he has said many a man, and ever since...

life and spoiled his health, even if he has not poisoned his children. The best medical counsel...

of drinking the dram. Alas, how many tobacco-lovers ten years of his life and work. That is, he is as old at sixty as he would be, without it, at seventy. And he has a right to throw away ten years of the life which God has given him!

And the cook? There is a story, 'How a smoker got a home.' He saved the dime and put them at interest, and the sum rolled up till he had saved to build a house, and he had saved some years of life to live it.

DANGEROUS DRINKS.—A bar tender complained of the necessity of having to rub alcoholized drops of thyme, but a small measure of an imported ginger ale. In five minutes the meat had parted into little pieces as though back'd by a dull knife. It is not surprising that beer-drinkers are held by life insurance companies to be extra hazardous risks.

Is he Soot Act a Failure?

Read the following facts from the latest report of the Inspector of Prisons in Ontario:

Ten counties, viz., Bruce, Dufferin, Huron, Simcoe, Glengarry, Huron, Norfolk, Oxford, Renfrew, and Simcoe, have had the Soot Act in force two years. Commitments in these ten counties were as follows:—

In 1884, under license.....211
In 1886, under Soot Act.....81

The following fourteen counties, viz., Durham, Northumberland, Erie, Kent, Lambton, Lanark, Lennox, Addington, Grey, Greenville, Ontario, Peterborough, Victoria, and Wellington, have had the Soot Act in operation one year. The commitments for drunkness in those fourteen counties were as follows:—

In 1884, under license.....601
In 1886, under Soot Act.....390

There are fourteen counties in Ontario, still under license. In these, commitments for drunkness have increased:—

In 1884, commitments for drunkness.....2,248
In 1886, commitments for drunkness.....2,314
Increase.....66

3. Has the Soot Act reduced other crimes? Yes. In twenty-four counties and two cities under the Soot Act in 1886, there were 1,247 commitments for all crimes. In 1884, the inhabitants of the same twenty-four counties and two cities under license had 2,806 commitments for all crimes—a reduction of 866 under the Soot Act.

4. The Province of Ontario there are about one million people under license, and about the same number under the Soot Act. The million people under license in 1886 committed 7,923 crimes. The million people under the Soot Act committed in 1886 only 1,940 crimes—a difference of 5,983. These facts speak for themselves.

5. Is there more liquor made and consumed now than under license? Whiskey men, say Yes. What are the facts? 1,342,989 gallons of whiskey less were drawn out of bond for consumption in 1886 than the average taken out for the five preceding years. The consumption of beer and ale, according to the Blue Book, was twenty-one per cent. less for 1886 than the average for five preceding years.

6. Shall we believe facts, or the responsible reporting of whiskey men? We should we repeat a law that has decreased drunkness and, consequently, poverty and crime?

The great majority of ministers of all denominations are unanimous for the Soot Act. The mothers, fathers, and fathers are opposed to a repeal of the law.

Christian man, father of a family, can you consistently, conscientiously, and prayerfully vote to repeal a law which, according to the facts before you, and the testimony of the best men, is doing so much good? You cannot!—J. K. Baillie, in Wesleyan.

Child Conversion.

Becoming a Christian before crossing a river, the Jordan is indeed often used as an emblem of death, because by the promised land. As the old by a saying: 'Sweet fields beyond the swelling flood stand dressed in living green; So to the Jew old Canaan stood, While Jordan rolled between.'

But the Jordan may be justly used, also, as a type of conversion. The promised land had to be taken by force, and this sets forth the conflict of the Christian life. Becoming a Christian is crossing from all worldly things to the heavenly land. Now, if we follow a river up beyond its silted banks, we find it keeps getting smaller, and at last it is only a silver thread, winding through the meadow. You have to part the grasses to find it. Like Jean Ingelow's streamlet,

'A tiny bright beck it trickles between.' Only a river will take you across, and you may even pass from bank to bank without knowing it.

Child conversion is like that. The change of position is imperceptible, but it is a world-wide difference in the ultimate result. Now, suppose a person had to go to the river to find its source, where it comes from? The grasses would be covered in a thick carpet, and the stream would be a broad, deep, and arroyo. He says at last to him, 'I must cross the river.' He plunges in. The current twists him and bears him down. He struggles on. He beats his waves. At last he gains the opposite shore.

THE FARM.

The frequent diseases of poultry are all due to mismanagement. Now starved and then crammed with food; housed in noisome damp, filthy sheds or not housed at all, confined in coops for a month in the same spot, quarantined with flies, deprived of water...

And the manager. Alas, how many good girls of mature age married by the impatient farmer, and the prodigal, unskillful, which pays more profit on its cost and keep than any other property, is the worst abused of all. A good hen, well kept, will cost of at least \$3, and possibly \$5 per annum, and this is often more than a farmer makes from an investment of \$1,000 in shares in silver and gold mines.

—N. Y. Times.

A good deal has been said and read about the boys staying on the farm, or leaving it and going to the towns and cities for other occupation. Here is the experience of a boy's management of a farm and success, which is much better than that of some young men of his age who go into town business. The story is told in a local paper in New York State as follows:—

'When his father died two years ago, he was but fifteen years old, the oldest of four children, and his mother had a net worth of \$1,000, and a little over 90 acres. The farmer was hardly over when the boy went to work. He sought the advice of a friendly neighbor, and the mother allowed him to take the sole possession of the farm. With a little assistance he ploughed the fields, and sowed the corn, and raised a number of the crop, taken care of a number of cattle and horses, and managed a retail milk business. Last summer he found time to take a walk in the fields to plant the house twice over and build five new fences. In the winter he not only attended to necessary work on the farm, but teaches a district school three miles away, fills timber in the woods on Saturday, writes excellent letters to the local newspapers, and pursues the course of reading laid down by the *Chautauques*. And now the farm is clear of debt and in splendid condition, while the lad and his mother have enough money on hand to buy 20 more acres of land in time for the coming crop season.'

KARSTEN WITTE'S APPLE.—Much depends upon the apples are picked and packed, as well as upon their after treatment, in the matter of keeping. Some complain that their Baldwin will not keep half the time that others say it will. The good source of fruit of the same variety is the secret. Some depend upon the soil, season and location in the keeping of the fruit. Apples from trees standing in grass ground will not be large, but will keep very much longer than the same variety grown on trees standing in rich, well cultivated land. Apples grown in Maine will keep longer than those grown in Massachusetts or Connecticut; while those produced on the rich lands of the West and in California do not keep well. All fruit keeps better in a suitable cool, but not too dry a temperature. Some house cellars, especially where there is a furnace, are wholly unfit for the successful keeping of this fruit. Unless the cellar can be kept at a low temperature, one made for the purpose in the side of a hill, or a portion of the basement, is the best.

Feed Outlets.

A feed outlet, says a correspondent in the *Practical Farmer* is about the last implement that the farmer never invests in. In fact, a large majority never invest in one. The American farmer is not at all slow in availing himself of all the modern inventions for agriculture, provided they be really improvements. He takes kindly to anything in that line that expedites his work, or lifts heavy tasks from his hands.

But the feed outlet causes him more labor, and consequently it is not a general favorite. He does not buy and use a feed outlet without testing, and that is a clearing of two hours labor every day.

A great many enthusiastic farmers buy feed outlets, use them a little while at first very regularly, but soon begin to neglect them, and finally lay them aside entirely. It is very easy to see the reason for this. The outlet is not so simple as it looks. It takes kindly to anything in that line that expedites his work, or lifts heavy tasks from his hands.

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