

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

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THE CHRISTIAN VISITOR,  
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SAINT JOHN, N. B., WEDNESDAY, JULY 24, 1889.

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Bro. T. Trotter has received and accepted a call to the pastorate of the First Baptist Church, Toronto. The Foreign Mission Board of Ontario and Quebec have recently appointed two new families to the foreign field, and expect to send them before the year is out. Dr. Troy, at one time a professor in the Southern Baptist Seminary, and for some years a professor at Harvard, has been dropped from the membership of the Old Cambridge Baptist Church, because of his higher criticism and new theological ideas. There was a serious hitch in the arrangements of the stationing committee of the Methodist Conference of New Brunswick and Prince Edward Island. Dr. Sprague was named for Centenary Church, St. John, although he had been by one year at Marysville. Mr. Gibson protested, and the committee yielded.

We have received from Mr. Rockwell of Wolfville, a beautiful souvenir of the Jubilee of Acadia College, and also a cabinet photograph of Dr. Crawley, descriptions of which appear in an advertisement on another page. We can commend them very highly. No lover of our College should be without them.

Observer.—Our Halifax correspondent writes us in a private note:

I write to account for the silence of observer thus: There is not much here just now to observe. When there does transpire something I will be there to report. Meanwhile it will be enough perhaps, for me to take care of the outside universe. I think your paper has better trim now that all parts of the creation are being looked after.

—That Resolution.—We are glad the Nova Scotia Central Association took the action recorded in a resolution on another page. The way of raising money referred to costs nearly as much in postage and stationery, in many cases, as the amount contributed. We have had to grieve some friends much to the sacrifice of our own feelings, because we could not see our way clear to advertise schemes of the kind.

—Jubilee Volume.—Doubtless many are anxiously awaiting the appearance of the volume which will preserve for the future, the account of the Jubilee of Acadia College. We are informed it is now in press and will be ready for distribution the beginning of August. It will contain all the addresses delivered on that occasion besides other valuable matter. It will be a neat volume of about 200 pages of reading matter. We are sure there are very many who will send for copies, as it embodies the history of Acadia and of many of her graduates, besides possessing rare interest in other respects.

—Good.—We omitted, in the account of the W. N. B. Association, to mention a pleasing little incident. There is a little band of Baptists at Birch Ridge, Tobique River, Victoria Co. They have been struggling hard to build a house for worship, and were in sore need of help. Bro. Cohoon, at a session of the association at Jacktonston, called attention to their case, and asked that \$20 be received and sent them. The ministers present led off with their \$1 each, until a layman remarked that it seemed as if the pastors had all the money, which little hit started the laymen, and \$21 were soon in Bro. Cohoon's hands.

—That Lone Field.—In this same Western Association there is a lone field, marking the northwest limit of Baptist territory in New Brunswick. It is away up the St. John river, on its tributary the St. Francis. Here, long ago, if a memory of childhood is not at fault, laboring Father Knight, and later, Bro. Estabrook. But the field was left untilled, and the little church had lost its visibility, when, two years ago, Bro. Henderson took up the work so long laid down. God's blessing has fallen upon the field, and the association had the joy to welcome a new church formed as the result. We wish to ask our readers to remember this lone field and this lone work most tenderly, as they are separated three or four score miles from any church of like faith. Bro. Henderson will be glad to receive tracts or old copies of the Messenger and Visitor.

—The Best Offer Yet.—In order that as many as possible may have the opportunity to know the quality of the Messenger and Visitor, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past, by way of getting subscribers, as he

has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

—FRIENDLY CRITICISM.—The St. John Globe has published the gist of the two articles in the Messenger and Visitor on the Y. P. S. C. Endeavor, and has made some friendly comments. They conclude as follows:

Logically and from the purely theological standpoint the Visitor's position seems to be unsoundable. But taking a wider view of this matter than that limited by the horizon of any particular church, the question will be at once raised whether these special efforts to rescue humanity from the effects of its own vices are not born of the broadest Christian principles, and are not after all the result of that great idea of human brotherhood which Christ himself impressed upon His hearers. The methods may not meet the views of theologians, any more than did the methods of Christ fall in with the theologians of His time; the results may be seemingly infinitesimal, but is not their idea and their object good? Perhaps our contemporary will tell us that from the no-church point of view this may be defensible, but that all those who accept the idea of a divinely-established church are very inconsequent in going outside of the church to do its work.

Yes, we consider it to be as inconsistent for one who believes in a divinely-established church to do the work of the church outside of her, as we would think it strange for one to deny that there is a church so established. When a position has logic and theology on its side, it is about as safe as can well be imagined. We may add it as our opinion that there is no better way for what is born of the broadest Christian principle to exhibit itself than in loyal and humble submission and deference to the institutions and directions of Christ.

—WORK AMONG THE LEPERS.—The Christian world has poured out a great flood of respectful admiration upon the grave of Father Damian, the heroic Romish missionary to the lepers on one of the Sandwich Islands; and this is well. There is danger, however, of supposing that this instance is unique, and that it is only the Romish church which can find those who will imitate themselves upon the altar of work and self-denial demanded in case of those stricken with this fell disease. This would be an error. We clip the following from a correspondence in Zion's Herald, which shows that the heroism of Father Damian is neither new nor peculiar to his church:

So far back as 1822 Rev. Mr. Leitner, a Moravian missionary, and his wife—an English lady—forgot home, friends and society, and devoted themselves to the lepers of Cape Colony, who were settled in and around the Lazar house in a valley termed *Hemel en Aarde*. The place was so named because it was so secluded and surrounded—that those within it could behold nothing but heaven and earth, rocks and sky. For six years Mr. and Mrs. Leitner toiled, building an aqueduct and a church, living alone among the lepers, and teaching them the truths of religion and the amenities of civilized life. During this time the devoted missionary received a hundred lepers into the church, and, in the very act of baptizing the last of these converts, was called suddenly to his reward. The work was carried on, and in 1846 the government removed the establishment, comprising three hundred lepers, with two missionaries laboring among them, to Robber Island. Messrs. Lehman and Weidman started a school, and one of the missionaries wrote: "It is most touching to see the scholars turn over the leaves of their Bibles with mutilated hands; some not only without fingers, but with hands corrupted to the wrist." Bro. John Taylor went to teach this school in 1860, and died at his post May 27, 1866. In 1867 the colonial government made new arrangements, dispensing with the services of the Moravian missionaries. In the same year, however, the Moravians began work at Jerusalem. The Baron and Baroness Von Keffenbrinck bought land and built an asylum outside the Joppa Gate, at a cost of \$5,000. Rev. F. Tappe and his wife, who for thirteen years had labored in Labrador, took charge of the hospital. Last year's report gives the Arabic names of thirteen men and six women now in the leper hospital at Jerusalem. Mr. and Mrs. Muller, assisted by a native architect, Elias Daughan, and Dr. Einzier, the honorary physician, have charge of the work.

—When Luther's friends attempted to dissuade him from going in a certain path of duty because it might become a path of death, he replied: "It is necessary that I should go; it is not necessary that I should live."

—One good fruit is worth more than several poor ones. Whoever aims to have the finest fruit must thin, beginning soon after the fruit is set and continuing until it is nearly full grown, ultimately removing three-fourths of all that set. Thinning is now recognized as the key to profitable fruit growing.

## Cordova.

BY REV. CHARLES WOOD.

It is that part of Spain sweeping away to the south from Toledo which is richest in orange and olive groves; in historical incidents and venerable legends. Cordova, from her seat in the midst of one of the most fertile plains on the banks of the famous Guadalquivir, has always looked out over the most prosperous portion of Andalusia, and has ever monopolized, as capitals love to, the lion's share among the cities of that province. Roman, and Moor, and Christian, have each done their part to weave about Cordova a network of romance and myth. From any of the pretty villas, on the slopes of the hills around the city, the whole extent of the town is exposed to view. It looks scarcely larger than a well-conditioned New England village. It is difficult to believe that under those few score roofs of red tiles more than 40,000 people now find homes, and that there was a time, not so very long ago, when this Andalusian capital was as large as Berlin or New York to-day. Yet when William, the Conqueror, set sail from Havre for the subjugation of England, Cordova had more than 1,000,000 inhabitants. Its great bazaars rivalled those of Bagdad. Its streets were crowded with caravans bringing rare stuffs from the East. Its palaces were far more luxurious than any then, or perhaps even now, to be found in northern Europe. Crowds of students from France and Italy, as well as from every province of Spain, thronged the lecture halls of its university. Literary, philosophic, and religious questions were discussed here by men who were more enlightened and less hampered by unnecessary restrictions than the northern professors. The Moorish Court at Cordova was more splendid and more civilized than that of Paris or London. Now the passage of a carriage through these silent, grass-grown streets is sufficient to attract the attention of the idle, listless groups on the corners, the lined descendants of what was once the busiest people in the world. The entrance of one or two customers into any of these shops creates a commotion whose influence is perceptible half a square away. Walking for a few hours around the noiseless, tomb-like city, your faith in the very existence of such places as Birmingham and Chicago gradually fades away. The mental images which were once aroused by the names seen, in such surroundings, far too incongruous to be the representatives of realities. Let not those who wish to escape the unceasing, tireless, ever-thriving activities of the world go into a desert or a convent, let them go to Cordova.

We made our way through crooked streets, so narrow that we were crowded against the walls whenever a donkey passed carrying a load in the baskets strapped on each side of his back, and found the narrow door which is now the main entrance to the Cathedral. The long, yellow, unlighted exterior was much more like a barrack or a railway station than a church, but immediately we found ourselves in a great court filled with date trees and palms and huge Oriental plants, while in the center the water played from a fountain which the Moors thought sacred. Crossing this court we pushed aside a heavy, well-worn leather curtain and stood in what was once the grandest of all the Moorish mosques; of what is now the most striking and picturesque of all the Spanish churches. Columns of porphyry, verd-antique and jasper stretch away till the eye can no longer follow them in the shadows. The roof is upheld by more than four hundred of these solid blocks of stone, that look in the distance like gigantic Nubian slaves condemned by some cruel magician to stand forever motionless under this perpetual burden. What the beauty of this building was in the days of its greatest glory is only to be imagined from the few inches of the original edifice which here and there, either through oversight or unwonted forbearance, escaped the thick coat of lime with which Christian architects encased every column and wall. All the rich coloring, all the carved and gilded work of this marvel of human skill is hidden by this gloomy shroud, except a little chapel-like recess on one side of the church. This, in Moorish days, was the holiest of holies. Here the sacred Koran was kept. Here centered the thoughts of every Mohammedan in Spain. The arch at the entrance is formed of a single stone, shaped like a horseshoe, and most exquisitely carved and gilded. Every part of this *Mehab*, as it was called, is finished with such rare skill that it excites equally the admiration and despair of modern architects. The medieval cathedral which, as Charles V. thought, was unwisely built in the center

of this mosque, contains nothing that is comparable in interest with this little Moorish chapel. Cordova might possibly regain something of its former prosperity if its citizens were only far-sighted enough to restore all the remaining portions of the mosque, as nearly as possible, to the original condition. Crowds from every city in Europe would then make as long pilgrimages to see this wonder as Arab and Moore once did to pray within its sacred precincts.—*The Presbyterian*.

## Mr. Gladstone on the Study of the Bible.

A gentleman in Manchester, the teacher of a men's Bible class, wrote to Mr. Gladstone on the study of the Bible, and received the following reply, which we find in the February *British Messenger*.

HAWARDEN, Sept. 4, 1887.  
Sir.—It is wholly out of my power to reply to your letter in the manner which its purpose would recommend, and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with your desire to profit by the treasures of the Divine Word. I will not dwell on the need of light from above or the duty of seeking it, of being vigilant against the excesses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and His apostles. I will also assume that you are strict adherents of method in this great study, so as to make your results comprehensive. In this view, if you are a Churchman, or indeed if you are not, I recommend you to consider whether the Table of Lessons, old or new, may not be of much use.

Two things, however, especially I will commend to your thoughts. The first is this: Christianity is Christ, and nearness to Him and to His image is the end of all your efforts. Thus the gospels, which continually present to us One Pattern, have a kind of precedence among the books of Holy Scripture. I advise you remembering that the Scriptures have two purposes—one to feed the people of God in green pastures, the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces, on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be pursued with more of external helps—more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth, and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to what you feel fuller, it might, amidst the pressure upon me, end in my sending no reply at all. With every good wish, I remain, your faithful servant,  
W. E. GLADSTONE.

## The Elffe Tower

From the finely illustrated and graphic description of that "aerial observatory which human audacity has just established at a height of three hundred meters above Paris," by M. Camille Flammarion, president of the French Astronomical Society, in the July *Cosmopolitan*, we extract the following interesting paragraphs for the benefit and instruction of Herald readers:—

At first you are dazzled by the details of its construction, and the prodigious entanglement of this forest of iron. As you get up higher, you gradually estimate the elevation attained, by the diminution of the surrounding edifices, by the panorama of Paris spread before you, by the extent of the horizon which keeps receding. Up to the first platform, of which the height is sixty meters, you are especially struck by the grandeur of the work, by the skill of the engineers who constructed this iron building, and you are tempted to feel some pride, in the power of man. At the second platform, at a height of 119 meters, you are still living in the sphere of humanity, you admire the genius of science and industry, you feel the intense life of the Paris which surrounds you, you reflect on its history, you long. Human life in its different manifestations is there under your eyes. You

see it, you hear it, and while you tower above it, you feel that you are a part of it.

But as you go higher, you begin to have a feeling of isolation, of a void, of aerial solitude, which aeronauts alone understand completely. The third story of the tower soars at a height of 207 meters, that is, at an elevation greater than all the structures existing on the globe. From that point Paris is already shrunken—still, however, a city of stone (white or grey according to the light) in a verdant country. It still extends quite far in different directions, but appears surrounded with verdure. The city, the hills which are about it, are lowered, and Paris extends in the middle of an immense plain in which the Seine marks its sinuous course. Passy, Montmartre, Pere Lachaise, Mendon, Mt. Valerien, St. Germain, make part of this plain without bounds. The noises of the great city are extinguished, the wind blows in your ears, and seems to carry away, like a dream, the last echoes that reach us.

Let us go still higher and reach the fourth platform at a height of 273 meters. For this a slow ascent of three-quarters of an hour on foot suffices. From this point we look down into the atmosphere. The horizon has risen with us, and remains at the height of our eyes, traced like a circular line all around us, with a radius of sixty kilometers (36 miles). The immense capital appears like an island in the ocean of nature. It is no longer Paris alone, but a small portion of France that we have under our eyes.

About this highest platform rises a round cupola, divided into three working cabinets, one for astronomy, another for meteorology and physical science, the third for biological studies and the microscopic analysis of the air. Above these cabinets is the lighthouse or beacon, which will be lighted by electricity with an illuminating power equal to from five to six thousand carcel lamps. Finally above the lighthouse, the tower terminates in a terrace, which stands in mid-air 300 meters (about 1,000 feet) above the ground. Standing on this narrow summit, the horizon seems without bounds, circular and regular like that of the sea, and the size of the sky is indescribable—an immense cupola placed on the terrestrial plane at an immeasurable distance. You have not precisely the sensation experienced in the basket of a balloon which floats freely at a height of several thousand meters and transports us above entire nations, with their frontiers effaced. You are still fastened to the earth; you have your feet on the globe, but, relatively, you are much more isolated than the highest mountains, because the tower rises straight and solitary into the sky; and, better than the basket of a balloon, you enjoy the grandeur of the heavens, which, for the aeronaut, are partly hidden by the balloon itself.

Years ago we read a story which amused us, but in whose truth we had no confidence. It was said that a Presbyterian elder in Connecticut said to his pastor, in answer to a question in regard to a certain young man's joining the church: "He thinks he is converted, but he has doubts about baptism, and I told him to study the New Testament, prayerfully, on the subject." The pastor answered: "You might as well have told him to go and join the Baptist church. Why did you not explain the covenant to him?"

After twenty years we at last believe that story. For in the Moody meeting in this city a Pædobaptist minister heard that a Baptist minister said to an inquirer who had found peace, and who asked, "What shall I do about baptism?" simply "Read your Bible, decide for yourself what your Lord did, and do the same." One would think that was an answer which any man would have given, but the Pædobaptist was very angry, and inveighed in no mild terms the unfairness of the other for teaching "Baptist doctrine" in the inquiry room of the Moody meeting. Verily, if the Bible is a Baptist book, and commending the example of Jesus a "Baptist doctrine," were we a Pædobaptist we would try to avoid acknowledging that we thought so.—*Western Recorder*.

—Lord Shaftesbury traced the earliest implanting of the principles that gave the stamp to his whole benevolent life to a servant, who, he says, "first taught me in my earliest years, to think of God and His truth. She entered into rest when I was about seven years old, but the recollection of what she said and did and taught, even to a prayer that I now constantly use, is as vivid as in the days that I heard her. The impression was, and is still, very deep, that she made upon me; and I must trace, under God, very much, perhaps all, of the duties of my latter life, to her precepts and her prayers. I may safely say that I have ever cherished her memory with the deepest gratitude and affection. She was a special providence to me."

## W. B. M. U.

"Arise, shine: for thy light is come."

Extracts from a letter from Mrs. Archibald, written at Beodunga, while on a Tour.

We went 24 miles to Aukaletumpia, over some of the worst roads that have tried my patience for many a day.

After arriving here we found so much small-pox that we did not think it advisable to remain, as we had hoped to do, so the next morning as soon as I could take another ride we came on to Kaimidi. A great many here have a sufficiently intelligent grasp of gospel truth, to save them, if the spirit would apply it to their hearts and consciences. Pray for our out-station workers, that they may be kept in the right way, and that the power of God may be manifested in them. I never knew more inquiries at Kaimidi than at our last visit; and I fully believe that could one man take hold of the work there, and give himself to it heart and soul, that in a short time there would be a turning to the Saviour. But how can one man give himself to the few thousands of Kaimidi, when there are tens of thousands to whom necessity compels him try to minister? From there we went to Tekkali, where we remained eight days. Sub-raidi's little flock of Christians evince the call their shepherd is bestowing upon them. And oh, how well many of the unconverted know the gospel. In some places it seemed as if the whole villages were ready to lay down their arms before the cross, and accept the sacrifice made thereon.

Then we went to Calingpatam for a number of days, and while there heard that the man who was a prisoner of the Lord Jesus at Palcondah was at liberty, and that he was ready to be baptized. We went on to Chicaole for a day or two, and then again to Palcondah, where Ganesh followed his Lord in baptism. I returned home, and Mr. Archibald went on to Aukaletumper, where there was less small-pox and where he had a good time preaching to the people.

The heat on the plains is great, and at Kaimidi people are dying by tens and scores with the cholera, while in other places it prevails to a more or less extent. Where are they going, and what are we going to answer to God's questions by them by and by? Are the westerners attending their business with the energy and love that will clear them of all responsibility regarding those who are perishing? No, I do not think the Maritime Provinces Baptists are doing enough to free themselves from this dreadful load. Do your pastors talk this matter to their people? I suppose someone wrote you about our conference. This was a blessed time. I would have done so, but I had to turn my attention at once to our Telugu association, and that left me too worn for any writing. Went out on tour when I felt more like keeping still. Mr. Goodspeed sent out our appeal with a grand editorial, and may be abundantly rewarded. We did not do that hastily; but some of our hearts have been burdened with the condition of this "people." We are but drops in this great sea of heathenism, and we believe that Canada contains the men and money—every man and every dollar that the Lord needs to set the currents of the water of life flowing in all directions. We asked for 52 new men, and 19 is the quota of the Upper Provinces: 20 have offered, so the mail of last week, informs us. And a number of ladies have also volunteered for the foreign fields. Is that not cheering to the friends.

We made no mistake when we asked for 33 for this northern part of the Telegu field. Is 33 too many for our Baptist people to send out? I saw in the Messenger and Visitor the other day, that there were 40 young men ready to be employed by the Home Mission Board. After all the work that has been done in our provinces with the present number of Christ's ambassadors of every denomination, with all the able and earnest laymen, and great body of church workers, if the home field still demands 40 new workmen, what adequate discipline can we give of the needs of the thousands of immortals among whom we live, and for whom we are trying to work? Are our young men urged to look to the foreign field, or does the fear of scarcity at home cause our professors and ministers to touch this matter as lightly as possible.

The Executive Board of the W. B. M. Union will hold its Annual Meeting in Fredericton, Saturday, August 22nd, at 10 o'clock, a. m.

The Annual Meeting of the W. B. M. U., on Saturday, 22nd, at 9 o'clock, p. m. The Annual Mass Meeting of the W. B. M. Union will be held on Monday, August 24, commencing at 2.30.

Sermons Preached at the Central Association of N. S.

By Rev. M. P. Freeman. "Go ye therefore into all the world."

Nearly nineteen centuries have passed away since our Lord gave to His disciples the expression of His will. You know the spirit which this command was received by the disciples, and the success that attended their efforts.

Knowing something of that departure from the true faith which subsequently levelled upon the system of churchism,--spiritually the mystery of iniquity, the mother of harlots; actually the murderers of the saints of God--whose power for a millennium was employed, for the hiding of the gospel, for the repression of man's nobler instincts, and for the enshrouding of the nations in the pall of a semi-Christian paganism.

Let us first consider the scope of our Lord's commission to His disciples. "Go ye into all the world." The Mediterranean was in the middle of the earth to those who dwell upon its shores. Its broad bosom was whitened with sails from many nations, all acknowledging the sovereignty of Rome, whose empire was to be her citizen's world.

The early apostles travelled by land and sea in the hands of a vessel, to fulfill the divine requirement. Paul ten years before his death had preached the gospel from Jerusalem round about to Illyricum. Others are reported to have gone to lands beyond the limits of the Roman empire. At the close of the second century, Tertullian wrote, "Through the people of yesterday, the Christians have filled every place, court and camp, Forum and Senate, City Island and fortress."

The church of today has a greater world to evangelize than the early Christians knew. East continents have been discovered, and nations, until recently inaccessible to the gospel, are now opening their gates and inviting our entrance. These must be evangelized. Such is the decree. "He shall have dominion from sea to sea, and from the river to the end of the world." The knowledge of the glory of the Lord as the waters cover the sea (Hab. 2: 14). But by whom shall the purpose be fulfilled? Not by His disobedient people. They shall not see His face, and the most worthy shall have the least of His blessing.

But can we hope for such a realization? Yes, if God commands. We profess to believe that the gospel shall ultimately triumph. But we are content to wait. We say, "God's work moves slowly. We must not antagonize the divine plan. It is that which would have advanced the peaceful cause." This question must pass away and many others come and go before all the world can be evangelized. Thus we seem to reason. We lay out our plans by this measure, and find such an excuse for our inactivity as to satisfy our conscience. But does not God command His people of this generation to make the gospel known to those who are now living. Should not the present generation hear the glad tidings--not the power to accomplish a work so great. That is granted. When Dr. Morrison was asked if he thought he could make an impression on the 400,000,000 of Chinese? He promptly responded, "No, but God can."

"All power," said Jesus, "is given unto Me in heaven and in earth, go ye therefore. In the closing sentence of this gospel, what they wrought and how, is briefly indicated. "And they went forth and preached everywhere, the Lord working with them and confirming the Word by the signs that followed. We have after this the Acts of the Apostles, beginning with these words, "The former treatise have I made of all that Jesus began both to do and teach." He began in His own ministry and what His disciples did. Apparently was done by His power. The initial "Call" says, "Let us go up at once and possess it; for we are well able to overcome it." Would that the hosts of God-elect had such a faith as would inspire with zeal and confidence to go forth to the immediate conquest of the world. The King of Israel struck three times and ceased. That is too much like ourselves. We do not expect great things and hence we attempt but little.

Worldliness.

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Lukewarm Christians.

Rev. Y. Y. Cuyler. A Christian is one who professes to be a follower of Jesus Christ, and who does not believe that among professed Christians there is any large number of willful hypocrites who enter the Church of Christ with a lie in their right hands and a deliberate intent to deceive others.

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A False Step at the Beginning.

We overtake a great many beginnings in our journey from the cradle to the grave. Some are beginnings of periods of time; some are new opportunities; some are inceptions of new enterprises; some are declarations of war against duty and destiny.

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Permanence of Spiritual Forces.

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BIBLE LESSONS. STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson V. Aug. 4. 1 Samuel 9: 15-27. SAUL CHOSEN OF THE LORD.

GOLDEN TEXT. "By me kings reign and princes decree justice." - Prov. 8: 15.

EXPLANATORY. GOD'S GUIDING PROVIDENCE. - Vers. 15-21.

First. Saul guided to Samuel. Saul was living with his father on his farm, somewhere in Benjamin, probably at Gibeah, so often mentioned in connection with Saul. His father's asses had strayed away. Saul, with one servant, went forth in search of the asses, and after seeking two or three days in vain, they drew near to Ramah, where Samuel lived, and decided to inquire of the prophet about the asses. Some young woman drawing water from a well just outside of the city, directed them to Samuel, who was just then going out of the gate to a sacred festival.

Second. Samuel guided to Saul. Now the Lord had told Samuel in his dream, Literally, had uncovered Samuel's ear. The revelation was made privately to Samuel. "I will send thee a man. God sent Saul, though apparently he went of himself. God controlled the influences which led Saul in that direction. That he may see thy people out of the hands of the Philistines. These words clearly imply that at the time they were spoken, the Philistines were harassing and oppressing the Israelites. Because their cry is come unto me: as recorded in the last lesson.

Third. And when Samuel saw Saul. This verse, it must be remembered, follows closely on ver. 14, the statements of verses 15 and 16 being parenthetical. The young Saul and his servant came up to accost the seer on his way to the sacred height; Samuel, at once impressed by the great stature and splendid beauty of the stranger coming towards him, asks this master silently, "Is this then he of whom thou whisperest me yesterday, to whom the destinies of thy people were to be confided? The words, Behold the man, etc., were the silent answer of God to the silent prayer of his old servant.

Fourth. Saul drew near to Samuel in the gate. The open space or market-place at the gate of the city. "Go up before me. Addressed to Saul only. The desiring the young stranger to precede him to the public place of sacrifice was a sign of distinguished honor from one of Samuel's rank to a young unknown way farer like Saul. Unto the high place, the hill-top, where people were assembled at a sacrificial festival, described more fully in ver. 22. For ye shall eat with me. Here the verb is plural, and the invitation includes the servant as well as Saul. Will tell thee all that is within thine heart. Thine inmost thoughts and aspirations: Not merely about the asses, which Samuel tells him at once.

Fifth. For thine asses, etc. set not thy mind on them. Be not anxious about them. For they are found: and even if they were not, the loss is of no account, for on whom is all the desire of Israel? Not - all that Israel desire, but, as in Rev. Ver., all that is desirable in Israel: all the honor, wealth and power which is held as precious, or may be the object of desire.

Sixth. And Saul answered and said. He was filled not only with awe, but humility, as he contrasted his present condition with the prospects held out to him. A Benjaminite, of the smallest of the tribes. The warlike tribe of Benjamin, the smallest except Manasseh, at the time of the numbering in the wilderness (Num. 1: 37), was reduced to insignificance by the terrible slaughter recorded in Judg. 20: 46.

God's GUIDING PROVIDENCE. In this story we have an illustration of how God guides men and controls affairs without interfering in any way with the free will and choice of men.

THE NOMINATION OF SAUL FOR KING. And Samuel . . . brought them into the parlor: or the chamber, a room at the high place specially used for sacrificial feasts. Made them sit in the chiefest place. Literally, gave them a place at the head of those who were invited. About thirty persons. Only the more distinguished citizens would be specially invited to the chamber. The rest would feast in the open air outside.

And Samuel said unto the cook. The meaning of this statement is simply this: all that took place in the meeting of the prophet and Saul at the sacrificial feast, and subsequently in Samuel's house, was arranged for beforehand; every event was foreseen and provided for, even the trivial details.

The Shoulder. Rev. Ver., thigh. The right leg was the priest's portion (Lev. 7: 32), which Samuel had received. The reservation of the leg for Saul was a mark of honor. Josephus calls it a "royal portion."

Kept for thee since I said. Heb., saying, I have invited, etc. I have kept it in reference to the festival for which I have arranged.

And when they came down: after the sacrificial festival was over, Samuel commended with Saul upon the top of the house. On the housetop they would be open to the public view, so that all could see the honor Samuel showed his guest, while they would have opportunity for undisturbed conversation.

How much Samuel told Saul we do not know: but doubtless they talked over the political and religious situation, the danger from the Philistines, and the greater danger from the departure of Israel from the true God, and the various ways of dealing with these vital issues. He may have instructed him also in the duties of a king, and the best way of assuming his new duties.

Why Saul was chosen. (1) He was a Benjaminite. By selecting a king from this least and nearly extinct tribe (Judges 20), divine wisdom designed to remove all grounds of jealousy among the other tribes. (2) Saul was tall and commanding, and that his extraordinary weight in the estimates of rural admirers. (3) Saul had in him the possibilities of a great, noble, useful king. He had the military instinct, a capacity for generalship.

Possibilities. There lie in every one of us almost infinite possibilities. God has made us to be kings and priests. He has brought every one of us to a kingdom. Power, usefulness, goodness, influence, helpfulness, victory over sin, are all before us. Out of the little acre grows the oak. The helpless babe in the nurseries becomes Moses the statesman and general. Weak and sinful human souls become saints in white and angels excelling in strength.

III. PREPARATION OF SAUL FOR HIS KINGDOM. - 1 Sam. 10: 6-10. In addition to his natural qualifications, Saul was especially prepared to assume his kingdom by the Holy Spirit of God, who "turned him into another man," and "gave him another heart."

IV. THE ELECTION OF SAUL TO BE KING. - 1 Sam. 10: 17-25. It was very important for the fair fame of Samuel that the nomination of a king should not seem to be determined by any partial favoritism on his part. It was necessary that respect should be secured for the new king, by his appointment being manifestly under the divine direction and control. In due time, therefore, the tribes were convened at Mizpeh for the choice of a king by lot.

V. THE INAUGURATION OF SAUL. - 1 Sam. 11: 1-15. Some of the people, the roughs, the evil-minded, refused to acknowledge Saul as king, and he himself went to his home in Gibeah, holding his peace till his hour should come. It was not long. Israel was attacked by an invading army of Ammonites from the East under Mahash. Saul summoned the warriors of the nation; and 330,000 men assembled around his standard. A great victory was gained, which established the confidence of the people in the new leader, and his authority was confirmed. He still had the aid and counsel of Samuel. His entreaty upon a career that might have ended in untold uselessness and blessedness.

A Bunch of Chrysanthemums. He was an old man. Of this fact I became conscious as I seated myself beside him in the well-filled street car. Yes, unmistakably his brow was marred with years. Opposite sat a maiden, with clint of gold in her sunny hair, and eyes that reminded one of wet violets. The sweet, childish smile curved into a smile as if some bright memory of happy anticipation were in her thought. What a contrast between this bright, fresh bit of God's creation and the withered form at my side! I found myself studying the aged face with a keen interest. There were a bunch of chrysanthemums which were held in the trembling fingers. How I wish it were in my power to describe those blossoms; Such clusters: white as a snow-drift! Immaculate purity of color relieved against bunches of golden glory, yellow like the dandelions we picked in the fields of our childhood, and deep maroon tints that set you thinking of damask roses.

But the face that bent over the chrysanthemums, that was more wonderful still. Silver the hair, furrowed the brow, weaker bent the form, but regnant over all a look that made you feel that this voyager had weathered the storms of life, and was coming gently and triumphantly into port. Passages from an old time book came to me: "There remained, therefore, a rest for the people of God." "The hoary head is a crown of glory, if it be found in the way of righteousness." After all, what did I know of the man before me? Truly, nothing! But around the snowy locks was there not a halo, such as the old painters used to give to their subjects? The kind, appreciative eyes betokened that the God of beauty was his God. Others might worship him as the God of conscience - as for this man, he had reached a higher plane, hence he saw all things clearly.

Holding the flowers in a tender clasp, he left the car as I sat pondering. Somewhere in the ripe, rich years, the golden, mellow years that sun the great future when all earthly harvests are garnered, shall it not be granted me to see this face again?

My aged neighbor goes before. "Do you serene and silent she is gone. Shall we not meet as heretofore. Some summer morning?" - Church at Work.

Her Reward. If mothers sometimes feel that they are living rather narrow lives in confining themselves to a routine of home duties while others are busy in the world's affairs, let them take heart of hope from testimony like the following, given in a little book called Letters to Elder Daughters: "Five to ten cents worth will in from 10 to 20 minutes cure any case of Colic, or we will refund the money."

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her when they grew up to be good and useful men. - We went to school barefoot and carried on our heads, adding the bits of homage, bread and molasses, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive: and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches. And when that mother, in after years, was stricken with a fatal sickness, a special train, chartered with instantaneous haste, took two of those stalwart sons, with all despatch that money and influence could buy, to that mother's bedside in time to receive her parting words of love and blessing, and witness her dying smile.

Such a place, such a kingdom, in the hearts of her children, it is worth any mother's toil and care and weariness to win.

Can a mother be too devoted to her children? Yes. She can watch over their physical welfare so unremittingly as to injure her own health; her condition will then react upon her offspring, making them nervous irritables, and she does not understand why. Scarcely allowing them out of her presence during their waking hours, her devotion blinds her to the imperative need of change, both for herself and them. Again she may make herself a slave to a child's desire for amusement by never leaving it to its own resources. Or she may train it to become helpless and dependent by always picking up its things, under a mistaken idea that happiness consists in smooth paths for the feet. Sometimes the very highest maternal devotion may lie in the direction of neglecting the child for the purpose of taking care of one's self.

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Messenger and Visitor

WEDNESDAY, JULY 24, 1889.

QUESTIONS.

1. Is it right for churches to license and councils to ordain to preach the gospel, those who are addicted to the use of tobacco?

Ans. It is not right for those who propose to preach the gospel to use tobacco. They know its use will injure their own moral influence, while their example will be held up by many as an excuse why they may use tobacco also. It will also act as a restraint upon them, in speaking and working against the use of strong drink. They cannot but feel that people will say, let him cease to indulge a vicious and pernicious appetite for tobacco before he lectures others for the indulgence of a similar appetite in other directions.

How far the use of tobacco should be made to stand in the way of entrance to the ministry, is a more difficult question. We are compelled to accept as ministers those who are imperfect. The real query is this, is the use of tobacco within the limits of imperfection and sin which can be tolerated in a minister? In the case of a young man whose appetite had not become fixed, we should, ourselves, be ready to go this far. If it be known that he has contracted the evil habit of using tobacco, let him be requested to give it up for the sake of his influence and of his Lord. If he declines to make the attempt, it seems to us that he would thus prove himself so wanting in appreciation of the high office he proposes to fill and in the spirit of self-love, as to make it evident he was not morally and spiritually qualified for this most exalted of earthly callings.

We answer this question thus at length, because we fear some good brethren do not realize the effect their self-indulgence is having on their influence and work. May all our young brethren shun it with a holy abhorrence. Is it right to solicit or accept money from unregenerate persons for the purpose of carrying on the Lord's work?

For ourselves, we have never had any scruple to accept money from the unregenerate for the Lord's work, unless it would in some way countenance evil and wrong, or help to settle the unregenerate down in a delusive sense of security. Because they are unregenerate does not relieve them of a single obligation to serve God and devote their all to Him. If we refuse to accept their gifts to help on the Lord's work, we lay down a principle that will lead, logically, to the position that the unregenerate are not to be allowed, or at least urged, to fulfil any obligation they owe to God while in this state. This would shut them out from acts of kindness to the poor, and perhaps, from attendance at the house of God, etc. Neither do we think that it will be displeasing to God, if we use in His work, money given by the unregenerate, provided the money has not been gained in a guilty way. The Lord does not admit that the devil has all the means which he permits an unregenerate man to gain or hold. It belongs to God, all the same, and its use in the Lord's work appears no more inconsistent than the use when returned, of some stolen property, in the business of him to whom it belongs. Where, however, the money has been gained by rum selling, or in any way which is guilty and deadly, then it is to be shunned, for the acceptance and much more the solicitation if it would help to blind people to the enormity of the evil traffic by which it had been gained, throw around it a false respectability and help confirm those engaged in it in their evil course.

3. In moving for the reception of a candidate what form of motion best embodies the true scriptural idea? (1) that he be received for baptism and church membership; (2) that he be received for church membership after baptism; (3) that he be received for baptism.

We have little direct instruction on these points in the New Testament. This is due to the peculiar circumstances of the times, of which there is record in the Acts of the Apostles. In most cases only the missionary work, prior to the formation of churches, is recorded, and there is no church to take action. Again, we are to remember that we have chiefly the record of the doings of the inspired apostles, whose direct gift from God took the place of what was left, afterward, to the counsel and wisdom of the membership of the churches. We must depend, therefore, chiefly upon what follows from the nature of the case.

In the first place, it is clearly intimated in the New Testament that the body of the churches, and not the pastors only, took action when anything affecting the interests of the church was to be considered. It is only the most common of common sense that the church itself should have the determination of the question of who should be admitted to its membership. We know from the case of the incubous person

at Corinth, that Paul insisted on the churches excluding unworthy members, and this presupposes the right and duty of guarding the church in the admission of members. It is clear, then, that the churches were to vote on the admission of members. In the early times, however, none were received into the church without baptism, and none were baptized unless into a church. By (in) one spirit we were all baptized into one body. Baptism and church membership invariably were linked together, and so should they be to-day. Even though a minister may claim that, ideally, he has the right to baptize, still, from the nature of the case, he should hold this right in subjection to the action of the church, where there is any church into the membership of which a candidate can be admitted on baptism. If this be not done, then either the pastor will thrust a member upon the church without the church's consent being asked, or a candidate will be baptized to run loose, and have no church connection. In either case, a sacred principle will be violated. We do not believe, therefore, that a pastor should baptize a candidate, what ever right he may claim, unless the church has first voted him a proper person to become a member. We should be inclined, therefore, to the first form of motion given in the question asked at the beginning, because it binds baptism and church membership together as inseparable.

4. Is the following expression in harmony with New Testament teaching? Baptism is the door of admission into the Church—church being used in its generic sense—a local body.

A door is that through which one must go to enter a house, and through which, when he has gone, he has entered the house. Keeping in mind that the expression has reference to what is visible and external, baptism does or should serve in these two purposes. It is that through which we must go to be members of the local visible churches, and it is that through which, when one has gone, he should always find himself in a church. There is the inner qualification of regeneration and faith, by which alone he has a right to enter by baptism into a church. There is the vote of the church, by which the door is opened to him; but it is the baptism itself, which, like the door, is the last step through which the inside of the church is reached. The only danger in the use of the expression is to those who confound the outer and the inner and who would make baptism the means of entrance into the spiritual blessings of Christ's Kingdom, or who would make it necessary to such entrance.

THE WEEK.

The action of Parnell and his friends in refusing to go on further with the investigation before the Commission, has caused no little discussion in England. Chief of Commission Hannen reminded Parnell that he would still be under the jurisdiction of the court, and heard the other interested parties have intimated their willingness to answer any questions that may be asked. Several members of parliament have been examined on important points, and the proceedings of the Commission, since the decision of Parnell, have been more wearisome than otherwise.

Much is being made of the fact that the Radicals broke away from Gladstone, on the question of a grant to the young prince who is about to wed. It is even said that the Radicals have formed a new party, with Labouchere at its head. All this will probably prove only surmise.

There is intense excitement again in Whitechapel, London. Another unfortunate man has been butchered, on the spot where a watchman had been standing but a moment before. The manner of the terrible deed proves it to have been the work of the Whitechapel fiend, who has been called Jack the Ripper.

Boulanger is again the centre of public gaze in France. His prosecutors claim to have discovered some secret cypher which implicates him in a way that will make it possible to outlaw him from the country and confiscate his property. Boulanger declares it to be a wicked plot of his enemies to ruin him, and Ollivier, once a member of one of the many governments France has had, comes to his defence, in a letter to the press, attributing the charge to the enmity of his prosecutors. It is probable that the charge will but help to make Boulanger a greater favorite with the people.

The state of things in Hayti is most distressing. The two Leaders, Legitime and Hipolyte are contending for the possession of Port au Prince. The former is in possession, but the latter is pressing him very hard. The war is carried on with savage ferocity. It is thought that the foreign powers may have to interpose to protect their subjects.

There was great rejoicing in London, on Friday, because it was reported that the Whitechapel fiend had been captured, and had confessed. The facts were found to be that the man who had confessed was insane.

are thousands of barrels of sugar stored away in warehouses shows that the high price is altogether due to the unnatural pressing up of the price, to make money out of the long suffering consumer. And still new trusts are being formed, every week, to filch the earnings of the people from their pockets, and deposit them in those of the capitalists. No small interest has been excited over the fate of Prof. Hogan, who was experimenting with an air ship, near New York. He made one ascension, and came down again safely. Encouraged by the way in which the machine had behaved, and had submitted to government, he started for a longer trip. One of the propellers got injured; it shot up out of sight. It is supposed to have been carried out to sea. A vessel has been sent what is supposed to have been its wreck.

German Correspondence.

I should properly have made my entrance into Lyck in a striped blanket, with a few additional ornaments in the way of feathers and scalp. The children and servants were crowded about the door upon my arrival, eager for a glimpse at the first English or American ever seen in the town; and the children, who were well up in stories of American savagery, were rather disappointed, I fancied, at beholding only an ordinary human being clothed in garments of still more ordinary make. As for the servants, they could not have looked more awestricken if the Angel Gabriel had suddenly appeared and addressed them in indifferent German. Indeed I feel certain their ideas of the angels and the heavenly abodes were far more distinct than their notions of the dwellers in distant and distant America.

Would you see the interior of an East Prussian dwelling house, and make the acquaintance of a most excellent German family? I have the pleasure of presenting to you Herr and Frau Surminski, their eldest daughter Franz, the little Elsa, and sturdy young Frang. The name is Polish, but the family are German, nevertheless. Herr Surminski is what is called a Brauermeister, and has house and land besides. You shall see how a man of wealth lives in East Prussia.

The house is a low brown one, looking out with white-blinded eyes of windows upon a garden filled with all manner of shrub and plants to coax birds and sunshine into staying. A row of five trees runs all the way around, and at one side a carriage way leads to a courtyard at the back of the house. Here are also poultry houses, stables, a dairy, and a large brewery. There is no "front door," so we will enter the house by the principal entrance from the courtyard. The door stands open and you can see the white-scoured floor thickly sprinkled with yellow sand to protect it against the many coming and going feet. A rough wooden staircase leads up into shadowy regions above, whence comes the scent of unfinished rooms, boxes of old clothing, and all sorts of hints of the most delightful rummaging places. The day of my arrival the hall was decorated with tiny sprigs of evergreen, laid in rows along the floor next to the walls, over the thresholds, and even up the sides of the staircase. This is the custom upon Sundays, holidays, and all occasions of festivity.

From the hall, doors open into Herr Surminski's office on one side and the dining-room on the other. Back of these are the kitchen, and those wonderful store-closets to which the huge bunch of keys jingling at Frau Surminski's belt are the open sesame, and from which come forth all imaginable domestic necessities, from hocks and eyes, thread and needles, to bottles of beer and the day's allowance of roasted coffee-beans. The entire front of the house is occupied by a long parlor, the most sensible I know of anywhere. No fine carpet with a delicate constitution to be sheltered from the sun; no bric-a-brac standing ready at each elbow to be knocked over by too energetic visitor; no villainous little tidies wandering at random over the room, settling upon the choicest bits of color and discomposing the most inviting nooks and lounging corners; not even a mantelpiece performing the time honored duty of supporting a couple of vases and their bodyguards of china dogs and milk-maids. The doors and windows stand open all day long, the floor is gulfless of a carpet, and the children race in and out at their own sweet will. Long mirrors gleam out here and there from the dark walls, chandeliers in clusters of prismatic light hang from the ceiling, and the sunshine through red-curtained windows falls richly upon chairs and tables of oak wood dark with age. In the centre of the room is a square piano firmly embowered in the plants that cluster about its sides and reach up to the very ceiling. The plants are everywhere. They throw out their shining leaves from bracket and stand, they bloom in the deep window seats, and in two opposite corners of the room are huge living pyramids of them, from the tops of which look down the calm white marble faces of Wilhelm I. and Friedrich III. "As soon as he has carried it," said Frau Surminski, Wilhelm II. shall have a place in another corner, but as yet he has done nothing to deserve it."

I soon found that all the family were strong admirers of the Empress Friedrich, who once in Berlin had accepted a bunch of her favorite violets from Franze with a smile of thanks that quite won the heart of the enthusiastic young girl. While the violets last the photograph of the Empress standing on a table in her room is a little altar bright with incense and the touch of loving hands. I have even good reason to suspect her of inditing verses to her favorite, but she must never know that I tell it. The only thing I am sorry for is that the Empress, who has comparatively few to sound her praises, is entirely ignorant of the existence of such a devoted little friend. Fraulein Surminski deserves a whole story about her own charming romantic self, but I shall only mention here that she possesses no less than twenty or thirty autograph letters from celebrated actors, actresses, artists and authors, one of the latter a few lines from the pen of Carman Sylva. The poor Hounanian Queen! what a heart she must have! I know another young lady who wrote to her expressing such admiration for her poems that she received in reply a complete set of them in six beautifully bound volumes. Go thou and do not likewise. Berlin, Germany, June 30. B. B.

Ordinations.

In response to a call from the Baptist church of Pennfield, a council of delegates met on the 11th inst., to take into consideration the propriety of ordaining Bro. C. S. Stearns, pastor elect of the church, to the work of the gospel ministry.

At 2.30 p. m., the meeting was called to order by the appointment of Rev. G. O. Gates, of St. John, as temporary moderator, Rev. W. C. Goucher, of St. Stephen temporary clerk. Fifteen minutes were pleasantly and profitably spent in devotional exercises, after which the clerk of the church read the minutes of the church meeting calling the council.

The following delegates were found to compose the council. Pennfield—Deacons Justiers, Munroe and W. S. Poole. St. George—Rev. C. E. Pineo; Deacons Dewar and Anderson.

Union Street, St. Stephen—Rev. W. C. Goucher and Wm. Buzzell. Fairville—Rev. C. H. Martell. Main Street, St. John—Rev. W. J. Stewart. Brussels Street, St. John—Deacons N. B. Gottle and James S. May. Leinster Street—Rev. A. E. Ingraham. German Street—Rev. G. O. Gates. Sussex—Rev. A. F. Brown.

The council organized by the appointment of Rev. G. O. Gates, moderator, W. C. Goucher, clerk, Brethren R. H. Davis, of St. George, and John March, of Saint John, were invited to seats in the council. Bro. Stewart engaged in prayer. On motion the candidate was called upon to give an account of his Christian experience, call to the ministry and views of Bible doctrine. Some time was spent in questioning the brother on these subjects, concerning which his statements were candid and clear. His loyal devotion to the Word was perhaps more impressive than anything else.

On motion the examination ended, and the council went into private session; after due deliberation it was unanimously voted that the council express itself as highly satisfied on the points presented for consideration, and that the church be advised to proceed to publicly ordain the candidate with prayer and laying on of hands.

In the evening an appreciative congregation about filled the church, and the following services were carried out. Announcement of Hymn by the moderator; Reading of Scripture by C. H. Martell; prayer by W. C. Goucher; sermon by J. W. Stewart; Text 1st Thess. chap. 5, verses 12 and 13; Hand of Fellowship on behalf of the church by W. C. Goucher; Ordaining prayer by C. H. Martell; Hand of Fellowship into the ministry by C. E. Pineo; Charge to the candidate by A. E. Ingraham; Charge to the church by A. F. Brown; also, earnest addresses were made by Brethren John March, N. B. Gottle, and J. N. May, and Rev. Mr. Trimble, followed with the benediction by Rev. C. S. Stearns.

Thus, pleasantly closed the work assigned this ecclesiastical council; and judging from the kind and hospitable way in which the delegates were treated by the church, it is easy to predict for Bro. Stearns a happy and prosperous pastoral at Pennfield. W. C. GOUCHER, Clerk.

At 10 a. m., July 4, an ecclesiastical council convened at Advocate, Cumberland Co., N. S., in response to the call of the Advocate Baptist church. Rev. D. A. Steele, M. A., was appointed moderator, Rev. J. W. Porter, clerk. The following delegates reported: River Hebert—Rev. J. M. Parker, B. A. Maccan—Deacon Wm. Blenkhorn. Amherst—Rev. D. A. Steele, M. A., Deacon T. R. Black, M. P. P. Lower Economy and Five Islands—Deacon Josiah Soley, Bro. C. W. McLellan. Diligent River—Bro. T. Bentley. Port Greenville—Bros. S. Canning, and F. Canning. Hantsport—Rev. P. S. McGregor. Windsor—Rev. J. S. Foshay. Westbrook—Rev. D. McKeen, Bro. Stephen Canning.

Hopewell—Rev. J. F. Kempton, M. A. Sister White of Sussex church, Bro. B. H. Bentley, (Jr.), Taunton, Mass. were invited to seats; also, the following members of Advocate church: M. Atkinson, A. McLellan, Wm. Reid, E. Fields.

The minutes of the church were read setting forth that the council was called with a view of the ordination of Bro. W. H. Jenkins, B. A. Questions concerning the provision for the support of the pastor elect were satisfactorily answered. Bro. Jenkins was then asked to state his Christian experience, and views of Christian doctrine. At every stage of his statement he was closely questioned by the members of the council and at its close the following resolution was moved by Rev. J. H. Foshay, and seconded by the Rev. D. McKeen, and unanimously carried: That this council consider the statement and examination of candidate as entirely satisfactory, and advise the church to proceed with his ordination. The ordination service took place in the afternoon and the exercises were as follows:—

Opening exercises, Rev. J. W. Porter; Sermon Rev. J. H. Foshay; Ordaining prayer, Rev. D. McKeen; Charge to the candidate, Rev. J. F. Kempton; Hand of Fellowship, Rev. J. M. Parker; Charge to the church, Rev. P. S. McGregor; Closing exercises, Rev. W. H. Jenkins; Sermon was from 2 Tim. 4: 2. Preach the Word.

The church at Advocate with the aid of its several branches has erected and completed, and furnished a neat parsonage. They are happy in the possession of a pastor of such real worth, and may great blessings come to them. J. W. PORTER, Clerk of Council.

Prince Edward Island Association.

(Continued.) I send you an account of the proceedings of our Association Monday afternoon and evening.

The committee on reform in Association work reported some of the important things recommended and adopted unanimously were, That henceforth the reading of letters in Association be discontinued, and that instead thereof some person be appointed by the Association to compile and read a continuous history of the year's work of the denomination, from the letters of the churches. Also, that the clerk of the Association be instructed to advise the churches to forward their letters at least two weeks before the Association meets to the person appointed.

That quarterly meetings be held in connection with the Association. The object of such meetings being to foster more fraternal feeling and cultivate more active co-operation.

The report of committee on Questions in Letters was read by Rev. J. A. Cahill, chairman. The question asked was concerning the advisability of two weak churches uniting for the better prosecution of the work. The report heartily endorsed such a course of action, and was adopted unanimously.

In order to guard against imposture the following resolution was presented and unanimously adopted. Resolved, that this Association appoint a committee whose duty shall be to examine the credentials of any minister seeking settlement with any church in the Association, so that in case said church, should have any doubt concerning the genuineness of credentials it shall forward the same to at least two members of the committee, who shall as soon as possible, report the result of their examination to the church. Rev. J. A. Gordon, Rev. I. J. Skinner, Rev. F. D. Davison were appointed to serve on this committee.

The following resolution was moved by Rev. I. J. Skinner and seconded by Bro. Geo. McNeill, and most heartily adopted. Resolved, that in the severe affliction through which our venerable brother Rev. Malcolm Ross has been called to pass, in the loss of his estimable companion, this Association do hereby express our deep and hearty sympathy and condolence with him in his sad bereavement. Our earnest desire is that he may be sustained by the grace of God and the gospel which he has so long and successfully preached.

Special prayers were here offered for our afflicted brother.

The committee appointed to report concerning the better working of the Convention scheme and the carrying on of Home Mission work, recommended that the churches be divided into the following groups.

- 1. East Point field, Montague field, Annandale field. Rev. I. J. SKINNER, Chairman. 2. Alexandria field, Charlottetown Cavendish field, North River field, Tryon field. Rev. E. A. ALLBY, Chairman. 3. Summerside field, Tyne Valley field, Alberton field. Rev. J. A. CAHILL, Chairman.

This recommendation was adopted. In the evening the report on Education was read by the chairman of committee, Rev. J. A. Gordon. Stirring addresses were delivered by Rev. D. Spurr, Hughes, Cahill, Gordon, Skinner, Higgins. These brethren dwell upon the need and value of Christian education. They also spoke in high commendation of our institutions of learning at Wolfville and

urged upon parents the duty of making self sacrifice to educate their children and upon young people who were desirous of obtaining an education, to attempt to secure it by their own endeavors.

I trust that this meeting will bear fruit in the furtherance of the cause of education in our beautiful Island.

The Association adjourned to meet on the first Friday in July, 1890, at 2 p. m., with the church at North River. J. C. S.

Cavendish, P. E. I., July 12.

Home Missions.

BOARD MEETING.

The meeting of the Home Mission Board for this month was held on the 15th inst.

Reports were received from the following missionaries and missionary pastors: Brothers J. Wallace and A. H. Hayward, general missionaries; W. H. Richan, for work done in Lunenburg; H. S. Erb, Granville Mountain; L. J. Tingley, Shelburne; W. J. Blake, East Dalhousie; I. J. Skinner, Montague and Murray River; A. E. Ingram, St. John city mission; J. C. Spurr, Fairview and St. Peter's Road; P. E. I.; R. R. Kinlay, Alberton; D. McLeod, Tracadie; J. J. Armstrong, Lenora; E. A. Allaby, Tryon; W. T. Corey, Weldford; Jas. A. Porter, Queensbury; and F. R. Langford Dartmouth Lake.

GRANT.

To the Upper Newcastle and Northfield Church, Queen's Co., N. B., \$150 for one year, Rev. E. K. Ganong, pastor.

APPOINTMENT.

Brother Austen Kempton, a mission to the 4th Cornwallis Church, Kings Co., N. S.

RECOMMENDATION.

Brother W. H. Wallace to the Newcastle field, Northumberland Co., N. B.

REQUEST.

All missionary pastors are requested to report all work up to July 31st, even though there be but part of a quarter. We wish all reports to be in hand by the 5th of August. Please do not fall, brethren, to comply with this request. Delay will cause inconvenience and trouble. Student missionaries are not included in the above request. Their reports are not to be sent in till they have completed their mission. A. CONOOS, Cor. Sec'y H. M. Board. Hebron, July 15, 1889.

Table with columns: RECEIPTS FROM JUNE 21 TO JULY 14. Lists various churches and their contributions, including W. C. Bill, M. P. P., Billtown (\$5.00), Hants Co. (6.00), Chas. Skinner, Brooklyn, Anna Co. (2.00), Fourth Cornwallis church (7.11), Col. Upper Aylesford (4.87), Dr. N. F. Balcom, Upper Aylesford (1.00), Con. Fund, per St. Francis church (5.00), Col. Bloomfield, Carleton Co. (1.00), Middle Simonds (76), Rockland, Carleton Co. (4.96), Cardigan (3.05), Con. Fund, Sackville church, N. S. (9.00), Jos. Bradshaw, Centreville, Bechoque, P. E. I. (5.00), Con. Fund, Hartford S.S. (Hebron church) (6.41), Con. Fund, Dartmouth Lake church (1.00), Bailie church (2.00), Minnie Hicks, Harford, Con. U. S. (5.00), Sadie Symonds, Hebron (50).

Before reported \$4,138 26

MANITOBA AND NORTHWEST MISSIONS: Brookfield church, Queens Co., N. S. \$9.40, Rev. P. S. McGregor, Hantsport. 5.00, First Baptist church, Halifax 32.18, John S. McDonald, Eidon, P. E. I. 2.00

Before reported \$48 58, 175 28, \$223 86

TWO THOUSAND FOUR HUNDRED DOLLARS must be received before the 10th Aug., if the books are to be closed with the balance on the right side.

SEVEN HUNDRED AND SEVENTY-SIX DOLLARS AND FOURTEEN CENTS needed to make up the \$1,000 the Convention asked for the work in Manitoba and the North-West.

These are the facts, brethren and sisters. Now, what will you do about them? CONVENT EXERCISE.

The receipts from the Sunday-school concerts are beginning to come in. Those who have had the concert are much pleased with it. We have copies of the exercise still on hand, which we will send to those who desire them.

RECEIPTS FROM SUNDAY-SCHOOL CONCERTS: Hebron Sunday school \$19.00, Windsor Sunday school 11.50, Chocoggin Sunday school 12.65, Freeport Sunday school 6.00, Jordan River Sunday school, for H. and F. Missions 8.00

Before reported \$67 15, A. CONOOS, Treas. H. M. Board. Hebron, N. S., July 17.

There can be no such thing as a quarrelsome, revengeful Christian. It is a contradiction of terms. There can be no such thing as a proud Christian. Humility lies at the foundation of the Christian character. There can be no such thing as an unkind, unfeeling Christian. There can be no such thing as an exclusive, censorious Christian. There may be the form, indeed, but the spirit is not there.—Charles Lovell.

The Use to be Made of the Secular Press in Religious Work.

The following paper by Rev. A. F. Browne, was read at the Yarmouth County quarterly meeting, held at the North Temple church, at Ohio, July 9th.

The newspaper is one of the great institutions of our age. In important respects it is a pure creation of modern times.

Unnumbered examples prove that it can be made to assist in carrying out the grandest designs, and that it may be a valuable aid in the furtherance of religious work.

When fairly estimated this great conveyance of information will be an invaluable aid to any cause that seeks the widest publicity for its claims and methods of action.

The Lord's Supper. 1 Corinthians 11: 24. It is the usual custom when celebrating the Lord's Supper, for our ministers to quote from 1 Corinthians 11: 24 f. (A.V.)—"The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me.'"

ly reported sermon, and, for the first time, it may be, he realizes this pressing need of the benefit which the meetings are a means of bringing to others.

To epitomise. The use of the secular press in religious work, should be exactly the same as its use for any other lawful purpose.

But while we are using the press to make our announcements, and tell to those that we are unable to reach by other means, of the blessing that God bestows upon our labors, we make a serious mistake when we forget the limitations of a true newspaper.

The printer did not improve my sermon in the Messenger and Visitor, of the 9th inst. Some of the typographical errors may be easily corrected by the reader.

The church in its work and worship exhibits a good degree of vitality, and the outlook is hopeful. Whoever may be chosen to fill the pastorate will find himself surrounded by a company of kind, intelligent and sympathetic Christians.

Resolution. The secretary of the Nova Scotia Central Baptist Association was instructed to send the following resolution, moved by Rev. E. T. Miller, to the Messenger and Visitor for publication:

Whereas, much trouble and dissatisfaction have been caused by the introduction of the so-called 'endless chain' or 10 cent system of raising money for benevolent objects; and

Whereas, said system is said to interfere with our regular method of obtaining funds for 'dominational' objects:

Resolved, that this association disapproves of such methods as is referred to, and trusts that the churches composing this association will in future discourage its operations among them.

words as... "Take, eat: this is my body." Mark, the same. Luke, "This is my body, which is given for you." Does not the absence of the word in question from the accounts as given in the three synoptical gospels go far to prove that it was not used?

In the received text of 1 Corinthians 11: 24, this word (koinon) certainly does occur, but although it is found in "many ancient authorities," (see margin of R.V.), yet the revisors were evidently of the opinion that it was added by some copyist "to complete the sense," as they did not consider the evidence in its favor sufficient to warrant them in retaining it in the text.

[As Layman argues, it is more than probable that our Lord did not use the word "broken" in connection with the Supper; at the same time, the whole significance of the breaking of the bread, points to this idea as the correct interpretation of the act.]

Letter from Bro. Richan. The printers did not improve my sermon in the Messenger and Visitor, of the 9th inst. Some of the typographical errors may be easily corrected by the reader.

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Religious Intelligence.

St. Martin's.—A promising young disciple was baptized and united with the church on Lord's day, 7th inst.

Travellers.—Truly God is working graciously in this place. Last Lord's Day, the 14th inst., I baptized four rejoicing converts in the presence of a great number of spectators.

Notice. To W. M. A. Societies of N. B.—Please forward all funds, whether regular dues to Foreign Missions, contributions to Home Missions or offerings to any special fund, to our treasurer, Mrs. Manning, who forwards all monies to the proper destination.

Association Notices. N. B. Southern Association. The New Brunswick Southern Association will meet, D. V., with the 1st Springfield church, on the 3rd Saturday of September next, at 10 o'clock, a. m.

Baptist Seminary. Rev. T. A. Blackadar, \$10; Rev. S. J. Archibald, \$10; Rev. J. M. McEach, \$10; C. D. Lochart, \$10; James Bridges, \$10; Rev. B. Jewett, \$10; Rev. J. W. S. Young, \$10; Z. O. Wilson, \$10; Rev. C. Henderson, \$10; Phillip Hoyt, \$10; Rev. W. M. Edwards, \$10; Fred Estey, \$10; Rev. A. H. Hayward, \$5; Rev. E. J. Grant, \$20; William Thompson, \$2; Mrs. Chas. Estabrooks, \$5; Charles Betts, \$2; G. W. Vanwart, \$10; D. A. Grant, \$15; S. W. Chase, \$2; Miss Clark, (Jackson-town) \$1; Mrs. C. Connolly, \$2; W. A. Hayward, \$10; Rev. C. P. Wilson, \$10; Rev. F. Wright, \$10; G. E. F. Grant, \$10; J. W. Nobles, \$10; Rev. S. H. Cornwall, \$10; J. A. Kierstead, \$10; Z. S. Davis, \$10; Rev. B. N. Nobles, \$10; G. D. Titus, \$10; W. L. Bell, \$10; H. S. Cosman, \$10; F. Fales, \$10; E. M. Sippel, \$10; Thos. Currie, \$10; Mrs. Thos. Currie, \$10; Wm. Allwood, \$5; Mrs. Slady, \$5; Mrs. Fowler, \$5; Mrs. Wright, \$5; Mrs. J. B. Hamm, \$10; Miss B. Brundage, \$5; A. A. McDonald, \$10; F. D. Gillis, \$10; Jessie Perrie, \$5; Cassie Hannah, \$5; J. J. Gillis, \$10; D. M. McEach, \$10; Dona Kirkpatrick, \$10; J. Boyd McEach, \$10; J. E. Vincent, \$10; Fannie Shaw, \$5; Simeon Mallory, \$10; W. C. Simpson, \$10; S. E. Gerow, \$20; Lillie Trites, \$5; Mrs. S. Mallory, \$5; C. H. Hay, \$10; M. G. Burnham, \$5; D. S. Currie, \$10; C. E. Burnham, \$10; M. E. March, \$20; Mrs. H. L. Everett, \$5; A. C. Burnham, \$5; Donaldson Hunt, \$10; cash \$1. Western Association collection \$12.92; Springfield, Kings Co. collection, \$3; Brussels street collection \$17. Total \$618.77.

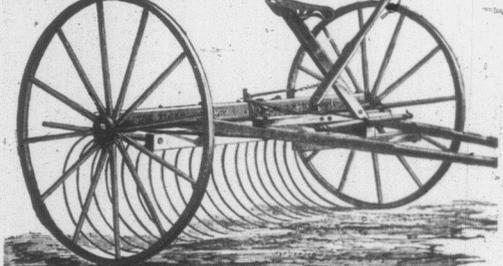
Beans, Pork AND LARD, XX. LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.

Burdock BLOOD BITTERS. ACTS UPON THE 4 Cardinal Points OF HEALTH. The Stomach, the Liver, the Bowels, and the Blood.

HAY TEDDER.



Experience has demonstrated the fact that a good Hay Tedder that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, fluffy condition.



As the season has now arrived for purchasing Hay Machinery, we would ask the Farmers' attention to the following: The above cut represents our American New Model Buckeye Mower, selected by the Dominion Government experimental farm last season in Nova Scotia.

KARN ORGANS. D. W. KARN & CO., (ESTABLISHED 1865) ORGAN MANUFACTURERS. Sole Manufacturers of L. A. SUBER'S PATENT INDEPENDENT PEDAL BASS.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S. DIRECT IMPORTERS. SPRING STOCK COMPLETE.

WM. CUMMINGS & SONS. Spring Importations of Dry and Fancy Goods. Personally selected direct from manufacturers in the European and Canadian Markets.

NOTICE. PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS.

W. K. McHEFFEY & CO., WINDSOR, N. S. Importers and Retail Dealers in DRY GOODS & CARPETS. SPECIALLY LOW PRICES DURING JULY & AUGUST. Samples sent on application.

CONEMOUGH.

BY ELIZABETH STUART PHELPS.

"Fly to the mountain! Fly!" Terribly rang the cry. The electric soul of the wire quivered like sentient fire.

The soul of the woman who stood face to face with the flood answered to the shock like the eternal rock. For she stayed.

With her hand on the wire, "Unafraid, Flushing the wild word down into the lower town.

Is there a lower yet and another? Into the valley she and none other 'an hurl the warning cry."

"Fly to the mountain! Fly!" The water from Conemough! She opened his awful jaw. The dam is wide.

On the mountain side, "Fly for your life, oh, fly!" She bit her noble head.

"I can stay at my post and die." Face to face with duty and death, Dear is the drawing of human breath.

"Steady, my hand! Hold fast To the trust upon the cast. Steady, my wife! Go say. That death is on the way.

Steady, strong wife! Go save! Grand is the power you have!"

Grander the soul that can stand Behind the trembling hand. Grander the woman who dares

to fly high name swear. "This messenger is my last. Shot over the wire, and passed.

To the listening ear of the land. The mountain and the strand Reverberate the cry.

"Fly for your lives, oh, fly! I stay at my post and die." The torrent took her. God knows all.

Forcibly the savage currents fall To muzzling calm. Men count their dead.

The Junco's quill on the head. Get! will we neither read, nor cover by our mere hero less.

We bow the head, and clasp the hand. "Teach us, altho we die, to stand." East Gloucester, Mass.

The above lines are copied from the Independent. They are a spirited expression of a thrilling incident of the Conemough disaster.

That of a noble woman who perished at her post, while sending messages of warning over the wire.

On the same page is a longer poem to a heroic rider who sped down in the valley urging the people to run to the hills, while he himself rushed to death.

Daniel Periton knew that his doom was nigh. Yet never once uttered his agon cry.

The blood ran of from his good steel side. Over him hung the white crest of the tide.

His hair felt the touch of the cygnet's breath. The spray on his cheek was the cold kiss of death.

Fourthly, the horse ran to tremble and droop. He saw the pair rider who sat on the troop.

But clear overall rang his best warning. "Fly to the hills! To the hills! For the waters are out!"

Then the tide reared its head and heaped vengeance down. On the horse and his rider in fatal Johnstown.

A Wasted Life. BY MISS S. The town of Orono was in quite a stir.

For a grand wedding had been announced, and the preparations were already under way.

Fifty Harry Chase, and all these little words looked on and smiled approval.

He was book keeper in a large mercantile house, and had a fine reputation for probity and efficiency.

And Miss, sweet Rose, she was so gay and blithe that half the young men, even those who were snuffed at her advances,

could not help following her, and smiling with her lovely change of countenance.

As they went out together, at slight glimpses of his dark, unshining face close to her blonde one,

with its crown of soft, wavy brown curls, they bent over the same look, or loitered about in every nook of the colonnade of shrubbery.

fondness into the tender eyes lifted so trustfully to him.

And Rose, her heart overflowed with love and pride! When did a woman ever have such a royal lover?

His splendid physique, his noble bearing, his manly strength, were all glorified by the tender devotion he showed to her.

Al! It was June, the rose-time of the year, and to this Rose, it was like a foretaste of heaven to feel the great tide of the sunlight of love and joy as it flowed over the soul, transforming, glorifying her whole being.

The elaborate preparations that had been going on for a fortnight, had been getting ready for his bride, were brought to a summary conclusion. They began their housekeeping with the debris of unfinished plans all around the pretty rooms, but when people are so happy they do not care for trifles.

And so, like the birds, they built their nest together, her bringing up the sticks and straws, and she, combining, arranging, harmonizing, planning, till home-making seemed the most delightful work in the world.

Rose's parents had always given her what she wanted of pretty clothes, and dainty personal belongings, and had cultivated a taste for luxurious surroundings, and yet had very little money to give her to supply these wants in her own house.

They had always lived up to their income. Their idea was to make her home so bright and happy, that she would always hold the memory of it as the sweetest place on earth.

A natural desire for parents, but if carried out to the letter, it frequently leads to selfishness, and bitter disappointment, and heart burnings.

It is far better to let children self-denial; let them learn the right use of money, and cultivate the good habit of laying aside something for the proverbial rainy day that comes to us all.

Those young folks who have started out in life with no capital save youth, good looks, and mutual admiration, are destined to find some very rough sailing if they have not learned self-denial and patience, for money is hard to win by daily toil.

The young man accustomed to use his salary on his own tailor's bills, and in cigars and scented note paper, had the quality of his manhood tested when said salary must go for bread and butter, and the daily sugar and tea.

The young lady, whose highest care has been the curling of "bangs," and the shade of her hair, finds some heavy burdens laid on her dainty shoulders when house-keeping, that demands all the skill, industry and patience of an adept, comes to her inexperienced hands.

Parents ought to have prescience enough to fit their sons and daughters for such a strain. In this democratic country, who is so far uplifted in affluence as that they may scorn to know the details of every day life.

Nor, on the other hand, need any loving young men and maidens defer their wedding for the lack of money, if they have been taught how to use that use of it that looks only to ostentation, and the gratification of selfish pride.

A spirit of cheerful contentment in the lot in which we find ourselves, and a habit of faithfully performing the duties that come to us, is a legacy that any parents may bequeath to their children, and its richness and value can never be taken from its happy possessor.

Harry Chase and his bonnie Rose found much of happiness in their little home. Their expenses were not very heavy, and they were wakened up to each other, that they did not worry much over the little annoyances that came to them.

He was a good accountant, and his employers raised his salary as a testimonial of his worth. One thing worried him frequently. He was accustomed to take his books home with him and work at night, but Rose would not let him do so.

"Harry, I do wish you would leave those horrid books at their own places. I detest the sight of them. I want you to yourself," she was wont to say.

"Yes, dear, but it makes it so much lighter during the day to have this posted at night. I take quite a pride in having it said that my work is always done in season, and there has never been a mistake on my books."

He surveyed the long, neat columns with pride. "But Rose pointed, "I think when you give your whole day to your employers, you might give me a little time at night. I wish I could never hear the scratching of that old pen again. I want us to practice together. I have some new songs. I don't believe you know a word of what I am saying. I like to be entertained just as much now as when you came courting, and spent such delightful hours."

She put up her mouth for a kiss, and he loved her too well to resist her pretty pleading. He had thought it pleasant to work, and he had not been neglected for prosaic columns of figures.

It was so delightful to have her all to himself; to feel that he was essential to her very enjoyment. Often gay young friends spent the evenings with them, and it thrilled him with joy and pride to see how they shined among them, a very queen of love and beauty.

Rose's housekeeping was subject to all sorts of crises. She made no study of what she needed, and the tradesperson soon learned to take advantage of her slack management. She paid for porter-house steak and got stringy beef; she ordered fresh vegetables, and what was left over from the previous day, she left her parlor windows stretched wide, and strong sunlight and sudden showers ruined her curtains and carpets.

Pretty vases and bric-a-brac left carelessly were overturned and broken or defaced. The servant's wailing reproaches and her friends at her expense. Her chief desire was to hurry through with all these duties—such duties were a "horrid bore"—so that she might have as much leisure as possible, to spend in "having a good time."

She made no attempt to identify herself with her husband's work. It was regarded more as a rival that kept him away from her, than as the one dependence for their comforts.

As the years crept on, and little children came to them, and the expenses grew heavier, and Harry fell further and further behind her, she began to regard his business as a weary drudgery.

"I work like a slave, and have nothing. It does seem that I might find some other way to live."

He became more and more careless about paying his debts, and this made debtors suspicious, and so led to increasing annoyances. Like a man in quick- saps, he was gradually but surely, sinking deeper and the fine sense of honor that had once been a distinguishing characteristic, no longer marked his dealings with his fellow men.

He quite the struggle with debt, and began to drift with the current of extravagance. He was very fond of the popular fair performer on the flute, and although he had been content with a modest little organ for his wife, he purchased a fine piano, and they gave numerous entertainments, eminently successful as social events, but dangerous luxuries to a poor man.

He loved a good horse, and would hire the best in the stables and take Rose and the children out miles in the country and was sappy in seeing their keen enjoyment. He smoked cigars of the same brand as his employers, and, in short, gave himself up to the popular pleasures. We have but one life to live; let us get what good we can out of it, no matter who gains."

A fine German music master came to Orton, and he must have his little Amy to begin lessons. Rose took a fancy to him, gave himself up to the popular life of her garden beds, and he filled them with expensive roses, hyacinths, carnations. He would not suffer himself to ask where the money was to come from.

When bills came in, he tossed them into his desk, and bought elsewhere. He chafed inwardly when he saw the best business men avoided dealings with him, and he gave a mortgage on the little home to raise money to bolster up his failing credit.

He began to study the daily papers, and to buy a copy of the cotton-mercantile. At first his ventures were small, but a rise in the market gave him a clear profit of a neat sum, and he became bolder.

And one day he found himself the pleased possessor of several thousand dollars. His delight was intense! He had often assured himself that if he could only make enough to pay his debts he would be glad to give up speculation.

But, instead, he continued to buy expensive luxuries for his family. The plodding routine of business had become so distasteful to him that he almost lost his place by carelessness.

The baleful fire that gets into the blood of the gambler, kindled in his veins and burned out the noble traits that had distinguished his young manhood. His face, once frank and open, darkened with anxiety, furrowed with sighing, and lighted with feverish interest.

The light laugh, the hearty hand-trip with which he had once greeted his friends was changed; a pre-occupied look, a careless nod, was his usual answer to a salutation. He studied stock exchanges and waited daily with anxious interest for the quotations of the market.

Rose became agitated. Her heart felt the change before she knew the cause. With the quick intuition of a fond wife, she had felt the feverish interest of spasmodic effort, she endeavored to sort expenses. Her conscience reproached her for many an extravagance, but little good came from such reflections.

Harry became more and more restless and nervous. Sometimes he would come in with a look of interest to her lap, and tell her to gratify her own or the children's wishes. But when she questioned him, he would always say it was from a lucky trade.

While he was thus drifting now up, now down, on the uncertain waves of speculation, a day came when the mortgage on his home had to be met, or the home must go. And in that hour he fell before his temptation. He used the funds of his employers, and changed the figures to balance his books.

When once this deed was done, he turned downward course was rapid. He gambled more wildly in speculations, and embezzled the money of his employers until concealment was impossible. Then the end came. It was the same story, told over and over in every city and town.

In the hour of discovery groups of his quondam friends might have been seen talking earnestly, in low tones of deep excitement. Harry Chase! That man whose record had once been so clear and fair! He whose proudest legacy had been an untarnished credit, and a name of honor, was now taken down to perdition. "And Solomon tells us, That he that maketh haste to be rich, shall not be innocent."

Rose had tried various devices to keep her husband at home, but in vain. He usually bolted his food without seeming to know what he ate. Often when she spoke of her fears to him, he would say that he was her only support, and that he must go to prison? Could he look out on the scenes of his former life through iron bars? Must he walk through crowds of his fellow-townsmen, and sit to be condemned to a felon's doom, as the punishment for his sin? His strength failed. He who had fallen so low had yet one other crime before him, and in haggard, wild-eyed misery, he set himself to accomplish that fearful deed.

Within a closet he knew his wife kept a little case of medicines, carefully labeled with the names of the physicians. It was unsystematic methods, this was one thing Rose was extremely careful about. He would make no mistake here. While she was out, he secured a vial of laudanum. When she returned, he was sitting dolefully beside an open window. Little Amy sat by the fire with all her simple tunes, to show him how well she had learned to keep time, but he did not notice her performance. Baby Louise and little Hal plied him with questions, and got no answers. Presently he took them both in his arms in an almost frantic embrace, and kissed them so passion-

ately that the baby cried and reached her arms to her mother. He put them down, and took beside Rose, his once lovely, cherished, but now drooping Rose.

"My darling," he said brokenly, "my precious Rose, I am a ruined man. Why have we gone on so recklessly in extravagance? Did not we see what it would bring us? I never meant to do you a cruel wrong. Do not teach our children to despise their unhappy father!"

She looked quickly into his worn and haggard face, and caught the fumes of whiskey as his panting breath smote her cheek. With a bitter sobbing she kissed him and taking her baby, she hid her face in the folds of his white dress. He stooped a moment and strained little Amy, his favorite, to his heart and walked hastily up stairs.

Rose thought he was drunk; she put her baby down, and went out and tried to forget her pain in tending some flowers she had recently potted. As she went over them, hot tears rolled down her pale cheeks, and sparkled like dew on their dainty petals. A softer mood stole over her, the sweet perfume of a lovely white rose carried her back to that other summer day when she had just put her hand so proudly into Harry's, and became his happy bride. Why had life been such a disappointment? If only she had foreseen, she would have begged him to give up the "hot air" of his speculation, she had not helped him as she ought. But she had always loved him! Could she love him still, or teach her children to honor him, if he should become a drunkard?

She gazed all over, as if in an agony. She plucked the rose, inhaled its sweetness for a moment, and mused: "What made Harry go off up stairs? He must have known I could not bear to see him drunk."

After an hour or so, she went softly to where he lay on the bed, his face concealed, and seemed asleep. She went back to her duties, wondering in the meantime, what strange odor it was that mingled with the sweet breath of the rose. She had noticed it upstairs, but as she had come back so quickly she did not think much about it. After another hour such a spirit of unrest came over her she went upstairs again; a throbbing of pain filled her heart. She would talk to Harry, and beg him to go far away, he was under evil influences here, Orton was a bad place, somewhere else he could be like his father, and she would try, oh so hard to help him. Yes, they must go away.

When she opened the door he had moved, and lay quite flat on his back, a heavy, sobbing sound gurgled up with his labored breathing. The same strange odor was there. The awful truth flashed over her, and with a wild scream for help, she made frantic efforts to arouse him. A panic-stricken servant flew for physicians and neighbors, but the drug had done its fatal work, and soon he lay beyond the reach of creditors, beyond the reach of family cares, overwork or beyond the law, ay, and beyond mercy!

The capital crime of self-destruction had filled the measure of his evil doing? The seeds of mismanagement, extravagance, and self-indulgence, sown through years of dissipation, had now burst forth in a harvest of ruin, sorrow and death. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap."—Christian Index.

Ben's Room. "What a hideous green you are putting on that tidy!" said Belle to her "very best friend" as they sat talking over their fancy work.

"I know it," said Kate, good humoredly. "You see I bought it one night, and began to work on it by lamp-light, and thought it looked pretty well. But some colors are so changeable, it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why—will he like it?" "Oh, I don't know; I guess so. It'll help make him out for Christmas, and do well enough for his room. We stuff everything in there." And Kate gave a short little laugh, then flushed suddenly, as she saw Belle's blue eyes bent wondrously upon her.

"Why," said the girl, and her fingers stopped in their busy motion, "I'd just as soon think of putting anything ugly in the parlor as into Ben's room!" "It is no choice of mine," stammered Belle in confusion.

And Belle, feeling that she was treading on forbidden ground, abruptly turned the conversation. Yes, she knew that Ben was different from her brother, and that she had better be careful of her difference. "I'm thankful that I'm as strong and really, kept above temptation, sorry for the great contrast in the other."

"You must do something to try and keep Ben at home these evenings," said his father one day. "I don't like the way he is spending his time." And Kate, as she heard the words, wondered what she could do.

That afternoon there was a great overhauling of the furniture up-stairs, and by super-time quite a transformation had taken place in Ben's room. There were pretty, bright chromos, an I once two choice engravings on the wall, hitherto bare; dainty mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it."

"Have you a headache, Ben?" she asked, as she passed his door that evening, and saw him sitting with his head bowed between his hands.

"O no," he answered, "only thinking of going down town; but it looks so pleasant and home-like up here, I guess I'll stay."

And he did stay; it wasn't the last time either. By and bye he began to invite some of "the fellows" to come and see him at the house, and with great satisfaction would ask them to "step" up to his room. Was it strange that from these little gatherings more than one went away saying that it was a grand, good thing to have a home and be worthy of it?—Selected.

As soon as you discover any falling of the hair or graysness always use Hall's Hair Renewer to tone up the secretions and prevent baldness or greyness.

Courage Heart!

Bear up, brave mother! Let peace get hold of thy heart-strings. Your boy is not yet saved, but give him over to God as guardian for you; then keep on praying. It took twenty-four years of prayer to get me to the Cross, but I got there. Mother prayed me, the Prodigal, in. I met a young man in Atlanta whose mother had been praying for him for thirty years—since the day of his birth.

She was put in her coffin without seeing her son saved; but one day, from the other side, she looked down on a scene that broke my heart for joy. He took my hand, held tight while he prayed for forgiveness and salvation; then said: "Mr. Yatman, I'll meet my mother in heaven."

Don't get discouraged, mother. He whom you love may get away from you, but he cannot get away from your prayers or your God.

Just the other day another boy, for whom a mother had been praying for nineteen years, yielded to the Spirit's call. I asked him why he did it then. Said he: "I can't stand it to fight against mother's prayers."

Don't get your eye on evangelists, pastors, meetings, or anything else to reach him. Look straight to Jesus. He is the "mighty to save."—New York Observer.

The evils resulting from habitual costiveness are many and serious; but the use of harsh, drastic purgatives is quite as dangerous. In Ayer's Sarsaparilla, however, the patient has a mild but effective aperient, superior to all others, especially for family use.

—The cost of one of the Buddhist temples in Japan is \$7,500,000 in gold. For raising the pillars a black rope was used, 350 feet long, and between three and five inches thick, which was made entirely of women's hair.

To THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John St., Montreal.

No Taste! No Smell! No Nausea. PUTNER'S EMULSION Of Cod Liver Oil with Hypophosphites and Pancreatic is largely prescribed by physicians for Nervous Prostration, Wasting and Lung Diseases. PUTNER'S EMULSION has especially proved efficacious in cases of weak and delicate children and those who are growing fast. For women who are debilitated, caused by nursing, family cares, overwork or troubles peculiar to their sex; for invalids recovering from sickness, it is of the greatest benefit.

Putner's Emulsion is sold everywhere for 50 cents. BROWN, BROS. & CO., Chemists, HALIFAX, N. S.

MESSES. C. C. RICHARDS & CO. Gents.—I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely, and in 48 hours could use my leg again as well as ever.

JOSHUA WENSAUGH. Bridgewater, N. S.

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Drew blood, modern doctors cleanse it; the increased demand for Alteratives. It is now well known that most diseases are due, not to over-abundance, but to impurity, of the Blood; and it is equally well attested that no blood medicine is so efficacious as Ayer's Sarsaparilla.

"One of my children had a large sore break out on the leg. We applied simple remedies for a while, thinking the sore would shortly heal. But it grew worse. We sought medical advice, and were told that an alterative medicine was necessary: Ayer's Sarsaparilla being

Recommended above all others, we used it with marvelous results. The sore healed and health and strength rapidly returned."—J. J. Armstrong, Welmar, Texas.

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Baltimore Church Bells. Since 1846 celebrated for superiority over others, are made only of Purest Bell Metal (Copper and Tin). History Mouldings warranted satisfactory. For Prices, Circulars, &c., address THE BELL FOUNDRY, Foundry, A. H. HENNINGER & SONS, Baltimore, Md.

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INFANTILE Skin & Scalp DISEASES CURED BY CUTICURA Remedies. CUTICURA, the great SKIN OINTMENT, and CUTICURA SOAP, are equally SKIN Beautifiers, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scald-head. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.00. Prepared by the PUTNER DRUG AND CHEMICAL CO., BOSTON, MASS.

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP. KIDNEY PAIN, Backache and Weakness, cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-killer, in the plaster. 35c.



BRISTOL'S Sarsaparilla. "Have you a headache, Ben?" she asked, as she passed his door that evening, and saw him sitting with his head bowed between his hands. "O no," he answered, "only thinking of going down town; but it looks so pleasant and home-like up here, I guess I'll stay."



News Summary.

DOMINION.
Pictou's coal trade is said to be very dull.

New Glasgow building operations this season will reach \$60,000.

The discovery of mines of anthracite coal in Cape Breton and the North West Territories has been confirmed.

There has been upwards of \$200,000 worth of brick and stone buildings completed in Amherst within two years.

Messrs. McDougall & McNeil, of Grand Narrows, slaughtered a cow last week which turned the scales at 659 lbs net.

The Spectator saw a brick of gold last week from the Whiteburn mines which weighed 131 ounces, being one month's product of the mine.

The N. Y. Freestone Quarrying Co., have about 500 tons of stone ready for shipment, and two vessels are daily expected to load for New York.

Mackerel are reported as very scarce on the north side of Prince Edward Island and the fishermen are doing very little. A few are being caught by the hook and line men.

The reports of our fisheries department show that the quantity of mackerel caught by British subjects in Canadian waters last year was 69,900 barrels compared with 145,450 barrels in 1885.

The lobster fishery for this year closed on Monday last. Some of the factories closed before the prescribed date of closing. On the whole, this season was not a very successful one, owing to stormy weather.

A C. VanMeter has leased the magnificent iron mine on the Dodge farm, in North Middleton, with the intention of re-opening the works there. This ore is said to possess qualities of a peculiarly valuable character.

A list of the veterans of the war of 1812 now receiving pensions from the Dominion Government, shows that 52 reside in Quebec, 42 in Ontario, 4 in New Brunswick, 4 in the United States, 1 in Nova Scotia and 1 in Manitoba.

Not less than \$7,000 to \$8,000 worth of salmon and alewives, chiefly the latter, were caught on the Gaspareaux, Kings, N. S., this season, and this is the result of opening the dam some few years ago with the Rogers' patent fishway.

Rhodes, Curry & Co., of Amherst, have been awarded the contract for the erection of the new I. C. R. round house and additions to the erecting shop at Moncton, and will commence work shortly. The contract price is about \$75,000.

Value of imports at the port of Windsor, N. S., for fiscal year ending 30th June, 1889, \$190,869. Increase over corresponding year, 1888, \$65,945. Total value of exports for fiscal year ending 30th June, 1888, \$149,251. Increase over 1887, \$22,208.

The Dominion government has had one of the victims afflicted with leprosy in Inverness County removed to the lazaretto at Treacled, N. B. It is understood that there is some doubt about the other two cases reported, and further developments will be awaited.

Notice is given in the Royal Gazette of an application for incorporation of the Eastern oil company for the purpose of buying, selling and dealing in petroleum and all its products. The capital stock is fixed at \$50,000 shares at \$10 each. The place of business is to be St. John.

While the crops are reported to be excellent throughout Nova Scotia and P. E. Island, they are said not to be good in New Brunswick. In some parts of that province it is said that the hay crop will hardly be worth cutting and other crops are not up to the average. The want of rain is the cause.

The stone quarries at Wallace are taxed to their utmost to provide a supply equal to the demand for raw material they yield. Much of it we believe is being shipped for use in the construction of docks required by the ship railway now in course of construction across the Isthmus of Baie Verte.

Rupert F. Bent, who is summing at Leicestershire, informs us that the McElmion boys caught a large eagle in a trap, alive. It measures six feet four inches from tip of wings. It had killed several lambs, the last one being of 40 lbs weight, whose neck the powerful bird had broken with its beak.

Two new Canadian companies have been registered, namely the Canadian Syndicate (limited), capital \$20,000, whose object is to secure important mineral and other properties in Canada, and the Vancouver City Land Company (limited), capital \$25,000, whose object it is to acquire real estate in Vancouver.

Two bloodhounds belonging to a Mr. Harvey, of Acadia, Hants County, N. S., got loose recently, and destroyed eight sheep and lambs belonging to two of Mr. Harvey's neighbors. They were about commencing at a third flock when both hounds were shot by persons aroused by the turmoil. Rather expensive "pets."

The Dominion government is making commendable exertions to establish facilities for regular trade relations between Canada and ports in the West Indies and South America, with the promise of mutual advantage in the interchange of the products. The Chicago and St. John Railway will share in the benefits of such trade.

The yield of plums in Kings Co., N. S., will not be one quarter of the average crop. At Grand Pre there is a total failure on many farms, owing to last year's prolific yield. Black knot is playing havoc with many trees. So far as can be ascertained there are no plums in or about Horton for export, and at Wolfville there is not half a crop.

It is announced that four hundred thousand pounds sterling has been subscribed in England for the construction of the cable which is to run from the Strait of Belle Isle to a point on the west coast of Ireland. The Dominion Government will it is believed continue the land line along the north shore of the St. Lawrence to the Strait of Belle Isle, where it will connect with the new cable.

We have been shown some testimonials by Messrs. W. D. King & Co., proprietors of Dr. Dyspepsia's Food, a food for Dyspepsia has been found at last. We would advise our readers to try this medicine. \$1.00 box, all dealers.

A contract has just been made with the Canadian Electric Co., of Amherst, to supply 20 miles of telephone service, to extend over the entire length of the Ship Railway, and to include five of the Electric Company's improved long distance telephones. The contract amounts to about \$1,400, and is to be completed within three weeks.—Amherst Record.

It is understood that the contract for the new Atlantic mail service, undertaken by the Messrs. Anderson, of London, was signed last week. The contract calls for a fleet of steamers of a speed of twenty knots, capable of performing the journey between the terminal points—Quebec and Plymouth—in six days, and of a tonnage of 6,000 tons, Halifax to be the terminus in winter and Quebec in summer.

Official returns furnish the fact that during the first six months of the current year 50 immigrants, 15,323 immigrants having arrived at Winnipeg. This is a good show for the period named, and it may be reasonably inferred from this and other facts that the census of 1891 will mark a great increase in the numbers finding homes in Canada's great North Western Provinces over those indicated by the last census.

A mine of variegated or colored marble has been discovered in Walton, Hants Co., which bids fair to become a source of wealth to the province as well as to the owners. Orders, it is said, have been given for a quantity of this material for use in the exterior decoration of a new seven-story building about to be erected in New York for the World newspaper. This marble receives a high polish and is well adapted to building and decorative purposes.

Last week's Boston Herald says: "A number of fishing smacks, which went out from Boston for mackerel last Saturday returned with less than a barrel each. The fishermen are getting discouraged, and the majority of them are beginning to realize the fact that they must go into some other business if they expect to support themselves and their families during the coming fall and winter months. Reports from Nova Scotia fishing grounds are as unfavorable as those along the New England coast."

The exports for the week ended July 11, by the steamers from Summerside to Point du Chene, were 633 cases eggs, \$2,479; 22 cattle, \$685; 2,293 bush. oats, \$28; 97 sheep and lambs, \$21; 32 hogs, mackerel, 41 horses, \$21; miscellaneous, \$293; total, \$9,653 (to the United States, \$4,073; Dominion, \$5,580). This brings up the grand total for the season to \$218,179, of which \$75,705 went to the United States, \$111,568 to the Dominion, \$22,905 to the West Indies and \$8,901 to Britain.

Returns of British trade with Canada are fairly good. The exports to Canada during June decreased 10.82 per cent, as compared with June, 1888; the total for the half year, \$2,439,694, being a decrease of 1.24 per cent. The largest decline is in hardware, the value from Canada increased 11.16 per cent during the month, the total for the six months being \$1,303,225—an increase of 10.53 per cent. The largest increases were in oxen, flour, cheese and wool. There was a large decline in wheat.

There are 1,800 men at work between the Cape Breton Railway and the Cape Breton Railway, with a large force at work on Grand Narrows bridge, and it is expected that the line will be in operation by winter. Work will be done at night on the Grand Narrows bridge by means of the electric light. The Halifax Herald says it is understood that the road will be operated as an extension of the Intercolonial, the division of which it will form part in charge of F. D. Laurie, late superintendent of the Eastern Extension.

"Pay as you go and get what you pay for."—Edmund Romans, late Actuary of the Metropolitan Life Insurance Co., and author of the American Experience Table of Mortality, in a recent letter to The Monetary Times, says:—"The level premium system has its advantages and its disadvantages. It is a combination of the best of both the old and the new systems, which is quite another thing. Testaments, which is quite another thing. A man can choose for himself, whether he prefers to pay for insurance as he gets it, or whether he prefers to pay largely in advance. The one is as sound in theory and as safe in practice as the other."

J. W. Woodworth of Revere, Mass., writes, "I suffered from toothache; one application of your Peppermint Cure cured me. I found it very valuable in Pneumonia, Headache, etc."

The past six months has been the most disastrous period for United States railways since 1885. Eight roads, with a total length of 2690 miles, were bankrupt. There were also eight foreclosures during that period.

The largest natural gas well ever struck is near Bell Vernon, twenty-six miles from Pittsburgh, Pa. It is yielding 400,000 feet per day, under the pressure of 800 pounds to the inch. The discovery of this well is regarded as significant of an unlimited supply of this useful product.

BRITISH AND FOREIGN.
A company of English capitalists is to build a railway across the State of Honduras, Central America, from the Atlantic to the Pacific, near New York, greatly increasing English influence in the Republic and is looked upon in some quarters as looking toward the colonization of that part of Central America by Britain.

The new railway bridge over the Dee, which Her Majesty is to declare open on the 22nd of August, is said to be the largest swing bridge in the world, the next largest being at Leitrim, with a span of 120 feet. It has a swinging girder of 287 feet in length, height 16 feet and clear width open span 140 feet, with two fixed spans of 120 feet each. The bridge will form the connecting link between the Manchester, Sheffield and Lincolnshire and the North Eastern Railway systems and the Grth Wales.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail you a catalogue (16 pages) of Spring 1890 styles. W. H. BALL, 25 King street, St. John, N. B.

The leading article in the August Missionary Review of the World on Islam and Christian Missions is one of great ability. It covers 17 pages. Rev. J. C. Brazeal has a paper of deep interest on evangelical work in France. Dr. Pierson writes in his usual earnest and eloquent style on the Attitude of the Papal Church towards Progress, and on Spain, the Land of the Papal Inquisition. The seven other departments as usual are full of intelligence and correspondence. Brief papers and statistics from all parts of the world, gathered, analyzed and arranged with great care and skill. Published by Funk & Wagnalls, 18 and 20, Astor Place, New York; \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

For W. B. M. U.

Table with names and amounts: Hammond's Plains, per Mr. M. Beazons, \$5.00; West Jeddore, per T. Mitchell, \$7.00; Brookfield, per M. C. Daley, \$5.00; Jacksontown, per Mrs. Estey, \$10.00; Halifax North Church, per Mrs. Moody, \$13.75; F. M., 912 H. M., \$22.82; Cumberland Bay, per F. F. McLean, \$15.00; Tusket, per M. A. Jeffrey, \$4.00; Milton, per M. R. Crandall, \$2.75; F. M., \$1.07; H. M., \$3.82; Upper Gasquetown, per D. Plummer, \$9.50; St. George, per Mrs. B. Weeks, \$10.00; Lockport, per Mrs. W. Johnstone, \$4.00; Lower Aylesford, per Mrs. A. P. Welton, \$18.00; Riverside, per Mrs. H. Edgett, \$7.00; Antigonish, per Mrs. C. Whidden, \$13.00; Torbrook, per Mrs. Wm. Brown, \$16.00; Springfield, per Mrs. G. Durand, \$7.00; Annapolis, per W. McVicar, \$6.63; Westport, per M. A. Munroe, \$9.00; F. M., \$10.18; H. M., \$19.00.

Five Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24, and October 8th. Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, Southwest and Northwest, during thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. Evans, Gen'l Pass and ticket agent, Chicago, Ill.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH.
Payments received since last report: "A Friend," Little Olac Bay, 2 shares; J. F. Hanson, Kentville, 10; George McGregor, Upper Aylesford, 5; Mrs. George McGregor, Upper Aylesford, 5; Mont. McDonald, St. John, 100; Rev. A. C. Cote, Stillman Valley, 40; C. M. A. Greenfield, 4; William Shaffner, Lawrenceton, 10; Phinley Saunders, Lawrenceton, 2; Mrs. Phinley Saunders, Lawrenceton, 2; Mrs. George Shaffner, Lawrenceton, 2; Annie Cohoon, Hebron, 1—183 shares. Total 29,418 shares.

Special Announcement.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co., EXHIBITOR FALLS, 10; Phinley Saunders, Lawrenceton, 2; Mrs. Phinley Saunders, Lawrenceton, 2; Mrs. George Shaffner, Lawrenceton, 2; Annie Cohoon, Hebron, 1—183 shares. Total 29,418 shares.

Marriages.

BREWSTER-BISHOP.—At the Baptist meeting house, Harvey, July 15, by Rev. J. W. Brown, B. A., wedding flowers, and Annie P. Bishop, both of Harvey, Albert Co.
ROBINSON-WALSH.—At the residence of the bride's father, at Wilmot, on the 17th inst., by Rev. Jos. A. Cahill, George W. Robinson, of Wilmot, Wilmot, to Lucy Secord, daughter of the late Rev. H. Emerson, of Moncton.
POTTER-POTTER.—At Smith's Cove, Digby Co., N. S., on July 16, by Rev. J. L. Read, Anthony Potter, Esq., of Mrs. Lucinda Potter, widow of the late John D. Potter, Esq., both of Clementon.

Deaths.

EMERSON.—On the 5th ult., at Grove Lake, Minnesota, U. S., Maria Trove Emerson, aged 82 years. Deceased and her husband, the late John Emerson, were among the early Baptists of the North West Miramichi. They were the parents of the late Rev. R. H. Emerson, of Moncton.
EMERY.—Lavinia A. Emery, widow of the late J. Emery, Esq., of Portland, U. S., and daughter of the late Theodore Shaw, sweetly fell asleep in Jesus July 8th, aged 42. For many years she has been a consistent member of the Hantsport Baptist Church. She possessed the happy faculty of being cheerful under all circumstances, and even when suffering as she did, long and severely, a bright, beautiful spirit of courage, patience and love for Christ shone out amid it all. She has left us and we sadly miss her.
LAMONT.—At West River P. E. I., July 9, Donald Lamont died after one week's sickness, aged 79 years and 7 months. Our brother had lived a consistent Christian life for over forty years. Thirteen years ago he buried his wife, and was left with four children, the youngest eight years old. He has lived to see them grow to be men and women, and three of them professed Christians.

He will be universally missed by his family, by the church, and as a good citizen. He is one of the men that "being dead yet speaketh." His orphaned children have the sympathy of the entire community in this time of bereavement. May the Lord bless them, and may he raise up others to take our brother's place in the church. An unusually large concourse of neighbours and friends gathered to pay the last and tribute of respect, and to lay his remains away against the resurrection of the just, with sure and certain hope.

McKINLAY.—At Kingston, P. E. Island, June 5, Deacon Allen McKinlay, after laying in an unconscious state for twenty-four hours, from the effects of a paralytic stroke, died, seventy years old. Over thirty years ago Brother McKinlay made a profession of faith in Christ, and joined the North River Baptist church; until his death he remained a consistent member. For many years our brother had been laboring to build up an interest in Kingston, a branch of the North River church. His labors were owned and blessed of God. He was full of good works, and was fully devoted to the Baptist denomination. Largely through his efforts a house of worship was built at Kingston, praver-meeting established, and a Sabbath-school run, of which he was the honored and loved superintendent. Without pain or suffering he was suddenly taken away. The blow was a severe one, coming so suddenly and unexpectedly. He leaves a wife and large family to mourn. May the Lord sustain them.

BALCOM.—At his own home Paradise N. S. June 6th, of consumption, Deacon W. H. Balcom, aged 55 years. Leaving a wife, five sons, two daughters and numerous relatives to mourn their loss. Deacon Balcom was a man of stern integrity and sterling worth, hospitable in his home, kind to the poor, genial in society; leading in all good enterprises with a devout spirit, he was esteemed by all who knew him. It was a pleasure to converse with him upon experimental religion having embraced the doctrines of grace he rested in them and they were his joy and rejoicing, and never failed, carry him above the tempter's doubt or to keep him in the rest of faith. The church of God was upon his heart and received the warmth of a soul kindred with the love of Jesus. For his labors were abundant and those who listened to his words of earnest appeal and soul stirring prayers will not soon forget him or cease to mourn that a strong man in Israel has fallen. May the mantle of his devotion rest on some one who will be a pillar in the church and a power of good, and mourners find the gospel not small unto them.

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