

# Messenger and Visitor.

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NO. 21.

**—GOOD BAPTISTS.**—A correspondent of the *Western Recorder* expresses the opinion that "more Presbyterians leave their Church for the Baptists every year, than for all the other denominations put together."

Yes, and they make the staunchest, most intelligent Baptists, too.

**—DEATH BED REPENTANCE.**—We fear it is all too true that much of death bed repentance is no better than the following:

Sandy Wilson, when at the point of death, sent for a neighbor with whom he had long been in feud, his conscience sharply reminding him that he ought to leave this world at peace with all who were in it. The reconciliation was effected, and the visitor was about to take farewell leave, when Sandy said, in a faint yet resolute voice: "No, Jimmy, my man, I'll die after the old way; while there's life, ye ken, there's still hope—things I'll just have to be atoned as we were afore. Ye'll understand that."

**—HARD HIT.**—One of the speakers at the Baptist Union related the following, to illustrate the point that more was needed than culture to reach the villagers of England:

The scene, a village on the Eastern Coast. On the top of the hill stands a chapel, chiefly noted for the zealous ministry of an uncollected man in the village. On a Monday morning, the clergyman of the village met this man, and said to him, "Well, John, how did you get on at the top of the hill yesterday?" "First rate," said John; "the place was crowded to the very doors." "Ah," said the clergyman, "I wish I knew the secret of it." "Monday morning, the people might come to the village church," John replied, "I can tell you how to do that, sir." "Can you," said the clergyman, "I should be glad to know the way." "Well," said John, "you come and preach there yourself two Sundays."

**—SOUTHERN BAPTISTS.**—This has been a good year for the Home Mission Board of the Southern Baptists. There have been raised for all purposes \$176,567. There have been 287 missionaries employed and these have baptized 4,857. The following is a summary of the work in Cuba:

Missaries, 17; church members, 1,100; baptisms, 300; pupils in Sunday schools, 1,500; pupils in day schools, 450; raised on field for support of the mission, \$4,610; net proceeds of cemetery, \$1,763.17; number of churches, 6; of stations, 19. The work is in progress to the westward. Repentance has been heavy, but the faith and courage of our people are strong and unbroken. Work does not surpass by any in the history of modern missions. Pray for Cuba.

**—FALLIBLE INFALLIBILITY.**—Dec. 4, 1886, Pope Leo XIII. gave his infallible benediction to Henri Lasserre's French translation of the Four Gospels. It is a little surprising that he should have done this, inasmuch as in the preface the translator accuses the Roman Catholic Church of withholding the water of life from the people. Perhaps the Pope is himself surprised at his own act, for he has now recalled his blessing, and stigmatized Lasserre's work as one *dammata aique proscripta*. Meanwhile the book is having an increased sale.—*Non's Advocate.*

Yes, and his Holiness was alike infallible when he blessed the book and when he cursed it, as Romanists must believe.

**—THE SQUEAL.**—We noticed the escape from justice of Hamilton, the cold-blooded murderer of Gambrell, the young editor of a prohibition paper at Jacksonville, Miss. A young fellow editor took up his case and has been denouncing Hamilton and his partisans in his paper, the *New Mississippian*. On May 1st this young editor, Martin by name, met Gen. West Adams, one of Hamilton's unscrupulous supporters, on the street. A duel ensued, which ended in the death of both. It is proved that Adams fired the first shot, and it is charged that one of his friends assisted in slaying Martin. It is well the murderer did not escape this time. The serpent of the liquor traffic will strike its fang into the heel that attempts to crush it.

**—VETOED.**—Dr. Howard Crosby, of New York, does not believe in prohibition as he does not practice total abstinence. He wishes to make the liquor business respectable by securing a better class of saloons and a better quality of intoxicants. His ideal of temperance legislation is a high license measure. He has used all his influence to secure such a measure from the legislature at Albany. A high license bill was presented, but was passed by a majority of one, it had the fee for license reduced one half, we believe. Finally, the governor has vetoed it. What now will the temperance people do who wish to limit the traffic but are not ready to co-operate in its total suppression? We prophesy that the third party will be helped by the tricky action of the politicians, if dealing with this bill.

**—TRUE.**—The *Western Recorder* thinks the reason why some church members think the world is growing worse is because they take only secular papers which are full of evil, with the doing of the world, the flesh, and the devil. This is true. If these brethren would but take a few-class religious paper, they would find that there never was a time when the Christian world was more stirred than now.

with activities to advance the kingdom of our Lord Jesus Christ. It does seem strange that Christian people should be willing to know only of the sin side of the world's life, while they do not care enough for the work of God, in which they profess to take chief interest, to pay a pittance of three or four cents a week to secure information of what God and the angels are chiefly concerned in.

**—HISTORICAL EVIDENCE.**—Both Jeremiah and Ezekiel declare that Nebuchadnezzar should attack and conquer Egypt. Hitherto there has been found no account of this conquest of this mighty king. The records of his achievements, on the monuments, are occupied with his buildings rather than his conquests. Just now, however, in Egypt itself, there has been found a number of tablets inscribed in the Babylonian character. They are reports sent to the king at Babylon by the governors of Egyptian provinces. Although they do not mention Nebuchadnezzar's name, they mention the names of contemporary Egyptian kings, and show that they belong to his time. They also imply that the Babylonians had occupation of upper Egypt, at this time. Here we have a proof of the fulfillment of prophecy and of the truth of the Bible. In all the new light upon the allusions of the Old Testament to ancient history which has been shed from the inscriptions deciphered in the last half century, nothing has been found to prove its most incidental statements untrue, while much of it has been confirmed. Of what other ancient writing can this be said?

**—DISAGREE.**—We clip the following from the *Christian Index*:

Dr. H. J. Van Dyke in a recent lecture, devoted to "Presbyterianism and the Sacraments" and delivered in Louisville, said: "To apply this sacrament to one whom we know to be unregenerate, would be a solemn mockery." "Every child lawfully baptized, until the contrary appears, ought to be recognized as presumably regenerate. Do not treat up a child for conversion at some future day, but let him grow up a Christian and never know himself to be otherwise."

But the *Christian Observer*, the Presbyterian paper published in Louisville, says: "From this position of the lecturer, we must dissent widely. We cannot agree with him that an infant is 'presumably regenerate' at the time when the seal of the covenant is applied to it. Rather it is presumably unregenerate. For we have the word of God that the infant is born in sin, but no word to show that those infants who, in the providence of God, are to live to years of responsibility are regenerate at, or before the moment of infant baptism." The doctrine that we are to regard the infants of our household as 'presumably regenerate' in infancy is as dangerous as it is unscriptural. Teach it to the parents and they will become ruminants in labor for the conversion of the children. Teach it to the children and they will rely on the idea, and omit to seek the Saviour."

The act of baptism on the understanding upon which it is given by the one, is a solemn mockery to the other, as the understanding on which the other baptizes the infant is dangerous and unscriptural to the one. They are both right and both wrong. Dr. Van Dyke is certainly right in declaring that baptism is to symbolize regeneration, and where that is absent, it is a solemn mockery. Instead, however, of saying infants are presumably unregenerate, and therefore are not to be baptized, he is determined to hold to infant baptism and therefore must do violence to the teaching of scripture in making the change which baptism professes and declares, to have taken place in the infant. The *Observer* is right in holding that infants are presumably unregenerate; but he will give them baptism and so must hold that baptism does not necessarily signify regeneration, and, therefore, he makes it the seal of the new covenant, without the shadow of scriptural warrant. The only way to get out of disagreement and difficulty is for both to accept the truth that baptism is the sign of regeneration; and that infants are presumably unregenerate, and then for both to accept the necessary conclusion from these positions and reject infant baptism. We wonder what the *Presbyterian Witness* thinks of these views? Don't be too "canny," friend *Witness*, you already owe us an answer to several questions.

**—PROGRESS.**—The Bishop's address to the Methodist Episcopal Conference of the United States, estimates that 450,000 have been added to that body since the last Conference four years ago.

**—CHARLOTTE TOWN.**—Our readers will be shocked to learn that the Baptist house of worship in Charlotte town was consumed by fire on the night of Monday, the 14th. The fire started in a skating rink, near at hand. Although the church building was insured, the proceeds will go on the debt, and the church will still be \$4,000 behind. Bro. Whitman's residence was also consumed. This will be sad news for our brethren, who are absent in the United States. We take the above statement from a newspaper, not having any word from the church, direct.

## English Correspondence.

[We give below a part of a communication from Bro. Brown. The rest of it was forestalled by us last week.—Ed.]

It appears that so far as Mr. Spurgeon is concerned the controversy ceases. He has said all he has to say, and seeing it is of no avail, and it at anything further which he might say would be equally in vain, he liberates himself from the toils and entanglements of the controversy, and intends to pursue his own work in his own way. May the Lord be still with him, and grant him greater success and blessing than he has ever as yet enjoyed.

In his "Notes" in the *Sword and Trowel* he says:—"The error in the Baptist denomination is ten times more widely spread than we knew of when we wrote the 'Down Grade' papers, and we are bound not to withdraw a syllable, but to emphasize each word with all our might. We did not at first aim at the Baptist body, for we thought most hopefully of it, but the controversy has revealed what little dream of the Lord in mercy bring back the many wanderers."

"The Larger Hope" theory seems to have taken possession of a great many, with some amounting to almost a dogmatic belief. Yet strange to say the line in Tenaxion which contains the phrase is singularly undogmatic, it runs:—

"And faintly trust the larger hope." A more misty and mysterious sentence could scarcely be conceived. First we have no indication of the hope of which this hope of which he writes in the larger. Next it is only a hope, then a trust in this hope, and next the trust is only a faint one.

I wonder whether those who profess to believe in probation after death have the courage of their conviction, and pray for those who are undergoing that probation. If men in a similar state (*vis. of probation*) here, are fit objects for prayer, why should not those also who have passed out of time?

The following figures speak well for the ministers who have been trained in the Pastor's College, (the writer not being one). The 370 who furnished returns for the past year report 4,770 baptisms, and a clear increase of 3,855 members, or an average of 70 per church. This is more than double the increase of the 1800 in the Baptist Union including themselves. The increase during the year in the Union is 1,770, or an average of less than one per church.

Comparisons are said to be odious; if so in this case, they are also very suggestive, and leads one to ask "Is there not a cause?"

According to the *Baptist*, to which I am indebted for these figures, "if the Pastor's College men had been out of the Union, the secretary would have had to report a decrease of over 2,000 members for the past year." Surely this ought to lead to serious searchings of heart.

All the meetings were of a high order, the missionary meetings in particular. Two good stories were told at one of the meetings, the one amusing, as told by Mr. Glover, the other pathetic as told by Mr. Baynes. Mr. Glover in speaking of finances told how a man said to one of his deacons who had asked for a subscription for the Missionary Society, "I cannot give you a guinea a year, but I have no objection to give you a shilling a week." Possibly after all that might be quite true. Mr. Baynes said: "I was walking across Trafalgar Square where I was touched upon the shoulder, and turning round saw a thin, spare woman, sparsely clad, with a pale face, and she said: 'I want to thank you, Mr. Baynes, for the Missionary Herald, I have just come from Exeter Hall, and I want you to take this,' and she handed me something wrapped up in paper. As I looked into those clear eyes under the gleaming, and glowing with the passion of love to Christ, she said: 'I get my living by making shirts. Last year, in Exeter Hall, I made a vow I would give, out of my eight shillings a week, something every week for the mission, and I have saved that,' and before I could understand it the position I saw her fall from hurrying, into the darkness, by the National Gallery; I opened the paper and found that sovereign. Unknown and unnoticed, she has passed into the hurrying life of London; but to Him who sitteth over against the treasury, surely there rests for that brave, heroic spirit the words, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

I see that Mr. Greenwood, one of Mr. Spurgeon's deacons, has just withdrawn from the Union. In his letter of resignation he says "The revised footnote to the Declaration throws doubt upon the future of the righteous as well as the wicked." The footnote referred to is as follows: "It should be stated, as a historical fact, that there have been brethren in the Union, working cordially with it, who, while reverently bowing to the authority of Holy Scripture, and rejecting the dogmas of Purgatory and Universalism, have not

held the common interpretation of these words of our Lord." The words here referred to are those in Matt. 25:46. "And these shall go away into eternal punishment; but the righteous into eternal life." Mr. Greenwood is right; the footnote does throw doubt upon the future of both alike, and there is no getting away from it. The constructors of the footnote may possibly have meant that certain men did not hold "the common interpretation of these words of our Lord" as applied to the wicked, but the selfsame word being used with reference to the righteous and the wicked, and spoken by the same person at the same time, those who do not hold the common interpretation of the one are necessarily driven to reject the common interpretation of the other. From this there is no escape.

It may be worth noticing here that the Greek word rendered "eternal" in Matt. 25:46 is also applied to God. See Rom. 16:26, and also to the Spirit, Heb. 9:14. J. BROWN.

## Christ Alone.

There is no such thing as complete solitude. Even Jesus said, "The Father hath not left me alone; I am not alone, but I and the Father." Man may retire from the world, from human companionship, and abide with himself in the solitude of his own reflections, but the fact that he is a thinking being prevents the solitude becoming complete. He has the companionship of his thoughts. Memory abides, and through recollections of the past are present like a band of angels, loving or avenging, and hope with a thousand expectations, delightful or terrific, is not far away. When the soul begins to meditate upon itself in any solitude, however complete, it strikes at once against mystery. What is this, this personality, this something having life and love and power of thought and capacity to suffer pain? What is this body throbbing with vital energy, self-moving, carrying on its most important processes independently of my solution? Who am I? Whence came I? And whither do I tend? Reflections which bring a sense of helplessness, and also a feeling of dependence, so that the solitary thinker becomes essentially religious. He feels that God is near; that divine power beats through his blood; that he is upheld in the palm of the Almighty; that he is not isolated, but intimately bound up with the universal forces, with a personality far mightier than himself. Thus, solitude and reflection are serviceable in bringing to us a consciousness of God, and they can be utilized to reinforce moral weakness; to re-invigorate spiritual power and to give man that self-respect that is essential to his inspiring respect in others; to make his words powerful, rather than noise, spiritual potencies rather than a mere voice, and to make his smallest acts indicative of something greater than the act itself, because linked with a personality that is itself ennobled and exalting.

Any thorough study of the life of Jesus brings before us a sense of his loneliness while on the earth. We are amazed by his activities; we are equally astonished by his solitude. When we have studied him as a preacher, addressing thousands, speaking to groups, talking to one here and there; when we have seen him as the healer, ministering to multitudes of the sick; when we have beheld him confronting the rich and bringing consolation to the poor, and offering himself to all men as a Saviour, we say: "This was the life of the Nazarene Jesus," Yes, a part of it.

Standing before the gigantic California pine one hundred feet in girth, rising three hundred and fifty feet into the air, with timber enough in it to build a great ship, dwarfing the oaks of Windsor Forest or the mighty firs "hewn on Norwegian hills, to be the mast of some great admiral," we exclaim, "This is the life of the great tree; I see it all." It is astonishing, but the truth is, you have seen none of it. What has kept the tree alive for three thousand years and made it the wonder of the vegetable world has entirely escaped your vision. Its real life is under ground, hidden from the sun, branching into a thousand arms that reach their fingers down into the soil, clasping the strength of rocks and lying in mysterious chemistry on the invisible potencies of earth and moisture, and turning the California soil, age after age, into bark and tissue and leaf, and perpetuating the miracle which calls it to the eyes of spectators from every zone. And how much of what Jesus expended in the way of spiritual and intellectual force had first been poured into his own nature by the hand of his Father in his hour of silent meditation in the darkness of the mountain solitude, in the secret chambers of communion and prayer! If Jesus were always the victor in his outward life, whether meeting Satan in the wilderness or Nicodemus in the solitude of night, the sick in his helplessness or the Pharisee in his pride, it was because he was first the victor

over every temptation to distrust in the hours of his loneliness. Jesus is wonderful in all the relations of his active life, but he is no even more wonderful when alone, with no vision save the inner vision of God, with no auditor except the unseen Father! Some men's greatness comes from outward relations, it is developed or exhibited by contact with other minds. One man is great as a controversialist, another as the leader of a mob, another as a commander of armies, another as a teacher of young men; but Jesus was great in himself, "fed from within with all the strength he needed." Follow him in his lonely hours, in his days of self-exile from the world, and you do not see a Napoleon fretting like a spoiled child in the solitude of St. Helena; you do not see any Elijah unstrung and whimpering beneath the juniper-tree. Jesus in the solitude appears not less than on the Mount of Transfiguration. He took care of the inner life, comprehending in himself, not only the active philanthropist, but the contemplative mystic. His life was not prayer, it was not work, it was "praying and working." We do not enter into the spirit of his ministry, unless we see in our Saviour the divine exile dwelling spiritually in heaven, seeking refuge in solitude from the strife of tongues, from the littleness and meanness of men, and from the exhaustion occasioned by his own beneficence.

It is misleading to emphasize any one phase of the perfect man to the neglect of other phases, but I call attention to his loneliness, to his prayerful separation from the world, to bring before ourselves some very practical lessons. We see the reasons for Christ's solitude of spirit; for I look upon this solitude as belonging to his life, whether he was among men engaged in benevolent activity or whether he was hidden from men in the loneliness of prayer. Think for a moment of the superiority of his nature. Livingstone, spending his years among the savages of Africa, seeing only weakness, barbarism, cruelty, ignorance, depravity, is but a faint illustration of Jesus Christ, the Son of God, in his daily life among the men of his time. Even Mary, his mother, with all her greatness of soul was, in a measure, outside the spiritual circle of his life. John the Baptist was removed from him by an unspeakable distance, and Peter, whom he so dearly loved, and with whom he daily sojourned, learned only the alphabet of Christ's thoughts, and was often immediately forgetful of this. Jesus, who lived with him for years, was as much a stranger to the heart of Jesus as if he had already joined his enemies. Martha, the beloved sister of Mary, numbered by her services in little things, troubled the Master because she did not enter into sympathy with his chief thought. Jesus was doubtless likely to find pupils, those needing instruction and willing to be taught. He yearned for companionship. He felt the need of love and of a congenial atmosphere, for he was a perfect man. And in Mary, the sister of Lazarus, and in John, the evangelist, the Lord of heaven appears to have found the only two souls on the earth who furnished in any measure that which his human affections required. But the strength of Jesus did not come from these earthly relationships, but from his prayerful solitude. After his busiest days we see him retiring where

"Cold mountains and the midnight air Witnessed the fervor of his prayer;"

and surely, if our Lord, who never needed to pray for forgiveness, required this reinforcement of his nature to meet the demands of the earthly life, the modern Christian should be educated to "go apart and rest awhile" in the garden of spiritual communion with God.—*Rev. J. H. Burrows, D. D., Chicago, in Golden Rule.*

Miss Alcott and Her Method of Work.

[The following is the closing part of an appreciative article in the *Boston Advertiser*.]

Miss Alcott was generally regarded as of Concord, since her father's homestead was in that historic town. But comparatively little of her literary work has been done there, and, for years past, she has felt something of a repugnance to employing her pen when at Concord. In her literary work Miss Alcott was largely a creature of moods. Her tales have been, without exception, entirely planned, from beginning to close, within her mind, before a word had been put upon paper. They were written wholly during her moods of inspiration. A story evolved itself in her mind, it may be from some incidents of experience, some thought dropped by a friend, some occurrence of which she has been a casual witness. By day and by night it is creature of her brain would grow upon her, taking on form and shape, becoming more and more a part of herself and of her life. She would leave her home and find friends and seek a quiet room, it may be in some apartment house in Boston, often in the upper story, apart from the bustle of

life, where only the blue sky, and it may be the tree-tops, were visible from her window. Even then, when all was ready, she did not always feel the impulse for the work which she required, and which when it came, was irresistible.

But it was surely coming. Day by day these literary impulses grew stronger, until, at last, as she herself has been heard to express it, she "enters the vortex," and henceforth she was lost to self. She entered her solitary room, turned the key upon the door, and gave herself up to an abandonment of literary endeavor. By day and by night she labored as in a daze. She gave little heed to self; little even to her bodily needs. The hours of fitful slumber were filled only with the dreams which filled her time of waking.

Meanwhile, the thoughts which for weeks had been formulating themselves in her mind found their way to the paper. For this literary frenzy had been but the mechanical operation of putting into words that which had already burnt itself into her brain and soul. At length all was finished. The tale was told, with scarcely the essence of a word, so fully had the book been mentally wrought out before the mood of writing had fully possessed the author. Then Miss Alcott emerged from her solitude, in manuscript in hand, but she was only the shadow of what, a few weeks before, entered the charmed atmosphere. Drooping physically and mentally, she felt the full force of reaction which followed.

It was doubtless these fevers of literary enthusiasm in which Miss Alcott produced her books which made of her the physical invalid which she was. Here was found the true literary inspiration, concerning the existence of which some are so skeptical. It is related of the late Helen Hunt Jackson that she once said that her wonderful book, "Ramona," was not her own creation, but something within her, over which she had no control, and whose behest she found herself forced to do.

It was largely so with Miss Alcott. While a story was in progress she lived in it, saw the people, more plainly than real ones, around her, heard them talk and was much interested, surprised or provoked by their actions, for she seemed to have no power to rise thus and to simply record their experiences and performances.

The last book from Miss Alcott's pen was "Jo's Boys," a sequel to "Little Men" and to "Little Women." This book was instantly popular, and the sales have been very large. Indeed, it is said, doubtless truly, that its sale has been exceeded only by Mrs. Stowe's "Uncle Tom's Cabin" and Gen. Wallace's "Ben Hur." For a year or more past, Miss Alcott has been rapidly declining in health. She has suffered from a chronic attack of writer's cramp, by which she largely lost the use of her right hand. But she learned to write with her left, and for months has bravely fought death, which she saw approaching, as the result, no doubt, of her severe and long continued literary labors. Her memory will long be cherished by thousands who never saw her, but to whom she has talked through her writings.

## This, That and The Other.

—Where you are is of no moment, but only what you are doing there. It is not the place that enables you, but you the place.—*Petrarch.*

—The great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerrit Smith.*

—A Baptist church in Louisville, Ky., has, during the last three months, received ten converts from the Catholic Church. Such cases are much more numerous than is generally supposed.

—Frederick Robertson defined sentimentalism with great clearness, and force. "Sentimentalism is that state in which a man speaks things deep and true, not because he feels them strongly, but because he perceives that they are beautiful, and that it is touching and fine to say them; things that he feels would feel, and fancies that he does feel."

—A particularly vigorous speaker at a woman's rights meeting, waving her long arms like the sails of a windmill, asked: "If the women of this country were to rise up in their thousands and march to the polls, I should like to know what there is on this earth that could top them?" And in the momentary silence which followed this peroration, a still, small voice remarked: "A mouse!"

—Mr. Henry Tennant, general manager of the North-Eastern Railway, says that if the money annually spent on drink in Great Britain were laid in coveys on a railway side by side there would be sufficient to cover four lines of rails between London and Edinburgh at least. So the Scotch express was able to run from Edinburgh to London and back over golden lines.







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"KING OF PAIN"  
CURES PAIN—External and Internal.  
RELIEVES Rheumatism, Contracted Muscles, Stiffness of the Joints, Sprains, Strains, Headaches, Neuralgia, Sciatica, Burns, Cuts, Scalds, and Scarcities.

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**SABBATH SCHOOL.**  
Bible Lessons.  
Studies in the New Testament.  
SECOND QUARTER.

Lesson X. June 3. Matt. 27:33-50.  
JESUS CRUCIFIED.  
GOLDEN TEXT.  
"He humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2: 8.

I. ON THE WAY TO THE MORNING. (About half past eight on Friday morning.) At Pilate's palace (probably the Castle Antonia), the terrible preparations were made,—the hammer, the nails, the cross, the very foot for the soldiers who were to watch under each cross. Four soldiers would be detailed for each cross, the whole being under the command of a centurion. As always, the cross was borne to the execution by him who was to suffer on it, perhaps his arms bound to it with cords. Thus Jesus came forth bearing his cross. He was followed by two malefactors, "robbers," probably of the class then so numerous, that covered its crimes by professions of political motives. These two would bear each his cross, and probably be attended each by four soldiers. They followed a great multitude. On the way Jesus staggered under the weight of his cross. The soldiers seized on a man coming in from the country, one Simon, from Cyrene in Africa, and compelled him to aid Jesus in bearing his cross.

33. And when they were come unto a place called Golgotha, Golgotha is a Hebrew word, meaning a skull. From its Latin equivalent, calvaria, comes our English word Calvary. The place was doubtless so named because it was a small knoll in the shape of a skull. The exact site is unknown.

II. THE CRUCIFIXION. (Nine o'clock in the morning; the third hour of the day.) 34. They gave him (just before he was nailed to the cross) vinegar to drink, mingled with gall: i. e., common sour wine, such as the soldiers used, was mingled with a powerful narcotic drug, but, but offered as an anesthetic, to stupefy and dull the sense of pain. *Why had Jesus tasted thereof?* (and so recognized the kindly act, and learned what it was), he would not drink. Why? Because he would drink to the very dregs the cup of suffering which God gave him; for only thus could he make full atonement for the sins of the world. "Who some modern expositors have been so bold as to accuse of feminine feebleness and cowardly despair, preferred rather to look death in the face."

35. And they crucified him. Death by the cross was the most terrible, the most dreaded, and shameful punishment of antiquity. It was not a Jewish punishment; it was the punishment inflicted by heathenism, which knew no compassion or reverence for man as man, on the worst criminals.

CRUCIFIXION. The victim was stripped of his own clothes. He was laid down upon the implement of torture. His arms were stretched along the cross-beams, and at the centre of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then, through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. The body was terribly wrenched when the cross was raised and dropped into its place the crucifixion often disclosed the horrible mutilation of the wounds in both hands and feet speedily set in, and ere long rose also in other places where the circulation was checked by the tension of the parts; intolerable thirst and ever increasing pain resulted the blood, which could no longer reach the extremities, rose to the head, swelling the veins and arteries in it unnaturally, and causing the most agonizing tortures in the brain. To all the physical torture we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of taunts from those who represented his own chosen people; and above all, his state of soul, as he consciously bore the sins of men. Death by crucifixion seems to include all that pain and death reach the extremities, numbness, dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuation of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured no longer, and all just about the point which would give the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.

now spoken, toward noon, to the penitent robber: "To day thou shalt be with me in paradise" (Luke 23: 43, 44).

37. The Mockers Crowned. (Continued from the last lesson.) 39. *They that passed by, on the thoroughfare, near which the cross stood, Reviled him:* his crucified condition was in such contrast with the title over him, and with his own words, as to excite the mirth of the crowd. *They that despised the temple:* a perversion of Jesus' words (John 2: 19-21) which were brought against him at his trial (Matt. 26: 61). But it is remarkable that at this very hour the words he really spoke were in the process of being fulfilled. *If thou be the Son of God, come down from the cross:* for if he was the Son of God, he would have abundant power to come down. But in truth, if he had used his power and come down, it would have proved him not to be the Son of God. He did not come down, because he was the Son of God.

40. Likened the chief priests. These spoke to one another, not to Jesus. 42. *He saved others; himself he cannot save:* implying that his saving others was only imaginary, a cheat. But "if he had saved himself by coming down from the cross, he could not have saved others." *They will believe him:* but they were mistaken; they would have found some other excuse for not believing, for he did something more wonderful—he rose from the grave, and yet they did not believe.

43. *If he be the Son of God, let him send down from heaven his golden throne:* Their scorn seemed good from their point of view. Their argument seems invincible, till we see that he could not be the Christ and Saviour unless he had been crucified.

44. *The thieves also:* either both did at first, and then repented, or the expression referred to a general one.

THE THIRD WORD FROM THE CROSS was spoken probably toward noon, to his mother, standing near the cross, with John, the beloved disciple: "Woman, behold thy son." **MARKENES OVER ALL THE LAND.** (For three hours.) 45. *From the sixth hour:* or noon. *There was darkness over all the land:* not over all the earth, but over the land of Palestine. It could not have been from an eclipse, (1) because it was the time of the moon, (2) because a total eclipse can at most last but nine minutes. It was a miraculous occurrence designed to exhibit the amazement of nature and of the God of nature, at the wickedness of the crucifixion of him who is the light of the world and the source of righteousness. This darkness was typical of the darkness over Jesus' feelings. *Into the ninth hour:* three o'clock, the time of Jesus' death.

VII. CLOSING SCENES. (About three o'clock, the hour of the evening sacrifice.) *His Fourth Word:* *Behold my mother!* (Pa. 22: 1.) *His Fifth Word:* *Behold my mother!* (Pa. 22: 1.) *His Sixth Word:* *Behold my mother!* (Pa. 22: 1.) *His Seventh Word:* *Behold my mother!* (Pa. 22: 1.) *His Eighth Word:* *Behold my mother!* (Pa. 22: 1.) *His Ninth Word:* *Behold my mother!* (Pa. 22: 1.) *His Tenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Eleventh Word:* *Behold my mother!* (Pa. 22: 1.) *His Twelfth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Fourteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Fifteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Sixteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Seventeenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Eighteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Nineteenth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twentieth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-first Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-second Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-third Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-fourth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-fifth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-sixth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-seventh Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-eighth Word:* *Behold my mother!* (Pa. 22: 1.) *His Twenty-ninth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirtieth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-first Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-second Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-third Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-fourth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-fifth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-sixth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-seventh Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-eighth Word:* *Behold my mother!* (Pa. 22: 1.) *His Thirty-ninth Word:* *Behold my mother!* (Pa. 22: 1.) *His Fortieth Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-first Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-second Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-third Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-fourth Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-fifth Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-sixth Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-seventh Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-eighth Word:* *Behold my mother!* (Pa. 22: 1.) *His Forty-ninth Word:* *Behold my mother!* (Pa. 22: 1.) *His Fiftieth Word:* *Behold my mother!* (Pa. 22: 1.)

"Hold on to the Rock, Sammy, Hold on!"  
"May I go along with you?" said a timid voice at the close of school.  
"Yes, come with me, Sammy! I've got your hand, boy, and we will trade on side by side," replied the superintendent, turning the key in the battered school-house door, and then halting one moment to watch his flock scattering down the country road or along the foot paths leading across the green fields.

"Now, Sammy, I am ready," said the superintendent, raising the little hand and covering it with his large warm grasp.  
"I thought, Uncle John," said Sammy, archly, lifting his happy eyes to the big, open face kindly beaming down upon him, "you might like to have me go with you."  
"Ha, ha, to look after me because I am so little? I am not to go with you so much as you will with me and look after me! Ha, ha! Well, we can look after one another, and as we are neighbors, we can keep one another company very conveniently. Hark!"  
The old man's merry, laughing nose ceased in a moment. With an anxious face, he listened.  
"With it, Uncle John?"  
"Well, child, the country is full of water. The streams are all swollen, and what we are afraid of is that the dam back the hills will be washed down as we may say—may give away. And there, it is raining again!"

As Uncle John looked up, big, bold drops, without ceremony, splashed into his face.  
"Couldn't we take the short way home, down through the valley?" asked Sammy.  
Down through what was known as "the valley" went "Swift Stream," leading from the upper dam. Uncle John hesitated.  
"It will shorten the way, Sammy, but 'Swift Stream' too high?"  
"Oh, we can get across, but—"  
Uncle John again paused. He was rather uneasy about that upper dam.  
"However, Sammy," said the old man with a heavy sigh, "I think that the idea is that you are to look after me, and come! I'll go your way."  
Down through the shadowy valley they went, hand in hand, careless of the wind that blew harder every minute, of the rain that fell faster, of the increasing roar of the swollen stream, both of which were plainly to be seen. The water was almost up to the planking of the bridge, Sammy, but we don't care," said Uncle John, "we shall get across safe."

The passage of the bridge was made in safety, and they began to cross the half-way, half-covered, wood of the valley on the other side of the bridge. Suddenly Uncle John caught the sound of a tumult that was something more than the roar of Swift Stream. He thought he saw the white flash of a huge mob of foaming, driving waters.  
"Tham dam, Sammy! Oh it is high in way! I quick, quick!" he shouted. "Up in my arms, boy!"  
Then came a terrible struggle amid rocks and trees up the other side of the valley. Sammy clung to the strong protector who seemed of all his kind, and upward, and the boy could not take his eyes off the maelstrom that suddenly had plunged down into the valley and boiled in every direction under their feet. This maelstrom was boiling upward, too, higher, higher—a horrid sight! Still Uncle John pressed on. The water was now around his feet. He saw ahead a crevice in a crack. Near it was a tree. Struggling with a strength that seemed to belong to his younger days rather than the present, he pressed Sammy into the crevice, shouting, "Hold on to the rock, Sammy, I'll be right off!"  
He grasped a limb of a tree, and swinging himself up onto it, he lunged for his life. Sammy quaked. Once the boy looked appealingly to Uncle John as if he wanted to come to his companion. The water, though, was flowing about the child, and would have swept him away if he had forsaken his grasp.  
"Hold on to the rock, Sammy, hold on!" shouted the old man's voice. "Don't leave! The water is not—"  
Could he say "not rising"? Yes, joyful assurance! In a moment he added, "Hold on! The water is not rising!"  
Quickly, with angry remonstrances from its many frothing waves, the flood subsided. The water beyond had reached the more open country, and was spreading out over the level fields.

Sammy and his guardian left their places of refuge and went home together, and in safety.  
A few weeks later, one evening, Uncle John was hurriedly summoned to the door of his home by a loud, imperative knock.  
"Oh, Uncle John, Sammy is really sick, and he has been lying for you. Couldn't you come!" pleaded Sammy's oldest brother.  
"Why isn't this sudden, Ephraim? I'll come right off!"  
"Suddenly? You knew he had been sick!"  
"Oh, yes, but not dangerous."  
"Well, somehow—you know he had the fever—his sickness has turned for the worse, and it has been dreadful quick, and the doctor says there is no hope."  
"My poor little Sammy! I can seem to hear him now in the Sunday school, singing the 121st Psalm, the very day the flood came when the dam gave way."  
"Well, sir, his mind has been on that flood. He seems to think the great water is coming, as he calls it."  
"My poor little Sammy!" sympathetically said the superintendent again.  
He found Sammy lying very still on his bed, and he saw that the deathmark was on the boy's face.  
"Sammy!" he softly called, leaning over the child.  
"Oh, Uncle John, that you?"  
"Yes, dear."  
The child's mind now seemed to wander. "He thinks, sir," sobbed the mother, "he is in the valley—again—and the water is coming."  
"It is coming, valley, and it is a flood that is coming—the death flood!"  
He now turned to the white little face on the bed.  
"Sammy, there is a Rock in the valley—a great high Rock—and it is Jesus," softly spoke the gray haired man. "You holding on to his eyes, as you were holding on to—"  
The boy opened his eyes and spoke. "Jesus? He—the Rock—in—the valley—Uncle John? You want me—to hold on—to—him?"  
His hands began to rise. A beautiful light came into his eyes, as looking upwards, he held out his thin, wasted arms. He spoke not again, but in his face still lingered the peace of the blessing of Him who for ever and aye is to all trusting souls a Rock in the Valley of Death.

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**THE MOST WONDERFUL FAMILY REMEDY EVER KNOWN.**

**PLEASE TAKE NOTICE!**

Believing God's purpose was in it, we have obeyed the call to come and labor at the **MINER'S TEMPLE**. Apparently it involves much sacrifice of home and other personal comforts to attempt and obtain SUCCESS. As advised, we shall move our MAGAZINE.

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This is a richly illustrated magazine, highly recommended, and can be safely introduced to the Home Circle. It is profitable, not pleasing to old and young. A record of Bible work, full of the Gospel spirit. Its short stories, temperance sketches and missionary notes, make it bright and cheery. Just the thing for your family. 12th year of publication.

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Central Association of Nova Scotia.

I wish to call the attention of the churches composing the Central Association of Nova Scotia to the following clauses of a resolution passed at its last session. "That the reading of the letters in full be dispensed with. In view of this, that a committee be appointed by the Association to receive the letters at least two weeks before the meeting of the body. That the substance of these letters be condensed into a report of the progress of the year within the limits of the Association." (See Year Book page 162.) It is very important that the churches pay attention to this matter and send forward their letters to the undersigned at the earliest date, as any lack of statistical or other information, contained in these letters, will render it impossible to make the full and satisfactory report of the state of the churches which the committee desire to submit to the body at the next session. J. HERBERT FORSYTH, Windsor, N. S.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH. PAYMENTS. Since last report: Mrs E G Clinch, Clinch Mills, for 10; Mrs C F Clinch, do, 10; Rev J Murray, Springfield, (instalment) 45; Rev W E Hall, Sackville, (inst) 45; Willard Estabrooks, do, 10; Mrs R K Patterson, do, 5; A Clemente, Halifax, 20; W P Pickings, do, 10; H C Reed, Fredericton, (inst) 20; John J McInnis, Cox Bay, 10; Mrs Oles Miller, Mount Hardy, 2; Rev F B Bouless, Weymouth Bridge, 20; Rev E F Colwell, Pleasant Valley, Yr Co, 25; A Friend, Little River, Cum. Co, 2; Prof Wm Elder, Waterville, Maine, 20; Prof E M Keirstead, Wolfville, (inst) 50; A Friend, 10-509; before reported, \$789; total, 1398. A. COMBES, Sec'y Jub. Com. Hebron, May 17.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PARADISE, N. S.—Baptized a believer in the Lord Jesus Christ last Sabbath. More to follow. G. P. MARYLAND. HARTY—One person was received by letter, at our last conference, into the German Baptist church. L. M. W. CAMBRIDGE, Kings Co., N. S.—Baptized three on May 13, at Black Rock section of Cambridge Baptist Church. D. P. SACKVILLE.—I baptized three last Sabbath, and hope for more soon. I am praying that God will only add the saved to the church. W. S. H. SPRINGFIELD, Kings, N. S.—I baptized seven candidates at McLeod's Corner on Sunday, the 13th inst. A large congregation was present. A. H. HAYWARD. GREAT VILLAGE.—I may say that we are not without the presence of the Lord. One came forward in our last prayer meeting; while others are considering carefully the subject of religion. C. S. S. NEW TUSKET, N. S.—I baptized four on Sabbath, the 13th inst., and one was received by letter, making 68 added to the New Tusket church, by baptism and letter, since the 1st of March. W. L. PARKER, May 18. SALISBURY.—Since last writing, a sister united with us by baptism. For some weeks she had been one of her duty yet unwilling to obey. The reaper garnered two of her children. Then she obeyed, and blessed God for affliction. The battle was fierce, but the peace of heaven followed the surrender. J. M. P. NEW ANNUM.—The work in New Annum is still prospering. We held some special services there recently, with good results. Two were baptized Sabbath, the 13th inst; one was a man 70 years of age, and the other was his daughter-in-law. This makes us have buried with Christ in baptism during the past year in this place, and there are others to follow. Pray for New Annum. F. B. D. BRIDGETOWN, N. S.—Seven young believers were baptized here on Sunday last, by Rev. W. H. Warren, and the hand of fellowship was extended to eleven, four of whom had received letters of dismission from other churches. Others have been received as candidates for the ordinance, and a work of grace is in progress among us, for which we desire to be thankful to our gracious Master. The friends at Centreville have just paid the last cent of indebtedness for repairs on their place of worship; and the congregation at Granville Centre have decided to give their meeting-house a complete renovation. These things are evidences of life and progress. COM. MILL COVE.—I am glad to say again through the MESSENGER AND VISITOR that we are still encouraged in our work at Mill Cove (west side of Margaret's Bay). Since last writing I have received from Malachi Stankie, Hubbard's Cove \$6; Charles Stankie, do, \$7; Joseph Stankie, do, \$5; James Huber, Black Point, \$5; Ephraim Huber, \$5; Caleb Huber, \$4; Mrs. Jessie MacDonald, French Village, \$1. Total amount received to date, \$36. This gives us great reason to thank God and to rejoice that while we love Z on with all our hearts, God loves Zion more than we do, and is leading these people to send their gifts to this very needy place. May the Lord still carry on His work at Mill Cove. Brethren, "there remaineth yet very much land to be possessed" in Mill Cove, many homes and many hearts are without Jesus Christ. Pray to us, then, that the good work may go on and God's name be glorified. B. U. HAYFIELD. Black Point, N. S., May 18. HALIFAX, Cornwallis Co.—We have enjoyed the presence of the Lord in our hearts, although we have so had any mercy drops this winter from on high. Our prayer meetings have been kept up with a good deal of interest, and many prayers have been sent up to the throne of grace, for God's blessing to come upon us. Four have united with us by letter. We are looking forward to the time when a thick shower of grace will be poured out upon us. Our Sabbath-school is in a very good condition, attendance good, and deep

interest manifested. We are reading with great pleasure everything that is written about Acadia's Jubilee, and hope that her expectations may be realized. The amount is exceedingly small, if every Baptist would take hold and work with a will; but if not concurred in by all, the amount will be exceedingly large. The testimonials from the friends and graduates of Acadia in the MESSENGER AND VISITOR are brimful of interest, and speak volumes for "the child of Providence." I shall never forget the impressions made upon me at Acadia. Our denomination would be largely benefited in its progress were it so for the stronghold Acadia has upon us, and every true-hearted Baptist must feel proud of such an institution in which to educate his sons. May she long live to sway her influence over the Baptists of the Maritime Provinces. A. W. JORDAN, May 18th, '88. FORTUNE, C. B.—It is my privilege to communicate pleasing intelligence of the progress of the Baptist cause in this place. In 1866 Bro. Wm. D. Severance and his wife removed here as Baptists from Grand Mira. For about 20 years they were the only Baptists in Fortune, but they stood firmly by their principles. To-day we have a Baptist church with 40 members! What hath God wrought! In 1876 Rev. W. C. Rideout visited us and preached with good acceptance. A few years later Rev. F. A. Kidson made us a visit, and his preaching made an excellent impression. In May, 1886, Rev. E. P. Coldwell, of Sydney, visited us at the urgent request of several persons, and baptized five converts. Two months later Rev. James Scott, of Casco, came and spent two weeks among us, holding special meetings, which were accompanied by the Spirit's converting power, and thence more were baptized by him. In March of the present year Bro. F. J. Bradshaw, lic. pastor of the Sydney Baptist church, came to us in the fulness of the blessing of the gospel of Christ, and had meetings every night for about a fortnight, and many were hopefully converted to God. Early in May Rev. Isaiah Wallace, general missionary of the Baptist Home Mission Board, visited us and held special services, with gracious results. His visit seemed remarkably well-timed. On May 15th he preached at the Baptist church, and on the evening of that day he organized a Baptist church. The following was the order of the exercises: 1. After preliminary services, a sermon was preached on the "Apostolic church"; 2. the giving of the hand of fellowship to the eighteen or nineteen new converts; 3. the reading of the articles of faith and practice; 4. the assent thereto, and the desire to be voluntarily and understandingly embodied and organized into a Baptist church, manifested by rising while the covenant was read (thirty-six persons); 5. the election of officers: Brethren Wm. Severance, jun., and Alex. Cann were chosen deacons, Bro. Wallace McDonald, clerk, and Brethren John Severance, John Reifuss and Henry Cann trustees. On the following evening, at half past six, a public meeting was held to consider the propriety of erecting a Baptist meeting house in Fortune, and it was unanimously concluded that the time had come "to arise and build." Resolutions were accordingly passed, and a vigorous building committee appointed. Bro. John Reifuss has donated to the church a most desirable site, which has been gratefully accepted. A subscription was opened on the spot, and more than \$500 pledged toward the building fund. Your generous readers have here a fine chance for investment. The work is to be pushed on promptly. On the Lord's day, May 13, four more were baptized and added to our number. The Lord's Supper was then observed by the church for the first time. Of the 22 recently baptized, 12 were sprinkled in their infancy, and 18 are heads of families. Bro. Wallace, whose visit has been great blessing to us, and for which we feel exceedingly grateful to our H. M. Board, will remain with us until Wednesday, and then proceed to Gloucester, where he will be accompanied by Bro. Bradshaw, who returned to us on the Sabbath, and greatly glorified our hearts by his coming. We humbly seek the prayers of your readers, that we may as a church be "steadfast, unmovable, always abounding in the work of the Lord." WALLACE & McDONALD, Church Clerk. PERSONALS. Bro. J. A. Ford has accepted a unanimous call to the pastorate of the Ontario Baptist Church, St. John's, to the great joy of its members. Bro. St. Johns wishes to acknowledge the kindness of his people at Great Village, who visited the parsonage, not long since, leaving parcels and cash behind them. Bro. J. W. McGregor, who has been attending Newton for the past two years, has accepted a call to the pastorate of the church at Stoneham, Mass. We wish our brother God-speed, and hope he may be blessed. Bro. A. F. Brown has received and accepted a call to the pastorate of the Sussex Baptist church. Our brother has gone for himself a good report as a preacher and worker in Woodstock. We hope his brethren of his present charge may not be discouraged, but may soon be supplied with a pastor. We do not yet know at what time Bro. Brown will enter upon his new pastorate. The Bap. church of Campton Village, N. H., have voted their pastor, Rev. A. Chalmers, a vacation; and through their kindness and that of other friends of that place, he and Mrs. C. are enjoying the Southern Bap. Convention meeting in Richmond, Va., also the "May meetings" at Washington, D. C.; may also visit Philadelphia, New York and Boston on their way home. NOTICE. MISSIONARY CONFERENCE.—The Baptist Missionary Conference, of the Colchester Co. will hold (D. V.) its next session with the Baptist church in Brookfield, on Monday, May 28, 7.30 p. m. We solicit a full attendance of ministers and laymen. Any parties coming by train to attend our meeting will be met by friends at Brookfield station. Those coming by other conveyance will please report themselves at C. D. Carter's Hotel. C. S. STRAINS, Sec'y-treas. A council has been called by the Baptists of Port Greenville, Cum. Co., N. S., to meet with them, at their church, on Sunday, at 10.30 a. m., to advise concerning the organization of an independent church in that place. The Baptist ministers in the county are invited, and all churches in the county requested to send delegates. I. W. PORTER.

The annual meeting of the Senate of Acadia College will be held in the library of the college commencing on the evening of Tuesday, June 5, at eight o'clock. W. H. WARREN, Secretary. BRIDGETOWN, N. S., May 17. GOVERNORS' MEETING.—There will be a meeting of the Board of Governors of Acadia College at the Acadia College Library, Wednesday, June 6, at 8.30 p. m. T. A. HIGGINS, Sec'y. WOLFVILLE, May 18. YORK AND SUNBURY QUARTERLY MEETING.—The churches of York and Sunbury Counties will please observe that their next Quarterly Meeting will be held with the Synodical church at Dunbar, York County, commencing Friday, June 8, 7 p. m. Bro. Thomas, pastor elect of the Mungerville Baptist church, is to preach the quarterly sermon. It is very desirable that there be a full representation from all the churches at this quarterly gathering. T. A. BLACKBURN, Sec'y-treas. May 18. THE next annual meeting of the New Brunswick Southern Association will be held (D. V.) with the 1st St. Martin's church, commencing Saturday, June 9th, at 10 o'clock a. m. Blank letter forms are being sent to the churches at this week. The pastors and clerks will kindly see that special care is given to the statistical tables, both of the church and Sunday school. In order that a digest of the letters may be prepared, and the general statistical tables ready for the first day of meeting, it will be necessary that your church letter be sent to the undersigned not later than Tuesday, June 5. G. O. GARRE, Clerk. St. John, May 21. WESTERN ASSOCIATION.—Ministers and delegates intending to attend the Western Association to be held at the Narrows, Cambridge, Queens Co., will please send their names and address to the undersigned on or before the 9th of June, '88. JACOB A. WILSON, Cambridge, May 15. MARRIAGES. DEWITT-CLARK.—At the Corner Hotel, Fredericton, May 9th, by Rev. Calvin Currie, Mr. John Deaton, of Canning, Queens co., to Miss Emma Clark, of the same place. WOOD-WHESTER.—At the home of the bride's father, William Webster, Esq., May 1st, by Rev. D. Freeman, Mr. Fenwick W. Wood, of Sheffield Mills, to Miss Harriet M. Webster, of North Alton. BRADFORD-MARTIN.—At Canning, May 5th, by Rev. D. Freeman, Mr. Alfred E. Sheffield, to Miss Alameda Martin, of Woodside. STEVE-POWER.—May 7th, by Rev. Wm. E. Hall, John G. Stubbs, of Sackville, to Miss Bella Power, of Richibucto. SELIG-DANIEL.—At Lawrenceton, May 9th, by Rev. J. T. Eaton, William Selig, of Pleasant River, to Phoebe Amelia, daughter of Geo. Daniels, of Lawrenceton, Ann. Co., N. S. PRENTISS-DEALE.—At Ingleville, May 9th, by Rev. J. T. Eaton, Wallace J. Prentiss, of New Albany, to Louisa, daughter of Jacob Deale, Esq., of Ingleville, Ann. Co., N. S. DEATHS. LAKEY.—At Upper Economy, May 7, David L. Lahey, aged 54. McLELLAN.—At Central Economy, April 30, George V. McLellan, aged 47 years. MILES.—At Ingleville, May 1, Edmond, aged 1 year and 4 months, son of Arthur and Doris Miles. SPRAGO.—At his father's residence, Springfield, Kings Co., May 13, after an illness of four days of brain fever, Fred M., aged 17 years, 2 months, son of Thomas W. and the late Abigail Spragg. DUFFY.—At Hillsboro, on the 17th inst., of heart disease, Dr. Bamford Duffy, aged 54 years. Like a shock of corn fall early, our brother passed peacefully away. His illness was a sudden one, and he was his best workers by the death of Dr. Duffy. For R. N. Anstey Fund. Let Johnson, N. B. \$1.65 Lower Cambridge, N. B. 1.82 Hopewell, N. B. 23.75 Barrington, N. B. 2.90 Penns. N. B. 1.00 Kempt, Queens Co., N. B. 2.70 Will the churches which have not completed the vote of the Convention in taking up a collection for this fund, please attend to it soon? E. M. SAUNDERS, Halifax, May 15, Treas. —Don't talk too much. It is easier for most people to do that than to talk too little. We are much less likely to regret our silence than our garrulosity. "Into a shut mouth," runs the old saying, "fish fly not." It will be better for ourselves, as well as for others, that we be certain we should speak, before, in Carlyle's homely phrase, "we set our jaws a wagging." —Beware, lest in a moment of weakness and folly, and sinful forgetfulness of God, you sell your birthright and barter your happy innocence for torment and fear and shame. Beware of idle moments. Beware of the beginning of evil. Above all, and more than all, beware lest you once admit the fatal intrusion of evil thoughts. In solemn and awful earnest I would say to you: "Watch and pray lest ye enter into temptation."—F. W. FARRER. —In the Bank of England there is a machine which receives sovereigns, as a mill does grain, and divides those of full weight from those under weight. The machine never errs. It matters not whether the sovereigns come from the pocket of royalty or from a beggar, whether they are brightened or tarnished. If of full weight, they will be cast on one side; if deficient, on the other. Thus delicately but inevitably and unmistakably will God weigh souls. Pretense and assumption will not change the unerring correctness of God's scale of weight and judgment. Character, after the Christ pattern, will be the unvariable standard of measurement. If of full weight in Christ, we shall drop on the right side; if deficient, on the other side.—Zion's Herald.

Sabbath before she died she called her children and bade them farewell, and expected them to meet her in the better land. She was a member of the Wilmot Mountain Baptist Church; baptized by Rev. P. F. Murray, some twenty-seven years ago. Her work was in harmony with her profession. She was loved and respected by all who knew her. She will be greatly missed in the church and community. She leaves a kind husband and five children to mourn their loss. Her funeral took place the first day of May from the house of Dr. Britton, the services being performed by the writer. A. ACHILLES. BENEVOLENT.—At Uper Perseus, March 27, 1888, Daniel Bennet, aged 9 years and 4 months. COX.—At Avonport, at the house of his daughter, Mrs. Taylor, April 12, Garland Cox, Esq., of Halifax, N. S. Bro. Cox had three sons excellent ministers of the gospel, one of them a Christian Baptist and two Baptists. Death to him was gain. MOIR.—At her home, Morris St., Halifax, peacefully, Sabbath evening, May 6, sister Maria Moir, wife of W. C. Moir. Mrs. Moir was received into the Granville St. Church, by letter from the church at Sackville, N. S., Sept. 1st, 1871, and she remained in affectionate fellowship with the church to the last. She attended worship with us on the first Sabbath in April, although in much weakness, and on the first Sabbath in May she was called to join in the services of the upper sanctuary. She was of a quiet, unobtrusive following, and a sufferer for several years, she bore all her afflictions with much patience and fortitude. WHITE.—At Newport, March 28, Mrs. Lydia White, aged 93 years. Her son tarried long in the setting, but has left traces of his lingering in the beauty of her patience and child-trust in the Lord. BRIGHTMAN.—On 23rd of April, Johnnie, eldest son of George and Esther Brightman, aged 11 years. He left his play and play-fellows and engaged with death a few days, after the same manly, simple manner of his life, and then passed on as quietly as the morning into the life. The bereaved family has the full sympathy of the community. ROBINSON.—At Rawdon, May 12, James Robinson, aged 55 years. He was a helpful, consistent Christian life, as both the Baptist churches of Newport and Rawdon can testify; and his death was a fitting ending, calm, watchful, waiting for the deliverance and Deliverer alike. STRAIGHT.—At his home, Cambridge, Queens Co., April 26, after a long and painful illness, Mr. William Straight, passed peacefully to his rest above, in the 60th year of his age. SPRINGER.—At Jemseg, May 4th, Charity Springer, youngest daughter of Mrs. Rachel Springer, in the 21st year of her age. The disease that cut off her young and promising life was consumption. Her hope was in Christ, and her end peace. FOSTER.—At Sussex, on the 17th inst., after a brief illness, Florence Nella, youngest daughter of James W. and Lucinda M. Foster, aged 3 years and two months. GARDNER.—The St. Croix Courier closes a notice of the death of the late James H. Gardner, St. Stephen, as follows: "By Mr. Gardner's death, as will be seen by this brief and imperfect notice, St. Stephen loses one of its best citizens and one whose place will be hard to fill. He will be missed in the councils of the town, in the social circle and in all public enterprises. His moral purity and beneficial acts in town he will long be remembered, and the various industries which have been established through his instrumentality will stand as monuments to his enterprise and will serve to prolong the recollection of his life. And in the hearts of a host of friends, in whom he was endeared by his warm friendship, his true sympathies, his open hearted generosity, his ever ready response to the call of the needy, his advocacy for the uplifting of his fellow-men, his memory will ever be preserved. To his sorrowing wife and family the Courier extends its sincerest sympathy in this, the hour of their heavy bereavement. For R. N. Anstey Fund. Let Johnson, N. B. \$1.65 Lower Cambridge, N. B. 1.82 Hopewell, N. B. 23.75 Barrington, N. B. 2.90 Penns. N. B. 1.00 Kempt, Queens Co., N. B. 2.70 Will the churches which have not completed the vote of the Convention in taking up a collection for this fund, please attend to it soon? E. M. SAUNDERS, Halifax, May 15, Treas. —Don't talk too much. It is easier for most people to do that than to talk too little. We are much less likely to regret our silence than our garrulosity. "Into a shut mouth," runs the old saying, "fish fly not." 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The Last Invitation. BY ADDISON F. BROWN.

Whoever will, let him take the water of life freely.—Rev. 22: 17.

Oh, Saviour, how sweet is this message. 'Tis the word of affection Divine!

No virtue, no talent can save you! And to violence need keep you away!

Ob, why should you wait any longer! O, why should you wait any longer!

Believe in the Lord's whoe'er! Whoe'er, my brother, means you.

Then come to the fountain, my brother, To the fountain that floweth so free!

West Jeddore, May 9, '88.

"You see, Del, I can only think of a good many little things that I can do..."

"Yes, I suppose so," answered Delphine, not very enthusiastically.

That was a disheartening view of her efforts, and she soberly studied the matter several days...

The weeks that followed were busy ones to both girls and the "watch-meetings" were of such frequent occurrence...

"Do you know, Del, I think that avaricious old man of hers is a good deal like a little like—Squire North?"

"Of course, that is just the one I intended him to be," declared Delphine, complacently.

"She found great pleasure in planning various romantic encounters between her heroine and this parsimonious old uncle..."

"I suppose they might, Nannie; but with all the farm to look after, I couldn't give 'em anything like the care and fussing you do."

"Not for supper—for sale," answered Nan, with a choking in her throat...

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"He knows that it can run just so far and no farther, and that his property is safe, and so he just grinds on."

Something in his prompt movements and the way in which everything was turned to account, appealed to practical Nan's admiration...

But the acquire had for once carried his ideas of economy and utility beyond the bounds of prudence.

For one moment Nan gazed in astonishment; the next, she realized that Squire North was buried under the ruin...

"Do you know, Del, I think that avaricious old man of hers is a good deal like a little like—Squire North?"

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HAWKESBURY, Ont., March 27, 1887.—I have been terribly afflicted with chronic Bright's disease...

CURES LAME BACK. A few days would see the end. At this stage I resorted to "Warner's Safe Cure."

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DR. SAGE'S CATARRH REMEDY. The Original LITTLE'S PEPPERY LIVER PILLS.

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G. GATES... For information...

WIDE... SUNDAY... use not satisfied with this paper, by preparing their own...

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THE HOME.

Home Song. Stay, stay at home, my heart and rest; Home-keeping hearts are happiest.

Are full of trouble and full of care; To stay at home is best. Weary and homesick and distressed, They wander east, they wander west.

By the winds of the wilderness of doubt; To stay at home is best. Then stay at home, my heart, and rest; The bird is safest in its nest.

Longfellow. Around the House. The verdure and bloom of spring-time glorify both city and country.

THE FARM. Sunflower seeds are good for fowl. A field well ploughed is a crop half made.

Medicinal Value of Onions. Those who are in the habit of indulging in raw onions, says a medical man, may be contented with the onion.

Packing Eggs. As the time is at hand for a "flush" of eggs, the attention of the readers of the Farm and Garden would like to be reminded of two or three very good methods of preserving them for future use.

Farms Here and Abroad. The farms in the United States numbered one million and a half in 1850, and five million in 1887.

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ON AND AFTER MONDAY, NOVEMBER 2, 1887, the Trains of this Railway will run daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Day Express, 7.30; Express from Sussex, 11.30; Express for Halifax and Quebec, 12.30.

TRAINS WILL ARRIVE AT HALIFAX. Day Express, 6.30; Express from St. John and Quebec, 11.00; Express for St. John and Quebec, 12.30.

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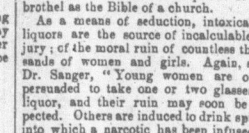
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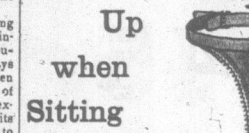
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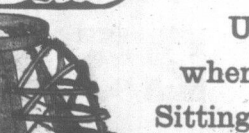
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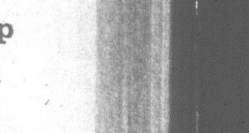
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