

Messenger and Visitor

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Dr. FRANKLIN JOHNSON, for some years pastor of the Old Cambridge church and one of the Baptist leaders in New England, has accepted the presidency of the Ottawa University, Kansas. "A Little Bird" chirruped pleasantly and wisely in this issue. We are sure our readers will always wish the latch string left outside to this correspondent. But perhaps "a little bird" would prefer to come in by the window. In that case the window will be open.

—TRAVELLING ARRANGEMENTS.—A wide-awake brother has called attention to the fact that, according to the published travelling arrangements in connection with the Convention, sufficient time is not given, in the case of some railroads, to enable the delegates to reach their homes after the close of the Convention. The matter has been brought to the notice of the committee, and the time extended till Aug. 30. The amended arrangements will be found in another column.

—THE AMERICAN BAPTIST MISSIONARY UNION.—Rev. H. C. Mable, D. D., of Minneapolis, having accepted the appointment of Home Secretary of the American Baptist Missionary Union, intends, as a first step, to acquaint himself more intimately with the missionaries and their work, and to this end will sail from San Francisco, Aug. 23, for Japan, China and India, intending to return by way of Europe, so as to reach America in time for the annual meeting in May next. It is also reported that there will be a change all round among the district secretaries, and that Dr. W. S. McKonzie will be transferred from the New England district to Pennsylvania, Maryland and Delaware.

—AFRICA.—In this manner Stanley speaks of the iniquities carried on in the dark continent, and the remedy for them:

There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and the Congo State against the introduction of gunpowder into any part of the continent except for the use of their own agents, soldiers, and employees; or seizing upon every tusk of ivory brought out, as there is not a single piece nowadays which has been gained lawfully. Every tusk, piece and scrap in the possession of an Arab trader has been seized and dyed in blood. Every pound weight has cost the life of a man, woman, or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages and plantations. It is simply incredible that because ivory is required for ornaments or billiard games, the rich heart of Africa should be laid waste at this late year of the nineteenth century, signalized as it has been by so much advance; that populations, tribes and nations should be utterly destroyed.

—BECOMES A BAPTIST.—Rev. Mr. Harriman, some years ago a college friend of the writer, has lately left the Congregationalist body to become a Baptist. Mr. Harriman is a graduate of Harvard, and is spoken of "as a man of marked ability, of varied attainments and consecrated purposes." He has been pastor of important Congregational churches in Bangor and Providence. He was recently baptized by Rev. Dr. Gordon, of Boston, and received into the fellowship of the Clarendon street church. Referring to his change of church relationship Mr. Harriman says:

My spiritual progress during the last four years has been steadily toward a deeper reverence for the authority of the sacred Scriptures; and when I find that Jesus was immersed, and that the early church immersed, and that scholarship of all denominations admits substantially what Dean Stanley says, that "the very meaning of the word" baptis signifies "complete immersion in the deep baptismal waters," I cannot feel much patience with myself that I have so long consented to stand upon the insecure foundation of assumed exceptions to the rule, or the presumed right of individual or church to set aside a command of our Lord, and especially a command with such sacred associations as this: Our Lord's own act; the custom of the early church; the admitted etymology of the word; the condition of the church when immersion gave place to sprinkling; the surroundings of our Lord and His disciples when they administered the ordinance; the object of the ordinance, as well as the beautiful symbolism contained in the act of burial beneath the waters, and emerging from the waters.—all these form a chain of presumptive argument which puts upon the practitioner of any mode but immersion a mighty burden of proof.

The Christian Endeavor convention meets in Fictou, Nova Scotia, on August 13th, 14th, 15th. A grand time is expected. A large attendance of delegates is assured. Rev. Dr. Clark, of Boston, is to deliver some of his very helpful addresses. Many interesting papers are to be read. A number of addresses will be given. Everyone who can should go.

Correspondence.

To one born and reared amidst the privileges of progressive and evangelical Protestantism, a sojourn in the province of Quebec is full of interest and instructive beyond measure. During June I was permitted to spend a few Sundays with the First Baptist church, Montreal—a city by the way, of which every Canadian should be proud. Situated at the point which nature forms the chief distributing centre for the Dominion, an unlimited increase of population and commercial importance is for it not only possible but inevitable.

The city has now three Baptist churches, and, if one may judge correctly on so brief an acquaintance, there are before these churches unparalleled opportunities for growth. The First church has lately extended a call to Rev. Donald Grant, now laboring in the state of New York, and he will enter upon his new pastorate Oct. 1st. He will find a united church with a membership of consecrated and willing workers. Surely the Master will hear prayer and make this band of hopeful, loving Christians, headed by so brave and true a man, a mighty power for good in Montreal.

In acceptance of an invitation received early in the spring, I am spending the months of July and August with the Baptists of Quebec. Quebec has now a population of some 80,000. It is a city of wonders, beautiful for situation, but not the joy of the whole earth. Here Romanism reigns. The marks of the beast are everywhere. The percentage of English is not large. Our denomination has one church in the city, but unfortunately we have no permanent pastor, and the church is looking anxiously and longingly for some man of God who shall lead them in their glorious struggle for liberty of conscience. Whoever the Master may send here will find many warm and sympathetic hearts ready to rally round the standard, and to put forth noble and self-sacrificing efforts for the advancement of the truth as it is in Jesus.

Forty years ago a young English preacher landed at Quebec and entered upon his life work. He was welcomed by some half-dozen Baptists, who rejoiced to have one come among them to be their leader. He found no church, no place of worship, no Sunday-school. But he was rich in faith. On every side he faced a solid wall of Romish bigotry and race prejudice. Under such conditions and in the face of such difficulties, David Marsh began a work for Jesus Christ, which after thirty-nine years he only laid down at the call of death. He left a flourishing church of some 100 members, maintaining in connection with it regular prayer meetings and Sunday-school, and accustomed to contributing largely to the financial support of outside Christian work. Beside all this he left a sowing of the precious seed whose reaping the unfolding Book of Eternal Remembrance will alone reveal, and a life-long example of a beautiful Christian character whose light will burn brightly in the midst of this great darkness, a never-dying, a never-fading witness to the glorious power of a life hid with Christ in God.

I place this faithful, saintly man of God among the Judsons and the Careys of Baptist history. Alone, yet undismayed, he worked and prayed in the face of a benumbing, pitiless indifference, all the more terrible because so constant. David Marsh is gone, but he has left a challenge and a charge to the Baptists of this fair Dominion which we must accept. Where he laid down his burden we must take it up. I fear the majority of Maritime Province Christians have never yet grasped the true condition of the Province of Quebec. Here reigns supreme the superstition and hideous mummery of the fifteenth century. Liberty of conscience among two-thirds of the people is unknown. The suppression of intelligence and denial of individual independence carried on by the church of Rome for over two centuries has dwarfed the intellects and beggared the pockets of the masses, until this great province has become a country of children who live and think exactly as their "superiors" dictate. The church is nothing more than a vast money making machine operated at the expense of the poor. In all country parishes the farmers, over and above the regular civil assessments, are forced by law to pay an annual tax to the church. Beside this a long list of regular and irregular charges and fees wrings from the poor man his hard-earned pennies and keeps him a constant contributor to that terrible greed of gold which is the most noticeable feature of the "true" church. In all times and

in all places the word of the infallible church is, "Pay your money or lose your soul." It is high time for the Protestants of our fair Canada to awake out of sleep. We look to India and see fields white for the harvest, but we have never yet grasped the sad and terrible fact that within the bounds of our own country, in one province, there are one and three-quarter millions of immortal souls for the most part yet in nature's darkness. We forget that these men, who, under the grinding heel of the mother of harlots, have lost their claim to intellectual or moral backbone—we forget that these are by their votes, cast under the direction of a church the open and avowed enemy of civil and religious liberty, what laws we and they shall have.

All countries have their national problems. Ours is the province of Quebec. No force can change this evil. No aggressive legislation can purge the sore. The change must come from within, and must be the outcome of education and the inculcation of the principles of the simple gospel.

It is the duty of the Christian churches of Canada to send missionaries to the province of Quebec. The work needs men who are ready to take up a life of hardship, of obscurity, of persecution, who are ready for the sake of Jesus Christ our common Saviour, and for the sake of these our fellow-countrymen, bound in the galling chains of a medieval autocracy, to come to this province, learn a strange language; work patiently, lovingly, hopefully, in the face of constant discouragement until in God's own time the leaven thus thrust in will have leavened the whole lump.

The gospel of Jesus Christ, the joyful message of soul-liberty, must save Quebec. Let us not blame the people. They are stumbling, as best they may, along a hard path, illumined only by the faint gleams of a false light sputtering amidst the gloom of five hundred years ago.

A change is coming. The present condition of affairs is unnatural—contrary to the spirit of progress. When a break does come this province will become infidel or Protestant, according as they receive the light now. Work is being done. Grande Ligne is working silently but mightily. Here in the city Rev. E. J. Stobo heads a noble effort to place the open Bible in the hands of the people. The success of his work is gratifying, but what are these among so many? In view of the principles we hold and teach, as a denomination we owe it a solemn duty to God, we owe it to our country, we owe it to ourselves, to enter in through this open door and possess the land. Let no man think that this question is not a real one. The Christian Canadian who so thinks is deaf to the commands of Christ, and blind to the best interests of his native land. And so long as the Baptists of Canada look upon this matter with comparative indifference, so long shall we be recreant to our trust as champions of personal rights and religious liberty.

CHAR. A. EATON.

Quebec, July, 1890.

The Bird of the Air.

A little bird chirruped his congratulations to the new editor—and as the first duty of every one is to herself, would first of all ask for the same indulgence to her twitterings as was given by the other man. . . . He let me gossip away, and you must let me, and nobody else, tell you certain things. You won't sit on me now, will you? Please put in every thing just as I write it, and if I pick up a scrap of paper with something good on it, you will not refuse it, because you can write something so much better. Indulge a poor little birdie, and don't crush her with your giant strength. She is actuated solely by the desire to assist you, not to air her own ideas. She is the pink of single eyed birds. Now, then for our gossip. I put in my very best work in this line.

Our minister says he must have a rest. What for I do not see. I can talk all the time, and never feel the least weariness. He says he must go somewhere, but where to he cannot just tell. Some advice him to go to P. E. Island, but he says that there are so many Baptist churches there, he would have to preach all the time. One says, "Go to Tanook," but there is a Baptist church there. A suggestion is made to get him off to Sable Island, but he declares that he will not go to a place where there are so many good horses. All the ministers like good horses, and a minister makes 'em so cross as to be asked to drive a pony. Where he will go to, to please him, I am sure I don't know. Maybe he will do as one of the preachers did last year, stay home and preach only one

sermon for a while. They say that is as good as a "vacation" of some kind. Maybe it is, but I think they ought to bundle him off to China, and so give us a rest, and himself too.

Now for the bits of paper I've picked up. With some I line my nest, as with this, which I always hope to keep:

"God careth both for birds and men," This other I found just outside of a certain parsonage in X. County. It looks like the print of a paper, "by many thousands the most widely circulated Baptist paper," etc.:

One of the most gifted and consecrated ministers we ever knew went without a charge for years because some people said he had not sufficient capacity of "leadership." It is true that he did not give his time very largely to organizing "societies" and superintending "committees" among his congregations. He by no means neglected practical details, but they were not his chief interest. What he did do with a power seldom equalled was, to uplift and stimulate the spiritual life. All who listened to his preaching and came within the influence of his character received an impulse to purity and Christliness that was of incalculable benefit. And yet he made no sensation and had no great numerical and popular success. His church was not an ecclesiastical workshop perpetually reworking the whir of religious machinery. But, after all, is there any ministry in the best and highest sense, more important than that performed by men of this sort? Let the churches thank God that they have as many such men as they have.

My master is "strong temperature." He goes on awful against "turning God's image into a swine," as he says. So I picked this little bit off his lips as he was reading his *Examiner* 'tother morning:

How many people encourage the notion that a man who won't stay sober after he gets her! That was a sound, if homely philosophy who said that he "didn't believe in rain's up gale for the salvation of fellers."

I heard him crying out, "Wife, wife! Listen!"

"The elder son is not hard to find if honestly looked for. I know who he is," said a earnest pastor, who, while studying the parable, caught himself one day in a fit of envy and impatience over the success of a reformed drunkard as an evangelist, "the elder son is myself."

Poor man—he seemed "wisely 'focised,'" as if some sweet balmy air had been wafted to him—kinder loosenin' up all his nature—and I saw somethin' 'a-glistenin' on his hard old cheek.

Something on Foreign Missions.

BY M. B. SHAW.

The tide of interest in our own mission work is rising. In nearly all the churches visited during the three months campaign just now closed, the pastors have shown hearty sympathy with the work. In many pastorless churches, noble leaders are keeping the subject alive through missionary prayer-meetings, aid societies, and general conversation concerning our Teigu enterprise. Wherever it has been possible for our missionaries to meet the people and speak to them, a keener and more intelligent interest is at once noted.

The work before the denomination in the direction of India is of great importance, bringing weighty responsibility, and brightest promise of abundant blessing. A million and a half of Telugus have been allotted to the Maritime Baptists as their share of the world's unhappy, unsexed, Christless inhabitants, whom it is the duty of Christ's followers to evangelize—speedily. Shall we not manfully assume the responsibility and press the work forward with untiring energy?

A CALL FOR VOLUNTEERS.

Since it is not the prerogative of any mortal man, or mortal Board, to say to this man "Go!" and to that woman, "Come!" and they must go and come, a call must be constantly sounded out among the people for volunteers. Volunteers from among our consecrated, educated, young men are wanted at once. There is room for at least twenty-five at this present moment. The work at any of our four stations on the field is too much for any one man to attempt. No man can accomplish impossibilities. If he attempts such a thing, disaster is inevitable, to the work, to the man.

Volunteers from among our devoted young women are wanted at once. Opportunities for preaching Jesus to the thousands of "shut in" heathen women of India are to-day unlimited—to Christian women. I quote from a letter written a few months ago by Mrs. Elizabeth Sole, the founder of Senana work in Calcutta, to Dr. Pierson of New York: "In 1860, my husband was ordered to Europe, when I heard of the arrival of Mrs. Mullins and her daughter. . . . When she came she was introduced to the ladies of three Senanas. From that time the work spread rapidly. . . .

So anxious are the ladies in the Senanas for instruction that where we have one female missionary we ought to have a hundred, and would if the Christian church were alive to its responsibility."

The italics are mine. Volunteers are wanted to stay at home and shoulder this end of the burden. Men and women who will volunteer, in church capacity or singly, to support alone a missionary family. Men and women who will volunteer to support a lady friend of theirs who may offer to do Senana work for Jesus. Other men and women who will volunteer to do their best in the fear of God to fill the treasury of the Lord.

A SPECIAL CALL.

Who among the orchardists of the Provinces will volunteer to place before the Board of Foreign Missions as a thank offering to Jehovah the proceeds from the fruit of one of their apple, or pear, or plum, or cherry trees? Who of the grain growers will volunteer to follow suit, or lead the way, with the proceeds from their first ten bushels of clean grain of this harvest? And are there not very many who can easily do this and honor God with their substance and help carry out His glorious purposes!

West Advocate, July 29.

W. B. M. U.

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

Winter Bonnets.

BY DOROTHY FRENCH.

(Conclusion.)

"Helen, I'm so glad that you could come this week, for you are in time for our annual missionary meeting, which is always a pleasant gathering, and you possibly can gain some hints to take home," said Mrs. Cook to her friend Mrs. Seymour, who had come to spend some weeks.

This was the first evening that Mrs. Cook and Mrs. Seymour had been together in several years. Their friendship began in their boarding school days, but, unlike so many of these friendships, had grown stronger instead of weaker as the years went by, though they had not seen each other as often as they wished, for Mrs. Seymour, since her marriage, had lived in a western town, too distant from Mrs. Cook's home in an eastern city to allow of frequent visiting.

"O Alice," said Mrs. Seymour, "are you just as crazy about missions as you were before you were married?"

"Yes, indeed, Helen, I am even more interested, for I can do more now than I could then. Have you not yet become interested? Don't you attend the Women's Meetings?"

"To tell the truth, Alice," replied Mrs. Seymour, as she leaned languidly back in her easy chair, "I know but very little about missions. I never call, but really I never ask whether it is to home or foreign missions I'm contributing. I believe there are women's meetings in our church, but I have never been to any. I cannot say whether they are well sustained, for none of my acquaintances go."

"Why, Helen, I should think you could do so much, for you have plenty of time."

"Alice, that's what everybody says, and I'm tired of hearing it. People suppose since I lost my children, and as we are not keeping house just at present, that I have nothing to occupy my time. I belong to a literature class and a painting class; Walter and I are members of a reading club, and a musical society, each of which meets every two weeks, and besides we have a good many social engagements. My days are filled pretty full."

The second day of this conversation, the annual meeting of the Missionary Society was held in the church of which Mrs. Cook was a member. Mrs. Seymour, out of deference to her hostess, consented to attend. If she had felt it would not have been a rudeness to refuse going, she would have greatly preferred remaining at home in the well-stocked library, to spending the day listening to dull reports or hearing speeches from returned missionaries. How Alice, with all her culture and education, could be so enthusiastic that she was willing to give up so much of her time, seemed only a strange whim to Mrs. Seymour.

"Well, I'll be a martyr to-day for the sake of friendship," thought Mrs. Seymour, as she entered the church.

It was a surprise to her that a missionary meeting could be of enough interest to bring together as many women, young as well as elderly, so she saw gathered there. It was a new experience, for never before had she been in such a company. The opening exercises were listened to

by Mrs. Seymour in a dreamy sort of a way, in fact it was doubtful if she really heard anything, for her thoughts were far removed from the place. It was not till the secretary was half through reading her report that Mrs. Seymour roused herself to take an interest in what was going on.

The secretary said that accidently there had come to her knowledge a case of self-denial that showed there were women, even in this materialistic age, who were willing to make sacrifices in order to contribute to advance the gospel. Then, without mentioning any names, she told of what Mrs. Grey and Isabel had done.

"Well," thought Mrs. Seymour, "I wonder if that is really a fact. If it is, they have done more than I would have done."

At the close of the meeting, when Mrs. Cook introduced Mrs. Seymour to the secretary, Mrs. Seymour said, "Was that instance you related true, and will that woman and her daughter really wear their old bonnets for the sake of missions?"

"O yes, indeed," replied the secretary, "and they should be very much hurt if any one should know of what they had done."

"I only mentioned the circumstance in the hope that it would stimulate some of the rest of us to do more than at present we think we can."

The weeks had slipped quickly by and the time had come for Mrs. Seymour to return home, and the two friends were having their last chat in the library the evening before Mrs. Seymour was to leave.

"Alice," said Mrs. Seymour, quietly, "I want to thank you for taking me to that missionary meeting, for the story of those winter bonnets taught me a lesson that I mean to profit by when I go back to my church."

"Helen, I thought it would be strange if you could go to this meeting and come away without getting aroused to the duty of caring for missions. I was anxious to have you attend," said Mrs. Cook, her face glowing with the enthusiasm she felt for the cause that was so dear to her heart.

"I am very glad I accepted your invitation and did not follow my own inclination, which was to spend the day in the library, for never before was I so impressed with the responsibilities of the women in our churches as I was that morning when I listened to the reports of what the women in this city had done or were planning to do in the future."

Mrs. Seymour returned to her home with a determination to use her time for other than merely social objects. She was impressed with the fact that one earnest, enthusiastic woman held within her grasp the power of a wonderful influence.

Mrs. Seymour's opinions had always had considerable weight in the town. If any undertaking, either charitable or social, was planned, it was the aim of the projectors to secure her name, either as a patron or a manager, in order to gain the attention of the community.

The next week after Mrs. Seymour's return to her home the Women's Mission Meeting was surprised, one might say even startled, to see her in attendance. Still more were the ladies amazed when she briefly told them of what she had learned during her absence, and her regret that with all her ability in the way of time and money she had never done anything but give her annual dollar for mission work.

"Can it be possible that Mrs. Seymour, the leader in all our society matters, has taken up missions?" said one and another, either in sarcasm or amazement, when it became known that Mrs. Seymour had been to the Women's Meeting.

The Women's Meetings were no longer poorly sustained, for many sisters who hitherto had been lukewarm, caught the infection of Mrs. Seymour's enthusiasm and followed her leadership in this direction as gladly as they had done in other affairs. A new impetus was given to the work of the church, that had for many years been in a condition like unto the one in Sardis, with the name of living, but in reality dead. The church no longer self-centered, looked out upon the fields already white for harvest, and sent the reapers to gather in the grain.

When word came back to the Eastern city of what had been accomplished in a Western town, no one had cause for a greater rejoicing than did Mrs. Grey, because her offering had been accepted.

"Isabel," said she, "our old bonnets were worth a deal more than we thought."

"Yes, mother, you planned better than I. You were a cheerful giver while I gave grudgingly."

Boys and Girls Can Become Heroes.

A sermon preached on Children's Sunday, August 10, in Stockbridge, Mass., by the pastor, Rev. P. T. Farwell.

1 Timothy 6: 12, "Fight the good fight of faith." We have just sung together about "Christian soldiers, marching as to war." We are very fond of this hymn and we sing it in church and Sunday-school very often. But I wonder how often we think what the words mean.

Do you not suppose a stranger entering a Sunday-school for the first time, would be rather amused to hear a lot of boys and girls, singing about being "a mighty army"? He might, indeed, be surprised to hear such words sung in a church at all, and might think that even men and women who sometimes sing the words, do not appear like soldiers of any kind.

Now what I wish that all the boys and girls (old or young) should think about for a few moments, is this: It is possible for us to be really Christian soldiers. It is possible for us to live in such a way that it will be ridiculous for us to sing these words about ourselves, the "mighty army of God." But on the other hand, we may be everything which we may admire in a soldier.

This was a thought which greatly helped the Apostle Paul. He had been a soldier and the captain of a company, before he became a Christian. In our country, he did not let a soldier be a Christian, only he fought under a new leader. He fought with new weapons. But courage, earnestness, loyalty—all of these things which make him a true soldier before, he did not lay aside when he became a Christian. You know that Paul refers often to this soldier life. He calls Christ "the Captain of our Salvation."

He speaks about putting on the whole armor of God, and taking up the sword and shield of Christian warfare. In our text, writing to a young man, he says (as part of his most earnest advice) "Fight the good fight of faith." And finally, when it became clear to him that the end of his life was near, next to his thought of Christ, that on which he most dwelt, was that he was a faithful soldier of Christ. "I have fought a good fight," he said, "and it sounds like a good victory: 'I have fought a good fight, I have kept the faith.'"

Remember this: Paul had laid aside the armor and the weapons of a Jewish soldier many years before, and during all that time, in which he had been a follower of Christ, he had never yielded sword or spear, nor had he led armed troops to victory; and yet he knew that in the best sense he had been living a soldier's life. He had been fighting in a good warfare. He had been opposing himself against very terrible enemies. He had won victories, and had led other men on to victories which the world has never forgotten, for they made the world better. I say that in the best sense he had been living a soldier's life.

As Christ suffered, so will His disciples be called upon to suffer. An army chaplain once told this story: There came to him a young soldier who believed in prayer. But the first night when he was in the barracks, his company he had been ordered to pray, and he was laughing at him and pelted him with everything happy. He came to the chaplain to ask advice, and the advice was to "give up his practice, and say his prayers in bed." A few days afterward the two men met again, and the chaplain asked the soldier how the plan worked. "I did as you said for a night or two," was the answer, "but then I thought it looked like being ashamed of Christ, and I knelt down again by my bed as before. He only does not say anything about it, but others are doing the same thing." The young soldier was right. It would have been an unsoldierly and cowardly thing for him to have given up doing what he believed to be right, because men laughed at him. It would have been unsoldierly and cowardly to have been ashamed of showing his faith in Christ. It was soldierly to be true to his colors, loyal to his leader, and courageous against all the laughter and opposition of others. You see how it is possible for every boy and girl to be in a very true sense a soldier. For to every one of you will come times again and again when you must decide whether courageously to do the thing that is right, or cowardly to avoid it, because you are afraid of some one's laughter.

There is another thing also which is a mark of soldierly character, and which we may all possess, and that is obedience. Next to courage this is what we most admire in soldiers, and what we most respect in our leaders. A soldier in his country. A soldier is a man under orders. He cannot do what seems to him best, and refuse to do that for which he does not see and understand the reason. The true soldier will obey orders as did the Light Brigade, of whose loyalty the world will never cease to sing: "Theirs not to make reply, Theirs not to reason why, Theirs but to do and die, Into the valley of Death." Rode the six hundred."

Do you children know the story of the better reward than the price of men? The soldier fact that a church is strong and its pastor happy, in proportion to the absence of those who spend their strength in talking, and in the presence of those who "do good by stealth, and blush to find it fame."

good. Obedience to them will indeed always bring a blessing. And we have the soldier's spirit, followers of Christ, when we obey His orders exactly, and trust all results to Him. Is there any one here who is too young to obey Christ? Certainly not. Only remember this, that Christ does not command the little ones among us to do just the same things that He commands the older ones. He has special instructions for the children. We must all try to be like Christ; but children must try to be like Christ when He was a child, and when any woman must obey the principles shown in Christ's old life. Children can be loyal to Christ by being obedient to parents and teachers, and by growing in wisdom as they grow in stature. You can be obedient also by fighting the temptations that come to you, as are your battles. You are not expected to fight the battles of any one else at present. But you will have quite as much as you can do, if you fight against bad temper, and bad words and selfishness and disobedience and laziness. You will be better able to obey Him, when having growing older and stronger, you are given other work to do. And if you are trying to be courageous and obedient, trying bravely to do what is your duty, you have a very right to be proud of being a Christian soldier, for you see you have two of the qualities already which make you good soldiers—courage and obedience. But no one, whether young or old, no matter how brave he may be, who does not resist temptation, no one who will flinch from doing what he knows is right, or fear that some one may laugh at him.

Let us not forget, however, while we are speaking of courage, that there is a kind of courage which is more important than the courage to face death or bear pain. It is the courage to do right even though it is unpopular, and without caring for what people say or think. This is a higher kind of courage than that which can bear bodily pain. Bull dogs will fight to the death. And very brave men will endure pain and even death without being in the best sense of the word courageous. On the other hand, men and women, even boys and girls, I suspect may often be found who will bear pain heroically, but who are afraid of a sneer, and shrink from doing what they know is right, for fear that some one may laugh at them.

Here is something which meets the case of every one of you to whom I am speaking. You may never have to show your courage by enduring persecution for Christ's sake. But now and then in the place of the stake and the prison you have the laugh and sneer of the people to face. And I know that hardly a boy here is so young that he will not have to decide often whether he will "do the right thing," or be kept from doing it by fear of some companion. This is a kind of cowardice which we all have to fight against. He is a Christian hero in these days, who obeys his conscience at all times, who does his duty "everywhere, and every day," and is not moved by what other boys or men will say, any more than, if he were a soldier, he would be moved by a sense of some threatening peril when a question of a soldier's duty was at stake. This kind of courage was shown by Christ, who not only endured pain and hardship for our sakes, but also endured insulting rejection by His own people, and misrepresentation and scoffing, even until He hung upon the cross. And yet He never was moved from doing the right thing, by fear of the insults or sneers of men.

As Christ suffered, so will His disciples be called upon to suffer. An army chaplain once told this story: There came to him a young soldier who believed in prayer. But the first night when he was in the barracks, his company he had been ordered to pray, and he was laughing at him and pelted him with everything happy. He came to the chaplain to ask advice, and the advice was to "give up his practice, and say his prayers in bed." A few days afterward the two men met again, and the chaplain asked the soldier how the plan worked. "I did as you said for a night or two," was the answer, "but then I thought it looked like being ashamed of Christ, and I knelt down again by my bed as before. He only does not say anything about it, but others are doing the same thing." The young soldier was right. It would have been an unsoldierly and cowardly thing for him to have given up doing what he believed to be right, because men laughed at him. It would have been unsoldierly and cowardly to have been ashamed of showing his faith in Christ. It was soldierly to be true to his colors, loyal to his leader, and courageous against all the laughter and opposition of others. You see how it is possible for every boy and girl to be in a very true sense a soldier. For to every one of you will come times again and again when you must decide whether courageously to do the thing that is right, or cowardly to avoid it, because you are afraid of some one's laughter.

There is another thing also which is a mark of soldierly character, and which we may all possess, and that is obedience. Next to courage this is what we most admire in soldiers, and what we most respect in our leaders. A soldier in his country. A soldier is a man under orders. He cannot do what seems to him best, and refuse to do that for which he does not see and understand the reason. The true soldier will obey orders as did the Light Brigade, of whose loyalty the world will never cease to sing: "Theirs not to make reply, Theirs not to reason why, Theirs but to do and die, Into the valley of Death." Rode the six hundred."

Do you children know the story of the better reward than the price of men? The soldier fact that a church is strong and its pastor happy, in proportion to the absence of those who spend their strength in talking, and in the presence of those who "do good by stealth, and blush to find it fame."

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Christians Under a Cloud.

BY REV. THOMAS L. CUTLER.

There is an innate principle in the human heart which causes men to love truth, and regard it as something particularly valuable, beautiful and majestic. The images of a lively fancy, or the fair forms of the ideal world, may delight for a moment the restless mind, but truth alone can impart a spirit which partakes of its own dignity, simplicity and eternity. Those who are charmed with finely wrought tales, imaginary joys and woes, and are wont to feed the intellect with airy nothing, feel too painfully the insufficiency of fiction to supply the necessities of the soul, and though such persons become the lovers and defenders of truth, they are accustomed to regard it as a treasure which possesses the power of imparting a lasting satisfaction to its possessor. So spontaneously does the love of truth spring up in the human breast, that no system of error, however ingenious and specious, would meet the approbation of mankind, did it not assume the garb of reality, and present itself to the inquiring mind as the object of his search. Truth, then, may be regarded as having an original abode in the heart, and the influence of error and destroying influence of an introduced disorder and confusion into a harmonious universe, and marred the beautiful symmetry of man's moral constitution, prejudice, in part, gained the ascendancy over principle, and obtained a seat in the heart, there to defend error and counterfeit truth.—Herald and Preacher.

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Third Quarter.

STUDIES IN LUKES GOSPEL.

Lesson VIII. August 24. Luke 18: 1-14.

PREVAILING PRAYER.

GOLDEN TEXT.

"He that humblyeth himself shall be exalted."—Luke 18: 14.

EXPLANATORY.

I. THE WIDOW AND THE UNJUST JUDGE. AN ILLUSTRATION OF IMPORTUNITY IN PRAYER. 1. *And He spake a parable unto them.* "The key of the parable hangs by the door" in the rest of the verse: *That men ought always to pray; i. e., to pray and not keep on praying till the answer comes in some form.*

2. *To pray without ceasing is commanded in several places, as 1 Thes. 5: 17; Rom. 12: 12; Eph. 6: 18.* It implies (1) the being always in the spirit of prayer, even when there is no opportunity or possibility of speaking the words of prayer; (2) The never failing, through carelessness, to keep stated seasons of prayer, for there are constant needs. (3) To keep on asking for the things desired till the answer is obtained. Not in all cases till the thing desired is obtained, for we may ask for what is not best, but till we know God's will about it, and have an answer from Him. Real importunity in prayer implies all three, *And not to faint.* Not to grow weary and discouraged, either from the force of the enemy or the delay of the answer, and hence cease to pray.

3. *There was a city a judge.* According to Deut. 16: 18, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See Exod. 23: 6-9; Lev. 19: 15. In the days of our Lord also, such municipal tribunals existed (Matt. 5: 21-22). These judges not only decided questions of law but they executed the law, or saw that it was executed; for it is only within the last two or three generations that "the world has worked out the problem of wholly separating the legislative, the judicial, and the executive functions. Which feared not God, neither regarded man." As we should say, dead to all better motives, divide or human. He was an unprincipled person, who had no regard to his duties, and who was not bound by his decisions in difficult cases and justice upon those whom he judged. His only care was for himself and his own profit. "Judges who fear not God cannot be expected to regard the rights of man." The two forms of sin go together, just as love to God is always followed by love to man. The judges in the East are generally irresponsible and corrupt; take bribes from either or both parties; and from their decisions there is in most cases no appeal; and the proceedings in execution of their decrees are summary. "This is largely because they are irresponsible, and human nature is such that the tendency of irresponsible persons is to injustice."

4. *And there was a widow in that city.* The condition of widows was indeed deplorable, helpless, and friendless. The treatment to which they were exposed is implied in the directions and warnings of Scripture (Ex. 22: 22; Deut. 10: 17-18; 24: 17; 27: 19; 1 Kings 17: 9-12; Mal. 3: 5; Mark 12: 40). This widow, easily injured and not readily protected, without influence and unable to be, had little to hope from this wicked and case-loving judge. *Avengeme of mine adversary.* The idea is not so much "avenge me" as "do me justice" against mine adversary. Some powerful and wicked neighbor had taken away her land, her house, her cattle, and she called aloud for the judge to "right her."

5. *And he would not for a while.* He was utterly indifferent to her rights so long as he was not specially annoyed by her. Perhaps her adversary had bribed him, as was common. *Afterward he said unto himself, etc.* The apology he makes the utterly abandoned character of the man: he was not ashamed of his own recklessness. He was beyond the stage of hypocrisy.

6. *Yet because this widow troubleth me.* It is the effect upon himself in any case which determines his action. *Let by her continual coming she weary me.* Wear me out. The literal meaning is, "least she smite me in the face," beat my face black and blue. This is to be taken, not literally, but figuratively, as setting forth the troublesome effects of a woman's incessant demands.

II. APPLICATION BY CONTRAST. 6. *And the Lord (that is, Jesus) said, Hear what the unjust judge saith.* Behold how even such a wretch is constrained to answer the request even of a poor widow by means of her importunity. Importunity is effective even in such a case.

FIRST CONTRAST. 7. And shall not God. Who is in perfect contrast to the unjust judge, being (1) holy, perfect in his justice; (2) a Father, not a mere judge; (3) good and loving, desirous of giving help, ready to hear, not selfish; (4) who is not on our side against the world and sin; (5) who is pleased with the importunity of His people, not provoked by it; "who, when He is weary, is weary not with our constancy and perseverance in prayer, but with our forgetfulness of His presence and cessation from prayer." If such an unjust judge could be induced to grant help because of importunity, how infinitely more certain may we be that God will hear and answer.

SECOND CONTRAST. His own elect. His chosen ones, His choice, or select ones; which follows in the verse. *The widow is often taken as a representation of the church after Christ's death,—a bride bereaved of the bridegroom, poor, struggling against many difficulties, hated, opposed, and persecuted by many and mighty adversaries.* She also represents the individual soul, surrounded by innumerable adversaries, tempted in many ways. But "the church of God and the child of God are His elect."

Which cry day and night unto Him. Are importunate and unceasing in their prayers. Importunity is a state of mind and heart, not a vain and continued repetition of phrases of prayer; not loudness of voice nor manifestations of emotion. *Though He hear long with them, i. e., with their adversaries.* God, suffering with His people, hears long with their oppressors, to give them all possible

opportunity to repent, before He is compelled to punish the a (2 Peter 3: 9).

8. *I tell you that He will avenge them speedily.* The moment the wise time comes, without a particle of delay, beyond, or it may mean that when He comes to deliver His people He will make speedy work. The preparations may be long and slow, as the electricity is long gathering in the clouds, but the coming will be like a flash of lightning (Luke 17: 24). Or the meaning of contradiction between "speedily" here, and the "hearing long" of ver. 7, may be solved by the fact that a thousand years in God's sight is but as a day (2 Pet. 3: 8), and to His view that which is a long delay is really the rapid unfolding of His plans. *Nevertheless, I am not afraid of the Judge falling in His duty.* The only thing which makes me anxious is this, lest the widow fall in hers. "When the Son of man cometh, to deliver His people, to give them victory over all their enemies, shall He find faith on the earth?" The point is not that there will be then few faithful or none, but that the faith even of the faithful will be almost failing; the distress will be so urgent, the darkness so thick, at the moment when at last the Son of man should come forth for salvation and deliverance, that even the hearts of His elect people will have begun to fail them for fear.

III. THE PHARISEE'S PRAYER. AN ILLUSTRATION OF WHAT PRAYER SHOULD NOT BE. Having Jesus disciples such instructions as to prayer and an acceptable prayer, giving points out another danger, and builds, as it were, a lighthouse on a rock against which many prayers are wrecked.

9. *And He spake this parable.* The story is an everyday occurrence. It is only a "parable" because the two men stand for two classes, and their conduct illustrates a general spiritual truth. This is the key to the parable which follows. *Unto certain.* Probably among His followers, who showed a tendency to a dangerous error, and treated as themselves that they were righteous. The word "righteous" is used in its ordinary Old Testament sense, meaning "conformed to the will of God," and so entitled to His favor. *And despised others.* Rather, the rest. The word "despise" means "treat as nothing"; "regard as mere cyphers" (Rom. 14: 3, 10). The rabbi invented the most high-flown designations for each other, such as "Light of Israel," "Uprooter of Mountains," "The Glory of the Law," "The Holy," etc.; but they were despised as being in the fellow-countryman as "accursed" for not knowing the law (John 7: 49), and spoke of them as "empty cisterns," "people of the earth," etc. This Pharisee regards with perfect self-complacency the assumed ruin and degradation of all the rest of mankind.

10. *The two men.* From the widest extremes of society. *Went up into the temple.* Which stood on what had been Mount Moriah, and rose high above the other buildings of the city. *To pray.* The temple was the acknowledged place of prayer, and the devout Jews went at the hour of prayer, if they were near; toward it they looked if they were distant. *One a Pharisee.* The highest and most respectable class among Jews, noted for their pretensions to devoutness, and their rigorous observance of all the ceremonial precepts of the Jewish Law, and they were not equally heedful of its moral precepts, the New Testament proof is painfully abundant. *The other a publican.* A Brahmin and a pariah, as one might say, if preaching from this gospel in India.

11. *The Pharisee stood.* Took a prominent position where he could be noticed. "The original word here is not that which denotes simply to stand. It points to his confident assumption of a position to which he was entitled." So far as the phrase has any special point, it indicates that he was not praying to God, but to the deity, as if he were himself, congratulating himself, half-consciously, that he had no need to pray, in the sense of asking for pardon, or peace, or righteousness, though it might be right, by way of example, to perform the duty of devotion and to thank God for what he had received. It really was not a prayer at all. *God, I thank thee.* It was right to give thanks, but the way and spirit with which he did it were wrong. It was boasting in the name of thanksgiving, pride in the garb of piety. *That I am just, and devout, and keep the Law, and give tithes.* Here, the rest of mankind. This was the first false step. *Extortioners, unjust, adulterers.* The first word was aptly chosen, and was obviously suggested by the presence of the other supplicant. Six publicans and half-dozen extortioners had been a proverb. *Or even as this publican.* And then, his eye alighting on the publican, he drags him into his prayer, making him to supply the dark background on which the bright colors of his own virtues shall more gloriously appear. *ing, it may be in the diary of earnestness with which the penitent was beating his breast, in his downcast eyes, proofs in confirmation of the judgment which he passes upon him.* We are too apt to think we ourselves are better than we are, and that others are worse than they are. And we are to guard against the thought, as we look in this Pharisee's face, "I thank God that I am not even as this Pharisee."

12. Having boasted that he had done no wrong, and thus had kept the second table of the law, he now proceeds to boast of his positive duties, and how faithfully he had kept the first table of the law. The boast of the Pharisee is, that he paid the lesser tithes, as well as the greater; of mint, anise, and cummin (Matt. 23: 23), as well as of corn and wine and oil. The best he could do of all his duty, he did works of supererogation; while sins to confess, and spiritual wants to be supplied, he seems to have felt none.

IV. THE PUBLICAN'S PRAYER. AN EXAMPLE OF THE TRUE SPIRIT OF PRAYER. 13. *He cast the dice upon the ground.* Far from the holy place, to which the Pharisee had drawn as near as he could, and hence also afar off from the Pharisee. But that was not in his mind. He only felt that he was unworthy to come near to God. *Would not lift up so much as mine eye.* (Ps. 124: 1). *But smote upon his breast.* An emblem of

the stroke of death which the sinner feels that he has merited at the hand of God. The heart is struck, as the seat of personal life and of sin. *Saying, God be merciful to me a sinner.* Obedient prayer. When the publican thus confessed himself a sinner, and asked mercy, we are not to suppose that he confessed to mere sinfulness common to all men alike, but that in all probability he had committed the sins to which the publicans as a class were liable—fraud, extortion, injustice, false accusation. The whole virtue of the parable is in this, that he had led an actually evil life, and from this he was delivered, and not only from certain spiritual sins to which there is no particular shame attached.

14. *I tell you.* With what emphasis and power did this tell you, come from this divine I! *This man went down justified.* His sins forgiven, His prayer answered, and He hereafter treated as a just person, received back to the family of God. It was possible to justify and receive Him, because the true character and had begun in his soul. *Rather than the other.* Because, though as great a sinner as the publican, he was still proud, unloving, and unrepentant. The Pharisee returned from the temple as poor as he came; while the publican, whom he despised, wondering how he dared to come, returned made rich by God's kiss of forgiveness and peace. *Every one that exalteth himself shall be abased.* Abased by his own vanity, which blinds those whom it infects; and draws them into many errors and indiscretions pernicious to their worldly interests. He will be abased by men, who seldom miss any fair opportunity of humbling vain glorious persons. He will be abased in the sight of God, who abhors the proud. *Out of his scorn and tears into peace with God;* out of his sins into holiness; out of evil company into that of the angels; out of his outcast position and character into heaven.

PRACTICAL SUGGESTIONS.

1. In asking favors of our fellow-men we use words for a twofold purpose; to inform them of our wants, and to induce them to grant our petition. But words have neither these functions in prayer.

2. Importunity is required, not to persuade God, but to make us able to receive.

3. The adversary never ceases to seek our destruction by tempting us to sin; therefore we must guard against ceaseless attacks by unceasing prayer.

4. There is danger that we may fall in seeking the cure of our ailments, in the willingness and power of God to give.

5. What a man gives thanks for is a test of his character.

6. Pride, self-conceit, self-righteousness, are flaming swords that keep men out of Paradise.

7. Humility is Jacob's ladder, with its base on the earth; but God and heaven are at the top, and send messengers to the base, in the form of messages of love to the humble heart below.

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Messenger and Visitor

WEDNESDAY, AUGUST 13, 1890.

FROM THE RETIRING EDITOR.

More than five and a half years have passed since the brethren composing the Maritime Baptist Publishing Company did me the honor to appoint me editor and general manager of the MESSENGER AND VISITOR. What has been regarded as a call from above makes it necessary to pass over into other hands the high trust committed to my keeping at that time. A few words may not be out of place, as I lay down the editorial pen.

It is gratifying to know that the union of the two old papers, which many viewed with little aversion, is now thought by all our people, almost without exception, to have been a wise step. It pays its weekly visits to about 75 per cent. more homes than the old papers entered. The single paper, with its one policy, being read by all our people, has tended to unify them. It is hoped that it has been an agent to make our people better acquainted with our peculiar and precious truths, to make them more loyal to Christ, to help them to higher ideals and a more earnest Christian life and purpose, and to aid the young as well as those of more advanced years in the culture of right principle and a strong and worthy character. The MESSENGER AND VISITOR has also sought to help forward to the utmost all departments of our denominational work, while it has striven to encourage and stimulate the pastors of the churches in their high and responsible duties. The retiring editor is only sorry that more has not been done in all these and in other directions for the great work of God in human hearts and for immortal souls; at the same time, an honest attempt to this end has been made, and he can only leave what has been done, where all attempts at service must be left, in the considerate hands of Him who can make imperfect effort advance His glory.

On leaving the work, I wish, in all sincerity and humility, to thank the patrons of the paper generally and the pastors of the churches especially. I had been led to expect that the work of editing the denominational paper would be attended with much to grieve and wound. The editor has had very strong convictions as to the soundness and value of certain principles, and has not shunned to express them. He has also had to use his editorial prerogatives very frequently, and decline to publish communications which did not commend themselves to his best judgment. Notwithstanding all this, he has seldom had to complain of an unkind or harsh word, and he has the great pleasure of numbering those who have differed from him among his best friends. The great mass of the rank and file of our people have been only too appreciative of his efforts and have taken occasion, by correspondence and at public gatherings, and in their homes, to make him sensible of a good will which has kept his heart in a glow of warm desire to help them through the columns of the paper.

But most of all has the heart of the editor been cheered and strengthened by the cordial sympathy and co-operation of the pastors of our churches. He has met them at anniversaries and has visited many of them on their fields and in their homes; he has been honored by being made a confidant, and has listened to their troubles and longings, and he never expects to find a body of brethren with whom it will be a greater pleasure to labor, or who will seek to aid him with a more earnest and considerate kindness and co-operation.

I have also to acknowledge, gratefully, kindly resolutions passed at denominational gatherings since I decided to accept the appointment at Toronto. It is scarcely necessary for me to be speak for the esteemed and trusted brethren to whose keeping the interests of the MESSENGER AND VISITOR are entrusted, the same kindly and considerate treatment which has lightened the rather onerous duties of their predecessor. It must be expected, however, that it will take a little time for them to get thoroughly in harness, so as to be able to do their best work. The patrons of the paper will bear this in mind, I am sure, and will not be too exacting at the beginning, assured that, in a short time, if not from the first, they may expect improvement and not retrogression.

I may be pardoned for adding that it is not easy to lay aside the work which so long has absorbed all my working power. The thought that I can have no active part in forwarding interests which have become very dear to me, and that I shall be separated from fellow-workers whose friendship is so highly prized, is not a little saddening. At the same time, I shall hope, in a more quiet way,

to do a little for the work in which we have a common concern, and shall ever watch, with the deepest sympathy, the progress of the great denominational interests of the brethren of the Maritime Provinces.

And now I end these closing words which have savored too much of a personal character, and gladly drop out of sight, with the hope and prayer that God's best blessing may rest on the paper, the churches, and the work of Maritime Baptists. C. GOODFREED.

FROM THE NEW EDITOR.

Feelings of profound regret were doubtless experienced by the readers of the MESSENGER AND VISITOR when they learned the decision of Dr. Goodspeed to vacate the position which he has so honorably filled as editor of this paper, and resign to other hands the work which he has so successfully carried forward. These feelings of regret will be deepened as they read in this issue our brother's words of leave-taking.

I shall refrain from any elaborate eulogy of the work of the retiring editor, knowing well that the eulogy which he chiefly values is the consciousness of duty faithfully performed, the praise of work well done. Of such eulogy no one certainly can deprive Dr. Goodspeed, as he looks back over the period of his connection with the MESSENGER AND VISITOR. The interests of the paper have prospered in his hands even beyond the expectation of its friends. No man could have been more laboriously faithful in the discharge of the duties of his office, no man could have labored more conscientiously in the interests of the paper and the denomination, and certainly no one man among us could have achieved more gratifying results in building up the paper in all its interests.

In reference to the relations into which I have lately entered, at the call of the directors, as editor of the MESSENGER AND VISITOR, it seems necessary at this time to say but little. I am in the position of one who is putting on the harness, the character and value of whose work remain to be seen. The call to this position came to me as a surprise. Very highly do I appreciate the honor conferred upon me and the confidence reposed in me by my brethren in calling me to a place of so great responsibility, and one so vitally important in its relations to all our interests as a people.

While I most heartily wish that I were able to bring with me to this position a much larger measure of ability and experience, I have at least sufficient acquaintance with the duties of an editor to enable me to understand very clearly that the office is no sinecure, and not exactly a bed of roses. Large and constant demands must necessarily be made upon the intellectual resources, the industry, the judgment, the sympathies, the patience and forbearance of the editor of such a paper as the MESSENGER AND VISITOR. He is in a larger sense than almost any other man a minister to the people and a servant of the denomination. He, therefore, needs not only an ample measure of divine grace, but also the generous sympathy and support of his brethren. These, I know, the retiring editor has enjoyed, and I hope and trust they will not be withheld from me.

In regard to the conduct of the paper I have only this present to say, I shall give to the best I have. There will be much for the new editor to learn and readers may have the opportunity to cultivate the grace of forbearance. I can, however, promise them that the editor will make an honest effort to serve their interests.

The MESSENGER AND VISITOR now finds its way to some seven thousand homes. In many of them it has come to be regarded as an old friend, an honored guest. It will be my ambition so to conduct the paper that it shall not become less welcome as a visitor and none the less a messenger of good than it has been in the past.

In conclusion let me say that I am happy in having as my associate in the work my esteemed friend and brother, Mr. Saunders, who is well known among our Baptist churches, and who is held in the highest esteem wherever he is known. In accordance with the announcement made two weeks ago, Mr. Saunders, by the appointment of the directors, now assumes the business management, while the responsibilities of the editorship will devolve upon the new comer. The readers of the paper will, however, be glad to know that it is expected that, to some degree, there will be an interchange of duties between the business manager and the editor, to the great gain, I am sure, of the editorial department.

DO NOT DREAM.

The end of the Convention year is close at hand, and whatever is to be done either by churches or by individuals to enable the treasurers of the denominational funds to make a satisfactory showing in their annual reports must be done very shortly. Many of our churches send forth their contributions with promptness and liberality. There are others which have not availed themselves to the full of their privileges in this matter, not having yet learned, it would seem, how blessed it is to give. In some cases, it may be, where there is a real intention to aid in the good work, the intention fails, or partially fails, of its effect for lack of systematic effort. Sometimes funds which are contributed fall through unnecessary delay to get into the treasurer's hands in time to be accounted for in his annual report to Convention. Such contributions are not lost, of course. They may do just as much good as if they had reached the treasurer in time to be accounted for in the report of the year for which they were intended. But it would be more satisfactory to all concerned if all these amounts were sent forward in time to reach the treasurer before the closing of his accounts, and thus obtain mention in his report.

In material things we are being blessed. The year has been a fairly prosperous one. As a people, we have much cause for gratitude. Have you, friends, done all for the cause of Christ this year, all that you intended to do, all that gratitude demands, all that your ability and the opportunity makes possible? If each church and each individual member will observe the divine rule to give "as the Lord hath prospered," the financial results of this year will exceed any in the history of the Convention. We sincerely hope that this may prove to be the case.

Opportunities for the employment of devoted men and women in the different departments of Christian work are yearly becoming more numerous, and the demand more pressing. It is hard for our Boards to say nay to the urgent appeals continually coming to them for men and money to carry on the work of Christ; especially when there are young men and women ready to engage in the service, and who are saying, "Here am I, send me." He that sends the gospel abroad is lending to the Lord and laying up treasure in heaven. It is an investment which will yield blessed returns after all material riches shall have perished.

PASSING EVENTS.

Persons who have a taste for the horrible must have had their appetite satiated as they read last week, in the daily papers, the account of the execution of Kemmler by the new method of electricity. From the many fatalities resulting from accidental contact with electrical wires, there seemed no reason to doubt that electricity properly applied carried with it the certainty of instantaneous death. Whether the man really died under the first shock of the electrical current, lasting about 15 seconds, and the writhings, frothings, gaspings, etc., which followed its removal, were simply muscular contortions, or whether they were symptoms of life and returning consciousness, is a point upon which witnesses and experts differ. However this may be, the horrible details of Kemmler's death will result, in a popular sentiment of disgust and horror at "electrocution," and it is scarcely likely the experiment will soon be repeated.

The wheat crop is a most important consideration to Canada, but owing to the contingencies of drought and frost in Manitoba and the North-west, is not a very certain factor. It is most gratifying, therefore, to know that the excellence of this year's crop is an assured fact. Last year the crop of Manitoba and the North-west was less than 8,000,000 bushels, giving but a small surplus for exportation. This year, in spite of a very destructive wind and hail storm which, it is said, has destroyed 100,000 acres of Manitoba wheat, the crop will more than double that of last year, which will afford a surplus for export of some 12,000,000 bushels.

In the midst of so many rumors and prophecies of war from Europe, it is encouraging to read accounts of peace conferences which have lately been held in London and Paris. The London conference closed July 18. It was attended by a number of representative Americans—ministers of the gospel and others. France, Spain, Sweden, Switzerland and almost every European country except Germany were represented in the conference. Hon. David Dudley Field, the eminent American jurist, presided.

The Paris conference, held later, was composed of members of parliament—though not in their official capacity—from the various countries represented. The London Daily News says: The movement is making way, as shown by the fact that the number attending this conference is double the number which attended the first held last year in Paris. Moreover, Mr. Philip Stanhope, speaking in the name of the chairman, Lord Herschell, has announced that letters of approval had been received from 1,000 legislative members who were unable to be present. We notice that Lord Herschell sends some

ground for hope in the very horror of some of the new inventions for destruction.

There are said to be twenty-five millions of men in Europe ready, at the command of their leaders and in the supposed interests of their countries, to turn against each other all the terrible engines of modern warfare. But the people do not want war but peace. Popular sentiment, until it is inflamed by those whose aim is gain or glory, is everywhere against war.

Such conferences as those referred to being held from year to year, by inculcating the duty and the benefits of peace and by becoming a more and more effective medium for the expression of public sentiment as to the iniquities of war, should do much towards bringing in the days of universal peace.

Another plot against the Czar has been discovered in the Russian capital. Two officers of high rank in the army have committed suicide, being implicated, it is supposed, in the conspiracy. A professor and several students of the University of St. Petersburg have been arrested as being concerned in the plot, and many persons in Moscow have been taken into custody on the same charge.

Emperor William of Germany has lately been on a visit to England. He was received by the Queen with demonstrations of affection, and a banquet at the Osborne House was given in his honor.

The New York Independent has been at the pains of gathering statistics showing the strength of the different churches in the United States and their increase during the year. The total membership is set down at nearly 22,000,000, and during the year there has been an increase of 8,500 churches, nearly 4,900 ministers, and nearly 1,090,000 members.

In regard to the number of communicants in the different bodies, the Methodists lead, with 4,980,000; the Roman Catholics come next with 4,676,000; then the Baptists, with 4,292,000; Presbyterians, 1,229,000; Lutherans, 1,086,000; Congregationalists, 491,000; and Episcopalians, 480,000.

The increase of the Catholic population during the year was 421,700, the gain in communicants over 238,000.

The growth of the Protestant membership was 668,000. Of this the Methodists gained more than 256,000, the Baptists more than 213,000, the Lutherans 95,000, the Presbyterians 49,000, the Congregationalists more than 46,000, the Episcopalians about 9,500. These figures are understood to represent the net gain after deducting the number of deaths.

It is not wise, of course, to put our trust too implicitly in numbers. But, so far as numbers go, this seems to be a very satisfactory showing for the year, and certainly indicates that Christianity is not altogether losing its vitality, or its hold upon the people.

McMaster University.

As I return to the discharge of duties in connection with McMaster University, I am very conscious of the personal changes during my year of absence. Dr. Castle and Prof. McGregor have gone to their reward. Dr. MacVicar, after years of valued service, has resigned his office and enters upon important service in connection with the schools and colleges under the care of the American Home Mission Board. Dr. Hall, of Woodstock College, leaves to enjoy a scholarship for original investigation under Stanley Hall of the Clark University; while the Principal of Moulton and two of her associates have left Toronto.

Three active members of the Senate and the Board of Governors have become non-residents—Revs. Messrs. Denovan, McDiarmid, and J. Stuart. These are certainly very striking changes to have occurred within twelve months.

But the work moves forward. Much time during the past two years has been given to earnest discussion of educational problems in the Senate and the Board of Governors. It is not too much to say that these discussions have tended to serious and enlarged views of the work in hand, and to deepen the conviction so strongly possessed by some that the Baptists are called to as high and independent work in the department of liberal education in Ontario as in any other country on this continent.

The recent meetings of the Senate and the Board of Governors have been characterized by great earnestness and a growing openness of view. The Arts department opens its doors for its first class on October 1st next. Great pains have been taken in the recent appointments made in the several departments of the University to secure men and women of sound and varied culture, and of sympathies warmly enlisted in behalf of the great principles underlying the educational policy adopted by the body and reaffirmed by its Boards after searching discussions.

The Faculty of Arts will begin its work with the services, in whole or in part, of seven professors and a lecturer. The recent appointments are: Professor Alex. McKay, B. A., Mathematics and Physics; Professor M. S. Clarke, B. A., Modern Languages, and Thomas McKenzie, B. A., M. D., Lecturer in Biology. These are all men of known ability and large experience as teachers. The Faculty of Theology has been enriched and strengthened by the appointment of Professor Calvin Goodspeed, D. D., Systematic Theology and Evidences of Christianity, and Professor Thomas Trotter, B. A., Homiletics, Pastoral Theology, and Church Polity. This gives the department the services, in whole or in part, of six professors. These new appointments are every where warmly received, and the fresh earnest life thus secured cannot fail to strengthen the hands of the able and devoted brethren who have for years labored so earnestly in this Faculty. The Woodstock Faculty retains the valuable services of Mr. N. Wolverson in Mathematics and Manual Training; Mr. H. S. Robertson, B. A., takes the Natural Sciences; the Preparatory department being entrusted to Mr. Bewell. Principal Houston and his associates have in charge the best equipped school in Canada for boys and young men. Its endowments are sufficiently large to make the selection of students a practicable thing. Thus the high tone of the school is assured, and the difficulty of discipline is reduced to a minimum. The Faculty of Moulton College will be presided over by Miss Adelaide L. Smiley, M. A., a lady of wide experience, and of whom Rev. Dr. Cephas B. Crane writes as follows:

She is a woman of the noblest pattern, of exalted character, of earnest and intelligent piety, of strong and wise and healthful influence, of fine scholarship, of remarkable executive ability, apt to teach, one to be sought as the head for any school for girls, even though it be of the highest grade.

Miss Smiley has both been a student and had experience as a teacher at Colby Academy, The Ordeal, and Vassar. She is upwards of fifty years of age.

The Faculty of Moulton has five lady graduates in the literary and scientific work—of whom Miss Blanche Bishop is one—a resident teacher in music in addition to special arrangements with the Toronto College of Music, a good studio in charge of an excellent teacher of drawing and painting, and a special teacher for students who are not qualified to enter upon the regular courses prescribed.

From this hasty outline, the readers of the MESSENGER AND VISITOR will gather that our educational work has passed into the condition of earnest activity. It will be found, I doubt not, that when the arts department is in full and happy play, our constituency will supply three times the number it now does of students in the field of liberal study. This means among other things, a greater supply and finer quality of material for the Theological department, and an ever increasing stimulus in the great work which Woodstock and Moulton have in hand.

We rejoice in the prosperity of Acadia and her associate institutions, and we trust that graduates of Acadia may avail themselves of the great advantages offered in Toronto Baptist College.

THEODORE H. RAND.

McMaster Hall, July 30, 1890.

Foreign Missions.

Missions have been and will be the subject of universal and permanent interest. The ever-increasing call for more missionary labor, and the demand upon the zeal and resources of the Christian church, are evidence that the true missionary spirit is being fostered and giving effect to the last and great command of the risen Saviour, "Go ye."

God has in His good providence graciously privileged the Baptist church to enter upon this vast and most important field of labor—the Telugu country—a country lying on the western shore of Bay of Bengal, with a population of 17,000,000, three and a half times that of Canada.

Though the Telugu missions, as a whole, have now reached an important position in the modern missions—with some years of missionary labor behind them; yet our mission, in connection with the Board of the Maritime Provinces, is at its early stage.

Statistically we have not much to report; yet a vast, grand, pioneering foundation-laying work has been done. The Telugu country is the citadel of Hinduism and stronghold of idolatry. The Telugus are very religious people. Caste system is the most insurmountable difficulty in the advancement of our cause. Yet it is gratifying to learn that such work has been done to undermine and up-heave the old faith and prejudice and break down the wall of superstition and caste. The thick moral night that had settled upon them is slowly but surely being scattered. The baptism of two high-caste Hindus—Brahmins—by Rev. Mr. Sanford is the sure sign of the break in the ranks of heathenism. Up and down the land, in our tour of itineration, we meet with people who more or less are secret disciples—hundreds, again, who confess and say that they have renounced the hidden things of darkness, and who are living better and nobler lives. Superstitious fears are dying out. These are great advances upon heathenism to those who know and are trying to grapple with the difficulties of the question of the salvation of the heathen.

Consider for a moment that the debased and materialized minds of idolaters do not grasp the thought of one liv-

ing personal God, and our responsibility to do His will, and to obey His laws. Yet these thoughts are to be apprehended before any true sense of sin is felt. What may be most degrading and shameful to us, may not be so at all to a Hindoo. Morality is entirely divorced from religion, as may be judged by the fact that the most licentious rites had their temples with male and female ministrants—Appalling immorality! God helping, we shall raise the Christ's standard of holiness there until all darkness is dispelled and the glorious light of the gospel is shed abroad in their hearts.

In entering upon the Visianagran field, a wide, wide field of labor is opened—a field which had been the scene of the labors of the L. M. S. missionaries for years. The writer himself was privileged to be in the forefront of the battle for about a space of two years. Of this field I shall write some time else.

With these ripe fields before us, what is wanted is organized, systematic, itinerating work, which can only be done by thrusting more laborers into the field, so that the important centres may be visited oftener. Short visits are best at first. But longer and frequent visits are desirable, in order to make impression of the truth as it is in Jesus and disabuse their minds of old fables, myths, superstition.

Villages after villages are opened to us. Appeals and entreaties are made for frequent visitation or to send out a teacher or preacher. But we are hampered for want of more laborers, who would bear the message of salvation to the people sitting in darkness. Who will respond to this Macedonian cry and strengthen the hands of our missionaries?

I beseech you, by the agony of Jesus Christ, by the blood from His pierced side, that you would rise to your responsibility and do all you can to further the cause of God in that land.

SUKK ABDUL AZIZ.

U. B. Seminary.

We are making some progress in securing pledges to meet our heavy debt. Everywhere our appeal is kindly received, and could we visit every church the debt would soon be a matter of the past. So far Albert is the banner church in helping us. Bro. J. Harry King is now engaged in a thorough canvass of the county, and doubtless will give a good report. Many of our subscriptions are backed with earnest prayer in our behalf and so are doubtly helpful.

Our outlook for students is exceedingly good, and applications come from all sections of the Province, and all denominations. All of our old students, so far as we know, that intend going to school this year, return to us. For this exhibition of confidence and appreciation we are deeply grateful.

The "dollar per member" plan commends itself to our people and needs only some energetic person in each church to take it in hand to make it a grand success. We will supply any one with copies of our appeal who will use them to secure dollars for us. There are young brothers and sisters in all our churches who, by a few days' canvass, could send us much needed help. We earnestly ask the co-operation of all to make this effort to entirely free our Seminary a complete success. If this "dollar plan" is generally worked, we are assured that some of our wealthier friends are ready to make larger donations to secure us needed apparatus, library, and endowment. Our fullest success for the present and the future depends upon a universal response to the request of our Board for a dollar from each church member. Remittances made to me or to your pastor will be duly acknowledged. J. E. HOPKES.

St. Martins, August 2.

A Great Missionary Gathering.

Plans are being perfected for a National Missionary Conference, to be held at Indianapolis, Indiana, September 3-9, 1890.

Prominent Missionary-workers, evangelists and Y. M. C. A. workers will be present, among them: Bishop Wm. Taylor, of Africa; Dr. A. T. Pierson, author of "Crisis of Missions;" W. E. Blackstone, of Chicago, with his large map of the world; Robt. E. Speer, of Pennsylvania; T. C. Horton, Gen'l Sec'y Y. M. C. A., St. Paul; and A. Nash, State Sec'y, Neb., together with many Missionary volunteers from different sections of the country. As is well known to our readers, remarkable providences have combined in recent years to open the doors for the spreading of the Gospel among the nations of the earth. Especially may this be said of Africa and China. There are also many evidences of great movements toward the preaching of the Gospel to "every creature," and this meeting promises to be one of unusual interest and importance. The theme of the gathering will be "Shall the Gospel be given to all people, during this generation?"

Special railroad rates are being arranged for and it is expected that the good people of Indianapolis will provide entertainment for the delegates. For further information, address George S. Fisher, Y. M. C. A., Topeka, Kansas.

Thou Knowest

BY PASTOR J. CLARK, AT

Thou knowest, Lord, who On this our earth wept;

And o'er Thy soul's deep sea The surging tides of woe;

Thou knowest, Lord, who Long toil was Thine I bear; When birds and bees are near;

Thou hadst not whined, head. Thou knowest, Lord, who Dark hatred's seed sowed;

And fierce, relentless men Pursued and smote Thee;

Thou knowest, Lord, who A death was Thine, a By Thine expiring agonies We gauge the greatness;

Regard, O Lord, our brethren That, through Thy grace, are pressed, Our souls from sin and death And reach, at last, to heaven.

Foreign Missions.

The monthly meeting Mission Board was held 6th inst. The most interesting consideration was the report of Bro. Sheik Abdul Aziz for a helper on our staff of the secretary read by John McLaurin and Bro. McLaurin was introduced with Abdul's work, two years with him in Laurin said he liked Abdul and should be glad to appoint him. Sister she believed Abdul was worthy of kind treatment a very interesting statement Abdul relative to his conscience that time, and all desire to return and work in the Board unanimous point Bro. Abdul. The arrange for work for his tion, when all the delectance to see and hear delivered a very interesting evening in the Brussels the manners and customs of India. He appeared in native costume.

Any church or mission ing an address from the please address the undersigned.

St. John, N. B.

Religious Intelligencer.

NEWS FROM THE

SUSSEX.—Since last received by letter inst. an intelligent man came to us from Honiton, deeply moved and earnestly desiring to see Saviour.

AMHERST.—The Beulah shoot from Amherst was a grand success. It is impossible to separate organization, B. band, and to re-unite church. A good work among them, by the Staples and Wilson. Four were baptized and experience from that stand ready to follow them.

ELGIN, Albion Co., N. ing to labor here, three Christian work has been ready twelve have been received into the fellow Elgin Baptist church, with us yesterday afternoon to a large audience will be necessary to call soon to baptize others in the way of life.

August 4. TRACADIE, N. S.—It is to state that the Lord in our work here this people gladly hear this are centers in connection of the gospel. On the W. P. Anderson, of came over and baptized us, and administered all of the Lord's Supper.

was present and the so impressive. There has improvement in the every way.

FIRST RAGGED ISLAND, July 27. Rev. Frank T. sermon, took leave of of the First Ragged I which, for the last two pastor. At the same was presented on behalf and congregation, an appreciation of the retiring in all departments of C deep regret at his departure was made of a full school, and his interest people. Kindly mention of Mrs. Potter and I fluence. The address appropriate reply from

TANCOCK.—The Sunday school presented to Mrs. an expression of their result of a concert held Whitman wishes to help their heartfelt appreciation they manifested weekly, July 16, two so Leary, of Little Tanco 21, and Isaac, aged 19, from fishing, when, causing and sink. Both were two young men were and will be greatly missed by the community. Much sympathy bereaved parents, who sorrow. Rev. R. R. brother, preached at July 19. A collection was, which amounted to

Thou knowest, Lord.

BY PASTOR J. CLARK, ANTIGONISH, N. S. Thou knowest, Lord, what sorrow is; On this our earth Thine eyes have wept; And of Thy soul's deep loneliness The surging tides of grief have swept. Thou knowest, Lord, what labor is; Long toil was Thine for daily bread; When birds and beasts would rest in peace; Thou hadst not where to lay Thine head. Thou knowest, Lord, what conflict is; Dark hatred sought Thine infant's breath; And fierce, relentless enemies Pursued and smote Thee unto death. Thou knowest, Lord, what dying is; A death was Thine, all deaths above; By Thine expiring agonies We gauge the greatness of Thy love. Regard, O Lord, our fervent cries, That, through Thy grace to us expressed, Our souls from sin and self may rise And reach, at last, eternal rest.

Foreign Missions.

The monthly meeting of the Foreign Mission Board was held on Wednesday, 6th inst. The most important matter for consideration was the application of Bro. Sheikh Abdul Aziz for appointment as a helper on our staff of workers in India. The secretary read letters from Rev. John McLaurin and Mrs. Archibald. Bro. McLaurin was intimately acquainted with Abdul's work, as he had spent two years with him in India. Bro. McLaurin said he liked Abdul very much, and should be glad to hear that he had appointed him. Sister Archibald said she believed Abdul was a Christian and worthy of kind treatment. After hearing a very interesting statement from Bro. Abdul relative to his conversion, and life since that time, and also his strong desire to return and work under our missionaries, especially with Bro. Sanford, the Board unanimously resolved to appoint Bro. Abdul. The secretary is to arrange for work for him until Convention, when all the delegates will have a chance to see and hear our brother. He delivered a very interesting lecture last evening in the Brussels street church, on the manners and customs of the people of India. He appeared on the platform in native costume. Any church or missionary society wishing an address from Bro. Abdul will please address the undersigned. W. J. STEWART. St. John, N. B.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. JOHN'S.—Since last report two have been received by letter, and on the 3rd inst. an intelligent man baptized, who came to us from Romanism. Others are deeply moved and earnestly seeking the Saviour. E. J. G. ANTIPOUR.—The Beulah church, an offshoot from Amherst some twelve years ago, finding it impossible to maintain their separate organization, have voted to disband, and to re-unite with the parent church. A good work has been going on among them, by means of brothers, Staples and Wilson. On the 3rd inst., four were baptized and one received the experience from that section, and others stand ready to follow the Saviour. ELGIN, ALBERT CO., N. B.—Since coming to labor here, three weeks of quiet Christian work has been going on. Already twelve have been baptized and received into the fellowship of the first Elgin Baptist church. Bro. Seely was with us yesterday and preached with power to a large audience. We hope it will be necessary to call him again very soon to baptize others who are inquiring the way of life. H. Y. COREY. August 4. TRACADIE, N. S.—It gives us pleasure to state that the Lord has been with us in our work here this summer. The people gladly hear the Word of God and are contributing liberally for the support of the gospel. On the 31st of July, Rev. W. P. Anderson, of Guysboro, N. S., came over and baptized a candidate for us, and administered also the sacrament of the Lord's Supper. The Holy Spirit was present and the services were very impressive. There has been a marked improvement in the Sunday school in every way. MARK THOMPSON. FIRST RAGGED ISLAND.—On Sunday, July 27, Rev. Frank Potter, in a farewell sermon, took leave of the congregation of the First Ragged Island church, of which, for the last two years, he has been pastor. At the same time an address was presented on behalf of the church and congregation, expressing high appreciation of the retiring pastor's labors in all departments of Christian work and deep regret at his departure. Especial mention was made of Mr. Potter's faithful labors in connection with the Sunday school, and his interest in the young people. Kindly mention was also made of Mrs. Potter and her Christian influence. The address called forth an appropriate reply from Mr. Potter. TANCOOK.—The Sunday school at Tancook presented to Mrs. A. Whitman as an expression of their kind regards, \$21, the result of a concert held July 15. Mrs. Whitman wishes to tender to these people her heartfelt appreciation for the interest they manifested in her. On Wednesday, July 10, two sons of Mr. George Leary, of Littleton, were going home from fishing, when a severe tempest overtook them, causing their boat to fill and sink. Both were drowned. The two young men were much respected and will be greatly missed in the community. Much sympathy is felt for the bereaved parents, who feel keenly their sorrow. Rev. R. R. Philp, our blind brother, preached at Tancook, Sunday, July 15. A collection was taken for him, which amounted to \$21.50. A. WHITMAN.

DARTMOUTH.—Four were baptized into the fellowship of this church last Sunday evening, Aug. 3. C. W. W. SPRINGFIELD.—I had the pleasure of baptizing and receiving one into the membership of the Studholm church at Collins, July 20th. Good and attentive congregations are greeting me at all my stations. J. H. CORNWALL. BRIDGEWATER, N. S.—"One sower and another reaper." It was my privilege to baptize a candidate on Sunday, Aug. 3—the daughter of Des. Freewall. As I have not before reported from this field since my settlement in June, it may be encouraging to the readers of this to know that there are sinners in Bridgewater. But God has not forgotten to display His power. C. W. COREY. AUG. 6. SALMON CREEK.—Still the Lord is pouring out His blessing upon us and much good is being done in His name here. Last Sabbath, Aug. 3rd, four happy converts followed their Lord and Master in the ordinance of baptism and were received into church fellowship. A deep interest is manifested in all the meetings. Many are almost persuaded. We pray God they may be enabled to decide for Christ and that right early. E. E. C. ST. GEORGE, N. B.—I baptized two into this church Sunday, August 1st. We are much encouraged in our work. During this conventional year we have raised for Home and Foreign Missions one hundred and fourteen dollars, which is one dollar per member. As a church we are doing a good deal of mission work, which is a great blessing to us. The services on Sunday are six sermons, seven prayer and social meetings and six Sunday schools. Bro. Hutchins (de.) has entered into the work in a manner which manifests a missionary spirit. C. E. PINEO. GUYSBORO, N. S.—The work of the Lord is progressing somewhat with us. The church has cleared itself of outside debt since our pastorate began. We have contributed a large proportion, above one dollar per member, towards the benevolent objects of the denomination. A W. M. A. Society has been organized and officers and supported, as it is by self-sacrificing devoted women, will prove a powerful aid in church work. A Mission Band has also been organized by willing workers in the church, to train the young in benevolence and Christian duties, which will prove helpful. Last Lord's Day we received three persons into the fellowship of the church. August 4. WILLARD P. ANDERSON. CROW HARBOR, N. S.—The Board did a good thing for this struggling church when they sent them Bro. Slangenwhite. This brother is doing a good work. Many of the fishing vessels from Lunenburg Co. call here for bait, and sometimes stay main weeks before they can be supplied. This gives Bro. S. a grand opening to preach the gospel to his countrymen. The church at times cannot accommodate the people. When it is fine they gather outside by hundreds to listen to the warm gospel message from our good brother. If Bro. Slangenwhite is not turned aside from his studies by any merely social considerations, but will take a full course, in both the classical and theological departments, he will become one of our most successful men. He is a young man who needs only to be known to be appreciated. The Board has done a good thing, both for him and the church in Crow Harbor, in appointing him to this much neglected field. A. MARTELL. CASNO, N. S.—The Casno church is still without a pastor. I am occupying the pulpit as a permanent supply. We are still anxiously looking for a pastor. The Casno church is in need of one of your strongest men. The possibilities of this church are second to none in the province. A good brother with fair pulpit ability would do a noble work for the Master here. There are a large number of intelligent people here, and the need of good preaching is absolute. We hope the Lord will stir up the heart of the right man and bring or lead him to this church. His own age (seventy-two) stands in the way of many doing the work that needs to be done. We were disappointed in regard to both Bro. Corey and Bro. Palmer. The former was not open to engagement when he arrived on the ground; the latter refused to accept a very pressing call. The brother whom the Lord will lead here will find a hearty, sincere, loving, kind hearted people. Here he can rest assured his labors will be appreciated. A. MARTELL. PERSONAL. Rev. H. F. Adams occupied the pulpit at Lennox street church, Sabbath, in the absence of pastor Mellick, who is spending his vacation in I. E. Island. We were favored with a call, the other day, from Rev. W. Scott, A. M., Principal of the Connecticut Literary Institution, who, with Mrs. Scott, is making a short tour of the provinces. P. S. MCNUITT & CO.

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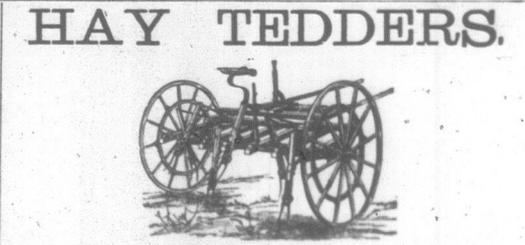
Rev. F. D. Davison, of North River, P. E. Island, was in St. John on Friday last, on his way to St. George, Charlotte Co., where he will spend a short and, we hope, very pleasant vacation among old friends. We are informed that Rev. W. H. Young, M. A., of the Metropolitan Baptist Church, in Washington, D. C., has been spending a few weeks in Wolfville and vicinity. He has preached several times in Kentville and Canard, with much acceptance. It is understood that he thinks seriously of resigning his charge in Washington and remaining in this country. As he is a man of ability and experience, it is to be hoped that some position of useful labor among us may open to him. Mr. Young is a scholarly man and has given much attention to Science, Hebrew and especially to pulpit oratory. A meeting of the Board of Governors of Acadia College will be held at Temple Church, Yarmouth, Friday, August 22, at 9 a. m. T. A. HIGGINS, Sec'y.

The directors of the Baptist Book and Tract Society are requested to meet in the vestry of the Temple Baptist church, Saturday evening, Aug. 23, at 8.30. The annual meeting of the Baptist Book and Tract Society will be held in the vestry of Temple Baptist church, on Monday, 25th August, at 9 a. m. G. O. GATES, Sec'y. The annual meeting of the stockholders of the Maritime Baptist Publishing Company (Ltd.), will be held in the vestry of the Temple Baptist church, Yarmouth, Friday, Aug. 22, at 8.30 p. m. The directors are requested to meet one hour earlier. G. O. GATES, Sec'y. The annual meeting of the Baptist Annuity Association (New Brunswick) will be held in Yarmouth during the sessions of the Baptist Convention of the Maritime Provinces. The place and time will be definitely announced next week. HERBERT C. CREER, Rec. Sec'y.

Fredericton, N. B., Aug. 6. The N. S. Eastern Baptist Association will meet at North Sydney, C. B., on Friday, Sept. 12, at 10 o'clock, a. m. This change of the place of meeting is by request of the Sydney church, the North Sydney church heartily agreeing thereto. T. B. LAYTON, Sec'y.

Notice. The forty-fifth annual meeting of the Baptist Convention of the Maritime Provinces will be held in the house of worship of the Temple Baptist church, Yarmouth, N. S., commencing on Saturday, August 23, at 10 o'clock, a. m. Pastors and clerks are hereby requested to secure to the Secretary of Convention the returns also sent to the churches. Clerks of Associations are requested to forward the names of persons elected to represent the Associations in Convention. The annual meeting of the Baptist Institute will be held at the place of meeting of Convention on Friday, August 22, commencing at 9 o'clock, a. m. It is expected that papers will be presented and addresses given on important subjects, by Rev. D. A. Steele, M. A., Prof. R. V. Jones, Ph. D., Rev. J. E. Hopper, D. D., Rev. E. M. Saunders, D. D., Rev. D. M. Welch, D. D., and others. It is hoped that the attendance of ministers and other brethren will be large. E. M. KRISTEAD, Secretary of Convention.

TRAVELLING ARRANGEMENTS. The Baptist Convention of the Maritime Provinces will meet at Yarmouth, N. S., August 23, at 10 o'clock, a. m. The following arrangements have been made to convey delegates to the Convention at reduced fares: The New Brunswick railway will issue excursion tickets at all their stations on August 21 and 22, good to return up to 30th, at one fare, to and from St. John. The following railway lines will convey delegates at one first-class fare, and return free on presentation of certificates of attendance, good to August 30; Inter-



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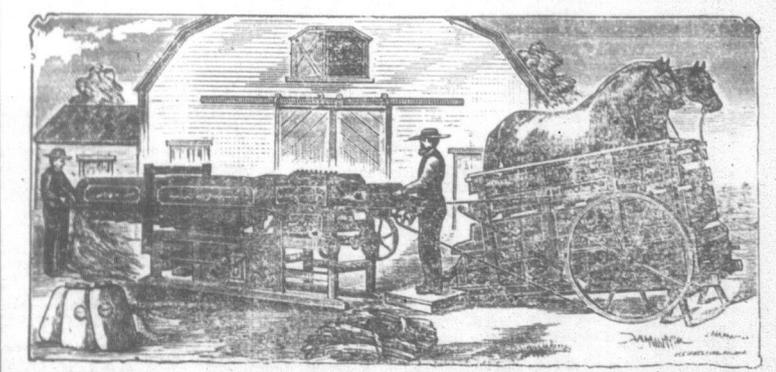
HALIFAX. 119 HOLLIS STREET, - HALIFAX, N. S. Teach your sons that which they will practice when they become men. OURS is a good, practical, common-sense school, for the teaching of the essentials of a business education. Book-keeping, Arithmetic, Writing, Book-binding, Correspondence, Business Laws, Business Practice, Photography, Type Writing, etc., thoroughly taught by teachers of experience and ability. Send for Circulars. FRAZEE & WHISTON. FOWLER & CO., MERCHANT TAILORS - AND - GENTLEMEN'S OUTFITTERS. Largest Importers of Foreign Manufacture of FINE COATINGS, TROUSERINGS & C. First-class Cutters of the Berlin School of Cutting. Experienced Workmen. Opposite Court House, - AMHERST, N. S.

FROM EAST TO WEST, THE ORB OF DAY SHINES ON THE SOAP THAT LEADS THE WAY. IDEAL IDEAL SOAP. MADE ONLY BY W. LOGAN, ST. JOHN, N. B.

WANTED, An Experienced Wood Worker For Foreman to a Planing & Moulding Mill at St. Stephen, N. B. An interest in the business, which is well established, will be given to a good man with some capital. APPLY TO - HALEY BROS. & CO., SAINT JOHN, N. B. THE KARN ORGAN STILL THE UNIVERSAL FAVORITE. Excels all others in Tone, Durability, and General Excellence. WARRANTED FOR SEVEN YEARS. THE KARN PIANO will be placed upon the market early in the New Year. In point of merit it will exceed all its competitors in the Dominion, and will stand unchallenged in the musical world as a High-class Piano. D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS WOODSTOCK, ONTARIO.

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"LITTLE GIANT" THRESHING MILL. WE have sold this Mill with Hall Threshers and Cleaners for the past three seasons, which have given the best of satisfaction; and this year we have made this the best mill in the market. We have also on hand Threshers suitable for twelve h. p. engine on wheels. We guarantee satisfaction in every case. BINDERS, etc. All sold on easy terms and low prices. P. S. MCNUITT & CO. 32 DOCK STREET, ST. JOHN, N. B.

A FUNNY SCHOOL.

A funny old professor kept a school for little boys. And he romped with them in play-time, and he wouldn't mind their noise; while in his little school-room; with his head against the wall, was a bed of such proportions it was big enough for all.

"It's for tired little pupils," he explained, "for you will find how very wrong indeed it is to force a budding mind;

When the little birds upon the trees go to their roosts, and he can't hold up his head, I make him lay his primer down and send him off to bed.

"And sometimes it will happen on a warm and pleasant day, when the little birds upon the trees go to their roosts, and he can't hold up his head, I make him lay his primer down and send him off to bed.

"Then before they're all in dreamland and their funny snores begin, I close the shutters, so the sunlight can't come in; after which I put the schoolbooks in their order on the shelf, and, with nothing else to do, I take a little nap myself!"

—St. Nicholas.

Mademoiselle Papa.

By VIRGINIA CHAPLIN.

(From the French of Paul Cellier.)

Every morning when the men at work in the mine assembled around the Bernard pit to answer to the roll call, there was seen—the last always—a tall, stout, merry fellow leading by the hand a little girl seven or eight years old. It was Michel Pierron and his daughter.

Before stepping upon the platform the man always took the child up in his arms, gave her cheeks two ringing kisses, and set her on the ground again. "Au revoir, papa!" would cry the little one; and when he reached the edge of the pit she would look at him intently and anxiously with wounding eyes, and say once more, "Au revoir, papa!"

"Why did you say No?" he asked. "He would have told me."

"Poor little one," murmured the engineer, and he signed some one to take her away, but she clung to him desperately, crying:

"Papa is not dead. I wish to go down. I will find him."

"Placing her under good protection the engineer had her taken to school. An hour later she appeared at the Bernard pit, and as she clutched hold of the engineer's knees, she repeated, "I wish to go down. I will find him."

"He took sudden pity on her. "After all," he said to himself, "it is his best. What she sees with her own eyes she will believe."

"Taking her in his arms he mounted the platform and made a sign to a workman. "Start us!"

Mademoiselle Papa shuddered, poor little thing, when she found herself in the darkness, and felt beneath her that yawning depth from which arose a dead weight that supported her. The engineer felt her little hands clinging around him become rigid in his terror, her blonde head nestled up against his, and two tears trickled on to his neck. But when they reached the bottom of the pit she immediately disengaged herself, jumped on the ground, and ran on ahead shouting "Papa!"

"For two hours the child ran through the galleries, questioning the men whom she knew, striking the black wall with her little fist, putting her ear close to it, searching with her hands and with eyes the smallest fissure, and always calling for "Papa!"

"The engineer followed her with great difficulty, still explaining to her what he had already explained twenty times, still showing her what he had shown her twenty times before, and when the explosion had taken place and what had been done to find the victims—and the little child still questioned him and repeated, "He is living! Look for him!"

She would have remained there three days, as she did at the opening of the pit, if they had not taken her away by force and carried her up to the daylight world.

The engineer gave orders that she should be conducted to school and kept there, and also ordered that should she appear at the Bernard pit, they must prevent her from going down into the mine. But the next day, without thinking of her, he was inspecting the mine when he suddenly felt some one take hold of the skirt of his coat. It was Mademoiselle Papa.

"For the second time she had escaped from school. Driven away from the opening of the pit, and finding no one who would disobey orders and take charge of her, she had suddenly slipped beneath an empty car and thus descended.

She quickly took this and obtained pardon. Five minutes later she began to search as the evening before; still full of her ardent faith, she sounded the wall as yesterday, passing the same spot two and fro twenty times, without despairing or growing weary. The miners no longer paid attention to her, but followed her with a pitying look, shrugging their shoulders and saying, "Poor little Mademoiselle Papa!"

The child kept on with her search. Suddenly she came running to them, pale, frightened, breathless.

"Yonder! yonder!" she cried. "Papa!"

"Yonder? What?" asked the miner. "His blouse!"

"Bah—where is it?"

"Yonder!"

In a second every one had heard, and the mine was in a commotion. The child declared that she had discovered a piece of blue linen in a hole, and that she had not been able to pull it out because it was held by an enormous block of coal.

"Where?" they asked her again.

She turned around to go back, followed by every one, hesitated, stopped, then set off. But she could not find the place. Every block of coal resembled the others; every cavity was the same, and all the galleries were alike. Yet she was sure she had seen the piece of blue linen. Where the blouse was the man must be—living no doubt—and this man was her father—and she could not find the place again!

fully as if some one had said to her: "You will see him again!" She all at once had remembered that one morning her father said to her, "I will not die without taking you. It is needed no more to assure her her father was living. When the next morning—she had passed the whole night at the mine's mouth—they tried to make Mademoiselle Papa understand that all was over, that she should never again see her father, that they had explored all the galleries, and sounded all the corners and had not found him, she shook her head and, though she began to weep, commanded, "Look for papa!"

They had exhausted every means of finding him. Yet truly there was something strange in this disappearance. Living or dead, Michel ought to have been found, and he had not been. The chief engineer had taken his plans in his hand and had himself directed the search. They had hunted every inch of the mine to the smallest and remotest corner of that gallery. They must conclude that in the frightful upheaval the unfortunate miner had been buried, no one could say where or how. In the business of mechanics, as in war, there are battles, and "missing" is read as among the names of the dead on the soldier's list.

For forty-eight hours Mademoiselle Papa had watched and waited without apparent weariness. At the sight of each face that appeared at the opening she started forward, and not finding the one she sought, sank down in her seat again. The miners tried to lead her away, but she gave cries so pitiful that they resigned themselves to let her remain. They felt sure that fatigue would conquer her. But whence comes so much strength to the weak in the sorrowful crisis of life? Ask God—it is His secret.

On the third day the child was still at the pit.

"This must be stopped," said the chief engineer; and approaching her, he said: "Come now, be reasonable, little one."

"Papa! look for papa!" she repeated. "Also he is dead!" was the answer. "No!" she affirmed.

The engineer was struck by the energy with which she uttered this No.

"Why did you say No?" he asked. "He would have told me."

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One by one, becoming weary of useless search and persuaded that the poor little girl was crazed by her grief, the miners returned to their work. But they had hardly had time to take up their pickaxes when a desperate cry called them back.

The little girl, breathing hard, with eyes fixed and mouth open, and her hand thrust into a hole in the wall, had given the shout.

"I have hold of it! I have hold of it!"

"In a crowd they pushed her aside and looked on. Yes, there was a piece of linen—of blue linen. It was a blouse.

"Now they set to work, and what blows they gave with their picks! When the wall was torn down in a deep excavation they saw a man lying in full length. It was Michel Pierron and he had been there three days and four nights.

Cries were heard on every side and one more piercing than the rest escaped from the lips of the little girl. With one bound she threw herself upon the body, and nearly losing herself clasped it within her arms, weeping and crying, "Papa! papa!"

Poor Michel was but just alive. Exhausted from having been deprived of air and food, he came to himself only to faint again when she entered. Mademoiselle Papa had spoken truly. The man had not wished to die without telling the child; and the thought of her gave him double strength. He had conquered death.

On the evening before the day on which she resumed his mining, Michel had grand banquet was given by the miners to Mademoiselle Papa. The place of honor was reserved for her.

A stunning hurrah and clapping of hands, amounting almost to frenzy, greeted her when she entered, leading Michel by the hand. And do you know what she answered to all this as she smiled and clapped her hands? She answered:

"Papa!"

"It is difficult to convey to you her tone. But all those men, who seldom wept, will tell you how their tears flowed that day.—Wide Awake.

Frank's Victory.

"No," said Henry, who was fourteen years old and very thoughtful for his age, "those words of the Saviour about turning the other cheek when you are struck in the face are not to be taken literally; they are like that other saying about the mountain being removed and cast into the midst of the sea. Our teacher told us, you remember, to get at the spirit of the words. You know your self that no boy in our school could let himself be slapped in the face, and not strike back, without being thought a coward and a milk-sop. Could we follow that rule in our every-day life, pa?"

"You are certainly right, my son, in always trying to get at the spirit of the Saviour's words. But if you and your brother can spare a few minutes from your lesson, I will tell you an incident that happened in our school when I was a boy, which may help us to this subject."

"One day we were practicing for a match-game. I was in the left field; game had been called, for some reason, and I was in the center-field, where we heard Joe Harding's angry voice:

"You did!"

"No, I did not," quietly replied Frank Talbot.

"I say you did, and if you say you didn't, that's the same as calling me a liar, and nobody shall call me a liar."

"Joe was a splendid-looking fellow, the envy of all the boys; for he was the best base-ball player in the school. But he had a quick temper, and it was very easy for him to get into a fight when he was angry. Some of the boys hinted that he didn't try to control his temper, because he knew he was the best fighter in the school."

"He always manages to keep cool when Frank is around," said big Tom.

"Frank is his match, so we'll never see that fight," he added, smugly.

"But it looked as if we should see it now. Frank stood in the catcher's position, his black curly hair thrown back from his forehead, his fair face looking as if he had tried to control himself. Joe, slinging his bat away, came toward him, walking on tip-toe and slightly sideways, with his fists doubled up. We knew what was coming next. Everybody had run in as soon as we saw that there was going to be a fight; but the next day, without thinking of her, he was inspecting the mine when he suddenly felt some one take hold of the skirt of his coat. It was Mademoiselle Papa.

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The little girl, breathing hard, with eyes fixed and mouth open, and her hand thrust into a hole in the wall, had given the shout.

"I have hold of it! I have hold of it!"

"In a crowd they pushed her aside and looked on. Yes, there was a piece of linen—of blue linen. It was a blouse.

"Now they set to work, and what blows they gave with their picks! When the wall was torn down in a deep excavation they saw a man lying in full length. It was Michel Pierron and he had been there three days and four nights.

Cries were heard on every side and one more piercing than the rest escaped from the lips of the little girl. With one bound she threw herself upon the body, and nearly losing herself clasped it within her arms, weeping and crying, "Papa! papa!"

Poor Michel was but just alive. Exhausted from having been deprived of air and food, he came to himself only to faint again when she entered. Mademoiselle Papa had spoken truly. The man had not wished to die without telling the child; and the thought of her gave him double strength. He had conquered death.

On the evening before the day on which she resumed his mining, Michel had grand banquet was given by the miners to Mademoiselle Papa. The place of honor was reserved for her.

A stunning hurrah and clapping of hands, amounting almost to frenzy, greeted her when she entered, leading Michel by the hand. And do you know what she answered to all this as she smiled and clapped her hands? She answered:

"Papa!"

"It is difficult to convey to you her tone. But all those men, who seldom wept, will tell you how their tears flowed that day.—Wide Awake.

Wonders of the Sea.

We make the following extract: "The sea occupies three-fifths of the surface of the earth. At the depth of 3,500 feet waves are not felt. The temperature is the same, varying only a trifle from the ice of the pole to the burning sun of the equator. A mile down the water has a pressure of a ton to the square inch. If a box six feet deep was filled with sea water and the water below it were in the sun, there would be two inches of salt left at the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the Atlantic. The water is colder at the bottom than at the surface; the water on the coast of Norway the water often freezes at the bottom before it does above. Waves are very deceptive; to look at them in a storm one would think the whole water travelled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high and travel fifty miles an hour—more than twice as fast as the swiftest steamer. The distance from valley to valley is generally fifteen times the height; hence, a wave five feet high will extend five miles of water. The force of the sea dashing upon Bell Rock is said to be seventeen tons to the square yard." Let it never be forgotten "The sea is God's, and He made it."

—C. L. Easton, of Hamilton, Ont., speaks in terms of gratitude and praise of the great benefit derived from Burdock Blood Bitters, taken for Dyspepsia.

—Every day is a little life, and our whole life is but a day repeated. Those, therefore, that lose a day are dangerously prodigal; those that dare misspend it, despise.—Bishop Hall.

Among the many remedies for Worms, McLean's Vegetable Worm Syrup takes the lead; it is the original and only genuine.—Pleasant to take and sure in effect. Purely vegetable.

—Without virtue and without integrity, the finest talents and most brilliant accomplishments are vain. What have respect and conciliate the esteem of the truly valuable part of mankind.

—Worms cause feverishness, moaning and restlessness during sleep. Mother Gray's Worm Expeller is a pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.

—As the body is not a rather a necessary thing than a great, so the comforts of it are but temporary and vain; whereas a peaceful conscience, honest thoughts, virtuous actions and an indifference for casual events are blessings without end, satiety or measure.—Seneca.

—"It is a Great Public Benefit." These significant words were used in relation to Dr. Thomas' Electric Oil by a gentleman who had thoroughly tested its merits in his own case—having been cured by it of laudanum of the knee, of three or four years' standing; it never fails to remove soreness as well as lameness.

—Do Witt Souda, Sr.—"I must tell you enthusiastically that your extravagant claims are fully justified. What have you been doing during your last term at college?" Ditto, Jr.—"Took a course of lectures on Social Economy."

—No article takes hold of Blood Diseases like Northrop & Lyman's Vegetable Discovery. It works like magic. Miss Toronto, writes: "I have to thank you for what Northrop & Lyman's Vegetable Discovery has done for me. I had a sore on my knee as large as the palm of my hand, and could get nothing to do any good until I used the Discovery. Four bottles completely cured it!"

—Rev. Longnecker: "Dear, I do wish I could think of some way to make the congregation keep their eyes on me during the sermon. Little Tommy: "Pa, you want to put the clock right behind the pulpit."

—Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it! Try it and be convinced.

"Joe never struck a boy after that. And what's more, it came to be considered disgraceful to get into a fight. And all because Frank believed in taking the words of our Saviour literally: 'Whosoever shall smite thee on thy right cheek, turn to him the other also.'"—Robert Emory, in Sunday-School Times.

Oriental Justice.

Dr. Henry M. Scudder relates a case of Oriental justice that cannot be outdone for sharp and subtle discriminations even by a Philadelphian jurist: "Four men, partners in business, bought some cotton bales. That the rate might not destroy the cotton they purchased a cat.

They agreed that each should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus appropriated to him. The cat by an accident, injured one of its legs.

The owner of that member would about it a rag soaked in oil. The cat going too near the fire, set the rag on fire, and being in great pain, rushed in among the cotton bales where she had been accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss.

The three other partners brought a suit to recover the rat of the cat, and secured the fourth partner who owned the particular leg of the cat.

"The judge examined the case and decided thus: 'The leg that had the oil rag on it was hurt; the cat could not use that leg, in fact, it held up that leg, and ran with the other three legs. The three unharmed legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.'"—Exchange.

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." But, doctor, I can afford neither the time nor the money. "Well, if that is impossible, try

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL.

Sometimes call it Bermuda Bottled, and many cases of Consumption, Bronchitis, Cough or Severe Cold

are CURED with it; and the

stomach can take it. Another thing which commends it is the stimulating property of the

poppy-seeds which it contains.

Druggists, in Simon wrapper, Be sure you get the genuine.

INTERNATIONAL S. S. Co.

FROM ST. JOHN, N. B., AND ANNAPOLIS, N. S.

SUMMER ARRANGEMENT.

ST. JOHN LINE.

Commenting MONDAY, MAY 5, one of the Palace Steamers of this Line leaves St. John

FOR BOSTON.

Via EASTPORT & PORTLAND, Every MONDAY, WEDNESDAY, and FRIDAY morning, at 7:30, Eastern Standard Time. Returning, leaves Boston same days.

DIRECT LINE.

Commenting MONDAY, MAY 5, a Steamer leaves ANNAPOLIS (calling at Digby).

FOR BOSTON DIRECT.

Every TUESDAY and FRIDAY, directly after the arrival of express trains from Halifax. Returning, leaves Boston every MONDAY and THURSDAY morning.

All Ticket Agents sell by these Popular Lines. Free State Rooms and any information, apply to

C. E. LAEURLER, Agent, JOHN, N. B.

H. B. SHORT, Agent, Digby, N. S.

Assessment System.

THE Mutual Relief Society OF NOVA SCOTIA.

HOME OFFICE, YARMOUTH.

President—A. C. ROBBINS. Secretary—W. V. BROWN. Manager & Treasurer—THOS. B. CHERRY.

New Business for the half-year is double that of same period in 1889.

Amount paid Widows since Jan'y 1st, 1890 (six months), \$20,000.00.

Cost of Insurance (based on nine years' experience), only \$8.50 for each \$1,000 at age 40.

This Society has been steadily growing in favor, and stands higher to-day in the estimation of its policy-holders than at any time in its history.

It insures its members at a lower rate than any other society or company.

Write Home Office, or

WM. S. ROBBINS, General Agent for New Brunswick.

11 BROAD STREET, ST. JOHN.

TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA. Gentlemen,—I have this day received from W. S. ROBBINS, your agent, \$100.00, the amount in full interest on late husband's life. The protection afforded by your Society to the widow and orphan cannot be too highly appreciated. Thanking you for your promptness, I am, very truly yours,

SARAH JANE HICKS.

Butternut Ridge, Havelock, Kings Co., N. B., June 19th, 1890.

CHIPMAN'S PATENT

Best Family Flours made in Canada

Ask your grocer to get it for you, if he won't, send direct to

J. A. CHIPMAN & CO., Head Office, HALIFAX, N. S.



INFANTILE SKIN SCALD DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether itching, disfiguring, itching, burning, scaly, crusty, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDY, consisting of CUTICURA, the great SKIN cure, CUTICURA SOAP, an exquisite SKIN Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 50c.; RESOLVENT, \$1.00. Prepared by Foster Drug & Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp purified and beautified by CUTICURA SOAP.

TO MY BOG, "BLANCO"

FRANCIS POWER COBBE.

My dear, dumb friend, low-lying there, A willing waltz at my feet, Glad partner with a bow and fare, My shadow in the street.

I look into your great, brown eyes, Where love and loyal homage shine, And wonder where the difference lies Between your soul and mine!

For all of good that I have found Within myself or humankind, Hath royalty informed and crowned Your gentle heart and mine.

I clasp your head upon my breast, And while you whine and lick my hand, And thus our friendship is confessed, And thus we understand!

Ah! Blanco, did I worship God As truly as you worship me, Or follow where My Master trod With your humility!

Did I sit fondly at His feet, As you, dear Blanco, sit at mine, And watch Him with a love as sweet, My love would grow divine!

I scan the whole broad earth around, For that one heart which, lead and true, Bears friendship without hind or bound, And find the prize in you.

I trust you as I trust the stars; Nor cruel loss, nor scoff of pride, Nor beggary, nor dimming bars, Can shore you from my side!

As patient under injury As any Christian saint of old, As gentle as a lamb with use, But with your brothers bold.

More watchful than a frolic boy, More watchful than a sentinel; By day and night your constant joy To guard and please me well.

THE HOME.

Sleeping-Rooms.

In the most of our dwellings the important rooms, as far as the health of the inmates is concerned, are the kitchen and the sleeping-room. In these two the mistress of the house, who keeps no servant, spends the largest part of her life; but it is to just those rooms that the least sanitary attention is commonly paid.

We shall speak now only of the sleeping-room. In this we all spend, or should spend, one-third of the day, the period designed by nature for repairing the wear of the physical and mental machinery. No greater mistake was ever made than to look on the time spent in sleep as wasted.

We have improved upon such sleeping-rooms as were not unusual a few generations ago; rooms forever unvisited by sunshine; rooms opening from the kitchen, so that the spoiled air of the day was breathed over again by night; rooms in low, stifling garrets, or, worse still, mere closets, wholly cut off from sunshine and from the pure outside air. But many house-keepers still need hints on the subject.

1. A sleeping-room should never be a small one, dependent for most of its air on an open window. Such a room is seldom safe, and in certain states of the weather the air is sure to be shut off.

2. Few rooms are large enough not to require continuous ventilation. The two sleepers are constantly vitiating the air. No air is pure which contains an excess of carbonic acid, and at every breath a certain amount of oxygen is converted into this poisonous gas. Think of twelve thousand such inspirations during the night!

Moreover, each breath conveys with the carbonic acid and throws into the air effete matter thrown off by the lungs, which is also poisonous.

Nor is even this all. Millions of sweat tubes are all the time pouring their polluted waste into the room. Ventilation, it is evident, is a hygienic necessity. 3. Sunshine is essential to a good sleeping-room. Sunshine is a powerful disinfectant, and every sleeping-room needs to be disinfected daily. Let the head of the family appropriate the sunniest-room; the guest room, with its occasional occupant, is of secondary importance.

4. The sleeping-room should be in an upper story. As the night air cools, many of the disease-producing particles sink to the lower strata. It is said that one may live safely in a malarial region by avoiding the night air and sleeping above the ground floor.

5. The sleeping-room should be not only one of the most spacious, but one of the cheeriest and neatest and best-furnished rooms in the house. It should be emphatically "the chamber of peace."

The Mother's Hand.

There is no instrument so efficient in producing the highest polish on wood or glass as to be compared with the human hand. Lenses, after every other appliance has exhausted its utility, receive their finishing polish from the hand. Piano frames, after having been "filled" with varnish, receive their final polish from the hand.

In the family the mother's hand is the great polisher. It keeps little faces and hands clean; it keeps little dresses and knickerbockers clean; it closes holes over knees and toes; it fills hungry mouths with wholesome and palatable food; it tucks in the sleeping children at night and keeps out the cold; it soothes weary limbs to rest, and presses aching heads gently, till they forget to ache; it binds up cuts, and burns, and bruised fingers; it holds the cooling draught to fevered lips; it gently closes the eyes that look upon the sun no more.

In a figure, the mother's hand polishes the noblest characters of her children. Her finger points out the lessons on the blocks, in the primer, the page in history, the noble ideal to be attained, the far-off goal to be reached, the rocks to be shunned, the maelstroms to be avoided. Youth during the war lay very sick in a hospital. His mother had been sent for and came at midnight. The lights were turned low, and she begged that she might take the nurse's place at his bedside, promising to keep perfectly quiet, as any excitement might be fatal

to her son. "He moved as in pain, and she laid her hand gently on his forehead to soothe him to rest. At that touch he started up and exclaimed, "Turn up the lights; let me see who this is; that hand must be my mother's!" Ah, how many a brave conqueror, whose struggle longed, in vain, to feel his mother's hand laid on him as in childhood.

The gentle, loving hand of the mother, how it restrains, and curbs, and guides, and that restraint is felt no less but more when "the wrist is parted from the hand" that caressed and corrected the growing child. Said an old lady: "My mother influences me more now than ever as to my consciousness of her influence. As I go back and back over my life, all my remembrance of her in my childhood, girlhood, womanhood, and mature life, what she was comes out clearer and more clear, and I find myself growing into her likeness and image. I remember what she told me of her mother and her household, and I find myself going into my mother's life, and that thing, I say to myself, 'Thus did my mother; thus did my grandmother; thus must have done her mother; and the couplet sings itself through my head,

"We are travelling home to God, In the way our mothers trod."

Uses for Old Paper.

Most housekeepers know how invaluable newspapers are for packing away the winter clothing, the printing ink acting as a preservative to the stoutest moth, some housewives think, as successfully as camphor or tar paper. For this reason newspapers are invaluable under the carpet, laid over the regular carpet paper. The most valuable quality of newspaper in the kitchen, however, is its ability to keep out the air. It is well known that ice, completely enveloped in newspapers so that all air is shut out, will keep a longer time than under other conditions; and that a pitcher of ice water laid in a newspaper, with the ends of the paper twisted together to exclude the air, will remain all night in any summer room with scarcely any perceptible melting of the ice. These facts should be utilized oftener than they are in the care of sick at night. In freezing ice-cream, when the ice is scarce, pack the freezer only three-quarters full of ice and salt, and finish with newspapers, and the difference in the time of freezing and the quality of the cream is not perceptible from the result. Where the freezer is packed full of ice. After removing the dasher, it is better to cork up the cream and cover it tightly with a packing of newspapers than to use more ice. The newspapers retain the cold already in the ice better than a packing of cracked ice and salt, which must have crevices to admit the air.

THE FARM.

Practical Suggestions.

Carelessness in measuring and preparing a dish is often the cause of failure. When a recipe is found good, it should be followed exactly.

It is not only an economy for home-makers to keep an account book, but it is a great satisfaction to know, from year to year, exactly what has been expended.

The excellence of baked potatoes depends upon eating as soon as done, and not before. They are worthless till cooked, and dry rapidly as soon as baked through.

If the stove is cracked, a good cement is made as follows: Wood ashes and sand in equal proportions, reduced to a paste with cold water, and filled in the cracks when the stove is cool. It will soon harden.

Save stale pieces of bread, and when an easy day comes, dry them thoroughly in an open oven, and with a rolling pin crush as fine as dust. These, then, will always be at hand for preparing oysters, cutlets, croquettes, etc.

Go to bed at night to sleep; and not to think over the troubles of to-day, nor the anticipated trials of tomorrow. One woman said: "I plan my next day's work each night after retiring. Poor little, nervous thing, she looked it!"

Keep celery fresh by rolling it in brown paper sprinkled with water, then in a damp cloth, and put in a cool, dark place. Before preparing it for the table, submerge it in cold water and let it stand for an hour. It will be found very crisp.

The importance of letting the sunlight fall into all parts of our dwelling cannot be too highly estimated. Good health is dependent on sunlight and pure air. An eminent physician has said: "Sunlight should never be excluded except when so bright as to be uncomfortable to the eyes."

Silver washed after each meal in very hot water, with sometimes a little ammonia in it, will be bright and shining for a long time without other cleaning. When a more thorough cleaning is necessary, use any good silver polish being sure to rub lightly, as the bright luster soon wears dull.

Make an Agreement.

It is a difficult matter to deal with that class of men who will neither give nor receive a definite proposition looking toward compensation. If, on the one hand, you meet a man who says: "That will be all right; I guess we won't have any trouble about that part of it;" set it down that there will be trouble on just "that part of it." If, on the other hand, you find a man who is always declaring, "You'll not lose anything by this; I'll see that it's all right; you may be sure that it will be all right at the end." When two men of this sort get together, and the services are of such nature that to determine their exact value at the time of their inception is impossible—the end will be a misunderstanding, mutual dissatisfaction, possibly an estrangement. Yet there is no case in which a proper value cannot be got; if you consider matters as a complete affair, and estimate the value of results as you plan them to happen, you can never be far wrong. If one cannot do that, he has no business to undertake to make contracts at all. It may be that there are times when a man may get into a business engagement without a definite idea of what his pay is to be, and there may be men who will always settle satisfactorily. But one is never safe to make engagements

A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of scrofula is in your blood. You inherited it from your ancestors. Will you transmit it to your offspring? In the great majority of cases, both Consumption and Catarrh originate in scrofula. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alternative.

Ayer's Sarsaparilla

"For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system so prostrated that I was unable to work. After trying several remedies in vain, I resolved to use Ayer's Sarsaparilla, and did so with such good effect that less than one bottle

Restored My Health

"The rapidity of the cure astonished me, as I expected the process to be long, and my household to be afflicted. I should be exactly this way in making arrangements for employment. Treat the matter simply as business pure and simple. You can't afford to do business without making proper arrangements for all points. Here is where the great value of business education comes in. It impresses upon the mind at every stage of its course that "business is business."

Ayer's Sarsaparilla

DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. 61, 63, 65, Worth St. N. Y. C.

In such a lax way. False modesty always stands in the way of sensible business arrangements. But it has no place in business. As an old merchant said once to a writer: "We are friends, and I trust will always remain so. Perhaps it is against my interest to tell you so, but when you are making an agreement for the purchase and delivery of goods don't think of your feelings towards each other at all. Buy of me as you would of a stranger; consider your own needs and profits, and don't hesitate to say when you do best. It should be exactly this way in making arrangements for employment. Treat the matter simply as business pure and simple. You can't afford to do business without making proper arrangements for all points. Here is where the great value of business education comes in. It impresses upon the mind at every stage of its course that "business is business."

Education is as important to the child as culture to the adult. You are too wise to expect crops without planting. It is just as rational to expect improvement without education.—Channing.

A distressing cough or cold not only deprives one of rest and sleep, but, if allowed to continue is liable to develop more serious trouble in the way of Croup or Laryngitis, or perhaps Consumption. Use Baird's Balsam of Horehound.

The amount of water the sun raises from the earth is estimated at the enormous weight of 37,000,000,000 tons a minute; the quantity of coal required to produce a heat in any way equivalent to the sun is calculated to be 12,000,000,000,000,000 tons.

A. Maybee, merchant, Warkworth, writes: "I have sold some hundreds of bottles of Dr. Thomas' Electric Oil, and it is pronounced by the public 'one of the best medicines they have ever used; it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence."

"Labor was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver, but by labor that all the wealth of the world was originally produced, and its value to those who possess it, and who want to exchange it for some new production, is precisely equal to the quantity of labor which it can enable them to purchase or command."—Adam Smith.

Mrs. L. Squire, Ontario-Street Dry Goods, Toronto, says: "For about 30 years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried Northrop & Lyman's Vegetable Discovery, and the benefits I have received from this medicine are such that I cannot withhold the expression of my gratitude. It acts immediately on the liver. As a dyspepsia remedy I don't think it can be equalled."

A young man led a blushing damsel into the presence of Rev. Dr. Carpenter. "We want to be married," he said. "Are you the Rev. Dr. Carpenter?" "Yes," replied the genial minister, "Carpenter and Joiner."

Have we any truly great men at the present day? Some doubt it, and ask to be shown the modern Washington, Franklin, or Webster. However this may be, of one thing we are sure, there never was a greater blood-purifier than Ayer's Sarsaparilla.

Mrs. Mary Lockhart, Amherst, writes: "Your British Liniment far outstrips all the medicines I have ever known or heard of. I have been troubled with a pain in the chest and side for twenty years—ever since my earliest recollection. In childhood for a number of years I was under the treatment of different doctors, from whom I received no relief. For the last three days the pain has been worse. One week since I gave my chest and side one bathing with your British Liniment at night, and it was well in the morning. I have not felt any pain since."

What is a Saloon? It is a place with screened windows and closed doors, where liquor alone is sold. It is a place where the tread of a woman's foot is her everlasting shame. It is a place where for childhood to enter is everlasting wreck and ruin. It is a place where men gather on, where they shut the eyes to the world outside. It is a place where the cool, keen, sober, voracious, designing villain on the one side of the bar sells for greed of gain his liquor to reel brains on the other side of the bar. It is a place that no man can enter for an hour and come out as good as he went in.

It is a place that unfits a man to be the husband of a decent and virtuous wife, that destroys a man for being a clear-brained, steady-nerved father of children. He gets there in his degradation, prostitutes the name of woman and blasphemes the name of God. He disgraces his mother, his wife, his sister, and comes out demoralized, obscene, less than a man and less than a brute, because he has not fulfilled the designs of Providence. The saloon does not do that sometime; it does it always. It cannot live without it. The saloon does not do that probably or maybe. It must do it. The saloon never lives except by feeding on moral carrion; on dead souls and bodies.

This is the thing you have to deal with. You know what it is. There is not a man of you that is ignorant about it, but what knows to the depth of its eternal shame what the saloon is to-day. And if you stand by it, you stand where the judgment of God will rest

upon you as a Christian man and an honest citizen if you do not strike your blow against it.—Standard.

The Missionary Herald corrects some statements concerning the amount of rum poured into the Leeward region from distilleries within five miles of the State House in Boston. One of these statements was that there was a seven years' contract for 3,000 gallons a day, or over 1,000,000 gallons a year. Inquiries at the Custom House resulted in obtaining the following table of exportations of rum and other spirits since July 1, 1882, to April, 1890, the year ending in each case with July 1:

Table with 2 columns: Year, Gallons exported. 1883... 337,226; 1884... 576,268; 1885... 803,437; 1886... 737,500; 1887... 646,205; 1888... 694,716; 1889... 527,008; To April 1, 1890 (nine months)... 167,302

If the exportations for the remaining three months of 1890 should be at the rate of the previous three months, the amount exported would be 209,127 gallons. Of the 1,159,026 gallons exported since July 1, 1888, over 1,000,000 gallons were sent to the British possessions at Sierra Leone and on the Gold Coast, 4,529 gallons to French possessions, and \$4,904 gallons to Liberia. None was sent to the Congo.

Most of the Complaints peculiar to Females may be promptly benefited and cured by the purifying regulating tonic power of Burdock Blood Bitters.

It has been discovered that the cash boys were very lazy in the days of Job, for he says: "All the days of my appointed time will I wait until my change comes."—Figaro.

Much injury is done by the use of irritating, gripping compounds taken as purgatives. In Ayer's Pills, the patient has a mild but effective cathartic, that can be confidently commended alike for the most delicate patients as well as the most robust.

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It is a place that unfits a man to be the husband of a decent and virtuous wife, that destroys a man for being a clear-brained, steady-nerved father of children. He gets there in his degradation, prostitutes the name of woman and blasphemes the name of God. He disgraces his mother, his wife, his sister, and comes out demoralized, obscene, less than a man and less than a brute, because he has not fulfilled the designs of Providence. The saloon does not do that sometime; it does it always. It cannot live without it. The saloon does not do that probably or maybe. It must do it. The saloon never lives except by feeding on moral carrion; on dead souls and bodies.

This is the thing you have to deal with. You know what it is. There is not a man of you that is ignorant about it, but what knows to the depth of its eternal shame what the saloon is to-day. And if you stand by it, you stand where the judgment of God will rest



Not True

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, the honest thing to do is—read it back.

USE KENDRICK'S MIXTURE

FOR ALL SUMMER COMPLAINTS, DIARRHOEA, CHOLERA, CHAMPS, AND COLIC IN THE BOWELS. Purely Vegetable and pleasant to take. Sold by all Dealers. Price 25 cents.

It has been discovered that the cash boys were very lazy in the days of Job, for he says: "All the days of my appointed time will I wait until my change comes."—Figaro.

Much injury is done by the use of irritating, gripping compounds taken as purgatives. In Ayer's Pills, the patient has a mild but effective cathartic, that can be confidently commended alike for the most delicate patients as well as the most robust.

Education is as important to the child as culture to the adult. You are too wise to expect crops without planting. It is just as rational to expect improvement without education.—Channing.

A distressing cough or cold not only deprives one of rest and sleep, but, if allowed to continue is liable to develop more serious trouble in the way of Croup or Laryngitis, or perhaps Consumption. Use Baird's Balsam of Horehound.

The amount of water the sun raises from the earth is estimated at the enormous weight of 37,000,000,000 tons a minute; the quantity of coal required to produce a heat in any way equivalent to the sun is calculated to be 12,000,000,000,000,000 tons.

A. Maybee, merchant, Warkworth, writes: "I have sold some hundreds of bottles of Dr. Thomas' Electric Oil, and it is pronounced by the public 'one of the best medicines they have ever used; it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence."

"Labor was the first price, the original purchase-money that was paid for all things. It was not by gold or by silver, but by labor that all the wealth of the world was originally produced, and its value to those who possess it, and who want to exchange it for some new production, is precisely equal to the quantity of labor which it can enable them to purchase or command."—Adam Smith.

Mrs. L. Squire, Ontario-Street Dry Goods, Toronto, says: "For about 30 years I have doctored for Liver Complaint and Dyspepsia without getting any cure. I then tried Northrop & Lyman's Vegetable Discovery, and the benefits I have received from this medicine are such that I cannot withhold the expression of my gratitude. It acts immediately on the liver. As a dyspepsia remedy I don't think it can be equalled."

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"The truth, the whole truth, and nothing but the truth."

That's what you ought to know about the thing you wash with. What good soap doesn't hurt, Pearline cannot. That's only part of the truth. Pearline washes and cleans without the rubbing and scrubbing that wear things out—without the work that makes women old. Half your labor is spared by it; twice the work is done with it; time and money are saved by it. "Nothing but the truth" is the best policy for us; "nothing but Pearline" is the best policy for you; but perhaps you use Pearline. Millions do.

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News Summary.

DOMINION.
The Cape Breton Railway will be opened for traffic on Nov. 1st.

It is estimated that between three and four thousand excursionists have already visited Digby this summer.

Mrs. Caroline Cobb, a native of Carleton, Yarmouth Co., died a few days ago at the remarkable age of 98 years, 4 months and 6 days.

During the month of July there were manufactured and shipped from the millery lumber, laths, brick and cotton to the amount of \$110,200.

Returns to the C. P. railway authorities estimate the North-west wheat crop at 17,000,000 bushels, of which 12,000,000 will be for export. The area this year is about 1,000,000 acres.

The farmers in the western portion of Ontario declare the growth of two rowed barley seed which was imported from England by the Dominion Government to be a grand success.

Haddock are very scarce around Digby, and schooners arriving from there bring very few fish. The scarcity is attributed to the number of dog fish, which have infested these waters late.

Last Monday a heavy thunder and hail storm, accompanied by a cyclone, did considerable damage in the parish of St. Ann's, Madawaska Co. The cyclone covered a territory of about two miles in width, travelling from east to west.

The last span of the Grand Narrows bridge on the Cape Breton Railway was placed in position the other day. The whole work of moving and placing this span took only twenty-eight minutes. The span is 240 feet long and weighs 225 tons.

There is a pear tree in the garden of Mr. Keuben L. Dodge, at Belleisle, N. S., which is at present bearing two distinct crops of fruit—one the natural crop of spring, about half grown, the other about four weeks old. Both crops are looking well.

The Fredericton Gleaner reports that rust and the midge have played great havoc with the oat crop of the river counties, and that the price in that region has advanced from 48 to 57 cents. Similar accounts of rust come from Sackville and other parts of N. B.

A heavy thunder storm, passed over P. E. Island, Tuesday night. In several parts of the island lightning did destructive work. At Free-town three horses were killed, and at Summerside a bolt struck the roof of James Dickson's residence and went through to the cellar. Fortunately no person was injured.

The New Glasgow Enterprise gives a lengthy account of the building operations in Pictou, Co., and estimates that over \$300,000 is being spent this year; \$100,000 in New Glasgow (which includes \$50,000 for streets), \$70,000 in Westville, \$35,000 in Pictou, \$25,000 in Trenton and \$20,000 in Stellarton. \$100,000 is also being spent in Truro.

Work is now progressing rapidly on the new lighthouse in West Quoddy bay, and the structure will be completed in about two months. The top of the foundation is thirteen feet above high water and the building will extend thirty-seven feet above that. The lighthouse will be round and contain a dwelling for the keeper's family. The building will be made of iron and brick.

We have to congratulate the Dominion Safety Fund Life Association, St. John, N. B., on its inauguration of a system which is unique and certainly has many attractions which commend it to the public. It is to day the only regular company on this continent, and as we are aware, in the world; devoted exclusively to the business of pure life insurance.—Insurance Society, Montreal.

A Liverpool, N. S., despatch says: At 8 o'clock this morning James Warman, clerk in Colin Campbell's hardware store, set fire to some powder spilt on the floor. The fire spread rapidly and close by and in a moment the store was wrecked. A fire started, but was quickly put out. The front of the store of Forbes and McNutt opposite was blown in. Warman will probably die, and another boy is badly burned. The loss is \$1,000.

London Canadian Gazette comments upon the better quality of Canadian than United States cheese. It appears that the superiority of the Canadian article is so marked that New York cheese exporters are trying to trade upon the good reputation of our products by using the labels of cheese makers on this side the line. Prof. Robertson says that last year Ontario dairymen received for their cheese in England \$475,000 above what a like quantity of New York State cheese would command.

The Canadian Pacific steamers now approaching completion will be on the Pacific ocean route by the end of the year. The cost is expected to exceed a million dollars for each ship, or £600,000 sterling for the three. At present there is sharp war between the Canadian and United States steamer lines on the route. The ships of the latter company now visit Victoria or Vancouver in order to capture the Canadian business. The Canadian line carries the war into Africa by taking in San Francisco on the round journey, and gathering all the United States business that can be had.—Sun.

The total number of vessels remaining on the register books of the Dominion on the 31st Dec., 1889, including old and new vessels, sailing vessels, steamers and barges, was 7,153, measuring 1,941,481 tons registered tonnage, an increase of 11 vessels, and a decrease of 49,611 tons registered. As compared with 1888, the number of steamers on the registry books on the same date was 1,348, with a gross tonnage of 295,632 tons. Assuming the average value to be \$30 per ton, the value of the registered tonnage of Canada on the 31st December was \$41,243,300. The number of new vessels built and registered in the Dominion during last year was 280, measuring 34,346 tons registered tonnage. Estimating the value of the new tonnage at \$45 per ton, it gives a total value of \$1,545,070 for new vessels.

Those requiring to use a Liniment for any purpose cannot do better than get a bottle of Wistar's Balsam of Wild Cherry. It is effected as truly wonderful. We advise our readers to try it. All dealers.

Custom Tailoring.

Just Received, via S. S. Loanda, from Glasgow: 10 CASES SUITINGS & WORSTEDS.

SCOTCH TWEED SUITS, made to order—\$17.00, \$18.00, \$19.00, \$20.00, \$21.00, \$22.00, \$24.00.

BLACK WORSTED SUITS, made to order—\$20.00, \$22.00, \$24.00, \$26.00, \$28.00.

SCOTCH TWEED PANTS, made to order—\$3.50, \$4.50, \$5.50, \$6.50, \$7.00.

BEST OF TRIMMINGS USED IN EVERY CASE. Fit and Workmanship Guaranteed.

CALL AND SEE THE NEW GOODS.

OAK HALL CLOTHING HOUSE.

SCOVIL, FRASER & CO., Corner King & German Streets, ST. JOHN, N. B.

New Brunswick currants are selling at thirteen cents a quart in the Boston market.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

The Leary raft is expected down from Sutton at flood tide this afternoon. It is much larger than the one recently constructed, and consists of 19 rafts, each consisting of about 550 pieces each. These are fastened together very securely, seven of them being bound with eight wire hawsers each and two chains.

The bow crib is secured by an additional steel chain, and no fear of the crib going apart is entertained. Two tows will be made of the raft, and St. John tugs will take these as far as Portland, at which place Mr. Leary's own tugs will take them in charge, and proceed to New York.

Maine will probably show a loss of population through the desertion of agricultural towns—involving a loss so great that the gains of the cities cannot make it good. One of the very best farming counties of Indiana was recently noted as having lost in population during the past decade, and a number of Illinois agricultural counties have been instances as suffering in the same way. It is small wonder that farmers are going into politics.

The secretary of war has received from the English government a sample of the new English service rifle, hand-somely cased in a polished wooden silver-mounted box. The rifle presents a remarkable contrast to the American military arm in several particulars, notably in respect to the calibre, which is No. 30, or about that of an ordinary pocket pistol. Nevertheless, with this small bore, by the use of a steel clad leaden bullet and a heavy charge of quick powder, enormous velocity and penetration are attained, and the rifle is sighted to shoot 3,500 yards, or about two miles. It is also a repeating arm, and this feature presents a novelty, in that the cartridges are inclosed in small rectangular boxes, which are attached at will to the breech mechanism. The gift was timely, as the war department is about to begin a series of experiments to determine the best form of repeating rifle to replace the present antiquated single shot Springfield rifle.

Don't read! Don't think! Don't believe! Now, are you better? You women who think that patent medicines are a humbug, and Dr. Pierce's Favorite Prescription the biggest humbug of the whole (because it's best known of all), do you lack of faith cure come? It is very easy to "don't" in this world. Suspicion always comes more easily than confidence. But doubt—little faith—never made a sick woman well—and the "Favorite Prescription" has cured thousands of delicate, weak women, who make us think that our "Prescription" is a better than your "don't believe." We're both honest. Let us come together. You try Dr. Pierce's Favorite Prescription. If it doesn't do as represented, you get your money back.

Where proof's so easy, can you afford to doubt.

Little but active—see Dr. Pierce's Pleasant Pellets.

Best Liver Pills made; gentle, yet thorough. They regulate and invigorate the liver, stomach and bowels.

Convention Funds Received.

Table with 2 columns: Location and Amount. Includes Lower Granville, Tiverton, Tuskent, Cayendish, P. E. I., Third Horton church, New Minas, Tanook, Sackville, N. B., Hammonds Plains, (Ist), Lucaville church (old), J. L. Archibald, Halifax, Westport, N. S., Fugwash, Temple church, Yarmouth, River Heberts, Lower Aylesford church, North Kingston section, Greenwood section, Harmony section, Tremont section, East Jeddore, Apple River, Leinster street church, St. John, Amherst church, C. F., Amherst church S. S., F. M., Onslow East, Mira Gut, C. B.

Upper Sheffield, Aug. 7. G. E. DAV.

One small bottle worth more than cartloads of other preparations. So says Timothy Baker, of Lowell, Mass., after being cured by its use of a terrible cough, accompanied by spitting of blood and loss of sleep.



CATTLE DIE KINSMEN DIE ONE'S SELF DIES TOO BUT THE FAME NEVER DIES OF HIM WHO HAS WON A GOOD NAME

THE FAME OF NESTLE'S FOOD WILL NEVER DIE IT HAS WON FOR ITSELF A GOOD NAME

THOS. LEEMING & CO. 25 St. Peter Street, Montreal.

H. C. CHARTERS, DEALER IN STAPLE AND FANCY DRY GOODS, No. 217 MAIN STREET, MONCTON, N. B.

and sorrowing family mourning the loss of a kind parent and deprived of the loving ministrations of both father and mother. May God comfort and sustain the bereaved.

CORNING.—At Rio Janeiro, May 8, of yellow fever, Abner Corning, of Port Maitland, in the 42nd year of his age. Bro. Corning professed faith in Christ when a young man and united with the Beaver River church. He was highly esteemed and loved by all who knew him. The news of his death came like a thunderbolt from a clear sky, and brought deep sorrow, not only to the family, but to many a home in Maitland. We could only say, "Be still and know that I am God." The deceased was a most kind and affectionate husband and father. The young wife and family have the sincere sympathy and prayers of many in this trying hour. We know that this is one of the "all things that work together for good to them that love God." Jesus says, "What I do thou knowest not now, but thou shalt know hereafter."

CROSBY.—At Deerfield, Yarmouth Co., July 22, of a disease of the heart, Deacon Richard N. Crosby, in the 63rd year of his age. Bro. Crosby was a native of Ohio, Yarmouth Co. He was converted when a boy, but did not unite with the church until he became a man. He was then baptized into the fellowship of the church at Hebron. Removing to this place soon afterward he transferred his membership to the Third Yarmouth church. He became a very zealous and useful member. His place in the house of God on the Lord's day was always filled. For over thirty years he was leader of the singing in public worship. To sing the songs of Zion was to him a source of great pleasure. He loved the gospel. The doctrines that we as a people hold were as food to his soul. He was gifted in exhortation and prayer, his earnest words often thrilling those who heard them. Before his health began to fail he was very active in temperance work. His long and painful illness was patiently borne. He submitted to the will of his Master and welcomed death as a release from suffering, and as the gate to heaven. He leaves a widow, five sons and six daughters, who kindly feel their loss. His funeral services were attended by a large number of people, and were conducted by the pastor of the church, Rev. E. P. Caldwell, assisted by Rev. J. A. Stubbart, Rev. Truman Bishop and Rev. C. Turner (Free Baptist).

MCCULLY.—The Amherst church has met with a severe loss in the death of Wm. R. McCully, Esq., barrister-at-law, which took place in Colorado, July 28th. Bro. McCully was for some time clerk of the church, and one of the most efficient Sunday-school teachers. He was a Magistrate since the incorporation of the town, and was on all hands regarded as a rising man. His early decease—he was but 28—raises great questionings, and leaves a blank not easily filled. But the God who gave us Rev. S. McCully the grandfather, and Jonathan, the uncle, and Robert, the father, will doubtless continue to raise up good and able servants. The following is from an address delivered by Rev. D. A. Steele at the funeral: Our deceased brother was not merely a promising man and a magistrate, but an attainments for a young man were varied. His virtues were many; indeed, I may be allowed to say, he was wholly virtuous. No moral blot ever rested on his fair name. He was of a deeply religious nature, always from a child, he was full of reverence for good things. In his 15th year he made a public profession of his personal faith in Christ as the Saviour of sinners, and ever since there has been strenuous endeavor on his part to keep that good thing committed to him. He has shown by his self-sacrificing, by his close attention to the services of the church, by his constant studying and teaching, that he was pos-

session of the Christianity of Christ; being himself enlightened, his desire was to enlighten others. There was such a decided manifestation of this ministering ability in spiritual things, that I once approached him, and suggested his giving himself to the work of preaching the gospel. But his spiritual modesty was such that he could not do that. He did not feel that he could do that for himself. A foremost member of this church—in our esteem, rather than in his own—we had hoped for long years of his valuable counsels, and had looked forward to the maturity of his powers with assured anticipations of more and more of his help as the years brought us their new trials. But God has willed it to be otherwise—and we bow in lowly submission."

Home Missions

Table with 2 columns: Receipts from July 3 to July 28. Includes From P. E. I. Quarterly Meeting, Convention Fund, per Charles L. Senechal, Collection at Montague Bridge, Con. Fund, Charlottetown church, Col. St. Peter's Road church, P. E. I., Col. Fairview church, P. E. I., Fairview church, P. E. I., Col. Tryon church, P. E. I., Col. Shediac church, N. B., C. A. Dickie, Esq., Shediac, Mrs. C. A. Dickie, Shediac, Rev. J. J. Armstrong, Salisbury, Col. Albert, N. B., Con. Fund "Friend," Albert, N.B., Con. Fund, Guysboro church, Con. Fund, Carleton, Victoria and Madawaska Qut. meeting, Burton Jost, Esq., Guysboro, Convention Fund, Dr. Day, York and Sunbury Qut. Meeting, Con. Fund, Shelburne church, "Sandy Point and Jordan Bay church, Con. Fund, Rev. T. Day, "in memory of T. H. Porter, Cliftondale, Mass., Con. Fund, Amherst church, N.B., "A friend of missions," New Brunswick, New Annan church, Colchester Co., Con. Fund, Dr. Day, "Pereux church, "Pennfield church, Sackville church, N. B., St. George church, N. B., Guysboro District Meetings, "Friend," Windsor, Con. Fund, Oxford church, N. S., "Little River church, Miss Mary Beard, Little River, Cumberland Co., Before reported, \$707 86, 5,025 88, Total, \$5,733 74

MANITOBA AND N. W. MISSIONS. John S. McDonald, Belfast, P. E. I., \$ 2 00 Arthur Simpson, Bay View, P. E. I., 1 00 Charlottetown church, 4 00 Long Creek, P. E. I., 4 00 Mrs. J. C. McNeill, Waterford, Digby Co., 1 00 Before reported, \$1127.57; total, \$1175.88

ACKNOWLEDGMENTS.—Contributed to capital fund of Baptist Church and Tract Society: Rev. M. W. Brown, Onslow, \$3; Rev. W. H. Cain, Toronto, \$5; Rev. J. W. Bancroft, Sydney, C. B., \$5. Colprage fund account: Mrs. Sterling, Halifax, \$2; Leonard Eaton, Onslow, \$3; Parrabro church, per Dr. J. Taylor, \$4.83.

ROYAL BAKING POWDER Absolutely Pure. A cream of tartar baking powder. Highest of all in leavening strength. U. S. Government Report, Aug. 17, 1889.

W. H. FAULKNER, No. 243 MAIN STREET, MONCTON, N. B. (Stone Store opp. "Transport" office.) Importer and Dealer in Ready-made Clothing GENT'S FURNISHING GOODS.

CRANDALL'S CLOTHING EMPORIUM, Dore's Block, Gerrish Street. Custom Tailoring neatly and promptly done. A full line of Ready-made Clothing always on hand.

BICYCLES! We are Agents for the Celebrated Brantford BICYCLES! Catalogues of Bicycles, Tricycles, and Boys' Velocipedes mailed on application.

C. E. BURNHAM & SON, Furniture Warerooms, 63 and 65 Charlotte St., St. John, N. B.

STANTON BROS., STEAM MARBLE, FREESTONE AND GRANITE WORKS, SOUTH SIDE KING SQUARE, ST. JOHN, N. B. Satisfaction Guaranteed.

Burdock BLOOD BITTERS THE KEY TO HEALTH. Unlocks all the clogged secretions of the Stomach, Liver, Bowels and Blood, carrying off all humors and impurities from the entire system, correcting Acidity, and curing Biliousness, Dyspepsia, Sick Headache, Constipation, Rheumatism, Dropsy, Dry Skin, Bizziness, Jaundice, Heartburn, Nervous and General Debility, Salt Rheum, Erysipelas, Scrofula, Etc. It purifies and eradicates from the Blood all venereal humors, from a common Pimple to the worst Scrofulous Sore.

USE DEARBORN & CO'S Absolutely Pure SPICES & TARTAR. See our guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

Wistar's Balsam of Wild Cherry. Coughs, Sore Throat, Inflammation, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "L. B. WISTAR" on the wrapper.

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THE CHRISTIAN VOL. VI.

The Presbyterian colored Baptist people among them "two or three." But, lest brethren should feel beyond measure, it that one of these Hartley, late of St. Amherst, belongs to copals and not to the

SILVER WEDDING AND VISITOR has been invited to be present at the fifth anniversary of and Mrs. Charles H. to be celebrated at Seal Tuesday, Aug. 27. of this province, and out esteem by our personal characteristics work for the colored of the Rich and the AMONG AND VISITOR represented on the ferred to, we must of sending our congrat and his estimable wife may safely join with gratulations of many

That man is for ter who is envying his who, as a clerk, shir carpenter, bangs a so with his hammer; w works of old gods me mechanic, does a p himself: "None will ference; we will m we might say that show that a man's c rotten. Before a ma thirty his character i not have 'made his h made it in his ow he has proved himse ty of responsibility enterprising men ar studying his characte they want they surp tion."

The above is from soter" in Zion's Ado it as worthy of consid does both makes and

Hess is a parag lately preached by Dr chester, on Mill, 21

And so, still the force of this symbol our conduct. We a the meek Christ. It in all meekness and g conduct" is the urchristian conduct out of the hundred rriture has altered taught us how to lov virtues of magnanimi the like have "with s room." There is som that. The saint has old when here, whic which he has in com ent proportion. The and peonies of the f seem to outline the and their lives, but and they drop y if paler and more de their celestial being steed on which Jes out-travel the ferry w its patient, steadfast forth righteousness all the upright in hea

From a comp the Presbyterian chu States published in w we learn that ther with the body 30 teries, 6,158 minist and 6,894 churches. presbyteries have b the year. Their dinations and 125 r Of churches, 222 he and 65 dissolved. munitians is 775,90 during the year. Th is reported at 17,47 The contributions of poses amount to \$ sum \$889,856 goss \$722,805 to Foreign 356 to education; y of the local congreg 000 have been raise denomination in A equal in point of nu is second to none in contributions, and i at home and abro Christians will rejoic

A WARRIOR in the refers to the Second its pastor, the Rev. Dr. Banks is a neph Dr. Hill.

Dr. Banks did a g missionary, perhaps greater work in Teco the United States b better two years' rec his pastorate here a ago, he found a m That has been increa and seventy-five. h to have new member many have been re