

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LI.

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THE CHRISTIAN VISITOR,  
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VOL. III.

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NO 34.

**—SHARPLY PUT.—**Can you find any fault with the following from the *Western Recorder*?

"A pauper is one who is supported by others and does not work for his living. Hence, all the young ladies and dukes who are doing nothing but living on the wealth left them by their ancestors are strictly paupers living on the earnings of their hard-working parents. When they run through with the pauper fund left by their parents, some of them then go to the poorhouse that the public may support them as paupers."

**—STIMULATING.—**How facile like those in the clipping given below should stir all Christian hearts! The Lord is giving abundant blessing upon missionary labor. How thankful we should be! There are myriads hungering for the bread of life, ready to take it at the hands of those who are waiting to go, when means are forthcoming to send them. How should this touch our sympathies and lead us to give all we can to send the gospel to them.

"In India when the Christian Church attacked the Hindoo faith it undertook the greatest of tasks, but there have been marvellous results. Only recently a procession of 3,000 Sunday school scholars took place in Lucknow. In Travancore the London Society have 20,000 Christians, and in Burma, in the Kera Mountains, there are 100,000 native Christians. A lady from India says, the question is not now how to get in, but how to get out, for on every hand are there open doors. A few years ago there were ten converted Jews in Turkey, now there are 3,000, and a Hebrew Prayer Union has several hundred members. Fifteen years ago, if a missionary had gone into Russia, many a Jew would have deemed it an honor to kill him, but now it is very different. To-day, in Russia, thousands are studying and reading the New Testament. In China, now, relates one missionary, there is no need of announcing meetings. 'We can have a meeting in the street at any moment,' he says, 'and there we can preach as long as we are able. Often when I have arrived the whole city seems to have turned out to see me. The streets have been lined, so that there has not been room for me to walk up the street. On the tops of the houses, and on the walls, and at the windows and at the doors, the people now crowd around to see the 'foreigner,' and to hear what he has to talk about."

**—THE MOUNTAIN TOP.—**Prof. Drummond was one of the most effective speakers at Mr. Moody's Convention, just held. He retired in the following beautiful and suggestive way to the relation of seasons of special exaltation, like the meetings being held, to the ordinary life:

"I am reminded by the addresses of tonight, and by this, the second last night of the conference, that in a few hours we shall all be off the mountain top, and down again into the valley, and I remember that mountain tops were never made by God to be inhabited. They are places to go up and have a look around, and rest a little, and take a good view, and get near heaven and then come down again. The use of a mountain is nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of the mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and have commonplace lives. Most of us will not have to go home to pulpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer, and open my closet and take out my fossils and skeletons. Is it a down-slope, or all the same to God? The answer is contained in the words which I have read to you."

**—OF THE HEAD.—**The London Truth has been considering the question of baptism, and speaks out in the following emphatic style, of one of the glaring inconsistencies of the Episcopal system, in reference to that bundle of inconsistencies, infant baptism:

"There is another point in connection with the subject of baptism, which is equally interesting—viz., the burial service and burial of unbaptized infants. The service contains the following unambiguous statement:—'Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother (or sister) here departed, in sure and certain hope of the Resurrection to Eternal Life. . . . According to the law, a clergyman is bound to read these words over the body of a baptized adulterer, thief, or fornicator. They are also read at the time of an execution, solemnly commencing before the condemned criminal has been executed—in fact, while he is alive and on the way to the scaffold. Yet the law allows the clergy to refuse to read them over an infant four or five months old who has not been baptized, and has not lived even its parents' name! Surely this is a blot upon the escutcheon of the Church of England, and the sooner it is removed the better."

**—DR. MCGILYAN AGAIN.—**Archbishop Carrigan has explained the grounds of Dr. McGilvan's excommunication. It was not because of his sympathy with the ideas of Mr. George; but because he refused to obey the summons to Rome. He also declares that all who aid and abet him in his disobedience, make themselves liable to the same ban. Priest Curran, who has shown some sympathy with Dr. McGilvan, has made an acknowledgment and been forgiven. What is to be the final resting place of Dr. McGilvan is hard to conjecture. Should he have much of a following, he

may remain outside of both Romanist and Protestant communions. Should he be abandoned by his Romish sympathizers, he may finally come all the way over to Protestantism.

**—INDISPENSABLE TO THE CHURCH.—**How often do we see something of this kind. A pastor draws large congregations, the current expenses of the church are readily met; even the prayer meetings are well sustained, and there are additions to the membership. But the time comes when the pastor must leave the church. The church's energies seem palsied. The congregation drops away; the finances get into disorder, and everything declines. It is found that the pastor was the managing of all the activities of his people. Taking his way was like reading the heart from the body. The question is whether the fact that he had become so indispensable to the church was a proof of his wisdom and power. It certainly shows that his success was not of the highest kind. That man is the most wise who seeks to make his people as self-dependent as possible. A church should not be treated like a hand mill, which requires someone all the time to turn a crank to keep it in motion; it should be thoroughly organized for its work and then have connection with the flood gates of divine power. The great secret of success as a minister is not to be proud of the amount of good work he does himself; but the amount of work he can get his people in the habit of doing. It is said that Dr. McArthur, of New York, is a fine illustration of this highest kind of success. He has grown up with his church; but although he has had the shaping of all its activities, it is said he has the satisfaction of knowing, if he were taken away, the work of the church would scarcely experience a shock.

## The Down Grade.

In the *Sword and Trowel* for August, Mr. Spurgeon draws a gloomy picture, and sounds a note of warning. In our provinces, we are happily free from the heresy of disbelief and of disbelief. Let us read Mr. Spurgeon's words, and take warning.

"Our nonconformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence."

## THE CASE IS MOURNFUL.

"Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and cast a faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman benched in my presence that a precious promise in Isaiah which had comforted her had been declared by her minister to be uninspired. It is a common thing to hear workmen excuse their wickedness by the statement that there is no hell, 'the parson says so.' But we need not prolong our mention of painful facts. Germany was made unbelieving by her preachers, and England is following in her track. Attendance at places of worship is declining, and reverence for holy things is vanishing; and we solemnly believe this to be largely attributable to the scepticism which has flashed from the pulpit and spread among the people. Possibly the men who uttered the doubt never intended it to go so far; but none the less they have done the ill, and cannot undo it. Their own observation ought to teach them better. Have these advanced thinkers filled their own chapels? Have they, after all, prospered through discarding the old methods? Possibly, in a few cases genius and tact have carried these genies over the destructive results of their ministry; but in many cases their pretty new theology has scattered their congregations. In meeting-houses holding a thousand, or twelve hundred, or fifteen hundred, places, once pecked to the ceiling with ardent heavers, how small are the numbers now! We would mention instances, but we forbear. The places which the Gospel filled, the new nonsense has emptied, and will keep empty."

"This fact will have little influence with the cultured; for, as a rule, they have cultivated a development of conceit. 'Yes' said one, whose pews held only one and there a worshipper, 'it will always be found that in proportion as the preacher's mind enlarges, his congregation diminishes.' These

## DESTRUCTORS OF OUR COUNTRIES

appear to be as content with their work as monkeys with their mischief. That which their fathers would have lamented they rejoice in: the alienation of the poor and simple-minded from their ministry they accept as a compliment, and the grief of the spiritually-minded they regard as an evidence of their power. Truly, unless the Lord had kept His own we should long before this have seen our Zion ploughed as a field.

"The other day we were asked to mention the name of some person who might be a suitable pastor for a vacant church, and the deacon who wrote said, 'Let him be a converted man, and let him be one who believes what he preaches; for there are those around us who give us the id that they have neither part nor lot in the matter.' This remark is more commonly made than we like to remember, and there is, alas! too much need for it. A student from a certain college preached to a congregation we sometimes visit such a sermon that the deacon said to him in the vestry, 'Sir, do you believe in the Holy Ghost?' The youth replied, 'I suppose I do.' To which the deacon answered, 'I suppose you do not, or you would not have insulted us with such false doctrine.' A little plain-speaking would do a world of good just now. These gentlemen desire to be left alone. They want no noise raised. Of course thieves hate watch-dogs, and love darkness. It is time that somebody should spring his rattle, and call attention to the way in which God is being robbed of His glory, and man of his hope."

## IT NOW BECOMES

A SERIOUS QUESTION how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they lend their support and countenance to the betrayers of the Lord. It is one thing to overlap all boundaries of denominational restriction for the truth's sake; this we hope all good men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at errors so long as it is committed by a clever man and good-natured brother, who has so many fine points about him. Let each believer judge for himself; but for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up; for, under colour of begging the friendship of the servant, there are those about who aim at robbing the Master.

"We fear it is hopeless ever to form a society which can keep out men base enough to profess one thing and believe another; but it might be possible to make an informal alliance among all who hold the Christianity of their fathers. Little as they might be able to do, they could at least protect, and as far as possible free themselves from that complexity which will be involved in a conspiracy of silence. If for a while the evangelicals are doomed to go down, let them die fighting, and in the full assurance that their Gospel will have a resurrection when the inventions of 'modern thought' shall be burned up with fire unquenchable."

## HUNTING FOR SOULS

BY T. DE WITT TALMAGE, D. D.

If you want to be skillful in spiritual hunting you must hunt in unfrequented and secluded places. Why does the hunter go three or four days in the Pennsylvania forests or over Raquette Lake into the wilds of the Adirondacks? It is the only way to do. The deer are shy, and one bang of the gun clears the forest. From the California eagle you see, as you go over the plains, here and there a coyote trotting along, almost within range of the gun—sometimes quite within range. No one cares for that; it is worthless. The good game is hidden and secluded. Every hunter knows that. So, many of the souls that will be of most worth for Christ, and of most value to the church, are secluded. They do not come in your way. You will have to go where they are. Younder they are, down in that cellar, younder they are, up in that garret. Far away from the door of any church, the gospel arrow has not been pointed at them. The tract distributor and city missionary sometimes just catch a glimpse of them, as a hunter through the trees gets a momentary sight of a partridge or roebuck. The trouble is we are waiting for the game to come to us. We are not good hunters. We are standing in Schermerhorn street, expecting that the partridge will light on our church steeple, that the timid antelope will come up and eat out of our hand. It is not their habit. If the church should wait ten millions of years for the world to come in and be saved, it will wait in vain. The world will not come. What the church wants now is to lift their feet from dunnets out of a mess, and put them in the stirrups. We want a pulpit on wheels. The church wants not so much cushions as it wants saddle-bags and arrows. We have got to put aside the gown and the kid-gloves, and put on the hunting-shirt. We have been

fishing so long in the brooks that run under the shadow of the church that the fish know us, and they avoid the hook, and I escape as soon as we come to the bank, while yonder in Upper Saranac and Big Tupper's Lake, where the first swing of the gospel net would break it for the multitude of the fishes. There is outside work to be done.

What is that I see in the backwoods? It is a tent. The hunters have made a clearing and camped out. What do they care if they have wet feet, or if they have nothing but a pine branch for a pillow, or for the north-east storm? If a moose in the darkness steps into the lake to drink, they hear it right away. If a loon cry in the midnight, they hear it. So in the service of God we have exposed our feet. We have got to camp out and rough it.

We are putting all our care on the seventy thousand people of Brooklyn who, they say, come to church. What are we doing for the seven hundred thousand that do not come? Have they no souls? Are they sinless, that they need no pardon? Are there no dead in their houses that they need no comfort? Are they out off from God, to go into eternally, no wing to bear them, no light to cheer them, no welcome to greet them? I hear to-day surging up from the lower depths of Brooklyn a groan that comes through our Christian assemblages and through our Christian churches; and it blots out all this scene from my eyes to-day, as by the mist of a great Niagara, for the dash and the plunge of those great torrents of life dropping down into the formless and thundering abyss of suffering and woe.

Sometimes think that just as God blotted out the church of Thyrasira and Corinth and Laodicea, because of their sloth and stolidity, he will blot out American and English Christianity, and raise on the ruins a stalwart, wide-awake, missionary church, that can take the full meaning of the command: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

## Paul's Analysis of Love.—1 Cor. 13.

"Patience is love passive, its normal attitude of waiting, not in a hurry, not petulant or hasty, calm, composed humanity wearing the ornament of a meek and quiet spirit. Kindness is love in action. Christ's life was spent in merely doing kind things. Holiness is the only thing greater than happiness in the world, and that is not in our keeping. What God has put in our power is the happiness of our fellow creatures, which is to be secured by our being kind. When love, after long waiting, has gone out in action and done its healthful work, we must exercise the highest of these graces, humility. You must go back into the shade again and say nothing about it. Generosity is love in competition with others. Do not envy others doing the same thing. Envy is a feeling of ill will to a man who is in the same line as ourselves. Humility is love hiding. Courtesy, a limit upon etiquette, is a somewhat strange ingredient of love. Politeness is love in trifles: You can take a most untutored person, and put him into society, they cannot behave themselves unseemly. Unselfishness is love which doesn't ever seek its own rights, such things as Englishmen and Americans are very proud of. It is easy to give up things that we are not quite certain are our own, but things that are certainly legal, those that you have earned, perhaps by the labor of years, are hard to give up. Yet the most obvious lesson of the Gospel is that there is no happiness in having or getting, but only in giving. Good temper is also a remarkable ingredient. We are inclined to look upon a bad temper as a very harmless infirmity of nature, and not of very serious account in estimating a man's character. A kind of accident, a matter of temperament. Yet the Bible again and again makes a good deal of it. The peculiarity of ill temper is that it is the vice of the virtuous. It is the one blot on an otherwise unspotted character. There is nothing that a Christian has to take more trouble to eradicate forever from his being than ill temper. But it has to be done. It is the symptom of an unloving nature at bottom. It is a deliberate verdict of the Lord Jesus Christ that it is 'better not to live than to live.' Courtesy is love in society, unselfishness is love denying, good temper is love restraining, guilelessness is love, believing, and sincerity is love learning. Guilelessness is the grace for suspicious people. The way to love a man is to trust him. And then, love is sincere, rejoiceth not in iniquity, but rejoiceth in the truth, rejoiceth not in this church's doctrine, or that church's doctrine, in this man, or in that man, but rejoiceth in the truth. The supreme thing to which you have addressed yourselves is to learn love. Life is full of opportunities of learning love, every man and woman has a thousand of them. The world is not a play ground, it

is a school. Practice makes a man a good artist, sculptor, musician or athlete. Practice only can make a man good. There is nothing capricious about religion. If a man doesn't exercise his arm he doesn't get any biceps muscle, and if he doesn't exercise his soul he gets no muscle in his soul, no strength of character, no robustness. Love is not a thing of emotions, it is a robust, strong, manly, vigorous expression of the whole character, a nature wholly developed. This practice makes you patient, humble, sincere, unselfish, kind, courteous, guileless. You remember Quaker's words: 'Talent develops itself in proportion to character in the stream of life.'

How, how? We apply all the futile means of becoming like Christ to love, we strive for, we brace our minds to get it, we make laws for ourselves, and we pray for it. But love is a question of sense and effect. We love because he first loved us. The effect follows that we love all men, our heart is wholly changed because he loved us. Contemplate the love of Christ, and you will love. There is no other way; you cannot love to order. Love begets love. It is a process of induction like electric induction. The temporary magnet remains a magnet while in the presence of the permanent magnet. Remain side by side with him who loved us and gave himself for us, and you will become a permanent attractive force, drawing all men, white men or black men unto you. That is the inevitable effect of love. Give up the idea that religion comes to us by chance or by mistake or by caprice, it comes by natural law. Edward Irving went to a dying boy once, and when he entered the room he just put his hand on the sufferer's head, and said, 'My boy, God loves you,' and went away. The boy started from his bed and called out to the people in the house, 'God loves me.' One single word had everpowered him and melted him down, and given him a new heart. That is how the love of God melts down the unlovely heart in us, and begets in us a new creature. There is no other way to get it.

## The Discoveries in Sidon.

The *Evangelist* gives the following extract from a private letter of Rev. S. Dennis, D. D., in regard to the wonderful discoveries on the shore of ancient Phoenicia, which are now exciting so much interest in the learned world:

BEIRUT, SYRIA, JUNE 9, 1887.

"The excavations and discoveries at Sidon still continue with remarkable results. The number of sarcophagi at present brought to light is eighteen, and some of them are most magnificent, and will rank high among archaeological treasures. They are of enormous size, and the sculpture is elaborate and in perfect preservation. Upon one of them alone there are eighteen almost detached statues, about three feet in height, without a single scratch, and of pure marble."

"The most remarkable of them has just come to light last week. It is an ancient Phoenician sarcophagus, which had never been opened, and contained a mummy and a large amount of jewelry of great value. The mummy, when unrolled, was found to be the body of a man in middle life, and the state of preservation was astonishing. The features and in fact the entire body, were intact; the flesh was tender and yielded to pressure; teeth, hair, and viscera were all in place. Upon the outside of the lid of the sarcophagus is an inscription of seven and a half lines in Phoenician character, and also one in Egyptian hieroglyphics. This bilingual inscription of such an ancient date, excites great expectations. We shall have to wait to have it deciphered by the savants before we can know the full value of the statements it contains. The sarcophagus is of black basalt such as comes from Egypt, and it may have been made in Egypt by order from Sidon. The date of it is, of course, a matter of conjecture as yet. It may be anywhere from 800 to 1500 B. C., and even older. This strange being, who has been brought forth literally from the tomb of the ages to face the nineteenth century—who is he? What if he should be Ethbal, 'King of the Zidonians, and father of Jesabel, or some older king who flourished in the earlier days of 'Great Zidon'? It is more than probable that he was a royal or princely character."

"The value of this enormous find is roughly estimated as approaching a sum not far from \$800,000. One of the European consuls in Beirut has offered \$25,000 for one of the sarcophagi. It was not accepted, and the Turkish government are boxing the entire lot, and have sent a special steamer to transport them to Constantinople."

"The discovery of the sarcophagus of Ashmuser in 1855, just outside of Sidon, was regarded as an important event. It also had a Phoenician inscription of twenty-two lines, and several interesting data were gathered from it. This is a far

more marvellous and magnificent unturning of old Sidonian remains. The excavations will continue, and other treasures may be brought to light. A government official (Handy Bey) from Constantinople, is superintending the operations. These are days of great archaeological wonders. Think of the old Pharaohs on exhibition in the Boulak Museum in Cairo!"

## The Happiest Boy.

Who is the happiest boy you know? Who has "the best time?" I mean. The one who last winter had the biggest toboggan, or who now has the most marbles or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a crown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king:

"I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue.

They formed these words:

"Do a kindness to someone every day."

The prince made use of the secret, and became the happiest boy in the kingdom.

## The End of Life.

I wish that we all could get into our minds one other little principle. What is the end of life? The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individuals, the answer to the question, "What is the end of my life?" is to do the will of God, whatever that may be. Spurgeon replied to a committee inviting him to preach to an exceptionally large audience, "I have no wish to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, 'I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be; that makes all lives equally great or equally small, because the only great thing in a life is what of God will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.—Prof. Drummond.

—Evangelistic work should not be confounded with revival work. They may often be intimately associated. The latter may naturally follow the former, but the evangelist has more the labor of patiently preparing the soil, sowing the seed and cultivating its growth, till it shall ripen into the form and fruits of a revival. For the evangelist is too eager for the general characteristics of a revival may seriously impair the durability and purity of his work.—*Christian Secretary*.

—The Archbishop of Canterbury receives \$75,000 per annum; the Archbishop of York, \$50,000; while the incomes of the 31 bishops vary from \$50,000 to the Bishop of London, to \$10,000, the income of the Bishop of Exeter and Man. Twelve bishops receive \$25,000 annual income or upward. The Bishop of Ripon receives \$22,500.

A Successful Substitute

A TALE STORY.

"It is the lady that lives in the nice little cottage upon the hill, Mr. Norton, the pretty lady. She wants to see Mr. Norton."

his creature. I know something of your history, Mrs. Ostrander, and I know that it is you and not God who have been the hard taskmaster."

ed, but it was that question which his lips had refused to answer that kept tormenting him long after his proposer was slumbering peacefully."

Two Christians. In no place, perhaps, do the small defects and virtues of men and women come to light more distinctly than in the hotel and boarding houses which are places of summer resort."

Our Best Every Day. Is this, asks the Christian at Work, too much to demand of ourselves? Do we feel that it is too much of strain to be always at concert pitch that while we are willing, now and then to do something tremendous, to put forth a spurt and make a spring forward, yet such an impulse cannot be expected of us every day?"

Sore Eyes. The eyes are always in sympathy with the body, and afford an excellent index of its condition. When the eyes become weak and the lids inflamed and sore, it is an evidence that the system has become disordered by Scrofula, for which Ayer's Sarsaparilla is the best known remedy."

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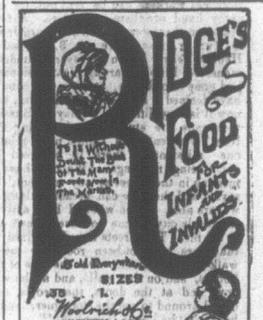
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 For children of all ages it is just the thing. Infants take it in smaller doses with perfect success, being pleasant to the taste and giving instant relief. A few of the numerous testimonials may be seen in pamphlets and around each bottle.  
 Price only 25 cts. Try it once and you won't be without it. Sold everywhere.  
 BREVILLE, N. B., Aug. 23, 1892.  
 Two years ago I was troubled with what is called Summer Complaint, or Dysentery, and I bought one bottle of GATES' CERTAIN CHECK and I verily believe that it saved my life. This I can testify to.  
 A. S. MATHEW, J. P.

**Sabbath School.**  
**BIBLE LESSONS.**  
 STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.  
 Third Quarter.  
 Lesson X. September 4. Matt. 6: 24-34.  
**TRUST IN OUR HEAVENLY FATHER.**  
 GOLDEN TEXT.  
 Casting all your care upon him; for he careth for you.—1 Pet. 5: 7.  
 I. THE TWO MASTERS. 24. No man can serve. Be the servant of, yield full obedience to. Two masters. For they demand different, and often opposite, things. For either he will hate the one, and love the other. The more one loves God, the more he must hate evil. The more he loves evil, the more he must hate God. Ye cannot serve God and mammon. We may know whether we are servants of the one or of the other, by observing the course of our thoughts and desires and actions, and watching which object we are wont to prefer. To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey (Rom. 6: 16).  
 SERVING GOD. To serve God is to obey him, to labor for his cause, and to have the least rest upon him; to regard his will in all things, and to devote his resources to the practice and pursuit of godliness.  
 SERVING MAMMON. Mammon is a Syrian word, meaning riches. It is riches or wealth personified. Now riches are meant to be the slave of man. If a man serve his own servant, or, in a word, any one who has no just claim to be his master, he is a slave. It is not the being rich that is wrong, but the serving of riches, instead of making them serve your neighbor and yourself. The poor man may serve mammon as earnestly as the rich; for it is the desire of riches, more than the possession, the intense seeking of riches, not success in the seeking, which makes one a slave of mammon.  
 II. THE RESULTS OF THE SERVICE. First, of Mammon. The natural result of seeking riches, and of making them our god, is anxiety in seeking, and keeping, and of those who have more, despair if riches are lost, disappointment in what they bring. On the other hand, we ought to make the mammon of unrighteousness serve us (Luke 16: 9).  
 Second, of God. Rest and peace, from trust in our Father's care.  
 25. Therefore, because the service of mammon leads to anxiety, and anxiety leads to the service of mammon, and because God will take care of those who serve him. Take no thought. Be not anxious, over-careful. The word thought has the significance of anxiety in Old English. For your life, what ye shall eat. To support life. Make not your physical and temporal wants the special and great objects of thought and care. Is not the life more than meat? The argument is, will not God, who has given the greater gifts, the life and the body, also provide the lesser, food and raiment?  
 OBSERVE. That this command does not tend to idleness or want of thrift, or to poverty, but on the contrary to the best property, and to the best enjoyment of whatever God gives us. Over-anxiety tends to dishonesty, to crime, to selfishness, to disappointment, and to bitterness of spirit.  
 III. ILLUSTRATION FROM THE BIRDS. 26. Behold the fowls of the air. Birds were exceedingly abundant in Galilee, and doubtless, Jesus at this very time pointed to the birds within sight of his hearers. For they sow not, neither do they reap. God has many ways besides barns for supplying our daily wants. Yet your (note the your, not their) heavenly Father feedeth them. Are ye not much better (of more value) than they? We never knew an earthly father take care of his fowls and neglect his children; and shall we fear this from our heavenly Father?  
 IV. ILLUSTRATION FROM THE FLOWERS. 27. Which of you by taking thought. By being anxious, no man can add that anxiety may be. The uselessness of anxiety is now set forth. Can add one cubit. A measure 18 to 21 inches long, originally the length from the elbow to the end of the middle finger. To his stature, or his age, the duration of his life. The Greek word has both meanings, age and stature, and either one gives an adequate meaning.  
 V. ILLUSTRATION FROM THE FLOWERS. 28. And why take ye thought (anxiety) for raiment (clothing). Consider the lilies of the field. Which were doubtless on every hand within sight of his auditors.  
 29. Solomon in all his glory. Was not arrayed like one of these. Solomon represented to the Jewish mind the ideal of royal magnificence (see 1 Kings, chap. 10).  
 30. Wherefore, if God so clothe the grass of the field. Every kind of herb, among them the lilies which alone are cut down with them. They are called grass by the Arabs. Which to-day is, and to-morrow is cast into the oven. In most parts of the East we are told that "wood is very rare": they are reduced, therefore, to the adoption of vegetable matters,—twigs, leaves, and refuse. The oven referred to was a kind of pot, made of clay or other material, and narrowing from the bottom upward. The dried grass or other fuel was put inside, so as to heat the walls of the vessel; and then the dough was put on the outside and instantly baked. Shall ye not much more clothe you. With such raiment as you need for comfort and beauty. The argument seems here to be drawn from the different duration of the human and the vegetable subject; but this is only mentioned to enhance the vast disparity between them, which extends to many other most important points of difference. Does he forbid weaving and spinning? No; but weave and spin in peace, and hope, and faith.  
 VI. THE CONCLUSION. 31. Therefore take no thought. Jesus now applies the illustrations to his hearers. His threefold repetition of the caution shows its need and its value, and the difficulty of realizing it.  
 32. For, [giving the first of two reasons. A few all these things do the Gentiles seek. The heathen, the other nations without the true religion. This is what you would expect of those who know nothing of our heavenly Father. Worldliness and distrust are heathenish. For, Giving the second reason. Your heavenly Father knoweth that ye have need of all these things. He does not forbid your wants, but supplies them. "Your heavenly Father knoweth your wants, and will be ready to the full amount that is required, to provide for you, if you are careful, in the first place, to do

your duty so far as in you lies, and, in the second place, to cast all your care upon him as to the rest of your duties done."  
 33. But. Now follows the positive side of duty. Seek. Search for, strive for, aim. First the kingdom of God. Make this your chief aim, first in time, and first in importance. Lay the stress of your life here. And his righteousness. God's righteousness; a life and character like God's, and which he approves and desires for all his creatures. And all these things, worldly things of which your heavenly Father knows you have need; each day that day's supply.  
 34. Take therefore no thought for the morrow. Be not troubled, distracted, anxious, about the future. For the morrow shall take thought for itself. Its own cares and anxieties; do not foolishly increase those of to-day by borrowing from the morrow. Sufficient unto the day is the evil thereof. For each day God has appointed just enough of trials and burdens for that day's good. If we are more, we multiply our troubles, then there is too much, and the temper and faith and peace are marred, not by God's appointment, but by our unwise anxiety.

crank. All the old abolitionists were cranks; the Pilgrim Fathers were cranks; John Bunyan was a crank; any man that doesn't think as you do is a crank. And by and by the crank you despise will have his name in every man's mouth, and a halo of completed martyrdom and memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Dying gently with the crank, my boy. Of course cranks are crankier than others, but do you be very slow to meet at a man because you know only one thing about you can't understand him. A crank, Telemachus, is a thing that turns the same wheel all the time, and it can't do anything else; but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position many times a day, that is no crank; that is a weather-vane, my son. What? You nevertheless thank heaven you are not a crank. Don't you do that, my son. Maybe you couldn't be a crank, if you would. Heaven is not very particular when it wants a weather-vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an elevation.—Burdette.

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**Patience Sunshine.**  
 What a queer name! say you. Was that her real name? No, my dear little bits of curiosity, not her real name; but one specially suited to her, and therefore awarded by all her friends. Patience's real name was—but really that does not matter at all, as it is not of her real name, but of the sunshine one that I am going to tell you. So you must just baffle up your curiosity, and imagine her name to be Smith, or Brown, or whatever else you please.  
 You see, Patience was like a bit of bright sunshine—the brightest sunshine you ever saw—wherever she went. Full of sparkling laughter, merry words, quick sympathies, and kind thoughts, she seemed to brighten every place she entered, and to bring with her an atmosphere of sunny cheer, even in the gloomiest moments and dreariest weather. At home or at school, it was always the same. Our Patience Sunshine was wanted everywhere, and moreover was always ready and willing to show her bright face and soothe her help.  
 When Tom's ball was lost, or Jack's kite torn—if baby cried and was troublesome, or mother had a headache—Patience's quick eyes, skillful fingers, coaxing looks, or cool little hands, would seem to set matters right at once.  
 Every one in Drentham village knew Patience Sunshine, and she, in return, knew everybody. Old Mother Brown, who lived in the little cottage just across the common, and was visited by Patience regularly every week, knew her step; and her old face would brighten, and the number of wrinkles and creases in her withered cheeks seem to grow fewer, when Patience's little feet were heard on the garden walk. Even Toby, the old blind dog who kept Mother Brown company, pricked up his ears and wagged his tail directly Patience clicked the heels of his little wooden shoes. And then there was Mrs. Burns, who lived next door to Mrs. Brown, and who had a little crippled daughter, told by the doctors that she would never again be able to walk or play with the other children. Mr. Burns, too, whose heart was so often broken by the illness of his only son, who was always quite cheerful and happy after the little chat with Patience, who he often had; for Patience would frequently carry a little bunch of flowers from her own garden plot, or some little gift for the sick child, or would spend her half-day reading aloud to her last year's story-book.  
 She assisted an old lady, Mrs. Richards, who had been to visit her daughter at the other end of the village and was caught in a rain whilst returning home, across the common. Patience, walking home with her umbrella, had certainly the poor old woman, struggling with the wind and rain, and insisted on helping her home, and carrying one of her packages.  
 "Law, Miss Patience," said the delighted Mrs. Richards, "you mustn't wait to walk along with me. I'm that slow, you will be long of getting home; and you will be a trapper in your pretty hat, too! But there, you're a real Miss Sunshine, as the folk say, and true enough it be."  
 In spite of the feather in her hat, Patience stayed to help the old woman along, and even if the feather did get wet, why, she could curl it again, and have the pleasure of knowing she had cheered one worthy old friend, and won heartfelt thanks besides.  
 Now, my dear little readers, I must not tell you any more about Patience; but I cannot finish this little sketch without asking you if you will not make up your mind to be a Miss Sunshine, or a Mrs. Sunshine, or a Mrs. Sunshine, or even Arabinda Sunshine, sound just as nice as Patience Sunshine; and I feel sure that if you once earn the name, your delight will be so great that you will always deserve it afterwards.  
 Take for your motto, as Patience did, the beautiful little verse of Charles Kingsley—  
 "Do the work that is nearest,  
 Though it's dull at times;  
 Helping when you meet them,  
 Lame dogs over stiles."  
 Sunlight.

**The Great Paper.**  
 Many pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for ever so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than 600 years old.  
 It is not easy to realize how old that is. Kings have been born and died, nations have grown up and have wasted away, during that time. There was no America (so far as the people who lived at that time knew) when the old paper was written upon. America was not discovered for nearly 300 years after that. A king wrote his name on this old paper, and though he had written his name on many other pieces of paper and they are lost, this one was carefully kept from harm, though once it fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire.  
 Visitors go to look at it with interest. They find it a shrivelled piece of paper, with the king's name and the great seal of England upon it; but they know that it stands for English liberty, and mean that—as the poet Thomson wrote in the song "Rule Britannia,"—"Britons never shall be slaves."  
 It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers, and other papers that have been called the "Magna Charta," but this one is known the world over as the "Great Paper."—Wide Awake.

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Messenger and Visitor.

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All communications respecting advertising should be addressed to E. A. FOWLER, publisher, St. John, N. B. Rate per line, one insertion, 12 cents; each subsequent insertion, 10 cents.

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Messenger and Visitor.

WEDNESDAY, AUGUST 24, 1887.

THE CONVENTION.

The first meeting in connection with the Convention was that of the Board of Governors of our College during Friday morning and afternoon. The financial statement of Acadia College shows that \$566.62 have been received on Endowment Fund. The total Endowment Fund amounts to \$97,359.67. The net income of the year has been \$8,762.74; the net expenditure has been \$10,139.34, leaving a deficit of \$1,376.60. It is to be explained, however, that several hundred dollars of this sum properly belongs to last year's account. The accumulated deficit on current expenses amount to \$3,599.60, while there is indebtedness on the various buildings of the Institutions amounting to \$28,000. From this it will be seen that the jubilee effort is so backed by a mere sentiment. The sooner our people take in the fact the better, that the College must have the \$50,000 or be compelled to retreat from the leading place among the institutions of the Maritime Provinces, and take its place in the rear, if not retire eventually from the race. We have faith in them that they will never suffer this disaster to wreck the splendid success from the sacrifices of the past, and to destroy our brightest hope for the future.

The statement of the financial condition of the Acadia and Seminary was very encouraging. There has been a total profit of \$1,117.72 on the year's business in connection with the Ladies' Seminary, and on Horton Academy of \$904.40. This margin of profit is very close, when it is considered that there must be a deduction for bad debts. It would only require a very small decrease in the attendance to throw the balance on the other side, as it has been so often in the past. Still, it is reason for gratitude that the showing is so good, in face of the fact that the charges to students are the least of any institutions in the Maritime Provinces anywhere nearly approaching them in efficiency.

Report on the State of the Denomination.

The following is the usual statistical statement of the progress of the churches during the last year:—

Table with columns: N. S. Western, Central, Eastern, N. B. Western, Southern, Eastern, P. E. Island, African, Grand Total. Rows show Chrs., Baptisms, Memb., and other statistics.

Eight brethren have been ordained to the Christian ministry:—

- Chas. K. Harrington, Sydney, C. B., Sep., 22, '86.
A. A. McLeod, East Point, P. E. I., Sep. 30, '86.
C. W. Williams, St. Andrews, N. B., Oct. 7, '86.
J. W. Brown, Falmouth, N. S., Oct. 23, '86.
J. W. Tingley, Pine Grove, N. S., Nov. 3, '86.
W. A. C. Rowe, Melrose, N. S., April 6, '87.
F. H. Beale, Biltown, N. S., May 12, '87.
G. R. White, Jacksonville, N. B., Aug. 9, '87.

Houses of worship have been dedicated at Forest Glen, Yarmouth; Port George, Annapolis; Ohio, Yarmouth; Milford, Annapolis; and at Belle, Charlotte, N. B.

The general statistics of the Sabbath schools of our churches are as follows:—

Table with columns: N. S. West'n, Central, Eastern, N. B. West'n, Southern, Eastern, P. E. Island. Rows show Schol'rs, Sabbath School, Average, Teachers, and other statistics.

A more searching examination of these statistics deduces the following facts:

The number baptised is the smallest for several years. The net gain is but 90. This is to be accounted for by the fact that several of our larger churches have been severing their rolls to a rigorous pruning. Nearly one thousand names of non-resident members have been dropped from church files during the year. So far as this is an evidence that our churches are attending more carefully to discipline, it is an encouraging feature. Still, the additions by baptism are so small as to call for

humiliation and prayer. It may be that the excitement of the Dominion election, coming at the time when most churches expect their harvest, and drawing away attention from heavenly concerns to the most earthly of earthly things, may account in a measure for the small increase. The following tabulated statement is full of suggestions:

Table with columns: N. S. Western, Central, Eastern, N. B. Western, Southern, Eastern, P. E. Island. Rows show Baptisms, Members, and other statistics.

From this detailed statement we find that 184 of our 358 white churches report baptisms during the year and 174 do not report any; 119 report no baptisms in succession; and 166 report no baptisms for the same period, 70 report baptisms for three years in succession and the same number report no baptisms for three years. Comparing with last year we find that 4 more churches report baptisms this year than last. [There are 21 more this year than last reporting two years in succession, and 11 more to report baptisms for three years. This is likewise an encouraging indication. It shows that our churches are becoming more steady—less spasmodic—in their efforts. If there can be security against a motionless lethargy, and the churches be led up into persistent and zealous activity, the reign of the Lord in our land will be hastened. But our church has had a gain of over 100 during the year, 4 of over 20, 20 of over 100 report a net gain and 107 a net loss.

Special attention is called to the Western Association of N. B. It is a sad showing when 47 churches of 68 report no baptisms for the year, 35 none for two and 23 none for three years. For these churches, and for the 48 other churches that have had no accessions for three years, earnest prayer should be offered and the helping hand given so far as this is possible. There is danger that many of these become utterly discouraged and give up the struggle for existence, if they have not already given themselves up to worldliness. The most of these churches are weak and scattered, having but little preaching and less pastoral oversight. The condition of things revealed by these facts emphasizes the importance of our Home Mission work, by which alone these churches can be reached and raised up. The efforts of our H. M. board to group these churches into fields and to supply them with pastors, should have the warmest sympathy and support of all. The following table gives a close approximation to a correct statement.

Table with columns: N. S. West'n, Central, Eastern, N. B. West'n, Southern, Eastern, P. E. Island. Rows show Chrs., Baptisms, Memb., and other statistics.

From this it will be seen that about 93 of our churches are pastorless, or but temporarily supplied with student labor. As nearly as we can gather, even though all our churches were grouped into fields that would enable the fewest pastors to reach the most churches, there would be need of about 185 or 190 men to supply them all. Apart from our theological students, we have only about 140 actively employed in the work of the ministry. We need, then, about 50 more ordained ministers than we have, to man all our fields efficiently. While our churches are in such need of more men, our young men continue to leave us. If we are ever to see the supply of ministers among us any way nearly reach the measure of the need, it must be either through more entering the ministry or more of those who do engage in this high calling remaining with us. There is need of prayer that God would send forth more laborers into his harvest. The churches should encourage those who have talents to exercise them, in hope that this may be God's means of turning the minds of his called ones to this blessed work. There should be more effort made to utilize lay agency, and to pay pastors a salary sufficient for the comfortable support of their families. Some of our best students are lost to our work because the churches are not wide awake to secure them when their term of study ends. In addition to this, if any study could be found to induce our students to seek their theological course in our own Theological Seminary, your committee believe it would be a gain for our churches.

Your committee must leave the brethren to draw their own conclusions from the

tabulated statement of duration of pastors. The restlessness of pastors and the fickleness of churches continue about the same. There has been an advance in Sabbath School work in all the Associations reporting except the Western N. B. and the P. E. Island. Over half of those received into the churches by baptism have been from the nursery to the churches. This fact brings its own inspiration, and leaves its lesson on its face.

In some sections, the laymen are taking up the work of supplying the destitute with gospel privileges and influences, and their work is telling. There appears to be some gain in systematic beneficence, although it is but slight and slow. We are glad to notice that two Associations have taken up the matter of systematic work and beneficence, and have organized the various districts with this end in view. There can scarcely be room for doubt that our Convention should take hold of this work, and do its part to make the effort general. The danger of our churches is to be found in the abundance of worldliness of the time, and in a type of christian character wanting in depth of conviction, and of consequent moral earnestness. It is to be feared that, in a vast number of cases, the force, even of plain and pungent preaching, is but to harden, because impulses are stirred which do not realize themselves in activity.

To guard against this growing tendency, your committee would emphasize the need of greater care in the reception of members, especially in revival times; that all our pastors give its due prominence to the character building of the saved, as well as the salvation of the lost; and that the vital matter of systematic work and beneficence be pressed home upon all our churches, as indispensable to save from the benumbing effects of unheeded appeals to the highest motives, and to develop men and women in the image of Christ, that they may be sharers in his power.

All of which is respectfully submitted, C. GOODFRED, Chairman.

THIS SAME JESUS.

What a world of comfort there is in these words of the angels to the sorrowing disciples, as their Lord disappeared out of their sight. Jesus had been crucified and his disciples feared they had lost him forever. On the third day the thrilling tidings come that he is alive again. At first the disciples may have felt that he who had passed through the awful mystery of death, and had risen a victor over his last enemy, could not be the same Jesus with whom they had associated over for two years. They might well fear that some of the old-time qualities which had endeared him to their hearts had been left behind in Joseph's new tomb. Would he still forgo his waywardness? Would he still be forgetful of self in his regard for others? Would he be as ready as of yore to relieve the distressed? Would he take an interest in their trials and experiences, and be ready to sympathize and help? Would he admit them to the old intimate fellowship? Would he be loving and tender and meet the out-goes from their hearts with answer and more abundant streams from his own? These and other questions must have been in the minds of the disciples as they looked with awe upon this conqueror of death. The answer soon came. Mary, as she met him, just after his resurrection, knew that his heart had all its old love as she heard him call her name with all the old tenderness. The two disciples on the way to Emmaus felt in their inmost hearts that he had all his old power to stir their souls. Thomas was convinced that he was as patient as ever with slowness of heart. Peter, while he felt his rebuke, did not want proofs of his abiding love. The disciples of the Sea of Tiberias are convinced that he is concerned for them in their lingers and discouragement. During the forty days he journeyed with them, they had convincing proofs that he was the same Jesus who had been their best friend and had gone about doing good. His relation to them was exalted and clarified; but it was as intimate and tender as ever. How glad they were that he was the same! How their hearts were drawn out in a deeper and truer love, because he remained the same, now that he was the exalted one.

But there may have been one troubling thought still. Their Lord, just as he had stepped from Joseph's new tomb to life, was about to step from earth and his humiliations to heaven and the infinite power and dominion which he has by right of his divinity and his work as Redeemer. Would he remain the same then as now? This was the question of all questions. There would seem to be so much against it. It was scarcely thinkable that he in his exaltation could be the same as in his humiliation. He would have to exercise such tremendous attributes. The weight of the universe would be upon him. The angelic hosts would be around him. He would no longer be shut in to a few humble followers. Could he, could he be the same in all the qualities and relationships which had endeared him to them and made them the objects of his love?

We do not know whether his forty days intercourse had done much to dispel this fear. Be this as it may, when the angels sent back this message, assuring them that Jesus would remain the same and be the same at his second coming, it must have given them comfort, as well as the fact that he should come again.

grand purpose? It would have been so hard for the disciples, and it would be so hard for us, to believe that Jesus remained the same at the right hand of the Father, as when he was scoffed at and scorned by men. But when, after his victory over death, when he was just on the threshold of the exaltation above all principalities and powers, they found him the same, and we know he was the same, it helps us to receive the still grander truth that he remained the same after his ascension. We are prepared for the announcement of the angels; so were the disciples.

And is there not an end of comfort in the thought that it is this same Jesus, whose steps we follow so wonderingly and lovingly in the evangelists, that is our Redeemer at God's right hand? Does he care, if I do have to be careworn and weary, we ask? Will he not be too exalted to be interested in our little heartaches and fears? "This same Jesus" assures us that he is still as pitiful as when he was moved with compassion, because people were weary and thirsty. There is magic in these simple words. Jesus is still the tender, the pitiful, the sympathizing, the forgiving, the loving helper. We may carry our cares to him. He will, he does, sympathize with us. He will, he does, help. He wants us to come to him. He is infinite, and can attend to each case of the thousands who come to him, as he did each appeal to him, when limited by his life on earth.

Every Member of the Church a Missionary.

By every intelligent Christian this proposition is accepted as sound, and obligatory on all who call themselves after Christ's name. But, judging by the practice of a large majority of our church members, this proposition has no place in their creed. And while it is held as a cardinal in our church covenant, it is largely a dead letter in our fellowship and discipline.

To remedy this disgraceful inconsistency in our churches—to remove this source of our weakness and inefficiency in the Lord's work from our membership, originated the demand, at this time, for this paper.

All we can do is to restate what has often been affirmed. To agitate an old theme. It must suffice for the present to summarize a few facts in support of this proposition, by which our pure minds may be stirred up by way of remembrance. 1. To begin at the beginning we say that God, before the world began, purposed and planned to save sinners. 2. His purposes of mercy were not more fixed and intelligent than were His plans perfect and adequate. 3. They are completely foreshadowed in the early promises given to His chosen servants: "I will bless thee and multiply thee; and in thee shall all nations of the earth be blessed." In this just two things are said: 1, God's people are to receive great favors; 2, They are to do great works; or the slaves of sin are to be emancipated, and then to act a very important part in the grand programme of the world's redemption from sin.

4. In the graces given to, and the services demanded of the faithful, reference is undoubtedly had to the growth in righteousness of the saints, as well as to the proclamation of the gospel of peace to the sin cursed and lost ones of earth. So perfect and complete in itself is this arrangement of our Lord that the former can not be accomplished in absence of the latter, and this in every individual case of salvation. So then, every church member must be a worker—a missionary—if they are a living, growing Christian. Otherwise there must be other ways of salvation than this of God's ordaining. And this falsity is just what is taught in our churches by the neglect and open refusal of our members to co-operate with the brotherhood in the work of missions.

5. The history of the Christian Church bears emphatic testimony on this subject. These glorious purposes and plans of Jehovah are crystallized and voiced in the lives of His elect and regenerated ones, in all time. But that at the present time also there is a remnant according to the election of grace, the churches of to-day would lose their character and their existence. We thank God that in all our churches we have men and women who are missionaries who understand and appreciate their big calling.

That all our members are not workers, is not because the proof is wanting that they should be. As we have seen the declared purposes and plans of Jehovah, His promises and grace given, and the services He demands, together with the practical illustrations of this proposition given us in the lives of His people, all forbid us to doubt that this is the mind and will of Christ, concerning us. Two questions now confront us. 1st. What is the character and ultimate of the large percentage of our church members, who have or exhibit little or none of this missionary spirit?

2nd. What can we do to cure this evil in our churches? As to the first, we know that in the absence of a Christianlike missionary purpose the proof of a genuine piety is wanting. And we are just as well assured that church membership without love to God and man, is but a scare and a delusion; imperilling rather than saving souls. The church of Christ is in no sense an "innocent asylum, where incurables" are cared for, and kept as far as possible from

being harmful. It is rather a society of sane and sanctified men and women, organized and commissioned by the Lord Jesus Christ to "preach the gospel to every creature. Spiritual sanity is demanded for membership here. Daily proof of professing this qualification is necessary not only for the success of the church, but for the safety of the individual member as well. If any man have not the Spirit of Christ, in the church or out of it, he is none of His. If any man be a hearer and not a doer of the word, he is wrecked in the storms of life. If any man be a hearer of the word and not a doer, he don't know much about himself. In this we have the character and ultimate of our church members, who have not a missionary spirit.

2. To remedy an evil so glaring as this in our churches ought not to be a long and difficult work, nor would it be but that it is chronic. Idleness in the church has been allowed to stay until a negative piety has taken a respectable position; and even godlessness is winked at. And it is well for us to remember that this is not happening accidentally. Cause and effect are here exhibiting their true relation. Thousands of our members have been floated into our churches on a tidal wave of emotion, the chief factors of which have been personal fear and social influence. And when this has subsided they have found themselves landed high and dry in a promiscuous society, bearing a religious name, but without well-defined and scriptural aims, or well organized and well disciplined efforts. When the fresh joys and exultations of the social services had subsided, when these young converts had had their little say, so far as they knew, there was nothing else for them to do in the church, so they wander elsewhere to find enjoyment and employment, until another revival picks them up; then they come back to tell of a prodigal's wanderings, and sing of a father's love. This history repeating itself for years in our churches has left us with men and women, old and young, upon our hands who are confirmed idlers, and backsliders.

The pastors of our churches must bear no small share of the reproach attached to this condition of things. By both pastor and people the all-important work of preaching the Truth in the pulpit has been allowed to overshadow the equally important influence of well ordered individual efforts by the members of the church.

In these brief and imperfect hints as to the cause and character of this failure in our churches we have the remedy we seek suggested.

In my opinion a radical cure is found in the one word, organization. Organization so perfect and thorough as to plainly define the work to be done, and so systematic as to assign to every member of the church, old and young, male and female, their particular work. This with such a discipline as the Spirit of Christ will dictate, would soon give our churches character and power to conquer, and oblige every member either to labor or leave. Perhaps no better outlining of such a work can be presented than is found in the plan offered by the committee appointed by our last Convention on systematic work, and published in the MESSENGER AND VISITOR of Feb. 23, '87.

To this, in closing this paper, I would like to call the attention of our pastors and deacons and members. The very difficulties which confront us on the introduction of this plan in our churches, are the strongest proofs we can present of its necessity to our life and usefulness and growth.

From England.

It is over a year since you last heard from me. Pray forgive my long silence. At that time, on account of more than twelve months of intense and constant anxiety on account of my wife's health, she having had during that time no less than eight attacks of apoplexy before she was taken home; and further, thro' the relating nature of the air at Teignmouth, where I had hoped both she and myself would benefit by residence at the seaside; I was in a very low state of health, so much so that my doctor strongly advised me to leave and take a sea voyage. This I decided to do, and to steer for Nova Scotia, reckoning that the sea voyage and a few weeks there among old friends, (a country and a people ever dear to me), I should soon be on my feet again; but to my great disappointment my plan was frustrated.

Without relating all the ways in which the Lord has led me since, I may say that I found it necessary to revise my course at Teignmouth, and, by advice, to remain nearly twelve months. This, by God's blessing, has proved highly beneficial, so much so, that I am now able to resume full ministerial and pastoral work and being advised by a physician of eminence to seek some quiet country sphere of labor, the Lord directed me to this place, where I began my labor June 30th last, and where I trust it may please Him to permit me for awhile not only to sow the seed, but to gather harvest as well. But this is quite enough about myself; indeed I should have made no reference to myself at all, but I have an impression, it may not be a correct one, that several friends with whom I have corresponded since my return who have not heard from me for a long time, and it may be others also, may be willing to know how the Lord has been leading me.

Hebron, Aug. 15. C. CUNEO, Cor.-S.-y.

of late. Did I tell the whole story of His loving kindness since October, 1886, when the heaviest trial of my life came, it would be a story of marvellous compassion and care. His guiding hand has been most visible and his consolations wonderful; and remembering the way He has led me, especially since the above date, I am led to praise Him with my whole heart, and to trust Him more than ever for the future, for

"His love in times past Forbids me to think He'll leave me at last; In trouble to sink: Each sweet Ebenezer I have in review, Confirms His good pleasure To help me through."

I wish to bear my willing testimony before all who may read these lines to the goodness of God, and His tender care towards those who put their trust in Him. "In all thy ways acknowledge Him, and He shall direct thy paths" contains truth which will prove who try it, and so of this fair promise, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me," and a thousand more beside. I have by me an old book of "Domestic Receipts," and at the end of one I read: "Tried and recommended by W. W." How many of God's people might say the same of His "exceeding great and precious promises." As to the above and many more, I will say, "Tried and recommended by J. B." Another receipt ends with "This will answer the expectation of all who may give it a trial," which words may be read after every promise our Father has made.

I need not say with what pleasure I receive and read the MESSENGER AND VISITOR, and see names familiar and beloved, and observe their works of faith and labors of love. That received this morning is full of good things. Much enjoyed Dr. Day's chatty "Sunny Notes." He evidently believes in plenty of preaching. May not this account for his youthful buoyancy? John Wesley considered preaching and plenty of it as helpful to health. In one of his journals he tells how he comes to a certain place and finds the minister ill, and says "How can he be otherwise not preaching more than three or four times a week?" Preach away, brother Day, keep strong and live long. It was unfortunate that the arrangement made with Mr. Whitman "to give the people four sermons apiece" fell through, for, as the saying goes, "You cannot have too much of a good thing," and had not this occurred which prevented Mr. Whitman preaching, the people would have gone home well laden. I was sorry to see Bro. Clarke had met with an accident, and only hope he may very soon be quite free from its effects. Wishing all possible success to all efforts put forth by the brotherhood in N. S. to extend the Kingdom of our Lord, and with most affectionate remembrance, I am,

Yours till the day break, J. BROWN.

Winchester, Somerset, G. B. Aug. 9th, 1887.

Home Missions.

The regular meeting of the Home Mission Board was held on the 8th, and a special on the 13th inst.

REPORTS. were received from Brethren Rouleau, French missionary, Wallace and McGregor, general missionaries, J. C. Spurr, Fairview, St. Peter's Road, A. E. Ingram, Beaver Harbor, R. B. Kislay, Tyne Valley, W. H. Jenkins, Brantville Mountain, E. C. Corey, Shediac, J. T. Miller, Lower Stewiacke, W. C. Vincent, Campbellton, Jos. Murray, Springhill, C. Henderson, Tubique, J. W. Brown, Brooklyn, F. D. Davison, River John, A. Cogwell, New Woodville, McLeod, New Harbor, E. P. Colwell, Sydney, John Williams, Moniac and Murray River, W. J. Bleakney, Etoualhouse, Josiah Webb, Canterbury, C. W. Williams, St. Andrews, D. Freeman, St. Louis Bay, etc. S. C. Moore, Alma, A. T. Dussan, New Glasgow, M. Normandy, S. Lary, Keston, B. H. Trow, a Rockville.

CONTRIBUTORS. to debt up to clearing of 1000: A friend, \$10; B. B., \$5; "From one who loved me, whose works still follow her," \$10; J. John Whelock, Tremont, \$1; a friend, Greenwood \$1; "a devoted friend," M. Stoddard, \$3; A. P. Dobson, Joliveau, \$5; Mrs. T. B. Howard, Fairfield, \$1; "Widow's mite," Hebron, \$1; N. J. Corning, Chatham, \$1; Mrs. Jos. Sherwood's Mission Box, Rosedale, \$1; "Nemo," Wolfville, \$1; Mrs. D. Greenough, Wood-Or, \$1; Wm. Cuthbert and wife, Wolfville, \$1; Mrs. Davidson, \$1; J. D. Perout, \$1; Mrs. David Wallace, New Missis, \$1; A. K. deBois, \$1; C. Cleaton at Moser River, \$1; Canning Sabbath school, \$5; and W. B. M. Union, \$7.05. Total for debt, \$2,852.68.

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Send to Baptist Book Room for Bibles for Sunday school 12 cents and 25 cents each; Little Gift Bibles 30 cents, 40 cents, 50 cents, 75 cents and \$1.10 each; large print for old people 25 cents. Look at this! Testa costs \$3.00 per 100 copies. During the pastor's absence, attending a convention, send for a Bible, Revised Version, six gilt edges, \$2.50 edition; purchase him. Bibles, teachers' edition, Oxford, \$2.50, \$3.50, \$5.00 and \$7.00, hid just and will come. Now is the time to get called.

YANTRUG INT 20 BOSTON BRIDGE



Day and Night

During a late attack of Bronchitis, a ceaseless tickling in the throat, and an exhausting, dry, hacking cough, afflict the sufferer...

Without Relief. I called Ayer's Cherry Pectoral. It helped me immediately, and effected a speedy recovery...

Cured By Using two bottles of Ayer's Cherry Pectoral. I am now in perfect health, and able to resume business...

WOODHILL'S GERMAN BAKING POWDER. RETAILS AT 25 CENTS PER POUND. IMPURITY & QUALITY UNSURPASSED.

HERBERT W. MOORE, Barrister-at-Law, SOLICITOR IN EQUITY, CONVEYANCER, etc., etc.

As Article Required in Every Home. NIGHT COMMODE. An indispensable article for the sick, convalescent, or infirm.

NOVELTY BIRD MACHINE. For making birds, dolls, and other novelties. Price \$1.00.

SPECIAL REDUCTIONS. Cabinets, \$3.00 per doz. Superior Finish. One Price Only. Cards, \$1.50 & \$1.00 per doz.

Keep Trying. If boys should get discouraged at lessons or at work, and say, 'There's no use trying...'

The coward is the coward. Gives up at first defeat. If once repulsed, his courage lies shattered at his feet.

Selected Serial. NINA BRUCE.

CHAPTER XV.—Continued. "Parts of it frequently fall upon the track during storms. A small piece, weighing several hundred tons, fell, a short time ago..."

"What is the cause of this place, with paintings in it, supposed to have been the work of Indians, though I don't suppose any one knows who did it." "How gray and solemn the Rio Grande looks away down there in the valley!"

"I was the kind of a town that cannot endure law and justice," replied Ned. "Its name would almost indicate its character. I have been told that a vinegarose is a very poisonous reptile or insect, I don't know which; and the inhabitants of that town were all vinegaroses."

"Just like wolves," said Ned. "Some times they lured travelers into their dens, and when they had gotten all their money, they killed them, and threw their bodies into some of these canyons." "They didn't eat them, then?" questioned Ned.

"No, they were not cannibals. All they wanted was money." "Ned," said Nina, with startled eyes, "were they men?" "They were men, Nina. A band of outlaws, thieves, murderers, counterfeiters, and desperadoes, of the worst kind. You saw under what civilization drove them away. They were more numerous and deadly than the most poisonous reptiles of Texas. They were more savage and merciless than the fiercest animal that roams through these wilds. We are going through a long tunnel now. It is out through the side of a mountain."

passengers were tired and restless, and nearly all of them propped their heads against the front of the depot. Travel through the desolate country between Sanderson and El Paso was anything but pleasant.

"When the conductor called out, 'all aboard,' this elderly gentleman came into the car in which Nina and Ned were, and took a seat directly in front of them. "We get so tired of my car," he remarked to the gentleman who came in with him. "I shall have to spend the night in the sleeper, so I will stay in this car until bed-time."

"I do. The heathen in his worship of idols is no more to be pitied in his ignorance and mental darkness, than these more intelligent beings who bow down to an unknown God." "He is not an unknown God to the Christian," said his companion, thoughtfully. "I cannot speak from my own experience, because I do not know him; but I believe that he is a blessed reality to my mother, and to the very best of us. I think that she could answer you as I am not able to do. As I said, I have never found him myself, but I feel that my life is wanting, that I shall not be satisfied with all the theories of learned skeptics; and I know they can offer nothing which makes life as desirable and pleasant as my old mother's faith."

"Because some fishermen wrote a book which was mentioned by a few learned men; and because other learned men have added their influence to the work, the world today is filled with enthusiastic followers of the elderly gentleman, especially in the West. You say that you place no reliance upon the words of men; yet your strongest arguments against religion and the Bible are all derived from the work of men, who use the intellect God gave them to convert just such men as you to their belief. As men's wills are free, and their minds are not fettered upon the assertion of men no better or wiser than myself, I must have some special assurance from God himself before I will accept this absurd story. If God could do all those wonderful things in the past to convert a man to himself, he can do the same miracles now for my benefit."

"He can," said the other, "and I should not be surprised if he did. The greatest miracle he could work for you would be to bring about your own conversion. I have seen more than one of his marvelous miracles work in this way. You say that you place no reliance upon the words of men; yet your strongest arguments against religion and the Bible are all derived from the work of men, who use the intellect God gave them to convert just such men as you to their belief. As men's wills are free, and their minds are not fettered upon the assertion of men no better or wiser than myself, I must have some special assurance from God himself before I will accept this absurd story. If God could do all those wonderful things in the past to convert a man to himself, he can do the same miracles now for my benefit."

"I see it all," said Colonel Chester, thoughtfully. "I neglected to tell Florence that I had taken the lock with me. But how"—he added quickly, with another glance at Nina—"how came you by a lock like my granddaughters? There is only one other just like it, in the world, that I know of." "Then," said Nina, "it must be that mine is that other one."

"And the resemblance is most remarkable too," said Colonel Chester to himself. Then aloud: "How came you in possession of it?" "I do not know; but my mother probably does. I have written to ask her about it." "She is not with you, then?" he asked, in disappointed tones. "No, sir; she lives in Michigan. I came to Texas for my health." "Is this like your lock?" Colonel Chester handed her a lock so like her own that she could not have told the two apart. "Exactly," she said, "even to the hair and the secret spring, of which I knew nothing until Miss Chester opened it and showed me a beautiful face." "A face like this?" asked Colonel Chester. His tones quivered with emotion, and his face trembled as he touched the tiny spring. "It is the same face," said Nina. "Child," cried Colonel Chester, entreatingly, "who are you, with my lost wife's face and name? Can it be that you are the child of my son? You say that your mother still lives?" "My father is living also," said Nina; "and I have two brothers older than myself." "And you are fifteen?" said he. "No, you are not his child, then; for he has not been married over sixteen years, and he was drowned in Lake Michigan during a fearful storm—himself, his young wife, and their little child. Are any of your friends here with you?" "One of my brothers is with me," said Nina. "He is brakeman on this train." "Do you think he would know this lock?" "I am sure he would," replied Nina. "We will try him and see," said Colonel Chester. "Whatever happens," he added, "keep silence. I want to have a talk with this brother of yours."

Nina's grasp toward the two girls in a threatening manner; at least it seemed so to Nina. Late had been dozing in the corner of the seat, and had never seen the paper before. Nina's white lips parted to reply; but she was so terrified that no sound came from them.

"Well, miss," said the stranger as he turned about still further in his seat, so that he could the better see Nina's face. No sooner had his eyes rested on her face than he leaned forward and scrutinized it more closely; a wild, startled look coming into his eyes. "Nina!" "Nina!"

"What an old fool I am!" he said, under his breath, with a feeling of satisfaction that his friend was not present to witness how, in spite of his assertion that he had been able to keep himself free from all superstition, he had actually, for no moment, believed that he beheld the disembodied spirit of his dead wife, which had again taken the form in which he first knew her. "You say that you wrote this," he said, handing her paper upon which she had written that one sentence so many times. "Why did you write it?" "I don't know, sir," faltered Nina, "unless it was because I do know that my Redeemer liveth."

"Yes, yes," he replied, a trifle irritably. "You know it because you know no better. But see here. You have acknowledged that you wrote that line and that your name is Nina—a remarkable resemblance, a most remarkable resemblance. Now tell me, did you also write this little poem?" He held the wrapping paper toward her as he spoke. "Oh, Nina," cried Lute, "it is the poem you wrote on the bridge, the morning we took your hair to Miss Chester." "I don't like," said Nina, soberly, "and I had forgotten all about it. The trouble and excitement of Miss Chester's visit afterward drove it all out of my mind."

"It was once a little pig. And he had a curly wig. And he said to his mother: 'I declare, I've a mind to run away. From this stupid home to-day, and go to see the sights at the fair.' But his mother said to him: 'Piggy wig, it cannot be. You must stay and mind the baby while I am gone.' But if you are very good, and obey me as you should, you shall have a lump of sugar white as snow."

Bert thought it was very funny that the piggy-wig's mother should be named 'Ida Claire,' for there was a little girl by that name who went to school, and he could not understand the exclamation, "I declare!" in any other way. His crooked little tongue twisted the words in a most amusing manner, but everybody understood what he said, and voted him the best speaker of them all. On the last line, he gave a sudden wild flourish of his little arms, which ended in an emphatic bow toward the teacher's neck. She lifted him to his mamma's lap, where he sat as candy, and then went to sleep waking only in time to tell the teacher good-by, as she rode away with her brother.

"Did you have all your lessons at school to-day, little boy?" "Yes, sir, sir, more, too. More than all your lessons?" "Yes, sir, a liokin'!" "The sign 'Beware of the dog' is not hung up that he who runs may read, but that he who reads may run." "Benkins (examining a pedigree hung in Snobson's parlor): 'So this is your family tree, is it? And what is that gap in the middle?' Snobson: 'That, er—well, er—oh, that is the flood!'" "The worst case of absence of mind we ever saw was the other day, when a man, hurrying for a train, thought he had forgotten his watch at home, and took it on to see if he had time to go back for it. 'Seems to me,' said the colored philosopher, 'dem partridges done gone lost all their memory. Abraham he forget Isaac, Isaac he forget Jacob, Jacob he forget a lot mo'.' 'Pears like nobody remember nobody.'—A little four-year-old remarked in the Sunday school class: 'Our dog's dead. I'll bet the angels were sorrow when they saw him coming up the walk. He's awful cross to strangers.'—From the German: 'But, honored madam, why have you not let me before be called? Your husband lies, indeed, in high delirium.' Madam: 'Yes, yes, you, as long as my husband lies, indeed, in high delirium, would be nothing to do with a doctor here.'—I am going to buy a light coat to match these pastimes, he remarked to his wife the other day, and a light pair of gloves to match the coat and a light scarf to match—'Your head, I suppose, interrupted the spouse gently, and the household knew no harmony that day.

The new teacher had come to board at Bert's house, and the little boy thought he ought to be sociable. So he came into her room, and, perching his round self on the window-sill, watched the young lady while she piled up her books and hung away her dresses. "She was a thin, pleasant-looking young lady, with grey eyes and short, wavy brown hair. She was a wise young lady, for she went quietly on with her work, giving Bert time to decide what he thought of her. "Some folks don't know any better than to suppose that children can like everybody at first sight; but this teacher did. She loved little brown boys with black eyes, like Bert, better than any other kind; but she wasn't going to tease him to sit on her lap and kiss her the very first thing. "After a few minutes, she sat down by the bed and began to write, holding the paper on her geography. Bert drew a long breath, and broke the silence. He had made up his mind to like her. "It's a windy day to-morrow," he remarked, with an odd little air of gravity, as he realized the importance of the subject. The teacher laughed—not as if she was laughing at him, but as if she fully agreed with his statement—and said: "Don't you want to be the picture in my big book?" "Yes, Bert did. If there was one thing he liked above all others it was to see pictures. "Has you got any ponies?" he asked, scrambling down from his high seat and coming over to lean on the teachers knee, where the big book was already spread out. "Oh, yes!" he continued, putting his chubby finger on a camel. "Here's a pony; but he bumped his back aw-ful and made a big bunch on it. Did he fall down stairs?" The teacher laughed again, harder than before; but she told Bert all about the camels, and how they stacked their food away in the shape of fat, to live on when they crossed the deserts. Bert listened with intense interest. "Wasn't I had a bump like that," he said, "then I wouldn't get hungry 'twen a meal. My mawder don't like to have me eat 'twen meals, 'cept only gams, and I don't like gams"—then, with a sudden change of subject, "I like to go to ponia. I went to a For'n July ponia one, and had lots of nice frings." "What did you fring?" asked the teacher, interestedly. "O," said Bert, his mouth rounding into delighted remembrance. "Water-n-frings!" he finished, with shining eyes and hands rapturously uplifted. For the third time the teacher laughed. Then she asked the geography, took Bert on her lap, and taught him to count the three rows of little black buttons on her green dress. "After this they were fast friends, and many were the pleasant times they had together. She taught him a piece for the last day of school, and he said it standing on the table with her arm around him, and his hands thrust into his linen pockets, clutching the candy with which she had filled them, and which he had promised not to eat until after he had spoken. This was the piece: "There was once a little pig. And he had a curly wig. And he said to his mother: 'I declare, I've a mind to run away. From this stupid home to-day, and go to see the sights at the fair.' But his mother said to him: 'Piggy wig, it cannot be. You must stay and mind the baby while I am gone.' But if you are very good, and obey me as you should, you shall have a lump of sugar white as snow."

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"The girl could see that Colonel Chester was strangely agitated, as he turned his back to them, and taking the lock, sat with it in his hands, apparently examining it closely, when Ned was passing through the car. Ned stopped to speak to the girls, as he did whenever he had an opportunity. He was talking with them when his eyes fell upon the object Colonel Chester was examining intently. Ned's face flushed hotly. Leaning forward, he touched the old gentleman on the shoulder. "Excuse me, sir," he said, forgetting that NINA had told him of seeing a lock like her own in the hands of a stranger, "but I would like to ask where you got that lock?" "Before I answer your imprudent question, I would like to ask your reason for such a request," said the man, with all the appearance of great displeasure.

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News Summary.

POSITIONS.

The number of visitors in Annapolis...

On Wednesday morning, at Petite Riviere...

Mr. John Fleming is the owner of a curious fowl...

The Kenville Chronicle says Lewis G. Ellis...

A serious and painful accident occurred at the Westworth quarries...

James Lockhart, of Brooklyn, while playing with a revolver...

It was Lord Houghton who wrote: Man's best things are nearest him...

The Dominion Safety Fund Life Association, whose system has commanded the admiration of insurance experts...

The great raft at Two Rivers, N. S., is progressing favorably under the supervision of H. R. Robertson...

A new English liberal paper, the Daily News is to appear in Montreal next month...

An overseas tour, weighing eighty pounds, was successfully removed, a few days ago from the body of a young girl named McGrath...

The Buotouche and Moncton railway is nearing completion, and is expected to be open for traffic in September...

The Bank of London (Ontario) closed its doors to the public on Friday, and the president is missing...

The Halifax Chronicle says: It is understood that the directors of the Halifax Gas company have agreed to recommend the shareholders to accept an offer from a New York syndicate...

The corner-stone of a cathedral to cost \$250,000, was laid in Halifax last week...

The report of the bureau of industries for Ontario just issued, states that the yield of fall wheat where threshing has been reported, runs generally from 10 to 18 bushels per acre...

The favorite washing compound of the day is unquestionably JAMES PYLE'S 'ECLAIR'...

An elevator fell in a New York building last Thursday, killing two persons and injuring many others...

St. Nicholas for September opens with a delightful frontispiece, by Mary Hallock Foote...

A paper that will interest boys is the article on 'Christ's Hospital,' the famous 'Big-top School' of London...

The Pope has conferred upon the Duke of Norfolk the grand cross of the order of Christ...

An eminent police official expresses the opinion that the revolutionary movement in Russia continues to spread rapidly...

close watch be kept on academies, schools and other places of instruction.

A blue book on the Afghan frontier positions, just issued, shows that the final settlement is based upon equal and mutual concessions on the part of Russia and Afghanistan...

In London, last week, there was a storm of great severity, thunder pealing, lightning flashing incessantly for two hours. The Metropolitan railway was flooded...

In letters of Henry M. Stanley, written at Gambhayan, near the rapids of the Arawim, June 19th, the explorer says the natives evacuated the place upon the arrival of the expedition...

The Gazette indulges in 'Archery,' these are poems by Helen Gray Cook, F. D. Sherman, Lizabeth B. Conins, Henry Tyrrell, O. Herford and others...

The September number of Harper's Magazine contains an attractive article on 'Riding in New York,' by a New York equestrian...

As a young officer going duty with a Madras cavalry regiment, Sir Edward Bradford was a keen sportsman...

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A dispatch from Berlin, Aug. 19, says: An eclipse of the sun took place to-day, and the sky was entirely overcast and the sun invisible...

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thrillingly of the 'Battle of Gettysburg' and of Pickett's glorious but futile charge...

The serials by Miss Baylor and by H. H. Boyesen are continued, with joy for 'Juan and Juanita,' and sorrow for 'Fiddle-John's Family.'

The 'Brownies' indulge in 'Archery,' these are poems by Helen Gray Cook, F. D. Sherman, Lizabeth B. Conins, Henry Tyrrell, O. Herford and others...

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