

Messenger and Visitor.

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For several weeks we have had one of the best mailing clerks in the city at work on our lists. We hope they are now well analyzed and arranged. But there may still be some who are receiving two copies. If so, will they kindly inform us. If any other irregularity occurs, we desire to know it immediately. We thank our patrons for their patience.

In another column, Bro. Stewart appeals to the Baptists of N. B., to send in donations to him, without being visited, and thus save the expense of a paid agent. Will not the brethren respond to this appeal? Why not also the brethren in N. S. and P. E. I. do the same? They could send direct to John Marsh, Esq., St. John, or hand to their pastors who would be happy to remit for them. Why should churches be deprived of the labors of their pastors, and money be spent to pay for its own collection? We will publish all donations sent, or promises to pay within three months. To head the list for N. S., A Friend, \$50.

The Messenger and Visitor is trying to do a "great work." Why should the work cease? While it "comes down" to things which "edify not," but really right as we can, and leave the rest with God, satisfied if we have a "conscience void of offense" before him.

What a noble example is that of ex-Gov. Colburn, of whom we read in our last issue. He gave largely in his life. He bequeathed much at his death to the Lord's work. He has left fountains of blessing behind, opened by his benefactions, which may flow as long as the world stands. Who will do likewise, in their measure?

A thanksgiving should go up from all hearts because the little band of British soldiers, oppressed with thirst and heat, were not swept away in the wild rush of the Arab warriors. Gen. Stewart's dash across the head of the Nile was a bold one. It is hoped that the worst danger is now over.

About 200 students are at our institutions at Wolfville, and a fair number at the Seminary in St. John. The times are hard; the competition at our colleges, etc., keen. Such an attendance—the largest at any educational institution in the Maritime Provinces, we believe—under these circumstances, speaks well, both for the character of our places of learning, and for the intelligence of our people. What a power they are! What a power they may be made! We have noble work on our hands.

It will be seen by the news from the churches we publish to-day, that many are engaged in special services, and the mercy drops are beginning to fall on some fields. Years of financial depression have been noted as years of grace. Men are checked in the headlong pursuit of temporal things, and led to feel the need of something secure. May this be a year of the right hand of the Most High!

The Catholic Examiner is responsible for the statement that the combined circulation of all the Roman Catholic papers of the U. S. is less than that of four leading Protestant journals, published in New York, and that four issues of a single New York daily surpass the whole circulation of the Catholic papers for a year. This fact speaks volumes in reference to the intelligence of the Catholics on this continent, neither does it speak well for the future of Romanism.

Mr. Moody never goes into the papers to defend himself. If that is a good rule for Mr. Moody, why wouldn't it be equally good for others? Most people concern themselves too much as to what others think of them. It really is not a matter of much consequence, and the less one is concerned about it the more he is thought of. And yet, now and then, it may be our duty to tell a man that he has misrepresented us, and, in doing so, to set a very plain world. So says the Religion Herald, and so say we.

For the Messenger and Visitor.
The Wycliffe Memorial Celebration in Toronto.
BY SHEEM.

The five-hundredth anniversary of the great Reformer was celebrated last Tuesday evening in St. James school-house. It was inter-collegiate in its character. Daniel Wilson, LL. D., President of University College, occupied the chair. The proceedings were opened by the singing of the hymn "Before Jehovah's Awful Throne." Rev. Dr. Castle, Principal of McMaster Hall, read a portion of Scripture, and prayer was offered by Rev. Dr. Caven, Principal of Knox College.

The chairman, in his address, said they had met to recall the name of one of England's greatest men. He was the greatest man of an age that was indeed a brilliant one. It was an age of brilliant men of letters. And yet among all the names that made the fourteenth century so great, there was none so great as that of him whose memory they had met to recall with reverence. Wycliffe had stood one against a thousand foes and triumphed over them all. He did more than Chaucer to create the English of our times. To him they owed the greatest of all gifts—the English Bible. The right of private government and constitutional liberty in Christendom were due largely to the earnest devotion of Wycliffe. He taught them that they owed obedience to God alone. Though centuries had passed and great names had been lost in oblivion, they had met to commemorate the name of one who was laid away 500 years ago, but whose memory was still fresher than it had ever been.

THE FIRST PAPER
was read by Rev. J. B. Stone, B. D., of Montreal, and Lecturer in Wycliffe College, on "The social and religious aspects of the fourteenth century." He pointed out the remarkable period of the later ages, remarkable for the extent and intensity of its religious, political and social excitement, and for the great and able men whom it produced. To pass from such an age into the 14th century, in which Wycliffe lived and worked, and died, was like passing from meridian splendor into midnight gloom, from glory into shame, from all that was noble and exalted, and heroic, into that which was debased, heartless and selfish.

The state of England, politically, socially, and religiously, was melancholy in the extreme. The rich trampled upon the poor, and the poor turned like the dying worm upon the rich. All the superficial refinement of that age could not cover up the pride, selfishness, and cruelty that lived in its heart, and worked out into its life. As if to deepen the sad effects of this state of society, came greater difficulties in the form of famine and pestilence. The black plague swept off nearly one half of the inhabitants of the country. The living could scarcely bury the dead. There were many riots; the roads swarmed with robbers. Religion was at its lowest ebb. The Church of England lay prostrate at the feet of a foreign potentate. The parish clergy were too poor to be either learned, respectable, or efficient. But greater than all these evils were the friars. For half a century they did good, and then came corruption; which speedily wrought the ruin of the system. They became the very pests of the land, lying miracle-mongers, sturdy beggars, lewd, idle, drunken impostors, interferers in other men's work. Such was the England in which John Wycliffe lifted up his mighty voice. Such was the darkness in which arose the morning star of the Reformation.

THE SECOND PAPER
was read by Rev. Dr. McLaren, Professor of Dogmatic Theology in Knox College, on "The Theology of Wycliffe." He gave some impressions gotten from a cursory study of Wycliffe's career and theology. No one

he observed, could familiarize himself with Wycliffe without being impressed with the fact that he was a man of great power. He had not the strong emotional nature of Luther, but in cleverness and penetration, and in the ability to grasp the truths of Scripture, he deserved to rank as in every way the peer of the great German Reformer. An eminent writer had said that the great truths of Scripture received their first treatment in England at Wycliffe's hands, and it was no small praise to render to his work to say it was even as he laid them, line upon line, stone upon stone, that they were relayed by the master workmen of the church. It was given to Wycliffe to sow the seed, and to Luther to reap the harvest. A life such as his could only have been sustained by a deep conviction of the truth, an earnest love to Christ, and a burning desire for the salvation of men. Wycliffe was eminently prepared for his work by his training. The scholastic philosophy was a power in his hands. As a dialectician he was unsurpassed. His careful study of the foundations of all government, civil and ecclesiastical, gave him special aptitude for dealing with the questions of that age and first called him forth to resist the claims of the papacy. Another impression derived from the study of his career was that the world was prepared for his work. The crusades had done a grand work in awakening the western nations for the reception of new ideas. Wycliffe, too, was a thorough-going Reformer. The Scriptures were to him the only rule of faith and practice. The right of all men to interpret the Scriptures for themselves was distinctly recognized. The teachings of the fathers, and the traditions of the church had to be tried by the infallible authority of God's Word. He was purely Augustinian in his views. He maintained the doctrine of the predestination of a chosen number to salvation. The true church was defined as a communion of the predestinated, or the society of believers. He violently opposed the prevailing thought of the time on the Lord's Supper. The doctrine of transubstantiation was assailed by him, and in 1381 he published twelve theses, in which he declared war against this medieval heresy. He rejected the theory of mortal and venial sins, of pardons and indulgences, of excommunication, absolution and pilgrimages. While it could not be claimed for him that he embraced the doctrine of justification by faith alone, this much could be said, that he did not reject it, and his advances were in that line.

THE THIRD PAPER
was read by Rev. Dr. Newman, of McMaster Hall, on "Wycliffe and the Mendicant Friars." He said nothing was more characteristic of the later middle ages than the multiplication of religious orders, and the prominence they acquired in the body ecclesiastical. The monastic orders, especially the four orders of mendicant friars, the Augustines, the Carmelites, the Franciscans, and the Dominicans, came forward to put into execution the hierarchical scheme of the Popes. Though these orders were founded on the principle of poverty, their institutions became enormously wealthy, and their greed of wealth and power was insatiable. It was in the age of Wycliffe that the friars attained to the summit of their power and tyranny. His exasperation at their iniquitous conduct led him little by little into a position of the fiercest antagonism to the whole body of mendicants, and to the whole principle of monastic orders. His tracts against them bristle with such epithets as "disciples of antichrist," "ordinate hypocrites," "evil benets," "carcasses that have gone forth from the grave, wrapped in grave cloths, driven hither and thither among men by the devil."

Newman's closing words had a grand ring. He said, "There are but two ways in which Christian union can be attained. A powerful hierarchy, with complete control of all

the civil governments of Christendom, and using the civil arm for forcible suppression, might be thought a practical way. It was tried in the middle ages under the most favorable circumstances. It will never be tried again with success. The only other method that has the slightest chance of success—the method that Wycliffe advocated, but which the time of Wycliffe was not ripe for—is for all true believers to accept the Scriptures as the only rule of faith and practice. Christians will never unite on the Canons of the Council of Trent, the Augsburg Confession, the Heidelberg Catechism, the Thirty-nine Articles and the Prayer Book, the Confession of the Westminster Assembly of Divines, the Methodist Book of Discipline, or any other human statement of doctrine or practice. Union in the truth is what we want; and for as the Word of God is the very embodiment of the truth.

THE FOURTH PAPER
was read by Rev. Dr. Sheraton, Principal of Wycliffe College, on "Wycliffe and the Bible." Under this head the speaker considered the great precursor of our reformers, as a Bible student, a Bible teacher, and a Bible translator.

A hymn was sung and the benediction pronounced by Rev. Dr. Reid.

The Happiness of God's People.

In having God I have all things, "For whom can I have in heaven but Thee, and what is there upon earth that I can desire in comparison of Thee?" Oh, sweet and comfortable words! But this is a sweetness which none can taste but they who love the Word of God, and not the world, neither the things that be in the world. My God to me is all, I need not care more; the man of purified understanding and this enough, and they of purified and heavenly affections cannot repeat it too often. When Thou art present, affliction and death are pleasant; for in Thy favour is life and joy. When Thou art absent, life itself is a burden; for Thy displeasure is worse than death.

Thou makest a merry heart, a cheerful countenance; in Thee is abundance of peace, and a continual feast. Thou givest me right notions of all events, and renderest every accident a matter of joy and praise to me. Without Thee prosperity itself is nauseous, and I loathe my very mercies; for nothing here below can please our palate unless Thy favour and wisdom give it a grateful relish. To him that feeds delightfully on Thee, every bitter morsel is sweet; but they who want or slight that heavenly dainties, find the most delicious dainties harsh and bitter.

They who are wise for the world and the flesh, are most defective in the true and heavenly wisdom. The carnal wisdom ends in guilt and death, and the worldly wisdom pursues vanity and empty pomp. But they who are wise indeed conform themselves to Thy example, a contempt of all earthly greatness, and a rigorous mortification of their sensual appetites and passions. They disdain the shadow and lay hold on the substance, and they pass from falsehood to truth, and from body to spirit.

These are the men who love and delight in God, and find no satisfaction in the creature, farther than as they promote the honor and serve the purposes of the great Creator. The joys they minister are subordinate and limited; not inherent and natural, but by reflection only, and everything is esteemed in proportion as it tends to its Maker's use and praise. So very unlike, so infinitely different, is the pleasure we feel from the Creator and creature; from the boundless ocean of eternity; from the narrow tract of time; from the original self-existent light, and those faint beams shot down on things here below.

Since, then, O Light everlasting! in comparison whereof all created lights are but a less degree of darkness; convey Thyself into my benighted

soul, purge and dispel the clouds of error; there, purify my polluted affections, cheer my sadness, enliven my stupid mind and all its faculties, that I may rejoice and triumph and bask in Thy bright beams. Oh, when will that happy, that long wished-for hour approach, when I shall be filled with Thy lustre, and satisfied with Thy presence, and my God be my All in all! For sure I am, till that blessed time my joys must be imperfect.

I feel, alas! I feel and lament in myself some remains of the old man still. Scourged he is, but not entirely crucified; wounded and bruised, but not quite dead. My flesh, in despite of all my painful labours, continues to lust against the spirit; and a domestic war distracts and breaks the peace and good government of my mind. This cannot exercise its just dominion without perpetual broils and tumultuous insurrections. But, O Thou who rulest the raging of the sea, and still the waves thereof when they arise, come speedily to my assistance, and quell this storm. Scatter my enemies that delight in blood, and beat them down, O Lord, my defence; exert Thy mighty power, and get Thee honour by this conquest, for Thou, O Lord my God, art my only hope and Helper; oh, save, or I perish!—Thomas A. Kempis.

No Fear, No Hope.

Mr. Robert Owen once visited a gentleman who was a believer. In walking out they came to the gentleman's family grave-yard. Owen addressing him, said: "There is one advantage I have over Christians—I am not afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment."

"Well," said his companion, "you say you have no fear of death—have you any hope in death?"

After a solemn pause he replied, "No."

"Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute. He has fed till he is satisfied, and stands in the shade whistling off the flies, and has neither hope nor fear."—Sword and Trowel.

"Girls Help Father."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilbur as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you can, Lucy," he said reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have put on spectacles."

Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy chair enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter, a thousand times!" took away all the sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It is not every farmer that can afford it."

last was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care or labor. If asked to perform some little service it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim of gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.—Young Reaper.

How to Save Boys.

Women who have sons to rear, and dread the demoralizing influence of bad associates, ought to understand the nature of young manhood. It is disturbed by vague ambitions; is thwarted for action, by longings for excitement, by irrefragable desire to touch life in manifold ways.

If you, mother, rear your sons so that their homes are associated with the repressions of natural instincts, you will be sure to throw them into society that in some measure can supply the need of their hearts.

They will not go to the public house at first for love of liquor—very few people like the taste of liquor; they go for the animated and nervous companionship they discover does so much to repress the distracting restlessness in their breasts.

See to it, then, that their home compete with public places in attractiveness. Open your blinds by day, and light your fires by night. Invite your roommates. Hang pictures on the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demureness of dulness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invite occupations for your sons. Stimulate their ambitions in every direction.

Let them find their own pleasures, their delight, all their own. Let their purposes than mere pleasures. Whether they shall pass boyhood into manhood with refined tastes and noble ambitions depends upon you.

Believe it possible that, with attention and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—Appleton's Journal.

—Mr. Spurgeon recently said of his congregation: "Do try to love each other. There are some churches which bear so much stiffness. I have a packet of starch the other day which I had put upon it. I thought of all the people in the world, and I wonder how many of them are very poor."

—The Rev. Archibald G. B. Macdonald, pastor of the East End Tabernacle in London, has just celebrated the twentieth anniversary of his pastorate. During this time he has baptized and welcomed into the fellowship of the church 3,300 new members. It is understood that the overture of the Tremont Temple church Boston, is being urged upon him, but with prospect of success.

—Some clouds rise from starry bog-land fens; others from the clean, large ocean. But either way, thank God, will serve the angels to come down by. In the olden times celestial visitants the clouds do not, and it is oftentimes all down the slope of grief and pain, and then the most powerful joy comes into the hearts of men, and women and children. Beautiful are the faces of the men of science on the hills of the world, but the pure heart will yield a myriad times more thanks for the clouds that are foothold to the shining angels.—George MacDonald.

Heavier the cross,
 Heavier the cross, the better heaven;
 No cross without, no God within;
 Death, judgment from the heart within;
 Avoid the world's false glare and din;
 Of happy he, with all his loss,
 Whom God hath chosen to the cross.

Heavier the cross, the better Christian;
 This is the foundation God applies;
 How easily a garden would be wasting,
 How fast a flower from weeping eyes;
 The gold by it is purified,
 The Christian is by it made tried.

Heavier the cross, the stronger faith;
 The load of sin strips deeper roots;
 The vessel is thereby made
 When it has passed the clustered
 And strange grows where danger
 Lark buds beneath the salt sea foam.

Heavier the cross, the heartier prayer;
 The bestia's bleat most fragrant pray;
 If sky and wind were always fair,
 The sailor would not watch the star;
 And David's Psalms had never being
 If God's heart had never wrong.

Heavier the cross, the more aspiring;
 From life we climb to mountain crest;
 The pilgrim of the desert yearns
 Longed for the Canaan of his rest.
 Theodora has here no rest in sight,
 And to the ark she wings her flight.

Heavier the cross, the easier dying;
 Death to a friendlier face to see;
 To life's decay one bids deying,
 From life's distress one then is free.
 The cross sublimely lifts our faith
 To Him who triumphed over death.

Thou Crucified the cross I carry,
 The longer, my life I bear;
 At least I faint while here I tarry,
 Impatient thou such a heart in me
 That faith, hope, love may flourish
 Till for the cross my crown I wear.

—From the German.

AN APOSTLE OF THE ANABAPTISTS
 BY DR. EDWARD MILLER.

Whenever, at the present time, the name "Anabaptist" is mentioned, the majority think only of the fanatical sect which, under the leadership of John of Leyden, established the kingdom of the "New Jerusalem" at Munster. The history of the religious ideas whose caricature appears in the communism at Munster, however, in no wise connects itself with the beginning and end of that short episode. There were "Baptists" long before the Munster rebellion, and in all the centuries that have followed, in spite of the severest persecutions, there have been parties which, as Baptists or "Mennonites," have secured a permanent position in many lands. The extent of the Baptist movement in the first period of its growth is at present very considerably undervalued in cultivated circles. When the victory of Lutheranism on the one hand, and of Catholicism on the other, had been secured in Germany, all the conquered parties, however strong they may have been at any time, were banished from literature and from the consideration of posterity. The men who were their champions, and the writings in which they expressed themselves, were and remain proscribed; and already every religious body, eager to preserve the orthodoxy of its members, seeks to wipe out the remembrance of its former opponents. A Lutheran pastor, well known in scientific circles, very justly remarked a short time ago, that until within a few decades it was almost forgotten what a significant factor Anabaptism formed in the history of the evangelical movement. These decades, however, have not sufficed to bring again perfectly to remembrance that which was forgotten. Nevertheless investigation has already reached some results, and all agree in this, that a movement of much greater force is to be recognized than has hitherto been supposed.

In the Netherlands, where the Mennonites, still strong in numbers, have attracted especial attention to the history of the Anabaptists, Professor de Hoop Reijnders, of Amsterdam, a long time ago established the fact that the history of the Anabaptists from 1560 to 1566 is identical with the history of the Reformation. The same is true of entire countries and cities in Germany. A contemporary, who was not a Baptist, has this testimony concerning the beginning of the movement: "The Anabaptist movement was so rapid that the presence of Baptists was speedily discoverable in all parts of the land. The Baptists obtained a large number of adherents. Many thousands were baptized, and they attracted to themselves many good hearts." "They were arrested," he adds, "and punished with fire,

sword, water, and many kinds of imprisonment, and in many places, within a few years a large number more than two thousand, were put to death."

From reliable statements in reference to the number of those who were put to death, we may obtain an approximate idea concerning the extent of the propagation of Anabaptist views. A contemporary chronicler estimates that already, in 1531, the number of executions in the Tyrol and Gams was nearly a thousand. At Ensisheim, the seat of the farther Austrian government, Sebastian Franck puts the number at six hundred. In Linz, in six weeks seventy-three persons were burned, drowned, or beheaded. An Anabaptist chronicler, whose statements in general are regarded as very trustworthy, states that in the Palatinate, about the year 1529, "the palgrave Ludwig, in a short time put to death on account of their faith between one hundred and fifty and two hundred." In Switzerland, in the year 1527 alone, twelve persons were executed. In the same year, at Rutenburg, on the Tauber, Michael Sattler, with a number of his associates, about twenty it is said was put to death. In the year 1528, in all the southern portions of the empire, persecution greatly increased. King Ferdinand of Austria in this played a prominent part. In the first week in Lent, says the above mentioned chronicler, "King Ferdinand sent out a provost, who here and there in Austria produced compulsion, tribulation, and persecution. Some he imprisoned; those whom he seized upon the street he beheaded; while in the villages, those who would not renounce their faith, he hung at the door-posts." At the same time King Ferdinand sent a provost by the name of Atcheln into Swabia or Wurttemberg, who shed much innocent blood."

Also in Moravia, where the Baptists for a long time found influential protectors, persecution began in 1528. At Easter, in Brann, Thomas Waldhausen, with two associates, was burned; and at Zuzim and Olmutz several of the leaders were put to death. Also at Bruck, in Steinmark, nine men were beheaded, and three women were drowned. The south German States of the empire, which formed the Swabian League, voted in September, 1527, to proceed against the Anabaptists. Armed horsemen roamed over all the states of the league, and their commanders had powder to put immediately to death without trial, the "fanatics" whom they arrested in their wild hunt. So outrageous were the proceedings that the Margrave George of Ansbach, of the house of Hohenzollern, thought it necessary to enter a protest against them. Horrible, also, were the persecution in Bavaria. Duke William gave the frightful command, "Whoever recants let him be beheaded; whoever will not recant let him be burned." A recent opponent of the Baptists, the Church historian Carl Hase, expresses his opinion concerning these events in the words: "The energy, the capacity for suffering, the joy in believing, which characterized the Christians of the first centuries of the Church, reappeared in the Anabaptists." Indeed, one can not but be astonished at the steadfastness of these men, who so joyfully went to death, and disdained to purchase life by a word of recantation. Only once at the time of the Roman persecution the entire history of the Christian Church furnish an example of such a slaughter.

The fearful energy that was employed, however, in no wise resulted in the suppression of the sect. As the movement, about the year 1530, slackened in the southern part of the empire it made more rapid progress in the north, and led finally to commotions which at times endangered the stability of the ancient social order.

Not to speak of the Netherlands where, at the beginning of 1530, according to the words of a contemporary, there was hardly a village or a city in which the danger of revolution on the part of the Baptists did not seem to be imminent, let us now turn our attention to the German provinces only. In the dukedom of Julich-berg and Cleve-mark, about the year 1534, the Baptists were so strong that the duke found it necessary to adopt extraordinary measures. After the example of other rulers he sent troops of horsemen to all parts

of his dominion, in order to crush the movement at the outset. The Archbishop Hermann, of Cologne, thought it necessary for the suppression of the Baptists in his dominions to adopt the same measures as the Duke of Cleve. There were churches in Cologne, Aachen, Wessel, Essen, and many other places in this region. Munster was the most strongly infected. The more I examine the documents of that time, at my command, the more I am astonished at the extent of the diffusion of Anabaptist views, an extent of which no other investigator has had any knowledge. In all cities in the archbishopric, with scarcely one or two exceptions, there were Anabaptists, and even in the country towns and villages. The same was true of the neighboring districts, especially in East Friesland, in the duchies of Bentheim, Lingen, Oldenburg and Lippe, the bishopric of Osnabruck and the principality of Minden. Many Baptist churches can not be enumerated, for the reason that their existence was a profound secret. With truth could Duke Earnest of Luneburg, in May, 1534, write to the Elector Frederic of Saxony, that the archbishopric of Munster and all of the adjacent districts were defiled with Anabaptist errors, and according to the testimony of the well known reformer, Urbanus Rhegius, those very cities which had only shortly before accepted Lutheran doctrine were now filled with Baptists. There were Baptists in the Westphalian cities Soest, Lippstadt, Lemgo, Unna, Dortmund, Minden, Blomberg, Osnabruck, etc.

These facts may be connected with the victory of the "heavenly" prophets in Munster; but how is it to be explained that in the rest of north Germany, also, there exist sure traces of numerous following?

For the details I refer to the original documents cited by me in another place, and will here only refer to the fact, that in the evangelical cities, Bremen, Hamburg, Lubec, Wismar, Rostock, Stralsund, Brunswick, Hanover, Limburg, etc., it can be proved that there were either fully established churches, or at least individual Baptists (and that, too, among the clergy even). It is not to be doubted, also, that in the progress of scientific investigation still further traces will be brought to light. The number of Baptists was especially great both in Thuringia and in Hesse. Justus Menius, in 1530, narrates that he himself was personally acquainted with a large number of Baptists. In Hesse, under the rule of the Landgrave Philip, they received a certain protection. It would be a mistake if one should believe that all these remarks have reference only to the period of the Munster kingdom; much rather can it be proved that in the lands mentioned Baptist churches existed for many decades, and even centuries.

Diodorus Siculus relates that on one occasion a great fire broke out on the summit of one of the Pyrenean Mountains, and that when the heat penetrated the surface, presently pure streams of silver were seen to flow forth from the sides of the mountain, revealing the existence of rich lodes of silver, which became celebrated throughout the earth. Just so it is the great missionary work. Let the melting power of the Gospel penetrate the hearts of professing Christians, and these worldly stores which God has given them shall be seen flowing forth from their hidden recesses to become the fine gold of sanctuary.—W. F. Campbell.

"O, how He placed himself under a world's burdens! how He lent His heart to carry a world's sorrow! How utterly He forgot himself and denied himself according as He could bless and save. And to crown all He went to the cross and died! Love made it possible for the innocent to take the sins of the guilty, and He carried the awful load till it crushed Him to death. And then He hangs dying on Calvary; then He lies cold and silent in death. He sallied forth on fire with love, and to this it has brought Him! What more can He, do? What more can He bear? And this is the limit of His consecration. As the Father sent me, so I you." This is the way the Father sent Him; this is the way the Father's work is done.—W. A. J. Stewart.

[The above is the introduction of this article as appears in the Baptist Review for Jan.—Ed.]

(Watchman.)
 Massachusetts Baptist.

The eighty-second annual report of the Massachusetts Baptist Convention, presented by the Directors at the anniversary held in Fall River, in October last, is printed, together with the tabulated information from the churches, and the reports of the societies which share with the Con-

vention in the regards of the denomination in this state. It appears that of the 223 churches, 230 have pastors and that there are in the state 378 ordained ministers, or 143 ministers without pastoral charge. To these churches there were added by baptism 2,341; by letter, 1,462; by experience, 197; by restoration, 59. The diminutions were by death, 639; by dismission, 1,333; by exclusion, 272; by excommunication, 640; present number, 53,338. Forty-six persons only were reported in preparation for the ministry.

From the Report of the Inter-Seminary Missionary Alliance.

I have no patience with ministers who moan and bewail their hardships. Paul had very severe hardships; frequently in prisons, perils on land and sea and in the wilderness, in hunger and thirst, in cold and nakedness, and after all of these at the close of his life he said, "I thank God; I thank him that enabled me through Christ Jesus our Lord for that he counted me faithful, appointing me to his service." And well he might say it, for the Gospel of the glory of the Blessed God was his trust, the sublimest trust that God has ever given to man. This is your trust my brethren.—Dr. Castle.

This missionary spirit is evinced in sympathy for those in the bondage of sin.—We have somewhat read of a traveler who stood one day beside the cages of birds, that, exposed for sale, ruffled their sunny plumage against the wires of the cage, and struggled to be free. That way-worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly upon those captives till tears started in his eyes. Turning around upon their owner, he asked the price of one, paid for it in strange gold, opened the cage and set the prisoner free. And this he did with captive after captive, till every bird was away, soaring to the sky and singing on the wings of liberty. The crowd gathered, stared and stood amazed, they thought him mad, till to the question of their curiosity he replied, "I was myself a captive, I know the sweets of liberty." Those engaged in the missionary enterprise, were themselves the captives of sin, and now knowing the sweets of that liberty wherewith Christ hath made them free, as they gaze upon their captive fellow-men, they weep the tear of sympathy, and strive to set them free. That was an instance of practical sympathy. He might have sighed and wept and passed on, but sighs and tears could not have liberated the feathered songsters. The Holy Spirit produces the practical sympathy which acts as well as feels.—Dr. Potts.

Diodorus Siculus relates that on one occasion a great fire broke out on the summit of one of the Pyrenean Mountains, and that when the heat penetrated the surface, presently pure streams of silver were seen to flow forth from the sides of the mountain, revealing the existence of rich lodes of silver, which became celebrated throughout the earth. Just so it is the great missionary work. Let the melting power of the Gospel penetrate the hearts of professing Christians, and these worldly stores which God has given them shall be seen flowing forth from their hidden recesses to become the fine gold of sanctuary.—W. F. Campbell.

"O, how He placed himself under a world's burdens! how He lent His heart to carry a world's sorrow! How utterly He forgot himself and denied himself according as He could bless and save. And to crown all He went to the cross and died! Love made it possible for the innocent to take the sins of the guilty, and He carried the awful load till it crushed Him to death. And then He hangs dying on Calvary; then He lies cold and silent in death. He sallied forth on fire with love, and to this it has brought Him! What more can He, do? What more can He bear? And this is the limit of His consecration. As the Father sent me, so I you." This is the way the Father sent Him; this is the way the Father's work is done.—W. A. J. Stewart.

King Leopold and Africa.

We find this beautiful incident related in the Baptist Weekly. It is well worth repeating, as it furnishes an example worthy to be followed; or, rather, illustrates a principal worth practicing: The old prophecy that

"Kings shall be nursing fathers" is having a remarkable fulfillment. Mr. Guinness reports that when he visited King Leopold he asked him, "What makes you so interested in Africa?" His answer was, "You know God took away from me my son, my only son, and then he laid Africa upon my heart. I am not spending the revenues of Belgium on it, but my own private resources, and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall still go on." At the present time the King is expending \$400,000 a year in Africa out of his private purse. Having lost his natural heir he has made Africa his heir.

I Wish I Had Known It Before.

A beautiful woman lay on a bed of sickness in an elegant residence on one of the finest and most fashionable of Boston's broad avenues. She was surrounded by every luxury, and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner. One afternoon she opened her eyes and said, in a low weak voice:

"Read to me, please. Oh dear, how I wish there was something new in matter and manner in the literary world! I am so tired of everything!" Her sister went to the next room for a book of poems, and while she was gone, the professional nurse, who sat beside her bed, took from the pocket of her plain drab wrapper a small Bible, opened it, and began to read in a subdued voice.

"And seeing the multitude, he went up into the mountain; and when he was set, his disciples came unto him, and he opened his mouth and taught them saying,"

The sick woman listened attentively until the nurse paused with the words, "And the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes."

"That is beautiful," she said; "that will create a sensation! Who wrote it? Where did you get it?"

"Why," said the nurse, in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind; "it's the Bible! Christ's sermon on the Mount you know."

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh! it is yours—your pocket-Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I have never been at church. We have always made Sunday a holiday. Papa got into that way in Paris. We have gone to all popular places of amusement, of course, but never to church. I have never thought about the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

* Independence, Texas, Sept. 26, 1884.

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- 2d. To prevent too rapid change of color.
- 3d. As a dressing.

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Sabbath School.
BIBLE LESSONS.
FROM PSEUDOTHEOPHILUS' ALBERT NOTES.
First Quarter.
Lesson 6.—Feb. 2. Acts 21: 27-30.
PAUL ASSAILED.
GOLDEN TEXT.
I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21: 13.
27. Seven days.—That is, the seven days of the purification announced to the priests (Num. 6: 19). The Jews.—Not Christian Jews, but the unbelieving. Which were of Asia.—That is, proconsular Asia (the small province of Asia), of which Ephesus was the capital. Stirred up all the people.—It was natural that these Ephesian Jews who had opposed Paul for years, who had just come from a long and intense controversy with him, and had seen the success of his labors against them, should be the leaders in this attack upon their old opponent.
And laid hands on him.—Not a legal arrest, for they had no authority, but the beginning of the mob violence. Thus, if St. Paul's respect for the national religion soothed his believing countrymen, it only inflamed the fury of the adversaries of the Gospel.
28. Men of Israel, help.—What is wanting in right is made up in noise. Teach all men.—A sweeping charge, yet showing how extensively the apostle's influence had been felt. Against the people.—The Jews. And the law, and this place.—What he had really taught, we saw in the last lesson. But to them it seemed against them and their law and temple.
Brought Greeks also into the temple. He had not done this, but only what is recorded in the next verse. Pol-
luted this holy place.—The recent ex-
cavations of the Palestine Exploration Society (Report for 1871, p. 132) have brought to light a slab with an inscription, discovered and deciphered by M. Clermont Ganneau, which illustrates the horror with which the Jews looked on such a profanation. Its contents show that it must have formed part of the low wall just men-
tioned:—"No man of alien race is to enter within the balustrade and fence that goes round the temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows."
29. Whom they supposed.—Paul did not break their law or bring the man into the forbidden part of the temple. They had seen him with Paul in the city; they inferred, there-
fore, that he had been with him in the temple. So in the accusations which men now often make of others. They see one thing, they infer another. If men would state facts as they are, no small part of the slanderous accusations against others would cease.
30. And all the city was moved.—Crowds were no doubt in the great Court of the Gentiles, and the news of the excitement would quickly spread over the city. The people ran together.—Better, perhaps, there was a rush of the people. Paul would, in all likelihood, have been killed on the spot, but that the assailants were unwilling to pollute the temple with blood. And they took Paul.—Read, with Rev. Ver., they laid hold on Paul, and dragged him, etc. Their design was probably to get him out of the temple precincts before they proceeded to further violence. The doors were shut.—The obvious reason why the doors were shut was, (1) to guard against the spaces of the temple being stained by the shedding of blood, and (2) as it was already supposed that the inner court had been polluted by the entrance of a Gentile, to prevent its further pollution. (3) The holy place must be guarded against the rush of the excited mob.
31. About to kill him.—They were already beating him (ver. 32), and would have soon put an end to his life. Chief captain.—The Latin title was tribune. The name of this tribune was Claudius Lysias (chap. 23: 26). Band, or, "cohort," a body of a thousand men.
32. Centurions.—Captains of a company of a hundred men. Left beating of Paul.—The mob probably knew that Roman law would do justice, and that if the apostles were found by the chief captain to have been wrongfully treated, they would be brought to an account. Learn, (1) a heathen may often be the protector of a Christian; (2) the usefulness of a government, however evil.

33. Bound with two chains.—One from each of his arms to a soldier on each side of him. The prophecy of Agabus was here fulfilled (chap. 21: 11).
34. And some cried one thing, some another.—Nothing more con-
founding some men than to be forced to give a distinct reason for a course pursued in the heat of passion.
35. So it was that he was borne of the soldiers.—No sooner had he got on the stairs which led up to the top of the cloister, and so into the fortress, than the mob, afraid that they were going to be balked of their ven-
geance, made another rush at him, with yells of "Kill him! kill him!" and Paul, unable in his fettered condition to steady himself, was carried off his legs, and hurried along in the arms of the surrounding soldiers.
36. Away with him.—The same cry which echoed before the same tower of Antonia against Paul's Lord (John 19: 16).
37. Canst thou speak Greek?—Literally, "Dost thou know Greek?" This implies that Paul had addressed the chief captain in that language, which was a surprise, since the officer had held him to be a very different person.
38. Art not thou that Egyptian, etc.—The "Egyptian," whom the chief captain took St. Paul to be, is mentioned by Josephus. Into the wilderness.—Between Egypt and Palestine. Four thousand men.—Josephus says that this Egyptian prophet had led out 30,000 men. This was the whole number of his followers, and included the 4,000 that were murder-
ed, i. e., who belonged to the well-known Sicarii, or assassins.
39. I beseech thee, suffer me to speak, etc.—Observe the indications of Paul's self-possession, confidence in his cause, native dignity, and personal power. Unawed by the mob, he desires to address them; by his personal weight secures permission from the chief captain; and there, chained to the two soldiers, his hair and garments still disordered by the rough handling he has received, with a gesture he silences the crowd and secures an audience. We no longer wonder that this man wished to go into the theatre at Ephesus and face the mob there (chap. 9: 30).
40. And when he had given him license.—Permission to speak. And beckoned with the hand.—The object Paul in beckoning with his hand was to obtain silence. He spake unto them in the Hebrew tongue.—No doubt "the great silence," the hush which fell on this angry, vociferating crowd, was produced by the sound of the loved Hebrew words.
The Misery of a Wounded Conscience.
When once the conscience is wound-
ed, no outward circumstances can pro-
duce peace. As royal robes would be no comfort to a man whose bones were broken, so the greatest worldly wealth could cheer a broken heart by a sense of sin. Luther says wisely, "One drop of bad conscience swal-
lows up a whole sea of worldly joy." It is infinitely better to lie in peace of mind on a bed of straw, in a dungeon, than with a guilty conscience to stretch one's limbs upon a bed of down, with curtains embroidered in gold, and fringes bespangled with pearls. Sin slays our joys as John slew all the house of Ahab; neither can anything restore so much as one of them to life till sin is gone.
How strangely must Adam have felt in the garden after he had broken his Maker's law! The sun shone brightly as ever, and the earth was as gloriously bedecked with flowers; the river still glided over their sands of gold, and the trees spread their ambrageous foliage along their banks; the birds sang as sweetly as ever, and the beasts sported on the lawns as peacefully as before; color, and fragrance, and music, and balmy airs were all there as at the first; but Eden was now no paradise to man. Night had not put out the sun, and yet the sinner had no light; it had not blasted the bowers, but yet the sinner found no pleasant shade. He had no taste for the most luscious fruits, but ran to hide himself among the thickest boughs. Surely it may have been in mercy as well as in judgment that the Lord drove out the man, for his guilty conscience must have been lashed as with whips of wire when he saw the goodness against which he had sinned, and the happiness from which he had fallen. Heaven itself would be no heaven to a guilty conscience. Outward bless-

ings seem like mockery to a soul which inwardly writhes under the curse. A change of scene will not distract these thoughts, neither will fascinating amusements divert this melancholy. Human pleasures are too narrow for this sore. So long as the cause remains the effort will continue; while the arrows of God are sticking in the conscience, no medicine on earth can give the soul relief.
O man, give over ministering your quackeries to wounded spirits! No longer argue or upbraid, flatter or delude, charin or misde; you are all at sea upon this business. If the patient be laid at Jesus' feet he will heal at once. Heart disease is his speciality. One word from his lips will remove the sin, and the believing soul will leap into immediate peace and joy; but other physicians for this malady there is none.—Rev. C. H. Spurgeon.
God's CARE.—A lady, who once riding in her carriage over a mountain road, she saw a beautiful flower springing up by the side of a great rock. She got down from her carriage and thought to take up the little flower and plant it in her greenhouse. But small and delicate as that flower was, she found it impossible to remove it, because its roots ran under the great rock by whose side it grew. And as she took her seat in the carriage again, she thought to herself: "Just so Jesus, the Rock of Ages, shelters those who trust in him."
And that little rock-protected flower seemed, as it grew in its beauty to be saying to all who went by, "Jehovah-jehi—the Lord provide."
—The Myrtle.
SCOTT'S EMULSION of pure Cod Liver Oil, with Hypophosphites, in Incipient Consumption seems to possess remedial powers of great efficacy. It heats the circulation of the blood and lungs. Makes blood and builds up and fortifies the system against further inroads by disease.
About twenty five years since Mason & Hamlin announced important improve-
ments in reed instruments, then known as melodions. So considerable were the changes, and so important the improve-
ments, that they were obliged to dis-
claim for their new instrument another and better name,—organ or cabinet organ,—by which it has since become univer-
sally known, and obtained world-wide success; about 80,000 organs being now made in this country yearly, while American organs are largely ex-
ported to every civilized country. The same company now offer to the public an improved Upright Piano, which they have been experimenting upon and testing for a number of years, and con-
fidently claim presents improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings directly to the iron plate, so securing perfect vibration and most pure musical tones, with much greater durability. The changing condition of wood, so objectionable in such a matter, are entirely avoided. The improvement certainly seems to be one of the greatest impor-
tance.—Boston Traveller.
THE YOUNG MEN—READ THIS.
THE YOUNG MEN OF St. John, Mich., who are in the habit of reading the Messenger and other religious papers, and of attending to the religious duties of their country, have decided to form a Young Men's Association, and to meet on the first of February, at the residence of Mr. J. H. Brown, in St. John, Mich. The object of the Association is to promote the moral and religious improvement of the young men of the city, and to provide for the education of the poor. The Association will meet on the first of February, at the residence of Mr. J. H. Brown, in St. John, Mich. The object of the Association is to promote the moral and religious improvement of the young men of the city, and to provide for the education of the poor. The Association will meet on the first of February, at the residence of Mr. J. H. Brown, in St. John, Mich. The object of the Association is to promote the moral and religious improvement of the young men of the city, and to provide for the education of the poor. 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over Theological Seminary. His first pastorate was in Lynn, Mass., which lasted only a short time. In 1871 Mr. Cook started on a foreign tour. He returned in 1873 after having studied one year with the learned Dr. Tholuck and having seen much of England, Italy, Egypt Syria, and Greece. Mr. Cook took up his residence at Boston in 1874, where he still lives. As pastor of a Congregational Church at Boston he was invited by the Young Men's Christian Association of the city to speak in the prayer meeting of that organization held weekly on Mondays at noon. So popular did the meetings become that the building could not hold the people, and even Tremont Temple could scarcely accommodate them. In 1876 Mr. Cook's lectures and prelates first appeared in book form. Before 1880 an aggregate of 30 editions had been published. 1877 Mr. Cook married a lady entirely in sympathy with his pursuits.

When the churches were embarrassed by an aggressive skepticism Mr. Cook undertook to reconcile science and revelation. We may expect many more great and good things from this intellectual and physical giant for he is now only in the zenith of his power. He is intellectually second to none living, and physically he turns the scales at 270 lbs. avoirdupois. W. J. S.

Home Missions.

BOARD MEETING.

The regular monthly meeting of the Board was held on Monday, the 12th inst. TREASURER'S REPORT showed that no funds had come in during the month, and that the total receipts for current year only amounted to \$708.05.

MISSION REPORTS

were received from Brother Hayward, Wm. Powell, W. J. Bleakney, J. H. Skinner, and M. Normandy.

GRANT.

To the New Maryland field, York Co., N. B., \$35.00 to assist them in securing the services of Rev. W. D. Manzer for one half of the time for balance of current year.

APPOINTMENT.

Rev. I. Wallace was appointed a General Missionary for balance of current year. A. COBURN, Cor. Sec'y.

The Ladies' Seminary Aid Society.

By request the ladies of the Baptist and F. C. Baptist churches met in the Seminary Rooms, (Princess street, St. John), Wednesday, Jan. 21st, and organized a Society called "The Ladies' Seminary Aid Society," the object of which is to raise funds to furnish the new Seminary at Lancaster Heights. We ask the support and assistance of our New Brunswick sisters.

In every city and town of our Province, as far as possible, we have appointed Vice-Presidents, whom we trust will aid us in gathering in from their citizens money and merchandise, as a grand bazaar is to be held on the grounds at Lancaster Heights in June. The officers of this Society are: President, Mrs. Dr. Hopper; Vice-Presidents, Mrs. Wm. Peters, Mrs. Randolph, Mrs. James Vanwart, Mrs. Bartley, Mrs. Wilcox, Mrs. Long, Mrs. C. B. Eaton, Mrs. Dr. Alward, Mrs. Jas. Esley, Mrs. David Roberts, Mrs. David McLeod, Mrs. Atholson, Mrs. John Harding, Mrs. C. Robinson, Mrs. Jacob Smith, Mrs. James E. Maston, Mrs. Stephen Gervoy, Mrs. James Horton, Miss Vaughan, Mrs. R. H. Jones, Mrs. Vanwart, Mrs. Senator McCallan, Mrs. Moses Barbour, Mrs. Thomas Redmond, Mrs. Worham, Miss Barryman, Mrs. H. Tins, Mrs. John S. Tins, Mrs. Chubb, Mrs. Wm. Gunter, Mrs. W. Clark, Mrs. C. Merrill, Mrs. J. S. Tins, Jr., Mrs. A. H. Hayes, Mrs. H. Bradford, Mrs. A. B. Gilmore, Mrs. Dr. Moore, Mrs. M. Grace, Mrs. M. B. Wilmes, Mrs. Agnes Keith, Mrs. Wm. King, Mrs. G. G. King, Mrs. E. B. Emerson, Miss Price; Treasurer, Mrs. Baker; Assistant Treasurer, Miss F. Hart; Cor. Secretary, Mrs. Wm. Allwood; Rec. Secretary, Miss Hilton.

Covered Boats.

"In potting a plant," remarks the florist from whom I was purchasing some choice flowers, "take care the pot is not too large—the more crowded the roots the more it will bloom." The next summer, when I was taking up my plants for the winter, I remembered the advice given. I filled a moderate-sized pot with good rich earth and planted a large geranium in it. For awhile it drooped, until I had misgivings as to its welfare, then the old leaves fell off and fresh ones took their places. Next followed the buds, until, in due time, the plant which had already bloomed all summer, was again aglow with the clusters of magnificent pink blossoms.

It was the wonder and admiration of all who saw it. Ah! I thought, how typical of Christian character is this beautiful plant! How often the busiest lives and those burdened with care and anxiety are yet richest in beauty and fragrance, their crowded circumstances only stimulating to more luxuriant growth. Again, how frequently those whose lives of luxurious ease offer scope for great achievements are barren and withered, nay, sometimes dead. And why is this? Because there is too much room for itself to expand. So magnetic is sympathy, that we require to be in contact with others to call out the feeling.

But to continue the analogy still further, of more importance than the size of the pot is the nature of the soil in which the plant grows. For my geranium I chose the best I could find. What nourishment does the Christian life need? The directions are fully given "Rooted and grounded in Christ," or, as is elsewhere said, "a life hid with Christ in God." With such nurture a fruitful life must follow. It is well the choice of place and circumstances is not left with us, or what mistakes we would make. Who would not prefer ease and luxury to toil and privation? But if the gardener knows best what each plant requires, how much more does our Father know what each child needs? But to me the thought that the crowded roots are the most productive is full of comfort. Some one has expressed it very beautifully in these words: "It is the crushed olive that yields oil; the pressed grape that gives wine, it is the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and fragrant in grace."—Interior.

Prayer Meeting Resolutions.

BY REV. T. C. JEROME.

- 1 I will make it a matter of conscience to attend.—"Not forsaking the assembling of yourself together."
2 I will endeavor to bring others.—"Come thou with us, and we will do thee good."
3 As I enter the room I will ask the Saviour's presence.—"We would see Jesus."
4 I will not choose a back seat.—"How pleasant it is for brethren to dwell together in unity."
5 I will not so seat myself as to keep others from the same pew.—"Be courteous."
6 I will fix my attention upon worship and the word.—"This people draw nigh unto me with their mouth, but their heart is far from me."
7 I will lead in prayer.—"Ye also helping together by prayer for us."
8 I will otherwise take part.—"Teaching and admonishing one another." "Confess your faults one to another."
9 My prayer and my remarks shall be brief.—"For God is in heaven and thou upon earth; therefore let my words be few."
10 I will avoid critical thoughts of others who take part.—"Judge not."
11 After the meeting I will greet as many as I courteously can.—"Salute one another." "Be kindly affectioned."
12 As I return home I will maintain a devout mind.—"Continuing instant in prayer."
13 By Christ's grace dwelling in me, I will daily live as I pray.—"Not every man saith unto me, Lord, Lord, but he that doeth the will of my Father."—Christian Weekly.

—The Rev. Rowland Hill, addressing the people of Yvetot, exclaimed, "Because I am in earnest men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive." I lifted up my voice for help so loud that I was heard in the town below, at a distance of nearly a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woes, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on them aloud to fly for refuge to the hope set before thee in the gospel."

Religious Intelligence.

DOMINION.

St. Andrews, Jan. 16th.—The work here moves forward. At Meagles's Grant, 2 were baptized on the 4th and 4 more on the 11th. Others are coming. To the Lord be the glory. We expect to baptize at St. Andrews next Sunday, (18th), D. V. Pray for us. EDWIN T. MILLER.

OSBORNE, N. S.—I hope to have good news from this field to forward to you soon. Our Sunday School is large and very active. Prayer meeting good, with signs of life in many of the members. P. R. FOSTER.

FIRST ELGIN BAPTIST CHURCH.—Since my last note appeared in this column, six persons have been received into the fellowship of this church, five by baptism and one restored, making in all forty additions since the revival commenced. To God be all the praise, Bro. D. P. Harris rendered us good service throughout the meetings. He is a faithful, true man. Your article on Baptist Union was timely, grand, and just to the point every way. The new MESSENGER AND VISITOR is well received. The denomination should be thankful that it has fallen into such good hands. May it go and prosper. —GEORGE SHELLEY.

Petitcodiac, Jan. 20, 1885. DORCHESTER, N. B.—The Lord is again blessing us in Dorchester. It was my privilege to administer the ordinance of baptism to a believer in Christ last Lord's day. We expect to visit the waters again next Sabbath. Our meetings during the week of prayer were so interesting that we have continued them up to the present. We are much pleased with the MESSENGER AND VISITOR—and devoutly thankful to Almighty God for bringing about the consolidation of the two. You have my prayers, dear brother, for success in your important work.

ATLANTIC, N. B.—At a regular business meeting, on the 21st, of the Carleton Baptist Church, the pastor, Rev. Jos. Cahill, tendered his resignation, to take effect on or before May 1st.

SOURA, P. E. I.—The Baptists of this growing town are making a great effort to build a house of worship, the outside of which is now completed. For this object \$425 have been raised, and at present we have a debt of \$300. To aid in paying off the present indebtedness, we have appealed to sister churches, expecting some sympathy in this important work. One church has sent us a contribution, for which we are thankful. Will not other churches do likewise? R. B. KINLEY.

YARMOUTH, N. S.—The church at Ohio has secured the pastoral oversight of Rev. J. T. Eaton; they are united in him. Their congregations are large, and meetings are of more than usual interest. Their large and handsome new meeting house is being rapidly pushed towards completion. We believe we shall be able to send you good news from this church at no distant day. Hebron church is holding protracted meetings, with the usual result—conversions and baptisms—with such a corps of willing workers and so faithful a pastor, we could hardly expect anything else. Milton and Temple churches are holding a series of meetings together. The attendance and attention are very good. We are indulging in the hope that God will grant, in answer to prayer and effort, a rich gathering of souls. Five deacons were elected in Milton church a few days since. The Sabbath school and pastor's Bible-class are still growing. 150 were present in school last Sunday, and 44 in pastor's Bible-class. There is considerable ferment in the town over an onslaught made by pastors Gordon and Rogers, on a "Social Club" embracing card playing and dancing, that has recently been started in Milton. So far, the pastors are having the best of it. Members of the Baptist congregation as well as members of this church, are giving the affair a wide berth. Never, they said, did a single Sabbath forenoon create such inquiry and excitement, as last Sabbath week. Scarlet fever and diphtheria are quite prevalent here at present. S. H. Patton, Esq., has lost two of his children by the latter, and the remaining members of the family, as well as their physicians, are down with it, but recovering. Com.

LAKE GEORGE, YAR. N. S.—We are holding special meetings with encouraging prospects.

TAUNO, N. S.—Quite a number of conversions attended, the services of the week of prayer, in TaunO. The brethren have had their faith strengthened by some remarkable answers to prayer. Good striking case of conversion is that of a young man addicted to drink, who, believing that so power but the Divine could rescue him, simply trusted, and is saved, and ready to devote his talents to the service of his Redeemer. W. J. G. ISAAC'S HARBOR, GUYSBORO, N. S.—As a church, we observed the week of prayer, and ere it closed we were made to feel that it was to be a means of bringing to us a blessing. We continued our services this week and are happy to report a deepening and widening desire on the part of the members. Some are coming to the front whose voices have been silent in the Lord's house for some time, and some who have never known Christ, are anxiously inquiring where they may find him. There appears to be a deep and wide-spread desire on the part of our community, for the services to be continued, and we trust soon to report a glorious work in full course. Brethren, rest in your prayers, and to the Master be all the praise. Yours in the work, T. BISHOP.

MIDDLETON, N. S., Jan. 19.—I have much reason to bless and praise my

Heavenly Father for another year of success, with health and strength for labour for the Master and for souls. I attended, last year, about 370 meetings; baptized 260 who professed, and where I laboured, 65 others, making in all 225. To the Lord be all the praise! After being home in Carleton, N. B., a few days, I returned a week ago, to resume labours with the Rev. E. H. Sweet, at Middleton. The meetings are good, and the interest widening. Brethren pray for us. Yours in the gospel, —W. S. YOUNG.

FAIRVILLE, X. D. PORTLAND.—I had the pleasure of presenting the claims of our Foreign Mission Board in both the above mentioned churches Lord's day.—Fairville in the morning, Portland in the evening. Both churches liberally responded to my appeal at the close of the service. The subscription in Portland was \$182.06. In Fairville the subscription was large, but the list will report the amount next week. W. J. STEWART, AGADIA ATHENEUM.—Rev. Dr. Day of Yarmouth, delivered a public lecture before the Athenaeum of Acadia College on Friday evening, the 23rd inst. The attendance was large, and the lecturer discoursed learnedly and fittingly of "Our Indebtedness to the Past." He showed that present attainment in every department of human industry, society, and life, became possible only through the labors of those who preceded us. With great force he urged upon the students the truth that it devolved on them to use the good to which they have thus fallen heirs, by consecrating their lives to noble endeavor and ennobling service. The earnest attention with which Dr. Day was heard by the large and intelligent assembly must have been very gratifying to him. The gentlemen of the Athenaeum honored themselves in introducing to their platform, one who is not only well qualified to occupy it, but who during his whole public life has remembered in a sympathetic and helpful way our educational institutions. R. H. T.

GANNING.—God is blessing us as a church and community. We held union meetings during the week of prayer and following week, with good results. The attendance was large, and the interest kept increasing. We are now holding meetings in our own church, and are feeling the quickening power of the Holy Spirit. A number of the young are deciding for Christ. We are hoping and praying for an extensive and thorough work of grace here and all around us. W. H. ROBINSON.

MIDDLETON, N. S.—Bro. Young is with us again. We baptized 10 at Middleton on the 23rd inst., making 70 added to the Pine Grove Baptist church since the work of grace began. "And there are more to follow." E. H. SWEET.

SACKVILLE, N. B.—God is moving quietly but mightily upon the hearts of the people here. I baptized five yesterday, and upwards of twenty others of all classes and ages, from the child of nine to the man of hoary hairs, have arisen for good news. Pray for us and expect more good news. D. G. MACDONALD.

JANUARY 20, 1885. HALLOWELL, N. S.—A sociable was held on the 22nd, in this church, which proved a very enjoyable occasion. The receipts, \$120 were presented to the pastor. An able and instructive lecture was delivered same evening by Rev. Dr. Hopper, on Baptist Principles and Christian Union. L. J. SKINNER.

A first class entertainment under the auspices of the Ladies Seminary Aid Society, will be held on Thursday evening, February 5th, in Berryman's Hall. Miss Hooper, and Miss P. Hart, with other talent, will render it very attractive.

BAPTIST MISSIONARY MEETING.—The annual meeting of the women's missionary aid societies of the Baptist churches of Halifax, was held in the Spring Garden vestry last evening, a good sized audience being present. Mr. A. J. Dutton presided. The Granville street church choir, under the leadership of Mr. Wm. Ackhurst, sang two anthems. Miss Manning then read the report of the north end aid society, which was followed by a similar report from the Dartmouth church read by Miss Johnston, and the report of the Granville street church, read by Miss Selden. Addresses were then read by Rev. S. B. Kempton, of Cornwallis; Rev. Dr. Sawyer, president of Acadia college, and Rev. M. P. Freeman, of Dartmouth, all of which were interspersed with solos by Miss Barnstead, Rev. Mr. Cline, and George Buryone. One of the interesting events of the evening was an address by Rev. S. T. Rand, Missionary, in the native tongue of that race. Singing in English and Miqmaq, was about, was also an interesting feature. Chorus.

MAHON BAY, N. S., Jan. 16th.—In my notice of the debt due on the Lunenburg meeting house, in the last MESSENGER AND VISITOR, we said "send donations to Brother Gates, Truro." Please rectify it in next weeks paper, as follows: "send donations to Erother Gates, Lunenburg Town." A. W. BARRAS.

SACKVILLE, N. S.—A good old-fashioned covenant meeting, full of pre-eminence and power, was enjoyed in the "Salem" meeting house on Saturday last. After about sixty testimonies to the pardoning love of God and saving power of Jesus; from all classes varying in age from twenty to seventy. An intelligent young lady, the daughter of E. B. Phares, Lic., gave an evidence of her faith in Jesus and asked for baptism; then arose a sweet little girl, in her ninth year, but of much more than ordinary intelligence, and with words that melted the whole meeting, she told us how she loved Jesus and wished to follow Him; (both of these were baptized yesterday). In another part of the house arose one of the most influential citizens of the community, bordering on

his three score and ten, to tell for the first time, in a public gathering, of his faith in the blessed Redeemer. Among many expressions bristling with true repentance and faith, he said, "I would give all that I am worth if I could recall my wasted and disobedient life." His life, however, from a moral stand-point, is an honorable one and as near as possible blameless. Then arose in another seat side by side, a young man in the vigor of youth, together with his father, both unable to speak but in their tears, by this act, saying pray for us. Looking over our house another direction we saw a dear little boy, the son of praying parents, also on his feet to say "pray for me." Thus God is blessing us. To his name be all and everlasting glory. Editor and reader pray for us. Yours in the joy of faith, D. G. MACDONALD.

UNITED STATES. LITCHFIELD, OHIO.—Ordination to the ministry in Litchfield, Ohio, Jan. 20th, M. W. Fosbury, Rev. P. P. Kennedy moderator, and Rev. W. N. Thomas, clerk. Services as follows: sermon, Rev. E. F. Fosbury, father of the candidate; prayer of ordination, Rev. M. Shanks, of Litchfield; hand of fellowship, Rev. E. F. Fosbury, of New Brunswick, Can.; charge to the candidate, Rev. P. P. Kennedy, of Huntington; charge to the church, Rev. W. N. Thomas, of Medina. Bro. Fosbury bore himself well in the examination. There is already a good interest in the church. CLERK.

FOREIGN. The Presbyterian Board of Foreign Missions have decided to purchase a boat for missionary service on the rivers of Western Africa, the cost and equipment of which will be \$5,000. Baron Von Scholl, formerly secretary of the Austrian Legation at Berlin, has renounced Romanism and joined the Lutheran Church. Several years ago his wife led the way in the same direction. Two of the most beautiful and influential of King Mtesa's daughter have been received into the mission church in Uganda, since which time they have been engaged in the royal harem giving instructions to others.

Among the one hundred and fifty Roman Catholics who have united with the Presbyterian church in Valparaiso, South America, about one-third have said that the turning point in their religious experience took place while witnessing the celebration of the Lord's Supper. Archdeacon Farrar has been nominated to deliver this year's Bampton Lectures, and there is great curiosity at Oxford as to the subject which he will select.

A writer in an Evangelical Church contemporary in England wishes any of its readers to send to the office the names of any of the churches in London where the old Gospel of Free Grace doctrines is habitually preached. It says: "It would be a great treat to many a one to know of such places of worship. As a rule, one may enter twenty churches at haphazard on Sunday, in London, and go away without having heard a single sentence which bears on the distinctive teaching of the New Testament."

According to its report for 1884 the Salvation Army has now 910 corps—viz., in the United Kingdom, 637, and the rest abroad; 41,688 children have attended its "little soldiers' corps." The army at home is officered by an equal number, 2,338 persons. A summary of the financial statements for the year ended the 30th of September last shows a total income of £74,995 18s. 6d. There was a balance in hand at the end of the financial year of £448 5s. The Army has also become a great trading concern, doing business in "musical instruments, watches, mottoes, and other articles for home use, and now last of all tea," from which a net profit of £6,700 has been gained.

The Salvation Army have tried a new attraction. At Congress Hall, Clapton, was an imitation of the House of Commons, and of course, one of the Booth family officiated as Speaker Fudge! Dr. Barraud, who has recently returned from a somewhat lengthened tour in Canada, has been giving to the world his experience. He was struck with the widespread habit of total abstinence. Not but that some people do get drunk he freely admits, but gets on teard, "I have been a guest in many families, but I have never once saw it on the table in any private house where I called. In the hotels, too, this is very remarkable."

PERSONALS. Bro. R. B. Kinley desires gratefully to acknowledge the kindness of the people at East Point, P. E. Island, for donations amounting to \$55. Bro. T. M. Munro, whose sad loss we noticed last week, intends to leave his present charge in May, until that date his address will be Salisbury, N. B. Here is a chance for some of the vacant churches to secure an excellent pastor.

For W. B. M. Uses. Jan. 10th.—Yarmouth, Addie Richards, towards the support of "Chionie," Hobbili, \$ 1 05 " 19th.—Indian Harbor West S. S., per B. Cozy, 5 00 " 20th.—Barwick, Effie Hilsley, 7 0 " —Snyder, M. M. Hardington, 7 00 " 21st.—Newcastle S. S., Mrs. I. E. Hill, Jr., 2 33 " —Springfield, Mrs. S. H. Kompton, 6 00 " 22nd.—Windsor, "Willing Workers," towards paying a Toluca teacher for Misses Wright and Grey, per Bessie Sharp, 30 60 " 22nd.—Osborne, A. L. Foster, 12 00 " 22nd.—Springfield, King's Co. Mrs. F. D. Ganong, 1 00 " 22nd.—Springfield, King's Co. L. Adella Kierstead, 1 00 " —S. J. Manning, 1 00 Treat. of W. B. M. U.

OUR BOOK TABLE.

The Baptist Review for the present quarter is before us. The strong article of the number is an exegesis of Rom. 5:12, by Prof. A. C. Kendrick, of Rochester University. Both exegetically and theologically it is able. The theories of original sin have been discussed from the first age of the church, and will be, we presume, as long as the world stands. Perhaps none of them can ever be relieved of all objection. Dr. Kendrick urges the view that we sin through Adam, not in the sense of partaking of his sin, but of inheriting his sinful nature which leads to our actual sinning. The article of Dr. Stevens on "The Most Recent Phases of Idealism," is well worthy of perusal by the student of philosophy. It appears to us that there should be reviews of recent German literature, as well as of the older works recently translated. We publish on another page a part of another interesting article from this number.

Popular Sanitary Science. The first number of this bi-monthly Magazine is before us. It is by our old friend, Dr. Dio Lewis. Its title is, "Our Direction," and it is packed full of the most valuable information, gathered up from a long practice as a physician, and a wide course of reading. Its instruction is given also in a most entertaining and interesting form. If such works were more widely read among our people, the vocation of doctors would be gone. This number is a goodly volume of over 400 pages. Its price, 75 cents. The cost of the six numbers of the year, \$3 00.

Harper's Magazine for February keeps up the reputation of this old favorite, as the leading monthly on the continent. Its illustrated articles are very fine, its serials by the best writers, and its general contents such as cannot fail to be of interest to the general reader.

The Old Testament Student is improving. In time, it will, no doubt, reach a high standard of excellence. The fear entertained by some, at its inception, that it would yield too much to the ideas of the "New Theology," receives no support in this number. Its article on "Hosea," by Chas. Elliott, D. D., makes some strong points against Robertson Smith.

Notice.

The Executive Board of the Woman's Baptist Missionary Union will hold its regular quarterly meeting in the Mission Room, St. Jerome Street, Wednesday, Feb. 11th, at 3:30 o'clock.

M. E. MARCH, Cor. Sec'y. W. B. M. U.

Convention Funds Received.

Milton, Yarmouth instalment, \$21 75 Digby Church, 11 20 New Amherst, 5 00 Canning, 4 17 First Huron Church, Wolfville, 45 00 \$87 12 G. E. DAY, Yarmouth, N. S., Jan. 19, 1885.

Baptist Seminary Stock Subscriptions.

C. A. Everett, St. John, \$20 00 Mont. McDonald, Esq., St. John, 20 00 J. J. Bostwick, 10 00 C. N. Skinner, 10 00 John Heward, St. George, 10 00 Mrs. E. C. Glasgow, Hopewell, 10 00 Rev. Dr. Hill, St. Martin, 10 00 Rev. J. E. Hopper, St. John, 10 00 J. S. Steeves, M. D., 10 00 G. E. Foster, M. F., 10 00 Wm. Kingsbury, Jr., Douglas, 10 00 Rev. Joseph McLeod, Fredericton, 6 00 Wm. Peters, St. John, 5 00 D. W. Clark, 5 00 R. E. McLeod, Sussex, 2 00 J. E. Hopper, Manager.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 WALL ST., N. Y.

Notice to Contractors. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Work at Hopewell Cape," will be received at this Office until Monday, the 8th day of February, for the construction of the Extension of the Railroad Wharf at Hopewell Cape, Albert County, N. B., according to a plan and specifications to be seen on application to Mr. Henry J. Bennett, Hopewell Cape, and at the office of the Department, Customs House, Saint John, N. B., where printed forms of tender can be obtained. Tenders are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures. Each tender must be accompanied by an accepted bank check, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called on to do so, or if he fails to complete the work contracted for. If the tender is not accepted the check will be returned. The Department will not be bound to accept the lowest or any tender. By order, A. GORRILL, Acting Secretary, Department of Public Works, Ottawa, 12th Jan., 1885.

THE MESSENGER, 215, York Street, Toronto, Ont.

BY CHARLES MACRAE, LL. B.

Thanks to my eyes, I'm Highland born, And tread the moorland and the heather...

And when the winds blew loud and chill I've scaled the heathward summit...

Also the land denied me bread, Land of the Willows and the Birch...

These parrots' out in wide domains, By each low, restless bird...

The faint of eyes deemed the class Who dwells at the best, or fowls...

In agony of silent tears, The promise of my soul's best friend...

And love with steadfast faith in God, Strong with His strength I gained in sorrow...

And every day years roll on, And touch my brow with age's finger...

And hope revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

And Hop revives at memory's touch, That scolded, crushed and landlaid...

of figurative burial in a huge downy feathers, let my head sink into a soft unsubstantiality of pillow...

A little before nine I rose, donned a loose, thick wrapper, best adapted for anything in my wardrobe...

The weather was still cool enough for an evening fire on the hearth, and its dancing blaze reddened the dingy walls...

"I do not mean that I merely want to know if there are any domestic or individual pitfalls to be avoided."

"Oh! Well, Mrs. Warren's one of the prettiest (pretty being here used in its New England signification of pleasant, agreeable) 'little women in the world...'"

"Wait a moment, Miss Frost. I guess after all, I can furnish you an escort just to your mind, one that won't be in your way..."

An enormous dog, hitherto coiled up in some dark corner, rose and came majestically forth. A noble animal of pure Newfoundland breed, coal black, and with a face of rare intelligence...

"There!" said Mr. Divine, with pardonable pride, "that's the finest dog you ever saw, 'mam, if I do say it. I don't believe there's his match for sense and faithfulness in the whole world..."

"And now he knows you're to be put on his list of friends," pursued Mr. Divine. "We never tell him to shake hands with any one we don't want him to treat like one of the family..."

"It's high time you came to, Shiloh, Miss Frost," said he, "a little longer stay in that smoky Sodomy, where you come from (pointing over his shoulder with his thumb)..."

"Bread and milk!" exclaimed Mrs. Divine, "you can have that at any hour in the day you like, by just stepping into the pantry and helping yourself. But your breakfast will be ready when you're ready for it..."

"Oh, so, only a step, the first horse beyond the church, you can't miss it. But as you're a stranger in these parts, mayhap you wouldn't like to go alone; Alice shall go with you..."

"Well, where's the harm?" "Why, is it the custom here for ladies to go about by themselves, in the evening? Are there no thieves or desperados about?"

"None that trouble anything but the henhouse. Why, you might walk off for two miles, or more, without meeting anything worse than Bill Somer's old white horse, that Miss Burns took for a ghost the other night, and was frightened clear out of her wits..."

Leo paused at the gate, waited for me to enter, and then, obedient to a word and a gesture, turned homeward.

"Thank you very much for coming, Miss Frost," said she, in that low monotone of voice which speaks so unmistakably of pain outward, and hope and disappointment both left behind...

"I am a stranger now," I replied. "I hope I shall not seem one long I know it was, taking a liberty to proffer my services in such an off hand way, but I could come much better than Mrs. Divine. And I am tolerably well-skilled in nursing; my father was an invalid for many months..."

"Miss Frost is a student of human nature," interposed a deep, gruff voice behind me, "and she would not miss the chance of finding a new variety in this poor, miserable, fever-stricken hut..."

BALZAC, being asked to explain a strange passage in one of his books, frankly owned that he had no meaning at all. "You see," said he, "for the average reader all that is clear seems easy, and if I did not sometimes give him a complicated and meaningless sentence, he would think he knew as much as myself..."

An authoress of some celebrity in her day once asked Dr. Johnson to give an opinion upon a work she was just going to publish, observing: "If it will not do, beg you will tell me so, as I have other irons in the fire, and should you think this not likely to succeed, I can bring out something else..."

"An Irish priest told a man who had a Bible in his possession that he had no business with the Bible; for St. Peter said it was not the Word, but the milk of the Word, he ought to have, and he confirmed his assertion by 1 Pet. ii: 2—'As new born babes, desire the sincere milk of the Word...' I know that well, please your reverence, replied the poor man; 'but for fear the milk should be adulterated, I like to keep the cow that gives it with us in the house!'"

For Bronchitis and Asthma, try Allen's Lung Balm; the best cough prescription known. See advertisement.

We advise every farmer or stock raiser to invest in Cassidy Condition Powders and feed them out to their herds this winter. Depend upon it, it will pay big interest. Don't buy the large packs as some of them are worthless.

My spirits rose as I closed the gate behind me, and looked down the lonely, moonlit road. The prospect of a silent evening walk, by an unknown path to an unknown goal, in such strange companionship, too! I was not without its exciting charm. The dog kept a few paces in advance, grave, dignified, and sombre as an usher at a funeral. Once I spoke to him. He stopped a moment, put his nose into my hand, and then went on again.

At first, the road was flooded with moonlight, and my shadow glided silently beside me, sharply defined, but never at rest, and leaving no trace of its passage behind. It occurred to me that the time might

come when most earthly shadows should be seen to have been as much a necessity of life's condition, and as transitory. Beyond the church, the road slunk under the gloom of a dense piece of woods; and when I emerged from that, the house which I sought was close at hand.

Leo paused at the gate, waited for me to enter, and then, obedient to a word and a gesture, turned homeward.

"Thank you very much for coming, Miss Frost," said she, in that low monotone of voice which speaks so unmistakably of pain outward, and hope and disappointment both left behind...

"I am a stranger now," I replied. "I hope I shall not seem one long I know it was, taking a liberty to proffer my services in such an off hand way, but I could come much better than Mrs. Divine. And I am tolerably well-skilled in nursing; my father was an invalid for many months..."

"Miss Frost is a student of human nature," interposed a deep, gruff voice behind me, "and she would not miss the chance of finding a new variety in this poor, miserable, fever-stricken hut..."

BALZAC, being asked to explain a strange passage in one of his books, frankly owned that he had no meaning at all. "You see," said he, "for the average reader all that is clear seems easy, and if I did not sometimes give him a complicated and meaningless sentence, he would think he knew as much as myself..."

An authoress of some celebrity in her day once asked Dr. Johnson to give an opinion upon a work she was just going to publish, observing: "If it will not do, beg you will tell me so, as I have other irons in the fire, and should you think this not likely to succeed, I can bring out something else..."

"An Irish priest told a man who had a Bible in his possession that he had no business with the Bible; for St. Peter said it was not the Word, but the milk of the Word, he ought to have, and he confirmed his assertion by 1 Pet. ii: 2—'As new born babes, desire the sincere milk of the Word...' I know that well, please your reverence, replied the poor man; 'but for fear the milk should be adulterated, I like to keep the cow that gives it with us in the house!'"

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