Messenger and Visitor.

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VOL IV. SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 1, 1888. NO 5.

—EXTENSION OF TIME.—As the storms have made the roads well nigh impassable, and many of our subscribers have been unable to send in their renewal of subscription in January, we will accept the reduced rate up to Feb. 14th. This will give all time to avail themselves of the $1.50 per annum offer.

—MISSIONARY APPLE TREE.—Deacon Jacob Kempton, of Kempt, Queens Co., N. S., has an apple tree whose fruit he always devotes to missions. Some years ago he devoted the first lamb of his flock to this object, and when he gave up sheep raising, he selected one of the best of his apple trees. Now that he has put his farm out of his hands, he has, by special agreement, made provision that the income from this tree shall go to missions each year, as long as it may live and produce. We publish this, hoping the example may lead others to devote a portion of the increase of their farms and flocks to the Lord.

—CONSISTENCY!—We clip the following from an exchange:

"Bishop Coxe says he knows a man in western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays $300 a season for an opera-box, and the *Living Church* matches him with a millionaire of its acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family."

This reminds us of a case told us by the treasurer of a church in the Maritime Provinces. A member subscribed $4 to support of the pastor, a very small amount, considering the property possessed. The member was too ill to attend preaching for about six months, and was very exacting of the pastor all this time, expecting a visit once a week. When the treasurer called for the subscription, only $2 was given him, on the plea that no pay was to be given for the sermons during the six months that illness prevented attendance at worship.

These are illustrations of the niggardliness with which people give to the Lord's work, compared with the free way in which money is expended on themselves, in almost all churches. We can scarcely believe, if it were fully realized that what is given to support the Lord's work is really given to him, that contributions would range so small. Brethren, is not what we give to the Lord's work given to him, and is it not the most blessed service? If these lines are caught by the eye of those who are sensible they give little compared with what they might contribute, won't you think it over in the light of our dear Lord's love and claim, and we are sure you will be glad to give more for his blesser sake.

—RISK TOO GREAT.—As soon as the Supreme Court of the United States affirmed the constitutionality of state prohibitory laws, the insurance companies of the East instructed their agents in prohibitory states to cancel all policies on breweries. They felt the temptation to burn the buildings for the sake of the insurance was too great to justify them in continuing the policies on any terms. Perhaps they felt that the men who engage in the brewing business cannot be trusted.

—OUR LORD ON "CHRISTIAN WITNESS" WHICH?—The *Christian Witness*, the organ of the entire sanctification people, has been grappling with the question whether a man professing entire sanctification should ask for forgiveness of sins. This is the reply:

"It may be proper to offer such a prayer in public where there is a promiscuous crowd, using the plural, 'forgive us our sins;' and there is a sense in which we may personally use such a prayer in private, meaning by it, 'forgive my mistakes and weaknesses and shortcomings;' but at the same time, an entirely sanctified person lives by faith on the Son of God; every moment the blood cleanseth; and there is no condemnation. Such an one *cannot ask forgiveness* for conscious transgression of God's law, for there is no such transgression. *The proper language* of an entirely sanctified person *is not 'Father, forgive,'* but 'Jesus, thy blood cleanses.'"

It will be seen from this that these people have got beyond the Lord's Prayer altogether. Had any of the apostles been as good as they, our Lord would never have told them to pray, "forgive us our sins." To what lengths of impious pretension will men not go!

—TEMPERANCE IN CALIFORNIA.—Our dear Bro. W. H. Robinson writes:

"Riverside has lately passed a prohibition ordinance, forbidding the sale of liquor within the city limits. On the first day of January, 1888, the last and only saloon in this town of five or six thousand was closed up. Last year there was but the one saloon remaining under the pressure of a high license; but now the citizens of Riverside have wiped off even that stain, and they can lift up clean hands. Pasadena was the first city to lead the way in passing a prohibition statute, and Riverside followed close on her heels. The temperance sentiment in California is very strong. But in this state the temperance people must "beard the lion in his den," and the fight, we fear, will be long and fierce, for last year there were no less than five million gallons of wine manufactured. The vine grape growers cry out when you legislate against wine, "You are striking at the roots of one of the principal industries of our state."

—ACKNOWLEDGMENTS.—To the multitudes who have sent us cheering words with their subscriptions, we tender our heartiest thanks. So far as we have experience, the subscribers of the MESSENGER AND VISITOR are most considerate. There has been very little of the complaining and fault-finding which tries the soul of so many editors. The fact they receive the paper, as it is, with so much favor, instead of lessening our effort to make it better, will but make us more determined to add to its interest and value.

—ENGLAND AND WALES.—During the year 1886 there were 366,590 more births than deaths in England and Wales. The marriages reached but 14.1 to the 1000, the lowest rate since registration began. The decline of illiteracy can be seen in the fact that ten years ago 163 men per 1000 signed the register by mark; the number has now sunk to 96 per 1000.

—TIBU TIB.—It will be remembered that Stanley, when he started on his expedition to relieve Emin Bey, left Tibu Tib, a noted Arab slave trader, in charge of Stanley Falls, his base of operations and supplies. It was known to be a risky experiment; but it was thought the Arab would curb his slave hunting propensities in consideration of the honor of the appointment. Dr. Sims, however, writes that the confidence has been misplaced. He says:

"In December, 1884, in the company of Rev. George Grenfell, of the Baptist Missionary Society, I made a voyage to Stanley Falls and became acquainted with the slave trade in most of its horrid features. In that month I found Tibu Tib established in the small island immediately above the falls, occupied in building his headquarters, and farther down the river his chief lieutenant, with another one whose name I cannot now remember, raiding the country on both sides of the river as far as the mouth of the Aruwimi. All this Tibu was doing under the guise of trade in ivory. His complete force amounted to about one thousand men; the net result seemed to be, as far as I could judge, about twenty towns burned, 40,000 homeless refugees, and very few captives."

—COLLEGE STATISTICS.—From a statement in the *Evangelist* we learn that the twenty-seven principal Presbyterian colleges of the United States have a total number of students of 2327; of church members, 1568 (more than two thirds against "nearly two thirds" last year); credible conversions, 167 (against 127 last year); students for the ministry, 389 (against 348 last year). This is a fine showing.

—CHILDREN AT CHURCH.—We have referred before to the duty of parents to take their children to church. It is of such vast importance that it should be kept before the minds of the people continually. Children who neglect the house of worship until they are able to choose for themselves to go or stay away, will do the latter in most cases. Children who have formed the habit of church attendance while under parental control, will, for the most part, continue to attend. These early associations will be like bands of brass, binding them to the house of God ever after. Neither will the purpose be served if the children attend Sabbath school. Unless they attend other church services, they will be liable to graduate out of the Sabbath school and be lost to gospel influences. It is a poor exchange, if children are sent to Sabbath school instead of to preaching and social church services and not to both. And yet, we fear, many Christian parents are very careless about this vital matter. When it is considered that few are saved unless in connection with church services, parents should be aroused, by the vital importance of this matter, to train up their children in the way they should go, in reference to attendance at church. Will parents not give heed?

—SPECIAL ATTENTION.—We call very special attention to Dr. Day's statement in another column. May the Lord open all hearts to respond. Do not forget to read the few words at the close of the acknowledgments of Jubilee offering. Does the Master not want a response from very many?

CORRECTION.—The name of the brother ordained at Belyea's Cove, Jan. 13th, was John D. Wetmore, not John Whitman, as published in the MESSENGER AND VISITOR of last week. We are very sorry the mistake occurred.

Will some brother who can send to Baptist Book Room 1 copy of MESSENGER AND VISITOR, dates as follows: January 7th and 14th; April 8th, all 1885.

GEO. A. MCDONALD,
Sec'y-Treas.

—God is never more wounded in the house of his friends than when they murmur.—*Pomeroyana.*

Connecticut Correspondence.

[*Conclusion.*]

It looks as though denominational lines were breaking down among the evangelicals; and such is the truth, I suspect. Some of us behold the drift of things in astonishment, and say, "To what extent will this movement go." For instance, Baptists are for the most part close communion in theory, but open in practice, if close communion be defined by the faith and practice of the fathers. So I heard some ministers of our faith say in Conference a few days ago. We prefer the new and later definition, or explanation, of close communion, and so save the term to ourselves, rather than to confess that we are open. For the scriptures do not seem to approve of open communion, as the Methodists practice it. So many questions are being remanded now to the individual conscience as an entirely personal matter, and so much of conduct is governed by convenience. The Baptist maiden marries a pedobaptist gentleman, and passes over into church fellowship with him, and *vice versa*. What is this; is it as Tennyson says?—

"A beam in darkness; let it grow."

So many things are given over as matters of church supervision. Do as you please, only love our Saviour and try to do well in practical life, and come with us. That is the tendency. The force of the onward life of the people is demanding it, dragging the churches and the ministers along with it. It is something like the rush of colleges for students; and this is probably a part of the same great movement of life among the people. If students receive a recommendation from the masters of preparatory schools to college Faculties, they matriculated without examination, or may be. The elective system, coming now into vogue in our Universities, may have something to do with this, for Darwin's doctrine of the "survival of the fittest" is put into practice in the college life. The students who can maintain themselves go on, and receive degrees at the close of the course, but the unworthy are promptly dealt by the rigid college court which passes judgment upon their attainments at the close of the course, if not before.

But it cannot be, can it, that these twin pillars of our faith, a regenerate church membership and immersion as baptism, shall be submitted to the personal reservations of any who seek membership with us? Must they not always be held as pears to the Lordship of Christ and the authority of the scriptures? If not, then the Baptist denomination has served out fully its mission. Let it "fall on sleep" when that day comes, and rest with dead issues.

But where is our Connecticut now? Oh, not entirely gone from our thoughts. Baptists number nearly 21,000 of the 622,000 of the state, and have in their churches a good share of the real spiritual life of the state. It has been so for many years. Long ago the New Light Congregationalists fraternized somewhat with Baptists, because our religious life was warmer a great deal than that of the blue-blood "standing order." And that trait of our greater warmth, has continued down the years with us till now. We have many strong men as pastors of our Baptist churches, and many strong churches too. We will not make comparisons for they are "odious" as Principal Grant, once of Halifax, once wrote in reply to a private letter of interesting inquiry, sent from Brown University, to Prof. DeMill, when a new professorship was to be filled. Our ministers are doing excellent work, and honorable among them are two or three from Nova Scotia. The name of one is not mentioned in this connection, but another is Rev. J. R. Stubbert, of Putnam, an excellent preacher and pastor, and who shows a staunch orthodoxy, like unto Dr. Cramp's—ah! that man of blessed memory—whenever occasion requires. Dr. Cramp gave him his first lessons in theology, and they have evidently not been lost on the noble brother. A year ago his pastorate was signalized by a great revival. More than a hundred were baptized in the baptistry of his church. And he himself caught fervor and consecration of the kind that bows the head often, and sometimes speaks low because of its nearness that God is so near. Another Nova Scotia representative is Rev. G. A. Ballentine, pastor at Groton Heights, a man a little younger, and both hearty and true, who is spoken of greatly to his praise. If you have over there in Nova Scotia, a superfluity of such men, give them an honorable, brotherly ticket-of-leave; they can be used here.

And who would believe it? Connecticut has again become largely, and in a true sense, missionary ground. Immigration of foreign peoples has been so great. The German is here, and has brought his beer. He is an excellent citizen, with two principal points of exception: 1. He wants his beer and the accompanying saloon or beer garden. 2. He wants to make a worldly recreation day out of our Sunday. You can easily infer that he does not want our religion—will not have, will not come into our churches; but if ever he does, and the grace of God makes him a "new creature," he is a hearty, devoted Christian. The Frenchman is here, and he is the Canada type described graphically by Joseph Cook, he is steeped in the superstition of Lower Canada. The Irishman is here, breaking a little from Rome, but not much, and when he does break away he goes into infidelity, not into our evangelical churches. Poles are here, Italians are here, some Bohemians and, all together, are cities are hodge-podges of different race-sinners. The Swedes are here, but higher up in morals and religion, they take to religion just as the best Americans do, and are much like ourselves, only they speak a different tongue. Teutonic blood of their sort leans toward God. Connecticut must now be traversed by the missionary, who will go from house to house. The masses of the people have deserted the churches. We must go now into the highways and the hedges of our cities, and into many town districts. The mountain will not come to our church altars, we must go to the mountain.

But I cannot close this letter without a reference to that Biography of Dr. Cramp, prepared by Dr. T. A. Higgins, of Wolfville, N. S. I went to look into it so much. O great, good man! beloved and honored, far and wide, wherever known. The last time I saw him was in the Boston Ministers' Meeting. He sat up beside the Chairman. It was a feast of joy to see him. How I would like now to hear him pray and preach! But he is becoming familiar, in these days, with the courts of the Lord's upper house. Are we not really kin to him, and shall we not hear him again? But now would that I could have a few hours' look, at the least, into that "Life" of him by Dr. Higgins. I must own it some day.

But I bethink me now that I have not yet told you of any of the great services Connecticut has rendered to the national body politic. It is too late, I remember the counsel of haste which Horace gives.

ISAAC N. WHEELOCK.

Meriden, Conn., Jan. 14.

Salvation Army.

A LETTER FROM JUDGE DEWOLFE.

My attention has been called by two gentlemen members of the Baptist church in this place to a communication published in the MESSENGER AND VISITOR of 11th inst., headed "Salvation Army," with the initials "F. D. D." appended.

The writer (who has not derived his information from Mrs. DeWolfe or me) has got from some source erroneous ideas concerning the reason Miss Gray severed her connection with the Salvation Army.

A pressure of numerous business engagements has prevented me from previously replying to this letter.

It is an unpleasant matter to make personal explanations, and while I know that "F. D. D." would not state anything incorrect if he knew it were so, it would not be right to let incorrect statements become widely circulated through the medium of the influential organ of the important Baptist denomination, without being rectified. Uncontradicted, the statements are taken for granted to be correct by those who read them. In fact, the communication has been supposed, in Salvation Army circles, to have been written or inspired by me. Hence, in the interests of truth, I am obliged to ask you publish this letter. First, let me correct a couple of statements of the correspondent, one with reference to the number of officers who joined the army at Truro and subsequently left the army. Of my own personal knowledge I knew of only three who became cadets at Truro and subsequently retired into private life, viz., Miss Susie Archibald, Miss Whippy (now Mrs. Peck) and Miss Gray. I have made inquiries, however, and I am informed that the number of officers who thus left, having joined at Truro, is eight, not thirteen as stated by "F. D. D." He is not responsible for this mistake, for the *Morning Herald* of Halifax three months ago, in some editorial remarks about our marriage, made this statement of thirteen officers, being all who had united with the army at Truro, having left it.

The second statement which I desire to correct before entering upon the true reason which led Miss Gray to leave the army is, that "Mrs. DeWolfe has been fully reinstated with the Truro Baptist church." Any one reading this, unacquainted with the fact, would suppose that Miss Gray, upon entering the army, had been dismissed from that church, or had her name erased from the church books. *Nothing of the kind occurred.* The Truro Baptist church did not erase Miss Gray's name from the church roll of membership, or take any action towards such a step when she entered the army, or at any time while she remained in it. The Baptists in Truro generally, as was the case with the Baptists everywhere who knew her, were sorry that Miss Gray had entered the Salvation Army. They thought that sufficient and suitable religious work could have been provided for her in their church; but they, to their honor and praise be it said, gave her credit for conscientious motives, and she remained a member in good standing of the Truro Baptist church. I may add, in this connection, that on the very day of the publication of this letter, the Rev. J. E. Goucher, the estimable pastor of the Truro Baptist church, wrote an exceedingly kind and friendly letter to Mrs. DeWolfe, suggesting in it that as she was now permanently located in Windsor, she had better have a letter of dismission from the Truro church to the Windsor church.

Now for the cause of Miss Gray leaving the Salvation Army. It is of course true that she perceived defects in it, but she did not expect perfection in any human organization, and the great opportunities for christian work which she found in the army inclined her to put up with and overlook those defects. But her health gave out. Naturally possessing a good constitution, it could not, however, stand the strain of the constant work and exposure to which, in a most trying climate for a stranger, she was subjected. When she could no longer march, when she could only walk a few yards, and at times could scarcely stand on her feet—seeking thee competent medical advice, she was told if she did not cease from work in the army she would be an invalid for life; then, and then only, did she take a rest, and not for a month after she had returned from Newfoundland to Nova Scotia, when still weak and suffering, and convinced that she would never be sufficiently strong to work in the army again, did she send her resignation as an officer to Commissioner Coombes. And still her health is greatly impaired; and it will take a long time for her to recover it, if she ever does.

It may not be uninteresting to your numerous readers, now that I am writing about the Salvation Army, to give you, at least to a small extent, the result of my study of that body. I have studied the Salvation Army closely for two years, by frequently attending its meetings in various places, by becoming familiar with its literature, and by personal acquaintance with several of its subordinate officers, and can therefore pass an intelligent, and also, I believe, an impartial judgment upon it. Space not there, and it would take up too much of your valuable space, to enter into the subject in all its bearings; but will only refer to (in my opinion) the principal *excellence* and the principal *defect* of this army.

The great cause of its successes lies, not in the subordinate means employed by it, such as drums, eccentric costumes, and expedients to draw crowds to the barracks, and an exciting and novel method of conducting religious services; but in the fact that General Booth is the first man in the history of the world who has had the wisdom to employ the services of women on an equality with men (as far as the subordinate officers are concerned) in the public ministry of the gospel.

Noble, godly women are devoting their lives successfully in India and other heathen countries to the spread of christianity, sent out by the Baptist and other churches. It becomes a question of importance to these churches, whether they should not avail themselves of the services of consecrated women in the great field of home missions on an equality with men, only under proper restrictions for the preservation of their health. I am well aware that women missionaries in the East are employed chiefly with a view to reach the women of those Eastern lands, who are inaccessible to men missionaries; but the history of this army demonstrates the wonderful power of their women officers for good in this Dominion and in Great Britain, and that they reach the drunkards and depraved masses far more effectually than male officers. Can the churches afford to allow this great instrument for good to remain unemployed by them, in the face of the vices and misery which exist in our Dominion? Some noble, devoted women are now working in the Salvation Army who would never have been in it if the churches had afforded them that opportunity for work for suffering humanity which is to be found in the army, with all its defects.

I cannot dwell on this suggestion; but pass on to notice the principal defect—and it is a great one—of the Salvation Army. That defect is the military discipline established in it, which I believe to be unscriptural.

Arbitrary authority usurped by or granted to Christian, Jew, Turk, or infidel, is extremely liable to be abused.

Yet it is arbitrary power the general, commissioner, and heads of divisions in the Salvation Army (by whatever special name those heads may be called) exercise over the thousands of subordinate officers, now widely dispersed over the face of the globe, and that arbitrary authority is often abused by them. The desire for lordship, to rule over others (especially, is very agreeable to the natural heart, but is opposed to the spirit and teachings of christianity. Even the disciples disputed among themselves which should be the greatest—they desired to rule and lord it over others; but Christ rebuked this craving in them, and said, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors: but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve" (Luke 22: 25, 26). In this army the captains, lieutenants, and cadets are continually drilled by the past promises made by them on entering it, by the discipline in training homes, by the instructions in councils, by the superior officers, by the *War Cry*, in the supreme duty of obedience to those superior officers, such as the general, commissioner, and heads of divisions. Hence an officer—a captain, lieutenant, or cadet (by the way, cadets are not considered officers of the army, but they are obliged to obey orders notwithstanding)—when one of these receives an order to farewell from a station, no matter though God has greatly blessed him or her there, though a gracious revival is then going on, that officer, with deep grief and shedding many tears, must, perhaps at a day's notice, or only a few days" (and there have been cases where only a few hours' notice has been given), obey the orders received, and bid good bye to that station and go where ordered, to some other station perhaps a thousand miles or more distant. The individuality of the religious worker in the army is altogether crushed, so far as any choice on his or her part is concerned; in remaining in a present station or choice of another one. The officers removed frequently from stations are, of course, instructed, and it is thoroughly drilled into them, that the Lord, speaking through the superior officer, has commanded them to be removed from those stations and to be sent to the new ones!

This idea simply presumes infallibility in the man giving the order. The idea of human infallibility has heretofore never taken any root in Protestantism. It has been deemed to be the exclusive claim of the Pope. The system pursued in the Salvation Army is to have frequent changes of officers. Captains are generally removed from a station in six months, lieutenants in less time, and cadets in still less. When, in consequence of the continual opening of new stations and the filling work, obliging officers often to rest, the supply of officers is not equal to making the changes so frequently, an officer may be left a little longer than the periods mentioned at a station, but not much longer. So these officers are on the perpetual move.

CHAS. EDGAR DEWOLFE.

Windsor, N. S., Jan. 25.

(*Conclusion next week.*)

This, That, and The Other.

—Fear is my vassal: when I frown he flies;
A hundred times in life a coward dies.
—*Marston.*

—Those who begin by diluting the gospel, generally end by adulterating it.

—Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight.—*Franklin.*

—Life is a quarry, out of which we are to mold and chisel and complete a character.—*Goethe.*

—Such as begin to knock at God's shut door will never get in. Such will eternally stand without.

—If a man will make his nest below, God will put a thorn in it; and if that will not do, he will set it on fire.

—Some one has said that if christians do not have grace enough to control them, they can hardly have enough to save them.

—I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind.—*Addison.*

—The receipts of the American Board for the first three months of the present year are $106,811 against $67,390 for the same period last year. Even Dr. Newman Smyth's church the amount recently sent to the Board was $60 larger than that contributed a year ago. The contribution in Dr. Munger's church, also, was larger than in 1886.

—A good story is told concerning the Rev. Mr. Daft, who took intense delight in using the largest words he could command, with endless redundance. Sitting in a room with a lady on whom he was calling, he surprised her with the enquiry, "Madam will you allow me to decapitate with the bicepated forceps the superfluous fungus extremity of you nocturnal luminary?" "What did you say, sir?" "Madam, I will repeat for your further illumination my previous interrogatory." He repeated the sentence. "I really don't know what you mean, Mr. Daft." "Then, madam, I will proceed without further ceremony to perform the necessary operation." And so saying, he snuffed the candle.

The Right Work in the Right Spirit.

BY REV. JOHN HALL, D. D., NEW YORK

Did ever any man enlist in an army or join a regiment, and expect to have nothing to do? No; but "soldiers of Christ" sometimes do, if we may judge of their thoughts by their lives. Not is this to be wondered at in the present state of Christendom. When the disciples found the Master condemned and crucified, they concluded that they had nothing left but to go a-fishing. Did the idea of returning to privacy and inactivity as disciples, ever come back to them after they had received the baptism of the Holy Ghost? And can we, received by Christ and endued with His Spirit, be content to go on just as others go who have not our hope, and who have not committed themselves to our Master? We do not need to join a society to justify or stimulate our efforts; if Christ has saved us and led us into His Church we are to be workers. It is the Church militant, and we are to fight against all evil, and for all good.

Nor do we need to go far to find the evil. The member of your own family that is on the wrong lines; the acquaintance that is wasting all that is valuable in his life; the friend whom you come close to him, but keep the Saviour at a distance; the servant that waits upon you, but does not know Christ—these are specimens of the classes in which evil can be overcome. You are, Christian, responsible for all talent and opportunities. Here is an opportunity. Honor your Master, and commend Him to others. Christian reader, is there any one soul whose deliverance from evil you are seeking? And good can be done. The light you have, are you giving it out to any one, old or young? The books, the religious papers you have read and appreciated—do they go from you to any one who has no such advantages? "Well, now, there's my *Evangelist*! I am not forgotten, you see, across the ocean" So says one, and reads the paper with all the more interest and receptivity of the good, because it has a pleasant odor of human sympathy and kindly memory. The truth you know do you ever tell to any suffer who needs sympathy? There is a fellow worshipper in slow decline. His minister sees him as often as he can. Suppose you dropped in, and with some kindly words and a prayer, said in effect "We are in the same family, on the same road, to the same home," would it not help? The poor sufferer might say as you departed "Yes, thank God, there is a communion of saints even here." Such things happen in the quiet country life. Alas! how rarely do they come about in our crowded cities, where heads are so much and hearts are so little. "Poor Mr. ——, he's very ill, I hear. I must try and leave a card some time."

Without going out of the beaten track, there is work for all if there is only a will. There is the minister. He is sometimes discouraged. The call sent him was very sure. But the people who signed it did not put into it that they would hear him only half-time. If they had, he would hardly have come. You can encourage him by your right doing. He has been in the place for some years now. At first there was a certain amount of caressing and complimenting. Somehow many of he people have got out of that stage. They accept his efforts as a matter of course. You can come in with obvious sympathy and appreciation. And the congregation—it is, say Presbyterian. He came as a Presbyterian. He is honest in his convictions. He is not a man to vow and avow them on the day of "settlement," and ignore them ever after. He no more dream of being ashamed of his denomination than of his American citizenship. And you, who endorsed all this and invited him on the basis of it, can you help him? The organization he wishes to be strong with intelligent consecration. Can you aid in strengthening it? You have "talents," as the Master put it, such as sympathy, example, influence, money, persuasive power, the capacity to state a case. Are you employing them aright? You sing

"I love Thy kingdom, Lord."

Does that mean no more than the delight over "the brotherhood of man" of Mr. Lovedust, whose funeral sermon was informally preached in this fashion: "Yes he is gone now; pretty rich he was, I guess; but nobody in this town will ever miss him"? Why, my dear sir, that little church is your regiment. Make it as strong as you can, and you are doing your part to strengthen the sacramental host of your Redeemer.

In what spirit ought Christian work to be done? When you were a child, if you were happy enough to be grounded in the Shorter Catechism, you learnt that Christ executes three offices—those of prophet, priest, and king. It seems a bold thing to write down, but it is true that we can up to a certain point follow Him along those lines. When we speak lovingly and earnestly the truth as we know it, when we teach others as God gives us opportunity; when we bear witness for purity of belief and of life; when we delighten of the Father, of His redeeming love and mercy, we are 'sons of the prophets,' imitating Him who is "the light of the world." We are living letters from the great Teacher. We too are teachers of men, revealing the will of God for their good.

And He is priest. When we kneel and offer the prayer of contrition and gratitude; as we lift up joyous hearts perhaps at the corner of a street, when a glance up at the bright sun recalls the glory of our Father' handiworks; when we deny ourselves and stretch out a helping hand to a poor forlorn brother; when we make a sacrifice and give a contribution that costs us something—then are we "priests unto God," not indeed making the "one offering" which is Christ's distinctive work, but through Him in whom we are accepted, "ordained to offer gifts and sacrifices."

He, the glorious King, is subduing all things to Himself. We can be imitators of Him. When we crush down a rising passion, bridle a lawless lust, overcome an evil in some brother who momentarily yields to weakness, with our good; when we can face a scornful world and say "Frown or scoff as you will, we care not; we follow Christ"—then are we "kings and priests," a "royal priesthood."

Christian reader, you have confessed Christ; you hope to die in the faith of Him, and to be with Him forever. Pause a moment and reflect: are you trying for Him for Him sake to work for Him, and in this spirit? Are you a slothful man, hiding your hand in your bosom, or are you doing with your might what your hands find to do?—*Evangelist.*

Spurgeon's 2000th Sermon.

[We clip the account of Mr. Spurgeon's address at the meeting, called to celebrate the publication of the 2000th of his sermons, from the *Freeman*.]

Mr. Spurgeon, who appeared to be in excellent spirits, was received with loud and enthusiastic applause, continued for two or three minutes. He acknowledged in feeling words his indebtedness for the hearty welcome given him, and expressed his gratitude to the ministers who had preached for him during his absence. It was a nasty place this London—a nasty foggy place, but still how bright it was with their warm welcome. He had spent a happy time in Mentone, though they were few people there, because they were afraid of the earthquakes. When he went he felt like a man taking a rail way journey on a line where there had been three accidents that week, and who thought, because there had been three, there would not be a fourth. He went to Mentone under the impression that there would not be an earthquake while he was there, and there was not. Some of the churches he had visited, and found them in complete ruin, with their roofs off and their walls down. Every morning it would have done their hearts good to see the people at the different hotels who came to him where he was staying just to hear him read a chapter and join in prayer; most of them, he thought, were members of the Church of England, but lovers of the truth, and that was the point with him. He was every man's friend who loved the Gospel of Jesus Christ, but he would have no fellowship with men who denied the Gospel of the Lord. They had now reached the publication of the two thousandth sermon. That was indeed a thing to be grateful for. When they had reached the thousandth sermon he remembered how some friends had written to him warning him against self conceit and pride. That was very kind of them, and he hoped they would do the same again. He could not however, help thinking it was a subject on which he might be allowed to speak, when, after two thousand weeks, he could say there had been one printed and published each week, and that they had not been put on the shelf and the "remainders" sold for a low sum, but that large numbers of them had been sold and circulated. A large number of volumes of the sermons had been published and sold in America. He had often told them how stories—some of them of the deepest interest in connection with these sermons—had come under his notice. He would not detain them with many that evening, but he had in his hands a sermon on which he set great store. It had on it the initials "D. L"—the initials of David Livingstone. It had been sent to him by Dr Livingstone's daughter Mrs. Agnes Livingstone Bruce. It was brown and worn, but he treasured it as a great relic, because that servant of God carried it with him and kept it in his box.

He had also several sermons which had been translated into the Russian language, stamped with the seal of the Holy Russian Church—a sign that they were good and right. It was a sort of satisfaction to think that someone thought he was right. He had a great variety of such curiosities, which were exceedingly interesting. The correspondent of the *Standard* in passing through Cape Colony at the time of the war, said he went into the houses of several Boers, and that he generally found in them a piano and a copy of Spurgeon's sermons in Dutch. He had received, some time ago, a very penitent letter from a young gentleman, in which he said he had to pass an examination for a certain living in a church—not an English church—and that he had to preach them a sermon. He told him: "I passed through the examination and got the position, but I preached one of your sermons,"—and he made it a matter of conscience whether he ought not to give up the position. Mr. Spurgeon declined to enter into so difficult a problem, but it was to be hoped the gentleman would uphold the position he had attained. In Servia it seemed that there were some very poor ministers, and for some time they did not preach at all, and the bishop issued an order that they should preach on a certain day. The Minister of Finance translated three of the sermons into the Servian language, and sent them to 650 priests, and on the particular Sunday on which they were called upon to preach they were able to do so. The sermons had been published very extensively in German, also in Spanish (published in Brazil and Mexico), in Italian, in Welsh, and he did not know in how many other languages besides, and they were published every week in the *Toronto Globe*, and in one of the Australian papers. It was to him a matter of great thankfulness that he had been enabled to publish so many, and if those who had read them had profited by them he trusted they would also be thankful to God. It was not everybody who cared to read printed sermons; but he could say that the 2,000 had taken a good deal out of him. He had much that he ought to say on other matters, but as he had such a galaxy of talent on the platform to occupy their attention, he would only say he did not see what was going to happen, and he had been earnestly praying about the matter. He did not see his way at all. He desired to follow where Christ led the way, and he doubted not the Lord would work in his infinite wisdom in a way of which they little dreamt. This he knew, however, that it was time that somebody said "Pull up." Things had been going on, and were still going on, to a horrible pace. The people of God had in many places been starving for want of Gospel meat, and sinners had come to deride the ministry because they all saw it pandering to the age, always knuckling under to a science which was not science at all, but only the pretence of it. How could they think much of that Gospel which had become the very slave to the thoughts of unbelief, instead of holding the situation for Christ and his revealed truth with a firm and steady hand. God helping him he would go no further than his Word, neither in laxity nor in strictness. As far as he understood that Word he should follow it, putting his feet in the footsteps of Jesus Christ as the Lord should help him, and he prayed to him to frustrate everything he might do or say that was not according to his mind, and to establish that which was according to his will. The Lord would do it, for he was the living God in whom they trusted and not in mortal man. God could defend himself, and there they left it.

—Esteem a man less for his quickness to see the truth, than for his devotion to it when seen. The best of men are not always the quickest of discernment. It was a clergyman who exclaimed, "What a mystery is the folly and stupidity of the good!"—*Morning Star.*

Braving a Storm.—A True Story.

MRS. L. J. TROTT.

The 31st of December, 1856—is remembered by many persons as the date of the beginning of one of the wildest and most fatally destructive winter storms that ever swept across the wide, unprotected prairies of the West. The inhabitants of Illinois, Iowa, Wisconsin and Minnesota, and of the West generally, suffered severely.

In middle Illinois the storm broke with almost the suddenness of a tornado, resulting not only in great destruction of domestic animals, but in the loss of many human lives. The season until then had been uncommonly mild, and even on this last day of the year the roads were deep with mud.

The morning dawned with a deceitful brightness; a gentle spring-like breeze came from the south, the sky was cloudless, and the old fashioned rail fence cast a distinct zigzag shadow along the south side of the road, as Mary Rast, a girlish school teacher, and several of her small pupils, all in high glee over the approaching New Year's holiday, picked their way carefully toward the school house. This building stood out by itself on the prairie, and the only dwelling within half a mile was that of Mr. Kent, in whose family Miss Rast boarded.

The attendance on that day was unusually small; only twelve scholars reported themselves, and these were mostly from the nearest families; for the older settlers, accustomed to the capricious weather of the West, had viewed the brightness of the morning with suspicion, and kept their children at home. By noon a slight haze overcast the sun, but the air was still quiet and mild. Three boys, who lived about a mile distant, and a cousin staying with them, ran home across the fields to dinner, and, somewhat to the teacher's surprise, did not return.

She was thus left with a flock of eight. Four of these were children of Mr. Kent; two of the others lived a mile and a half away, while the remaining two, Willie and Mary Wood, who were only ten and eight years old respectively, came from a house fully three-quarters of a mile west of the school-house.

At about two o'clock the day suddenly began to darken, and there came a few short, but fierce, puffs of wind from the southwest. The young teacher looked out anxiously, wondering at the change, and saying to herself that she must hold a short session, and send the children home in good season. For half an hour all was quiet again, but a thick, murky gloom came creeping over the hadecape, and a few flakes of snow fell slowly and silently, melting as fast as they touched the muddy ground.

An older and more experienced person would have known what to expect from such signs, and would have fled with the scholars to the nearest place of safety; but Miss Rast, as we have said before, was only a girl, and, moreover, had never wintered in the West before, so she knew little about the fierceness of a winter storm on the prairie.

Again the wind blew in angry gusts, this time longer, louder and more directly from the west, and again followed a short interval of strange silence. The temperature fell with great rapidity, until, in a few minutes, the air was freezing cold; then all at once, with a wild thunderous roar, the storm burst.

From west to north stretched a black, heaving sea of cloud, tossed and torn by the wind, that now shrieked and screamed like a storm demon. In trembling haste the teacher set about preparing the children for their terrible journey.

There was no staying at the school house, with neither food nor fuel for the long, bitter night, and she determined to take the whole company to her own boarding-place, knowing how welcome they would be—if only they could get there.

By this time the frightened children were clinging about her, and little Mary Wood began crying to go home. Poor little thing! she could not bear to be separated from her mother, even over night. Willie sturdily declared that they could get home well enough, but the teacher would not consent to their making the attempt. By going east with her, they would have the wind nearly at their backs, and it was clear enough that no child could live in the face of such a storm.

Of the eight scholars, the oldest was little more than twelve, while Robbie Kent, a delicate boy, was younger even than Mary Wood.

This smallest and weakest of the flock Miss Rast made her especial care, and, taking him by the hand, she made the rest grasp each other firmly, bidding them keep together, and close to her. Then, at last, she opened the door that had stood, a frail barrier, between them and the storm. The first gust took them off their feet; but the little teacher summoned strength and courage, and, with a silent prayer for help, gathered them up, hushed their outcries, and, putting the smaller children between the larger, and making them take hold of her cloak, her dress, her hands,—somehow they must keep together,—started them again on their well-nigh impossible journey.

It was like trying to walk through deep drifted snow, so thick was the air, while the wind raged and howled, twisting and flinging them from side to side.

"Keep—together—children!" panted the little teacher, as she huddled them up for a few moments to take breath.

There was no crying now; only a weak, quavering wail from Robbie, that caused the teacher to catch him up in her arms, and clasp him close, with a sinking heart, lest he should be smothered by the blinding snow, fine as flour, but sharp as needle-points. And so, panting and struggling, now stopping to count if all were there, and now pushing on again, they fought their fearful way, step by step.

"Keep—together—children!" was all the breathless teacher tried to say; and still the storm increased in fury; every moment the sky grew blacker and thicker, and night was fast settling down on the poor struggling band.

Their puny strength was all but exhausted. Every crevice of their clothing was filled with snow, their eyelids were covered with frost, tears were frozen on cold little cheeks, tiny hands grew too stiff to hold on to each other; and still the teacher counted her flock, and hoped and prayed that somehow she might yet save them all.

But in such a tempest human strength and ingenuity are of small avail; and when, at last, gasping, numb, and nearly frozen, she sank down once more and drew the children about her, she discovered, to her horror, that Willie and Mary Wood were missing.

How wildly she called their names, and how vainly! while only the wind, like a mocking fiend, answered her cries. She dared not leave the other children even for an instant. Once away from them, she knew she could never find them again; and moreover, little Robbie now lay, a dead weight, in her arms, that seemed no longer able to carry him.

Almost overwhelmed she, as the chill dew around and about her, and the snow surging and drifting over them. Yet she would not give up all hope. She remembered they had crossed the small brook. They must, therefore, be more than half-way home; and furthermore, they were still near the board-fence which skirted the road. So they every step taken was certainly in the right direction.

She crowded the children together, protecting their faces from the storm as best she could, in order that they might rest, and recover their spent breath; she gently rubbed and talked to Robbie, until he revived a little; then getting them all in front of her, the smallest in the centre, she made them start again.

But the stupefied children began to whimper, begging to lie down; and she had almost to force the men on, step by step, pushing one, pulling another, gathering them up when they fell, and keeping them all the time in a bunch, lest others should drop out, as Mary and Willie had done.

So she fought and struggled, till the hands with which she tried to grasp the children were too dead and to feel anything, and bitter despair filled her heart.

Then, all at once, some one, groping through the snow and battling with the wind, brushed against them, and she heard a shout, as it were muffled and far away. In another moment, Robbie was in his father's arms, while the little teacher, completely overcome, sobbed aloud for relief and joy.

Mr. Kent had taken with him his grown-up son and a hired man, and, to prevent separation, had adopted a device of mountain climbers and fastened them all together by a long line passed around the body of each.

Miss Rast, in eager haste, reported the loss of Mary and Willie and begged the men to endeavor to find them; but Mr. Kent pronounced the attempt out of the question, especially as the remaining children were fast freezing to death. They must not sacrifice seven lives in a fruitless effort to save two.

The three rescuers now surrounded the wornout group, and the rope proved to be of the greatest service, keeping them as in a small pen. Even the teacher was glad to cling to it for support. The men hurried the children onward, carrying them at times, and then driving them like bewildered sheep; till, finally, the friendly doorway was reached, where a mother's longing heart and eager arms gathered them in with thankfulness to deep for words.

Fingers, faces and feet were found to be badly frozen; but willing hands worked rapidly, stripping and rubbing, thawing the frosted parts with snow and cold water, and soon the weary little sufferers fell into a heavy sleep.

Miss Rast's own hands were injured so badly that it was weeks before she could use them; but her thoughts were all of the two children. All that night, exhausted as she was, she scarcely slept. Oh, if she had but watched them more closely! So she reproached herself, while to every one else it seemed little less than a miracle that she had been able to save so many of her charge.

It was nearly three days before the wind died away, so that word could be taken to poor, wide red Mrs. Wood. She had feared the worst, yet the news came with crushing force; for however much we may expect death, we are never prepared for its actual presence. For weeks she found herself often looking out of the window, half-expecting to see Mary and Willie coming home again after school.

The whole neighborhood turned out, as soon as the storm was over, and worked day after day, shovelling over the snow. But all proved in vain, and it was not till spring that the little bodies were found, buried under one of the largest drifts, several rods from the road. Evidently the children had lost their hold on the others while crossing the little brook, and the wind had carried them down the bed of the run, and lodged them against a steep bank in the field, where the snow soon packed its cold and pitiless weight upon them.

Poor little brother and sister! Their hands were still tightly clasped. With all their childish strength they had striven to obey their teacher and "keep together"; and together they had gone home, on the wings of the wild, wintry tempest.—*Youth's Companion.*

Tend the Fire.

Even when a fire has been well laid and has been kindled properly, it often needs attention, or it will not burn evenly and briskly. Sometimes the flame flashes up brightly at first, only to die away in part without really igniting the wood or coal around it. Sometimes this becomes kindled, but only upon one side. In either case some one must be at hand to save it. He must seek to concentrate what fire there is into one living mass. He must place a stick here, or adjust a lump of coal there, so that both shall catch fire. Then he must put one or two others close to them, that they may ignite them. A few moments, and a little care spent thus in careful nursing, will transform a feeble, doubtful blaze into a strong, useful fire.

Does not the same principle apply in religion? In not the present just the time when special advantage should be taken of it? In many a congregation and community are visible signs of a new spiritual purpose and life. Christians are reconsecrating themselves in sincerity; some others are recognizing their obligations to God for the first time, and asking what they must do to be saved. But this rising flame of new and holy desire is still faint in many instances, and will die away without nurture. Even the indispensible aid of the divine Spirit will not be continued unless human effort is maintained. There is imperative need on the part of all Christian people, especially pastors, Sunday-school teachers, and others who possess maturity and experience, of nursing the incipient flame until it shall have grown into a strong and permanent fire.—*Congregational Magazine.*

—God denies a Christian nothing but with a design to give him something better.—*Cecil.*

Unsatisfied.

There are multitudes who while they would not acknowledge themselves dissatisfied with their lot in life, yet they recognize in their life unsatisfied aspirations which beget a feeling of restlessness and disappointment which is often destructive of everything like real contentment, and turns to nervous despondency and morbid regrettings, because of the "might have been," the unfulfilled resolves, the small attainments where the prospect had seemed large. Their hopes fade, their energies flag, and there is, if not open murmuring, a feeling of disgust with themselves or their enviroments, upon which they lay the blame of failure.

Most people set out in life hoping to do something in the world worthy of mention, and Christians when setting out in the new life mean to do great things for the cause of Christ, and when after years have passed, they seem never to have risen above the lowlands of Christian activity, they are disposed to depreciate unduly both their opportunities and their accomplishment, and are ready to cry, of what use is my life, my duties are trivial, my wishes denied, my anxious quest for a sphere in which I could put to use the talent committed to my care, and double it for the master, yet unsatisfied. But all this savors of faithlessness in the leading of the Divine hand, and forgetfulness of the example set by the Saviour when on earth. How quiet and lowly was his life; for thirty years spent in obscurity, cheerfully subject to conditions of poverty and lowly work, and during his three years of public work, passing up and down the land as a wayfaring man, scorned by Scribes and Pharisees, doing good without ostentation, and blessing and healing without receiving generally even the thanks of the recipients. They do not remember that God sees the motive, and rates the deed accordingly. He sees not as man sees, and like as Jesus commended the poor widow who threw two mites into the treasury rather than the rich man who cast in of his abundance, and the humble, self-reproachful prayer of the publican rather than the loud and self complacent address of the Pharisees, so should such discouraged unsatisfied Christians believe he may now look upon their humble service, and speak to them in the last great day those all satisfying words, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many. Enter thou in to the joy of thy Lord."

Well for the peace of mind of these unsatisfied disciples would it be, if they could rest in the belief that by committing their way to the Lord, and trusting in him, doing what their hands find to do, albeit their work is unnoticed by the world, he will bring to pass greater things than ever they hoped to perform.

"Now or these sweet words I rest;
And have ceased my anxious quest,
For the Master knoweth best,
And hereafter, well, I ween,
In God's light it shall be seen
Of what use my life hath been."

—*Baptist Weekly.*

A Revival Every Year.

Most churches, if they enjoy a time of spiritual refreshing, seem to think that for quite a series of years they have done everything in that line that can be expected of them. "The year of the revival" is spoken of as if there was but one, and could be but one for a long series of years in the history of that church. It seems to be taken for granted that the ground will be burned over, and that no further effort need be put forth until, after many years, it will be time again "to break up the fallow ground." This prevailing notion is as harmful as it is unscriptural. We find no warrant for it in history and no analogy for it in nature. We cannot eat enough in a day to satisfy us for a week. We cannot crowd all necessary sleep for a week into one night of the seven. God does not give one harvest in a dozen years, and make ploughing and harrowing and sowing and cultivating unnecessary the other eleven: No more has he ordained that there shall be a spiritual harvest once in five, ten or twenty years only. Every week of prayer may and should see a revival in every church. The readers of this paper know that we do not undervalue Christian nurture and culture, and the ordinary means of grace. To promote these very things is the object of every issue. But because we believe so strongly in Christian nurture, we believe just as strongly in a revival every year.—*Golden Rule.*

The Magic of Silence.

You have often heard "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed. Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently, but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words, too.

"Oh, what shall I do," cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hands. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word.

Soon afterward, in marched Dolly to see her friend. It was not a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and, as usual, she began to find fault and scold. Marjorie flew to the hearth and seized the tongs, snapping them gently.

More angry words from Dolly. Snap went the tongs.

More still. Snap.

"Why don't you speak?" screamed Dolly, in a fury. Snap went the tongs.

"Speak!" cried she. As snap was the only answer, Dolly cried out, "I'll never, never come again, never."

Away she went. Did she keep her promise? No, indeed. She came the next day, but seeing Marjorie run for the tongs, she solemnly said if she would only let them alone, they would quarrel no more forever.—*Christian Weekly.*

Croup, whooping cough, sore throat, sudden cold, and the lung troubles which are peculiar to children, are easily controlled by promptly administering Ayer's Cherry Pectoral. This remedy is safe to take and certain in its action.

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I was a great sufferer from Dyspepsia and Constipation. I had no appetite, became greatly debilitated, and was constantly afflicted with Headache and Dizziness. I consulted our family doctor, who prescribed for me, at various times, without affording more than temporary relief. I finally commenced taking Ayer's Pills. In a short time my digestion and appetite

IMPROVED

my bowels were regulated, and, by the time I finished two boxes of these Pills my tendency to headaches had disappeared, and I became strong and well.—Darius M. Logan, Wilmington, Del.

I was troubled, for over a year, with Loss of Appetite, and General Debility. I commenced taking Ayer's Pills, and, before finishing half a box of this medicine, my appetite and strength were restored. —C. O. Clark, Danbury, Conn.

Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered Stomach and Liver. I suffered for over three years with Headache, Indigestion, and Constipation. I had no appetite, and was weak and nervous most of the time.

BY USING

three boxes of Ayer's Pills, and, at the same time dieting myself, I was completely cured. My digestive organs are now in good order, and I am in perfect health.—Phillip Lockwood, Topeka, Kans.

Ayer's Pills have benefited me wonderfully. For months I suffered from Indigestion and Headache, was restless at night, and had a bad taste in my mouth every morning. After taking one box of Ayer's Pills, all these troubles disappeared, my food digested well, and my sleep was refreshing.—Henry C. Hemenway, Rockport, Mass.

I was cured of the Piles by the use of Ayer's Pills. They not only relieved me of that painful disorder, but gave me increased vigor, and restored my health.—John Lazarus, St. John, N. B.

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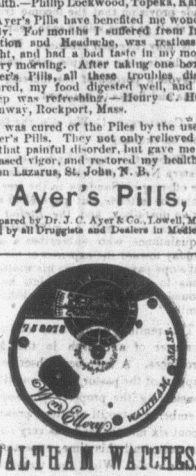

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CENTURY MAGAZINE.

With the November, 1887, issue *The Century* commences its thirty fifth volume with a regular circulation of almost 200,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history, having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption

Lincoln in the War,

the writers now enter on the more important part of their narrative, with the early years of the War and President Lincoln's part therein.

Supplementary War Papers.

following the "battle series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

Kennan on Siberia.

Except the Life of Lincoln and the War Articles, no more important series has ever been undertaken by *The Century* than this of Mr. Kennan's. With the previous preparation of four years's travel and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles.—Liberals, Nihilists, and others,—and the series will be a startling as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A Novel by Eggleston

with illustrations will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

Miscellaneous Features

will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the Work of the Sunday-School Lesson, illustrated by E. L. Wilson; wild Western life, by Theodore Roosevelt, the English Cathedrals, by Mrs. Schuyler Crowninshield, illustrations by Pennell, Dr. Buckley's valuable papers on Dreams, Spiritualism, and Christ-Science; essays in Medicine, art, travel, and biography; poems; cartoons; etc.

By a special offer the numbers for the year containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for $4.00, or, with the last year's numbers handsomely bound $7.00.

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FIRST QUARTER.

Lesson VII. Feb. 12. Matthew 18: 1-14

JESUS AND THE LITTLE ONES.

GOLDEN TEXT.

"But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matt. 19: 14.

I. A DISCUSSION BY THE WAY AS TO WHO SHOULD BE THE GREATEST.—Mark 9: 33, 34. We learn from Mark (9: 34) that on their way home to Capernaum from the transfiguration scene the disciples had had a discussion or dispute among themselves, apart from Jesus, as to who should be the greatest. It may have arisen (1) from the fact that three of their number had been selected by Jesus for his companions on the mount; (2) the keys had been given to Peter, and he was to be a foundation-stone of the kingdom (16: 18, 19); (3) Judas, as the treasurer, may have had special ambitions.

II. THE APPEAL TO JESUS FOR A DECISION. 1. *At the same time*: or, as in Rev. Ver., *in that hour*. It was in the house (Mark 9: 33), perhaps Peter's, where Jesus had his home in Capernaum. The disciples were alone with Jesus (Mark 9: 35). *Came the disciples unto Jesus*. In Mark 9: 33 we are told that Jesus asked them what they had been discussing by the way. The guilty ones held their peace, for they were ashamed to tell him that it was "who should be the greatest." Then some of the other disciples applied to Jesus for a decision, as recorded here. *Who (then) is the greatest in the kingdom of heaven?* Their question was not, What elements of character make true greatness? who of us is greatest? but, Who of us shall occupy the highest place in your coming kingdom?

II. THE OBJECT LESSON; A LITTLE CHILD. 2 *And Jesus called a little child to him*. Evidently, from the language employed, it was a young child; evidently from his *calling* it, not a mere infant.

3. *And said*, after he had taken the child up in his arms (Mark), expressing in act of loving caress the "receiving" spoken of in ver 5. *Except ye be converted*. The word here rendered *converted*, means "turned about so as to face in the other direction." It always signifies a radical and complete change in method, spirit, or course. Here it is, Unless you be turned entirely away from this habit of self-seeking, you cannot enter the kingdom of heaven, much less be greatest in it. Regeneration (like natural birth) cannot be repeated; but conversion, or repentance, which is the act of man, should follow every fall.

THE CHILDLIKE SPIRIT. *And become as little children*; not sinless, for no children are such. The meaning is, You must have those qualities which are characteristic of childhood, which make the ideal childhood. As Dr. Robinson puts it, "What you would have your child be to you, that be yourself to God." These qualities are: 1. humility; 2. freedom from ambition, rivalry, or jealousy; 3. tender and gracious affection; 4 perfect trust; 5. obedience; 6 a teachable spirit; 7. unworldliness; 8 indifference to the distinctions of rank and wealth.

4 *Whosoever therefore shall humble himself* (so as to be) *as this little child*. This interprets the preceding verse, and points out the respect in which we are to become as little children; and it is in turn further interpreted by the addition in Luke 9: 48, *He that is least among you all, i.e.*, who is willing to be the least in rank and dignity, *the same shall be great*.

5. *Whoso shall receive*: receive into spiritual fellowship. *One such little child*: referring both to children in years, and to those of a childlike spirit. *In my name*: for my sake, from love to me. *Receiveth me*: (1) whosoever appreciates childlike lowliness, when *he meets it in others*, appreciates Christianity and Christ. (2) Has taken into his heart my spirit, the characteristics which I love and which make me what I am. (3) He shall be accepted as having done me a favor in my representative.

IV. PUTTING STUMBLING BLOCKS IN THE WAY OF OTHERS. 6 *Whoso shall offend*: cause to stumble, or fall into sin. *One of these little ones that believe in me*; the weakest and feeblest of God's flock, not merely the *children*, but the little ones, in intellectual and spiritual power. *It were better for him that a millstone* The word for "millstone" indicates the larger stone mill, in working which an ass was commonly employed, as distinguished from the smaller handmill of Luke 17: 35. *And were cast into the sea*: which was within sight. It is better to die a thousand deaths than to lead another into sin, and thus *to murder his soul*.

7 *Woe unto the world*: not a wish, but a statement of the fact. *Because of offences*: because there are so many stumbling blocks and temptations to evil placed in men's way by the worldly spirit. *For it must be that offences come*: it is unavoidable in this sinful world that those who would serve Christ should be tempted

V. REMOVING STUMBLING-BLOCKS FROM OUR OWN WAY. 8. *If thy hand or thy foot offend thee* (lead thee into sin), *cut them off*. The meaning is, if an object dear as the right eye and useful as the right hand, stands between you and your progress to heaven and your complete surrender to Christ, that object, however dear, you are to part with. *Hand*: the temptation to *do* what is wrong. *Foot*: *going* into forbidden ways. *Eye*: coveting, lusting. *Better . . . to enter into life halt . . . maimed, . . . with one eye*. It is better to have eternal life here, to be a true Christian, and to enter into heaven "*without enjoying* the things that caused us to sin, than to enjoy them *here* and then be lost." *Cast into (the) everlasting fire*: that prepared for the devil and his angels (Matt. 25: 41). Fire is the symbol of the most terrible torment; and nothing can put it out. The consequences of sin are eternal. This terrible warning comes from the most loving heart in the universe. It is love, not hate, that points out the danger to us.

VI. THE DESIRE OF CHRIST THAT MEN BE SAVED. *Take heed*; Jesus now applies to the treatment of the "little ones" of whom he had before been speaking the warnings he had just given. *That ye despise not*, look down upon. *These little ones*, the children, the childlike believers. *In heaven their angels*; their angels in heaven, who are their ministering spirits (Heb. 1: 14).

11. (This verse is omitted from the Rev. Ver. because it is not in the oldest MSS. But it is in Luke 19: 10, and expresses divine truth.) *For*: here is another reason for not despising the little ones. *The Son of man is come to save*. The purpose and object of the Son of man. *That which was lost*: the lost race of men.

A PARABLE. 12. *If a man have a hundred sheep and one of them be gone astray*. This parable is given more fully in Luke 15: 3-7. The lost sheep is a type of the sinner going away from a loving shepherd, and the green pastures and still waters. *Doth he not leave the ninety and nine*: in a place of safety? The angels in heaven do not need the Saviour's presence there. *And goeth*: for he knows every sheep by name; knows which one is lost. *Into the mountains*: places hard and dangerous, expressing the contrast between Jesus' life on earth and his home in heaven. *And seeketh that which is gone astray*: seeks till he finds it, says Luke.

13 *He rejoiceth more of that sheep*. This sheep is of no more value than the others, but its rescue opens the fountains of joy.

14 *It is not the will of your Father . . . that one of these little ones should perish*: these little ones, as above: weak, humble, believers. God will not that a single one of them should perish,—reach the final state of the lost. "Little ones" cannot refer to all mankind.

John Merwin's Venture.

BY REV. E. A. RAND.

"John, just venture!"

"I want to, Frank, I certainly want to do it, but when I come to open my mouth and say anything to my boys on the subject of religion, the mouth is open, but the message isn't there. There I sit, wanting to speak, but I am as dumb as if I had never been able to say a word. I tried it once or twice, and then gave it up."

"Try it again, John. Don't give it up. Just venture. I don't believe God would give you the impulse to speak unless he put some words behind the impulse. And then, this is to be remembered, I don't think it is always what we say, but if our scholars see us anxious somehow to influence them to lead new and prayerful lives, that affects them, though the sermon we preach may be exceedingly poor. Just venture, John! Step out and trust God."

"Well, I will."

"Good-by."

"Good-by."

They met one day in the office of the Berwick, two old friends and Sunday school workers, John Merwin and Frank Arlington. John was a resident of the city, who chanced to step into the office of the Berwick on a matter of business, and there met his old friend from Chicago.

"I am just here on business for a day or two," explained Frank, "and I brought my boy, Will, with me,—he is lonely at home, you know, since his mother died, for only the housekeeper is there—and I put up at the Berwick, sort of a home-like place, though a bit old-fashioned."

As the conversation was continued, the subject of Sunday-school came up, and John had mentioned one of his difficulties, indicated above.

The next day was Sunday, and John's thoughts were still on the subject of yesterday. The lesson in the Sunday-school was that of Christ as Friend. The pastor came into the school that day (a very desirable thing, if he can be in every Sunday), and he spoke upon the subject of the lesson. He did not spin out his thoughts till they were tiresome, but in a few words, warm and tender and sympathetic, because coming from the heart, he showed how we all need a divine human friend, and Christ was that Friend.

"I would like to say a few personal words to that new boy in my class," thought John Merwin. The new boy had a shy face with big, startled eyes, and for some reason John Merwin's heart went out to him.

"—I will take Frank Arlington's advice," he thought, "and just venture."

In the silence of his thoughts he asked the Saviour to give and bless the word he was about to say for him, and tapping the new scholar on the shoulder as he was passing out of school at its close, whispered: "I hope you will take that Friend as yours; you need him."

"There," thought the teacher, "I did get out something this time."

But how did the scholar receive it? He lifted his large dark eyes to John Merwin's face, looked sorrowfully, and without a word walked away. The teacher was discouraged.

"Afraid I made a mistake," was his reflection. "He didn't look as if he liked it. And I didn't take the new scholar's name. What an omission!"

John Merwin was very particular about his class registry, and here he had forgotten to ask the boy for his address.

"I suppose," thought John, "I was so intent on saying something I fear he did not like, that I forgot all about his name. Well, I will find out next Sunday."

The next Sunday the new scholar was not at school. Neither did any one know about him.

"I guess," said Charlie Jarvis,—one of the boys always on hand with a "guess,"—"that he lives down in Back Alley. He came out of it, I thought, and I saw him on the sidewalk and asked him in."

"Please inquire round there," said the teacher. "It is a poor neighborhood, and it may be somebody who really needs us."

Charlie, however, expected to receive a new Bible, the trophy promised by the superintendent for every new scholar. He did not want to "inquire round there," and perhaps find out that the boy was not coming again, and so lose his prize. As it was, a "new scholar" had been reported by Charlie, and as the new scholar would be expected again every Sunday, by the time it was concluded he was not coming, Charlie would have his Bible.

"Expect I drove that boy away," thought John. He could not forget the boy, though. Oftentimes his big black eyes would be seen by John, and as the teacher's "venture" was sincere, he sometimes asked God to bless the poor little word spoken, and not let the seed shrivel and die for the want of the Spirit's gracious rain.

A few months later he had occasion to step again into the Berwick. He had hardly entered the office when he was suddenly asked by a porter: "Are you a minister?"

"Well," said John, smiling, "do I look like one?"

"Oh, beg pardon!" said the man. "I knew that upstairs they had sent for one, or wanted to send—little feller is dreadful sick, and they are strangers, you know—and I felt interested"—

"Strangers?" asked John, his sympathies aroused by the word. "If no minister has come, why, I know of one."

"You might just step up and tell them," suggested the porter. "I sort of took to the boy."

John Merwin was touched by the man's earnestness and said: "If they are strangers, they may not know where to send, and—and—I will just run up and find out about them, if you will show me the way."

"Oh, yes, certainly. I know they will be glad to see anybody who"—

In the excitement of his interest, he did not finish his sentence, but ran ahead to guide this good Samaritan. When John was admitted to the sick-room, he saw a woman dressed as a nurse, and on the bed, amid the white sheets, was a face as white as they, and out of it looked large, expressive eyes that John Merwin knew he had seen before.

"I came to see"—

"You don't remember me," said a thin, husky voice, interrupting his sentence, while a white hand feebly beckoned him. He went at once and knelt by the side of the boy's bed and took in his own grasp the little hand.

"Don't—don't you—remember what—you said to me—one Sunday—about a friend?"

"Are you the boy?"

"Yes—and—I found him. What—you said—it set—me to praying—I am not—afraid. The doctor told us—I could not—get well—this morning—but I am not afraid. Jesus is there—and mother—is there—and"—

He stopped and the weary eyes were closed.

"You want me to pray with you?" asked John.

"Yes," whispered the boy.

"Well, I'll say the Lord's prayer, and you can follow if you don't feel too tired."

That same prayer the Saviour taught us went up from that room of death, and at intervals a weak, faltering voice added its note of supplication. John Merwin commended to a Shepherd's arms this lamb of the flock caught in the driving snow storm, and then left, promising to send his pastor.

"Why, Frank Arlington!" he exclaimed, when he reached the office, seeing his old friend there. "You in town? Where are you hurrying? Do you know I have just come from the bedside of a little fellow whom I said a word to one Sunday, encouraged by something you told me, and he is up-stairs dying, but holding on to that strong Friend I recommended—why, what's the matter, Frank?"

"It was—it was," sobbed his old friend, through the hands that covered his face, "my boy—you—talked with, John."—*The Pilgrim Teacher*.

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All other communications and all subscriptions to be sent to REV. C. GOODSPEED, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, FEBRUARY 1, 1888

The time for the reduced rate for the MESSENGER AND VISITOR to those whose subscriptions expired Jan. 1st., 1888, will be up on Feb. 1st., 1888. Will our subscribers kindly hand the $1.50 for 1888 to the nearest agent, or enclose it to us in a registered letter or post office order by that date. All our pastors are agents. Do not by carelessness lose the regular reduced rate or embarrass us.

SCOTT ACT CONTEST IN WESTMORLAND.

On the 16th of Feb. it is to be decided whether the Scott Act is to continue in force in Westmorland, N. B., or be repealed. It is needless for us to say we hope and pray the Act may be again sustained. We are glad to learn that the true temperance men of the county are organizing, determined to use every means possible to prevent the opponents of the Act having their way. We should like to help them. We call attention to a few facts:

The Scott Act is by far the best temperance measure on our statute books to-day. It is prohibitory and not license. It does not, therefore, put the stamp of legality and of respectability, so far as such a stretched business can be thus made respectable, upon the rum traffic. On the other hand, it outlaws and brands it as a public nuisance and disgrace. It does not accept what often becomes virtually a bribe from the liquor dealers till and then protect the trade as it makes people poor, destroys their morals, robs the defenceless and wrings or breaks hearts. Through the Scott Act, so far as it goes, the hands of the people are kept clean from accepting help from the iniquitous gains of this deadly business to assist in municipal and other general expenses. All the help the Scott Act accepts from the liquor men is in fines collected from those who violate its righteous provisions.

Just here, let us say, the man who would vote against the Scott Act from the supposition that the license fees, were it repealed, would save him a few cents in taxes, will be guilty of the most despicable selfishness and meanness, as well as reckon without his host. Every true man should consider himself insulted at the bare suggestion that the miserable little bribe of a few cents a year saved in taxes, through the money from license, will be a sufficient bribe to lead him to help set aside the best temperance Act we have. In all the issues involved in this fearful traffic of poverty, degradation, crime, misery and death, there surely should be enough to make a true man blush for shame at the mere thought of deciding his vote by the way his purse will be affected. Did we think it necessary, it could be shown that where prohibitory legislation is set in operation it saves much more than is lost by the non-receipt of license fees.

That the Scott Act is the best we have to-day is clearly evident from the desperate efforts the rum party make to defeat it. The liquor dealers welcome license. They are glad to have their traffic made legal. The quasi respectability this throws over it gives their bars greater tempting power, and they may well be pleased to pay to have their business set on a par with that of the grocer, etc. But the Scott Act they cannot abide. It is arousing them to a deadly fury in some parts of the Dominion; witness the outrages against those who are putting it in force. Money is spent like water to secure its defeat. Annual delegations are sent to Ottawa to secure its repeal or some abatement in the stringency of its provisions. All this shows how the liquor men fear and hate it. This is the best reason why true temperance men should sustain it, until they can secure a still better act.

On the other hand, the Act has the hearty and earnest support of almost all—we wish we could say all—the ministers of the evangelical denominations. We are glad also to find a goodly number of Ecclesiastics of the Roman Catholic church supporting it. The most earnest workers in all the churches give it firm and loyal backing. Were we unacquainted with its provisions, we should have no doubt about its nature, from these facts alone.

While the Scott Act is the best temperance legislation we have, it is also the best we shall probably get for years. The Senate of Canada is packed with liquor men. It has not been by their good will that the Scott Act has not been repealed or rendered invalid. While they are unable to destroy the Scott Act, as it is an existing law, without the consent of Parliament, they are able to prevent the passage of a better temperance measure, and we may be sure they will do so, if necessary. If we give up the attempt to work the Scott Act, we virtually abandon the contest and let rum vendors and those who back them have their way. Who is willing to do this?

But, it may be said, we have the new license law in New Brunswick, will that not be better than the Scott Act? No, verily. It is a license act, in the first place, and throws over the traffic the protecting shield of the law, instead of putting the traffic under its ban. It allows one licensed tavern to each 250 inhabitants in towns and cities, up to 1000 of a population, and one to each 500 beyond this number. In parishes, it is one to each 400 up to 1200, and one to each 1000 over that number. It requires a petition signed by but one-third of the people to get a license, while one half must petition against, in order to be rid of the nuisance. While there are good provisions in this license act, it must be remembered that enough places for selling liquor are provided to give out all that is demanded. There would be no limitation of the quantity sold or the ruin wrought. The more respectability (!!) there was thrown around the traffic by requiring a better class of people or of place, in connection with its sale, the more power there would be to tempt the respectable and the young. Those who would not be seen to enter a low class groggery under the ban of the law would enter, without much scruple, places made legal and required to observe many outward proprieties. So far as there may be provisions which are restrictive, if they can be evaded in the Scott Act, how much more readily here? If people are led on to become confirmed drunkards, will they not much more readily find people to supply them, under a license than under a prohibitory law? Besides, if it has taken a struggle for years, on every possible point, in all the courts up to the highest, to sustain the constitutionality of the Scott Act, will it not require an equal time to place the new act beyond the power of appeal from its decisions? If it is so favorable to the liquor business that those in the traffic do not think it worth while to contest its provisions in the courts, we need no further proof that it is worthless, as a measure to materially limit this destructive business. We have not much doubt but that the liquor party will do their best to make it appear that the license act is the better of the two. This fact, to all temperance men who have common sense, should be sufficient.

We hope that none of the Baptists of Westmorland will be anything but the truest of the true in support of the measure which has had the continuous support of temperance men who have ever been to the front in all righteous movements. They have had an honorable record in the past, we believe they will be as true at the present time. They all have pastors who are loyal hearted, whole souled, and give no uncertain sound in their utterances. We shall have more to say, next week.

BAPTISM AND THE DOWN GRADE.

Bro. J. Brown has taken a remark made in the MESSENGER AND VISITOR as the text from which to address English Baptists through the *London Baptist*. We expressed our belief that one of the most fundamental reason for the lapse of British Baptists from sound doctrine is the prevailing laxity about the ordinances.

Bro. B, in support of the position that baptism is largely neglected, if not ignored, quotes Mr. Spurgeon in the *Sword and Trowel* for October, 1883:

> In former days our fathers counted it a small thing to go to prison for a doctrine, or be burnt to death for a testimony. Look at the multitudes in Holland who were drowned or tied to ladders and roasted to death for nothing but their conviction that believers should be baptized. Nowadays people consider Scriptural views of baptism to be a mere trifle.

He also refers to a discussion at the meeting of the Baptist Union that same year, on "Baptism and Church Member ship," as summarized by the *Leister Daily Post*:

> "What was the most prominent feature in Wednesday's debate? If it exhibited one thing more than another, it was assuredly this—a disposition to widen and smooth the way to church membership. 'We know,' virtually said the speakers, 'that our method of administering the ordinance of baptism is repulsive to many conscientious Christians, owing either to its details or its publicity. Let us accordingly, where it is found desirable, modify both.'"

Bro. Brown proceeds,

> One notable speaker, with much emphasis, stated that "baptism is not a church ordinance," whatever that may mean. Mean what it may, it is an ordinance of Christ's appointing, and binding on all believers to the end of time. Such a statement would not tend to increase respect for the ordinance. The chairman of the British and Irish Home Mission meeting, said he belonged to a Union church, which had been so for fifty years (half a century too long, by the way), and that "the question of baptism never came up; they were never disturbed by it."

We hope his communication may set people thinking. If baptism is as much a command and institution of Christ as the great doctrines are teaching from his lips, is there not precisely the same obligation in each case? Does not carelessness in the one case inevitably open the way for carelessness in the other? To our apprehension nothing can be plainer. If our brethren in this country yield to the idea, so popular with people of other denominations, that Christ's commands as to the ordinances may be tampered with or ignored, because they are not saving, we shall expect them soon to take liberties with other of the teachings of our Lord.

THE WEEK.

John Bright has written another letter in which he refers to the Gladstonians in no complimentary terms. He accuses them of opposing Liberal principles and trying to break up parliament, etc. If temperate language is the sign of a good cause, Gladstone has a great advantage over the Unionist leaders; for his references to them have always been courteous and kindly, while they say many bitter things against him.

Dillon says coercion been a complete failure, so far as putting down the League is concerned. Wherever it has been proclaimed, he declares it has gained treble strength. This statement may have to be taken with a grain of salt; still, such measures, however they may suppress outward organizations, usually intrench the objects sought to be crushed out, all the more strongly in the affections of the people. Dillon fears, if coercion long continues, the last chance to knit the hearts of Irishmen and Englishmen together will be lost.

The Home Secretary declares the British cabinet is perfectly at one in policy. Probably the trouble is not so much in the cabinet as between the cabinet and the Unionists, their virtual masters. The government intend to make Irish questions take a second place in the coming session.

It is significant that the Gladstonians have made a gain of ten votes since the last election, and have lost not a single seat themselves. This gives them a net gain of 20 in any division, and cuts down the majority of the combined Conservatives and Unionists materially.

We are glad to see that a mixed naval commission has been appointed by France and England to settle the New Hebrides question, and that, in the meantime, the French troops are to be withdrawn. It is to be hoped that France has ceased her piratical and bullying policy in the East and the South Sea. She has not covered herself with much glory. In Tonquin, in Madagascar and in the Hebrides she has had to draw back in a way more wholesome than pleasant to national vanity. One of the most objectionable features in connection with her occupations is the way in which she allows Protestant missions to be treated by commanders under Jesuit influence.

Gourko, the commander in chief of the Russian army, in presiding at a council of war on the 23rd ult. declared that 20,000,000 roubles were required to complete the military armament on the Russian frontier. He declared an offensive war in Russian Poland impossible, while a defensive one was possible. Whether this be so or not, Gourko would like Germany and Austria to believe it, and act accordingly. Such utterances as these, where it would serve an evident purpose to have them believed, are not very reliable, especially as coming from a Russian, who seems almost always ready to gain an advantage by such means.

There is trouble in Peru. After the disastrous war with Chili, the government thought to tide over its embarrassments by the issue of paper money. In that country of fabulous wealth of precious ore, there is nothing but paper currency. All the specie has been drained away to purchase in foreign markets. Now the traders refuse to accept the paper, and there is a general stand-still in trade, which is ominous of disaster. Paper is not money; when it does not represent money there must, in the end, be a crash.

There is a movement on foot in the South West, headed by some wealthy negroes, to lead off a great exodus of their race from the South, to lands where they hope to fare better. They have sent out agents to Central and South America to investigate and secure offers from the various governments to encourage the immigration of negroes to their dominions. The reports are in favor of Guiana, Brazil, the Argentine Republic, and of one or two points in Central America. It is proposed to adapt, from the various temperatures of the South, colonists to these various regions, as nearly like their own climate as possible. There is said to be $2,000,000 back of the movement and the governments in whose territories colonies propose to locate will offer liberal inducements.

Our Episcopal friends of Nova Scotia find it hard to get a bishop. The Archbishop of Canterbury has refused to come to their relief and nominate one over them. They are to meet, this week, to have another tussle with the hard task. How would it do to do without a bishop? Baptists manage to run along with the bishops over the individual churches, without one *Lord Bishop* over all other than the Shepherd and Bishop of their souls, and think it all the more scriptural.

There has been an occurrence on the frontier between Germany and Russia which will complicate matters. Some Russian soldiers crossed the frontier and were ordered back by two Prussian gen d'armes. They refused to do so and fired upon the Prussians. When his companion sought to rescue him, they released him and arrested the other Prussian whom they took away.

There is a despatch that the Austrian Premier, in his statement in the Hungarian Diet, confirmed the conviction that war between Austria and Russia is inevitable.

There are disquieting rumors that Russia is sending a large force toward Bessarabia, and the Roumanians fear they may cross the Perth and overwhelm them before help could come from Austria.

There is great excitement in Charlottetown over the trial of Millman on a charge of murdering Miss Tuplin. The circumstantial evidence is about as strong as it could well be that he is guilty.

Our Finances.

During the last seventy-five years our denomination in these lower provinces has been doing something for home and foreign missions. Compared with nothing, much has been done; but compared with what should have been attempted, very little has been accomplished. For upwards of thirty years we were satisfied to send small collections to carry the gospel to the heathen. Since 1845, we have been sending to the foreign field men and women as well as money. The number of missionaries would probably have been much larger if sufficient means had been at our disposal. Even now, the great lack of our Foreign Missionary Board is not men but money. And yet we should not be discouraged. Our people love the foreign missionary cause. Some are contributing out of their penury to send to the heathen the bread of life. Legacies, large and small, will soon be available, and others will be made. And the Ladies Aid Societies, supported by the benevolence and faith and prayers of a multitude of christian women, will not suffer the foreign missionary enterprise to fail. The contributions of our people, although much more regular since the inauguration of the Convention Scheme than they were before, are always less in the first and second quarters of the year than in the third and fourth. Hence, to borrow money to pay their missionaries, although unpleasant, is by no means a new thing in the history of the Foreign Board. Such a necessity ought not to exist. I sincerely hope and believe that our churches will soon send forward large contributions to the Convention Fund, that all our boards may by supplied with the means for conducting successfully the work they have undertaken.

Nearly all that has been said in relation to our foreign missionary work applies equally well to our home missions. The needs are great and pressing in both cases, and with each branch of our missionary enterprise there must be persistent effort, grave responsibilities and glorious results. Our contributions, therefore, must not be diverted from domestic missions. Our educational institutions, also, are doing a most important work for the denomination. They are growing in favor with the people every year, but they are not self-supporting. The efforts to raise the Jubilee Fund will not increase the financial strength of the institutions this year. The full share of the Convention Fund, therefore, according to the adopted scale, should be given to them. The Ministerial Aid and Relief Fund and the Fund for Ministerial Education, should likewise receive their full quota. Hence the necessity of contributing to the Convention Fund, largely and in its entirety, will be easily seen. While not one jot of interest in any department of our denominational work should be abated, it might be unwise to let all our contributions go to one object to the detriment of the others.

I sincerely hope that the chairmen of districts and all others that are willing to work according to the new plan adopted by Convention in August last, will do their utmost to render our financial operations more successful this year than ever before.

"Men of Israel, help!" "The Lord loveth a cheerful giver." G. E. DAY.

Yarmouth, Jan. 28.

Meeting of the Senate of McMaster University.

The first meeting of the Senate of McMaster University convened in McMaster Hall on Wednesday, Jan. 18, at 9 30 a. m. The following members were present: Pastors Denovan (chairman, *pro tem*), A. P. McDiarmid, T. Trotter, J. P. McEwen, Dr. Stuart, E. W. Dadson, Wm. Walker and R. G. Boville; Professors Castle, McVicar, Newman, Rand and Wolverton, and Brethren A. A. Ayer, J. A. Boyd, J. Dryden, Geo. Edwards, C. J. Holman, and D. E Thomson.

The following are the most important matters passed upon:

1. Hitherto there have been virtually two ministerial committees—one for each college. It was felt that it would be better to have but one. Accordingly it was resolved, "That the following persons be a ministerial committee for the purpose of admitting ministerial students, from time to time and stage to stage, to courses of study in theology or courses preparatory to the study of theology, recommending from time to time to the Board of Governors those who may need pecuniary assistance in the way of free tuition or loan, and generally to counsel with all such students respecting their progress in the courses of study they may be pursuing, viz: the Principal of Toronto Baptist College, the Principal of Woodstock College, the Superintendent of Home Missions, the Secretary of the Foreign Mission Board, Rev. Thos Trotter and Rev. Dr. Thomas—it being left in the discretion of the Principal of each college to invite any other members of the Faculty to sit with the committee at any time, but not as constituent members of the same."

2. Drs Castle, Rand and McVicar were appointed a committee to draft Constitution and By-Laws for the Senate. The appointment of a chancellor and a permanent secretary was deferred until this committee should be able to report.

3. The following committee was appointed on the organization of the system of Education and the courses of study to be pursued in the University: Dr Rand, Dr Castle, Dr McVicar, C J. Holman, N Wolverton, E. W. Dadson, and R. G Boville. With this committee will rest the determination of the material for next year's announcement. To it also were referred a number of important matters that have been brought before the meeting.

4. The next meeting of the Senate was fixed for March 28, at 9 o'clock, a. m., in the city of Guelph. It promises to be a most important meeting and ought to have the largest possible attendance.

J. H FARMER,
Sec'y pro tem.

Missionary Correspondence.

Rev. R Sanford writes (Nov. 29th '87) to Rev J. R. Hutchinson as follows:—"Miss Grey and the school girls went out to Baigas last night. The two christian families are there. She hopes to remain two weeks. I was there, and at Canada, week before last. Hope to start in another direction with Krishnamurti, to-morrow evening after our prayer-meeting. There seems to be a deeper interest on the part of some of our Eurasian friends than heretofore. There are a few whose duty it is to be baptised. The opposition of the Brahmins still continues. The form it has now taken is that of keeping aloof from us, and hindering others, by persuasion, from coming within our influence. At one time they petitioned the Municipal authorities to stop our preaching at the Clock Tower. The vice president, a Brahmin, sanctioned it, and sent the petition to the sub magistrate. Before forwarding it to the Deputy Collector he came to see me. We had a clear, plain talk upon the matter. I presume he did not carry the case any further, but endeavoured to keep the Brahmins quiet. I have heard nothing from the petition since, although two months at least have passed. The old enemy, Satan, struggles hard to hold his away over the people. The two young men, Krishnamurti and Kesavarao, seem to be doing well. They are with us on the compound. They were thrown upon us entirely, because that in leaving their people they found it necessary to leave even their books and clothes. We have endeavoured to take good care of them in order that they may grow in grace and attain a good degree of stability in christian character. Such cases need special care. . . . They are influenced by many considerations which scarcely touch converts coming from the Malas and Madigas. The coming of these introduces a new element into our mission. With the Lord's blessing, and under his guidance, we will be successful in moulding it properly; otherwise, not. Unless we can save those who come into the church to lead useful, christian lives, our efforts fail of their object. . . During the year three other Brahmin young men have asked to be baptized. . . . We could not accept any of them. Evidently they were seeking something else than obedience to Christ. It looks as though we might obtain followers in pretty large numbers if we would ensure them a better living than they get where they are. A genuine work of grace in the heart makes itself felt. Satan and his agents hasten to crush it out if possible, lest it may spread further. How clearly this has been manifested during the the last eleven months! In all my missionary experience I never had such a pull, nor did victory on the Lord's side appear to me so decisive. I do not mean in one respect merely, but in several. The Lord has put us in a somewhat different position relatively to the heathen than we occupied in their estimation before. I believe that many feel afraid that our work will prevail, in spite of all that they can do to oppose. Our chapel, built by money raised here, except $500 contributed at home, does its part also in making the heathen think that the christians are in earnest, and have a force among them that will enable them to prevail. The Lord is in our midst."

—The taxable wealth of Minneapolis is now $107 000 000. Her population is not less than 200,000. Her manufactures amounted in 1887 to $67,000,000 her wholesale and jobbing trade to $160,000,000, her permanent improvements to more than $15 000 000. She handled in 1887 over 46 000,000 bushels of wheat, and made 6,000,000 barrels of flour. Her railroads received and shipped 5,500,000 tons of freight. There are 129 churches or halls used for religious purposes in the city, and some of these churches are the equals in strength of any in the land.

Acadia College Jubilee Fund.

100,000 STRONG OR 50 STRONG.

PAYMENTS

since last report: J. Grant, Mahon, C B., 10 shares; Rev. J. I. DeWolf, Beaver River, 10; Rev. W. E Hall, Sackville, N. B. 100; C W Borden dean, do., 10; A. C. Sears, do., 2; Rev J. T Eaton and wife, Lawrencetown, 10; Rev. Jos. S. Brown, Digby, 20; J. J Bostwick St John, 50; N. A Rhodes Amherst, 50; E K Illsley, Canard, 10; Norman McLeod, Coddles Harbor, 10; Friend, Bridgetown 2; Chas. E. Young, Falmouth, 50; collected by Rev. H. N Parry and reported, 20; Rev. P. B Foster, Barton 20; S. D Ervine, Andover, N. B., 2—376. Before reported, 3,239; total, 3,615 shares.

WANTED

within thirty days, $5.000, to enable the committee to take up the mortgage. This would only require 1000 contributors giving $5 each. But there are many that can send 200, 100 50 20 or 10 "five dollars" each. Brethren and sisters, now let us make a grand rally to lift that mortgage.

A COWSON, Sec'y Jubilee Com.

Hebron, Jan. 27.

Almost Gone.

A young man of good parts set agreed and fell in the awful storm last week, near the door where the writer was located, dislocating his ankle, &c. At midnight a "passer-by" stumbled over him, buried in the drifts, and brought him in, guided by our "light in the window." After three hours life was restored, and a few days later his friends conveyed him to their home, he promising to drink no more. Question.—In case death had ensued, should not the person who furnished the cause of death be held accountable?

W. J. G.

Appeal.

The many readers of the MESSENGER AND VISITOR will please bear in mind that in August, 1887, Little Hope church was organized at Fisherman's Harbor, in the county of Guysboro, prayer meetings being held from time to time and Sabbath school. The latter has closed for the winter, but will be resumed in the spring. Meetings and Sabbath school have been held in the school house, which has been crowded to excess. We are now thinking about building a house of worship; but we are weak, and our means small, but have come to this conclusion, to ask our many brothers and sisters to aid us in this way: for the churches in Nova Scotia, New Brunswick and P. E. Island to set apart a Sabbath to take a collection for that purpose; and, at the same time, any kind friend wishing to make us a small donation it would be thankfully received.

Hoping our sister churches will hear the cry, "come over and help us," I leave the matter in the hands of God and the churches. Brethren, pray for us, that we may have a divine blessing and be encouraged.

E. F. C. HORTON,
Clerk of church.

Port Beckerton, N. S., Jan. 24.

—POWER OF LITTLE THINGS.—Linnæus states that the rapid summer progeny of three flies will consume the carcass of a horse sooner than a lion will.

—The *Canada Presbyterian* distributes the Episcopalians of the Dominion into three classes: "Broad and hazy, Low and lazy, High and crazy."

—When Christ entered into Jerusalem, the people spread their garments in the way. When he enters into our hearts, we pull off our own righteousness, and not only lay it under Christ's feet, but even trample upon it ourselves.

—A minister asked a little boy who had been converted: "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say to him?" "I tell him that whether I am a Christian or not, it is none of his business."

—Dr. Joseph Parker has beautifully said: "A man's character is his eloquence; a man's spiritual reality is the argument that wins in the long run; the soul afire with God's love; the life that brings out in their beautiful and impressive relief God's exhortations,—these are the things that are most logical, most poetical, most pathetic, most persuasive."

—One day a little girl, about five years old, heard a preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think that if he lived nearer to God he wouldn't have to talk so loud?"

—Lately Mr. Green of Tahiti landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not five dollars in money on the whole island. However, he sold them all on credit, trusting for remittance from money to be received from the ship's purchases of provisions on land. He thus disposed of $100 worth of Bibles. Anxious to redeem their pledges, gladly made and in perfect honesty, the natives brought their fowls and pigs and goats to the officer, and every promised dollar was paid to the missionary. And this among a population of only 140 persons so poor that even the women were dressed in garments of grass.

Literary Notes.

Number 453 *Harper's Magazine* for February, 1888, contains: A little Swiss Sojourn first paper by William Dean Howells; Louisa Pallant, a novelette; Socialism in London; The Tariff, not "For Revenue Only," but also for Protection and Development, by the Hon George F. Edmunds; Hyderabad and Golconda; In Far Lochaber, a novel, part 2nd, by William Black; Quebec; The American Shipping Interest; Felix Bahot, Painter and Etcher; Ship-Railways—Ancient and Modern; On the Outposts—1780; Poe; Ramblings in the West; Post Prandial Studies; Editor's Easy Chair; Editor's Study; Monthly Record of Current Events; Editor's Drawer, conducted by Charles Dudley Warner; Literary Notes, by Laurence Hutton. To be read at D. McArthur's, King St.

The numbers of *The Living Age* for January 14 and 21 contain Count Leo Tolstoi, and The Thames, Fortnightly; Slipshod English, National; Ceasar Borgia, and Rabbits in Australia, Blackwood; Moultrie's Poems, Sir Stafford Northcote, and Some Experiences of an Elephant-Kraal in Ceylon, Macmillan; Beethoven and Two Bishops of Manchester, Temple Bar; Oysters, Murray's; Lindley Murray, All the Year Round; Hibernian Imagery, Spectator. A. Panegyric on Sir Walter Scott, *Pall Mall*; Hares, St. James'; with instalments of "Richard Cable," "Jim's Mag," "An Episode of the Long Vacation," "Grey Fur," and "Peter Grant's Wooing," and poetry. A new volume has just begun; now is a good time to subscribe. Messrs Littell & Co., Boston, are the publishers.

The *Illustrated London News*. American edition, is always worthy of careful perusal and preservation. Send ten cents for a sample copy to Potter Building, New York.

The Century for February. A delightful essay by James Russell Lowell, on Walter Savage Landor, is one of the many features of the February *Century*. Mr. Kennan's series, which is important enough to be torn by the Russian censor from copies of *The Century* sent to that country, receives a notable addition in the study of "A Russian Political Prison." Theodore Roosevelt writes also in a popular vein, of "Ranch Life in the Far West." The Rev. Dr. J. M Buckley, adds to his papers on the Mind-Cure and similar phenomena, a curious study of "Astrology, Divination, and Coincidence" &c. The fiction is by Edward Eggleston ("The Graysons"), by George W. Cable ("Au Large"), the conclusion of "The Dunsantes," by F. R. Stockton, and a short story, "The Governor's Prerogative," by Octave Thanet. There are also pithy, war articles &c. &c.

The Bow in the Cloud; or Words of Comfort for those in Sickness, Sorrow, and the Varied Afflictions of Life, by 200 best authors—prose and poetry. Edited by Rev. J. Sanderson, D. D., editor of *The Pulpit Treasury*, etc. Contents: Consolation from the Bible, "Thus saith the Lord;" Comfort for Parents Bereft of Children; Solace for other Bereaved ones; Encouragement for Those in Varied Afflictions; Cheer for the Aged and Infirm. These messages come from those who know by experience the preciousness of the truths by which they would console others. "The brightest bow is seen upon the darkest cloud."—*Hovergal*. Nearly 500 pages, square 12mo, with frontispiece and presentation page from special designs, $1.75. Agents wanted. E. B. Treat, publisher, 771 Broadway, New York.

Cabbage and Celery Plants.—A Guide to their Successful Propagation. A new Manual of Instruction by Isaac F. Tillinghast, Seed and Plant Grower, and Editor and Publisher of Seed-Time and Harvest, La Plume, Lack'a Co., Pa. Illustrated Price, 25 cents.

There are no doubt thousands of locations in which, with the aid of this little instructor, an active farmer's boy, or established market-gardener, might work up a very remunerative plant business with very little expense or trouble.

The Annual Catalogue of the Newton Theological Institution, for 1887 88, has been issued in a neat form, which embraces twenty-four pages of welcome information concerning the Board of Trustees, the Faculty, the Students, the Course of Study etc. The whole number of students enrolled is sixty-one, of whom eight are in the senior class, eighteen in the middle class, twenty-three in the junior class, and twelve not in the regular course. Of the college graduates, nine are from Brown University, nine from Colby University, and five from Acadia College. The names of the brethren from the Maritime Provinces are, H. H. Hall, D. G. McDonald, W. A. C. Rowse, H. D. Bentley, E. S. Gates, W. A. Swaffield, and J. W. McGregor. If our brethren will go out of Canada for theological culture, we are glad so many of them go to this most thorough and conservative institution. There is a fitting record of the decease of Prof. Heman Lincoln, whose loss is fitly deplored. With the sorrow thus occasioned, comes the joy afforded by the appointment of Dr. Jesse B. Thomas as his successor.

—Just received at Baptist Book Room, Halifax: 100 "Gospel Chorus," music; 1400 "Gospel Hymns," limp covers, word ed., $1 per dozen; 200 "Gospel Hymns," music, 50c. each.

Religious Intelligence.

NEWS FROM THE CHURCHES.

Digby.—The annual meeting of the Digby Baptist church, was held in their church on Tuesday evening, Jany. 10th. The financial condition of the church, as shown by sec'y. of building committee, was highly satisfactory, and reflects great credit upon the church. Two years ago last September, we purchased the building then known as St Paul's Reformed Episcopal church for $2 000, the cost of repairing and completing the building, insurance, interest, &c., has amounted to $1,622 45, making a total cost of $3 622.45 Of this amount, the sum of $2 724 08 has been paid, leaving a balance due on the church of $898 37. Our contributions to the benevolent objects of the church have not, during this time, lessened, but rather have increased. The branch of the church, at Broad Cove, have also completed their house of worship, costing about $900, of which $800 has been paid, leaving a balance due on their building of only $100 The outlook of our church is hopeful. Our meetings are well attended, and a deep spiritual interest is manifest. Our pastor is assiduously laboring for the Glory of God, and the salvation of souls, and his labours are being blessed.

Jan'y 25. J. F. S

Sheffiac.—The church here is enjoying the ministration of Bro. Geo. Seeley, and while the spiritual state is not what we would like to see it, yet we enjoy a measure of God's presence, and are looking for better times. There is a movement on foot to move the church building from the west side of the Scoudouc to the vicinity of the station or village. A lot has been purchased, and a contract signed to haul the building; and a moderation of the weather will see a start made. The undertaking is a heavy one for so few, but will, we think, result in larger congregations and more interest. J. G. A.

Machaquac On the 28 h of Dec. the members of the Machaquac Baptist church and congregation made their annual visit to the parsonage, and with kind and loving words presented their pastor and family with a donation of $60 This is prominent among the many favors the people are constantly bestowing May the Lord abundantly reward the people for their kindness and love. T. A. Blackadar.

Lowell, Mass.—Bro. W. G. Goucher, in a note accompanying his renewal for Messenger and Visitor, writes: "It is a weekly letter from the scenes of my youth and from some of the friends of my youth; but many of them have gone to the heavenly rest, and some of us are just lingering in the earthly state. My interest in the maintenance and progress of New Testament christianity in the Maritime provinces is unabated, though I have been absent twenty years. In that time God has used me to comfort some of his people, and bring others of his elect out of sin into the liberty of the children of God. Lowell is a city of churches. It is also a city of licensed liquor saloons. They outnumber the churches, as ten to one. The Catholic people give the most general and regular attendance to church services. Still, the liquor business is largely in their hands, which is not a favorable showing for their religion. With Protestants is a great lack of church attendance. This is not all owing to indifference to religion, but, in a measure, to inability to bear heavy church expenses, and a manliness which cannot endure the humiliation of being distinguished for poverty in the house of the Lord. Some of the churches have had evangelistic services this winter, which have added some to their membership. Now we are having severely cold weather. May you have a successful year.

W. G. Goucher.

First Springfield, N. B.—Bro. Hayward has had the privilege of baptizing eight more converts into the fellowship of the First Springfield church since last report.

Germain St. Church, St. John.—Since our last issue this church has held its annual meeting. Reports were presented by the pastor, church clerk, treasurer, chairman of trustees, secretaries of Sabbath school and Young People's Society of Christian Endeavor, and secretaries of Convention Fund and W. M. Aid Society The reports were encouraging. We glean a few of the facts:

The clerk stated that at last annual meeting, at the request of the officers and teachers of the Sabbath school, the school came under the direct management of the church, the officers and teachers acting as a committee of management. A similar request was also presented by the Young People's Society of Christian Endeavor, and this society is now under control of the church. His report also noted a complete revision of church roll, the present membership being 257. The report made mention of the death of some of the oldest members.—Deacons G. A. Garrison and Bro. W. A Robinson. Bro. Simms, treasurer, reported that the for first time since the church was erected, the floating debts were paid off—of course this does not include the mortgage. The weekly offering system, adopted a few years since, is working satisfactorily The receipts for the year were $4 311 59, reducing the debt by $489 22 The Poor Fund showed a balance on hand of $84 46 All the reports were of an encouraging nature and this, the oldest of our city churches, enters upon the next year of her history with hope. After the election of officers, the sisters, whom we are pleased to report were present, served coffee and refreshments. It is the hope of the pastor and officers to make each annual meeting, a meeting interesting and profitable to all the church.

PERSONALS.

Dr. Crawley entered upon his 90th year, on the 20th ult. He is still very vigorous for one of his age.

The Baptist church and congregation at Hantsport, have made a donation to the venerable Dr. Rand.

We were remembered at County Harbor, an outstation of the Isaac's Harbor church, with a cash donation at New Year. T. B.

The editor of the *Amherst Gazette* has been confined to the house by rheumatism for the last eight weeks. Mr. Black has been for a quarter of a century the organist of the Baptist church, and on the evening of the 23rd Jan. the choir gave a vocal and instrumental concert in his honor to a full house, and a right, good concert we understand it was. Mr. B. well deserves to be remembered. We trust that he may soon be able to resume all his duties.

Many will sorrow with us as they read the obituary notice, in another column, of Bro. Kelly. He was principal of the Sunbury county Academy for some time, and taught in Horton Academy a part of last year, where he was generally respected and beloved. One of our most promising young men has thus been taken to the higher service.

We very much regret to hear that Mrs. Henry March, of Weston, Oregon, died on Jan. 2nd. Bro. March is the brother of Jo. March, Esq., and for years a minister among us. He will have the sympathy of many old friends in our provinces in his sore bereavement.

NOTICES.

A Women's Mission Aid Society was organized at South Brookfield, on Dec. 1st, 1887, commencing with eleven members.

Miss A. E. Watherman,
South Brookfield, } Secretary.
Queens county, N. S. }

Marriages.

Fraser-Hubley.—At Halifax, Jan. 25th, by Rev. W. H. Cline, Mr. Earnest Fraser, to Miss Ida M., daughter of Mr. E. S. Hubley, all of Halifax.

Long-Milberry.—At Clementsvale, Jan 11, by Rev. E. N. Archibald, Priestly Long, Esq., to Miss Mary L. Milberry, both of Clementsvale.

Tower-Barnes.—At the house of the bride, Dec. 28, 1887, by Rev. Wm. E. Hall, Bedford Tower, and Annie E., eldest daughter of Wm. B. Barnes, Esq., all of Sackville, N. B.

Craig-Kenney.—At Milton, Jan. 10th, by Rev. P. F. Murray, Mr. Howard Craig, of Sable River, to Miss Alice Kenney, of Milton.

McLean-Winock.—On Jan. 12th, by Rev. P. F. Murray, Mr. William McLean, and Miss Louisa Winock, both of Greenfield, Queens Co.

Wear-Sheffer.—At Maitland, on the 4th inst., by Elder J. E. Blakney, John E. Wear, of Boston, to Lottie Sheffer, of Maitland, N. S.

Marshall-Hall.—At Lawrencetown, 18th inst., by Rev. J. T. Eaton, Arthur T. Marshall, of Clarence, to Euphemia, daughter of John Hall, Esq., of Lawrencetown, Ann. Co., N. S.

Brewer-Yerxa.—At Marshman Cottage, St. Marys, Jan. 25th, by Rev. B. N Hughes, Mr. Theodore L. Brewer, and Miss Hattie Yerxa, daughter of the late Joseph Yerxa, all of Douglas, York Co.

Brown-Gross.—At Moncton, on 12th inst., at the residence of Frank W. Gross, brother of the bride, by Rev W. B. Hinson, William Brown, of the I. C. R. general offices, to M. Augusta Gross, daughter of the late Samuel Gross, all of Moncton.

Smith-Steves.—At the residence of the bride's father, Coverdale, Albert Co., on the 11th inst., by Rev. M. Gross, Mr. Henry Smith, to Alice Steves, both of Coverdale.

Barr-Sabean.—At New Tusket, Digby Co., Jan 1st, by Rev. Wm Spencer, Mr. Joseph H. Barr, of Weymouth, and Miss Isabella Sabean, of New Tusket.

Sabean-Cosman.—At New Tusket, Jan. 23rd, by Rev Wm. Spencer, Mr. Charles T. Sabean, of Weymouth, and Miss Ruth H Cosman, of Wodville, Digby Co.

Scaffner-Neily.—At Nictaux, on 25th inst., by Rev. J. T. Eaton, John L. Scaffner, of Williamston, to Mary E. daughter of Burton Neily, Esq., of Nictaux, Ann. Co., N. S.

Deaths.

Estabrooks.—It is our sad duty to record the death of Miss Ethel M. Estabrooks, daughter of Mr. Leverett Estabrooks, of Prince William. Our young sister passed away on Jan. 14th, aged 21 years and 10 months. Deceased was a young lady held in the highest esteem by all who had the pleasure of her acquaintance. She graduated from the Union Baptist Seminary, St. John, with the class of '85, and shortly afterwards obtained a license of the first class from the Provincial Normal School. She was teaching in the district in which her father resides, when from the effects of a heavy cold, symptoms of consumption soon made their appearance and resulted in her early death. For a year and two months she struggled bravely with the disease, but at the same time resigned to her situation, and placing her whole trust in the finished work of Christ. Thus death was robbed of its sting and she peacefully and calmly passed away. Much sympathy is felt and shared in for the parents and two remaining sisters. Her funeral took place on Monday, p. m., in the old meeting house, where she had been accustomed to meet for Sabbath-school, and other religious services during the years of her early life. A sympathetic sermon was preached on the occasion by Rev. B N Hughes to the mourners and an appreciative audience. Brethers Blackadar and Swim were present and took part in the services.

Dunphy.—At Keswick, Nov. 19th, Olivia, in the 28 year of her age, youngest daughter of Charles and Abigal Dunphy. For many years this young friend had been in a state of declining health, and had never made a public profession of her faith in Jesus; but, during these years of affliction, she lived a life of trust upon the Son of God, and when the summons came, she could say "All is well," and willingly stepped down into the "valley and shadow of death," realizing she was going to be with Christ.

Allen.—At the residence of the Rev. J W. Weeks, Liverpool, N. S., Oct. the 21st inst., Miss Lizzie Allen, aged 17 yrs and 5 mths. Sister Allan was the daughter of the late Captain Israel Allan, of Pembroke, Yarmouth Co., and had been residing with her uncle at Liverpool, for four years. At an early age she was baptized, and united with the West Yarmouth Baptist church. She loved the Lord, and devoted her energies to his service. She had passed a successful examination and received a grade C license, and her future looked all bright and promising. But how true it is, "in the midst of life we are in death." Disease attacked our young sister, and in a few days her ransomed spirit took its flight to the bright realms of eternal day. Her remains were brought to Pembroke, and were interred at Chegoggin, where an appropriate sermon was preached by the pastor, Rev. I. E. Bill, Jr.

Refuse.—At Port George, Dec. 22, Wallace Refuse, of consumption of the bowels, aged 15 years and eight months, son of Jas. and Amarett Refuse.

Carter.—At Amherst N. S., Jan. 22, Elizabeth, widow of the late Thomas Carter, of Maccan, aged 73.

Berry.—At Clementsvale, Dec. 13th, Lettie, third daughter of Alfred Berry, Esq., in her 15th year. She was a promising child of one of our best homes, and greatly missed out of the Sabbath school, of which she was an apt scholar. She gave good evidence that the truths taught took deep root, and that life eternal had sprung up in her soul. May all her dear friends meet her in the land of unending summer.

Munroe.—At Newcastle Creek, Queens Co., N. B., on the 4 h inst., Fred S Munroe, in the 32nd year of his age, eldest son of Geo. A Munroe.

Smith.—At Indiantown, St. John, Oct. 15th, Mrs. Abigal Smith, aged 75 years. She gave herself to the Lord many years ago; united with the New Jerusalem F. C. Baptist Church, and continued a faithful follower of her Saviour until death released her from her sufferings, which were severe, yet borne with patience, longing to depart and be with Christ.

Skinner.—At his residence, in this city, Jan. 21, Deacon Samuel Skinner, aged 86 years. Bro. Skinner was for many years deacon of the Brussels Street Baptist church. His exemplary life is an invaluable legacy, for "he being dead yet speaketh."

Bettle.—At her home, in this city, Jan. 20th, Phoebe M. Bettle, daughter of Stephen Bettle, in the 24th year of her age. She was a member of the Brussels Street Baptist church, and held in high esteem. The last eight weeks of her sickness she suffered intense bodily pain, but she bore it patiently, and passed away with firm confidence in Christ.

Dow.—At Canterbury, York Co., Jan. 18, Miss Emma Dow, aged 19 years, daughter of Reubin Dow, Esq. Emma professed religion nearly four years ago, and united with the church. She came to her end saying, "all is well." She was baptized and, also, her funeral was attended by the writer. J. W. S. Young.

Allen.—At Bonnie River, Charlotte Co., N. B., Jan. 17th, after a long sickness, Maria Allen, aged 82, wife of the late Deacon Geo. Allen. In health she served God, and in sickness he left her not.

Hunter.—At Springfield, Kings county, Jan 24th, of diphtheria, Wesley A., only child of John W. and Catherine L. Hunter, aged eleven months and eleven days.

Marshall.—At Weymouth, Jan. 22nd, of typhoid fever, Maud, aged 15 years, third daughter of Capt. Richard and Ella May Marshall. Capt. Marshall is on his way home from the West Indies, and will not know of her death until he arrives. Maud was a good girl, and those who knew her best loved her most.

Blenkhorne.—At Amherst, Jan. 23, Thomas L. Blenkhorne, aged 56 years.

Hawkins.—At Clementsville, Jan. 17, Mrs. Peter Hawkins, aged 67. She was for many long years a worthy member of the Clementsvale Baptist church. After much suffering, borne in the Christ-like spirit, she calmly fell asleep, expecting to awake at the voice of the heavenly bridegroom.

Hubley.—At Pleasantville, Dec. 23rd, of consumption, Sophie Jane, beloved daughter of James and Sarah Hubley, in the 23rd year of her age. May God comfort the sorrowing parents and friends.

Ringer.—At her residence, Lockeport, after a lingering illness, Mrs. Colin Ringer, on the 20th ult., fell asleep in Jesus, aged 33 years. For a number of years she had been a member of the Baptist church, being loved by all for her quiet gentleness and general lovableness.

Kelly.—At his father's residence, Collins, Kings Co., N. B., Jan. 27, of consumption, Frank M. Kelly, M. A., aged 29 years. Deceased was a promising young man of unblemished character. Having completed his course of study at Acadia College, he engaged for a time in teaching, but feeling himself called by God to preach the gospel, he decided to devote his life to this glorious work, and, although the dread disease of which he died was now preying upon his system, he preached as often as his strength would permit; preaching his last sermon at Collins Jan. 8 His parents have a strong claim upon the sympathy of all Christian hearts, as their only remaining son, Rev E W. Kelly, is now separated from them, being a missionary in Mandalay, Burmah. The funeral of deceased took place on the 29th of Jan., when a sermon was preached by Rev. A. H. Hayward, from Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints," Bro. Wm. Wetmore taking part in the service.

Kempton.—At Kempt, on the 18th ult., of consumption, Robert, eldest son of Johnathan Kempton, aged twenty-two years. Robert was baptized into the fellowship of the Kempt church about two years since, and has lived a devoted Christian life to the end. His faith was strong. Death had no sting for him.

—Col. McClure recently delivered in Beacon Presbyterian Church a lecture entitled "From Shirt-sleeves to Shirt-sleeves." He showed that a man begins in his shirt-sleeves, makes his way by industry, leaves a fortune to his children; the second generation, who began in the days of enforced industry and economy, hold their own, and, perhaps, a little more; but the next generation begins to run down, the fourth generation finds itself at the foot of the hill, in its shirt-sleeves, about where the first generation started, but without the health, the vigor, the virtuous poverty of the first.

—The classification of fishes found in the Sea of Galilee has led to the strange discovery that these fishes do not belong to the Mediterranean system, but are peculiar, and belong to the fish system of the great inland lakes of Africa,—Tanganyika, Nyassa, and the neighboring waters.

—The *Missionary Review* says: "A few years ago, among the Telugus in Eastern India, so many streamed to Christ that the hands of the missionary were weary baptizing. Has the stream lessened? It has increased, till it now rolls in a volumn of 200 baptisms every month."

—In the Presbyterian schools in Syria numbering 121 there are 5,344 pupils. The mission press in Syria issued 33 284,675 pages, most of which were holy scriptures. Converts are more numerous than ever. In Persia 150 Christian schools, with more than 1700 scholars.

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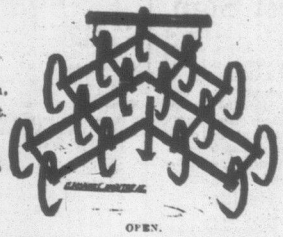

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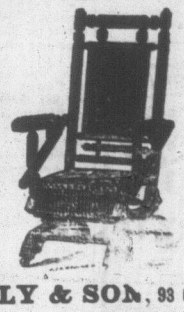

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From Premiums, ...	237,665 32	272,308 10	34,642 78	14.5
" Interest, ...	33,032 12	43,494 12	10,462 00	31.6
No. of Policies Issued,	1,355	1,881	526	39.3
Amt. " "	1,867,950 99	2,515,250 00	647,300 00	34.6
No. of Policies in Force,	6,381	7,488	1,107	17.3
Amt. " "	8,259,361 00	9,774,543 00	1,515,182 00	18.3
Total Assets, ...	753,661 87	909,489 73	155,827 86	20.6
Reserve held, ...	695,601 36	831,167 24	135,565 88	19.4
Surplus, ...	38,892 69	61,534 75	22,642 06	58.2
Death Claims and Matured Endowments, .	83,086 00	51,000 00	32,086 00	Decrease 38.6

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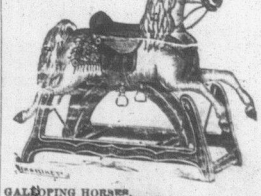

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I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

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It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

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I was condemned; my crimes were black as night,
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Not a single excuse for my deeds,
Not a hand to help with anguish wild
Turns this way, that, within, around, above,
The sky heaven with blackness piled.
A thought comes flashing through my burning brain,
A thought to save me from despair,
Lord, in mercy save; plead, oh, plead my cause,
In broken words I spoke my prayer.
And quick in answer to my anguished cry,
He came, my advocate to be;
Long had he watched and waited for my call,
Longing my guilty soul to free.
What, plead you for this vile, this wretched one?
Has he not set all law aside?
Ah, yes, of deepest dye his sins have been,
But *I*, the law, have satisfied.
I have borne his sins, I who knew no sin,
That he might wear my righteousness,
Free from all condemnation now he stands
Robed in this most glorious dress.
No condemnation! Ah, what words are these!
Was ever sound so full of bliss,
He, my dear Lord, my every sin has borne,
And side me all my fears dismiss.
No broken law, for he has made it whole;
The perfect law of liberty;
No other law henceforth my soul shall know,
Forever free, forever free.
Free indeed; for Christ hath made me free,
Yet wholly thine I am, dear Lord;
Oh, may my every act in life; the truth
Of this sweet paradox afford.

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Selected Serial.

IN BLACK AND GOLD,

A STORY OF TWIN DRAGONS.

BY JULIA McNAIR WRIGHT.

CHAPTER XIII.

THE FAMOUS CREMONA.

"I've been having a treat to-day," said the hymn-seller to Doro. "I went to hear your minister. I don't go there mostly, but I heard he was going to preach about the Bible, and so I went. It does my heart good to hear about the Bible. I do prize that Book. 'Holy Bible, Book Divine,' that's a hymn I like; it ought to be all in capitals. The minister spoke of the one area of the Book all through; he called it something else."

"Unity," suggested Jonas, who was sitting with Doro and Whim.

"Exactly. Unity. It does so hang together. Look at the first book—Genesis tells of the creation of the beginning; and the last book tells of the end of those things then created. Genesis tells of the first heaven and earth; Revelation tells of the new heaven and new earth. In Genesis we have the Tree of Life growing in Eden; and in Revelation we get back the Tree of Life growing in the Paradise of God. Genesis tells how Satan tempted man, and Revelation shows Satan bound with all his angels in the pit. Genesis shows how man sinned and fell; Revelation shows him at last sealed to God, following the Lamb, 'sweeping through the gates of the new Jerusalem.'"

"What is so wonderful in a book having oneness or unity?" said Jonas. "Every book should have that—men's books do."

"But consider, Mr. Jonas, that of those parts of the Bible I mention one was written in Hebrew by a man educated in Egypt, and the other pretty nearly fifteen hundred years later, by a man educated in Greek learning and writing in Greek. Now, is it not wonderful that there should be such unity in a book written by forty or so people, in two or three languages, during fifteen hundred years? And the men were such different men: Moses, Daniel, Solomon, Paul, were very learned men indeed; but Amos was a herdsman, and David was brought up a shepherd, and Peter was a fisherman, and so was John; Matthew was a tax-collector—a sort of folks not well thought of in his time. Then, look how differ rent they were reared. Some of them in Egypt, some in Babylon, some in Jerusalem, some were rich and some were poor, some were lightningmen and some were priests; and yet the Book is one, one from beginning to end. So I think we must see that the men didn't write out of their own heads, for then they would have made a jumble of it; but it is just as they say in the Book, that holy men of old wrote as they were moved by the Holy Ghost; and as it is all the work of one Spirit of God, writing through men; why, the Book is a unit. If other books were dragged out for a hundred years in the making, they wouldn't get made at all; but this Book moved through fifteen centuries to its end. It is a Book that never gets out of fashion, because God, who made it, and men, whom it was made for, don't get out of fashion. Truly it says in Corinthians, 'The fashion of this world passeth away.' 'The word of the Lord abideth forever,' says Peter; and then Paul turns right round and hammers them two ideas together, 'He that doeth the will of God abideth forever.'

"I always admitted it was a very beautiful book," said Jonas; "and as I've been reading and studying it lately, I do admit it looks as if it must have been made by God, and by none other. You've brought out some strong arguments."

"I haven't touched the strongest at all," said the hymn seller, "and that is the *effect*. Oh, the effect of the Bible is the true and genuine proof that the Bible comes from God. Water don't rise higher than its source, and foul fountains don't send out pure streams. Here's a book that only does good, and that continually. Nobody says it grew of itself; that would be wild. The devil didn't make it, for it defies the devil and all his works. Men didn't make it; it's high up over all their doings and abilities. Who is left but God for its author? Just match the work of the Bible by what we know about God. Take a liar; get him converted by the Bible; let him live according. Does he lie any more? No; he is true, and God is true. Take a thief, and let him be taught out of the Bible. He quits stealing. Take a drunkard. How can you cure him? By teaching him to spell? By giving him a geography, or telling him how steam-engines are made? Oh, no; but let him study the Bible till his heart is squared to live up to its measure, and he don't drink any more. Oh, he says, I was in the gutter, I had wounds without cause, I cared for nobody. I hated my own flesh, but the Bible told me no drunkard shall inherit the kingdom of God, and said, 'Flee from the wrath to come,' and 'To-day if ye will hear his voice, harden not your hearts.' That made a new man of me, and I quit drinking, and take care of my own, and I'm not worse than an infidel now, and I love everybody in Jesus Christ. 'By their fruits ye shall know them,' says the Bible, and let us apply its own rule to it—and these effects of the Bible are true fruits of the Spirit—love, joy, peace. It is the Bible starts and moves along the good work of the world. Cut out the Bible from under our charities, and how many of them would have foundation enough to stand?"

"I reckon you're about right," said Jonas; "but in your mention of sins to be cured by the Bible you haven't laid out the worst one of them all, and that is gaming."

He spoke with a view to the benefit of Whim.

"You speak of that, Jonas," said Doro.

"Gaming," said Jonas, "is lying; gaming is stealing; gaming brings on beggary, cruelty, neglect and ruin of families, suicides, murders, just as that drinking does. It begins in two things—laziness and love of combat. Soldiers have in all ages been given to gaming. I read the other day of a Prince of Orange who gambled away all the money the Emperor Charles Fifth sent him to pay his soldiers, and, the soldiers rebelling for lack of pay, the Prince had to make what terms he could with the city of Florence. Dr. Johnson says it is indolence *vacuity*, that sets men at gaming; they need money, are too lazy to earn it, desire unearned money, and so gamble. I remember Aristotle says gamblers are to be put with thieves and plunderers, who for gain do not scruple to rob their best friends."

Jonas did not know how closely this remark fitted the case of Granby, who had robbed his trusting patron.

"I mind," went on Jonas, "a story of Roman history, that tells of the Emperor Didius Julianus, who trampled on the bloody body of Pertinax. Julianus was in such a hurry to get to his dice-playing that he could not notice his predecessor's corpse. I have thought gamesters are just like that; they will trample on their own flesh and blood and not know it, they are so bound up in their favorite vice."

"I don't see," said Whim, "why gambling need make a man a monster, any more than drink need make him a drunkard. He might know how to rule himself, and play and drink moderately."

"That's theory, that 'he might'; the practice is just the other way. Owing to the weakness of human nature, men don't stop in a vice at moderation. The story of drink is to make a drunkard; the story of a gambler is to become one of the 'cursed children, without natural affection, hateful and hating one another.' He who begins to gamble lights an internal flame."

"I don't see *why*," persisted Whim. "A man, if he had sense, might depend on science for his winnings, and set a mark where he would stop, and say he had enough."

"Almost all gamesters," said Jonas, "have some season of winning, yet no one of them is on record who *stopped as a winner*. Invariably they play to win more and more, and end by losing all. There is a story of a French gambler who lost his all and was beggared. He went weeping to his sister, vowing he never would game again. She gave him some money to redeem his coat and boots, and pay a week's board; he at once returned to the gambling house with it. He began to win, and broke the bank. The play was stopped for the day, and he, having a large sum, went and bargained with a hotel-keeper and clothier, and paid them money to keep him boarded and clad for ten years, as he said he knew he could not and would not stop play, and unless he secured safety by this accident, he would die of starvation. An English nobleman lost all his estates by gaming, won them back and at once deeded them in trust, so that they should be out of his power, for he said he knew he should go on playing again and lose all he had. Those who have gambled most, who know all about the deadly fascination of gaming, know they are not going to stop."

Such were the warnings and instructions Whim got at home. His father did not deal in the dry and didactic; he gave Whim brilliant object lessons. Calls at the Conservatory were repeated. That fine house where Doro had hindered her brother from going soon received him. His father took him out for a walk, and "showed him though it." Whim felt his social standing vastly improved by going into a place so richly furnished, where there were men in livery. He did not know that this was only a gilded gate of perdition, the house of a professional gambler, who lived by plucking people, and that Granby was admitted because he was a decoy or stool pigeon, and hunted up men with more money than wit or principles, and brought them there to be robbed. Granby told Whim that this was one of the "first men in Boston," and "his particular friend." Then one night, when there was to be a concert at the Conservatory, and Waim started off ostensibly to go there, he met his father by private appointment, and they went to the "Spider's Parlor." Whim's head was turned. He thought the house magnificent, and that its master must be one of the happiest men in the world. He was flattered by all the guests; he had his violin, and played for them, with great applause.

"The little fool intends to make his living by music; it is the height of his ambition to be a first violin," said Granby, to the company, sneeringly.

"Oh, he must never be that!" they cried, with one accord; "never! He can be an amateur, by all means; but a gentleman cannot be a musician. Look higher, my boy!"

Whim did not see the irony of gamblers telling him to look higher than music, and laying down the law what gentlemen could do. His father whispered in his ear that all this luxury and pleasure came from "a few gentlemanly games played on scientific principles among friends." Whim was foolish enough to believe it. When time came for him to leave before the rest, so that Doro's suspicions might not be awakened, the owner of the house offered him five dollars for his music. "Thank you," said Whim, "I cannot take it. I did not come on an engagement, but as a guest, and I am glad to add my part to the evening's pleasure. Besides, you have just told me that a gentleman plays only as an amateur, and not for money."

"Bravo! bravo!" shouted the select circle.

"Here's a little chevalier! here's plack! here's true mettle for you!" Whim felt excessively flattered.

"Since you will not take money," said the house master, obligingly, "here's a quarter of a ticket in the Louisiana State Lottery, and I hope it may win you a prize. The drawing will be the first of May. You would be well off with five thousand dollars."

Five thousand dollars! Whim's head whirled. He went home elated as if that money were in his pocket. He dreamed of five thousand dollars; he thought of it all day. "What use to serve up dollars, and such little sums, for that debt? He would sweep it all off when he got five thousand dollars. When he got five thousand dollars, he would lay by fifty, to buy other tickets, to win more money; and he would have money to take Doro a little trip to the shore—and father, too; only it was a pity Doro could not get on with father. Father was well enough if you knew how to take him." Granby saw what hold this lottery ticket had taken of Whim's mind, and he fed the fire. He spoke as if Whim was sure of getting it, and he planned how it should be spent all for Whim. Now, that was more agreeable than Doro, who, when Whim tried to plan with her about being rich, either warned him to wait till he earned riches, or told him not to love money, or planned how debts were to be paid and money given in charity. That was what Doro liked money for; his father was a man who knew something of life. Under the double pressure of these great expectations of unearned money and the bewildering fascinations of the places where his father surreptitiously took him, Whim began to neglect his music. Hours when he ought to be practising he was at nefarious places with his father, learning games. Granby was careful not to disgust the boy with gaming, by letting him play and lose prematurely. Doro knew nothing of Whim's negligence in study; he could keep beyond others with almost no study, so largely was he gifted, and he was always promptly off to his work, and, if he came in late, the reason was always that he "had been at the Conservatory." Doro never guessed that Whim was indulging in subterfuges and prevarication. Doro's character was clear as the sun: she did not understand how one could falsify. She knew Whim was changed; there was an excitement in his manner, a restless, expectant gleam in his eye, a wild "planning" in his talk, and less of cordial frankness. What was at the root of this she could not tell; neither could Jonas. While the case was beyond human wisdom and helping, Doro had one strong refuge—she had prayer, and she laid hold of heaven for Whim's safety. Heaven sometimes answers our prayers in long and indirect ways, possibly because in some cases these are the surest ways.

One day while Granby was "planning" with Whim what they should do with the five-thousand prize coming from the lottery, Granby said, "You can get a first-class violin—something worth having."

"I've got a violin," said the incautious Whim.

"Oh, yes; but you hardly know what a first-class violin is. I mean something good, not a mere forty or fifty-dollar fiddle. One of Bank's or Forster's. Your grandfather had a genuine Stradivarius."

"I know it—and I've got it," said the heedless Whim.

"What! Where did you get it? It is worth a pot of money."

"Yes, I know; two thousand dollars. It was sent to Doro for me, and she gave it to me last summer."

When Granby heard that for three years Doro had really had that costly treasure in the house—in her room, and he had never thought of seeking in that little cell for hid treasure, he was mad with rage. He did not indicate to Whim his fury at having missed the chance of robbing him of his all, but he made hints and objections, and said that Doro was a fool and had foiled him. Whim told how the precious violin had been shown to the Director, and by him recognized and admired, and bestowed in a safe deposit vault, insured. The next thing was to get the violin out. Granby wanted to see it—he said he wanted his friends to see it. Whim would create a stunning sensation if he went to that fashionable house and played on a genuine Stradivarius. He must do it; he must insist on his right to take the violin out to play on at the Conservatory concert, and, once out, he could bring it to the indicated house. Granby did not say that he meant to keep Whim and the violin there, until he had played high for all they were worth.

But Whim found Doro impracticable about the instrument. She consulted Jonas, and Jonas expected a snare. Then she went to the Director, and asked if he desired Whim to play on his choice violin, and he told her to leave that where it was safe. Whim's instrument was good enough. Moreover, he said it was industry and enthusiasm that Whim needed, more than the Cremona; he neglected work sometimes, and was often in the streets when he ought to be working at passages in the choral symphony.

Doro went home heart-sick.

Whim, when questioned, vowed he was working himself to death, and the Director was an old grumbler, quite unappeasable.

"Get the violin yourself," said his father; "go to the Deposit Company and say it is your property, and you are sent for it, and I will go along to vouch for you. I can write a little note to your sister's name. It will not do to let her lead you round by the nose in this way."

Whim was so enraged at not being allowed to exploit his own violin, that he failed to see that his father had proposed to him a forging of Doro's hand and name. They carried out the plan, and asked with aplomb for the violin, and Granby handed over a note signed "Dorothea Granby," and requesting that the instrument should be given to bearer.

"We have just been warned not to let that violin to be taken by anybody, on any written order; to give it to no one but Miss Granby personally, coming accompanied by the Director of the Conservatory."

"Who warned you?" asked Granby.

"Person named Jonas."

"He is a meddler. This lad owns the violin, and I am his father." The Deposit Company did not seem favorably impressed with the father. The Company remarked that "Miss Granby must really come in person."

"Then return her note," said Granby.

[TO BE CONTINUED.]

Wait and See.

I stood one evening beside the silent form of a lovely daughter of one of my flock. For six months she had been in a chamber of severe suffering. The picture is completed now. One of the last touches was given to it on Sabbath morning, when the dying girl murmured, on her bed of pain, "O! I had hoped to spend this Sabbath in heaven." Why she was lying helpless on that bed while her class had need of her in the Sabbath-school—why those parents are doomed to go the rest of the way without her, is a mystery that they or I cannot solve. What has befallen them has befallen many of us in the past. God only lets us see his providence "in part," and then we only see them as through a glass darkly. Why the pleasant seat room in our house is turned into a hospital—why that coffin was carried, like a spectre, up our stairway—why the pillow in that empty crib is unpressed to day—why that income on which so many mouths depended is dried up—why this and that staff was broken, our poor, blind, aching hearts cannot understand. God keeps his own secrets. All the answer he vouchsafes now is, "All things work together for good to them that love me." Impatient and rebellious as we may be now, we cannot displace God's hand from the canvas. There is no help for us but to wait until the picture is completed. Some of the colors he is laying into our lives are frightfully sombre, but by and by, in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.

It is not from the assaults of open infidelity, or from the sceptical pages of the Renans or Strausses or Spencers, that the hardest strain on our faith cometh. It is from dark and mysterious permission of Providence that we are oftenest in danger of making shipwreck of faith. We not only turn cowards in the dark, but, like fools, we doubt whether there will ever again be daylight. At such times it is good to bring in the lamp of that blessed passage of the thirtieth Psalm: "Weeping may endure for a night, but joy cometh in the morning." The original Hebrew is far more forcible; it literally reads: "In the night time sorrow lodgeth, but at the daydawn cometh shouting."

A great deal of our work in this world is night work. Weary with rowing, we even get frightened with the apparition of the Master, and cry out, "It is a ghost!" until he reveals himself in the words, "It is I, be of good cheer; be not afraid." The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, or almost every revival, is the history of long working, waiting and watching through seasons of discouragement. The history of Palissy the potter is repeated ten thousand times over. The lesson for every missionary, every pastor, every teacher, and every sorely tried child of God is in these heaven-taught words: "I wait for the Lord, and in his word do I hope; my soul waiteth for the Lord more than they that watch for the morning."—*Theo. L. Cuyler, D. D., in Evangelist.*

BOVININE, a raw food extract, is daily saving life in cases of Phthisis, Typhoid and Relapsing Fever, Neuralgia, Pneumonia, Anemia, Marasmus, Cholera Infantum, and all diseases of children.

Edwin F. Rush, M. D., says: "This article of food is very rich in all the elements entering into the formation of blood and tissue; is easily borne by the most delicate stomach; of excellent taste and odor; and is rapidly and completely assimilated."

For sale by druggists. 60 cents and $1.

—"Two knots an hour isn't much bad time for a clergyman," smilingly said the minister to himself, just after he had united the second couple.

—At a church sociable: Vivacious young lady—Guess what we are going to have to-night, Mrs. Bascom—charades.

Mrs. Bascom—I knowed it! I smelt 'em clear out to the gate.

—"I want to be an angel," sang a female voice in a side room, and, thereupon, a heartless wretch in an adjoining apartment broke forth with: "Johnjie, get your gun, get your gun, gun, gun."

—(Scene, Glasgow car).—1st Female Passenger—I wunner whit's the meanin' o' this terrible word Jubilee?

2nd F. P.—I'll tell ye. When a woman's merrit twenty-five years that's her silver waddin', whin she's merrit fifty years that's her golden waddin', and whin her man dees that's her Jubilee!

—Mrs. Blobson—What's that? Oh, horrors, the hotel's afire!

Mr. Blobson—Yes, come on. We've no time to lose.

Mrs. Blobson—But here I am in my night dress!

Mr. Blobson—Good enough! I'm glad you've got out of your ball dress and into something decent.

—An excited military looking gentleman entered the editorial sanctum one after noon, exclaiming: "That notice of my death is false, sir. I'll horsewhip you within an inch of your life, if you don't apologise and express your regret in your next issue."

The editor inserted the following the next day: "We extremely regret to announce that the paragraph which stated that Major Blazer was dead is without foundation."

"It is worth its weight in gold," is a common expression. But, while the value of gold is easily ascertained, the worth of Ayer's Sarsaparilla, as a blood purifier, never depreciates. It will eradicate scrofula from the system when everything else fails.

If there is anything in this world calculated to make a man forget that he has been to hear Moody and Sankey on the previous evening, it is to bounce out of bed in the morning and light on the business end of a tack. Should any be so unfortunate, don't swear, but use MINARD'S LINIMENT; it will extract the poison and heal up the wound quickly; it is a wonderful flesh healer for man or beast.

DIPHTHERIA CURED.

C. C. RICHARDS & CO.,

Gent's—I hereby certify that MINARD'S LINIMENT cured my daughter of a severe and what appeared to be a fatal attack of Diphtheria, after all other remedies failed and recommend it to all who may be afflicted with that dreadful disease.

JOHN D. BOUTILIER

French Village, Halifax Co., Jan., 1883.

MINARD'S

"KING OF PAIN."

LINIMENT

CURES PAINS—External and Internal.

RELIEVES Swellings, Contractions of the Muscles, Stiffness of the Joints, Sprains, Strains.

HEALS Bruises, Scalds, Burns, Cuts, Cracks and Scratches.

BEST & TABLE REMEDY IN THE WORLD.

CURES Rheumatism, Neuralgia, Sciatica, Sore Throat, Croup, Diphtheria, and all kindred affections.

LARGE BOTTLE!

POWERFUL REMEDY!

MOST ECONOMICAL!

AS IT COSTS BUT

25 CENTS.

Druggists and Dealers pronounce it the best selling medicine they have.

BEWARE OF IMITATIONS

of which there are several on the market. The genuine only is prepared by and bearing the name of

C. C. RICHARDS & CO.,

YARMOUTH, N. S.

TESTIMONIAL.

MESSRS. C. C. RICHARDS & CO.,

DEAR SIRS,—I was formerly a resident of Fort La Tour, N. S., and there received much benefit from *Minard's Liniment*, especially in Diphtheria. Please tell me how I can obtain it here, as I cannot do without it in the house. JOSEPH A. SNOW.

Norway, Maine.

Golden Medical Discovery.

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs.

For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

DR. PIERCE'S PELLETS—Anti-Bilious and Cathartic. 25c. a vial, by druggists.

NOTICE OF SALE.

To the Executors or Administrators of the late William Vail, and to all other persons whom it doth or may concern.

NOTICE is hereby given that by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty-second day of February, A. D. 1871 made between said William Vail, therein described as of the City of Saint John, in the Province of New Brunswick Ship Builder, of the one part, and Lydia Jane Calhoun, wife of Henry A. Calhoun, of the same place Master Mariner, of the other part, and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John, in Book W, No. 8, of records, pages 472, 473, 474, and 475, which said Mortgage has by virtue of several assignments, become vested in the undersigned, there will be sold at public auction, at Chubb's Corner (so called), in the City of Saint John aforesaid, on Saturday, the twenty-fourth day of March next, at twelve o'clock noon, the lands and premises described in said Mortgage as—"All those certain lots, pieces, and parcels of land situate in the Parish of Simonds at Crouchville, so called, and known and distinguished on the map or plan of the lands of the late Joseph Crouch by the numbers twenty one (21), twenty-two (22), twenty-three (23), twenty-four (24), twenty-five (25), twenty six (26), twenty-seven (27), twenty-eight (28), twenty-nine (29), and thirty (30), each of these said lots having a breadth of forty feet on Mount Pleasant street, so called, and running back, preserving the same breadth, one hundred feet."

And "Also two other lots, pieces, and parcels of land situate in the parish aforesaid and in the said plan described as Lots number ninety-four (94), and ninety-five (95), having a front of forty feet on Mount Pleasant street and extending back one hundred feet."

Together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging, or in anywise appertaining, for the purpose of satisfying the moneys secured by said Mortgage default having been made in payment thereof.

Dated the 17th day of December, A. D. 1881

JOHN McGINTY, } Assignees of
MONT. McDONALD, } Mortgage.

MONT. McDONALD,
Solicitor, &c. 51-tf

EQUITY SALE.

THERE will be sold at Public Auction, at Chubb's Corner (so called), on the corner of Prince William and Princess streets in the City of Saint John, in the City and County of Saint John on Saturday, the Fourteenth day of April, next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Tuesday, the 29th day of November, A. D. 1881, in a suit therein pending wherein William R. Collier and William Godfrey are plaintiffs, and William Finlay and Margaret Finlay his wife, Jeremiah Harrison and William P. Harrison, and William E. Colter, Chamberlain of the Chamberlain, trustees of Jeremiah Harrison under an assignment for the benefit of the creditors, are Defendants, with the approbation of the undersigned Referee in Equity, the Equity of Redemption of the said Defendants in the mortgaged premises described in the Bill of Complaint in the said suit and in the said Decretal Order as follows:

"That certain lot of land lying and being in the City of Saint John, fronting on Wellington street, commencing at a point on the said street being the Southwest corner of lot No. (19) nineteen, thence running southeasterly at right angles to Brussels street, one hundred and sixty-five feet or thereabouts, thence Westerly and parallel to Brussels street fifty feet, thence Northwesterly and at right angles to Brussels street one hundred and fifty two feet or thereabouts to Wadson street aforesaid, thence Easterly along Wadson street to the place of beginning, the said lot being known as number (20) twenty. Also certain leasehold lot of land situate in the said City of Saint John on the Eastern side of Sydney street, comprising a portion of lot known and distinguished on the map or plan of that part of the said city which lies to the eastward of the Harbor of Saint John, by the number two hundred and twenty-seven (227) and one hundred and thirty (130) in Wellington ward, which said lot is bounded and described as follows: That is to say, on the Northern boundary of Sydney street aforesaid at a point fifty feet from the South side of Cushen street, thence running easterly along the Southern boundary of land leased to one Timothy Cusack, eighty feet thence southerly parallel with Sydney street aforesaid, fifty feet more or less to the old burying ground, so called, and thence Westerly along the Northern side of said burying ground eighty feet to Sydney street aforesaid, and thence along said Sydney street to the place of beginning."

For terms of sale and other particulars apply to the Plaintiff's Solicitors.

Dated January 8th, A. D. 1883.

HUGH H. McLEAN,
Referee in Equity for the City and County of St. John.

BARKER & ALVES,
Plaintiff's Solicitors.

21ds GEO. W. GEROW, Auctioneer.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. DR. JAMES STEPHENS, Lebanon, Ohio. 41

CHRISTMAS GOODS!

GALLOPING HORSES
"COMET" TOBOGGANS
GENTLEMEN'S BLACKING CASES
EASY CHAIRS of all kinds.

Prices and description mailed on application.

C. E. BURNHAM & SONS,
SAINT JOHN, N. B. 19

PATENT
EAR MUFFS.

HAVING sold these useful articles for the past seven years, we can recommend them as invaluable for Ladies', Misses' and Children's use. They can be carried in the wallet or vest pocket, and placed on the ears in a few seconds.

We have just received THE SHOCK of these Ear Muffs, which we sell at the low price of Fifteen Cents per pair, or sent by mail anywhere in Canada for Eighteen Cents per pair.

C. & E. EVERETT,
11 King Street, St. John, N. B.

WHAT CHOIRS NEED.
ANTHEM BOOKS.

EMERSON'S ANTHEMS OF PRAISE. $1.00; per doz. $9.
PERKINS' ANTHEM JEWEL. $1.25; per doz. $12
AMERICAN ANTHEM BOOK. $1.25; per doz. $12.
Order with Organ's imprint.
DRESSLER'S SACRED ELECTIONS. $1.50; per doz. $13.50.
LAUDES DEO. Henshaw. $1.50; per doz. $9.
SANTORAL. Palmer & Trowbridge. $1.00; per doz. $9.
VOX LAUDIS. Ernst Leslie. $1.50; per doz. $9
DOWS' RESPONSES AND SENTENCES. 50c.; per doz. $4.20.
PERKINS' EASY ANTHEMS. $1.00; per doz. $9; and many others. Please send for lists and descriptions.

Singing Societies and Clubs need
Chorus Books, as EMERSON'S CHORUS BOOK, $1.; PERKINS' GLEE AND CHORUS BOOK, $1.; APOLLO LYRE, Zerrahn, $1.; CONCERT SELECTIONS, Emerson, $1. Also the Choruses of the Oratorios. (See lists.)
CANTATAS (Classic), as Mendelssohn's Christus, 40 cts.; Rheinberger's Christoforus, $1.; Three Holy Children, Stanford, $1.; Fair Melusine, Hermann, 75c.; Wreck of the Hesperus, Anderson, 50 cts.; Battle of the Huns, Zollner, 80 cts.
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Also more than a hundred MASSES, containing the best and sweetest of sacred music.
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Residence, Main St., opp. Long Wharf.
☞ Orders from the country will receive special attention. Satisfaction guaranteed.
1914

HOMŒOPATHIC MEDICINES.
A fresh supply of the above just received.
PARKER BROS.
MARKET SQUARE, SAINT JOHN, N. B.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Belliveau Village" will be received at this office until Friday, the 10th day of February next, for the construction of a wharf at Belliveau Village, Westmorland County, N. B., in accordance with a plan and specification to be seen on application to Mr. Ambrose D. Richard Barrister, Dorchester, N. B., and at the office of the Department of Public Works, Custom House Building, St. John, N. B.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to *five per cent. of amount of tender*, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
A. GOBEIL,
Secretary.
Department of Public Works,
Ottawa, 26th Jan., 1888. 4-5

Baptist Book Room,
94 GRANVILLE ST.,
HALIFAX, N. S.
—1888.—

This year let EVERY CHURCH adopt the ENVELOPE SYSTEM of raising CURRENT EXPENSES for CHURCH PURPOSES.

COLLECTION ENVELOPES,
SIZE 3,
NUMBERED, NAME OF CHURCH, and OBJECT printed upon them. Done in large type and mailed for
$1.60 per 1000.
We don't print less than 1000.

☞ Send Cash with order.

Geo. A. McDonald,
Sec'y-Treas.

THE HOME.

Life's Morning and Evening.

Grandma, in her easy chair,
Rocking softly to and fro,
In her arms the babe, so fair,
Close its love-song sweet and low.
Watching dreamily her face,
While she sings a lullaby,
Keeping time, with infant grace,
As perfectly as you or I.

Cradled close in loving arms,
All the world to him, is new,
Earth and sky hold hidden charms
To his wondering baby view.
And to find them out he tries,
Every sound he strives to trace,
Open wide are ears and eyes,
Bright and sweet the dimpled face.

And with more deep questioning
Baby in his wee chair ponders
Of those wonders just his own,
He an explanation asks.
Standing on life's threshold yet,
In the magic world of change,
Each day bringing something new,
All to him is bright and strange.

Grandma's hair is silvered now.
But her heart has not grown old.
And her aged furrowed brow,
Bears a beauty all untold.
Trusting in her God alone,
She has fought life's battle well,
And the good that she has done,
Ages long not words can tell.

Now in life's glad evening time,
Happy in her children's love,
Weary burdens all laid down,
Peaceful waits her home above.
She is sweet and loving still,
Age has never dimmed her eyes,
In their depths bright as of yore,
Still the tender lovelight lies.

Baby Hassell coos to her,
As she rocks him to and fro,
Singing tenderly and clear,
Some sweet anthem soft and low,
Side by side the eve and morn,
Sunset skies and dawning lay,
Baby's silken locks and brown
Mingle with her tress a gray.

Honor thy Father and thy Mother.

BY THEODORE L. CUYLER, D. D.

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a small stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hardtoiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something heavier than a storm of rain beating upon the heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when Johnny came in, and said to him: "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return was almost gone. He could only say to the weeping boy: "Love me and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother" mean four things—always do what they bid you; always tell them the truth; always treat them lovingly and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wish of his parents who turned out well. God never blessed a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk he went to bid his mother good by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained a home to please his mother. This decision led him to become a surveyor and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy too will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget the Lord has said: "Honor thy father and thy mother."

The Love that Lives.

"Youth fades, love droops, the leaves of friendship fall—
A mother's secret hope outlives them all."

She will not believe her dimpled darling must die. The baby eyes look to her for help—and there is help. Hasten to the nearest druggist and procure Dr. Pierce's Golden Medical Discovery, and your child may be restored, for it cures consumption, which is only Scrofula of the Lungs, if taken in time, as readily as it cures scrofula affecting other parts and organs. Don't delay

A perfect specific, Dr. Sage's Catarrh Remedy.

FARM.

—Manure finely diffused through the soil lessens dryness in a dry time; if left in lumps when ploughed under it increases it. Finely pulverized and well interminged through soil, manure is worth more than double if left in lumps, even in a wet season.

—An expert says, in relation to bees, the estimated annual production in the U. S., ranges from $15 000,000 to $20 000 000, and the annual product of wax is about $1,000,000 in value. Not more then eight or ten per cent of those favorably situated for the cultivation of bees, are engaged in the pursuit. If even one half of those favorably situated were so engaged, the annual product would not fall below $75, 000,000 or $80 000,000 in value.

—INCREASING THE YIELD OF MILK.—Discussing this matter, a dairy writer declares a great flow of milk is truly artificial. In a state of nature the cow gives only the necessary quantity, and gives it only the necessary time to sustain the calf. The greater and longer yield of milk is the result of better feeding, better treatment, and longer manipulation of the teats. Hence, to increase the yield of milk, it is necessary to feed and milk well.

—There were imported into Ontario during the past year for breeding purposes 30 shorthorns, 162 polled Angus, 54 Galloway, 61 Jersey, 16 Sussex, 14 Holsteins and 38 red polled cattle, but owing to the outbreak of contagious pleuro pneumonia in the quarantine at Point Levis the whole of the Galloways, 11 of the polled angus and 3 of the other breeds were slaughtered. The imports of sheep embraced 87 Shropshires, 7 Leicesters, 22 Oxfords, 14 Cotswolds, 61 Southdowns and 11 Hampshires.

—The hog is naturally a cleanly animal and his bad reputation is not earned, but forced upon him by his filthy surroundings caused by the neglect or carelessness of his owner. No pig will thrive properly unless he has clean quarters, and the great secret of making money out of pork is to raise the pigs rapidly and keep them growing. The moment the animal stops growing he commences to lose money for his owner. Profit comes from making pork from young stock, and a farmer who winters young pigs for the purpose of making pork out of hogs a year and a half old is making a loss.

—I have found that wheat bran, wet with hot water, is as good a breakfast as any fowl requires in summer. In the winter I would advocate that one-fourth the weight of the morning feed consists of corn meal. For the fowls' dinner in summer there is nothing, in my estimation, better than whole oats; this is what I have fed for years. An excellent winter dinner for biddies is boiled small potatoes, mashed with corncob meal, or corn meal and bran, and fed while hot. This is apt to make biddies active, and it wouldn't be strange if she turned out some of the potatoes into eggs. For supper whole corn is undoubtedly the best feed we can command. But wheat, rye or buckwheat as an occasional substitute is a good plan. Never feed fowls more than they will eat in a few minutes, as they will be more active, and less apt to get an overabundance of flesh. Ground bone, crushed shells or meat chopped fine is excellent to mix with hen food. Chop fine the refuse of cabbage and give it to your fowls in winter, sweep up the hay seed on the barn floor, and put it in the hen house. A moderate amount of apple parings is good for fowls. Give them salt in their feed twice a week at the rate of a teaspoonful to every twelve fowls. A little cayenne pepper in the food occasionally is a good thing. Let them have plenty of good pure water to drink; it is very essential to the health of a fowl to have pure water. Keep a bin of ashes in each apartment of your hen house. Lice and ashes are no friends. Partly fill your nests with ashes, and then biddie must get some dust on her feathers; replenish your ash bins once a week. Charcoal is also an excellent thing for fowls to have.—*Wm. N. Hoyt, in New England Farmer.*

TEMPERANCE

Robert J. Burdette on Continental Temperance.

If there is one passage in the letters of American travellers in Europe more tiresome than another it is this: "During our six weeks' stay in Paris we did not see a single drunken person." Then they travel through Switzerland, Germany, Austria, Italy and Spain, and all France, and still they do not see a drunken person. They attribute the sobriety of the people to the fact that everybody drinks wine and beer; drink it all the time, and lots of it, with no high license and prohibition nonsense to bother them; consequently they never get drunk. Well, now, the only inference one can draw from these remarkable letters is either that the writers themselves were blind drunk all the time they were in Paris, or that the Parisian drunkard is a most successful hider. Because while our travellers last year did not see a single instance of drunkenness in Paris, the official police records state that the police of Paris saw and arrested, on an average, 150 people every day between January 1 and April 30, for being drunk on the streets. So many drunkards are not arrested in New York, and yet these travellers of ours always contrast the sobriety of Europe with the excesses of America. It is just as well to bear in mind the official report while reading these letters, and perhaps if the writers drank less and thought more they would remember that the official returns will not always agree with letters from the guide-book.

—Mr. Spurgeon, in a sermon to men, gave some startling statistics. He said there were 80,000 prostitutes, 600,000 confirmed drunkards, 6,000 public houses, and 4,000 clubs for tempting young men in London.

—I prefer a firm religious belief to any other blessing; for it makes discipline of good, creates new hopes when earthly hopes vanish and throws over the decay, the destruction of existence, the most gorgeous of all lights, awakens life in death and from corruption and decay, calls up beauty and divinity, makes an instrument of misfortune and of shame the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and of amaranth, the gardens of the blest and the security of everlasting joys where the sensualist and skeptic view only gloom, annihilation and despair.—*Sir H. Davy.*

The whitest, worst looking hair, resumes its youthful beauty and softness by using Hall's Vegetable Sicilian Hair Renewer. Try it. 11

Take a Religious Newspaper.

The presence of a good religious newspaper, visiting a family every week, bringing with it more or less choice religious thought, selected or original, is an educating and Christianizing agency. It is profitable for the older members, making them acquainted with current religious thought, and what is transpiring in connection with the upbuilding of Christ's kingdom in the world. It is good for the young members, forming in them a taste for profitable reading, and giving them many thoughts, suggestions and facts, respecting a right life and work for God. No family can dispense with a religious newspaper without loss. It fills a place in family culture all its own. It adds something to the intelligence and better life of every household where it is constantly welcomed and read. Its cost is very small in comparison with the benefit actually derived from it. It is always welcomed as an esteemed visitant in the most intelligent Christian households. Its presence there is the evidence, and in part the cause, of their intelligence. The pastor who desires to increase culture, piety and a general acquaintance with the progress of the kingdom of Christ on earth, can do much to accomplish this by securing the taking of some good religious journal by all the families in his parish. We have never known a family who took and were readers of a religious newspaper for any length of time that did not give clear evidence of greater intelligence and breadth as the result. We have never known a professed Christian family that read no religious journal, that did not show in the clearest way that they were suffering loss from the lack of this cultivating agency. Their religious life is not expanded, enriched and mellowed by growing knowledge of the efforts constantly being made to advance the kingdom of Christ among all men. Their minds are not fed, and their hearts are not enlarged by an acquaintance with what the church is doing, and what God is doing through his church to set up his kingdom among the nations and in the hearts of men. To induce such persons to become the subscribers to some good religious paper is a great favor to them personally, and will gradually redound to the general interest of God's kingdom, through their increased knowledge.—*N. H. Journal.*

Entire Consecration.

As earth is but a point compared with heaven, so are earthly troubles compared with heavenly joys.

Certain Moravian missionaries, in the old time of slavery, went to one of the West India Islands to preach, and found that they could not be permitted to preach there unless they themselves became slaves; and they did so—they voluntarily entered into bondage, never to return, that they might save slaves' souls.

We have heard of another pair of holy men who actually submitted to be confined in a lazar-house that they might save the souls of lepers, knowing, as they did, that they would never be permitted to come out again; they went there to take the leprosy and die, if by so doing they might save souls. I have read of one, Thomas de Jesu who went to Barbary among the Christian captives, and there lived and died in banishment and bondage that he might cheer his brethren and preach Jesus to them.

Brethren, we have never reached to such devotion; we fall short of what Jesus deserves. We give Him little; we give Him what we are ashamed not to give Him. Often we give Him our zeal for a day or two, and then grow cool; we wake up all of a sudden, and then sleep all the more soundly; we seem to day as though we could set the world on fire, and to-morrow we scarce keep our own lamp trimmed; we vow at one time that we will push the church before us and drag the world after us; and by and by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily.

Oh, for a spark of the love of Christ in our souls! Oh, for a living flame from off Calvary's altar to set our whole nature blazing with divine enthusiasm for the Christ that gave Himself for us that we might live! Henceforth take upon yourselves in the solemn intent of your soul this resolve, "I will unloose the latchets of His shoes; I will seek out the little things, and I will do them as unto the Lord, and not unto men, and may He accept me, even as he has saved me through His precious blood."—*The Rev. C. H. Spurgeon.*

A Story for Wives.

A wife once retired for the night, worn-out and petulant because of her many cares and her husband's absence when she thought he might have been at her side. After a time he came home, sat down to his desk, and worked long and hard at his accounts, while she lay looking out at him, and feeling angry that he seemed wholly unmindful of her. When he had laid away slate and books she saw him unlock a drawer, and take from it a picture, which he long red lovingly over, tenderly kissed, and then replaced. Her woman's curiosity was roused, and she determined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her place, like a thief in the night, took the keys, unlocked the desk and drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married. Then she was chagrined and mortified because she had not been a more loving wife, and went back to bed with new resolutions formed. In the morning she put on a wrapper that was clean and very becoming, a collar and bow, and carefully brushed her hair. When her husband came in to breakfast, he looked at her, caught her in his arms, and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.

Consumption Cured.—An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrah, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block Rochester, N. Y.* eow

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D. M. FERRY & CO., Windsor, Ont.

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Day Express,	7.30
Accommodation,	11.30
Express for Quebec,	16.35
Express for Halifax and Quebec,	18.00

A Sleeping Car will run daily on the 18.0 train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec,	7.0
Express from Sussex,	8.35
Accommodation,	13.30
Day Express,	19.20

TRAINS WILL LEAVE HALIFAX.

Day Express,	6.30
Pictou Accommodation,	12.20
Truro Accommodation,	4
Express for St. John and Quebec,	1

A Sleeping Car runs daily on the train to St. John.

On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Moncton.

TRAINS WILL ARRIVE AT HALIFAX.

Truro Accommodation,	9.15
Express from St. John and Quebec,	8.10
Pictou Accommodation,	12.40
Day Express,	19.35

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent.
Railway Office, Moncton, N. B.
Nov. 22nd, 1887.

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News Summary.

DOMINION.

—The trade of Montreal is steadily increasing. There were entered during 1887, 767 sea going vessels with an aggregate tonage of 860 000 tons, or an increase over 1886 of 64 ships and 60,000 tons. The inland tonage showed some 18,000 tons less than last year.

—The new council boards of Fredericton and Charlottetown contain a majority unfavourable to the Scott Act. The rum party are ever on the alert to defeat prohibitory legislation or its enforcement

—The Annapolis, N. S., post office was burglarized last Monday, 22nd, and the registered letters out of four through bags were stolen. The bags had been too late for the train. It is not known how many letters were carried off. The burglars got in by breaking a pane of glass in the back door and then unlocking it.

—The annual statements of the Bank of Nova Scotia and the Merchants bank of Halifax show those institutions to be in a thoroughly prosperous condition. Their net profits were $320,000, out of which $136,000 were paid in dividends and $60,000 carried to reserve funds. There are over six millions on deposit in these two banks alone.

—The house of Israel Evans, license inspector of Chatham, Ont., was shattered by dynamite Jan. 24th. No one was hurt but the house is badly damaged.

—The Scott Act is being enforced in New Glasgow and vicinity, Pictou, N S On the 12th and 14th ult., eight offenders had to pay fines and costs; 6 of them $50 and costs, two $100 and costs. Still the rum sellers would have people believe the Scott Act cannot be enforced.

—In retaliation for the hard fight being made by the temperance people of Leeds county, Kingston, Ont., eleven buildings have been burned at Irish Creek, the Methodist church and a tavern have been burned at Kemptville, and five constables have been assaulted. Dr. Ferguson, M P., and three others, one of them a minister, were assailed and threatened with death, and two deacons of a Baptist church have been warned to dismiss their minister or see their church burned. The temperance people are undismayed, however, and have had forty or fifty tavern keepers fined, have sent three offenders to the penitentiary, and had the assailants of the constable fined $800.

—Hon. Samuel Chipman, in the 98th year of his age, still continues to perform his duties as registrar of Kings Co., N. S

—It appears pretty evident that there has been quite general rascality in connection with the Central bank, Toronto, recently gone into liquidation. Two of the liquidators have brought the most serious charge against Campbell, the sole provisional liquidator and a fellow liquidator, with themselves at present. The cashier has since fled to the United States to escape examination.

—The temperance hall, Sheffield, N. B., was wrecked by gunpowder, on Sabbath 22nd ult. The Grammar school has been burned down, another school-house fired and stores and cellars robbed within the last year, much to the chagrin of the law-abiding people.

—The trade and navigation returns for the Dominion are expected to show a total volume of trade in 1887 of more than $200,000,000, the largest since 1884.

—There was a terrible explosion in the Wellington colliery, British Columbia, on the 25th ult, by which over 40 lives were lost. There were 160 men in the mine at the time.

—We are grieved to hear of the fire at Bear River, on Tuesday night of last week. As many as ten buildings were destroyed and several members of the Baptist church have lost heavily. There was little insurance.

—Mr. Ketchum, promoter of the Chignecto ship canal, says that work will be pushed rapidly in the spring. It is expected that Cumberland Co., will provide the right of way and the government have promised a subsidy of $175,000 per annum for twenty years.

—As noticed in our last, Mr. J. A. Walker, marble dealer, has arrived with a quantity of stock to commence the business in our midst. We hope the citizens of Spring Hill and surrounding sections, especially the readers of the *News* will duly recognize the accession, as he comes with an experience of 25 years in business.—*Spring Hill News.* The patronage of the readers of the MESSENGER AND VISITOR in Spring Hill and surrounding sections is especially requested. Works in the Spring Hill Mines building.

—C. N. Cummings, of Londonderry, N. S., shipped 83,000 bushels of potatoes to the United States during the past season.

—Lunenburg owns 256 vessels of 21,716 tons; Digby 169, of 13,588 tons; Parrsboro 103, of 23,161 tons; Pictou 101, of 31,746 tons; Arichat 124, of 5,823 tons; Annapolis 87, of 16,193 tons; Maitland 47, of 41,286 tons; Liverpool 84, of 6700 tons. Halifax registers 961 vessels, of 78,747 tons. The whole number of vessels registered in Nova Scotia is 2929, of 526,922 tons.

—The total tonnage of shipping built in Canada in 1887 was 26,798 tons, compared with 37,531 in the proceeding year.

—Of customs revenues for 1887, $8,084 802 were collected in Ontario; $9,842 392 in Quebec; $1,795,288 in Nova Scotia; $1,367,223 in New Brunswick; $566,991 in Manitoba; $918,972 in British Columbia; $176,232 in P. E. Island, and $21,594 in the territories.

—Four of the Tusket Islands, near Yarmouth, have been purchased by a New York man for sheep farms.

—The last week has been one of well nigh unprecedented severity all over New England and Canada. The railways have been blockaded, in many quarters, many of the harbors frozen over and much suffering from cold generally. The weather is moderating again, and it is to be hoped that the back of the winter is broken.

—Over 1,000 buildings, costing 4½ million dollars, were erected in Montreal last year. 1887 was the most prosperous year in the history of the city.

—Cumberland Co. N. S., is to build a County Court House of stone, the cost not to exceed $20,000.

—A new seam of coal 3 feet 9 inches thick, has been discovered in North Sydney, C. B.

—Letters patent have been granted for the incorporation of a company in Halifax under the name of the "Le Page Manufacturing Company, Limited," for the purpose of manufacturing glue and other articles. The capital stock of the company is $20,000, divided into 2000 shares at $10 each.

—The Ontario legislature opened Thursday. The opening of the Nova Scotia legislature is announced for February 23rd and that of New Brunswick for March 1st.

—The Montreal Art Association rejected J. H. R. Molson's offer of a donation of $10,000, provided the gallery be kept open Sundays free.

—Chas. F. Todd & Son are preparing to rebuild on the same site of the lumber mills recently burned at Milltown, N. B.

—The rich man can afford to pay for life insurance; the poor man can't afford to do without it. To the former it is a *luxury*; to the latter a *necessity*. The one would like to leave his family a rich legacy; the other can't be happy unless he knows his family's bread is not to be buried in the coffin of their provider. The rich man can get the most insurance for the same money, and the poor man the same insurance for the least money, in The Dominion Safety Fund Life Association, St. John. N. B.

—Says the Fredericton *Gleaner*: The spruce loggers in all the northern woods are happy, that is, if plenty of snow and good weather for hauling can make them happy.

BRITISH AND FOREIGN.

—Europe now owes something like $20 000 000,000, and is paying about $800,000,000 a year on interest account. This enormous debt must eventually be paid or repudiated, Lord Derby believes.

—Negotiations between France and Italy for a treaty of commerce have been ruptured. Italy refused to accept over 89 of the 272 articles covered by the old treaty and these only at increased tariffs.

—It is stated warrants have been secretly obtained in England for the arrest of six Irish members of Parliament and magistrates who now are in hiding.

—Advices from Crete say the British consul in Crete has demanded the dismissal of the governor of the Island and the payment of an indemnity of 20,000 on account of the illegal liberation by the governor of the murderer of British seamen.

—The number of people who speak English, has increased seven fold during the last century, and now amounts to a hundred Millions. At the same rate of increase at the end of another century there will be seven hundred millions English speaking people, says Mr. Gladstone in the *North American Review*.

—The number of fires in London last year were 214 over the previous year, and there were 2,383 calls. Half these result from gross negligence in residents. Four firemen were killed and 87 seriously wounded.

—The St. James *Gazette* says it has authentic advices from St. Petersburg that an army officer, shot in the region of the heart, was taken to the hospital. The doctors declared the wound mortal. The officer admitted that he had shot himself to avoid the necessity of shooting the czar. He said he was a member of a socialist society which ballotted to decide the assassin of the czar. The choice had fallen upon him.

—The Baptist Union of England, has accepted the Rev. Mr. Spurgeon's resignation. The committee appointed to wait upon Mr. Spurgeon and request him to reconsider his determination to resign reported that its efforts to effect a reconciliation were without avail.

—Right Hon. C. T. Ritchie, president of the local government board, in an address at Sheffield, Jan. 30, said it was the deliberate intention of the government to introduce a local government bill in parliament before Easter.

UNITED STATES.

—The postal convention recently concluded between the United States and Canada, by which any kind of matter admitted to domestic mails will be sent to any place in the other country at the same rate, has been approved by the President.

—The Lehigh Valley Railroad Company has equipped all its trains with the Phelps induction telegraph system. Despatches may be sent to all parts of the United States and Canada while a train is in motion, with the same facility and certainty as in any telegraph office.

—The production of pig iron in the United States in 1887 was 6,417,148 tons the largest amount in the history of the country.

—The Chinamen of New York are said to send home $150,000 a year.

—The number of pieces of mail matter handled during the last twelve months in the New York city post office was 797,778,145, or in other words, something over two millions a day.

—The record of Railway accidents in the United States for 1887 is published showing that 532 were killed and 1260 injured during the year. Many of these deaths were due to carelessness and misconduct. Many were due to the terrible car-coupler hitherto in use.

—Dr. Mary Jacobi, who is one of the best physicians in New York, and whose income is put as high as $40,000 yearly, says that women physicians are in great demand, and are making rapid strides forward.

—There are in New York no less than 300 firms which receive more than 1,000 letters a day, the year round, more than 100 firms that receive 2,500 letters, fifty firms that receive between 3,000 and 4,000 letters, and one firm which receives an average of 8,000 letters a day, the number frequently running above 10,000 in the busy season.

IF THE SUFFERER FROM CONSUMPTION, Scrofula and General Debility, will try Scott's Emulsion of Cod Liver oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases Phthisis, Scrofula, and Wasting Diseases. It is very palatable. Put up in 50c. and $1 size.

A Fine Fellow

He may be, but if he tells you that any preparation in the world is as good as Putnam's Painless Corn Extractor distrust the advice. Imitations only prove the value of Putnam's Painless Corn Extractor. See signature on each bottle of Polson & Co. Get "Putnam's."

OPIUM Morphine Habit Cured in 10 to 14 days. No pay until cured. DR. J. STEPHENS, Lebanon, Ohio. 41

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., 106 Wall-st., N. Y.

—1888.—

GOOD NEWS!

KIRKPATRICKS,

No. 7 KING STREET,

have a first-class Stock of

READY-MADE CLOTHING,

and GENTS' FURNISHINGS.

HATS, CAPS, TRUNKS, and VALISES.

at lowest prices in Saint John.

CUSTOM CLOTHING made at short notice. 5-15

NOTICE

Is hereby given that application will be made to the Local Legislature at its next session for the passage of an Act in addition to and in amendment of the Laws relating to the Saint John Presbyterian Church, in the City of St. John,

1st. To change the time of holding the annual meeting.

2nd. To define the qualifications of Trustee and Electors and other verbal changes.

5-8 By order of the Board of Trustees.

NOTICE

Is hereby given that application will be made to the Local Legislature at its next session for the passage of an Act to amend the Act of Incorporation of St. Andrews Church, in the City of St. John, as to time of Annual Meeting and for regulating the Election of Trustees.

4-7 By Order of the Board of Trustees.

AUCTION SALE.

THERE will be sold at Public Auction at Chubb's Corner, Saint John, on Saturday, February 11th, at 12 o'clock. All those several leasehold properties belonging to the estate of the late Frederick J. Doherty, situate on Frederick street, in the City of Portland, Sold to pay the debts of F. J. Doherty.

For particulars apply to J. J. FORREST, Solicitor, Chubb's Corner, St. John.

Terms Cash.

St. John, N. B., January 20th, 1888.

CATHERINE DOHERTY,
T. B. HANINGTON, Administratrix.
Auctioneer. 5 6

GERMAN FELT SLIPPERS, with Leather Soles.

100 pairs	MEN'S at - - -	40 Cents.
100 "	LADIES' at - -	35 "
75 "	MISSES' at - -	30 "
75 "	CHILDS' at - -	25 "

These are very warm Slippers and must be sold before stock-taking and at the above Low prices. CALL EARLY.

WATERBURY & RISING

ASK YOUR DEALER FOR STEELE BROS & CO'S SEEDS. ALL LEADING MERCHANTS. ADDRESS STEELE BROS & CO. TORONTO, ONT.

KNABE PIANO FORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability.

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Our facilities for teaching

TELEGRAPHY

are unsurpassed.

With a complete equipment of the most improved instruments, and the entire time of an experienced teacher devoted to the interests of the class, we have been able to train operators who have won a reputation for excellence of work, in about one quarter of the time required in an office for attaining the same degree of proficiency.

Terms per Quarter: Ladies $15; Gentlemen $20. Circulars mailed to any address.

C. E. KEEFER, Principal.

Odd Fellow's Hall. 34

WEEKLY

California Excursions.

VIA FOUR DIFFERENT ROUTES.

WESTERN tickets to all points in Canada and the United States, via either the Canadian Pacific, Grand Trunk, or United States lines. Write for information.

C. A. FREEZE, Ticket Agent,
Cor. Mill and Union Streets. St. John, N. B. 1yr4

HOMŒOPATHIC MEDICINES.

A fresh supply of the above just received.

PARKER BROS
MARKET SQUARE, SAINT JOHN, N. B.

PERRY DAVIS'

PAIN-KILLER

IS RECOMMENDED BY *Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals.* —*in short, everybody everywhere who has ever given it a trial.*

TAKEN INTERNALLY MIXED WITH A WINE GLASS OF HOT MILK AND SUGAR, IT WILL BE FOUND A NEVER FAILING CURE FOR SUDDEN COLDS, CHILLS, CONGESTION OR STOPPAGE OF CIRCULATION, CRAMPS, PAINS IN THE STOMACH, SUMMER AND BOWEL COMPLAINTS, SORE THROAT, &c.

APPLIED EXTERNALLY, EXPERIENCE HAS PROVEN IT THE MOST EFFECTIVE AND BEST LINIMENT ON EARTH IN REMOVING THE PAIN ARISING FROM SPRAINS, BRUISES, RHEUMATISM, NEURALGIA, SWELLED FACE, TOOTHACHE, BURNS, FROST BITES, &c., &c.

25cts. per Bottle.

Beware of Imitations.

CAMPBELL'S

TONIC ELIXIR

This agreeable yet potent preparation is especially adapted for the relief and cure of that class of disorders attendant upon a low or reduced state of the system, and usually accompanied by Pallor, Weakness and Palpitation of the Heart. Prompt results will follow its use in cases of Sudden Exhaustion arising from Loss of Blood, Acute or Chronic Diseases, and in the weakness that invariably accompanies the recovery from Wasting Fevers. No remedy will give more speedy relief in Dyspepsia or Indigestion, its action on the stomach being that of a gentle and harmless tonic, exciting the organs of digestion to action, and thus affording immediate and permanent relief. The carminative properties of the different aromatics which the Elixir contains render it useful in Flatulent Dyspepsia. It is a valuable remedy for Atonic Dyspepsia, which is apt to occur in persons of a gouty character.

For Impoverished Blood, Loss of Appetite, Despondency, and in all cases where an effective and certain stimulant is required, the Elixir will be found invaluable.

In Fevers of a Malarial Type, and the various evil results following exposure to the cold or wet weather, it will prove a valuable restorative, as the combination of Cinchona Calisaya and Serpentaria are universally recognized as specifics for the above-named disorders.

Sold by all Dealers in Family Medicines.

Price, $1 per Bottle, or Six Bottles for $5.

Davis & Lawrence Co. (Limited)
SOLE AGENTS,
MONTREAL, P.Q.

Yours for Health
Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND,

Is a Positive Cure

For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It restores the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians Use It and Prescribe It Freely.

It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, make women of children. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price either, $1. Six bottles for $5. Sent by mail in the form of pills, or of lozenges, on receipt of price, $1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness and torpidity of the liver. 25 cents per box.

Sold by all Druggists.

HELP Wanted. $25 a week and expenses paid. Steady work. New goods. Samples free. J. F. HILL & CO., Augusta, Maine.