

Messenger and Visitor.

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The Convention—Intimations.

Concerning the Convention which meets at Moncton in August, we wish to say:

1. We desire the churches at the June conference, or at the latest, at the July conference, to appoint their delegates to the Convention and forward a list of same to the undersigned.

2. Then we will forward a place of abode for such delegates during the Convention.

3. No church is entitled to send more than five delegates.

4. That while we would like to provide free entertainment for "wife and mother-in-law," as at last Convention here, we find it impossible so to do.

5. But we shall, as far as possible, provide for all accredited delegates whose names are forwarded before the 5th of August.

6. Where delegates desire outside entertainment, or where we are unable to provide free accommodation, we will furnish information concerning hotels, boarding house terms, etc., on demand.

7. We can make no provisions for teams.

8. Delegates connected with W. M. A. S. will be provided for by Mrs. Snow, secretary of society, to whom all correspondence should be addressed.

9. We cannot assume responsibility for any delegate whose name is sent in after August 5th.

C. R. NORRIS, Church Clerk.

—CONVENTION.—While the churches that generously entertain the convention, and thus oblige the whole denomination, do a noble service it is fitting that other churches bear some share of the burden, and receive some of the benefits. Why should not the churches that send delegates provide means for entertainment of their delegates? The contribution from each church would be small and a burden to no one, while the entertainment of all by one church is somewhat difficult. If each church were to pay the expenses of its delegates, the result would be that more interest would be taken by these churches in the proceedings of Convention. Reports would be asked of the delegates on their return. The delegates themselves would feel more interest in the work. There will always be a considerable number who will be gladly entertained by Christians where the convention is held; but the kindness of these brethren should not be abused when it can be so easily and so profitably avoided.

—IN A LETTER to the trustees of Colgate University accompanying the indenture which secured to the University the Dodge Memorial Fund of \$1,000,000, Mr. James B. Colgate, the princely donor of the fund, wrote:

"No conditions have been imposed as to the use of the income to be paid to the university by the custodians of this fund, except such as are implied in its name. Whatever the personal belief of those who may hereafter fill your places, I do not see how, as honorable men, they can expend the income of the Dodge Memorial fund for other purposes than the development of this university, along the lines marked out for it by him. So long as the memory of his life and character is retained, I am confident that this university will continue to be, in a true sense of the term, a Baptist university; a university where the ruling purpose is to discover and teach truth in order that it may be fearlessly, yet reverently followed wherever it may lead. It is my earnest wish that at proper times and in a proper manner (I would suggest at least once a week) the attention of the students, at all stages of their course, may be called to the teachings of our Saviour as recorded in the gospels, as distinguished from the interpretation of these teachings by men, as embodied in creeds, catechisms, articles of faith, and denominational dogmas."

The following circular, addressed to the local W. C. T. Union of Nova Scotia, was sent us for publication in connection with the memorial to the Council of Public Instruction for that province, published last week. As we had not space at command in last issue for both, we give the circular place here. We are further informed that it is the intention to request each religious denomination and each temperance organization to endorse the memorial above alluded to, and in the case of ecclesiastical gatherings, give the numbers of ministers and church members which it represents. It is hoped by this united effort to bring such a pressure to bear upon the Council of Public Instruction as shall secure the granting of the petition:

Dear Sisters of the — W. C. T. U.:

Mr. McKay, the progressive and indefatigable supervisor of the public schools of the city of Halifax, says in his last annual report: "The teachers suffer many inconveniences arising from the evils of intemperance. The progress of their pupils is very much hindered by want of text-books and irregularity of attendance—the poverty arising from the drinking habits of many parents preventing them from supplying their children with sufficient clothing. Worse still, the children from the homes of the intemperate are frequently possessed of clouded intellects and demoralized habits. If the community spent as much on educa-

tion as it wastes on strong drink and gilded palaces, splendid gymnasiums, first-class kindergartens, free text books, and well paid, well trained teachers might lure well-cared children to partake of the sweets of learning."

In view of these facts you exert yourselves to circulate the accompanying petition, not only in your own vicinity, but in adjoining communities where no Union is found, securing as many signatures as possible of both sexes of sixteen years of age and upwards. Please make a specialty of voters, teachers, members of school boards, physicians and ministers; and, in order that I may be able to make a record of the number of each who sign this petition, please attach to the names the office, profession, etc.

When a thorough canvass has been made, kindly return to me not later than August 25th.

Hear sisters, the success of this effort depends largely upon you. For the sake of our children, and for the sake of Him who is not willing that "one of these little ones should perish," let us do this work promptly, cheerfully, thoroughly, and thus may our request be granted.

R. A. B. PUTLAND,
Supt. S. T. U. for W. C. T. U.
Fredericton, June 22.

—WE GIVE BELOW from the CHRISTIAN UNION, of New York, an article entitled "The American Sphinx," which sets forth briefly and with much force some of the problems with which the great American Republic has to deal. These "riddles" are, to some degree and with certain modifications, the problems with which the statesmen and patriots of Canada will have to deal. We have no negro problem, it is true, but we have in Canada a race problem, perhaps not less difficult of solution. The problems as to "Western Farms," "The Working Man," and "Immigration," have not as yet with us attained very serious proportions, but some, if not all these, will have to be dealt with sooner or later in Canada. And the questions as to the "School System" and the "Railroad Corporations" are proportionally not less serious here than they are in the United States. With us it is true, also, that the hope of the country lies largely in the men whom God shall raise up to be its rulers and the shapers of its destiny:

The ancient Sphinx propounded her terrible riddle respecting man to every passer-by, and whoever could not guess she destroyed. At last (Elihu) solved her problem, and then she destroyed herself. The American Sphinx, more terrible, proposes, but a single riddle, but half a score of them, and if the princes of the land cannot find an answer to her riddles, she threatens to destroy both them and herself. Here are some of her riddles, propounded with a terrible voice and threatening mien.

You have seven million negroes in your land, multiplying rapidly, more rapidly than the whites. They are ignorant and immoral, with the vices of paganism and the vices of slavery combined. Will you give them the ballot and let them govern both themselves and you? Or will you take the ballot away? Who, then, is virtuous enough to be intrusted with their government?

Your Western farmers are covered with mortgages; your farmers are struggling with debt; in some States the farmer's annual income is less than the wages he pays his laborers. Will you let them be reduced to the condition of tenant farmers of Ireland? If not, how will you prevent it?

Your workmen are just well enough off to be discontented. There are tens of thousands who cannot get work; other tens of thousands who think they work too many hours, for too small wages, with no fair share of the profits of their labors. They are combining to get a larger share. The workers in this country in field and shop constitute the immense majority of the population. They have all the power there is. What will you do when they find that out and exercise it for their own advantage?

Immigration is no longer bringing to your shore the cream of the honest, industrious peasantry of foreign lands. The Hungarians, the Italians, the Poles, and now the Russians, are beginning to come in increasing numbers. They fly, but not as doves, to our windows. Will you let them in? How will you manage them? Educate them? Make Americans of them? Or will you shut them out? And if so, how? And what right have immigrants of 1800 to close the door on the immigrants of 1900?

You are proud of your school system. You are teaching your boys and girls to be shrewd—and selfish. You have no religion; it is your boast that you have no religion; that all religions have equal field and no favor with you. Who then is going to educate the consciences of your boys and girls? Or do you imagine that shrewdness is a substitute for righteousness as the safeguard of a nation?

Your great railroad corporations own a sixth of the capital of the community. They own its highways. Controlling transportation, they control the prices of its food and fuel. A nation whose food and fuel is controlled by its kings is as free as Egypt when Joseph was prime minister. What are you going to do about it?

When the princes of the land have answered these conundrums the American Sphinx has more ready to propound. Never was blunder greater than to suppose that the age of leadership has passed and the age of leadership is no more; that democracy can lead itself. Democracy is in the condition of a boy at that uncomfortable age when he is too

old to be governed and not old enough to govern himself. The animal has grown faster than the spiritual; the will-faster than the intellect. His passions are ripe and his judgment immature; he has the strength of a man and the inexperience of a boy. This is the critical period—the period in which the wise father and mother watch him with the greatest anxiety. Woe to them if they attempt to keep in their own hands the reins of this half-man, half-animal; he will snatch them from their hands and ride his headstrong way to death. Woe to them if they toss the reins carelessly over to him, thinking that he is "big enough to take care of himself," as though bigness had any relation to ability. How to guide him to self-guidance, how to govern him into self-government, is their problem. And this is the problem which this close of the nineteenth century puts on the princes of America.

Princes? Not princes. Woe betide the land that has no princes. We have had them hitherto. We are not ashamed to put beside Cavour and Bismarck and Thiers and Gladstone, our Chase and Sumner and Seward and Lincoln; nor beside Von Moltke and Wolsley, our Grant and Sherman; nor beside Garibaldi and Lassalle and Wilberforce, our Garrison and Phillips; nor beside Hyacinthe and Lacordaire and Robertson and Maurice and Farrar, our Simpson and Finney and Storrs and Beecher and Phillips Brooks. We have had princes in the past and we need them in the future; princes in moral reform, who will dare tell this growing boy that he is no saint, and that he must cut off his vices and develop his virtues, or he will degenerate into a mere beast or brute; princes in the pulpit, who, when they preach to Felix, will dare to put righteousness and temperance and future judgment together, and will have power so to do it as to make Felix tremble; princes in the State, who will care more for principle than for place, who will tell this growing boy that he will never outgrow law, for he will never outgrow God, and will interpret to him the voice so still and small within him that, if it has no interpreter, he may never hear it; princes in the press, who will not measure success by any such miserable standard as the amount of their circulation, but in lieu thereof by the moral grandeur of their teachings, and whose newspapers will not be merely the echoes of the nursery cries, but the voice of a real instructor; not a flatterer to humor the boy's passions, but a tutor to teach him his true nobility.

Wanted.—American princes. He that hath an ear to hear, let him hear.

—The new problems which the new conditions of modern life are forcing upon different nations are due very largely to the shortening of distances between different countries, the breaking down of long established barriers, and the growing freedom of intercourse. It is possible now to leave New York and reach Japan in two weeks, or to go to the Sandwich Islands in the same time, and the fact that the journey from Yokohama to London across the Dominion of Canada can now be made in twenty-one days has drawn out a good deal of comment in England. This practically reduces the distance between England and the farthest East by about one-half the former time, and this means, of course, a speedy and immensely increased tide of travel in both directions. Western influence in the East is already very great, but when the East is brought to our doors it must be very much greater. On the other hand, Eastern influence in the West is likely to be vastly increased and one question which one may perhaps be called upon to meet will be the vast influx of Oriental immigrants. An occasional Arab is sometimes seen in our streets, and a small number of Syrians have already come to this country, but so far we have been largely free from Oriental immigration. If the tide should set this way, we should probably receive the human refuse of the East first, and neither Italian nor Polish Jew approaches these Oriental immigrants in personal offensiveness or in the lack of assimilating power with our institutions. Evidently the turn is not far distant when some wise and humane policy with regard to immigration must be adopted.—*Can. Union.*

—Dr. Haigh writes to the *Chicago Standard*: "I am sure it will be cheering to the host of your readers who are the friends of both home and foreign missions, and whose hearts are moved as they see the providential openings which are presented in both directions at the present moment, that a gentleman and his daughter in the East, after careful conference with Dr. Moorhouse, have decided to devote through him from \$12,500 to \$15,000 for the school projected by our missionaries in Japan, to be located at Tokio under the care of Prof. E. W. Clement, and from \$5,000 to \$10,000 for the work among the Telugus and elsewhere. They will also give \$12,000 for a new building for the Indian university; \$4,000 to \$5,000 for a chapel at Provo, Utah, and the same sum for a chapel in Mexico; their total gifts not less than \$40,000, and reaching probably \$50,000. Thus does the new year open auspiciously for both home and foreign work."

The Dividing Line.

The controversy about holiness which has been carried on in the province of New Brunswick, for several years past, by the people called holiness people, against those who differ from them on this subject, is likely to come to an end, because the leaders of the holiness movement build their doctrine on a false foundation. Therefore the whole superstructure they erect, having nothing to rest upon in their teaching, will come to naught. It is unfortunate for the cause they profess to be the special advocates of, that the entire holiness (which is an unscriptural term) they profess and advocate makes no one safe.

The only attraction the holiness people ever had for me was their teaching concerning deliverance from sin, but when I found them teaching that the wholly sanctified might be lost, I left their company and the study of their books.

My salvation is built on a better foundation than that, viz, the immutability of God's character, purposes and work. If any one can find comfort or spiritual strength in the thought that they may be separated at last from the God they love, they are welcome to it. My comfort and strength is in denying it as highly dishonoring to God, as tending in itself to dishonor and weakness.

This is the dividing line between me and all who teach this doctrine. I take men no longer as my teachers, but would desire to teach them not so to dishonor God and His work. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation; who have fled for refuge to lay hold upon the hope set before us. As to the doctrine of entire sanctification, I believe in it, because it is scriptural, God honoring, and in agreement with my own experience; but the holiness teaching of the holiness people, in general, is of no use to me whatever. Therefore I have no interest at all in circulating their literature, and oppose their God dishonoring doctrine of God losing those He has saved.

A. ESTABROOKS.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose.—Isaiah 35:1-2.

Many of the sisters will remember a visit made a few years ago by the Rev. Mr. Best, then of Winnipeg, to a meeting of the W. B. M. U. Union assembled at Wolfville. Bro. Best was very desirous of having the Union undertake some work in the North-west. He pointed out on a map 52 places where churches at that time should be built, in order to hold the ground, and to do the work which should be done by the Baptists. Many felt the weight of the request, but it was not in our power to render the aid we would have given.

For the want of money up to this time that work has been sadly neglected. Appeal after appeal has reached us from their Home Mission Board, and we have keenly felt our inability to help as the occasion demanded. Recently Bro. Alexander Grant's continuous appeals for special aid to start the work at Regina, the capital of the North-west, has agonized us, and in a special meeting of the executive board, held a few days ago, we carried Regina up to the Lord as never before. We heard Him say, "Ask and it shall be given." We asked that our young brother, J. Harry King, who has just been ordained in Carleton Place, and called by the North-west Board to go to Regina and start the work, should go in the strength of the Lord of Hosts, that he might be made the instrument in the hands of the Almighty in gathering a church that should be a light to the world through all coming time. We resolved to do all in our power, and hence this special appeal, to Aid Societies, Mission Bands, and to every Baptist in the Maritime Provinces who have not already given more than they were able. We desire you to pray over the matter, and to send quickly any sum you know the Lord would have you give to this work at Regina. Remember there is no church organized, no building, but there are some few scattered Baptists. Please send your gifts direct to Mrs. Mary Smith, the treasurer of the W. B. M. U., Amherst.

We hope our dear brethren will not feel slighted because we have not written a separate letter to each, asking for a hundred dollars or more for this work; pardon us, we would have done so had time permitted. We do trust, as you are sending up your prayers with ours for Regina, you will hear the Scripture injunction as never in all your life, "help

those women who labor with us in the Gospel," and with glad hearts and willing minds fill up the treasury for this work. If so, the day is not far distant when we will rejoice together in the prosperity of Zion in Regna.

M. E. MARCH, Cor. Sec.

Certain Facts and Principles in Regard to Foreign Missions.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin, and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a Divine deliverer; one who can make the satisfaction, and inspire peace.

4. There is a command in the New Testament to go and disciple all in the name of this deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ himself.

6. This command is addressed to all Christians in every age, until every human being is converted. He who said, "Go preach to every creature," added, "Lo, I am with you always, even unto the end of the world." The command and promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul of the church that does not possess it is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.

10. Success is certain. The Lord has promised it. The apostles illustrate it. Those twelve men were missionaries. In their time, Rome with her military force ruled the bodies of men; and Greece with her philosophy ruled their spirits. Both arose in conformity to the Cross. The little band of apostles did not fear or falter. They conquered both.

11. We ourselves are the offspring of the missionary enterprise. To, turn against it is like a man's turning against his own mother.

12. Duty, love, success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.—*Rev. H. M. Scudder, D. D., in the Advance.*

Notice.—At the N. B. Eastern Association to convene July 18, 1891, at Sackville, the usual meeting of Missionary Aid Societies connected therewith will be held on the 20th, at 3 p. m. Will the societies please send delegates prepared to give reports and otherwise assist to make the meeting a means of forwarding our mission work.

A. R. EMMERSON, Secy for N. B.

The Sum of It All.

The boy that by addition grows, And suffers no subtraction, Who multiplies the things he knows, And carries every fraction, Who well divides his precious time, To sure success aloft will climb, Interest compound receiving.—*Dr. Ray Palmer.*

Literary Notes.

The *Homiletic Review* for July opens with an admirable article, from the pen of Prof. J. O. Murray, of Princeton, concerning Culture in its relation to Preach. The present Status of the Diverge Question is treated by the Rev. Samuel W. Dyke, LL.D., whose well-known acquaintance with the subject gives his article an authoritative value. Dr. C. B. Hulbert writes of the Biblical Texts Applied to Recent Claims. An article entitled Exegesis in the Pulpit, written by Dr. Howard Crosby shortly before his death, demands familiarity on the preacher's part with the original languages of Scripture, and an exaltation of the Word above everything else in the pulpit. Dr. J. Spencer Kennard closes the *Review* Section with a readable and suggestive article on Action and Acting. The European department, the Editorial, and remaining sections have their customary interest. Published by Funk & Wagnalls, 15 and 23 Astor Place, New York. \$3.00 per year; single copies 30 cents.

—"Experience teaches," says the Independent, "that a generous liberality in giving to good causes, while morally useful to the giver, is not bad policy in a financial point of view. We do not believe that liberal giving, as a class, are financially harmed at all by their beneficence. Their mental habits and social status are of the best kind for business success."

The First Autumn.

MARY S. WOODMAN.

Long ago, in the land that lies nearest the rising sun, there stood a beautiful garden—all that was left of the Golden Age that had clothe the world in beauty.

Flowers lifted stately eyes from the mossy banks of the streams which ran through it, and water-lilies floated their snowy cups on the quiet surface of the little lake in the centre of it. Trees of every description mingled their varied foliage, and turned bud, blossom and ripening fruit to the summer sun which poured its warm beams up in it continually. For on this lovely spot the sun never set; no chill wind blew across it; no cold clouds hung over it; no cold rain drenched it; but bright skies, fleecy clouds, soft breezes, and gentle dews united to make it a paradise of nature.

This garden was surrounded by a high wall with a gate on each side. South and West stood always open, but East and North were close shut against wind and storm.

This had it stood for century after century, and though the tradition of it had been handed down from father to son, and told at every fireside, none knew where it was situated.

One day a child wandered from his father's house, on and on, till, tired and hungry, he lay down and sobbed himself to sleep. When he awoke the sun was high in the heavens, and directly before him he saw a massive wall rising almost out of sight, and through the open gate flowers of brighter colors than he had ever imagined, and golden fruit that made him suddenly remember how hungry he was.

With a cry of joy he sprang into the garden. The birds sang a merry welcome; the flowers seemed to spring almost of their own accord into his outstretched hands; and the trees bent their loaded branches within easy reach of the hungry boy. He plucked eagerly; then, loaded with a wealth of purple and gold and scarlet, of fruit and flowers such as he had never seen or heard of before, he sat down on the moss at the foot of a broad branching tree.

"What is your name, little boy, and where did you come from?" asked the old tree kindly.

"Felix," answered the happy child, looking up not in the least surprised at hearing a tree talk; "and I live a long, long way off where the snow falls. Does it ever snow here?"

"Snow?" answered the old tree. "What is it like?"

"All white and glistening and cold," repeated Felix, "and the trees lose all their leaves, and I pretty flowers die."

"Die?" echoed the old tree with a shudder, "I never heard of it before."

"The sun dies every night," continued Felix, "and then it is all dark and dreadful. I like it better here. Where does that lead to?"

"I don't know," answered the tree; "it is never open," and again a shiver ran through every limb at the boy's story. Or was it prophetic?

"I'll go and see," and the child flung the flowers from him and ran toward the close gate. At his touch it swung back on creaking hinges, and in rushed the North Wind, shrieking wildly in triumph.

"Felix! Felix!" cried the old tree. "O, what have you done?" and a wail as if its heart was breaking burst from every leaf.

Felix sprang back trembling at the mischief he had done. The sun was descending rapidly toward the western horizon. The North Wind howled among the tree-tops, working destruction everywhere. The loftiest monarchs of the garden bent and shook at his approach. It was the day of his power.

"Felix," whispered the old tree, "what is that?"

Felix looked. The sun was just on the horizon; piles of cloud, deep purple, crimson, golden, seemed floating in a sea of fire.

"It is sunset," answered Felix, softly; "the sun is dying."

"Is that death?" whispered the old tree, trembling now with ecstasy.

"But look at this!" he cried again. All around the trees were catching and holding the radiance of the sunset, mingling its colors in every leaf.

"It is autumn," answered Felix. "It is death."

"Then welcome death!" cried the old tree, joyfully.

And the sun went down; and the stars shone out slowly, one by one; and the moon shed her soft radiance on the garden; and over all fell the stillness of an autumn night.—*Exchange.*

—If any one say that he has seen a just man in want of bread, I answer that it was in some place where there were no other just man.—*St. Clement.*

Immortality. W. H. HINSON, MONTON.

Men utterly refuse to believe that death ends all; and a belief in immortality is practically universal. It is found outside of the sacred volume, written on tablets older than those which bore the Decalogue, even the fleshy tablets of men's hearts. For under all constellations, in every condition, climate and circumstance, men have been found clinging to a belief in human deathlessness. And the permanent impression of the race will not be disregarded by the thoughtful mind. For this belief has struck its roots down into the sub-soil of savagery, and has lifted its fruitful branches among the tallest civilizations of the world. The nations to whom we owe most—the people who gave Catholicism a Mary, Protestantism a Jesus and the world a Bible—stood by a future for man. For apart from all proof passages of scripture and phases of Jewish thought which buttressed this belief, it is true, as Beecher long ago said, "That we can not conceive of experiences such as David and other souls had in reference to Jehovah and religion; such enthusiasm of love and soul prostration in connection with deity, that did not in some way infer the doctrine of a continuing existence on the part of God's people."

The old Greeks, the monuments of whose past greatness are the cherished treasures of the present generation, kindled into a passion and shipwrecked thought of an eternity where the departed lived again. And the Romans, as "death locked shields they assailed cities with a dogged, an conquering persistence that characterized them, clung to this faith. The Mohammedan warriors, with their glances of steady bravery believed immortality awaited them as a rich reward. The Indian looked for a happy hunting ground after death, where want and cold would forever be unknown. The Egyptian people, who furnish us with the earliest details of an established civilization, affirmed the future existence of man as they wrote: "Thy soul rests among the gods, and respect for thy immortality is in their hearts." The Persians and the Indians, the Assyrians and the Sinites, the Celts and Druids, the civilized of Egypt, Greece and Rome, and the uncivilized tribes of America and Africa, all held by man's immortality. The men of action, whose biography, according to Napoleon, makes the history of nations; the men of fancy and meditation, the poets and philosophers—have clung to immortality as a lampet clings to a rock; and whatever is sweetest and sincerest, bravest and best, strongest and sublimest, is clustered about this belief. For the sounding shores of the seas and on the sunny slopes of the hills; in the shadowy lanes of the valleys and on the mighty mountains; in the heart of every civilization, in the creed of every religion; in the icy North and the torrid South; in the ancient East and the youthful West; wherever sun rises or star shines, this deathlessness has awayed men. And the tombs and temples of the world, the massive pyramids of Egypt, the glittering shrines of the East, the tall-standing altars of British Druidism, the gigantic relics of bygone worship hidden in South American forests, are all as eloquent of a faith in the future as they are faithful records of a misty past.

In his "History of Christianity" Dean Milman says: "The immortality of the soul and its inseparable consequence, future retribution, have been assumed by the legislators as the basis of all political institutions." And this Christian doctrine of life to come is declared by him to be the parent of all which is purifying and ennobling in Christian civilization. Bishop Foss tells us: "The fact of immortality has been overwhelmingly reaffirmed, and evermore with multifold emphasis by the general judgment, conscience and heart of mankind." Man is immortal. Men here and there may doubt or deny immortality, but man as such assumes it. Hugh Blair says: "A belief in the soul's immortality has been proclaimed among mankind. Never has any nation been discovered on the face of the earth so rude and barbarous, that in the midst of their wildest superstitions there was not cherished among them some expectations of a state after death, in which the virtuous were to enjoy happiness." So universal a consent in this belief affords a strong argument to show that man's principle planted by God in the human breast.

Dr. Martensen: "The unconditional destiny of all men is immortality." President Payne responds: "Glorious immortality, angel of divinity, bawdy, clothing earth's darkest forms with white robes of light, and shedding fadeless lustre on the mortal gloom." Dr. Spencer writes: "Revolve in your mind, and what is man?—a dream, a sign, a throb, then nothing." But blessed God, life and immortality are brought to light. "Without a belief in immortality," writes Mrs. Miller, "religion is as an arch reared on one pillar, the end of which is abyss." While Canon Edmondeston declares that "man on the threshold of death must look to an actually demands a future."

In speaking of this desire for immortality, which, like Hope, is "the eternal in the human heart," he has called it "no instinct of the soul." In "Fasting, Praying, Speaking of himself, says: "I feel the instinct of immortality life within me, which prompts me to provide for it." "Speaking of man at large, he adds: "There comes this question to us, and we are driven into the man as a self-driven, 'What shall become of his hereafter?' And then, as though in reply to this question, he says: "And all our powers are weakness to what we shall have, and to what the faith and the wish but points the likelihood of life to come." Ah, my brothers, if you had the maddening mazes of things you ask that question that has been peeping down the ages, the question that asks an echo in every human heart, "If a man die shall he live again?" and if you say:— "Tell me my secret soul, O blest one, how and why?" Is there no resting place from sorrow, sin and death? Is there no happy spot where mortal may be blest? Where grief may find a balm and weariness a rest? If you ask this question with an earnest persistence, you will hear the soul say through her every whisper, emotion and instinct, Man lives for evermore.

You remember, Dr. Johnson's counsel concerning reading: "Read the book

you do honestly feel a wish and desire to read: our wishes are presentiments of our capacities." And he adds: "This is a noble saying, of deep encouragement to all true men, applicable to our wishes in regard to reading, as to other things." As a verily it is; for rightly pondered it forms no small support to the argument for immortality. For nature never deceives. All the instincts and faculties which are in any of its creatures—there is always something to meet them. Nature never disappoints. If there is a particular appetite, there is something to meet it; if there is a particular faculty, there is something to meet it; if there is a particular instinct, there is something to meet it. You take an egg from under the parent bird, when she has been sitting on it, and it is nearly come to perfection, and hold it in your hand. There it is, a dark world with its single inhabitant. You take off the top and look in. There is a creature as tiny as a wing, of what use are they there? Why, they are a prophecy that the creature is intended for a world in which there is an atmosphere, intended to be born into an atmosphere, and there is its preparation. Thus, a fly is intended to fly, and a bird is intended to fly. May that not be illustrative of men's souls? May not the aspirations, desires and anticipations be as the wings of the spirit? Are they not instincts which are given to us, which are a prophesy of the future for which we are intended?

F. W. Robertson tells us: "Every natural longing has its satisfaction. If we thirst, God has created liquids to satisfy our thirst. If we are susceptible of affection, there are beings to gratify that love, that thirst for life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving."

As the living berries and the green-leaved branches, the delicate buds and the air-fraught wild flowers, all tell of the mariner's nearness to the land, so we, sailing over the solemn man of life, are not left without the hope inspiring assurance and the anticipatory foretastes of a life to come. For, as another puts it: "To us there is breathe out of the unperceived odor of spices and balm and frankincense and myrrh—an atmosphere that comes in the twilight wind off the unseen holy." And it is one of the fixed certainties of experience that we are rapidly nearing the celestial climate, the land of the immortals—where no graves are ever cut in the blossoming Paradise, and where no one knows the meaning of the dark word, Death. Nor are there waiting times and seasons when these instincts as of course they are, and the exclusion of all manner and purposes, as to cause us to say with Dandrige:—

"Oh, that I stood in the presence of God! In the visible presence of God! And that I could see my soul were dead, and my soul were in the light of that palpable eye."

And it is to this instinct, this premonition, this glowing consciousness we evermore cling. And we are warranted, I take it, in supposing that as for wings is provided, and for fin water, and for migrating in to the sunny South, so for this earnest wish of the soul there is a heaven of satisfaction decreed:— "Thou hast immortality in mind. 'Tis that which will not let thee doubt it. The strings of thy heart will find it. That we could never do without it."

Brothermen, whence came this universal faith in deathlessness? The interest in this question is increasing, and the remembrance that for millenniums man has been environed by multiplied evidences of mortality. For the world is full of death. The leaves of many an autumn have rustled of death; the flowers of many a season have faded in its icy breath; the herbs, the grasses, the grains, the trees, little children, fair women and strong men have been dying for ages. In all climates, under all circumstances, from a million causes, men have fallen to the jaws of death. Yet amid this wreckage and ruin, like some Phoenix, there has risen this sublime conception and faith. Some hint, doubtless, nature gave, as in the chrysalis, the birth of the flower from the death of the seed, and the general resurrection of the awakened spring. But these illustrations, these analogies, are not sufficient to account for this gulf stream of immortality flying through a cold sea of dissolution. May we not reply by asking a second question: "We know how in every fragment of rope used in the British navy there is to be found a fine steel thread. Whence came that red strand in the rope? Placed there by the maker of the rope. Whence came this belief in immortality found in the soul of man? Placed there by the Maker of the soul."

It has been forcibly argued, that matter does not adequately explain man. A sheet of mica, since a man of science was asked, "What is man?" He replied by an illustration. He presented to his audience a round of carbon, two pounds in weight, and said: "This is man. It is made up of 25 ounces of phosphorus, one ounce of iron, sodium, potassium, magnesium and silicon. Then apologizing for not exhibiting 5,000 cubic feet of oxygen, 10,000 of hydrogen and 32 of nitrogen gas, he said: 'This is man's life, his intellect, his soul.' A carboniferous thing, by combination, or arrangement or fusion of these elements can you produce the living, loving, thinking, acting man? Was there these things and nothing more in the general judgment, conscience and heart of mankind? Was it not a question correctly and conclusively, it has shown us what man is, but it has shown us what man is not! For somewhat there is in man other than that which these explain, considerable of the gas-joints of his mind, his soul, in some men, but in man woman loves, and looks for other, than a compound of magnesium, iron and sodium! Ask of Shakespeare, what is man, and through the lips of Hamlet hear him speak: "What a piece of work is a man! How noble in reason, how infinite in faculty, in form how moving, how express and admirable; in action how like an angel, in apprehension how like a god, the beauty of the world, the paragon of animals." And through Lucian, he speaks of head and tail and tail, and says:—

"Men are more divine; the masters of all things; lords of the wide world, and with water sense, infused with intellectual sense, and souls of more pre-existence than fish and fowls."

Materialism can never be the satisfying belief of man. For the heart persists in asking with Tennyson—can he—

"Man, her last work, who seemed so fair, Such splendid purpose in his eyes, Who bent his bow in God's way, Who built his fanes of fruitless prayer; Who trusted God his soul to save, And love creation's final law, Who loved, who suffered countless ills, Who bled, who toiled, who fought, who pined, Who bowed, who dreaded the desert days, Who slept within the dead, or lay—"

President Hopkins has grandly said: "There is in us unity of matter. It divides itself endlessly into molecules and atoms. But we are one. We know ourselves to be one being. I hold myself to be one being. I was thirty-five years ago, when I became president of my college. If I know anything I know this: But the protoplasm is not the same; that has changed many times. How then can the protoplasm of to-day represent the protoplasm of thirty-five years ago? It would seem as though God had anchored this consciousness of permanence in a flowing stream of matter, to show that it cannot be the product of that matter. Independence of the body is suggested by its operations and derelict of the bodily conditions. For you may destroy an organ of sense, and yet the mind continues to reason. Think what visions of splendid beauty were created by Milton's mind when the eyes were shut, and the light of life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving."

The reading of the Westminster Confession shows us that the good men who framed it had not attained to all truth, but that they passed away, nevertheless, believing that their fathers, taking in some measure copy from it, adopted. Forty years ago, when a revision of the Scriptures was advocated by Baptists not a few in the denomination were opposed to it. I have seen a certain undertaking, and shouted vigorously for the "old-fashioned Bible." Yet we have lived to see the translation revised by the best scholars of England and America, and, however much we are attached to the version which has been commonly used, we are glad to accept the light which comes to us from revision. So now while some criticism seems ruthless and sacrilegious, it is well to possess our souls in patience. If we have not learned enough for argument to disprove the statements of scholars, who have spent years to investigation, we can certainly not accomplish any good by an exhibition of wrath.

The Bible has withstood assaults made upon it hitherto, and we may have confidence in the connection with the most daring scholarship has not attempted to question the doctrines on which the Christian world rests its hope, or to prove the Book an unsafe guide for faith and action. Men who startle us by what we deem an iconoclastic spirit, nevertheless, show reverence and love for it, and their acceptance of and love to Christ some who know them question. They may be mistaken in some of their conclusions, but the great need just now is patience. The grass withereth and the flower fadeth, and the general organism of our modern Christianity, that is, the old-fashioned Bible, will show how far the Baptists of this country are disposed to keep themselves abreast of the time, in this as in other things. We look, on our own part, for that which shall fairly and justly deserve the name of a "cunningly devised fable," and we only prove its weakness and dishonor the Bible when we give way to petulant fear concerning modern scholarship. "He that believeth shall not make haste."—Ch. Enquirer.

Dried Up Church Members.

It is a rare thing for Mohok to be called away by a drought, for in this mountain region waters are usually abundant. But this morning yonder lawn is burned brown; the roses in the garden look thirsty, and if the prophet Elijah were up on yonder "Sky-top," he could not discover a rain-cloud as large as a man's hand. "Mossy Brook" is reduced to a bare thread which trickles among their pink and white plumage beside it, but the brook is fast dying of drought. That poor little rivulet is a picture of the human soul, and when an infant was born, for mercies received." The good pastor often rose in the pulpit before the long prayer with his hands full of these requests, and in the prayer that followed not a single one was forgotten. When the time came of their return, it used to be a childish wonder how he could remember them all in their proper order, and notice each of them in such appropriate words. He carried his people on his heart. They were ever with him. He heaved a sigh of relief, and rejoiced with them that they do rejoice, and weep with them that weep."

Very often the foundations on which a man has rested his faith are discovered to be shifting and uncertain as the sand. He may from early training have accepted real truths, but there may have been no inward conviction of their claim to his belief, and he may discover that he is not rooted and grounded in the truth as that he can have the sure and steadfast hope he needs. Such a sense of darkness is often the beginning of a process by which the eyes of a man's heart will be opened, and he will be led to such searching after the truth that he will rest his faith on right grounds. But there are those to whom spiritual things were once vivid and real who walk now "in darkness and have no light." Such a man's loss of faith and spiritual delight comes from indulgence in sin. He has been disobedient to the truth as that he can have the sure and steadfast hope he needs. 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MESSENGER and VISITOR.

When paid within thirty days, \$1.50.

All correspondence intended for the paper to be addressed to the Editor.

Messenger and Visitor

WEDNESDAY, JULY 8, 1891.

"QUIT YOU LIKE MEN."

If you be permitted to say a word to the young men, so many of whom are entering into pastoral work for the summer, or into more permanent relations in the ministry, we would say, in all your work for and in all your intercourse with the people of your charge, strive to be men.

But to be somewhat more particular, let the minister be a MAN OF INDUSTRY. There is an ancient-law which says, "In the sweat of thy face shalt thou eat bread."

The minister should be eminently a MAN OF SYMPATHY. He will do only a part of his work, and not the best part, if he is content with being simply the instructor of his people.

Let the minister be a MAN OF MAGNANIMITY. Of all places in the world, the ministry is the last for the man who is afflicted with smallness of soul.

Christ's kingdom, whoever may be honored as His ministers, a spirit which will forget petty personal considerations in the grand aim to serve his Lord and help his brethren.

Finally, the young minister can least of all afford to neglect the fact that the MINISTER MUST BE A MAN OF PRAYER. No man without the constant aid and comfort of the Divine presence is sufficient for these things.

BE FRUITFUL. A palmist compares the good man to a tree which brings forth fruit, and Jesus said to His disciples, "Herein is My Father glorified that ye bear much fruit."

TEMPERANCE IN THE CONVENTION.

Bro. W. J. Gates, who is a prominent and active temperance worker, thinks that our Convention has not of late years kept so well "in the front rank in the onward march of the temperance cause" as the organized assemblies of some other denominations have done.

The criticism of our correspondent seems not to be unreasonable, and his suggestion we think is wise. Until our Convention is willing to take more time than its custom is to consider the interests with which it is entrusted, many things must necessarily be passed over with less attention than they deserve.

important educative influence upon the Convention and the denomination which it represents.

On Higher Education.

We are building a nation. We are and shall be a democracy. The people reign, and each man's vote is his sceptre. It is therefore easily evident that our national well-being depends upon the integrity and wisdom of the people.

At the step beyond the common schools we find a change. Higher education in Canada has been largely assumed by the various Christian denominations as their special business.

That Reform and Progress has been Acadia's watchword cannot be denied. Nevertheless there are pressing claims for immediate reform along many lines of our educational work.

The college curricula of the past were, for the most part, not calculated to meet popular needs. They met the needs of a favored few, who aimed to separate themselves from the vulgar throng and dwell only with the masters.

Now, an arts college, denominational or provincial, at the present time in Canada, which is not helping the young of the land to solve the great present problems, and fitting them for wise and decisive action in the future, has no warrant for its existence.

Now it is announced that it is hoped next year to open a department of manual training in this school. Although heartily in favor of such a movement, and desiring to see it realized in the near future, I think the expediency of its immediate establishment is open to question.

For the proper prosecution of this higher academic work, a generous endowment is needed and must be provided, but until such work is proposed in Horton Academy, let no man talk of academic endowment.

moral issues before us in Canada to-day are as imperative, as difficult, and as worthy our highest thought as any the world has ever faced; that a college, denominational or otherwise, which does not attempt to fit men to face and solve these problems, does not give a higher education; that, therefore, a modern higher education must be practical rather than theoretical, tending to turn the tide of young men now setting so strongly toward the over-crowded "learned professions," into more practical, and it may be more truly, beneficial channels, thereby giving us more scientists, teachers, economists, practical socialists, statesmen, and fewer briefcase lawyers, half-fed doctors, and unmentionable ministers.

Immediate Reforms Demanded at Acadia.

That Reform and Progress has been Acadia's watchword cannot be denied. Nevertheless there are pressing claims for immediate reform along many lines of our educational work.

For many years this school was the chief feeder of the College. The past five years have wrought a great change, and now our county academies and better common schools supply the majority of the college students.

In the academy's addresses to the public, much stress is laid upon the advantages of her boarding system. Careful observers frequently question the merits of this so-called advantage.

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The Psalmist was sure that he could run in the way of God's commandments when God would "enlarge his heart." An enlarged heart, filled and overflowing with love, will know no weariness or discouragement.

That Question of Open Communion.

In the MESSENGER and VISITOR of June 24, the question is asked: "How long does it require a Baptist to commune at a or with a pedobaptist church, and a pedobaptist to commune with a Baptist church before that Baptist church can be declared upon communion, and who is responsible—the pastor who declares simply, 'after the congregation is dismissed the Supper will be observed,' or the deacon who officiates." W.

This we propose to answer, inasmuch as there is constantly being thrown around this subject a mist of religious sentimentalism most mischievous and misleading. Open communion, as usually understood, means the intercommunion of the different religious bodies.

Open communion, as usually understood, means the intercommunion of the different religious bodies. When applied to Baptists it is used to describe Baptist churches who commune with pedobaptists or unbaptized people.

So far as we have known, it is an admitted principle, in all evangelical bodies, that the church which celebrates the communion shall have full control of the service, and shall therefore decide as to the character and necessary qualifications for this service of all persons who partake with them.

As to the form of giving the invitation to the Lord's table by the pastor, alluded to in the question of "W." much must depend upon the motive. If the pastor intends by this form of invitation to evade the responsibilities of the church for the right observance of the ordinance, in the matter of the qualification of the communicants, then he misleads, as he leads the church to violate its own professed principles; otherwise this form of invitation, if understood by the people, may be quite consistent.

Ontario Letter.

"Leafy June" was never more verdant than now. Forest, fields and gardens are literally "with verdure clad," and the whole land is full of promise for sower and planter.

We in this western province have been spending part of this month, with our fellows by both oceans, watching the bedside and lamenting the death of the late Premier. The day of his funeral was observed by a partial cessation from business and the holding of memorial services in almost every city, town and village.

Thomas Lailey, of Toronto, was one of our most prominent men. Born in Yorkshire, England, in 1820, he came to Toronto in 1834. He became a merchant tailor, and in 1854 opened a wholesale clothing establishment, the first of its kind in Western Canada.

William Craig, of Port Hope, was another faithful servant of God and the denomination. For many years he and his sons have been in the tanning and general leather business in Toronto and Port Hope, and were widely known in business circles.

round about Akidu. The funeral of this good man was largely attended. Addresses were made by pastors of the various churches in Port Hope, and by several from a distance.

EDUCATIONAL. The annual sermon before the Moulton College was preached on Sunday, June 14, by Rev. Dr. Thomas, of Jarvis street church, Toronto. The closing exercises were held on the 16th. Three young ladies received diplomas of graduation.

Woodstock College closed Tuesday, June 16. Ex-principal Farmer, returned from his studies in Louisville, Ky., and Rev. George Sale, president of one of Dr. MacVicar's schools in Georgia, were present. The speaker of the day was Hon. R. Harcourt, provincial treasurer, who eloquently discussed the life work of a student.

The college is just now favored with several scholarships and prizes: In the Third year, the Calvin scholarship of \$50, and the Copp prize of \$10 in the Manual Training department; in the Second year the S. J. Moore scholarship of \$50, and the Wolverson prize of \$5 in the Manual Training school; in the First year the D. W. Karn scholarship of \$25, and the Dullely prize of \$5; in the preparatory course the Wm. Davis scholarship of \$10; open to the school, the James Hay prize of \$10 for the best speaker. The outlook for the college is of the brightest.

From Avon, Washington Territory.

It is a great pleasure to receive the MESSENGER and VISITOR, and learn of others, living a few miles from here, who take it too. I see by the reports from the churches in the provinces that many of them were revived and souls added to them, such as were saved. Church work here needs as much of faith and courage to carry on as anywhere.

Our association meets in June at Whatcom, and although we do not have such large gatherings as at home, we hope to do great things in the name of the Lord.

Friends may be interested to learn that I have taken charge of the church at Mount Vernon, the church in which I held membership until coming to the provinces. The place is one of great promise, being the county seat of the most fertile county in western Washington, the Great Northern Railway giving us connection with Seattle and Vancouver, and a navigable river giving us steamboat connection with all parts of Puget Sound.

Tobacco and Other Things.

The sentiments of your correspondent, "Anti-Tobacco," will find a response in the hearts of many of your readers.

It is time that associations and churches spoke out more strongly, by acts as well as resolutions, in reference to the sale and use of the pernicious weed by church members. And at the same time they might deal with the card table and "the dance of society," as found in Christian homes.

At the home of one of our deacons, and in the family of a minister, card-playing and dancing are said to be practiced, and some of the sons and daughters have attended dancing school. Probably the esteemed brethren and sisters in question do not know that they are putting a "stumbling block" in the way of others.

N. S. Central Association. FRIDAY MORNING. The committee on this subject by Prof. Kierstead, who is a very thorough and intelligent man of the work and various departments of our education at Wolfville, Pa.

The afternoon session of the subject of Sunday school, on this topic were indeed commendable and thorough on the part of our church work.

On Friday evening a meeting was held, the packing the large and beautiful room of the Berwick church that addresses were returned missionaries at aries-elect, doubtless to create the expectations of the people in this session.

After the opening session on Missions reported by Rev. J. W. Manning, chairman, in which reference to our Home, North and Foreign missions. prospects and necessities together with the respective churches, were concisely paper.

An address of welcome and missionary—Rev. and wife, and Miss W. on behalf of the association. T. A. Higgins, D. D., of the audience had the pleasure from the missionaries Howard Bars and the words of high resolve—work in the future from Bro. and Sister Ardone and victories won land. This interesting a late hour by prayer by Burton, of England, and Rev. J. W. Manning, following our dear Bro. obliged to abandon his tam and return home health.

SATURDAY MORNING.

The committee on the reports reported thereon, circular letter prepared, tee, which, after some passed by the association. The Rev. A. Cohoon, association, making a assistance to our weak titute fields.

On Saturday afternoon listened to brief history two of the older churches at the Windsor by St. Margaret's Bay church by Rev. M. Freeman, J. W. Manning. These with thanks, and order the library of Acadia U. S. Committees for 1892.

"Systematic Giving" by the committee on B through their chairmen Gates. Among its records that of raising \$1.50 per in our churches for decess, outside of local and church purposes made for the further church histories.

"Denominational Literature" reported upon by the committee to that duty; by the Book Room in Halifax hearty commendation it is doing for our church schools. The healthy business is very gratifying of good literature. This regarded the MESSENGER worthy of honorable noble work it had done and defence of the and practices of Baptists dissemination of sound and wholesome these Maritime Provinces the fact that there were few thousand Baptist full visits. Among the terprises of our denomination on its way.

By a resolution of the meeting of this Association for the first Friday of June, at 2 p. m., and the thing be with the Hants. The committee have preparation of a m Dr. S. T. Rand, reported Saturday evening session the subject of Temperance on this question was Rev. W. C. Vincent. up some strong speaking resolution was adopted. Resolved, That in the Association, on the entire prohibition of the liquors as a beverage. A resolution was also forth the fact that the a great evil; and that

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

News Summary.

DOMINION. — Salmon fishing in Restigouche this year has been almost a failure. — The potato bug has appeared in large numbers in Kings County, N. S. — The rains of the past week have about settled the forest fire through the province. — Manitoba has a quarter-million acres more under crop this year than last, and the crops give great promise. — Moncton merchants are advertising twenty-five pounds of granulated sugar for a dollar. This beats Calais and East-Port all hollow. — David H. Rees' barn at Springfield, Kings Co., was burned on the 1st July; it is thought from sparks from a picnic fire. Insured for \$200 in the Western. — The Bank of Nova Scotia has declared a half-yearly dividend of three and a half per cent. The Merchants' Bank of Halifax declares a dividend of three per cent. — The National Cordage Company, of New York, has purchased the business of the Dartmouth Rope-Works Company. The concern has employed upwards of six hundred hands. — An association has been formed in Montreal with a view of establishing annual exhibitions. The first will be held from Sept. 17th to 25th. For prizes lists, etc., address S. C. Stevenson, manager and secretary, 76 Gabriel St., Montreal. — The Rev. Justin D. Fulton has been formally welcomed by resolution on the part of the Baptists of Ottawa to share with them in their struggle against Rome and the Romanists. Similar expressions have been made, we are assured, in other parts of Canada. — In Paris, on St. Jean Baptiste day, the Canadians had service in the Church of Saint Clothilde, the Canadian preacher being Father Josselin. Many aristocrats attended Mr. Mercier's reception, including families connected with the early settling of Canada. — Imports in June amounted in value to \$43,695, as compared with \$73,924 in June last year, the duty paid being \$12,756 as compared with \$20,196 in June last year. The decrease in duty is due to the change in the sugar duties. Exports in June were valued at \$1,429,000 as compared with \$1,429,000 in June last year. — On Sunday last, Thomas Patterson, a Back Bay fisherman, started from his home to row to the lime-kilns, Letang, with two young women, Miss Laskey and Miss Leavitt. He landed them at Letang, and was sailing back, when the sail of the boat jibed and the craft upset. Patterson was seen by those on shore swimming around for some time, but before a rescuing boat could reach him he sank out of sight. Water did ebb the body was found and taken to Back Bay where an inquest was held on Monday morning. The deceased was about thirty years of age. — The Indian department is in receipt of advice from its agents among the Siwash of the northern coast of British Columbia stating that the cessation of sealing operations on Behring Sea will reduce a large proportion of the Indian population to absolute destitution. These Indians are employed as hunters about twenty to each vessel. The coast fishing, which would otherwise keep them in winter supplies, will be over before the majority return from the sea, and there will be nothing for them to do. The government will, it is thought, be compelled to maintain several hundred Indian families on the coast this winter. — The Chicago Standard says: These who have not seen Chicago for a few years will hardly recognize it when, with all the world, they come back in 1892. The increase of tall buildings is something marvelous. Not to speak of the many ten, twelve, and sixteen story structures, already finished, which almost scrape the sky, there are at this writing sixteen such new buildings, of from ten to eighteen stories, in process of erection within the limits of a comparatively circumscribed territory in the lower part of the city. The cost of these buildings cannot fall short of fifteen millions of dollars, while it may reach a much greater amount. Seven of these enormous piles are within a block or two of the office of The Standard. Chicago is now telling some "tall" stories sure enough.

— A terrible thunderstorm passed over the town of Lagerdorf, Austrian Silesia, recently. Three villages in that neighborhood were set on fire by the lightning and three men and a number of cattle were killed. — Great damage to crops and railway tracks has been caused by rain storms in Kansas. — The commercial treaty between Spain and the United States has been signed. It will be published on August 1, and will go into operation Sept. 1. — San Francisco is becoming alarmed at the ever-increasing arrivals of Japanese, and collector Phelps of that port thinks that in another twelve months the Japanese question will have grown to as grave proportions as was ever the Chinese. — A big swarm of bees created a little panic in the heart of the busiest portion of Kansas the other day. A wandering minstrel from fair Italy stopped on the corner and proceeded to grind out a choice air. The bees, which were just passing the spot, were attracted by the hum of the organ and attempted to swarm on the Italian's head. The musician beat a hasty retreat unharmed. The queen headed for the globe of an electric light and her enraged subjects following settled within and about the globe. The bees scattered about among the crowd, lowered the globe to the street, not noticing its strange occupants. That made the bees mad, and the crowd that collected to see the fun soon decided there was little in the situation. The electric light man making his rounds lowered the globe to the street, not noticing its strange occupants. That made the bees mad, and the crowd that collected to see the fun soon decided there was little in the situation. The bees scattered about among the crowd, lowered the globe to the street, not noticing its strange occupants. That made the bees mad, and the crowd that collected to see the fun soon decided there was little in the situation. — For the cure of female weakness, suppurations, nervousness, bearing down pains and all those peculiar ailments that make woman's life almost unbearable, Dr. Williams' Pink Pills are an unfailing cure. They build up the blood, restore the nerves, and bring a glow of health to allow cheeks. All dealers, or by mail post paid on receipt of price (50c a box). Dr. Williams' Med. Co., Brockville, Ont. — "The Nova Scotia Fruit Growers," published by T. E. Smith, proprietor of the Nova Scotia Nursery, Church St., Cornwallis, and printed at the office of the New Star, Kentville, N. S., is a book of ninety-two pages, and contains much that we suppose must be valuable to fruit growers in these provinces. Mr. Smith is a gentleman who has not only much practical experience in fruit culture, but whose experience is connected with Nova Scotia and the conditions of fruit growing in the best fruit growing section of that province. The book before us gives some account of different small fruits and orchard fruits suitable for culture in this climate, along with many practical suggestions as to selection and preparation of soil, manuring, planting, pruning, cultivating, picking and marketing, etc. The book also contains some discussion of the comparative profitability of fruit growing and other agricultural industries. We are not informed as to the price of the book, but no doubt Mr. Smith will be glad to furnish the information required in that connection. — "A Wonder of Medical Science," says the advertisement, "will be applied to Dr. Vistar's discovery of Wild Cherry. It is nearly half a century since this remarkable remedy was introduced to the public, and yet the immediate and enviable reputation which it gained by its wonderful cures of coughs, influenza, consumption and other bronchial complaints, is to this day fully sustained. — A Model Railway. The Burlington Route, C. B. & Q. R. R. operates 7 1/2 miles of road, with termini at Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none. — Marriages. BEWIS-McPHEE.—At Springhill, June 29, by Rev. H. B. Smith, B. A., William Brown, to Florence McPhee, both of Springhill. LEICKEY-LAIR.—At St. Martins, June 17, by Rev. C. W. Williams, John W. LeFurgey, of Moncton, to Lottie E. Lair, of St. Martins. BARKHOUSE-DALMEINER.—At Lunenburg, June 29, by Rev. J. S. Brown, Alben Barkhouse, to Sarah Dauphiner, both of New Cornwall. OUTHOUSE.—At Lunenburg, June 17, by Rev. Wm. E. Hall, at 294, Creighton St., Chas. Outhouse, of Sackville, N. B., to Mrs. Ella B. Hermon, of Halifax. DYKEMAN-SMITH.—In the Brussels St. Baptist church, on the 30th ult., by the Rev. W. J. Stewart, Fred A. J. Dykeman, to Nella Smith, both of St. John. HOYT-GOOD.—At the residence of the bride's father, Marysville, on the 24th ult., by the Rev. B. N. Nobles, Chas. A. Hoyt, of Millville, to Ada M. Good, of Marysville. RIDGWAY-HILTZ.—June 23, by Rev. Wm. E. Hall, at the residence of the bride's father, Thomas W. Ridgway, to E. May, daughter of Mr. J. Hiltz, all of Halifax, N. S. LAST-HIMES.—At the home of the groom's father, in East Boston, on the 27th ult., by Rev. J. H. Hughes, Sinclair Lent, of Wintrop, to Effie Himes, of Worcester, Mass.

SMITH-CROSBY.—At the residence of the bride's father, July 2, by Rev. F. H. Beals, J. Porter Smith, of Charlottown, Mass., to Sadie B., daughter of the late R. R. Crosby, of Hebron. LOUNSBURY-GRAHAM.—July 1, at the residence of the bride's father, Joseph Graham, E. o. Springfield, York Co., by Rev. S. D. Irvine, John Lounsbury, of Nackawic, to Melissa Graham. MACKINTOSH-LUCAS.—July 2, by Rev. Wm. E. Hall, at the residence of the bride's father, 250 Creighton St., John W. Mackintosh, to Jessie, daughter of Wm. H. and Drucilla Lucas, all of Halifax. McCABE-FRASER.—At the residence of the bride's father, July 1, by Rev. F. D. Davidson, assisted by Rev. John Miles, Lanyon McCabe, of Alexandria, to Annie P., fifth daughter of Wm. F. Fraser, J. P. of Lynwood Valley, P. E. I. BELYEA-McBAY.—On the 30th ult., by the Rev. W. J. Stewart, at the residence of the bride's father, J. Lawrence Belyea, of Greenwood, Kings Co., N. B., to Annie, only daughter of Cea. Joseph and Annie McBey, of Greenwood, Kings Co., N. B.

Deaths. GRAHAM.—June 15, at Canterbury, York Co., N. B., John H. Graham, aged 17. His end was peace. DAY.—Upper Sheffield, of consumption, June 4, John H. L. Day, son of Alfred Day, in the 29th year of his age. EARLE.—At Pleasant Lake, Yarmouth Co., N. S., June 26, Andrew Harvey Earl, aged 5 months, son of Joseph and Grace Earl. SHAW.—At Arcadia, Yarmouth Co., of membranous croup, June 15, Owen W., aged 3 y. a. and 8 months, youngest son of Aaron and Alice Shaw. HARRIS.—In Toronto, of diphtheria, June 27, Elms, aged 5 years and 10 months, eldest child of C. Harris and Rosalie Harris, formerly of Nova Scotia. SHEPHERD.—At the residence of his son-in-law, Brainerd Ritchie, Virginia, June 28, George Sheffer, in the 81st year of his age. No evil did he fear, for Christ was with him. SULLIVAN.—At Prince Albert, N. S., June 24, St. tumor, Mrs. Sarah Sullivan, aged 72 years. Sister Sullivan was converted about 50 years ago. She lived a life of devotedness, died a peaceful death and has entered a glorious eternity. She leaves a family and large circle of friends to mourn. CAMPBELL.—At New York, on the 14th of June, Eunice Campbell, beloved wife of William Campbell, of Gibson. Our sister professed religion some years ago in connection with our F. C. Baptist brethren. Her life was one of holiness and was especially precious unto her during her last illness. REAGH.—At Spa Spring, June 24, Mrs. Jane Reagh, aged 86 years. Sister Reagh has been for many years a member of the Upper Village Baptist church, for over a happy Christian, and a delighted in holy conversation with fellow Christians. Her end was peaceful. The funeral services were conducted by Bro. F. I. Goucher, Lc. MUNROE.—At the Wolves, Charlotte Co., on the 21st of June, Clara Munroe, aged 21 years. She was an able and intelligent. The large attendance at her funeral indicated the respect in which she was held. The funeral sermon was preached by Rev. James Trimble; prayers were offered by Brethren Kierstead and Eldridge, lics. May a kind provision comfort the mourners. TINGLEY.—Died at Shemogue, N. B., June 21, Sister Cynthia Tingley, aged 86. Many years ago this sister united with the Baptist church, which membership was severed by death. Her husband and children of three generations, more or less, and she possessed powers of mind and body very remarkable for one so aged. Being a lover of Christ and a great student of God's word, he sorrowed not as those who have no hope, but has light at eventide to comfort him in the loss of one whose company he enjoyed for nearly 70 years. The funeral services were conducted by Bro. J. H. Davis (lic).

inter, yet Mr. Morse possessed rare gifts as a preacher, and often rode through the country on horseback proclaiming the riches of divine grace. His daughter, the subject of this sketch, was born in Bridgetown in 1816, and was baptised on a profession of her faith in Jesus, at the age of 13. A number of years after her baptism she was married to James M. Smith, Esq., and with her husband removed to Windsor, N. S., and immediately afterwards connected herself with the Baptist church in this place. Dr. Welton, one of her pastors, was a near relative, and one whom she greatly esteemed in the Gospel. Indeed every pastor who served the church of which she was a member, had in her a true and loyal supporter. About fourteen years ago Mr. Smith removed with his family from Windsor to St. John, N. B. Sister Smith immediately transferred her membership to Brussels St. church, where she remained a consistent and useful member until removed to higher service. Mrs. Smith was a great sufferer for about nine months before her death, but her sufferings were endured with wonderful resignation to the will of God. The word of God and the hymns of sacred song were her constant companions. She found a great deal of comfort from the experiences of the Christian poets as expressed in the hymns which we sing at divine worship. She came to her grave as a shock of corn cometh in in his season.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Under Public Buildings" will be received until Thursday, 29th July next, for coal supply, for all or any of the Dominion Public Buildings. Specifications, form of tender, and all necessary information can be obtained at this Department on and after Monday, 24th June. Tenders are to be sealed in envelopes, and will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, BELLAIR, in the sum of one per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so. If he fails to supply the coal contracted for, if the tender is not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, June 24th, 1891.

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THE CHRISTIAN MESSINGER AND VISITOR. VOL. VII., THE Rev. G. O. Gates, pastor of Germain St. Baptist church, on Sabbath morning, a series of eight sermons on Prayer. Full congregational interest of these services is now the order of the Sunday-schools and churches from Bar Harbor to Blaine's illness as serious character, with past of his ever again do. — The Rev. J. T. B. returned missionaries from his city on Sabbath last, on their native home. — AS USUAL much columns is laid over of room. Correspondence exercise patience; and will have soon to enlarge our waste basket. — The articles on "H and "Reforms Demanded by the Messinger and Visitor" in our present issue may indicate the reverend "old men for counsel war." — Rev. C. H. Spurgeon's readers will be sorry to advise we are informed he is dangerously ill; will be offered for health, and the continuing life. — ACADEMY SEMINARY. Committee of Acad secured the services of as teacher of vocal music has a good reputation. It is believed this provided for. — The editor of the Visitor is from home change of work—we in this office. Last the Prince Edward Island Summerside, and he with the Eastern N. Sackville, on the 18th not be held accounts appears in the columns of — N. B. EASTMAN. Hinson informs us that N. B. Eastern Association Sackville, July 18th tickets at any I. C. I. tacy to the association, agent for "a standard No. 82. This certificate signed by clerk of sentation to agent at than 21st inst., will to return passage from — The N. S. Census The clerk of this is able to collate from churches the following: Baptists, Increase, Decrease, Net increase, There has been a church rolls. One of members from who near. The 50 church of 1,586 members ad — ASPICIOUS (?). the Nova Scotia Company is auspicious long career of prosperity. But will not justify the is not an article of any kind, or even a The boys would be cigars this company To wish success to wish that large number shall learn to smoke where they are more bad habits. This is pay, even for the enterprise. And that will attend cigars the greater loss to the country, useless and worn, pended in making waste. Why should be interested in inquiries? In a where capital is so to go abroad for fun why should we not dollar for developing resources that are It is stated that the stories in Canada. A new factory just sent out for the week. We would the use of tobacco restricted and ab