

Messenger and Visitor.

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Rev. H. C. Applegate, of New Brunswick, N. J., recently baptized three households on a single Sabbath, and no infant among them. And yet some of the most determined Pedobaptists cannot believe that Paul could have baptized a household in Corinth in a ministry of a year and a half not including an infant. The Baptist is the only self-supporting denomination in Siberia, numbering three thousand. By the way, some Pedobaptist D. D.'s have shown with surprising prescience, that immersion could not be practiced in Arctic countries. Of course, as facts contradict the conclusions of these learned gentlemen, the facts must go! Christianity has but 420,000,000 nominal adherents, while other religions have about 1,000,000,000. Awake, awake!

A Letter.—Germany has evidently reached, if she has not passed, the limit of demand for educated intellect. While the attendance at her universities increased during the eight years from 1879 to 1887 from 19,769 to 28,763; the last winter there has been a decrease of 484 compared with the summer attendance. Our country has much advance to make, however, before she will be within bow-shot of the nation bearing upon her brows the laurel wreath for learning. Let us seek to instill the idea that learning is to be sought for what it brings into the man and not merely for what the man can gain because of it, and there will be no danger of a glut in educated intellect.

Dr. Delton Dead.—This renowned Hebraist and brilliant scholar is no more. In his day he held the front rank in Old Testament scholarship. Few American theological students at Leipzig will ever forget the genial face framed in with its snowy and flowing hair which beamed upon them in the celebrated English class. He had no sympathy with the extreme higher criticism of his country, while yielding more, latterly, than the conservative scholars of England and America would admit. His last work was an another revision of his famous Hebrew New Testament. He literally continued his work until the pen fell from his hand at the touch of death. His memory will be as fragrant as his life work will be enduring.

Dr. Cuyler's Retirement.—Dr. Cuyler, the much beloved and honored pastor of Lafayette Presbyterian church, Brooklyn, closed his pastorate of thirty years on Easter Sunday. It was a memorable occasion. The immense audience room was packed to the door, and the sermon, in its appropriateness, was what might have been expected from Dr. Cuyler. Although so prolific a writer and responding to very many public calls, he was a faithful pastor, having made over 25,000 calls during his ministry. To this direct personal work, as much as to his preaching, he attributes the blessing God has given him in winning over two thousand souls to Christ. One paper mentions that during the service, he asked all present who had been members of the church when he began his ministry to rise, and less than a score responded, showing the swift changeableness of life. With a God bless you, Dr. Cuyler proceeded with his sermon. Tens of thousands will join in the hope that his freedom from pastoral care may permit him to enrich the religious press with his contributions, and that his life and vigor may be long continued.

Fault-finding.—The time has never been, and probably will not soon be, when everything in the churches of Christ, or the family, is just as it should be. This is so well known that it is folly to repeat it for the information of others. The folly is no less of fault-finding, and scolding in the church, because the members, or the management of affairs, is out of the way. When this habit of fault-finding is chronic in the family, or the church, it always demoralizes and never reforms—it increases always, and never removes any bad habit. For those who are in authority, in any circle, to scold, is to advertise their weakness and want of fitness for the position they occupy. Then it is observable that this bad habit, like others, is contagious. If the pastor of the church indulges in fault-finding, the members—especially that ubiquitous class, the leading members—are sure to take up the refrain; and the church will soon resemble a bear garden in this, at least, that the weak will suffer at the hands of the strong. It will be a dangerous, instead of a safe, place for the lamb; Observation is also teach us that we need no divine impulses in fault-finding. The fruits of the spirit are never gathered from the soil or soil out of which this bad habit springs. This is a tare of the

devil's sowing in the wheat field. Let us be careful not to cultivate it in our families or churches.

Good Testimony.—We are glad to publish the following from an able and candid correspondent of the *Morning Star*, the leading paper of the open communion Baptists of the United States. We are glad the writer sees the logical outcome of the denial he speaks of. It is not because of open communion in itself so much as because of what we cannot but believe is its necessary consequence in breaking down all consistency in adherence to our most precious principles, that we object to it so strongly. It is well known that most open communion writers have deemed it necessary to deny the orderly antecedence of baptism to the Lord's supper, which close communists insist upon. Denying the antecedence of baptism to the supper, open communionists have proceeded to deny its proper antecedents to church membership, church functions, etc., dangerously depreciating baptism in their zeal for open communion. . . . Baptists cannot deny the antecedence of baptism to the church and all that pertains to it, including the Lord's supper, without compromising about everything essential in baptism and in a Baptist church.

Could Not Stand the Test.—A noted Professor of Philosophy in the University of Copenhagen was, until recently, an apostle of atheism, trusting in human wisdom for guidance and happiness. In the introduction to a second edition of his works he makes this confession: "The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundations upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the covering, the cable of science, broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

We clip the above from the *Index*. It is the glory of Christianity that it supplies the soul's utmost needs. It is just here where all else fails. Is not this one of the strongest evidences that our religion is divine? Could we suppose that God could give to man anything which would fail to help the soul in its greatest state of trouble and dread? Is it possible that what is the greatest help under these circumstances can come from a lower source than Him?

Literary Notes.

Christian Thought for April, edited by Charles F. Deems, D. D., is packed full of articles of great value. Austin Abbot, Esq., contributes an able paper on "The Uses of Retaliation in the Mosaic Law;" President J. E. Rankin, a lecture on "Man of Literary Genius and Christianity;" Rev. George C. Yelsey, "The Uses of Imagination in Historical Science;" Mr. E. Colt Morris's, Rev. J. J. Smith's, Rev. George W. King's and Prof. Morris Holden's names add vigor to this number, by scholarly papers. Dr. Richard Wheatley also furnishes a paper up to his usual high standard, called "The Philosophy of Christian Theology." Other articles serve to make up a most interesting number of this popular magazine, now its seventh volume. Every layman and preacher should take this magazine. Yearly subscription, \$2.00; Clergymen, \$1.50; Single Copies, 40 cents. Wilbur E. Ketcham, Publisher, 13 Cooper Union, N. Y.

The Missionary Review of the World for April greets us with a rich and varied table of contents. "The Christian Dawn in Korea" is a graphic sketch of that country as the rays of Christianity fell upon it. Mrs. Armstrong's description of "Life Among the Karens in Burma," as she saw and experienced it, is intensely vivid and interesting. Dr. Pierson's second letter, descriptive of his work abroad, is replete with interest. Rev. Mr. Leonard's brief paper on Utah ("Babylon is Falling") ought to thrill every heart with joy. Dr. Happer, of the Christian College, Canton, shows that there are still vast unoccupied territories besides Tibet waiting for the missionary. Dr. Ellinwood excels even himself in this month's article, "Missionary Churches," and in his Monthly Concert department. Mr. Starbuck's translations from foreign missionary periodicals are a unique and highly valuable feature of this *Review*. "The Missionary Intelligence" is of unusual interest, and so is the "Correspondence." The International section contains, among other papers, a valuable one on Japan, by Rev. H. Loomis, of Yokohama. The Editorial Notes are full and varied, and the Monthly Bulletin gives the latest news from the entire field of missions. Published by FOX & WAGNALLS, 15 and 20 Astor Place, New York. \$2 per year; in clubs of ten, \$1.50.

A Model Missionary and His Preaching.

BY H. B. SHAW.

It is believed by many of the most earnest of the Lord's workers in this day, that the present living Christians of the world should feel it their imperative duty to give the Gospel to all those living in this day who have it not. That seems to have been the way Paul felt about it, and one in examining the records of his life, cannot help believing that he had the very best of reasons for feeling as he did in the matter. Paul had been changed, made over, so to speak, from being hard and cruel, not to say bloodthirsty, toward some very harmless people, whose darkest crime consisted in loving and reverencing, even to the death, the memory of the life and words of one who had died for them; he had been softened and humbled in spirit; had lost many old friends, but had gained one friend, even Jesus, whose name he afterward extolled above every other name, in heaven or on earth. Naturally, you and I would say, if Paul believed Jesus had done all this for him, he would wish to please so dear a friend as far as it lay within his power to do. As a matter of fact that is exactly the principle that prompted every movement and every word of Paul. Was Jesus' blood shed for many? Then, if Paul could bring it about, the *how* he should bear the story. How he did push over the country! Cyprus, Pamphilia, Pisidia, in fact the whole of Asia Minor, Macedonia, Greece, Italy, parts of Africa, the Mediterranean isles, in all these he sought out a people for the Lord, and before he died the aged veteran could say without boasting: "I have fought a good fight . . . henceforth there is laid up for me a crown of life." He had preached the gospel to as many people, of as many nationalities, as the whole of Protestant Christendom from the Reformation to the beginning of the present century? What a record! What a model for missionaries in these present times. Was Paul a model in action? In the same degree was he a model in his preaching. He seems to have been a man of one idea. "I determined to know nothing among you, save Jesus Christ, and Him crucified," he wrote to the Corinthian church, and it mattered not to whom he might be speaking, however high in authority, however lowly in occupation, he always told the same story. He would embellish it to suit his auditors' thought. When he began to preach to the Jews of Antioch in Pisidia he carried them back over their history as a nation: God had led them out of Egypt, bore patiently with them in the wilderness, established them in Canaan, gave them judges, afterward a king, set him aside, raised up another king even David (now Paul is ready to push in the gospel), "From this one's seed, God, according to promise, brought to Israel a Saviour—Jesus" (Acts 13: 23). "He was killed by your rulers in Jerusalem, but God raised Him from among the dead." "Be it known to you, therefore, men, brethren! that through this one *unto you*—remission of sins is declared." When a few days later the apostle was facing a congregation, at Lystra, composed of heathen, pure and simple, he tells them: "We are men affected like you,—delivering the joyful message unto you,—turning from these meaningless things unto a Living God." At Athens Paul was in his glory. He was the missionary to Gentiles. Here they were, educated, refined, and puffed up with self-conceit, but anxious to hear some *newer* thing. On Mars Hill, surrounded by many majestic and wonderful works of art, Paul discourses to them of the *known* God, who did not need human, hand-made temples to dwell in; He was their father, though, by creation, as some of their own poets had said, but while overlooking to some extent the times of ignorance he was calling now upon all men, everywhere, to be repenting; "inasmuch as He appointed a day in the which He is about to be judging the inhabited [earth] in righteousness, in a man whom He marked out, offering faith to all [by] raising Him from among the dead." The gospel according to Paul was all-comprehensive as it was simple and easily understood. He sets it forth to the Corinthian church in few words, as that which "he himself had received," as that through which "they were being kept safe"; "That Christ died for our sins, according to the Scriptures; and that He was buried; and that He was raised, on the third day, according to the Scriptures" (1 Cor. 15: 3-4). If all our church members understood the gospel as Paul did, even in the measure adapted to their capacity to receive, and then, in that same measure, determined to carry, or send, it out to destitute regions, who knoweth where the end might be?

The Missionary Outlook in Africa.

BY W. W. EVERTS, D. D.

After the fall of the Roman empire the Seracens, driven out of Europe, found a hiding place amid inaccessible regions of the dark continent. He bore with him the Koran and the Crescent, and for a thousand years has dominated, enslaved, and demoralized primitive races of Central Africa. Catholic missions, following the commerce of Portugal, began in Western Africa 400 years ago, met Mohammedan fanaticism, with the polygamy it allowed and the slavery it had promoted, as impassable barriers to Christian missions as seacoast mountain ranges to travel, and commerce between the coast and the interior. Protestant missions, following the commerce of Protestant nations on the western and southeastern coasts, met the same obstructions in attempts to penetrate the interior. They were associated with the traders in the dread of the natives, whose villages were precipitated into internecine wars, their homes being burned, and their country devastated to facilitate the robbery of commerce, the debasement of the rum traffic, and the horrors of the slave trade. The whole continent seemed instinctively to shrink from the approach of the white race, dreaded as investigators of its miseries and hopeless oppression, and made the progress of missions hopeless. Europeans and Americans founded missions along the coast where commerce had opened the way. But the interior was not reached, the climate was inhospitable, and with the exception of some small colonies, and a few successful missions, there seemed little promise of evangelizing Africa.

The prophetic Livingstone's saw that other methods of work were necessary before Africa could be reached by the gospel. He withdrew from the service of the societies that he might undertake a work of exploration and general evangelism. He blazed his way through trackless forests, and left waymarks of his travels through desert and perilous lands to guide those coming after him. At length, after traversing unknown sections of the continent, fixing boundaries of rivers, and homes of numerous powerful races, he was found dead, kneeling by his bedside in the night, offering his last prayer for the redemption of Africa.

Sent out by an enterprising journalist to find the lost Livingstone for the curious and anxious world, Stanley, impressed by the career of the great Christian explorer, took up his life-work as Joshua did that of Moses, and has already crossed the continent twice, furnishing the data for a geography of its unknown land, and opening the way for the establishment not only of the Congo kingdom, but also of the Christian civilization over the last quarter of the uncivilized globe.

As revealed by these explorations, Africa is now divided by Guinness into North, South, East and West Africa, and the Congo and Soudan Territories. Africa is separated from the central section of the continent by a desert larger than Europe; and South Africa from the central section of the continent by another vast desert plain. West Africa is bounded on the east by a range of mountains for thousands of miles separating the partially civilized coast region from the less known if not more barbarous interior. East Africa is separated from the interior by a chain of lakes. The continent is twice as large as America, with higher mountains, larger rivers, and grander lakes.

The Congo river is larger than the Mississippi and Missouri combined, and is equalled only by the Amazon, ranging in the same latitude. The Congo kingdom alone is larger than all India.

The population of Africa, as now explored, is classified into six groups of nations; the Semitic Arabs, the Abyssinians and other Amharic speaking peoples; the Hamitic Berbers, the Egyptians, the Lybians, the Ethiopians; the group of Foulah tribes dwelling on the Senegal, the Niger, the Gambia, and Lake Chad; the negro races proper, extending from the Atlantic to the Nile in the Sahara and Soudan latitudes; the Bantu group, occupying Central Africa from above the equator to Cape Colony across a third of the continent, and including the Congo tribes, the Zulus, Kaffirs, and countless others, making one-fourth the population of Africa; and the Hottentot group in the south-west, including the Bushmen and other original and degraded races. Since the recent explorations of the Congo region, increasing attention is being given to the Soudan north of that region, and between it and North Africa proper, the home of ten millions of Berbers and kindred races, the scene of the civic and

military triumphs of Hannibal, and the theatre of the early triumphs of Christianity. There flourished Origen, Tertullian, Cyprian, Clement, and Augustine, shaping the culture and science of that period. Thus Africa is opened as the last and greatest, and perhaps most important mission field of the world.

In the new missionary movement, some leads of the first Catholic and Protestant missions may be traced and their work developed. Some of the most efficient missions of European and American Christians will become the bases of new and more adventurous enterprises. The report of the assassination of Bishop Hannington a few years ago in Eastern Africa while making explorations for enlarging missions so thrilled the Church of England that in a few weeks a score of young men offered themselves to go to the front and take up the work so nobly planned by the martyred bishop.

Guinness was first on the Congo, and eight years ago transferred its mission of eight or ten stations and eight or ten missionaries of the forty or fifty he had sent out, and properties costing one hundred and fifty thousand dollars to the American Baptist Missionary Union. Eight years ago he commenced a mission in North Africa, and already some fifty missionaries have been sent out, including the mission of Baldwin, and hundreds of converts have already been reported, and brightening prospects through Algiers, Morocco and Tunis. Perhaps the most important factor in the evangelization of Africa will be the emancipation and education of the colored race in America. As Israel emerged from bondage to found the most important political institution in history, and bear the glad tidings of the world's Saviour to all men, so the emancipated negro race may redeem their fatherland, and hasten the spread of the gospel in both hemispheres. Facilities of schools giving credentials of character and education: might not one or two hundred a year be sent to Africa? They would gain readier access to their kindred races, would endure the climate far better, and the expense would be nominal under a proper arrangement; or however great the expense, it would be easily met.—*Western Recorder*.

Demand and Supply.

The Apostle Paul indignantly disclaims the idea that he could make it his object to "please men" by his preaching. He affirms that in his habitual practice he acted in disregard of that motive. "As we were allowed of God to be put in trust with the gospel," he says, "even so we speak; not as pleasing men, but God, who trieth our hearts." We are some centuries removed from the age of Paul, and it may be thought in some proportionate degree, from his principles of action. We hear much of the preaching demanded at the present time. And it is intimated that ministers must meet the demand or be "left." But if the law of demand and supply is to apply to the pulpit, the theme of Paul's preaching must needs be superseded. To "preach Christ" will hardly answer, unless it be "Christ, the Socialist." The end of faith is not to be as of old, "the salvation of souls." On the contrary, men are uncertain whether they have any souls to save, but they have bodies to feed and clothe, and the only good they crave is plenty of food and better clothing, with less work. The pulpit is called upon for the preaching of the new gospel of the secular life.

And if this demand be complied with what result may be expected? The approbation of men, perhaps; if anything more, what? The approbation and help of God can be looked for only in preaching the "gospel of God." That preached "in demonstration of the Spirit and of power" won believers whose faith stood "not in the wisdom of men, but in the power of God." The "everlasting gospel" has not been shorn of its power. It was never more evidently owned and blessed of God than it is at the present time, both in Christian and in heathen lands. Another gospel may win applause, but will it gain enduring honor? How long will the present fashion last? The truth is that the demand of compliance with popular opinions and the echo of "the public voice" is a demand that is insatiable. The newest fashion of to-day will be succeeded by a still newer fashion to-morrow. Preaching for the times must needs be ephemeral preaching, while the abiding interests of the immortal spirit are neglected. He who labors to be approved by God, will, with His favor, gain also the approbation of good men. But he who makes general popularity his aim is likely to miss it, or if he gains it, to find it a perishable possession.—*Watchman*.

W. E. M. U.

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

PRAYER TOPIC FOR APRIL.
"That the treasury may be filled."—Mal. 3: 10.

A private letter from Mrs. Churchill, dated Feb. 21, says her health is much improved. Mr. Churchill had just returned from a three weeks' tour, and expected to go out again to visit the Joypore country and other places, which would occupy the time until the last of March. Mrs. C. says: "We thank the Lord and the dear sisters at home for sending Miss Fitch to us. She is making good progress in studying the language. Do not spare your prayers for her or us, or for the perishing thousands around us."

Cumberland Notes.

On March 13th, a mass missionary meeting, representing the Aid Societies of Cumberland Co., was held in the pretty town of Parrboro, situated on the Basin of Minas, and becoming so well known to tourists. The pastor, Rev. I. W. Porter, presided, and in a few introductory remarks, welcomed the visiting friends in behalf of the president, who was absent from illness, the sisters of the Aid Society, and members of the church. Realizing the importance of our people becoming acquainted with our mission work in detail, the ladies in charge gave special attention to this fact. On the wall was a large map with all the mission stations standing out in clear characters. A paper prepared by Mrs. J. A. Christie of Amherst, brought each of our stations clearly to mind, and also gave the early history of our independent mission, showing the overruling Providence in taking us from the East side of the Bay of Bengal and placing us on the West. Vivid touches on the people and religion, with all the geographical boundaries well defined, made us feel we had visited our own mission field in Telugu land. Then Mrs. Steele of Amherst, introduced us to each of our missionaries, giving sketches of their work, their joys, their sorrows; pleading an interest in and for them, making us realize as never before they were our representatives, doing our work. Our beloved sister, Mrs. George, was with us and in her graceful, impressive manner gave us many interesting incidents in her own and her husband's work in Burma; closing with an earnest appeal for Telugu land with its 3,000,000 of souls looking to us for salvation. Following this was a forcible and eloquent paper by Mrs. B. Smith, on the Needs of Missions, presenting Christ's claim on us and our relations to the heathen world. Excellent and touching recitations were given by Mrs. Lewis and Miss Spencer of Parrboro, and choice music was given by the choir. The pastor made some interesting and encouraging remarks on woman's work in missions. And this very interesting service was brought to a close by the congregation joining in singing the grand old missionary hymn, "From Greenland's icy mountains," followed by prayer and benediction by the pastor.

Preceding this meeting there were two very helpful sessions, Mrs. George presiding over the first. Questions arose as to the ways and means to interest more of our women in mission work. The Port Grove sisters gave us their plan of work. When a member is absent from a monthly meeting, the president makes it a point to inquire after her or sends a note, as to the cause of absence, and each one answers to the roll call by repeating a passage of Scripture.

Much is accomplished by the distribution of the *Link* and other missionary intelligence. Others spoke of pledging themselves to bring another with them to the monthly meeting, and many other suggestions were given that were very helpful. Thus by talking and praying about that which is dear to us, others are impressed of their responsibility. A sister said more than two-thirds of their membership are regular attendants at the monthly meetings, although living long distances apart, some driving four or five miles to the place of meeting. The afternoon was a devotional service, Mrs. MacLeod presiding. Prayer was requested for the missionary family lately received by the Board; also for the missionaries on the field, and that a missionary spirit may have a deeper hold upon the women in the churches, and for the young men and women in our colleges and schools. A sister said the two cents per week should be an expression of our gratitude that we were not born in Telugu land, and this should not detract from the giving to the general fund. After earnest, importunate prayer by a number of sisters, believing the promise, "Whosoever ye shall ask in My name that will I do," the meeting closed by singing "Blest be the tie that binds."

Preaching—Its Place and Power.

Attention was recently called to President Patton's estimate of preaching and what ought to be its leading characteristics in relation to the age. The question of church service is one that is attracting not a little attention at the present time. There are some who declare that the pulpit as a factor to influence human thought and action is fast approaching decay, and that preaching will soon be numbered among the lost arts. Many are not prepared to go so far as this; but they are querulous in their criticisms of the pulpit, and the opinions of objectors are nearly about as varied as are the objectors themselves. The most popular objection is many quarters at present is to what is styled dogmatic teaching, though possibly some of the complainants might not be ready just at once to give a definition of the term they so frequently and familiarly employ. It might well be asked, is it possible that, in one sense, there can be preaching without dogma? Christian dogmas is the statement of positive truth revealed in Scripture. If the positive preaching of gospel truth is rejected what is left to be left for the pulpit to declare? Coleridge in his young and Unitarian days, it is true, once preached on the hair-powder tax, but such uses of the pulpit would scarcely meet the approbation of the most decided opponent of dogmatic preaching. The matter of dogmatic preaching may be dogmatic or doctrinal, but there may not, there ought not to be, dogmatism in the manner and tones of the preacher. Evangelical preaching must still busy itself chiefly with the great cardinal doctrine that from the apostolic age to the present have survived all the changed conditions of national and social life. There are doubtless adaptations and applications of unchanging principles to ever-varying conditions and to ever-changing human needs, but truth itself, in all its essential features, is permanent, and this is its evidence as well as its utility. If there is no authoritative standard by which religious truth in its leading lines at least may be tested, and from which we may be able to derive convictions of its value, then definite rules for the conduct of life and well-grounded hope for the soul's redemption and a blessed immortality would be left in the vaguest uncertainty. All who accept the Scriptures as the inspired Word of God, and who may differ in regard to methods of interpretation and theories as they may concerning matters of comparatively minor importance, are substantially agreed as to the main facts relating to Christ's redemption and saving work. However much the partiality of repetition of truths generally received by gospel hearers may be condemned, while the merely formal and perfunctory recitation of stereotyped doctrinal statements is to be carefully avoided by every faithful minister of Christ, the great truths of Scripture that directly bear on the way of salvation ought to have a prominent place in public teaching. These truths must be firmly grasped, intelligently held and proclaimed with fervid earnestness and a spirit of honest conviction. If they are to have their legitimate influence on the minds and hearts of hearers. The principles of eternal truth are capable of the most complete adaptation to the almost endlessly diversified conditions of human existence. It is not the truth, so much in demand, is no impossible task to the minister who has an intelligent apprehension of the special characteristics of the times in which he lives. He may draw his illustrations from common life, the teaching of history, the evidence of the divine world of nature, but the principles that ought to guide and govern human action are to be found in the sure word of prophecy to which we do well to take heed. In the nature of the case there is no reason for the pastor to preach the Christian pulpit is to be classed among those things that are waxing old and ready to vanish away. It has an important place to fill and there is no other agency to supplant it. Important as is the place of preaching in the life of the public, it is the chief place in the life of the church service. Preaching should be reverent, devotional in spirit. It ought to be such as to elevate the entire spiritual nature and bring it into harmony with those acts that constitute an essential part of public worship. Preaching is the means by which the soul is brought near to God. The devout worshipper feels his need for humble confession of sin; he longs for forgiveness and is deeply conscious that earnest as human effort and ardent desire for spiritual enrichment may be, without the aid of divine grace they are unavailing. He is also conscious that it is a high privilege as well as an incumbent duty to join intelligently in the expression of his gratitude and in voicing the holiest aspirations of the soul in the service of God. It looks as if there were too often the case that praise, prayer and Scripture reading were only preludes to the sermon, and in themselves of secondary importance to the discourse which occupies the chief place in the services of the Protestant church. Less than due attention is given as to what is in reality one of the essential parts of divine worship. It is generally recognized preparation for the faithful minister is to be a faithful minister. He ought to be made for the divine services of the sanctuary. Then that the pulpit may worthily hold the place assigned to it for the advancement and the defense of the gospel, its aims must be practical. Doctrines are to be proclaimed, but it ought also to be clearly shown that they have a meaning for each and for all. The unhappy disparity between profession and practice—confessedly great, greater by far than it ought to be—must be much lessened. Doctrines must be proclaimed from the delusion only too common that religion and practical life occupy two distinct spheres. Is there not a vague impression in some men's minds that external religious duties ought to be attended to on Sabbath and other religious times, but that religious principles are not strictly compatible with buying and selling and the ordinary concerns of everyday life? This divorce of profession and practice might be largely removed by the faithful application of Christian truth in its immediate bearing on man's whole nature. If the pulpit has

not the fulness of power it ought to have, it certainly has its place in this as in every age of the world's history.—Canada Presbyterian.

The First Six.

It is sometimes both pleasant and profitable to pause amid the stirring activities of the present, and look back to the beginning of a great movement which is our chief purpose to promote, and thence trace its development down through the lapse of centuries to its gloriously successful issue. Such a privilege is now afforded the Baptist denomination in the United States of America. To-day it has a record of three hundred and six years. On its first list we find but six. There were doubtless a few others, but these six are all of the names that have reached us. John Clark was in America, but we cannot determine certainly that he was the Baptist, although some have been so designated. An eminent Baptist preacher, Roger Williams had been banished for advocating Baptist principles, but he had not yet been immersed and was still reckoned a heretical Congregational preacher. Several of the scattered Baptists, for similar reasons, but we do not know that any one of them was a member of a Baptist church and we know that most of them were not, at that time. But we must infer the presence of Baptists in the United States from the fact that all this communion among the Congregationalists who composed both the State and the Church of Massachusetts; for no man could be a freeman in that commonwealth without being communicant in the Congregational church. But we are not left to inference. Dr. Mather tells us there were Baptists among the first settlers of New England, who fled from the Old World to the New, in 1620, on account of religious persecution. They might have set up sanctuaries for the worship of God at once, but their religious fees outnumbered them, perhaps a hundred to one, and watched them so sleepily that they made no attempt to form an organization for about 18 years. But in the winter of 1638-9, a group of about thirty gathered about a little village called Weymouth, 14 miles southeast of Boston, and resolved to form a church. They knew they were watched with keen vigilance and doubtless proceeded with prudent caution. But they could not "escape the watchfulness of their foes. The alert police pounced on these "vile anabaptists," and arrested six men whom they regarded leaders in this "dark conspiracy against the peace of their churches." Thus was thwarted the first attempt to constitute a Baptist church in America. Were the Baptist endowed with the superstition that characterizes Mohammedans, Weymouth would be the Mecca to which they would make their pilgrimages. For here they first attempted to plant the standard of the cross in the New World, and from here we know, the first Baptists were led to American soil for "worshipping God contrary to law."

The names of "these six brethren" were John Smith, Richard Sylvester, Ambrose Morton, Thomas Mackepeace, Robert Lenthall and John Spur. For the preservation of these names we are indebted to the records of Boston court, before which the brethren were arraigned on the 13th of March, 1639. John Spur was fined twenty pounds (\$95.50) and committed to jail at the pleasure of the court. How long the court was pleased to keep him in prison we are not informed. But we know Esther White, another stubborn Baptist, was kept in jail, at a later period, twelve days for refusing to pay the parish minister about 16 cents. Richard Sylvester was fined \$4.84 and disfranchised. Ambrose Morton was fined \$48.40 and advised to go to the parish minister for instruction. Thomas Mackepeace, who probably had no money, was threatened with banishment unless he reformed. Robert Lenthall's case was put off till next court, after which he went to John Clark's settlement in Rhode Island, where he preached, without molestation. What John Spur's sentence was at that time we do not learn. But, as we shall see presently, he received his reward afterwards.

Twelve years after the attempt to constitute a Baptist church at Weymouth, viz: in 1651, a church having been gathered at Newport, Rhode Island, its pastor, Dr. John Clarke, Elder Obadiah Holmes and a Bro. Crandal were sent by that church to visit an aged brother, William Witter, who lived near Lynn, Massachusetts. The day after their arrival, while Dr. Clark was preaching, all of them were arrested and sent to Boston jail. After two weeks they were brought into court where they received the following sentences: Dr. Clark to pay a fine of \$96.80; Elder Holme, \$140.20, and Bro. Crandal, \$24.20, or "till he was whipped." They refused to pay their fines and were sent back to prison. Some friends paid Dr. Clark's fine without his knowledge or consent, and he was released. Bro. Crandal, not being a preacher, was also released. But Elder Holmes was kept in jail till the next court, and then taken out, bound to a whipping post and so fearfully lacerated with a whip that, as Governor Jenks tells us, "in many days, if not weeks, he could take no rest but as he lay upon his knees and elbows." But the presence of the Lord so sustained him that he greatly rejoiced while the thirty lashes were being laid, with terrific force, on his bare back. When he was released from the whipping post, old Bro. John Hazel and our Weymouth brother, John Spur, extended to him their hands. Bro. Hazel spoke no words, but Bro. Spur could not refrain from saying: "Blessed be the Lord!" For the demonstration of sympathy, the two brethren were fined and imprisoned. They refused to pay their fines, and would have been whipped, but some friends paid the fines for them. They were released, but too late for Bro. Hazel; for being a feeble old man, he died before he could reach home. Of Bro. Spur we have no further account. Such were some of the trials of the first Baptists that came to America.—American Baptist.

The church is not to be as a lake without any outlet—a mere glass in which the sky is reflected—but a reservoir that yields what it receives for the health of mankind.—C. D.

Giving.

BY REV. E. B. BURTT.

Having something to give, how much should I give? This is a question that "Every man" shall give as he is able, according to the blessing of the Lord by God which He hath given thee." Deut. 16: 17. "Upon the first day of the week let each one of you lay up in the store as he may prosper, that no collection be made when I come." 1 Cor. 16: 2. Here then is our rule, a strict law of proportion as Peter says, "according to each hath received a gift." We are to give as God has prospered our labor, and the burden of deciding what that proportion is has been laid on each individual conscience. Many seek relief from this burden by taking up the system of tithes, or more strictly of a tithe, for I notice that give only a tenth. If we adopt the Jewish system of tithes, however, we ought, if consistent, give as much they did, which was much more than a tenth. Summing up all the Old Testament teaching about tithes we find there were two distinct annual tithes (some commentators even taking three, owing to doubtful passages). Deut. 14: 22-29, which the tax of the half shekel, the firstlings of all animals either in kind or money value, redemption money for the first born son in every family, the "first of the fleece," the "first of the dough," "corners of the field" for the poor, and fruit from their harvests, and added to all these, "free-will offerings" the required offerings amounted to nearly a third of one's income. We make no mention of the three annual feasts, which afterward multiplied in number, to which all were expected to bring abundant provision for themselves and the poor,—feasts, which were somewhat like our social suppers except that they did not have to pay for eating their food after they had brought it.

If therefore we follow the Jewish system we ought to give about a third of our income to benevolent objects. But the tithing system has been supplanted in scripture by another rule which is more equitable while it is none the less strict. As he is prospered, give as much as thou canst, that thou mayest prosper, and all things shall be well with thee, and thou shalt be blessed. 1 Tim. 6: 18. "Ye are My friends," that is, the circle of divine love had made the little group one. Presently the charmed circle widens; a brilliant and bitter enemy of Christ is stricken by the heavenly electricity and transformed into a most enthusiastic friend. A wretched runaway slave is brought back to the fold of discipline. By-and-by great thinkers, scholars, philosophers, and orators, Jerome and Augustine and Chrysostom and Bernard are drawn in. The circle keeps widening as the ages roll on. "Ye are My friends," poor widows and orphans in their perils, sailors in their forecastle, sufferers in hospitals, slaves in the cotton-fields, are admitted to the wonderful household of love. And as the converting grace transforms them, and the great arm embraces them, we hear Him keep on saying "I have called you My friends." It is the greatest marvel in history; for out of that obscure hand in that upper room has sprung the mighty kingdom of Immanuel, which shall yet fill heaven with countless armies of glorified spirits. "Ye are My friends," describes them all. It is a confidential friendship. Jesus tells His chosen ones, "I call you not bond-servants, for the servant knoweth not what his master doeth." A master sets his slaves to work without any explanation. For a slave, the master's thoughts to His disciples, and initiated them into the great mysteries of redemption. He had also chosen the twelve "that they might be with Him." For the same reason Christ takes us into His confidence and offers glorification and promises us His presence, helps us on the journey, and intercedes for blessings that we need. There are limitations; for love has its reticence as well as its revelations. Our hearts ache, often to pry into certain mysteries, but our Lord keeps them hidden, and says, "I do ye know not now, but ye shall know hereafter." It will be one of the joys of heaven to study the finished tapestries of Providence, which in this world look often so rough and ravelled.

As a conferring of infinite honor is this friendship of the Son of God call you poor ignorant sinners who were my enemies to be "My friends." The group to which He originally uttered these words had been obscure day-laborers, who were not known a score of miles from their land, and were almost forgotten in a score of years after their death. He does for them what the sun does for the planets; He floods them with His Omnipotent light and love until they become stars of the first magnitude for the good of all generations. Prejudice, do not begin to appreciate what a gift it is for the Lord Jesus to say to such creatures as we are, "Thou art my friend; I have chosen thee, I have died to redeem thee from hell, I have pardoned thee and given thy name on My shield, and thou art My friend; these, that where thou art I shall be also." The Prince of Glory fits up a palace for paupers, and transforms them into His confidential friends and joint-heirs to His own inheritance. *What a blessing is this friendship!*

This is a *corrective* and *chastening* friendship in this world. He is the best friend who is not afraid to point out our faults. Jesus is evermore saying to us "As many as I love I rebuke and chasten." No part of our earthly schooling costs so dearly or yields such precious fruits. How often we need the hammer and the hammer to shape us into something like the ideal which Christ has before His own eye! Christ was continually chiding, rebuking, educating, and pruning those poor fishermen and publicans, until He made them to go out and be His witnesses and ambassadors before the world. Jesus never loves us more than when He is pruning us of the dead branches to let the rich clusters ripen. "But this wonderful friendship is all kept in the world." He is the best friend who is not afraid to point out our faults. Jesus is evermore saying to us "As many as I love I rebuke and chasten." No part of our earthly schooling costs so dearly or yields such precious fruits. How often we need the hammer and the hammer to shape us into something like the ideal which Christ has before His own eye! Christ was continually chiding, rebuking, educating, and pruning those poor fishermen and publicans, until He made them to go out and be His witnesses and ambassadors before the world. Jesus never loves us more than when He is pruning us of the dead branches to let the rich clusters ripen.

has been made so strong as to be a principle of spontaneity. Giving has nothing to do with feelings. It is a great, noble, selfless, and unselfish, and the highest relation of the soul to God and man, and calling out its noblest powers. To give when you feel like it and only what you feel like giving is not to obey the law at all. That is mere caprice, selfishness, stinginess, making self the centre, and allowing selfish feelings to be supreme. Away with such mockery! Let us obey this law as we obey every other blessed law of God. Give because it is right, give because we are commanded to give, give because God and angels and all good beings give, give because in so doing we live, live by daily crucifixion of self and a daily re-creation of the perfect love of Christ within our hearts. Such giving is noble, exalted, divine. It is doing as God does, as Jesus did. Giving thus we become like the angels, yes like the Son of God. It is heaven's own law brought down to earth, bringing its music from angelic choirs, its holy ministries, its sweetness, its purity, its joy, its unselfishness.—In a word its love touches the electric cord of every tone of human thought and emotion, and swelling its thousand tributaries with pulsing tides from the heart of God. One open then your nature wide! On the one side then open the doors toward humanity, on the other open the doors to the love of God, the stream of God stream through you. This is living, this is giving.—Zion's Herald.

Christ's Friends.

BY REV. THEODORE L. CUYLER.

A little group of men—who had been obscure nobodies three years before—were gathered in an upper room in Jerusalem. The divine Jesus looking around on the company, says to them "Ye are My friends." They had not chosen Him; He had chosen them. The electric cord of divine love had made the little group one. Presently the charmed circle widens; a brilliant and bitter enemy of Christ is stricken by the heavenly electricity and transformed into a most enthusiastic friend. A wretched runaway slave is brought back to the fold of discipline. By-and-by great thinkers, scholars, philosophers, and orators, Jerome and Augustine and Chrysostom and Bernard are drawn in. The circle keeps widening as the ages roll on. "Ye are My friends," poor widows and orphans in their perils, sailors in their forecastle, sufferers in hospitals, slaves in the cotton-fields, are admitted to the wonderful household of love. And as the converting grace transforms them, and the great arm embraces them, we hear Him keep on saying "I have called you My friends." It is the greatest marvel in history; for out of that obscure hand in that upper room has sprung the mighty kingdom of Immanuel, which shall yet fill heaven with countless armies of glorified spirits. "Ye are My friends," describes them all. It is a confidential friendship. Jesus tells His chosen ones, "I call you not bond-servants, for the servant knoweth not what his master doeth." A master sets his slaves to work without any explanation. For a slave, the master's thoughts to His disciples, and initiated them into the great mysteries of redemption. He had also chosen the twelve "that they might be with Him." For the same reason Christ takes us into His confidence and offers glorification and promises us His presence, helps us on the journey, and intercedes for blessings that we need. There are limitations; for love has its reticence as well as its revelations. Our hearts ache, often to pry into certain mysteries, but our Lord keeps them hidden, and says, "I do ye know not now, but ye shall know hereafter." It will be one of the joys of heaven to study the finished tapestries of Providence, which in this world look often so rough and ravelled.

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cowardly desertion when this very group from the upper chamber all forsook Him and fled? We would our Master when ever we break His Commandments, and when we bring reproach upon the name of Christ before the world. The closer we get to Christ in our profession the more cruel is the stab we give Him when we sin. Many a man kisses His Master in the prayer-meeting and kisses Him at the communion-table, and then by shameful conduct or cowardly neglect of duty betrays Him to His enemies! It is a glorious honor and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility. Happy is that disciple to whom his Lord can say "I call thee My friend. I was wounded for thee, but thou hast not wounded Me."—Evangelist.

—A LEAF FROM THE EXPERIENCE OF A Sinner Church Worker Struggling.—With all our hearts we commend the following sensible resolution passed by a Baptist church in Philadelphia lately to the prayer and practice of our new country. Let us begin right.

Whereas this church has for some time past made use of entertainments of various kinds for the purpose of raising revenue, and the results have shown that the revenue gained has been at too great cost in time, labor, harmony and spiritual power; and we believe that the giving of money for the Love work is worship as well as duty, and therefore should be a voluntary and free-will offering, uninfluenced by any considerations of material or worldly reward; and we believe it is the duty of a church to train and educate its members by example as well as by precept in relation to the highest motives and best methods of giving, therefore be it resolved: That hereafter no entertainments, such as suppers, parties, festivals, fairs, concerts, etc., shall be given by this church, or held in this house for the purpose of raising money.—N. W. Baptist.

—We quote the following statement, made by Rev. W. H. Getstret, some time since, in the Philadelphia Baptist Ministers' Conference, for the sake of the fact it sets forth. It shows that the only way of raising money for the church are not a necessity, and may be given up without financial loss. It indicates, too, with what power faithful pastoral testimony on this point may be clothed: As an evangelist, I concluded that the low condition of our churches was owing to fairs, paid lectures, progressive eucharis parties, theatres. Rather than have money through such channels, I would not have it at all. In entering on my present pastorate, I said to the church, "We will not have any of these things." For four years there has not been a paid entertainment. Every bill is paid. The pastor's salary is paid monthly. The work is limited only by the size of the house, which has been twice enlarged. Nearly all our people are young. Not a cent of energy has been wasted in these ungodly directions.—Christian Index.

POPERY SNUBBED IN ITALY.—The new Italian penal code, which goes into effect next June, has caused a good deal of excitement in the Vatican, because of a provision in it which makes it a misdemeanor for the Catholic clergy to advocate in the pulpit, or out, the restoration of the temporal power of the papacy. This is the sharpest assault upon his cherished scheme that Leo has yet received—a home thrust which is simply unanswerable. For a long time to see how King Humbert can set in any other way. He certainly has no right to resign his own authority as sovereign ruler over any portion of Italian territory to the pope or any one else; and if he cannot so abdicate, it is time that a step was put to this scheme, and, in a certain sense, treasonable, agitation. The Pope, it is said, is preparing an encyclical in which he invokes the intervention of European powers in behalf of his temporal sovereignty, but such intervention it is needless to say—will not be granted.—Exchange.

It cannot be that one who loves truth or desires to find a perfect example can be offended in Jesus. If any man hates Him, it is because the love of the truth is not in him. Popular People are invariably pleasant people. Popular remedies are also as invariably pleasant to use and certain in their results. Mr. John McConahy of Chelmsley, Ont., says: "Nasal Balm is a good medicine for cold in the head. It is a popular remedy." The pastors tell me that the grippe has nearly broken up their prayer-meetings. That may be a sad state of the neck will keep a man away from the prayer-meeting, but you have to saw off his legs to keep him from going to the circus.

Consumption is Scrofula of the Lungs and is often incurable, but the Scrofula from which it arises may be cured by the purifying alterative tonic, Burdock Blood Bitters. To the Deaf.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St., Montreal.

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Messenger and Visitor

WEDNESDAY, APRIL 16, 1890.

A WINTER TRIP TO A SUMMER LAND.

Since writing our last, we have had several trips to points of interest. A drive to Gibb's Hill light was not the least enjoyable of them. The roads are a fair sample of those which spread like a network over all the islands. They go winding along the valleys and over the hills, giving delightful and ever varying little views of white homesteads, of islands dotting some bay or arm of the sea, of tropical foliage, with here and there glimpses of the wide Atlantic. The roads themselves look as though they might have been hewn out by giants. They are, for the most part, cut down into the soft coral drift rock of the islands. Calling upon an aged lady yesterday, she said that in her father's time there were no horses, all communication being by boat. The splendid roads of the present are the result of the labors of the military and of convicts, of whom this once was a station. It is interesting to note, along the walls of rock at the roadside, how the roots of the cedars make their way down into the solid but soft stone. It also seems a little strange to see the people sawing out the rock of which nearly all the houses are built. It is so friable when first taken from the quarry that one can crumble it away with his fingers. A coating of cement is given the newly constructed house, and the stone goes on hardening as the years go by. The house in which we have spent so many quiet and restful, but happy days is over one hundred years old, and like wine, is all the better for its age. Keeping houses in repair is a very simple matter. A whitewash once a year is all that is required.

As we were driving out to the light-house, we saw a sample of Bermuda farming. Some men were planting potatoes in a growing onion field. They merely thrust the seed down at proper distances, with the hand, into the mellow soil. By the time the onions are ready to harvest, the potatoes will be up. In other places, where they are digging their potatoes, the corn is already up two or three inches between the rows. Before the corn is ready for use, there may be a crop of melons or of sweet potatoes well started. Thus the process of perpetual cropping goes on from year to year, in this favored land where the porous underlying rock and occasional showers provide moisture all the year round.

Just now, April first, the onion crop is beginning to be harvested. The New York steamer sails to-morrow, and to-day, all the roads leading into Hamilton are alive with trundling carts, bringing in the 24,000 boxes which will compose her cargo. Stronger than the scent of flowers is the scent of onions. The farmers are getting good returns. It is no uncommon thing for an acre of onions to yield \$800. This, with two other crops to reckon on, and with little expense except for fertilizers, makes a small farm in Bermuda quite a bonanza to its possessor. The trouble is that too many of the people are disinclined to exert themselves, and are satisfied merely to make a living.

The fertility of the land can be seen from the fact that but 2,200 of the 20,000 acres composing Bermuda are in crop, and yet, in 1888 there was exported from this small area produce to the value of about \$150,000, exclusive of what was consumed at home. With fish swarming in the sea, and to be had for the seeking, it will be seen that the 9,000 colored and 6,000 white population do not find it hard to live.

The reader will think we have forgotten about the lighthouse; but we have not. This structure of tubular iron is the second highest of its kind in the world. The light is very powerful, and can be seen, in clear air, about thirty miles out to sea. From its summit, over 130 feet above the prominent hill on which it stands, all the islands are spread out beneath as on a chart. This higher and more correct view does not magnify their importance. Might not a higher view often shrivel up the overweening estimate many of us have of our own worth or righteousness? We all need to get above the tree tops of our own attainments, upborne by some lofty ideal or aspiration, if we are to see our own real littleness. The view up the channels toward Hamilton is especially beautiful. The waters are all shades of blue from the reflection of the sky upon their white coral sanded bottom. A multitude of little islands break up the surface into all forms of cove, and bay, and inlet. The white sails of boats can be seen gliding among the green of the wooded islands and shores. From the elevation the moist, cool dash of the surf can be heard from the seaward shore, while over all, the sky of intensest blue

spreads its dome, filled with a sunshine as brilliant as genial.

Another very enjoyable trip was to Castle Harbor and Cooper's Island. From Tuckerstown we took a whale-boat navigated by three gentlemen whose teeth and faces were in striking contrast. We peered into Smuggler's Cove, with its sides and bottom covered, up to the surface of the water, with various coral growth. Along the side of the bay we had views of under sea gardens, through the water glasses. Castle Island at one time had one of the strong fortresses, the ruins of which are now more forlorn looking than interesting. A ministerial companion was successful in nipping up three fine conks, and might have secured more had the tide not come in too fast. On the beach at Cooper's Island, there are some of the finest small shells. All, old and young, enjoyed the pastime of gathering them from the clean white shore. Indeed, the whole beach is composed of broken shells. On the way home we stopped at what has been named Cathedral Grotto. It is a cave fifty or sixty feet deep, with crystal water at the bottom, so transparent that one could imagine it but ten feet deep instead of thirty. The sides of the cave are draped with stalactites, while some columnar specimens hang from the roof. The proprietor of the cave is quite a character. He was kind enough to intimate, in a half deprecating way, after having received his fee, that he was willing to throw in a sermon for our edification, gratis. Not wishing to burden ourselves with too great an obligation, we declined the generous proffer. Of one thing, however, we had determined to inform us. His cave had been made when God first made the earth. When some one asked him if it had not been made before this date, he seemed to have been put into a state of doubt. From the size and length of the stalactites, one could readily believe it was in existence very early. An estimate was made from data furnished by the growth of a stalagmite in another of Bermuda's caves during a certain time, and it was reckoned that it must have taken 600,000 years for the column to have been deposited by the slow drip of the lime laden water. Be the reckoning correct or otherwise, what a little day is our life, comparatively, if this world sees the last as well as the first of it.

We have now reached home, and can only afford another letter for much of interest we should like to speak of. We may add that both Mrs. Goodspeed and myself expect to derive lasting gain from this winter trip to a summer land.

REPEAL OF THE CANADA TEMPERANCE ACT.

In the part of the City of St. John formerly known as Portland, but now known as the North end, an election will be held on the 17th inst., to decide whether the Scott Act, which has been in force in this part of the city for some years past, shall continue as law. If this law is not continued, as at present, then it appears that this part of the city will come under the license act, which now prevails in other parts of the city. A stirring canvass is being conducted in the wards interested. Some public meetings have been held. In these the principles of prohibition and license have been discussed and compared. The local press is taking a hand in the discussion. The license system seems to find its only public advocate in the press. A singular line of argument is followed by these advocates of the license law. They attempt to show that it is better than the Scott Act in that it is more prohibitory in its effects. That is to say, that the better way to lessen the traffic and its consequent evils is to license and legalize it—to give the traffic the sanction and protection of law and the respectability of legitimate commerce. It must take less ability than the press men using these arguments possess, to see the fallacy and insincerity of these assertions. It will require more sound reasoning than the rhetoric of these advocates of the license system can command to satisfy any person save the friends of the traffic; or to meet the demands of common sense when applied to this question.

The advocates of license for the sale of alcoholic drinks, have long since abandoned the only plea on which license for other employments is granted, i. e., that the well being of the community demands the continuance of these licensed trades or services. They know it would be a hopeless endeavor to attempt even to defend the rum business, as it now stands, branded as it is as the most fiendish crime of civilized life. They don't attempt to do this; they try a softer way. They accept the inevitable. They join in deprecating the business, and deploring its sad effects in the city; because they are too cowardly to face the righteous and intelligent public sentiment arrayed against it. Having thus archly slipped into goblin company, by assuming the role of temperance advocates, these pseudo reformers piously despair of curing this evil by legislating against it; so they advise us to legalize it—to give it the respectability and protection of law, in order to curtail the curse of it. They clinch this plea with the unanswerable assertion, that liquors sold in Portland in violation of law are far more damaging in their effects than are the

liquors sold by law in St. John. Fortunately for the well-being of humanity, these disguises of the distillers and dealers are entirely too thin to conceal their base purposes. The proposal to curtail a curse by licensing it for a price, or to stamp out crime by legalizing its bears on its every feature and contour, the proofs of its fatherhood. These sophistries may serve to mystify the thoughtless for a time; but they will fail of the support of righteousness. A righteous law violated does more for the elevation of any people, than an unrighteous law obeyed, can possibly do for them. And so long as it is true that "righteousness exalteth a nation," just so long it must be true that only righteous laws will guide to national success. It is therefore for the advocates of Liquor License Laws to show that these are rooted in truth and righteousness, as well as in expediency, ere they can have any respectable claim to public support.

The composition and tactics of the rum party are well understood. There is a combination of the manufacturers and dealers to act on the political parties of the day for the perpetuation and extension of the trade. Their most reliable agents are first to endorse all that is said of the evil results of the traffic; but at the same time to affirm that this is the will of the people, and that they are among those who are anxiously looking for the time when the people are ready for prohibition. When the people by a square vote adopt the Canada Temperance Act, and in this express their approval of prohibition, then this rum combine stands on another tack. They are filled with horror at the thought that a law should be on our statute books that is not properly executed. They see manifold and alarming evils in such a circumstance. The only remedy they can propose is that the act be repealed. When this is done the triumphant shout of the combine is that the temperance people have stultified themselves and are not to be trusted. The plans to bring about this repeal of the law where it exists and to prevent its extension are matured in secret caucus far from public gaze. The act itself is so framed as to severely condemn the liquor trade and to prohibit it, and at the same time it is so manipulated in its details as to afford it many facilities to flourish if the existing executive of the country so wills it. Then it is so easy to arrange that the officials of the day, from the highest to the lowest of them, shall be in favor of the rum trade. Many of these officials are known to be patrons of it, even when it is illicit. Under the control, so unfortunately, of its enemies, the Canada Temperance Act is still worthy of the support of all true patriots, as it is based on righteous principles, and also because of the great good that has been wrought by it where it has become law.

The friends of temperance may well be encouraged by the progress already made in legislating on this very difficult question. And considering the very grave and subtle subjects involved in the prohibition of the liquor traffic, we are called upon to give due praise to our legislators for what they have accomplished in this work.

THE WEEK.

The foreign news of the week has not been of the most stirring kind. Europe seems undecided as to the effect of the retirement of Bismarck. Thus far, his case is another illustration of the ease with which great men are spared when the time comes for them to retire. The explanation of this often is that they have so settled a great policy that it continues to run on when the master hand is removed. While the young Kaiser has departed widely from Bismarck's ideas in some respects, still the great features of his policy go on without change. Of course it is too soon for him to be much missed. Should any great crisis arise, where Europe would be in danger of flinging out into war, his strong hand might then be missed as not in less trying times. There are many conjectures about the future. With Bismarck in retirement, and the prime minister of Austria and Italy, as is supposed, about to follow his example, the triple alliance which has presented its strong front against Russia, on the one side, and France on the other, and compelled peace, is in great danger. On the other hand, it is rumored that France and Germany are nearing an understanding by which a general disarmament will be possible. Italy must disarm soon in any case, for she is being crushed well nigh to death under her war taxes. The great danger would be from Russia, for Germany could never reduce her armament, even though France should cease to threaten, with the great Northern Bear ready to pounce upon her.

Africa is continuing to claim the regards of politicians as well as of Christians. Germany is said to be making a race for the great lake region of Africa, and Emin Pasha is lending himself to her policy. The English East African Company's territory between this region and the sea would thus be rendered useless in Stanley's opinion. Portugal, notwithstanding the sharp lesson given her by Great Britain, seems determined to resist the claims of the latter to the utmost. In these ways some regions opened

up through British enterprise bid fair to go into other hands, unless great firmness is shown by the government.

This has been an exciting week in politics in New Brunswick. The new election bill, introduced by the Attorney General has met with protest and reprobation even by members of the press which have been the staunchest supporters of the government. One provision is that no action against the election of a member because of corrupt practices in winning his seat shall be entertained, if the petitioner can be proved in like manner guilty. This means the same as would a law that no thief should be tried, if his accuser had once committed theft, no matter how guilty the accused might be. Instead of holding that when accused and accuser were both guilty both should suffer, this new bill goes on the assumption that when these parties are both guilty, both shall go scot free. It is a strange proceeding to require one who brings a charge to be tried before the accused party will be required to answer to charges. Another provision of the act is that it shall be retrospective. This means that a number of gentlemen who are liable to be unseated for corrupt practices are asked to vote for a bill which may maintain them in their place even though subject to the loss of their seats by the law under which they were elected. It is to be hoped that the sober second thought of the government may lead to the withdrawal of this bill.

A charge has also been laid against the Attorney General of having accepted money from Mr. Leary to help win his election, in return for the signing of the contract for the dry dock on the part of the government, through which a government subsidy was secured to him. The charges are being investigated by a committee. Up to date, the investigation has shown that the opposition are doing their best to find out the source of a package of money sent up from St. John and left at the office of Mr. Blair, while the solicitor of this gentleman is determined that no question shall be answered except according to strict legal rule. This is liable to leave the impression that there is something which needs to be concealed. It is to be hoped, for the honor of all concerned, that all the truth about the money package may be made known. If there is nothing of that nature to be kept secret, let Mr. Blair explain from whom the money came, and for what purpose it was used, and nothing further will be needed.

We are glad to record that the High License Bill before the N. S. Legislature has been defeated owing to the opposition of the prohibitionists. The estimated receipts for the current year are \$678,823.60, and the estimated expenditure \$877,926.23.

The Pan-American Congress at Washington have agreed to favor reciprocity in natural products between the different states and nations composing it. Some American papers are naively asking why, if it be for the best interest of the United States to have such reciprocity so far as the states represented in the Congress are concerned, that it would not be for her advantage to have the same reciprocity with all.

There has been another parliamentary election in England, and the Gladstonians have captured the seat from the Conservatives.

Further Testimony.

I cannot refrain from adding my testimony on the side of tithing-giving. "The tenth shall be holy unto the Lord" (Lev. 27: 32), is all the scripture I need. Surely it is a daring thing to say this law can be set aside since Christ came, when He Himself says in speaking of tithes, "These ought ye to have done, and not to leave the other undone." Matt. 23: 23. From our Saviour's "ought" there can be no appeal. As well might we declare the ten commandments, and the rules for Sabbath keeping obsolete and cancelled since the Christian dispensation, as to ignore this command to set apart the tenth (at least) of our income for the Lord's use.

Miss Havergal says in "Kept for the Master's Use," "As to money, though we place it all at our Lord's disposal, and rejoice to spend it for Him directly or indirectly, yet I am quite certain it is a great help and safeguard, and, what is more, a matter of simple obedience to the spirit of His commands, to set aside a definite and regular proportion of our income or receipts for His direct service. It is a great mistake to suppose that the law of giving the tenth to God is merely legal. 'Search and look' for yourselves, and you will find that it is, like the Sabbath, a far older rule, running all through the Bible, and endorsed, not abrogated by Christ Himself. For speaking of tithes, He said, 'These ought ye to have done, and not to leave the other undone.' To dedicate the tenth of whatever we have is mere duty; charity begins beyond it; free-will offerings and thank offerings beyond that again."

To add more words of my own would be but to repeat what has been already forcibly said by yourself and others. I only wish the objectors to this scriptural system of giving would give it a fair trial for six months or a year and see what a blessing the experiment will prove to them.

What is the Matter?

On any subject it is always easy to ask questions, on many subjects it is often the essence of difficulty to answer them. But the wisdom of asking, although a solving of the problem seems quite impossible, cannot be questioned. If the theme is of weighty importance, the well directed inquiry attracts attention from every quarter, and resulting investigations usually occasion material advance in the right direction. A recent leader in the MESSANGER AND VISITOR took notice of the sombre fact that the tangible prosperity of our denomination in these Maritime Provinces is far distant from what it ought to be. Judged by data at hand, this observation is still well founded. A true page of our position would seem to be in the number of additions to our membership and the success we are able to exhibit in retaining in good standing those whose names are already upon our church books. Everybody knows the story told by these remorseless, but faithful reporters. We might gain a thimble full of cold comfort by reflecting that others are doing no better and very likely not as well. But this is not a fair way to face the matter. If our denominational fortress has the strength we claim for it, bright results should be immeasurably greater than anything in recent experience. "Paul may plant and Apollos may water, but God must give the increase." Still, who would doubt if Paul plants as God commands, and Apollos waters according to divine instruction, that our loving Father will not in any case fail to give the golden harvest. Consequently, as our affairs are not in exactly the most proper shape, we are forced to admit something is not as it should be. From our point of view, we can only look for this out of the way-ism within our own boundaries. If we do as we should others cannot prevent our success. When we are thoroughly equipped with the proper weapons and robust spiritual health, every blow we strike for Jesus must reach a true mark and effect something against the power of iniquity. As our gospel battering rams do not seem to be making the fragments fly from the citadel of sin in the happy fashion we should like to behold, what is the matter in thousands of hearts must be a pressing question.

Among Baptists an inquiry of this sort is never kept secret. We are not inclined to do things in a corner. When the movement is slow or in the wrong direction, we do not hesitate to say so, and we are all interested to discover and remove the trouble, and though we often work with brave independence of one another, our conclusions are likely to display the most perfect harmony. It could not be otherwise while we rely on Inspiration that never fails or varies. One reply to our question which the writer cannot help hearing, must have suggested itself to many an anxious pastor and earnest layman.

All will agree that in understanding we ought to be men. We should avail ourselves of every means to obtain true knowledge. At present the wide, extended facilities for meeting the best thoughts of the best thinkers, open the way to a rich mine of intellectual treasure, that gives us new values and stimulates the present development of our inborn abilities. It is an encouraging fact that young and old are very generally improving these priceless opportunities. But while we avail ourselves of every possible channel for genuine education, we must not forget that the headwaters from which all the streams of Christian power descend, are not located in any product of the human brain. That in which we are trusting is supernatural, and in itself purely spiritual. Its possession, however, is only proven by practical effect upon the details of ordinary existence. The sad proof is too clear that that fundamental element in our religious work frequently occupies so small a place as to be well nigh invisible. At the same time we have to see a growing tendency of the times which comes very near a purpose to defy the human intellect, and this may cause many to forget that the disciple's sole reliance should be the indwelling of the Holy Spirit. This supreme strength is a force we can neither analyze or estimate. Therefore we cannot effect it by the instrumentalities of schools directed by human instructors. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit." And so in the most important sense is every work of a truly spiritual character. Let us possess every field of actual mental development, and at the same time keep before us the truth that when the all impelling vitality of the Spirit is not present, and exercises a controlling influence, all this counts for nothing. The most terrible deception is that which counterfeits a grand virtue. There is nothing more absolutely free from the elements of the shadow of Christianity, which is best called machine religion. Without, it exhibits a full stock of form and ceremony and everything else in the premises that may be devised by human ingenuity, so skillfully presented that it is attractive, beautiful and even a close semblance of genuine piety. Within, it conveys sim-

ply the black chamber of utter selfishness. Where the Comforter does not sustain and guide, intellectual soul in church work is pretty sure to lead in that direction. No doubt this swamp of desolation is many leagues from any Baptist ground. Still, if anybody sets his face in a wrong way, he is on the road of danger. With growing time human situation undergoes the changes of enlargement, culture and readjustment. But both grace and the means of grace are unchangeable. If we succeed to-day we must trust in the identical method whose application by the first evangelists won the victories that established the foundation of Christianity. The underlying principle of this divinely appointed course is perfectly brought before us in the words of Zachariah, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Seminary Library and Museum.

We are making an effort to secure suitable material for a library and a museum at the Seminary at St. Martins. These equipments are greatly needed, and we are persuaded that the many friends of the institution will cheerfully aid us in our undertaking. Books, mineral and botanical specimens, curiosities, etc., will be thankfully received from any who may favor us with such contributions. Cash donations for the same object will do just as well.

In the closets and garrets of many homes are stowed away not a few interesting and useful articles which might be made of great practical value in the way of illustrating the studies in which our classes are engaged. Such articles would in this way become carefully preserved, and would be objects of interest to visitors as well as to students.

Several friends have made a beginning in this good movement. A number of useful books have been donated by John March, Esq., and a variety of stereoscopic views and of minerals have been contributed by Mrs. W. J. Stewart. A document belonging to the reign of George III. has been given us by David Vaughan, Esq., of St. Martins.

We hope to receive similar gifts from many friends who have it in their hearts to do some favor for the Seminary.

W. H. WARREN.
 St. Martins, April 10.

Ordination.

A council called by the Baptist church, Tanook, Lunenburg Co., N. S., to take into consideration the advisability of ordaining Bro. Asaph Whitman to the work of the gospel ministry, met at Tanook, April 9, at 2:30 p. m. The following named churches were represented: Mahone Bay—Rev. J. Williams; Let Margaree's Bay—Rev. Thos. McDonald; Jew Jeddore—Rev. B. U. Hatfield, Des. Josiah Mitchell; Chester—Des. Jos. Beanson, Bro. Chas. Smith; Halifax Town—Bro. W. J. Gates; New Ross—Des. Jos. Lantz, Bro. Geo. Miestor; Lunenburg Town—Rev. J. S. Brown, J. Dimock Spidle, lic.; Tanook—Amos Stevens, church clerk; Des. Joshua Mason, Des. Alex. Wilson, Bro. Wm. Stevens, A. Cross, N. Chandler, B. Healer, Chas. Cross.

Rev. Geo. Taylor, recently of Chester, and Bro. Wilson, of Tanook, were, on motion, invited to seats in the council.

Rev. J. Williams was appointed moderator, and J. S. Brown, secretary. The clerk of the church then proceeded to inform the brethren of the steps taken by the church in calling Bro. Whitman to the pastorate, the reason for ordination, and the provision made for salary, etc.

Bro. Whitman was then called upon to give his experience, call to ministry, views respecting doctrine and church polity, etc. After a somewhat prolonged and searching examination of the candidate on these points, it was unanimously resolved that the council proceed with the ordination of Bro. A. Whitman, and that the following be the programme of service: Opening prayer, Rev. J. Williams; reading hymn and Scriptures, J. D. Spidle, lic.; sermon, Rev. J. S. Brown; ordaining prayer, Rev. Thos. McDonald; charge to church, Bro. Charles Smith; charge to candidate, Rev. Geo. Taylor; hand of fellowship, Rev. B. U. Hatfield. Adjourned with prayer by Rev. T. McDonald to meet at 7:30 p. m.

At the named hour a large audience gathered and the above programme was carried into effect, and the exercises of the day were brought to a close, Rev. A. Whitman pronouncing the benediction. The outlook at Tanook is very cheering. Several are awaiting baptism, and we trust the united effort of pastor and church will be crowned and richly blessed to the conversion of sinners and honor of Christ.

J. S. BROWN.
 Lunenburg, N. S., April 1.

ANAPOLIS COUNTY MINISTERIAL CONFERENCE.—The Baptist Ministerial Conference of Annapolis County, N. S., met at Williamston, on the 8th inst. Reports from the churches were encouraging, especially from Bridgetown, where a gracious revival is in progress. Interesting papers were presented and discussed, and a very fine sermon was preached by Rev. E. C. Locke. The large attendance was inspiring, and the fire and vigor of Father Vidito, now in his 85th year and 62nd of his ministry, made the meetings enthusiastic. He is as loyal to Baptists and the cause of God as ever. All felt it was good to be there.

Home Missions.

A special meeting of the Home Missions Society was held on the 31st ult. at the residence of Mrs. E. C. Locke.

There were received from Bro. E. C. Locke, the Newmarket, Queens County field. Also from the corresponding secretary concerning the St. John and other matters during his last visit among us.

A grant of \$300 was made by the Home Missions Society for the St. John city missions for 1890. April 1, 1890.

Rev. Calvin Currier, of the mission of three months at Mahon with a view to settling there.

Rev. W. D. Manser was reported as overdrawn month ends the third of Convention year, and a large sum is needed to pay the bill. It will then fall due, but he will have an overdraft drawn.

The time has now come when we begin to make arrangements for young men who want to do some work this summer. List the names of about fifty students for the ministry schools, besides those who settle this spring. I want of these young men want for the Master this summer.

Several friends have made a beginning in this good movement. A number of useful books have been donated by John March, Esq., and a variety of stereoscopic views and of minerals have been contributed by Mrs. W. J. Stewart.

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Home Missions.

Home Missions. A special meeting of the H. M. Board was held on the 11th ult. reports were received from Bro. E. K. Ganong of the Newcastle, Queens Co., N. B., mission field. Also from the corresponding secretary concerning the St. John city missions and other matters attended to during his last visit among the churches. A grant of \$200 was made to the St. John city missions for the year beginning April 1, 1890. Rev. Calvin Currie was appointed a mission of three months to Margaree and Mabou with a view to a settlement. Rev. W. D. Manser was requested to spend a month on the Barrington field with a view to a settlement.

STUDENT MISSIONARIES.

The time has now come when we must begin to make arrangements for this young men who want to engage in mission work this summer. I have on my list the names of about fifty young men, studying for the ministry at the various schools, besides those who expect to settle this spring. I presume that most of these young men want to be at work for the Master this summer. This is the largest number that we have ever had to provide for, and we cannot do it without the help of all our brethren and sisters. God is answering our prayers for more laborers, but it is ours to care for them and help them prepare for the work. This is a matter that concerns our college, for if we cannot help these young men to help themselves, they will have to go abroad to study. It is a matter that concerns our Foreign Mission work, for our future missionaries must come from the ranks of these young men. It concerns our churches, for from them must come the pastors that are to lead and feed. Brethren, the burden of this work rests upon us, and we are willing to bear it as far as we can, but we cannot bear it alone.

NOW HEAR AND ANSWER.

Are there not some brethren or sisters who will send us special donations of \$40 each for this particular branch of our work? This is about the average per student that the Board has to make up. Persons sending \$40 can have the privilege of nominating the student to be appointed. Take notice: you will be assisting a worthy young man to get an education; you will be doing Home Mission work; as you will thus enable the Home Mission Board to occupy some destitute place, that they might not feel able to occupy without this help; you may be furnishing the college with a student for the next year, and assisting in preparing a man for the Foreign Mission work. 2. Are there not several churches or groups of churches covering larger fields whose pastors are overworked and still find themselves unable to undertake the work that needs to be done? To such we say, brethren here is a good opportunity to relieve your pastors and to assist the Board and the young men. Now, please do take up this matter at once and send in your request for the men. Don't wait for your pastors to mention it. Mention it to him. We ought to be able to place ten men in this way. 3. According to my reckoning there will be some fifteen pastorless fields after all the eligible pastors are settled. I mean by these, fields that need pastors and can support them for the most part. Now to these we say, get a pastor if you can by all means, and we will do all we can to help you, but if you fail, then don't say if we can't get an ordained man we won't have any. Send for our young men. You will be well served as long as they are with you at the least. If you send at once you will have the advantage of a choice. Now let us show our gratitude to God for giving us so many promising young men for the work of the ministry by putting them all at work.

A. CORNOCK, Cor. Sec'y.

Religious Intelligence.

NEWS FROM THE CHURCHES. Oak Bay, Charlotte Co.—On the 30th, I baptised two at the Rolling Dam, and last Sabbath one was received into the Oak Bay church by letter, and two were baptised at the Lodge. The Lord is graciously blessing us in this large field. April 11. F. S. TODD. Woodstock, N. B.—We learn from a correspondent, that union missionary meetings are being held monthly, by the evangelical churches of this town. The meetings which have been held since the beginning of the year are of a very interesting character. STRATFORD, Ontario.—The many friends of Rev. D. G. McDonald in the Maritime Provinces will be glad to learn of his successful labors in Ontario. In his pastorate at Stratford his labors are abundant and fruitful. Sixty-six members have been added to the church. He has also spent some two weeks in evangelistic services in the Baptist church at Guelph, which were highly appreciated by the church and congregation of that town.

SACKVILLE, N. S.—Rev. E. N. Archibald is greatly encouraged by returning health. In this we rejoice with him and the people of his charge.

SPRINGFIELD, Annapolis Co., N. S.—Since our last report from this place, five have been baptised by Rev. J. W. S. Young. The good work is progressing.

St. George's.—Seven were received into the Baptist church Sunday the 6th inst., four by baptism, one by letter, and two by experience. We had a very interesting missionary meeting on the evening of the same day. Brother L. Russel, one of our young men home on a visit from St. Paul, U. S., gave us a very interesting missionary address which was appreciated by all. The offering for foreign missions amounted to \$26. Brethren pray for us. C. E. PINCO.

JACKSONVILLE.—We have been holding meetings for a week, assisted by Rev. S. D. Ervin, a brother of most excellent spirit, and a good worker, needing not to be ashamed. He has been called away. We are hoping for his return. God's Spirit has been with us. We have most delightful meetings. A few of our children, and one young man, has been deeply stirred. We trust to see more come. We have recruited two good members by letter. S. J. ARCHIBALD. April 10, 1890.

LEINSTER STREET.—Leinster St. Baptist church, St. John, has extended a call to Bro. H. G. Mellick to become their pastor, and he has accepted. It speaks well for Bro. Mellick that he is called back to St. John, after having served one of her churches. We understand he has had large inducements offered him to stay in the West; but from love of the work here at home, has decided to return to labor with us. He will be warmly welcomed by those who know his sterling worth. With a church ready to co-operate with him in earnest effort, we have no doubt but that Leinster street will be much blessed by his ministry.

SPRINGFIELD.—I had the pleasure, on the 23rd March, of baptizing one young man. A few evenings after I welcomed him with five other young persons baptised by Bro. J. D. Wetmore, in the membership of this church. We are hoping to baptize again soon as others have manifested an interest in salvation. Bro. Wetmore is at present laid aside from work by sickness of himself and family. God has sorely afflicted him in taking away his two children, but our brother has borne it with Christian resignation and patience. May God spare the remainder of his little flock, and speedily restore them to health, and our brother to his much loved work. April 11. J. H. CORNWALL.

Berwick.—Although our house of worship will be under repairs this summer, we hope to continue the services as usual as far as possible. At our conference meeting last Saturday, an invitation was extended to Bro. E. E. Daley, of Acadia College, to spend the summer vacation with us; during that time we trust the Lord will send us a pastor of His own choice. Rev. J. W. Manning of Halifax, attended our conference, and preached to us on Sunday very acceptably. At the close of the service he gave the right hand of fellowship to Rev. D. O. Parker and his estimable wife, they having been received by letter from Brookfield, Queens Co., N. B. Wallace is laboring in the mountain section with his usual good success, quite a number have been baptized. We think the outlook for our church is encouraging.

PORTLAND, St. John.—Rev. Sydney Welton, the pastor of this old church, is very pleasantly settled, and is much encouraged and happy in the work. The congregations at all the services are large, and attentively hear the Word. The evening congregation on the Lord's day requires the aisles to be seated. At the last regular prayer-meeting 126 were present, and a large number participated, praying and speaking. The spirit of fervency and importunity characterized the meeting, making it one of blessing and power. On the 6th inst., after a sermon by the pastor on the second ordinance of the church, 231 remained to observe the celebration of the same. At the same service, \$54 was taken at the collection for Convention Fund. The spirit of union prevails and the outlook is full of hope and promise.

WESTPORT.—We are comfortably settled and fairly at work in our new field. The foundations laid and the work done by my predecessors, Revs. Saunders and Black, have been of the best type. The church is united and strong, they gave us a warm reception in the vestry on Friday evening, April 4th. The entertainment consisted of music, addresses, reading and recitations, with cake and coffee, all of which were in harmony with the object of the meeting. Especially touching were the addresses of welcome from Bros. Harris and Glover, whose ages are respectively eighty-three and eighty-five years. We are expecting a spiritual spring time when the seed sown by others will be seen to flourish, then the ear, after that the full corn in the ear." C. C. BRUGESS.

NEWCASTLE, Grand Lake.—Some of our friends may wish to hear from the church at this place. During the early part of the past summer religion was not as much in exercise as it is to desire, but since the coming of Bro. E. K. Ganong among us we are getting into working order, conference and communion services are resumed and the whole aspect of our spiritual life wears a decidedly improved appearance. Some two weeks since the church, under the pastoral care of this Ganong, commenced to hold special meetings, which have been largely attended, and a good interest manifested. On Sunday, April 6th, a large gathering of people from nearly all parts of the lake assembled at the water to witness the ordinance of baptism administered, after which they repaired to the church which was filled to its utmost capacity, and listened with interest to a very impressive sermon delivered by the pastor. At the close the Lord's supper was administered to a large number, many of the brethren and sisters from other churches being present. At seven in the evening, the house was again filled, the meeting was a social one, a spirit of deep earnestness pervading. Bro. Ganong is preaching the gospel faithfully and with good acceptance. O that the work of grace may widen and deepen until many more shall be consecrated to accept of Christ as He is offered upon the terms of the gospel. April 4. D. J. BARKAY.

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Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers. I carry very large stock of SUGARS, bought in Montreal, Halifax, and Montreal at bottom prices. TEA is a specialty in which I give closest attention in buying and matching. Qualities second to none. SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

SACKVILLE, N. B.—The ground has been broken for the foundation of the new Baptist church edifice. We congratulate the church, but especially Bro. Hall, through whose untiring energy and tact success has been chiefly due. The house will be a credit to the place as well as to the church.

BRIDGEWATER.—The young people of our church, assisted by a few others, gave the townspeople their most agreeable social concert on Monday evening last. I mention it particularly because Mrs. Thompson, vocal teacher of Acadia seminary, was present, and we had the pleasure of listening to her singing for the first time. Every one delighted with it, and with her, and the friends of the seminary rejoice that one so amiable and so accomplished presides over one department in that institution. I am not sure but that we shall lose one, at least, of our finest young ladies, and by the way we have several who are finer—for the remainder of the academic year in consequence of her visit. We have already three at the seminary. How can our people manifest an interest in that institution, and in themselves at the same time, better? April 2. C. R. B. DOUGLASS.

PGUWASH AND WALLACE FIELDS.—These churches are now pastorless, and the interest which the late pastor feels in them, induces him to call the attention of any of our ministers who might be thinking of making a change in their sphere of labor thereto. There is a large and interesting field, with a new and commodious parsonage at Pgwash. Speaking from personal experience, it can be truthfully said that the coming man will find himself surrounded by brothers and sisters who will co-operate with him heartily in the Lord's work. They will promise and pay a good salary and will contribute in every possible way to the comfort and success of the pastor and his family. May the Lord send them the right man. April 2. G. C. BRUGESS.

P. S.—Upon the eve of our departure we were presented with an affectionate address, many presents and \$20 in cash, as a gift from Pgwash. C. C. B.

ST. JOHN MINISTERIAL CONFERENCE.—The following are the reports from the churches: The congregations in Fairville are good, with a special interest. Four have been baptised since last report and others are expected to be received at next conference. The attendance at worship is very good at all services. There have been good meetings in the Carleton Baptist church. A number of new families are moving in, and these will bring some new strength. The street has good congregations and interesting services. The outlook at Portland is good, and there are some indications specially favorable. The last communion service was very large. The following were elected officers for the coming year: quarter: Rev. G. A. Hartley, chairman; Rev. A. E. Ingram, secretary. The subject for the next session is to be a continuance of the discussion on the taxation of church property. Bro. Stewart to open.

GRISON, York Co., N. B.—During the past week I have been applying for this church. The interest has been increased and deepened. Several have recently found Christ, and others have asked our prayers. Last Sunday three were baptised. Bro. Thomas, of Margerville, administered the ordinance, and preached an effective sermon. The church is in very great need of a pastor. The field is an inspiring one, compact and central. The people are loyal and generous. On Saturday evening last a reception was held at the pleasant home of Mr. Miles. At the close an excellent literary and musical programme I was presented with an address and a purse of money. This was only the last of a multitude of kindnesses received during my brief stay in Grison. A wonderful opportunity for usefulness awaits the man who shall be ordained enough to become the pastor of this church. At the cantata (which was finely rendered) last Wednesday evening, the sum of \$40 was raised for church purposes. A. STURM K. DE BLOIS.

Dartmouth, N. S., April 8. CHILDRIS CO.—I returned a few days ago from a very pleasant visit to my son's (F. S. Todd) field of labor in Charlottetown. I preached at Rolling Dam, Bartlett's Mill, Oak Bay and St. Stephen Lodge. These churches, over which he is pastor, are in a very healthy condition, both in spiritual and financial prosperity. Some seventy members have been added since the commencement of the present pastorate, one new house of worship erected and dedicated to the worship of God. The church edifice at Oak Bay is being rapidly fitted up, and those at Rolling Dam and St. Stephen Lodge are to be fitted up also in modern style—quite a credit to the Baptist people in those localities. They have a very neat and comfortable parsonage, beautiful for situation. The members at Oak Bay were excellent. The church members are very much revived. I had the pleasure of being present at the baptism of my grandson on the Sabbath. In the evening I gave him the hand of fellowship into the church. It was truly a day of thanksgiving and gladness. Both my grandsons are members of the church. There can be seen a household baptism without any infants. Twenty-three years ago I had the privilege of baptizing my son while I was pastor in Sackville. It is with deep gratitude I look back upon the past and exclaim, "Oh the goodness and mercy of God in sparing our lives and giving us a place in His church and work in His vineyard." WOODSTOCK, N. B.

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St. MARTIN'S, N. B.—Four persons baptised here yesterday, one of them being the youngest daughter of Principal J. E. Popper, D. D. W. F. PARKER. April 1.

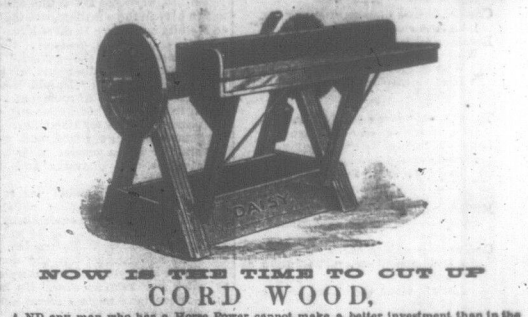
GUYSBORO.—We are now holding a series of special services in connection with the little Baptist church at Guysboro. This church is in connection with the Guysboro field. The Baptist interest cannot be pushed here until there is a settled minister on that side of the river. There is a very large tract of country entirely destitute of religious services, except such as Peco-Baptists may give when they get an opportunity to sprinkle water on a child's face, calling it baptism. We have had the residence of many tokens of the kindness of the dear people in Guysboro. On the 1st inst., we were surprised by a visit from a large number. After a pleasant evening we found the parsonage ladder well replenished. May the good Lord bless all concerned. WILLIAM F. ARGENTON.

PARRSBO.—We held a few extra services during March, and, in spite of dismal weather and muddy roads, believe that much good was done. The church was revived, and some enquirers were led to accept Christ, and received the promised reward of sanctification. Earlier date extra services were held at Diligent River, an out-station, with tokens of divine favor. Some have expressed a desire to obey Christ in His ordinances, and we hope to be able to report something in this line soon. In our special services assistance was rendered by Rev. W. H. Jenkins, of Advocate. Happy the flock fed by such a faithful shepherd. My resignation was accepted by Parrsboro church April 9th, to take effect June 1st. The relations between pastor and people are entirely harmonious; but the pastor has decided to take a short rest and then enter a theological seminary. The church desires to correspond immediately with other pastors with a view of settlement. The coming pastor will find kind hearts and earnest helpers. April 1. W. F. PARKER.

COHONO.—At the suggestion of Bro. Cohono, and by the kindness of my church, I visited the church at Louis Head and held a few meetings. This being one of the churches supplied by our late Bro. McKinnie, it has been without pastoral labor since the lamented death in October last. The presence of the Master was felt in these meetings, and last Sabbath it was our privilege to baptise a good brother who was led to decide for Christ. It is hoped that others who have been led to decision will in the near future follow their Lord to baptism. At Cohono the conference and meetings are largely attended, and a good spirit prevails. We held extra meetings this winter, but like many others, were much hindered by the changeable weather and the gripe. In spite of these drawbacks, the meetings were oftentimes seasons of refreshing. One young man was converted, and some whose voices had not been heard for some time, took their places again. We wish also to mention the kindness of the friends here. Some time since Mr. Potter received a very nice music stool and fire screen from two friends. The other evening a goodly number of the friends gathered at our residence to make a "pound party." For these tokens of kindness we wish to express our sincere thanks. FRANK PORTER.

BASS RIVER, etc., Colchester Co., N. S.—The Baptists of Colchester county hold a very different position to-day from that held by them twenty years ago. Then we had but one Baptist minister, laboring between Truro and Parrsboro, a distance of 55 miles. To-day, we have within the same distance 10 places of worship, four settled pastors and a place for the fifth man. This has been a memorable year in the history of the Baptists of this county. The church in the old shiretown (Truro) has given birth to a very promising daughter. Brethren Brown, Foster and Rutledge have had good times in their churches. The brethren of Upper Economy and Portapique have taken a good step in the right direction of late. Instead of uniting with Lower Economy and Five Islands, as heretofore, in supporting but one pastor, they have now become a self-supporting church, embracing three preaching stations, Upper Economy, Bass River, and Portapique. Our present need is a place of worship at Bass River, which we hope, by the blessing of God, to have in the near future. Last autumn, by the pastor's request, Bro. Isa Wallace spent four weeks with us in evangelistic work, which resulted in a score entering our ranks, who show themselves to be good soldiers of the cross. Bro. W. came among us, not as a cracked-up evangelist, but as an old-fashioned, experienced workman in the cause of God. His visit here will be long remembered with gratitude by the church and pastor. The church at Lower Economy and Five Islands is at present without a pastor. This is a good field, needing a good man. I wish to make special mention of the kindness and sympathy shown to myself and family by this church during the three years of my pastorate. Each year they have remembered us by some valuable gift; the last, on the 1st of January, consisted of a valuable pair of fur gloves and cap, presented by the sisters of the church. We do not hesitate to say that this church has material second to none in the Province. We hope the Lord will send the right man to break the bread of life to this people. A few weeks ago, with very great reluctance, I resigned my charge of this church, to be replaced by my friend with the brethren of Upper Economy and Portapique. It was my happy privilege, March 30, to visit the baptismal waters at Bass River. We hope soon to baptize others. C. H. H.

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NOW IS THE TIME TO CUT UP CORD WOOD. AND any man who has a Horse Power cannot make a better investment than in the purchase of one of our CIRCULAR SAW MACHINES. The machine is somewhat different from that shown in the above cut, having a large and extra heavy balance wheel, perfectly balanced; large steel arbour running in long, rabbitted boxes; and Swing Table. It is furnished with either 24 or 36 inch saw, which is protected by a shield, and the machine is built throughout for strength, durability, and efficient service. REDUCED PRICES on application to

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FELLOWS' LEMING'S ESSENCE Cures Sprains, Rheumism, Cuts, Bruises, Swellings, Burns, Scalds, Stings, Swellings and other Sores on Horses. Numerous testimonials testify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horsemen in all parts of the country, proving that Fellows' Leming's Essence is without a rival in all cases of Lameness. Horses for which it is prescribed.



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JOHNSTON'S FLUID BEEF A PERFECT FOOD FOR CHILDREN.

Because it supplies all the nutrition that is needed to form Flesh, Bone & Marrow. ESPECIALLY FOR SICKLY CHILDREN. When the appetite is poor, and Ordinary Food is rejected, JOHNSTON'S FLUID BEEF can be taken and retained, either spread on thin slices of Bread or Butter, or as Beef Tea. ONE TABLESPOONFUL is an ounce—containing as much actual and real nutrition as HALF A POUND OF PRIME BEEF STEAK.

RECOGNITION IN HEAVEN.

BY REV. JOHN ALDEN.

Created in God's image bright, Like Him eternally to be, Recalling all His grace made right, While on we march eternally.

The gates of heaven awhile ajar, O'er Labor's sacred lofty height, Let down two spirits who afar Transfigured gloriously and bright; To show a world the heavenly dress Of all the saints in blessedness.

Millions will come from every land, Sit down with patriarchs round the throne; God welcomes them at His right hand, No strangers there, "They know as known."

Hark! Hear their loud hosannas rise Through all the courts of paradise. Paul, under inspiration said, "What is our crown of joy above? When all the ransomed home are led To the blessed realms of perfect love; My heavenly children know of me With whom to spend eternity."

The Psalmist, while twist fear and joy, Bemoaned his lot, and could not rest; But when in heaven he knew his boy With safety singing, "I'll go with you, With you in Christ's diadem."

Glorious, honor, praise and power Will be sung in heaven above, Made richer, sweeter every hour By social ties of those we love, Eternal thanks to God most high, The ransomed soul can never die. —The Watchman.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc.

BY GRACE RAYMOND.

CHAPTER XVIII.—Continued.

A WATCH IN THE NIGHT.

Pierre Laval who had been uneasily pacing the corridor, hurried in. "He kept past me without a word, Monique; have you made any impression on him?"

"She told him the result of the interview, and her suspicion that the bun, to whose care Agnes had been specially consigned, was his own lost grandchild."

"He rejected the idea with considerable agitation. 'Poor Agnes's little one must have perished long ago. The fact that M. Fenechon is interested in this young creature is not sufficient to warrant such a supposition, Monique.'

"Perhaps not," she said, sighing, "but the thought came to me like an inspiration. I have at least the comfort of knowing that Agnes will be treated with leniency. Monique, I must ask one more favor at your hands. It would take the sharpest sting from her brother's sufferings if he could know this. I am sure you could get a letter to him, if you would."

"I am not so sure of that," returned M. Laval; "but the next moment he is in a different tone. 'Write what you like, Monique, so it is not long, and I will do what I can.'

"He mentioned her to the pen and ink upon the table, and took his old seat by the fire while she wrote."

"You surely do not think of going back to-night?" he asked, when the letter was finished, and she began to draw her mantle in about her.

"Eglantine is anxiously awaiting my return, and we are less likely to meet travellers on the road after dark."

"But you cannot go alone."

"One of our friends from the hills—came with me. He is waiting at a shop down the street growing those carrels."

"It is unbearable—the thought of you and Eglantine living in a cave, while I live here in my comfortable house," he moaned. "Surely you might take shelter under my roof now, Monique. I would do everything in my power to protect you."

"Could you keep the fact a secret from the priests?" she asked, and as he shook his head with a groan, she added gently, "The cave is a hundred times better than the convent, monsieur. Do not worry about Eglantine. We have never yet lacked bread."

"You shall not," starting promptly to his feet, "Monique, I have the right to provide for your wants after what I have done for my girl. There must be some place in the hills where I could send provisions once a week."

"She hesitated a moment and then named the miller of whom Rene had spoken to Eglantine."

"It is he who lent us the horses for this trip. He will see that anything you send him for us reaches us safely. But you must be cautious, monsieur; while secret arrangements are made for Eglantine, your movements will be carefully watched. Never attempt to come yourself."

"I will remember," he said bitterly; but long after Monique Chevalier had left him, Pierre Laval sat with his head bowed upon his arms. More and more unsatisfactory were those growing those earthly possessions, for which he had bartered his hopes of heaven."

It was on one of the cold nights in December that the Huguenots had been interrupted in their services in the "glen." The new year was a month old, and the snowdrifts had begun to tremble when the first tidings broke the anxious watch of the hearts in the hills. Then, Eglantine, slipping the weekly basket of provisions from her father, found a note at the bottom. It contained only a few lines. M. Laval had met Father Aubois in the street the day before. He would not open his lips about Agnes, but he acknowledged that Rene had been removed to Toulouse soon after his arrest and would be tried there the coming week.

"Then to Toulouse I go down at once," cried Pepin, striking his staff in the rocky floor, and, good as his word, he

set off the same evening, his brave young wife cheerfully consenting to the risk. It was a full week before he returned. Eglantine, who had hunked on the hill, out to play in the sunshine, was the first to see him and hurry to meet him.

"It is as we feared, madame. He has been sentenced to the galleys," said Pepin, and when her first burst of tears was over, he added: "I could not get admittance to the court-room, but I contrived to see him, when he set out with the other prisoners for Marseilles. They were under a close guard, and yoked two and two with a wooden collar about their necks. M. Chevalier and Jean were together."

"Did he see you—could you tell?" asked Eglantine, lifting her wet cheek from the baby-head on her shoulder.

"Ay, madame! Jean looks as if he had gone mad with his trouble, and stared at me blankly; but the doctor, though he looks years older, has a glance as quick and keen as ever. He knew me at once, and made a secret sign to ask whether you were all safe in the hills; when I bowed my assent, he glanced down at his fettered hands, and back at the mountains, and up at the blue sky above us, and if ever I saw daring and resolution in a man's glance, I saw it in his. Madame, the doctor has not resigned himself to his fate: he will attempt to escape."

"He can never succeed. He will only increase his sufferings by the attempt," sighed Eglantine; and Monique Chevalier, who had come upon them unnoticed, added sadly: "Rene spoke of the life that is to come, and the liberty that is beyond the stars."

Pepin did not contradict them, but his own conviction remained unshaken, and three days later, going down into Nismes on an errand, he found the city ringing with the miraculous escape of two galleyslaves. At a little hamlet between Toulouse and Marseilles, by an exercise of almost superhuman strength, they had succeeded in breaking the wooden yoke about their necks, and during the night, while their guards were asleep, gained the shelter of the hills. The gendarmes were already in hot pursuit; the Intendant had set a price upon their heads; the streets blazed with placards, giving particular description of the fugitives, and were announced to be no other than the notorious Huguenots, Chevalier and Monique. All loyal subjects were warned, under heavy penalties, to afford them neither food nor shelter.

Pepin's eyes twinkled as he read, and marked the secret allusion of more than one countenance in the crowd about him. "You may offer all the rewards you like, M. D'Argouey, you will get no Cevalon to betray the good doctor," he thought triumphantly, and he had had the secret of the hills, and he might carry the glad news back to the hills. As he left the city, a coach, entering the gates, rolled rapidly past him, and he had a momentary glimpse of M. Renaud, leaning back in the shadow, watching in gloomy thought the hills.

He had read the news, and has hurried down to urge on the bounds," thought the whilom gardener, glancing back at the vanishing wheels with a frown and a grimace. "Ah! you are a sharp-eyed fellow, Renaud, but you cannot fight against God. And whistling a cheery air, he strode on."

The twilight was falling when he reached the foot of the mountains, and made his way along the edge of the gorge where the Huguenots had held their ill-fated service. In the solitude of the hills he was no longer afraid to give his real feelings vent, and the song he had been singing quickly changed to one of Marot's stirring psalms.

"If God be for us, who can be against us?" he chanted stoutly. "A low moan, that seemed to come from the very rock beneath him, answered."

The hymn died upon the weaver's lips; he checked his steps and looked about him. There was no one in sight. Once more the low moan seemed to rise from the earth beneath him; this time it was followed by words.

"For God's sake, for Christ's sake, have pity, and let us out! We are buried alive in this rock."

It was a woman's voice, faint with exhaustion; she was evidently immured in some cavity in the rock. Anxious as he was to reach the end of his journey, Pepin could not turn a deaf ear to such an appeal. Guided by the groans, which he knew to be those of his wife, he sought the spot where they seemed loudest. A large boulder blocked the entrance of a cave which was apparently one of the many caverns with which the hills abounded.

The weaver saw at a glance that a push of his strong shoulder would dislodge it, but with instinctive caution he placed his mouth first to the crevice in the rock.

"Tell me who you are and whence you come," he called. "I must know your release."

"There was a glad outcry from the other side of the stone.

"It is the voice of Pepin, the weaver. Thank God, we are saved! Marguerite, do you hear? I will see my children again."

"Jean Maré, is it thou?" cried Pepin, overcome with joy in his turn. "This will indeed be good news for thy poor husband and the weeping little ones. We thought thee captured with the other friends at the preche, and long since buried in 'convoy.'"

"So I was, but God has set me free." The speaker was now evidently weeping. "Quick, my friend. I have some one with me, and she has faints. We have neither of us tasted food for two days."

The boulder was whirling down the side of the precipice the next moment, and Pepin had sprung into the opening. A touch of his flint upon the rocky wall, and the resin candle he drew from his pocket was quickly lighted. His friend, a middle-aged farmer's wife, whose home he had known since his residence in the hills, sat on the ground at a little distance, supporting the head of a young woman upon her lap. One glance at the pale, deathlike features, and the hope that had for a moment leaped up as Pepin's heart went sadly on. The face was that of a girl, at least twenty, and quite unknown to him. The next moment, he had thrust his hand into Jean's hand, and was lifting aloft a flask of brandy to the lips of the unconscious stranger. The latter was soon able to lift her head, and indicate by a quiet gesture, that she could not drink more. Jean broke off part of the bread and gave it to her, and while

Cousin John's Tablets.

Cousin John came to visit the Porter family. He stayed a week, and the result was that every member of the family, from grandpa down to the school-boy Bob, was convinced of his or her own inherent, deep-seated ailment.

Yet Cousin John was neither a scholar nor an author to make them ashamed by overdone talk, but a thoughtful man of ordinary information and abilities.

But Cousin John was deaf; so deaf that no ear-trumpet or any other invention could help him to hear a single sound. Hence he came on conversations by means of tablets on which his companion wrote while he spoke.

It was these tablets which convinced the Porter family of foolishness. "To tell John the story of how I once came to be elected postmaster, but when I took the pencil in hand I remembered I had written it for him twice since yesterday. You don't mean to tell me that I am going to grinding out old yarns over and over again?"

"Molly and I were talking this morning," said Mrs. Porter, "and he came along and held out his tablets. 'You appear to be intensely interested,' said he. 'Let me share the story.' I declared I couldn't write down that we had been talking for one hour of Beany's new bonnet!"

The joke which convulsed everybody at the table, when written out in cold black and white, was so intolerably stupid in the face of the written words, too, malice and gossip became so malignant and black."

When Cousin John surprised them all leaning forward listening breathlessly to Jane's eager story, and handed her the tablets with an appealing look, she was used to holding Margaret's hand and dragged her in after her, the soldiers dashed up a moment later, but by the time they could dismount and find the entrance of the cave, we were hidden in the little chamber beyond, and they could find us in league with the devil, and have the art of making themselves invisible. I heard one of them grumble, after they had groped about in the dark without finding anything. 'If I ever saw anything with my two eyes, I should find you here, but I don't see you. They must be here now.'

"Then roll a stone against the mouth, and keep them here until we come this way again," the other answered with a laugh. "We haven't time to waste on idle talk to-day. At the next moment we heard the great rock settle into its place, and knew that we were buried alive. We tried to move the stone when we came out, but it was no use. Then we listened for some passer-by, but no one came. I was afraid to hold my breath, for I thought I would have thought God had forsaken us, if it had not been for Marguerite. She said it was better to die with the truth than to live without it, and I felt ashamed that I who had just learned the truth, should see that danger than I, and I tried to keep up, but it was very hard to be so near my little ones and not see them after all."

The younger woman had meanwhile risen to her feet.

"I have not better resume our journey," Joan had said. "I am quite strong enough to walk now."

The soft modulated voice was in marked contrast to the rustic drawl of the farmer's wife. Pepin, who had more than once glanced curiously at the stranger during Joan's story, at once recognized the presence of gentle birth. But he was at a loss to understand what there was in the low tones, soft as the chime of silver bells, which made him feel that he had heard the voice before.

"I have no relatives anywhere," answered the stranger quietly, and her deep, deep eyes turned inquiringly upon Joan.

"Master Pepin is a friend of the Chevaliers. You may safely tell him your errand," said the farmer's wife.

"I would die for the doctor, or any one belonging to him," said Pepin.

"The stranger looked at him, and said, 'I have a message for Madame Chevalier,' she faltered. 'If you can take me to her, you will do us both a great service.' (To be continued.)

A Brave Man's Magnanimity.

The gallant devotion of Stanley's little band of Arab heroes, who, two hundred strong, beat back vast hordes of cunning and well-armed soldiers, and saved a thousand miles of country, all the while carrying his big canoes overland around the Congo mountains, taking roads over mountains and through jungles, dashing forth in search of food, forms a tale as pathetic and stirring as any that has ever been told.

At last Stanley doctored the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, noblest of his dusky followers. At last Stanley doctored the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, noblest of his dusky followers.

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A Danger Signal!

A Cold in the Head may be aptly termed a danger signal warning you that if neglected that dangerous and disagreeable disease, Catarrh, is sure to follow, perhaps leading to Consumption and the grave. At no season of the year is Cold in the Head more prevalent than during the Spring months, and at no other season do the people of colds suffer more generally from Catarrh, with all its disagreeable and annoying effects. Do not for an instant neglect either these troubles, but apply NASAL BALM. It is the only remedy that will give instant relief and effect a thorough cure. The following testimonials from among thousands in our possession bear witness to its sterling merit.

Wm. L. Lucas, Dempsey Corcoran, N. B., writes: "I submit the following to the public: On Sept. 21 I got two bottles from you, and it has done me more good for Catarrh than all the other numerous and costly remedies and treatment I had tried. I feel better now than I have for years, and have every reason to believe the two bottles I am now sending for will completely cure me. I consider Nasal Balm worth its weight in gold to any person suffering from Catarrh."

Wm. Chan. Hanley, postmaster, Spry Bay, N. B., writes: "I submit the following to the public: I feel that any one who may be afflicted may be benefited by the same remedy. Two bottles of your Nasal Balm has restored to perfect health a four year old child of ours suffering from Catarrh."

Robert C. Woodman, Digby, N. S., writes as follows: "Enclosed find \$1 for another large bottle of Nasal Balm, which you will please send me by first mail. The bottle I sent for some time ago benefited me very much more than any other preparation I ever tried."

Mrs. M. Ray, Canoe, N. S., writes: "I have used your Nasal Balm for several seasons with the children for cold in the head, and always it effects a rapid cure."

James H. McLeod, Mink River Road, N. S., writes: "I have tried other remedies for Catarrh, but they have not done me good. Your Nasal Balm is certainly the best remedy I have ever used, and all you claim for it is true. It is pleasant and convenient to use and adds relief to the pain, but its chief worth lies in being a certain cure for that unpleasant disease—Catarrh."

Dr. S. McDonald, Mabon, C. B., writes: "Nasal Balm has helped my Catarrh very much. It is the best remedy I ever used."

Abraham Grant, Grand P. O., Westmoreland, N. B., writes: "My daughter has used one bottle of Nasal Balm, and it has helped her Catarrh wonderfully. It gives general satisfaction in this neighborhood."

If Nasal Balm is not kept in stock by your dealer it will be sent post paid on receipt of price (50 cents for small and \$1 for large size bottles) by addressing

FULFORD & CO., Brockville, Ont.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is life, our appliances are brought directly into contact with the diseased part, and produce perfect cures by destroying the germ of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Butterfly Belt and Actina. SENATOR A. E. BOTSFOUR, Sackville, N. S., advises every one who writes him full particulars. Henry Conway, 44 Centre Street, Toronto, cured of intermittent fever in ten days, one year's standing; used Actina and Belt. Mrs. M. W. Whitehead, 578 Jarvis Street, Toronto, could not be induced to part with our Electric Belt. Mr. J. Fuller, 44 Centre Street, coughed eighteen months, cured in two months by our Butterfly Belt, grain merchant, cured of consumption when Actina and Belt were used. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. E. Riggs, 29 Adelaide Street, West, cured of Catarrh by Actina. C. S. Pardee, 31 Beverley Street, cured of lame back, cured of Catarrh by Actina. Miss Della Clark, 109 Adelaide Street, cured of a tumor of the neck, cured of Catarrh by Actina. Miss E. M. Forsyth, 12 Broad Street, reports a lump drawn from her hand, 12 years' standing. Mrs. Hatt, 32 St. Clarence Avenue, Toronto, cured of Blood Poison.

Your Belt and Suspensory have cured me of impotency, writes G. A. "I would not be without your Belt and Suspensory for \$50." "I writes J. McC. "For general debility your Belt and Suspensory are cheap at any price," says Mr. M. C. "These letters are on file. Many more such testimonials on file. Catarrh impossible under the influence of Actina. Actina will cure all diseases of the eye. Send for Illustrated Book and Journal giving full list, free. No Fancy Prices. Combined Belt and Suspensory, only \$5.00. CERTAIN CURE. No Vinegar or Acid Used.

W. T. Baer & Co., 156 QUEEN STREET WEST, TORONTO

Coughs, Colds, Croup. Allen's Lung Balm was introduced to the public after its merits for the positive cure of such diseases have been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus which changes the secretions and purifies the blood; heats the irritated parts; gives strength to the digestive organs; brings vigor to the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. It will prevent the initiation of colds, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs. ALLEN'S LUNG BALM is the Great Modern Remedy. For Croup and Whooping Cough, it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced Cough Cure. If you have not tried it, call, for a 25-cent bottle to test it.

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I MEANT TO.

"I did not rise at the breakfast bell, But was so sleepy—I can't tell— I meant to.

THE HOME.

A True Story for the Children. "Mamma! I do want a velocipede so much. Isn't papa rich enough to buy one?"

fancy, and it is the hope of his parents' hearts that he will grow up with a deep interest in everything concerning that noble work.

THE FARM.

How to Plant Cucumbers in the Home Garden. Make shallow trenches as for celery, five feet apart, and drill the seeds three or four inches apart.

convinced of the enormity of the evil which is second only to that of alcohol, and perhaps in some respects worse.

There is one other position of Mr. George that should be alluded to. It is his statement that high license begets adulteration.

CATARRH AND COLD IN HEAD HOW CURED

NASAL BALM CURES. A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

A SECRET.

I have room for five more boys in my school. Some know what that means. I tell you first; there'll be a rush when everybody knows it.

S. G. SNELL. Business College, Windsor, N. S.

BAPTIST Book & Tract Society,

91 GRANVILLE STREET, HALIFAX, N. S. 2nd QUARTER. ORDER YOUR LESSON HELPS AND PAPERS FROM US AT ONCE.

SECOND QUARTER,

APRIL 1st, 1890.

GEO. A. McDONALD, Secy-Treas.

WET AFTERNOON

OLD TRUNKS, CLOSETS, &c. FOR LETTERS and PAPERS dated between 1860 and 1880, and on them you are sure to find old

STAMPS

which you can turn into MONEY. You may be fortunate enough to find a LARGE LOT OF STAMPS LEFT ON THE ORIGINAL SCHEDULES OR LETTERS—ARE WORTH 10 PER CENT MORE.

- 1 PENNY, 35c. each. 6 PENNY, 50c. each. 3 PENNY, 13c. each. 1 SHILLING, \$7.00 each.

Send what others you may find for price. All stamps not wanted will be returned.

H. L. HART, CARE MESSENGER AND VISITOR, ST. JOHN, N. B.

7 NEW MUSIC BOOKS

CLASSIC FOUR-HAND COLLECTION. (15) Nineteen superior duets for Piano, by Liszt, Chopin, Schumann, Brahms, and other first-class composers.

OLIVER DITSON COMPANY, Boston.

GATES INVIGORATING SYRUP.

This preparation is well known throughout the country as a safe and reliable restorative. For Rheumatism, Gout, Gravel, etc., it is a sure cure.

Gentee Employment

FOR LADIES AND GENTLEMEN at home all the year. Every one who can write can make this a profitable business.

Miners, Farmers, Mechanics, etc. RUPTURED OR DEFORMED

Send direct to the largest, oldest and most reliable establishment of the kind in Canada. CHAS. CLUTHE, 94 KING STREET WEST, TORONTO, ONT.

\$60 SALARY. \$40 Expenses in advance

employment at home or traveling. No soliciting. Duties delivering and making collections. Postal Card Address, with stamp, HAFER & CO., Piqua, O.

BRUCE'S SEEDS

Our Descriptive and Priced Catalogue for Spring trade is now ready and will be mailed free to all applicants, and to customers of last year's seed.

Bermuda Bottled.

You must go to Bermuda. If you do not it will not be responsible for the consequences. But doctor, I can afford neither the time nor the money to go there.

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of Bronchitis, Cough or Severe Cold I have cured with it.

CHANGE OF TIME.

2 TRIPS PER WEEK 2 ST. JOHN, N. B.

INTERNATIONAL S. S. Co.

TO BOSTON.

COMMENCING TUESDAY, March 11th, and every Tuesday, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every TUESDAY and THURSDAY morning at 7.30.

Always travel by the Palace Steamers of this Company.

All Ticket Agents sell by these Popular Lines. For State Routes and further information, apply to

E. A. WALDRON, J. B. COYLE, G. F. P. A., General Manager, Portland, Me. C. E. LACHALER, Agent, St. John.

INTERCOLONIAL RAILWAY.

'89. Winter Arrangement. '90. ON and AFTER MONDAY, 28th DECEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Trains will leave Saint John, N. B. Express for Halifax & Campbellton, 7.30. Express for St. John, 11.30. Express for St. John, 12.30.

Trains will arrive at Saint John, N. B. Express from St. John, 8.30. Express from Halifax, 11.30. Express from Halifax & Campbellton, 12.30.

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FARM FOR SALE

A T THE JOGGIN, D'AVY CO., N. S. 2 miles from Digby town, beautifully situated, containing Digby and Bear River, containing Forty Acres, containing about twelve tons of Hay, and about twenty of Apples.

THE undersigned hereby give notice and certify that a certain limited Partnership under the laws of the Province of New Brunswick, consisting of the firm name of "W. C. PITFIELD & Co."

It is remembered that WARD C. PITFIELD and SAMUEL HAYWARD, parties to the said Partnership, have signed and acknowledged the said Partnership Deed, and the said SAMUEL HAYWARD has signed the said Partnership Deed, and the said WARD C. PITFIELD has signed the said Partnership Deed.

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How to Manage Fine Seeds.

The difficulty of germinating a fair percentage of many of the finer seeds is known to many who have had occasion to start plants of Begonia, Calceolaria, Mimulus, and even tobacco, from seeds.

The Saloon a Robber.

The Toledo Blade, referring to the saloon, says: It is clear that the saloon is a form of robbery. It robs the family of its victims of the necessities and comforts of the money wasted in rum would buy, and it robs every legitimate business in the city of the money that would be paid for them.

TEMPERANCE.

Effects of Tobacco Upon the Children of Those Who Use It. There is no doubt but that a large share of the hysterical girls, and the boys who have a tendency to inebriety, owe their condition to the tobacco habits of their fathers.

EXTENSION OF TIME.

Is often asked for by persons becoming unable to pay when the debt is due. The debt of Nature has to be paid sooner or later, but we all would prefer an extension of time.

Putner's Emulsion of Cod Liver Oil

with Hypophosphites of Lime and Soda, may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases.

PLANTATION PHILOSOPHY.

—Bof fear an' kin'sness is love. Kin'sness is love fur older folks; fear is love fur yerself.

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Vertical text on the far left edge of the page, including "L 16", "APRIL 16.", "MESSANGER AND VISITOR.", "7", and various small notices and advertisements.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

W. H. FAULKNER, No. 243 MAIN STREET, MONCTON, N. B.

Ready-made Clothing and GENT'S FURNISHING GOODS. An Elegant and Well-selected Stock always on hand.

NOBLE CRANDALL, Windsor, N. S. THE KEY TO HEALTH. Unlocks all the clogged secretions of the Stomach, Liver, Bowels and Blood.

Burdock BLOOD BITTERS. Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest.

USE DEARBORN & CO'S Absolutely Pure SPICES & TARTAR. See our guarantee on every package.

CHURCH CHAIR FOR SEATING. LODGES AND PUBLIC HALLS. SUNDAY SCHOOLS.

J. & J. D. HOWE, FURNITURE MANUFACTURERS, ST. JOHN, N. B.

C. E. Barnham & Sons HAVE A COMPLETE STOCK OF PARLOR SUITES FROM \$35 upwards. BEDROOM SETS In Ash, Cherry, Walnut and Oak, at very Low Prices.

News Summary. Some worthless \$1 and \$2 bills of the defunct Bank of Prince Edward Island are in circulation.

A young lady in Liverpool, N. S. has just completed a collection of 1,000 postage stamps, some of which are very valuable.

The Weekly Globe, published by Messrs. Crockett & Machin, is the latest addition to Fredericton journalism.

Seymour Cole, a young son of the veteran hunter, Richard Cole, shot and killed a large wild goose on Salmon River, Tuesday, which measured five feet three inches from tip to tip.

Mr. Ripon, of the Halifax-Bermuda Cable Co., is in Halifax, arranging to commence the work of laying the shore end of the cable between Halifax and Bermuda.

James Ellison, of Hammond Plains, N. S., who had been in Halifax for several days, went home Wednesday last and discovered that some one had broken into his mill during his absence and destroyed the mill and saws to the value of \$700, and other property was also ruined.

On March 31, Elizabeth, wife of Alfred McCabe, of Higginville, aged 34 years. She leaves a sorrowing husband and five children, to whom the Christian sympathy of the entire community is extended.

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Sir William Thomson, the noted English electrician, regards his definitely settled the distribution of electric energy for light, heat, and power in towns of Great Britain to be by underground conductors.

Congressman Samuel J. Randall died at 8 1/2, Saturday morning. The house of representatives adopted, without division, a bill making nine hours a legal day's work in state and municipal employment.

At the residence of the bride's father, Mr. F. D. Crawley, Wm. A. Hay, of Marquette, Michigan, and G. W. Verza, of Gibson, Wisconsin, were the guests.

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His last words were, "He doeth all things well." He was baptized by Rev. Joseph Grant in the Church, N. S., in 1845.

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Home Missions. RECEIPTS FROM MARCH 10 TO MARCH 31. Con. Fund, per Jesse Oakes, New Albany, \$ 5 00

Con. Fund, Hammond's Plains church, African Association, 66 Simon Daniels, Paradise, 2 00 Samuel Sprowl, Litchfield, 1 00 Mrs. S. Sprowl, 1 50 Collected at Hillsburg, 2 00 Mrs. W. A. Pickles, Malbone Bay, 4 00 Con. Fund, Dea. Edward Clark, Bear River, 1 00 Con. Fund, Mrs. Edward Clark, Bear River, 1 00 P. R. MacIntyre, Lins Hill, Inverness, 4 00 Con. Fund, Argyle church, 4 00 Con. Fund, North Temple church, 11 00

Before reported, 36 66 Total, \$352 93

Foreign Mission Receipts. JANUARY, FEBRUARY AND MARCH. Middleton, Miss. Band, per A. C. Woodbury, \$9; Cassa S. School, per E. C. Whitman, \$8.31.

Wish to acknowledge the gift of \$2 from our parishioners at Second Falls. St. George, N. B. C. E. FINCO.

Bro. Trueman Bishop and wife were remembered by their friends at Isaac's Harbor, on March 31, in a farewell donation, amounting to \$30 in cash and \$45 in articles.

Safe, Sure, and Painless. What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure-pop-corn cure—solves in this it makes no sore spots; safe, acts speedily and with certainty; sure and mild, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes.

For W. B. M. U. Canoe, per S. L. Whitman, F. M., \$12 00 Alexandra, per Maud Jones, F. M., 12 00 Brockville, per Mrs. J. C. Harper, 19 60 H. M., 19 60 Parrsboro, per Inna Killam, F. M., 7 00 Mrs. Mary B. Barnes, Salisbury, F. M., 5 00 Point de Bute, per Bertha Dixon, H. M., 7 72 Hillsboro, per Mrs. W. Camp, F. M., 10 00 From "Friend of Missions," and reader of "Missionary Link," 5 00 Mrs. MARY SMITH, Amherst, April 8. Treas. W. B. M. U.

Have you a cough, cold, pain in the chest, or bronchitis? In fact, have you the premonitory symptoms of consumption? If so, know that relief is within your reach in the shape of Dr. Wiater's Balsam of Wild Cherry which, in many cases, has snatched the victim from the yawning grave.

A Lady's Answer. FROM THE NEW ENGLAND HOMESTEAD. "A subscriber" wishes a receipt for coloring. I have used Diamond Dyes. They cost ten cents a color, and on each package is a reliable receipt for dyeing that color. Go according to that and you will be suited.

CHAS. L. T. BERRY addressed to the undersigned and enclosed "Terms for the 'Work' will be received until FRIDAY, the 20th day of April next, inclusively, for the construction of what is known as the County, N. B., according to a plan and specifications to be sent on request. If you wish to be in charge of a Public Works, Ottawa.

Department of Public Works, Ottawa, 31st April, 1890.

Day and Evening Classes will reopen, after Easter Holidays, on THURSDAY, Jan. 2nd. WE were never in as complete working order as at present. Each of our Departments (Business, Shorthand, Typing, Writing, and Penmanship) is in charge of a Specialist of actual practical experience; our assistants are also capable and experienced, and all signs indicate that the year 1890 will be the most successful we have ever known.

SHORTHAND thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. STENOGRAPHY furnished business men. THE WRITING INSTRUCTION and practice on all the standard machines. Shorthand and Typing writing taught by mail or personally at this address, Shorthand Institute, St. John, N. B.

WELLS & RICHARDSON'S BUTTER COLOR. 15, 25 and 50c. Sizes. BEST ROLL ANNATTO. S. M. DIARMID, Wholesale and Retail Droghda, 49 King Street, SAINT JOHN, N. B.

DYSPEPTICURE The Specific for Dyspepsia. Thousands of bottles of DYSPEPTICURE have been sold during the past few years without any advertisement whatever. It is now well known in nearly every part of the Maritime Provinces, and many orders have been filled for Quebec, Mass., and Maine.

MISSION BOARD OF ONTARIO have two more mission appointments. Bro. A. A. E. I., and Geo. H. B. name is before them, adopted a resolution, and national institutions for the special course of study wish to serve as missionaries able to pursue a full course.

WHITE CROSS LATED SOAP. ALL OVER THE HOUSE AT HOUSE CLEANING. REMARKABLE RESULTS! EVERYTHING CLEAN AND WHITE! Economical! Cheap! Pure! Harmless! BUY!

THE BAPTIST IN G. 1,533 into their church baptism, an increase of 100 from the previous year.

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