

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. V., No. 32.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 7, 1889.

Printed by G. W. DAY, North Side King St.

— THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the MESSENGER AND VISITOR, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past, by way of getting subscribers, as he has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

It cannot be denied but that the secular press of the United States has been bought up, quite generally, by the liquor interest. They are well paid to insert paragraphs set about by the rum interest, and no contradiction is allowed to appear. We fear some of our provincial papers will make themselves obvious to the suspicion that they are controlled by the rum power in the same way; for similar paragraphs are continually appearing. A wide-awake contemporary has been made, by the professor, to say that the Drunkards, at their annual meeting, passed a resolution in favor of prohibition. Now for the Drunkards to hold a great mass meeting and to pass such a resolution, would be the most sensible thing they could do; but it was the Drunkards—a religious denomination of the United States, who took the action referred to.

A religious contemporary of the United States calls attention to a paper which boasts that it is a compendium of all that a family needs, in the newspaper line, as having recently given its readers about twenty columns of prize fight and a few odds and ends of other things. We know of papers going into homes that are little better. They contain some good, it is true; but they are fitted to soil the imagination and make the young perfectly familiar with crime and scandal and what is vicious. We are amazed that good people will put them into the hands of their children.

— IMPORTANT NOTICE.—Will all church clerks read the important notice from Dr. Day, in another column, and act accordingly.

— SOCIETIES.—The Methodist Episcopal church of the U. S. has had no less than five young peoples' societies in connection with their body. It has been felt that these are leading to a division of force which is weakening their church. But it has been found easier to start societies than to disband them. An attempt has been made to reduce them to one; but the effort is being attended with difficulty, and it is not known whether it will succeed.

— NOT PERMITTED.—We learn from a contemporary, that Bro. H. DeWolf, of St. Stephen, has met with unexpected obstacles in connection with his work. He engaged to supply a church across the border in Maine. Some crank secured against him the enforcement of the alien labor act, and he has had to abandon the field. This is protecting home production of man as well as of material, and reduces the law, under which this action happened to an absurdity. What if heathen countries should take a leaf from the book of this leading Christian country? However, it will be a good thing for our churches, if this law is enforced, and our ministers kept at home.

— LITURGY.—Dr. McArthur, of the *Christian Inquirer*, calls attention to the bondage in which the Episcopal church is to its liturgy. No matter what burden or desire may be pressing down upon all hearts, because of tragedies like the assassination of Lincoln, or disasters like a Johnstown flood, there must be no pouring of it out before the throne in public prayer; because it is not provided for in the set and written prayers. While the liturgy of the Episcopal church is beautiful, to be so bound by it as to be unable to give expression to no heart-yearning except those which can be voiced through its words, is to smother some of the holiest longings of the soul, and fetter the sacred impulses of the Spirit of God. It is no wonder that a Phillips Brooks refuses to be held in this bondage, and that others of the best of the Episcopal clergy are agitating for the privilege of free prayer.

— THE INTERNATIONAL SABBATH SCHOOL CONVENTION.—Through the kindness of a friend we have had reports of the World's Sabbath-school Convention just closed in London, sent to us. The attendance was large, the scope covered by the papers

and addresses was wide, and the enthusiasm was, doubtless, great. It may be possible, however, that the very breadth of the ground covered may have revealed that concentration upon any one great aim or point necessary to the deepest impression. Still, it is to be hoped that an added impulse has been given to this most important of Christian and church work. The papers and addresses are to be gathered into two great volumes, and will make valuable and interesting reading. In this way the most profit can be obtained from them. At continuous session for a week, with thoughtful productions pouring in upon the listener in one continuous stream, the mind becomes wearied and one thing crowds the other out. The reader can take his time to ponder and digest this great feast of fat things on this subject when the volume appears.

— AN ASTONISHING CASE.—The *Moncton Transcript* quotes Rev. S. Robinson as complaining of the attitude of the judges in Nova Scotia and New Brunswick towards temperance. The *Transcript* says: "About the time when the contempt of court case arising out of Judge Fraser's intoxication, was in progress at Fredericton a year ago, two or three of the Supreme Court judges walked across the bridge over the St. John, and entered a shebeen on the other side of the river. Before the judges entered the bar-room was cleared, and one of those who returned for his gloves found the judges in the very act of violating the law. The witness was brought into jail at Fredericton to see the 'contempt prisoner,' and told the whole story, and cases based in the witness box if the judges like to demand an investigation of this charge."

If this statement be untrue, then there is more ground for a prosecution for defamation of character than there was for contempt, and their honors should take action at once. If it is true, and its truth is tacitly admitted by no notice being taken of this charge, then New Brunswick has a right to feel ashamed that the highest representatives of her laws are deliberate law breakers.

— SUPREME COURT.—The Supreme Court of Pennsylvania has rendered a decision, which is causing no little excitement in the country. Just after the defeat of the constitutional amendment, it gave its verdict in a test case, involving the most restrictive feature of the Brooks Act, which weakens prohibitionists pitted against the amendment in the canvass. Had the decision been given before the vote was taken, thousands who voted against the amendment, because of their hope in this act, would have cast their votes the other way. But the most remarkable feature of the decision is this. The ablest lawyers of the state declare that the decision is wrong, and the reasoning by which it is sustained unsound. This leads the *Christian Advocate* to remark that the decision would hardly have been reached without a disposition on the part of controlling minds in the Supreme Court to regard with favor the pending or the business which the decision materially aids. This is putting it mildly. The Supreme Court of New Brunswick have when placed themselves in a position they are obviously in a suspicious position.

— BRO. ROBERTS' COMMUNICATION.—We gladly insert the extracts from a correspondence in the *Examiner*, in relation to the national anniversary of the Y. P. S. C. Endeavor. The assertion that these Societies are in the local churches, even though made by D. D., will never put them there, or alter the fact that they are not under their control. Let every other part of church work be under the church, as they are—the church never having a word to say as to it—and there would never again be a church meeting held; for who ever heard of a church meeting being asked to direct one of these societies? It is no wonder that speaker after speaker should insist that they were in the church; the people would never believe this to be the case, unless they learned it in some other way than by a study of the society itself. It is matter for rejoicing that the dear young friends composing these societies have been so loyal as they have been to their churches; but this does not affect the fact that they are not subject to any organic control from the churches. We are also glad to know that they have done much good; but this does not make the principal of them one whit more scriptural. We rejoice in the good done by our Federalist friends; but we do not think this fact either proves them right, or lessens our obligation to uphold the truth, even though it condemns much that pertains to their practice. In either case, were the seal ever closed along the lines of exact scriptural instruction, the result must still be bitter, in the long run, or the institutions of men and the wisdom of men, are wiser and better than those of God.

— ON THE WRONG TRACK.—Dr. Talmage is contributing to the *Observer* of New York. He has managed, in some way he does not explain, to get into heaven and witness the action of a representative bigot of each of four great denominations. The following is the way he hits off the Baptist bigot. We fear, unless he makes a truer report of heavenly things, he will never get another peep inside the gates, any more than would a sensational reporter, into the family whose life he had traveltied. Here, however, is what he writes of the Baptist bigot:

At this point a Baptist bigot stepped into the excitement, carrying on his shoulders a burden that almost bent him double, so heavy was it. As he set down his load he took the lid off, and behold, it was a baptistery. He said: "It does not seem as if some of you have been properly washed, and I shall proceed to put under the water all those who have neglected their ablutions. I shall take the first one I come to." This turned out to be Archbishop Leighton, who cried out: "Excuse me! My parents had me sprinkled when I was a baby, and I think that will do." "Sprinkled!" cried the Baptist bigot, "sprinkled! How dare you come here? A spoonful of water on a man of your size is nothing at all." The bigot, seizing the Archbishop, attempted to put him under the water, and in the resistance and struggle the Baptist got sprinkled and the Archbishop got immersed, and both would have drowned but for kindly interference on the part of bystanders. When the struggle was over it was found that some of the white robes were as wet as though they had been diving in the River of Life for pearls.

If the genial Dr. had pictured a Presbyterian or Anglican bigot, using violence upon some of the unbaptized babes, it would have been nearer what happens on earth; for many babes are sprinkled, resisting with all their puny might; but Baptists do not believe a baptism is valid unless sought by the subject of it and a voluntary act on his part.

Baptist Convention of Manitoba and the Northwest

It has fallen to me, by request, to give the Maritime Brethren an idea of Baptist work in the West. I have also been asked to give my impressions of the country and people. Please give them a little time to settle, and if the deposit proves to be valuable you shall have the benefit of it.

The annual session of the Manitoba and Northwest Baptist Convention was opened in Rupert St. Baptist church, Winnipeg, on Monday, the 8th day of July. A large number of enthusiastic and representative delegates and visitors were present. The farmer, the merchant, the printer, the teacher, the lawyer, the doctor, the editor, the Hon. Minister of public works, as well as the theologian, displayed great ability in discussing the grave and weighty problems brought before them.

Rev. J. H. Best preached the opening sermon from the text "we preach Christ and Him crucified." The sermon contained much excellent thought. The speaker laid great emphasis upon the idea that the main object of the Baptists in this country was to place "Christ and Him crucified" before the people. A Bible reading was given each morning and a season devoted to prayer. Then the ordinary business of the day was taken up. Each evening was devoted to a platform meeting when all the great lights were made to shine. I can assure you that there was no small amount of light evolved.

Art. III. of constitution says: "The object of this convention shall be to promote the general efficiency of our churches, to exercise a watch-care over them, to receive their annual report and the report of the executive board of the convention. It shall also aim to promote and maintain Home Missions, Sunday Schools and Ministerial Education in Manitoba and the Northwest, as well as Foreign Missions and any other department of denominational work that may tend to the furtherance of the cause of God throughout the world."

The past year was one of progress along all the lines of denominational work. Besides the settled pastors there were twelve student laborers on the field during the summer; 103 were immersed on profession of faith; 3 churches were organized; 3 church buildings were dedicated, and 1 superintendent of Missions was employed during the year.

THE FUTURE OUTLOOK.
This is too broad for human vision or calculation. Where one of the factors is the Omnipotence of God, who can tell what the possibilities for the future are. We cannot measure, however, that God is no longer making something out of nothing, no longer working without instrumentality. If we expect God to turn this land upside down (for the wrong side is up), then we must give

Him the prepared instruments with which He will work. What God will do for this land depends upon what we give Him to do with. We must give Him institutions of learning; men qualified to teach; young men of His own calling to be taught; home and foreign mission boards; Bibles and religious literature; and a church loyal to Christ and His truth, depending upon the Holy Spirit for guidance; then God will give us great results in the form of great success.

PLANS FOR THE FUTURE YEAR.
These you will best understand from a few extracts from the recommendations of the committee on future ways and means, which were adopted:

1st. "That the convention continue the office of superintendent of missions."
2nd. "That this convention take up and carry on German work as far as the funds at our disposal will allow."
Note: "Brethren, think of the opportunities of doing work among the different nationalities in this land. We have a European foreign mission field on our own continent. Think of a community of about 12,000 Manitoians within a single missionary or preacher, and accessible only by Baptists on account of their distinctive doctrinal views. There is also a good opportunity for labor among the Scandinavians, Icelanders, etc."

3rd. "That the convention appoint a foreign mission board to co-operate with the Women's Society in the prosecution of foreign work."

4th. "That this convention urge upon the churches within its jurisdiction the importance of establishing mission stations in their several districts, and that lay help be utilized in this direction."

5th. "That for the continued success of our mission work in this country, it is necessary that we should engage a number of permanent pastors and make such distribution of them as will most fully meet the needs of the field."

Note: "The Spirit of the Lord is directing the mind of any Provincial pastor, his way, let me say to you that the needs of the field are great; the people are kind; the air is pure, dry and healthy; the salaries are sure; the demands for 'well-ground men,' who must submit their credentials for approval to the executive of the convention."

6th. "That this convention recognize the importance of the efforts of the Women's H. and F. M. Society to establish a mission school on the Indian reserves."

Note: This will remind you of some resolutions passed in Eastern conventions. Recognitions and sympathy don't cost much, and may go a good way with some. But brethren, if at your next convention you have any of those sympathetic pills for Manitoba and the Northwest, be sure and send enough money at least for a sugar-coating if you expect them to be taken. We are in need of a great deal of coating just now. Plenty of the other material on hand, thanks.

7th. "That an evangelist be secured as soon as possible, to labor within the bounds of the convention."

8th. "That the convention appoint a church edifice board, to borrow money and loan to churches for building purposes. Money to be paid back to the board as soon as the churches are able."

9th. "That the Board's attention be directed to the following fields not yet reached." (About 12 fields are named.)

10th. "That means be employed by the Board to further deepen the interest of the eastern provinces in our work and secure their co-operation."

Note: Brethren, this clause is for you. It means that you must be more interested in this work, and become greater sharers in it also. A circular is being prepared for you which will give you such facts and figures as will open the heart and purse of every loyal Baptist. You remember that Bro. J. W. Whitman (now President of the convention) and Rev. A. J. Cameron were delegates to your convention last year. Here is what was said about it in our recent convention: "The reception given our delegates could not have been more cordial, and the response to the presentation of our cause was the warmest it ever received. The Women's Society also became interested in our mission, and from the two conventions collections amounting to \$148 were secured. A committee was appointed to confer with our delegates, and recommended that the Baptists of the Maritime Provinces recognize their duty to contribute not less than \$1,000 for missions in Manitoba and the Northwest, and that our Home Mission Board be authorized to appropriate the raising of that amount."

"That certainly is a good Christian resolution, and recognition. But let the Maritime Home Mission Board bear in mind that the year is rapidly drawing to

a close, and but little over \$100 has been forwarded. The cause of Christ is suffering for the other \$900. Give it to us, or we in part must give up. We were glad to learn that the brethren in the N. S. Central Association had such a live theme for discussion as Manitoba missions. We have not yet learned that they reached the right conclusion. If a good P. O. O. or check is somewhere on the way to our treasurer, then they reached the proper conclusion. If any of the other Associations arrive at any other conclusion, then please give us new discussions until you make a P. O. O. good or a check "touchdown."

EDUCATIONAL WORK.

The convention proposes to build a college to cost about \$25,000. Prof. McKis, a delegate to the Senate of McMaster University, reported that he found at McMaster a strong feeling in favor of establishing a college in connection with the work here. The Education Board said: "Your Board feel that immediate provision for educational work is an urgent necessity for the success of our mission work." After thorough discussion, the following resolution was adopted: "Resolved, that we establish a college as soon as possible, and that it be located in Brandon, provided the citizens there give \$10,000; that the cost of the building be about \$25,000; that four first-class professors be employed at this outset; also that complete fine arts and musical departments be established; that steps be taken to secure an endowment or an annual income of \$8,500 for three years to maintain the institution."

This may seem to you like a great undertaking for so small a number of Baptists. But we are glad to be able to tell you that we are quite sure of a \$25,000 building. If Brandon fails to raise the \$10,000, the Baptists and citizens of this town have about decided to present the convention with an excellent building, which was erected six years ago at the cost of \$30,000. Now, brethren, what can you do in the east towards raising for three years the endowment fund? Remember we are laying foundations upon which future generations shall build, generations that shall exert a mighty influence upon the world. Remember that the civilization and industry of this country is only in its infancy, that as yet only the edges of the great wheat belts are being cultivated, and yet the export of wheat in 1887 was equal to a train load of wheat 150 miles long. Here is country for an empire. Will you help to build it?
H. H. HALL.
Emerson, Man., July 25.

W. B. M. U.

"Aries, shine: for thy light is come."

A Hindu Widow's True History.

(Continued from July 4.)

And said he had spent hundreds of rupees upon my marriage feast, and in less than two years I was a widow. It was a disgrace, and it would give him the greatest pleasure to have seen me burned on the funeral pyre with my dead husband. Not one of my relatives, not even my mother, dared come to me for fear the gods would curse them. I was put into a little bamboo hut with my old ayah, who was a widow also, to watch over me and see that I violated no custom of fasting and seclusion which a widow must endure.

Oh, the bitter, bitter anguish of the days and months that followed! The loneliness and wretchedness of my poor stricken heart. I did not care for the ornaments, the dress and honor that had been mine, nor did I mind the fasting and coarse food to which I was henceforth doomed; but my heart was overflowing with sorrow, hungry for words of sympathy and love. I had been faithful to my husband. I had endured patiently the treatment of my cruel mother-in-law; I had been devout in my worship of the gods; for had I not feared their anger and trembled with terror from a child at the calamity they could send in making a wife a widow. There were many days when I, though so young, would have taken my life but for dread of the terrible future that must be the portion of a widow for ages upon ages to come. Would that I had burned upon the funeral pyre! Then there would have been an hour of pain only; but I reject the utterance, for I had not then known what anguish would be mine. It would have been better than these years of misery. Oh, why was I created thus to suffer! Late one afternoon the old ayah came in from the tank, where the women gather to fill their jars with water for the evening meal. She had listened from behind a clump of bushes and had heard them talk that a few days before, a white foreigner, a teacher of a new religion, had come to the city, and with him came

his wife. No white woman had ever been seen by them before, and they told of her strange dress and custom, and laughed as they said, she wears no veil before her face, but covers her hands and her feet, and walks beside her husband. The queen has sent for the strange lady to come and see her, and she has been to the palace, and told the queen and ladies of rank of the far-off country, and the customs are very different from ours. Women are treated as equals by men, and the women and girls are taught to read. Their religion is one of joy and hope; and she has left her own country to bring the glad tidings to the women here, because she was told they had never heard the message. She said that there was only one God—the creator kind and merciful; that He gave His Son, His only Son, to die on the cross to redeem the world; that He is a God of comfort, and would comfort every a widow."

The ayah said "I saw her go to-day into the Zenana of Rubram, just across the way. The women gathered around her there, and she told them the beautiful story of Jesus Christ, the Son of God, who died to save." And I exclaimed, "Words of comfort for a widow! What can comfort a widow? Oh, that I could hear them too. I will go to her,—no I cannot go, my father would take my boy from me. You go, tell her of my sorrow."

So when the night was dark, the old ayah went softly behind the cactus hedge to the tent where the foreign lady stayed, and whispered in her ear, "The great Duroga's daughter is a young widow full of sorrow. To the Mess Sahib she sends her humble salams. She has heard that you have been to Rubram Zenana, and spoken these words of comfort. She begs you will bring them to her." And the lady said, "I will go when the sun gets low on the morrow."

And so through the long afternoon, I stood and watched with my little boy at my side; and she came with a look of pity and love in her face, and sitting on a low stool she spoke of the one great God, the Creator, who made the world and all that is therein. That He so loved the world, He had made, that though they had broken His commands, He sent His only Son to redeem those who would believe on Him. She told how this great God loved and pitied the sorrowing, and of a holy place He had prepared for those who love Him, where there shall be no more death, or sorrow, or pain, nor hunger nor thirst.

I could not remember it all, but the prayer she taught me I shall never forget: "O God, our Creator, all love, all powerful, ever present, all willing to save, in the name of Jesus Christ, thy Son, who died to redeem, forgive, pity, and save me." She read from the Holy Book, the sweet story of Christ's love and would have left it with me, but alas! I could not read, I was but a woman's dog.

She came only once more, and then went away to tell in other towns the same sweet story. I have longed to hear again the words of comfort she brought, but no message has come to me with the glad tidings. Since then, many years have fled, my boy has left me, and I am alone, the outcast widow. My eyes are growing dim with watching and my ears dull with listening for the coming feet of the teacher, who would tell me more of Jesus, the Saviour who died, of the happy place He has prepared beyond, where there is no pain or sorrow, no hunger, nor thirst. But no one has come, and I shall never hear the sweet words of comfort again, for I will soon pass away. I look back upon my long life of darkness and gloom and this one precious message my one little star of hope, and I will pray until I die. O God, our Creator, all love, all powerful, ever present, all willing to save! In the name of Jesus Christ thy Son who died to redeem, forgive, pity, and save me.
(To be continued.)

There are at least 27,000,000 of our Indian fellow-subjects who have no established fixed religion of their own, quite apart from the Hindus and Mahomedans, and if the efforts of the Christian church shall only prove equal to the grandeur of the occasion, there is no doubt that within two or three generations the whole of that 27,000,000 may be converted to Christianity. B. M.

The Executive Board of the W. B. M. Union will hold its Annual Meeting in Fredericton, Saturday, August 24, at 10 o'clock, a. m.

The Annual Meeting of the W. B. M. U., on Saturday, 24th, at 8 o'clock, p. m. The Annual Mass Meeting of the W. B. M. Union, will be held on Monday, August 26, commencing at 2.30.

Introductory Sermon by the Rev. W. M. Edwards.

PREACHED AT JACKSONVILLE, CAROLINA CO., TO THE WESTERN N. B. BAPTIST ASSOCIATION, JUNE, 1889.

Subject, Christianity a Vital Power. Text, John's Gospel, 6th chap. and 63rd verse.—It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.

Our Lord's teaching in this chapter implies that the Messiah's kingdom was not of this world; and they were to understand what he had said of a spiritual living upon him and his fulness by faith; as without the soul of man the flesh is of no value.

Let a system of Philosophy which includes in it everything which belongs to Christ and to a Christian life, may and does have its uses; but, after all, it is not a living power. It is not a living power that which He taught was not word forms, no matter how beautifully spoken, they would only be heard in the ear and never effect the heart; it is true, we may have natural and animal life, and we may have light and life, and speak, and use our bodily senses; we may have rational life, may apprehend, reason, judge, choose, and so forth, but we have not spiritual life, no title to it, no usefulness for it, no earnest of it, etc.

In the second place, the Apostle Paul declares the gospel explicitly to be, what? A history of the life, sufferings, death, resurrection, and ascension of the Lord Jesus Christ. May; for although all these things are in the gospel history, he declares that the essence of that gospel was the wisdom of God, and the power of God, unto salvation.

The kingdom of God is not in word; but in power. Except a man be born again, he cannot see the kingdom of God. Regeneration is that spiritual change of the heart beyond the power of any created agent to effect; it is God who must take away the heart of stone; it is the Spirit that quickeneth; the first step that the Spirit takes in quickening the dead sinner is to say, let there be light and life, and light and life are at once produced. "Oh what a vital power is this," what a preparation for the entrance of Christ into the soul, a preparation performed not by the creature, but by the Spirit in the creature; and in what does the Spirit's preparation consist? Not in bettering the condition, but in exposing the depravity of our fallen nature, etc.

Not in concealing, but in uncovering the leprosy within, he goes before the Lord, to prepare his way, by discovering to the soul its extreme emptiness, poverty, and vileness. He creates a felt necessity for Christ's entrance. He brings the soul into such a position that none but Christ can meet its case. He awakens a sorrow, which Christ alone can heal. He awakens grief, which Christ alone can assuage. He creates a void, which Christ alone can fill.

Christ represents His kingdom by a wind; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So to every one that is born of the Spirit.

This comparison is here used to show that the Spirit in regeneration works as a free agent; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So to every one that is born of the Spirit. The Spirit dispenses His influence when and where, on whom and in what measure and degree He pleases. (1 Corinthians 12: 11.) Also, to show He works powerfully and wisely, and that, hearing the sound thereof, though its causes are hidden, its effects are manifest.

When the soul is brought to mourn for sin, to groan under the burden of corruption, to breathe after Christ, to cry that be merciful to me a sinner, etc., then we hear the sound of the "spirit, it is the sound of life."

2. He works mysteriously and in secret, hidden ways; thou canst not tell whence it comes, or whether it goes; the manner and methods of the Spirit's workings are a mystery; it wanders up and down the life of the soul, looks into the filthiness of the heart, it goes through all the valleys and makes itself known from the benefits which it brings. Yet no man can see the viewless course of the air; so it is with the Spirit of benevolence the breath of life in the human soul, it is universal, it is endless; it is bountiful as the summer and blessed as God; for it brings to the soul crying for mercy that great truth of the New Testament that Jesus died for sinners; not for the righteous, not for the worthy, but for sinners; for the unrighteous, for the unworthy, for the guilty, for the lost; precious moment when the Holy Spirit brings this truth with power to the heart, "I had believed," exclaims the transported soul, "that Jesus died only for those who were worthy of such a sacrifice, of such immense love!" I thought to bring some piece of merit in my hands, some self-preparation, some previous fitness, something to render my case worthy of His notice, and to propitiate His kind regard. But now I see His salvation is to the vile, the poor, the outcast, the miserable; I read that when we were without strength, Christ died for the ungodly, that while we were sinners Christ died for us; that while we were enemies we were reconciled to God by the death of His son; that it is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; that it is without money and without price; that it is by grace we are saved, and that it is of faith, that it might be by grace.

The good news these joyful tidings, this glorious message of free mercy for the vilest of the vile, believed, received, welcomed, in a moment the clouds all vanish, the fog all disappears, the face of God beamed with mild and softened lustre, and amidst light and joy, gladness and praise, the jubilee of the soul is ushered in. Surely the gospel is a vital power, for it is the power of God unto salvation to every one that believeth, in the few first and also to the Greek.

How applicable are the words of the Apostle Paul. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the powerful principle of darkness, the new working in the children of disobedience among whom also we all took our course formerly in the inordinate desires of our flesh, gratifying the propensities of the flesh, and of the mind, were by nature children of wrath, even as others; but God who is rich in mercy, for His great love whereunto He hath loved us, even when we were dead in sins, hath quickened us together with grace, by His grace we are saved through faith, and that not of ourselves; it is the gift of God; not of works lest any man should boast."

It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak, they are spirit, that is to be taken in a spiritual sense; and then you will find, that they are life to your souls, etc.

Whereas to take them in a literal sense, they are most unprofitable and unavailing. Christians have nothing to do with the absurdities of Transubstantiation or the figurative phraseology of early Christian writers; it is not the doctrine which is employed, or the instrument; it is not the illustrations which are employed, or the reasoning which may be deduced, it is not the cathedral with its long aisle, and fretted roof, and pealing music, and burning incense, and fluttering robes, and wooden crosses, nor is it the splendid but empty "form of godliness," which distinguishes the religion of the Christian world; it is not the doctrine which Christ taught, but the power, it is that something else besides, over and above all these interior and these external elements; these are what Christ called the flesh and he says that in and of themselves they profit nothing; the words that I speak unto you they are Spirit and they are life.

This vital power is the Holy Spirit accompanying the truth as revealed in the Word of God. We soon learn that we have neither taste or capacity for the pure and spiritual religion till the Holy Spirit create it, nor life, nor saving light till He produce it; and thus the work of the Holy Spirit becomes to him who is the subject of its power, a great, a living and glorious truth, his quickener, his comfort, his strength, his joy, and his life. Let us not for a moment forget that the Holy Spirit is a person, and that He is God, and that He is the subject of His own power, a great, a living and glorious truth, his quickener, his comfort, his strength, his joy, and his life. Let us not for a moment forget that the Holy Spirit is a person, and that He is God, and that He is the subject of His own power, a great, a living and glorious truth, his quickener, his comfort, his strength, his joy, and his life.

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moulded and fashioned, in all godliness; every soul recast into this model, every mind conformed to this pattern, and every life reflecting this image, brings a revenue of glory to Christ, our Lord and our Saviour. There is no practical truth in the word of God, on which the Spirit is more emphatic than the example Christ has set for the imitation of His followers, the church needed a perfect pattern, a flawless model, a perfect example, a flawless exemplar, a perfect pattern, a flawless model, a perfect example, a flawless exemplar.

He also did predestinate to be conformed to the image of His Son. "Therefore Christ has left us an example that we should follow His steps." In His lowly spirit, meek, humble dependence, and patient endurance of suffering: Learn of me, for I am meek and lowly in heart." In the disinterestedness of His love, His pure benevolence in the unselfishness of His religion.

Look not every man on his own things, but every man on the things of others; the words that I speak unto you they are Spirit and they are life. We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves; for even Christ pleased not Himself.

Let us not for a moment forget that the Holy Spirit is a person, and that He is God, and that He is the subject of His own power, a great, a living and glorious truth, his quickener, his comfort, his strength, his joy, and his life. Let us not for a moment forget that the Holy Spirit is a person, and that He is God, and that He is the subject of His own power, a great, a living and glorious truth, his quickener, his comfort, his strength, his joy, and his life.

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vital power, that the words that Jesus has spoken into us they are Spirit, and they are life. There may be some here to-day with whom God's Spirit is now striving. Grieve not the Spirit of God, by which you are to be saved, and without which you shall never see the Kingdom of Heaven! Oh, come then, Holy Spirit, alkened to the saints and to the celestial chambers, blow not only on these dry bones in this congregation, but far as the curse of sin is found, so that a mighty army may be raised up to call the Redeemer blessed.

Will, wait, ye winds his story, And you ye waters roll, Till like a sea of glory, It spreads from pole to pole; Till o'er our ransomed nation, The Lamb for sinners slain, Redeemer, King, Creator, In best return to glory, To the ministers and delegates of this Association, I say unto you, give Christ the pre-eminence in your love, desires, delights, conversation, in your homes, in the church, and in all our educational institutions, Home and Foreign Missionary Boards, and then you will be able to write the glory of His name, and His name on the sands, that some friendly wave may wash them all away, but engrave their virtues on the tablets of enduring memory. And when heart and flesh shall faint and fail, be thou "Oh Lamb of God, the strength of our hearts," and our portion forever. Amen.

For Jesus' Sake. Annie Grim stood on the dance stool for the third time that week. The offense was twisting her tangled brown curls into horns so that little Lottie May laughed outright and disturbed the school. The hands of the clock were pointing to four and the other children were marching two and two out of the schoolhouse, most of them looking wistfully over their shoulders at the shabby figure standing on the stool and wearing a pair of worn-out men's boots. Annie was a general favorite; the older children would miss her merry chatter and cooing voice which brightened the long home and the little ones would miss the strong young arm in crossing fences and ditches. When the last child had gone out Miss Laura turned to her pupil and said, wearily: "You may sit down, Annie, and study the lesson you missed this morning." The schoolmistress came down heavily from the stool and their owner dragged them slowly across the room to her seat, into which she carelessly dropped, bending her curly head about love and sky love rules; and all the ambitious forces of the soul will bow down in the train of love. When a man is actuated by this spirit, how easy it is for him to go to others and tell them kindly their faults, and help them rid themselves of them. He usually will bear to be told their faults by a person that has this disposition, but never by a person who has it not. It is the only feeling around which you can reconstruct the human character. I think there is no question but that a minister may speak who he thinks it is necessary to speak. The question is, can he love enough to be a faithful speaker?

A man who, having sin, is always thinking how hateful it is, is not well adapted to benefit those who are sinful, by preaching to them, for he usually preaches to abhor that which is evil, but that is not the whole nor the half of it. We are not only to abhor that which is evil, but we are to love our fellow-men, and a minister must not only abhor evil, but he must love his people. So that a man who abhors sin, but is not agreeable to the truth from the pulpit, he will leave the impression on their minds that he does it because he loves them, that he sympathizes with them, desires to do them good, and is willing to suffer for them. Let him do this, and he can say anything to them that needs to be said. I do not wonder that men do not want a minister to preach disagreeable truths to them out of a heart of coldness, or even judicial purity; but let him talk to them in a spirit of Christian love, and they will hear a great deal of the speaking from him. A man who has not this spirit he had better not be a public teacher, for it is this alone that can give him that divine power of sympathy which he needs to have for sinful fellow-men.

True Christian love is the grain that is to be the bread of life; it is that which is to transform man, and lead him in his treatment of his fellow-men, to imitate Him who bowed His majesty and laid His head in the grave, giving His life to show His love for us, and to rescue us from eternal death.

Without this vital power, a church has the same relation to Christianity as the chaff to the wheat, or the husk to the corn.

There are multitudes of persons who are asking for argument, asking for reasoning upon the great truths of Christianity. The words that I speak unto you, they are Spirit, and they are life. Christ's argument to you is this: My son, give me your heart, and you shall never doubt if you ask me to reason upon the great truths of Christianity with you. I say to you, give your heart to the Lord Jesus Christ, and see if those effects which he has promised do not follow, and see if you do not amount to an argument transcending in power and validity any other argument that can be produced.

Some will deny all this, but we have a succession of witnesses coming through a period of more than two thousand years down to us, that there's such a fact as Christ in the soul, and the hope of glory; that there is such an experience as that the Holy Ghost descends into the heart, it gives it life, it organizes it, it fills it with faith, and hope, and joy, and that it abides with us.

Bearing witness in every possible emergency, they come from the stake, from the dungeon, from the battle-field, from the mountain cave, from sick-chambers. When we see human life transformed, and made magnificent and glorious through suffering, etc.

the pale face light up as he whirped round for a look at her. He will lead better lives, trusting all to Him." And they were faithful to the end. Tim became a minister of the gospel and won many souls to his Master, and years after we find Annie's happy wife and mother. The old gray haired man the children call "grandpa," often gathering the little ones round him and tells him how the sweet duty of living for "Jesus' sake," planted in the heart of a child by her teacher, worked a miracle in the home and lives of three of their nearest and dearest.

"O Sir, I can't!" "The hot sun of a July morning was pouring down upon the backs of the busy berry pickers. Under the spread of a branch of an apple tree in the midst of the berry patch was a long table of rough boards, on which the berries, gathered in wooden boxes, were placed, and from which they were transferred to iron-bound crates by Charles McIntosh, a boy of fifteen. He was so busily engaged that he did not notice the approach of Mr. Millard, the owner of the fruit farm, who stood for some time silently watching him, as with deft fingers he arranged the quart boxes. A box had fallen short of the full measure, so he opened it full. "I must speak to Bob Sackett," he thought to himself. "He's not picking fair."

"These boxes are much too full," said Mr. Millard's gruff voice beside him, which so startled Charlie that he nearly let the box fall out of his hand. "You must take out a few of these berries." Charlie looked up at the stern face of his master. "O sir, I can't!" he faltered, "it would be dishonest."

Mr. Millard's face flushed. "You dare speak so to me, very well, I discharge you immediately. Those who work for me are to do as I say. To-day is Saturday, so I will pay you in full. You can go home. Send Bob Sackett to me at once," he said to a little fellow who had just brought the box to the table. Charlie walked slowly away, while Mr. Millard, after a few hurried words to Bob Sackett, unfatigued his ponies, which had been impatiently waiting, and drove away. Somehow, he did not feel in the very comfortable frame of mind that he had expected. He had expected that the carriage would be so smoothly, and the brisk gait of the high-stepping ponies, failed to give the usual satisfaction. The sorrowful yet manly look of the boy's eyes haunted him, and the clear voice rang again in his ears. "O sir, I can't!" "Hi on there, Mr. Millard!" shouted Mr. Banks, the grocer, as he drove through the city streets in an absent-minded manner.

Mr. Millard pulled up his horses at the payment. "You may send me half-a-dozen more crates of your raspberries, Mr. Millard. I have never before found them in so good a condition and the boxes so well filled. I do not mind telling you now that I was dissatisfied last year; the measure was scant, and my customers grumbled. Of course, you are aware of that," he went on hastily, "and I had some thought of telling you. So this year I am much pleased, and if the rest of the berries are in the same good condition, I will raise the price a cent a quart." "Very well," said Mr. Millard. "I will send them to you, but I must drive on now, for I have pressing business."

He turned the carriage around as he spoke, and gave the loose rein to his ponies, rather to Mr. Banks' surprise, who thought he surely must be going the wrong way. More swiftly than he came he drove back, but swifter than the wheels flew his thought. Mr. Millard was not an intentionally dishonest man, but he had done a dishonest thing that morning. Once really convinced of wrong, Mr. Millard was a man who would confess his wrong and right it as far as he could. That the berries had been, according to Mr. Banks' statement, short in measure before, had not been by his orders, and his remarks this morning had not toward the wrong way.

He turned down the road toward his farm, he saw a boy with downcast head walking slowly along absorbed in thought. He reined up his horses so suddenly that he nearly threw them on their haunches. "Hello, Charlie," he called "hop in here."

The boy looked up as he heard the cheery voice. Past grief, present surprise and joy, were all pictured in his face as he obeyed the command. As soon as he was seated, Mr. Millard said: "Charlie, I beg your pardon for what I did this morning. You were right. It was a dishonest thing, although I did not fully intend it to be so. I thank you for your courage in standing up for the right."

Then Mr. Millard briefly told of his encounter with Mr. Banks that morning, and what he had said. "I know you are working very hard to get an education. Because I was wrong, and got because of the bribe of an additional cent a quart for doing right, and because, above all, I appreciate your manliness, I shall give you that extra penny for the rest of the season."

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Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson VII. Aug. 18. 1 Samuel 15: 10-23.

SAUL REJECTED BY THE LORD.

GOLDEN TEXT.

Because thou hast rejected the word of the Lord, He hath also rejected thee from being king. - 1 Sam. 15: 23.

EXPLANATORY.

I. SAUL'S ADVANTAGES AND POSSIBILITIES.

(1) Saul was the anointed of God, chosen by Him as the best person under the circumstances to rule His people. (2) He was under God's guidance. He could learn God's will through Samuel and be guided into the wisest and best plans. (3) He had military talents, and was endowed for his work as king by the Spirit of God (10: 6-9). (4) God gave him victory over his enemies as an earnest of greater victories (11: 11; 14: 12-23, 47, 48).

II. SAUL'S PROBABILITIES: THE FIRST TEST.

13: 2-15. (Two years after Saul began to reign, 13: 1.) The Philistines held strongholds among the Israelites, through which they were enabled to keep the people in partial subjection, and make raids upon the harvest fields. One of these strongholds was on the mountain side of the rocky pass of Michmash, only three miles from Saul's capital at Gibeah. Jonathan, Saul's son, a brave as well as noble young man, attacked this garrison and conquered it. This daring act aroused the whole Philistine nation, who assembled in great numbers, with 3,000 (30,000 is probably a copyist's error) chariots and 6,000 horsemen - two to each chariot. Saul assembled the Israelites at Gibeah, but they were poorly armed (only Saul and Jonathan having swords) and were terrified by the military array of the Philistines, that many deserted and hid in caves and thickets or fled across the Jordan, while those who remained trembled with fear. Neither king nor people dared make a move without the sanction of God. Samuel had agreed to come within seven days and offer sacrifices and make known the will of God. Six days had gone, and the seventh day was passing; yet no Samuel appeared. To a commander like Saul, who saw that the enemy might swoop down like an eagle from his eyrie at any hour, that every moment's delay weakened his own forces, and strengthened the enemy, such a delay was almost intolerable. The temptation was very strong to be his own priest, to offer the offerings, contrary to God's law and his agreement with Samuel, and press into action. He yielded to the temptation at the last moment, and had offered the burnt offerings, when the venerable prophet appeared on the scene. Saul had failed in the hour of trial. He did not trust God. He openly before all the people disobeyed a clear commandment of God.

III. SAUL'S PROBATION: THE SECOND TEST.

1-9. God gave Saul one more opportunity.

On the southern borders of Israel dwelt one of their most harassing and uncomparable enemies, "the Amalekites, a fierce, untamable race of wanderers, who roamed at large through those deserts which lie between Southern Judea and the Egyptian frontier. They were descended from Esau's grandson, Amalek." Samuel's command and commandment of the Lord to Saul that he should declare war against the Amalekites, and utterly destroy them and all their possessions.

THE JUSTICE AND MERCY IN THIS COMMAND.

(1) Israel could have no peace and prosperity so long as these marauders devastated their borders. (2) They had shown by a long course of enmity that they would not change their conduct. (3) "The cup of iniquity in this people was filled up. Its national existence, if prolonged, would simply have worked mischief to the commonwealth of nations. (4) The kingdom of God could not extend according to God's promise, unless these people were either peaceful or out of existence. They would not be peaceful; therefore they must pass out of existence.

THE DIFFICULTY OF THE COMMAND; WHY GIVEN.

The riches of the wandering Amalekites consisted largely in their flocks and herds of oxen, sheep, camels, and asses. Not one of these was to be retained by the Israelites as spoil.

THE GREAT TEMPTATION. It was very hard for both king and people to let slip out of their hands such vast wealth, which they could retain as well as not. The command seemed unreasonable and hard. The test of Saul's obedience and faith, therefore, must have been far stronger than it now seems to a cursory reader. But he had the plain commandment of God for a help, and his future happiness and prosperity for an inducement to withstand the temptation.

IV. SAUL'S FAILURE. 10, 11. Saul led 210,000 Israelites against the Amalekites and nearly annihilated them; but he spared their king, probably to grace his triumph on his return, and with his consent the people brought home alive for their farms the best of the cattle and sheep, destroying only the vile and refuse.

10. Then came the word of the Lord unto Samuel: probably at Hama. Before Saul had returned the Lord made known the fact of his disobedience.

11. It repenteth me. His repentance is not to be understood as though He who foreknows all things regretted his action; nor is it a sign of mutability. A change in the attitude of man to God necessarily involves a corresponding change in the attitude of God to man. And it grieved Samuel. Literally, it burned (in him). The Rev. Ver. translates, and Samuel was wroth. (1) Because Saul was so utterly foolish to throw away every good God offered him. (2) Because of the effect of such an example upon the morals and religion of the country. (3) Because disobedience made it impossible to prosper the country. And he cried unto the Lord all night. As Moses had done more than 400 years before (Ex. 32: 11-13). See Christ's wept over Jerusalem (Matt. 23: 37). He prays that Saul may be forgiven; that the threatened danger may be averted; that God will bring good in some way out of this great evil. Samuel chose the true course of all the children of God; and God answered his prayer in spirit, by substituting the nobler David in place of Saul.

Christian Assurance.

In the course of his sermon, last Lord's day evening, Rev. C. H. Spurgeon said: "Some people keep on thinking that assurance is something that they may get when they come to die, but they are taught to look upon assurance as the grasping of Christ and saying 'my beloved is mine' as something dangerous. I began as a boy with this at fifteen years of age. I believed in the Lord Jesus Christ, and I was simpleton enough when I went to some good Christian woman to tell her that I believed in Christ and that he was mine, and she said, 'Ah, I don't like that assurance.' 'Ah,' she said, 'I trust you are believing in Christ. I hope so, but I have never got beyond a hope or a trust, and I am an old woman.' Bless the old woman, but she was no example to us, we are to rise infinitely beyond that. The man that begins right, and the boy that begins right, will begin by saying, 'God hath said it, He that believeth on Him is not condemned.' Christ is mine. Why, do not always keep on with the language of hoping, and hoping, and hoping, get on both your legs, and get a good firm stand and say, 'my beloved is mine.' This will bring you into the condition of saying 'my cup runneth over.'"

WOODEN SWEARING.

A mother once said, "I hope, dear children, that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swearing that many people besides children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing. I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing. - Mother's Treasury.

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Messenger and Visitor

WEDNESDAY, AUGUST 7, 1889.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

In our remarks, hitherto, we have only considered the relation of these societies to New Testament principles. It has been shown that they are out of harmony with these principles, every loyal follower of our Lord should consider this fact sufficient to determine his own attitude toward them. The fact that the workers in them are sincere and earnest should not lead any to sanction the wrong principle, by giving them their active support. Errors without number could be mentioned, whose supporters are very sincere and earnest. If we are to be swayed to give our adherence to everything that has sincerity and zeal on its side, we shall become Salvationists, Pedobaptists, Romanists, Mahomedans, even heathen. It is our duty to oppose an erroneous principle all the same, although associated with these excellent qualities. Sometimes it is all the more necessary to do this, under these circumstances, because the wrong principle is thus made all the more dangerous. At the same time, let the zeal and ardor be respected. Neither should the fact that success attends efforts along the line of wrong principles—that real good is done, make us silent about any subversion of principle there may be in the methods adopted. Combined and earnest work, even though done in connection with the most glaring violations of scriptural instructions, will be attended with temporary success. Nay, work along wrong principles will often succeed better than listlessness in connection with the right. There is little doubt but that, in many instances, the establishment of these societies has given a new impetus to the work of a church. The reason has been that, before, the young people have been doing nothing, and the energy which they have thrown into work along the line of the new organization, has given a stimulus to religious interest. But this fact is not to keep us silent about any wrong principle which underlies their methods. It only shows that work will tell more than lazy indifference, although done in a wrong organization. Let a Pedobaptist or a Unitarian church even be established where there is a Baptist church which has gone to sleep, and, if it is earnest and active, it will be more blessed with success than will the church which is more scriptural in its doctrines. The reason is that the other is more scriptural in action, and this more than offsets the most scriptural belief. But this ought not to lead Baptists to become Pedobaptists, or to give up their protest against the error of Unitarianism. It should stimulate them to associate the scriptural activity of errorists with their own more scriptural belief, and they would see that scriptural doctrine helps to the highest success as well as scriptural activity. Just so with societies of Christian Endeavor; let the young people not be asleep in the church and active when a society is formed, and then conclude, because they are more blessed in the latter, that it is therefore the best way to work. Let them show the same activity in the church, and they will see that the success will be still greater, unless our Lord has made a mistake, and what He has instituted is less fitted to make activity effective than is that of some man-instituted society. We have said that the fact of the unscripturalness of a method or doctrine should be considered sufficient ground why any loyal follower of Christ should avoid it. At the same time, what is unscriptural and wrong in principle must be harmful in its tendencies and inexpedient in the long run. We assume this must be the case; for we cannot but believe that what is appointed by God must set only be the truest truth and the rightest right; but it must, if followed, lead to the result designed by Him to be reached. To suppose that other than what God has instituted will accomplish the divine purpose better than what He has ordained cannot be thought of. If the societies we are discussing, and others similar to them, are wrong in principle, we may rest assured they are ineffectual, and embody tendencies, however long guarded against, which will, in the end, prove injurious to the cause of Christ, doing more harm than the temporary good done, in the enthusiasm of their novelty. Let us see if we cannot mark some of these harmful tendencies in Y. P. S. C. Endeavor?

The very existence of these societies implies that the church is not a society of Christian endeavor, or, at least, not so good a one for young people as are man-made organizations. If it were thought that the church, as given by Christ, is the best society of Christian

endeavor, no societies, severed from her control, would be formed. Can it be otherwise than harmful, when the idea is once entertained that men can improve on the institutions of Christ, in accomplishing the very purpose He had in view in giving the organization? To have a doubt, even, of the superiority of what our Lord has given, for the purposes He designs to be served by it, for everyone as well as for all in general, must work evil. It destroys that reverence and respect for divine institutions and opens the way for all kinds of experiments and rash tamperings with what is God-determined. As we have no right to suppose that what He has instituted is more sacred than what He has taught, beginning with departure from His organization, it may end in doubt of the wisdom of the doctrines of the Bible, and all the consequent indifference to their binding force. When, in our own Province, the most earnest of the sisters have lost confidence in the church as the best body in which to do their work for Foreign Missions and from which to receive direction in that work; when, in the neighboring republic, the sisters of the churches have lost confidence in the church as the best body in which Home Missions are to be advanced, and have organized themselves out from under her direction, in that work; and when, now the work is going on of organizing the young people out of the direct control of the church to leave them to do what part of their work as they see fit, in their own way, is it not high time that voices were raised to call attention to the fact that the church which Christ has instituted as the working body for all his people, is being robbed of her prerogatives, her prestige and her power; and to plead that a stay be put to these departures which may be most, logically, open the way to carelessness or indifference to the teachings of Christ in other directions? We are sure that much of this has occurred through hasty action, before time had been taken to see the violations of New Testament principle involved; but this is no reason why we should continue to go on in a course which is not in harmony with the teachings of the Bible which we profess to take as our guide. A sad day it will be if the idea becomes more prevalent that, to do good and earnest work, we must do it under the auspices and control of a society rather than of the church.

We had expected, when we began our consideration of this subject, to have finished what we had to say in a couple of articles; but there is so much more needing to be referred to, that we shall be compelled to pursue the subject further, in order to present it of any degree of completeness. We will say, just here, that if anyone holding different views from ourselves, wishes to take exception to our reasoning, the MESSINGER and VISITOR is open to him. We shall, of course, as is always allowed, claim the privilege of the last reply.

THE WEEK.

It has been supposed by some people that the divergence of views among the Liberals of Great Britain on the royal grant question was an indication of a probable split in the party. Harcourt, who, himself voted against Gladstone, in the division on this subject, has given an address, in which he ridicules the idea, stating that there is as much danger of separation between Mr. Gladstone and his wife, as that any of the Liberals will desert their old chief.

Salisbury brought blame upon himself for refusing to interpose on behalf of the Armenians who are being massacred by the savage Kurds. It is said that he has only to bring pressure to bear on Turkey to stop the cruelties to which they are subjected. On the other hand, should Russia interpose, she would be suspected of designs of conquest. It is only a matter of humanity that these Christians should be protected from these Mohammedan subjects of the unspeakable Turk.

Salisbury has declined to commit the government to any action in connection with a general Anglo-federation conference, much to the chagrin of Lord Rosebery and the leaders of the movement. In a speech at the Mansion House, he declared the aim of England, in foreign affairs, to be "peace with honor." The chief assurance of peace was in the immense armaments which made the thought of war so terrible that nations were deterred from hastily plunging into it. England would remain in Egypt until the Egyptians were able to care for their own safety. He declared that the Irish were being convinced that to be law abiding was the best way to prosperity.

Crispi's cabinet, the triple alliance will cease. Bismarck is said to be much exercised over the situation, and is seeking to form alliances to maintain a combined power which shall continue to command peace. In the meantime, Servia and Bulgaria are gathering their forces on their respective frontiers, and a collision may easily take place, with all its entangling consequences. Lord Randolph Churchill is again showing his hand. He seems to have swung to the extreme of Radicalism. To settle the Irish question, he would make an Imperial loan of \$500,000,000, to enable tenants to buy their holdings. He would do away with the right of owners of land to bequeath their property, and would have municipalities buy up land, build tenement houses, and rent them to workmen at the lowest rate that would pay. He would also regulate labor by law. Temperance men will be pleased with his view of regulating the liquor business by local option laws. His declaration of views has caused much discussion in the British press, and the Radicals claim him as a recruit to their party.

It does seem as if Boulanger has lost his hold upon the fickle French people. In the recent elections, while, by the new law he could not offer in several communes for election to the Chamber of Deputies, he could, and did offer for election in a large number of municipalities, and was defeated in the most of them. The more conservative Republicanism has had a great triumph, and it appears as if France would settle down to a more stable order of things. The young Kaiser of Germany is now in England. The Prince of Wales has passed over the slight which William was said to have put upon him, and has given his kinsman a cordial reception. The great event of the visit is a grand naval review. Never such a terrific force of floating engines of destruction has ever before been gathered. It is to be hoped that the Kaiser will be so impressed with its greatness that he will see the hopelessness of attempting to compete with England upon the sea, and may also carry away with him a new respect for England's greatness. This great force of war ships is to go through a series of manoeuvres, the chief of which is the attack and defense of the British coast, made as nearly like real warfare as possible.

There is considerable feeling over the seizure of a Canadian sealer in Behring Sea by a U. S. revenue cutter. The government of the United States appear to be determined to assert the claim to this sea which they resisted so strenuously, when made by Russia, before Alaska was sold.

A delegation from the equal rights league, presented to the Governor General a petition from the Protestants of Quebec, asking him to disallow the Jesuits Bill. He gave them a hearing, and pointedly refused to comply with the request. For some time the Arabs, in Upper Egypt, untaught by their repulse a few months ago, have been gathering new forces and advancing upon the British and Egyptian force under Gen. Grenfell. Grave fears were entertained lest the army under Grenfell might prove too weak for the onslaught of the desperate dervishes. On Sunday the opposing forces met, and the dervishes were defeated with terrible slaughter. It is said that 1,500 of their 3,000 men were killed and wounded, and that only 500 of the remainder escaped capture. The report that a British force had occupied a pass in their rear, is probably true, and accounts for the fewness of the number that escaped. The Arabs fought with desperate valor; but their undisciplined bravery was of no avail against the solid ranks and the death-dealing artillery of the British. One cannot but pity these misguided men who throw away their lives so readily. Their leader was slain.

Correspondence from India.

We reached Madras early on Sabbath morning, April 28th, and had only come to anchor when Mr. Drake came on board to take us to his house, where we were kindly entertained during our stay of three days. We had met these friends on their arrival in the country a little more than a year ago. They then looked fresh and well; they are well yet, but bear the marks of that trying climate. Miss Schuff, who came out at the same time, was a picture of robust health; but with work, and care, and heat, looks so changed. It would be interesting to workers at home to spend a day in one of these mission houses, and see work under such trying circumstances; yes, and a night too, for while in Burma, even in the hottest weather, the nights are so much cooler than the days that one gets refreshing sleep; on the east coast of India the nights seem so hot as the days. If the push-puller should fall asleep, as often occurs, you wake almost unable to get breath. And the health of missionaries in India is quite equal to Burma. The reason is probably this: it is utterly impossible for Europeans in such a place as Madras to keep at work all the year round. They are obliged to take a rest almost every year, and a cooler climate can be found on the hills at considerable distance. In Burma missionaries continue at work without rest or change from year to year, and even in

a more favorable climate at length wear out. Madras has missionaries and mission schools in all directions, and all find abundant material to work on. The Zenis work, or visiting from house to house among caste women, is giving much encouragement. A young lady in the London mission has made a new departure with very happy results. She invites the women whom she visits and teaches during the week to meet at her house on Sabbath afternoon. She had only introduced it a few weeks before our visit, and on the day we were there had more than forty in attendance. Of course they came mostly in clove carriages, and none but females must be present.

There are two English speaking Baptist churches in Madras, one restricted, the other open communion. Neither is large, and the latter has been without a pastor a long time. Many other denominations are represented by churches where the service is in English, but it is a hard field for either English or native work. The European element is large, and as is too common in India, many have no fear of God. A factory owned by English near Bro. Drake's house, is in operation twelve hours a day, and seven days a week. The poor work people have repeatedly petitioned for a day of rest once a week, preferring the Christian Sabbath, but in vain. English ships pay no attention to Sunday while in port, but work goes on as usual. Yet some at least of the directors of these companies are forward in Christian work at home, are forward also in criticizing the work of missionaries abroad. What are they doing for the heathen?

We left Madras May 1st for Rangoon. We spent nearly a whole day at Cocacanda, but the heat was so great that we feared to go on shore though we greatly desired to see our Canadian missionaries. As we neared Bimlipatan we prepared to go on shore, but on arrival the captain assured us we should get a wetting in the surf, and worse than that, he might proceed at any moment. There was no use discussing the question. To go on shore would be to run the risk of being left. Again if the missionaries were at home a note might be expected at least, as I had telegraphed from Madras that we were coming. No word came. We sat and looked at the pleasant mission house and the spire of the chapel in front and projecting above the surrounding buildings, all looking so white and fresh, and pleasantly contrasting with the dingy old temple far above on the same hillside. Many natives came on board and all seemed to know the "padre-sahibs" house. No doubt the Lord reserved that beautiful site for a mission house that can be seen for miles around. That house preaches to these people. They know that there can hear of an eternal God, and of a saviour from sin. That house will witness against those who do not desire to know. We again proceeded on our way, and on arrival in Rangoon found out that the missionaries were not at home, having fled to the hills on account of Mr. Sanford's health.

We had on board six hundred Telugus going to Burma, and we were informed that they are going over at the rate of one thousand per week. The flow will no doubt increase, and the indolent Burmese and Karens will fade out before a more active interprising race. The latter have enjoyed leisure long enough. They will soon have to get up and work or be untrue in the chase. We reached Rangoon on the 9th, and received a hearty welcome, glad to be again in Burma. We came to Mawlaik in the 13th, and Taity the 15th. We reached the wharf at midnight, but a large representation of Burmese and Karens both heathen and Christian had come to greet us. That is a month ago, and only today can I find time to send off this hurried epistle.

We are thankful that matters are not worse. There has been a great running down. There is a great tendency to go back in these people, but as a rule the Christians have done well. They have suffered from famine, from decay, and much worse than all from trouble in the mission compound, but are trying to move in. Our school is not half what it was, but we are glad to have any at all under the circumstances. Last Sabbath as we were going to worship, I walked a party of our Karens, carrying the ghastly heads of three decoits, one that of the leader in the whole affair, the Sanwa Shiryay Nee. When driven from Taity they had gone over to Siam, and further pursuit was abandoned. This Sanwa and a few followers had come back within less than a hundred miles of the British frontier, and was finding out what he could do about organizing for another raid. A Karen sergeant heard of it, and at once set out to meet him. With more skill than we thought a Karen could exercise, he contrived to draw the chief out of his fortified camp and shot him and two of his attendants. The rest of the decoits fled, but are powerless without their leader. A large quantity of booty was recovered, and the government has paid the Karens twelve hundred rupees for the capture. It is said to shoot down a human being, but it was necessary, and we trust all this trouble is at an end. Eight have been hanged, and nine more await the day of execution. Three of

these are priests. About twenty have been transported for life. Such is the story of the Taity rebellion. The government has imposed on all Burmans in Taity a primitive tax amounting in all to nearly fifty thousand rupees, or a sum equal to what has been spent in restoring order. H. M. Taity, June 15.

A Little Unsought Advice for Someone.

It is now nearly fifteen years since I first came to this country. During that time I spent four years at Acadia, but still retained my membership in a Massachusetts church. For the past thirteen years, at least, I have had occasional opportunities, pursuant to the requests of friends, to do what I could to settle some provincial minister in a New England church. Requests of this character are likely to come to me occasionally still, I suppose; and as I am disinclined to grant them, and have good reasons for my disinclination, I feel prompted to give these reasons some currency through the pages of the MESSINGER AND VISITOR.

1. Pastoral vacancies do not go a-begging in this country. Where the carcass is there flock the vultures. A pastor's resignation is no sooner published than hands begin to scratch, letters to fly, and testimonials to pour forth and away. Before the widow has time to don her weeds she is courted by eager suitors who are aching to step into the dead man's shoes while they still retain the warmth of his vanished feet. There was a man who, on account of ill health, (his own physical ill health, and not a malady in the affections of his flock), resigned. It so happened that his people instead of accepting his resignation, sent him away for a long rest. But the fact was not as widely published as the resignation; and letters came to him, in ones and twos, week after week, from various parts of the east and west—letters recommending a "friend who would just fit the place," letters from the applicants themselves, confidentially candid in regard to their successes and abilities; and this man began to wonder if it might not be his duty to "vacate the premises," in order that these better and abler men might have a chance to do the work which they felt themselves called upon to do in this community. This is an age, and this is a country, of sharp competition. And restlessness is as prevalent as competition. Every open door is crowding, elbowing, pushing through before it, each determined if it is God's will, and if friends can be persuaded to pull wires enough, to enter that open door. True, these are not the worst men. If I were a church not one of such a self-assertive crowd would I call. My quest would be for a man who had not invested his wealth in a trumpet. And some of the churches are coming to feel in that way. In some quarters a man's fate is sealed as soon as he has been two or three times recommended voluntarily to a church; for it is apparent that he is pulling wires. This being the case, it is easy to see that unless one has particular influence in a church which is seeking a pastor, he is foolish to recommend any one to it as a candidate. And there are only a few church committees with which any ordinary man has particular influence. And these committees are only occasionally in quest of a pastor. It may therefore be inferred that the occasions are really rare when a pastor ought to present the name of a candidate to a church. He certainly ought not to join the scramble about the door; and unless he possesses peculiar opportunities for commanding the attention of the church the result of any action on his part will be either to prejudice his own reputation for good judgment, or to lengthen the candidating period. A consummation, in either case, devoutly to be shunned.

2. In my opinion the man who has preached ten years in the Eastern States had better stay in the Eastern States, and the man who has preached ten years in the provinces had better stay in the provinces. We of necessity take on certain peculiarities according to the soil and sun in which we grow. The methods of work in New England are different from what they are in the provinces. The man who admirably fits a church in a New England town might not even tolerably fit a church in a provincial town; and the man who has done noble work in a provincial village might, if transplanted to a New England village, where church methods and ideas, and social ideas and manners, are different from what he has been accustomed to, find himself less happy and far less useful than in his old field. This statement disparages no person or place. It simply calls attention to a fact patent to all who observe closely. Separated sections of country differ. People grow to be like the people among whom they work, and to understand how to serve them. Others, with different preferences and prejudices, they are not likely to be able to serve so well. There is in New England to-day an able preacher who was called from the South a couple of years ago. He will go back to the South. He is not a fit in the North. This is no disparagement of him, or of the South, or of the North. A very eminent preacher, now beyond the river, had extraordinary success in a Southern church in his early

ministry. From that he went to a large church in New England. He was still useful, but he was unhappy. He did not fit. He had formed his clerical character amidst surroundings unlike these. Something was constantly going wrong. And as a result he carried wounds to the day of his death. Now while the difference between the North and the may be greater than the difference between the provinces and New England, I am convinced that the methods of church work so far dissimilar that a man who has been in the pastorate in the provinces for five or ten years would be in every way better off to remain there. I think that he would be happier. I think he would be more useful. I admit exceptions, of course. There are exceptional men and there are exceptional circumstances. But in almost every case what I have described is, I am confident, true. Having these opinions it can be seen that I would be slow to use my influence to secure a change which would be almost certain not to be to the advantage of the man whose request I was granting.

3. I am not willing, for New England's sake, to help a poor man to a pastorate here; and I am not willing, for the sake of the provinces, to help a good man to a pastorate there. I do not want good Baptist ministers to leave the provinces. Unless the reports are misleading, they are needed there. Though I am doing my work here, I have not ceased to feel a deep interest in the provinces. Unless I am greatly misled the next twenty-five years will show a surprising advance in material and educational interests there. That the increasing population may be trained in virtue and religion it is important that good and able men should work there in the future as they have done in the past. Perhaps this country is still to be blessed by the importation of some of the provincial sturdy, Sabbath-respecting stock which in many New England churches is a savor of life unto life. Sometimes I feel that this is needed to offset the abominable influence proceeding from the rude hordes that come here from some parts of Europe. But I am convinced that a sufficient number will come without my assistance. If any one sees impertinence in these suggestions, I am sorry, but shall not refuse to make them on account of that danger. If any shall say that, since I am Nova Scotia born, and have settled in New England, I am inconsistent in giving this advice, I will reply, first, that the step was taken fifteen years ago which led to my settlement here and, second, that the physician who eats mince pie does not thereby render himself incompetent to give good advice in regard to pie eating.

O. C. S. WALLACE
Lawrence, Mass., July 30.

Just a Word.

With no desire to lengthen the already prolonged discussion in reference to the Young People's Society of Christian Endeavor, I do, however, feel that it is due to the other side that you should willingly give place to the following extracts taken from the letters of the N. Y. Examiner's Philadelphia correspondent, published in the last issue of that periodical, in which he gives a report of the last annual meeting of the society in question. The correspondent—who, if I mistake not, is one of the leading Baptist pastors of Philadelphia—commences by saying that over 6,000 delegates were present—young people from all over the land—and declares that the meetings were, perhaps, the most inspiring yet held. In referring to the addresses of one session, he says: "The point impressed not only in these addresses, but throughout the entire convention, above every other save that of love and loyalty to Christ, is that of love and loyalty to the church (the italics are mine, here and elsewhere). Those who have the wrong idea of Christian Endeavor, that it is an outside organization which might antagonize the church, should hear the testimony of the pastors that exactly the opposite is the result, and should accept the constant and consistent declarations of all who are engaged in the good cause, that Christian Endeavor is in, of, and for the church, and has no existence outside of it." In referring to the address of the society's president, Dr. F. E. Clark, this correspondent says, "making the assertion that the church was ever foremost in the heart and affection and thought of the Christian Endeavor members, he asked all who agreed with him in that statement to rise, whereupon the entire audience rose. 'This ought,' he says, 'to settle that question for good and all.'" The correspondent closes with these words: "In every respect this great religious movement among the young people in the churches, seems to be guided by and to meet with the favor of God. It is notable that where many feared that Christian Endeavor would be spasmodic, it has proved steady; instead of showing the rashness of youth, it has exhibited a singular prudence; instead of leading to lightness or looseness, it has fastened the young people to the church, and their Master, and led them to a devotion, consecration, and achievement before unknown." C. R. B. DODGE.

Bible Topical
Some people, not study the Bible and Assurance that they are so can hardly distinguish between them, the result of str constitutes the soul. No man that heaven is b an heir of God th no man can be repented of his Christ bare them on the tree. So runs in the These are Repet and if a man do that his future there must be where. The sal joy of it do no though they o great mercy, bu heart is filled w a true indicat and assurance lines, but the lines. For the do seem some only for a while, most ultimate. "I know that m but before he c be able to say, before," Thoug trust in Him." bling woman w touched the her ane in Paul say thing to the ch
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GILFS.

BY ADALINE HOFF BERRY.

There is no perfect union; friends may...
Equal fellowship, and vow to die...
Back for the other; heart-beat may...
reply...
Heart-beat and the fervent lovers share...
Supreme weal and hope, or woe and...
care.

Just in Time.
BY MARIE B. WILLIAMS.

She was walking thoughtfully through...
the strip of woodland which separated...
Langley school house from the small town...
of the same name. Six months before...

"I dare say I have done some good,"...
she said aloud. "Most of the children...
are improving, and the discipline is good;...
but those four boys, what is the matter...

"I've actually lost my way," she...
exclaimed, with a faint smile. "That isn't...
so surprising, though, when I've lost my...
head puzzling over those wretched boys."

"Your's a cheat and a liar!" shouted...
Irwin. "I saw you with my own eyes...
hide the poker, and then play it! I watched...

"You lie!" retorted the other. "You...
play such a cheating game yourself, you're...
always suspecting somebody!"

"I remember now," smiling feebly. "I...
guess I was to blame too, Charlie."

eyes fell on the scattered cards on the...
ground, many of them spotted with...
blood. She uttered a little cry, covered...

"Don't touch them," she cried, with...
strong emotion. "Leave them where they...
are. To-morrow, after school, we will...

"I was not always a poor teacher," she...
said. "I was born in a beautiful home,...

"I have tried to serve him for forty...
years, but he has never been able to...
be left home when my hair is gray...

"I'm a tired woman," she said, with...
a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

"I'm a tired woman," she said, with...
a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

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a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

"I'm a tired woman," she said, with...
a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

she said sweetly. "He loved his boy in...
spite of all and he ought to be here."

"I know where to find him. At another...
time the idea of entering a gambling...

"Come home, father," I said, "Carlton...
is dead, and he has sent for you."

"I'm a tired woman," she said, with...
a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

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a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

weary sigh, and of his wife, the partner...
of all his joys and sorrows, drew her...

"I'm a tired woman," she said, with...
a sigh. "I will never leave thee, nor...
forsake thee," she said softly.

"I'm a tired woman," she said, with...
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Buried Evidence.

BY ADALINE HOFF BERRY.

A locomotive ran through a bridge on...
the Kansas Pacific Railway, across Kiowa...

The Church Pest.

BY ADALINE HOFF BERRY.

Exactly so. He is out with his pastor,...

No Taste! No Smell! No Nausea.

PUTTNER'S EMULSION.

Of Cod Liver Oil with Hypophosphites...
and Pancreatin is largely prescribed by...

C. C. RICHARDS & Co.

Gentle—I have used your MINARD'S...
LINIMENT in my family for some years...

MANLY PURITY AND BEAUTY

NO MAN CAN DO WITHOUT IT. It is the...
only preparation which the CUTICURA...

Acidic Warts Everywhere

It is a well-known citizen, and his...
nearest and dearest friends do not...

High-Pressure

Living characteristics these modern days...
The result is a fearful increase of Brain...

A Cure

For Nervous Debility caused by an...
inactive liver and a low state of the blood...

Ayer's Sarsaparilla

PREPARED BY...
Dr. J. C. Ayer & Co., Lowell, Mass.

COMET STOVE IN POLISH THE BEST THE WORLD MORE ECONOMY THAN OTHER MAKES DANIEL & BOYD Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS And MILLINERY. -DEALERS IN- Canadian Manufacturers Dry Goods -AND- Manufacturers of Clothing, Shirts, etc., etc. MARKET SQ. & CHIPMAN'S HILL, ST. JOHN, N. B.

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Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS And MILLINERY. -DEALERS IN- Canadian Manufacturers Dry Goods -AND- Manufacturers of Clothing, Shirts, etc., etc. MARKET SQ. & CHIPMAN'S HILL, ST. JOHN, N. B.

VENETIAN BLINDS.

We manufacture these beautiful Blinds in all the most fashionable shades, and warrant them to be the best made. Send in your orders early and avoid the rush.

A. CHRISTIE W. W. CO.,

WATERLOO ST., ST. JOHN, N. B.

DR. DANIELS' Veterinary Colic Cure

Has never been known to fail in a single instance. OUR WARRANT.—Five to ten cents worth will be from 10 to 50 minutes cure any case of Colic, or we will refund the money.

PARKER BROS. ST. JOHN, N. B.

Agents for New Brunswick.

GOOD NEWS.

KIRKPATRICK is still at the old stand, No. 7 KING STREET. Giving the people the full value of their money in CLOTHING. We keep all sizes and qualities of Men's and Boy's Clothing at lowest prices in St. John. We also make CLOTHING to order.

J. CHAMBERLAIN & SON.

Undertakers, Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B. Orders from the country will receive special attention. Satisfaction guaranteed. Telephone Communication night or day.

L. L. SHARPE

WATCHMAKER & JEWELER Watches, Clocks, Jewelry, Silverware REPAIRING. Special attention paid to repairing Fine Watches. 48 Beek Street, St. John, N. B. Selling of entire Stock. Come and get Bargains.

AGENTS WANTED EVERYWHERE.

We want agents in every part of the world. We will pay you for every sale you make. We will also pay you for every sale you make. We will also pay you for every sale you make.

JOHN HAS A WAY.

The cows are coming, Jessie, dear; make haste and see the night. There are twenty milky beauties to be housed and fed to-night.

The first one, with the snow-white horns, is just as old as May; She and my pet first saw the light the same soft summer's day.

A slender creature was she, so weak, and cold and thin. John said she was not fit to raise, I said it was a sin.

To cast her off, for May bud's sake, John laughed, and asked me whether I thought it best upon the whole to raise two calves together.

But she was spared, and so was May. It sometimes seems to me In Starbright's soft and gentle eyes, My pleading glance I see, I love the creature— you may smile, perhaps my fancy mock;

She is the fairest of the herd; May sweetest of the flock. There's May, her arms 'round Starbright's neck; the girl is nine to-day— A frolicsome and genial thing, at study or at play;

The dearest of our falling years; spring of our autumn set— A fair white jewel blazing in our faded coronet.

They know his tone—'tis seldom loud; they know his touch—'tis kind; John has a way, the neighbors say, to make dumb creatures mind. Perhaps I only know that I through all these blessed years, Have never seen the moment when his voice has brought me tears.

THE HOME.

Table Manners.

Commenting on the remarks of a foreigner who had made an extended tour in this country, that "American table-manners are universally bad," Dress says: American table-manners are not "universally bad," but the exceptions are unhappily confined to so narrow a circle that a stranger travelling abroad over our vast country might well be forgiven for thinking that "American table-manners are universally bad," Dress says:

It has been said that a kind heart is the mainpring of kind and gracious manners; but it is not always true when applied to the table, for one of the most generous men in the world is positively offensive at table, parent regard for anything save the satisfaction of the animal instinct of hunger. This same man in the other relations of life is delightful, and never jars upon one's feelings, nor in the social intercourse of the parlor offends against the proprieties; but once within the sight of food his whole nature is transformed, and his eating, as was said of Dr. Johnson, becomes swinish.

It is indifference to delicate and refined eating habits is often the result of neglect in the early education of the child, or of mistaken conception of what constitutes the general domestic simplicity of manner and custom. Perhaps this is well illustrated by the remark of a young scion of a family that had been noted for its staidness through all the early history of the country, and whose immediate personal proclivities, diametrically opposed to the dude class, threatened to make a scandalously social nuisance in a more offensive direction yet: "My father and grandfather before me both ate with their knives and drank coffee out of a saucer, and I do not claim to be any better than they were, nor admit that they were not as fine gentlemen as some who have worn solid 'horse-sense' and more etiquette."

The young man in question had not inherited the sturdy qualities of heart and mind which made his ancestors respected in spite of, and not because of, the defects in social training, and the result was a bore. It is the duty of parents to be refined at table, and to teach their children to be so; for if disregard of neatness, quietness, and general good-breeding in partaking of food does not offend the appetite and stomach of some people, it certainly does offend others, and nobody who is likely to travel, and eat or drink in public, has any personal right to indulge habits likely to offend any part of the world they will come in contact with. From the humblest home to the highest, good manners could and should be observed, and in these matters, the same cheap literature, whose reliable instruction on all subjects can be had for a song, there is no excuse but that of carelessness for ill-bred manners at home or abroad, in the kitchen, dining-room, or parlor.

It may sometimes seem as if society had adopted as correct many useless customs; but examination will not prove it as in most cases, for it will be found that these customs very generally add to our agreeable qualities. Nothing reflects more seriously upon home training than bad manners at table; for good manners must be everywhere, and it is to show up well on important occasions, no less in men and women than in children.

The Rambler is well aware that there are some things in reference to which the human mind is not accessible to reason. Argument is thrown away. It is little use to demonstrate by a scientific process the error in cigarette smoking, or that the man who "fights the tiger" is sure, in the long run, to have the tiger on top of him, and ultimately to find himself inside the tiger.

It is quite as futile to argue with the more heavenly of the sexes in reference to this matter of corsets. One may demonstrate that the lungs have no channel within the tightly laced economy; that the digestive system is helpless; that the liver is literally in a straight waistcoat; that the heart cannot pulsate (except

figuratively); that the blood stagnates; and that every inch, or fraction of an inch, that the waist is abridged, is a long step on the way to the silent tomb; but all is no good. The deaf adder that stoppeth its ears and will not listen to the voice of the charmer, charm he never so wisely, is nowhere. On this matter, the ear of the more divine of the sexes, heretofore alluded to, is not only heavy, it is absolutely obliterated, and there scarcely remains the trace of a spot where an ear once was. In rain does hygiene cry aloud, and physiology utter her voice in the streets.

But it is just possible that there may be another avenue through which the voice of truth may make its way. When the more heavenly, etc., are persuaded that all this robs them of their beauty, then, perchance, reason may have a standing place in the court. If they only can be persuaded that tight lacing drives all the blood into their faces, and that the nose, and the nose, and that there can be no health without circulation, and no beauty without health, then there might be hope.

The Rambler was led through these remarks from reading in a recent Tribune a description of a young woman engaged in fencing. If you want to see an exhilarating sight, look at an agile, alert young woman when she is fencing. You will acknowledge that fashion, by chance, sometimes does a good thing, and that this is one of the times when the silly goddess is entirely beneficent.

The girl over the fence is not precisely pretty to see of herself, for she has a wire mask over her face, and a wire mask is not a beautifier. She has on her feet easy, flat-soled shoes; she wears a tennis skirt and a loose fitting blouse. The moment she moves, you are delightfully aware that she has no corset, and can bend backward or forward or sideways. O lovely freedom! It is not charming, the way she puts her right foot slightly forward, then gayly passes her foot over her head in a half circle and brings it to guard opposite her opponent!

It is great fun to watch her. If I were going to fall in love, it seems to me that now is an excellent opportunity to do so. It would not be the first time that one had been infatuated with grace rather than beauty. There is a new meaning to the word elasticity after seeing this fencer. Cards and patty, and a score of motions not set down, flash from her arm as her supple body follows in attack or retreat. Why has fashion waited so long before allowing women to fence? It is nature herself that has fitted them. It is not man strength that is required, as alertness, readiness, quickness of eye and muscle.

Beside the above picture of the freedom and grace of the unfettered young woman, the Rambler would venture to place the account which Dr. Holmes has given of

My aunt, in dear unmarried aunt. The poet is describing the treatment to which this hapless young lady (that is, young at that time) was subjected at a fashionable school for ladies: They braced my aunt against a board, To make her straight and tall; They laced her up, they starved her down, To make her light and small; They pinched her feet, they singed her hair, They screwed it up with pins; Oh never mortal suffered more, In penance for her sins. But the upshot of all this was that the unmarried aunt remained the unmarried aunt to the end of the chapter.

Perhaps (the Rambler would not assert too rashly) there is a lesson here—National Boyhood.

Ten Good Things to Know.

- 1. That salt will curdle new milk, hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.
2. That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain and thus prevent its spreading over the fabric.
3. That ripe tomatoes will remove ink and other stains from white cloth, also from the hands.
4. That a table-spoonful of turpentine boiled with white clothes will aid in the whitening process.
5. That boiled starch is much improved by the addition of a little sperm salt or gum arabic dissolved.
6. That beeswax and salt will make rusty flat irons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the iron is hot, rub the wax first with the wax rag, then scum with a paper or cloth sprinkled with salt.
7. That blue, bluing and kerosene mixed in equal proportions and applied to the bedsteads is an unfailing bedbug remedy, as a coat of whitewash is for the walls of a log house.
8. That kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea-kettles as bright as new. Saturate a woollen rag and rub with it. It will also remove stains from varnished furniture.
10. That cool rain water and soda will remove machine grease from washable fabrics.—The Sanitarian.

The Quiet Girl.

The quiet girl never wears high colors on the street, says the Bazar; you do not see her flaunting in brilliant plaids when they happen to be in the style; when high hats are "in" she does not pile hers so high that it sweeps the cobwebs from the sky; she does not wear an exaggerated bang when the bang is vogue; nor the biggest braids in town, nor the longest train to her tea-gown, nor the greatest number of bangles when bangles reign.

But because she does not chatter and giggle and make herself conspicuous in "horse-sense," does not announce her opinions on all occasions and all subjects, and profess her admiration at every hand's turn, it must not be supposed that she has no ideas, or convictions, or enthusiasms; that she moves along like a star in the heavens, which obeys the laws of gravitation without allowing her course to be swayed by its orbit. She is quiet because she has no power to make herself heard, to change her conditions, or because she is musing that power.

In the meantime it is the quiet girl who marries earliest, who makes the best match, who fills the niches which her

more brilliant sister leaves vacant, who manages the servants, runs the sewing-machine, remembers the birthdays, listens to the gossip of the neighborhood, and often keeps the wolf from the door.

THE FARM.

—Though hay making is important, the care of the meadow is equally if not more so. One's best meadow is not a crop, at the time of sowing, or in the ensuing spring. Do not pasture much, and if the meadow is seeded to timothy don't "run out." Pasturing will cause June grass to start, and there will soon be a timothy. One of our best meadows ten to twelve years old that yielded from one and a half to two tons per acre last year. They were never pastured, last spring were harrowed and where thin new seed was sown. Every two or three years a quantity of phosphate was given, at the rate of one bushel to each acre. This enriches the land and gives a good growth of grass. If the fall is wet, there will be quite a growth after cutting. In spring, where this autumn growth dried, it is burnt over. This warms the ground and gets rid of the old weeds, which will otherwise break up and spoil the sale of the hay.—American Agriculturist

Earnings of Dairy Cows.

These are far below what they should be in this country. For example, the Secretary of the Ontario Agricultural and Experimental Union, goes to show how scrupulously clean must be all the conditions surrounding the production of A1 butter. It was reported by the Agricultural College at Guelph. There were two brothers, both extensive butter makers and exporters, one was a habituated smoker, while the other did not use tobacco in any shape or form. They both sold their butter through an agent on a foreign market, and the one who did not smoke always received a higher price than the other. Not being able to agree with the broker, who had never been known before, while the other always with a bad taste before, was now pure and sweet, and worth 25 cents more on the pound in the market. The brothers were now convinced that it was the odor of the tobacco which had invaded the butter and injured its value.

Butter and Smoke.

The following interesting story, appearing in the report of the seventh annual convention of the Ontario Agricultural and Experimental Union, goes to show how scrupulously clean must be all the conditions surrounding the production of A1 butter. It was reported by the Agricultural College at Guelph. There were two brothers, both extensive butter makers and exporters, one was a habituated smoker, while the other did not use tobacco in any shape or form. They both sold their butter through an agent on a foreign market, and the one who did not smoke always received a higher price than the other. Not being able to agree with the broker, who had never been known before, while the other always with a bad taste before, was now pure and sweet, and worth 25 cents more on the pound in the market. The brothers were now convinced that it was the odor of the tobacco which had invaded the butter and injured its value.

Do You Drink Ice Water?

That cool refreshing drinks in warm weather are delicious is undeniable. That drinking ice water in copious draughts when a person is overheated is injurious, not to say dangerous, is also undeniable. But that the free drinking of water in any form, hot or weak, should be avoided, is debatable, and is one of the greatest popular errors extant. When a person is perspiring freely from every pore, a vast amount of water is drawn from the body, which must be re-supplied, or great injury is being done to the physical health. The foundation of some of the worst forms of kidney disease is being slowly, but surely laid. Why! someone will exclaim, that is just what causes kidney troubles, drinking water freely which contains so much lime. Wrong again! So long as the water drunk is freely carried through the system, and converted in its passage to the naturally acid reaction of the urine and perspiration, no danger can occur by deposits of urea of lime in the kidneys and bladder, because they remain perfectly in solution, and are carried out of the body instead of remaining in it. Literally, they are washed out of the body by the copious draughts of water (that most perfect of all known solvents), same as a series of pipes are "flushed" with water to clean them. A clean body is never diseased.

Do not drink ice cold water, but pure cool water, a little lemon juice will improve the effectiveness. Plain soda water with a little acid is also excellent. If from drinking too much ice water you have stomach cramps, or are "water-logged," as it is called, or are attacked with Cholera Morbus, Summer Complaint, Diarrhoea, or Dysentery, do not resort to any stimulant, or drink, and it is better to rest rather than soothe and allay the inflammation which has caused the trouble; but adopt the practice of taking daily just before retiring, during July and August, one teaspoonful of Johnson's Anodyne Liniment in a little sweetened water, which will prevent all such attacks and ill effects from ice water. In fact, a little saltpetre sent free to anyone, by L. S. Johnson & Co., Boston, Mass., contains a vast amount of information about treating those Summer troubles.

That distention of the stomach which many people feel after eating may be due to improper mastication of the food; and, in most cases, it indicates a weakness of the digestive organs, the best remedy for which is one of Ayer's Pills, to be taken after dinner.

WHY YOU SHOULD USE Scott's Emulsion of Cod Liver Oil with HYPOPHOSPHITES.

It is Palatable as Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds. Sold by all Druggists, 50c. and \$1.00.

BOVINE LIQUID FOOD.

The rapidity with which LIQUID FOOD is absorbed by the stomach, by which organ it is disposed of without requiring the aid of the intestines, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases, where it is most essential to sustain the patient's strength through the crisis of the disease.

It is retained by the weakest stomach, and builds-up the system with wonderful rapidity. IN DIPHTHERIA. I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have not under treatment one of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD. She is doing well, and will ultimately recover. I have tried LIQUID FOOD in six or seven cases of Diphtheria previous to this during last month, with good results in every case. J. H. GIBSON, M. D.

BOVINE LIQUID FOOD.

is retained by the most irritable stomachs. It is the only nutriment that will permanently cure Nervous Prostration and Debility. Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 28, 1888. Gentlemen:—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak highly of it. I find it especially adapted to cases recovering from fevers, influenza, etc. I have used it in your cases, etc. I. M. LOVETT, M. D.

BOVINE LIQUID FOOD.



The Most Successful Remedy ever discovered for Spavin, is certain to cure all cases of Spavin, no matter how long it has been on the horse. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. STEDER, 100 WATER STREET, ST. JOHN, N. B. Dr. J. J. Kendall Co., 100 Water Street, St. John, N. B. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I find it does me good, I think it is one of the best medicines on earth. I have used it on my stallions for three years. CHAR. A. STEDER.

KENDALL'S SPAVIN CURE.

Dr. J. J. Kendall Co., 100 Water Street, St. John, N. B. Dear Sir: I desire to give you testimonials of my horse, which I have used your Kendall's Spavin Cure. I have used it on my stallions for three years. CHAR. A. STEDER.

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100 MEN WANTED.

To canvass for a full line of HARDY CANADIAN NURSERY STOCK. Home, etc. Men, 25 years of age and over, can find steady work for the next twelve months. No experience needed. Full instructions given. We engage on SALARY and pay expenses, or on commission. Address (giving age and enclosing photo) STONE & WELLINGTON, Montreal, Que. J. W. BEALL, Manager. Established 1842. 400 Acres, the largest nurseries in Canada.

J. F. ESTABROOK & SON.

COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns Prompt. J. F. ESTABROOK. WM. G. ESTABROOK.

JAMES CURRIE.

Amherst, Nova Scotia. General Agent for the NEW WILLIAMS' SEWING MACHINES. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand.

EVERY BAPTIST SHOULD HAVE THIS.

A BEAUTIFUL SOUVENIR containing a PHOTO of ACADIA COLLEGE, FACULTY, ACADEMIC SEMINAR, CHURCH, HALL, and HOSPITAL, in New Brunswick, and a view of Acadia College and grounds, 6 by 7 inches, in a Fine Photo of the late Dr. Crawley. Sent post paid to any address on receipt of price by ROCKWELL & CO., Wolfville, N. S.

INTERCOLONIAL RAILWAY.

'89. Summer Arrangement. '89.

ON AND AFTER MONDAY, 10th JUNE, 1889, the Trains of this Railway will run Daily (Sundays excepted) as follows: Trains will leave Saint John. Day Express for Halifax & Campbellton, 7.10. Accommodation for Point de Chene, 11.15. Fast Express for Montreal, 14.30. Express for Sussex, 16.35. Fast Express for Quebec and Montreal, 16.35. A parlor car runs each way daily on express trains leaving Halifax at 8.30 o'clock and St. John at 7.00 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35, and take sleeping car at Montreal.

Trains will Arrive at Saint John. Express from Sussex, 6.30. Fast Express from Montreal, 10.50. Fast Express from Halifax, 14.50. Day Express from Halifax & Campbellton, 20.15. Express from Halifax, Pictou and Mulgrave, 23.30. The trains of the Intercolonial Railway to and from Montreal are lighted by electricity, and heated by steam from the locomotive. All Trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. B., 8th June, 1888.

BAY OF FUNDY S. S. CO., LIMITED.

SUMMER SAILINGS.

ON and after 1st JUNE, the CITY OF MONTELEONE will sail from the Company's Wharf, Reed's Point, on Monday, Wednesday, Thursday, Friday and Saturday.

7.45 a.m. local, for DIGBY and ANNOPOLIS. Returning on Wednesdays and Saturdays. Excursion tickets will be issued on SATURDAYS, at St. John, Digby and Annapolis, good to return either way on Monday, at one fare. Tourists and Invalids paying full one way and desiring to return same day, will be allowed to return tickets free, on application at the Purser's Office on board.

H. B. TROSBY, Manager.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT.

27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Braces, French Braces, Ring Straps, Corset Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

BOVINE LIQUID FOOD.

is retained by the most irritable stomachs. It is the only nutriment that will permanently cure Nervous Prostration and Debility.

Nervous Prostration and Debility.

Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

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Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 28, 1888. Gentlemen:—My experience with BOVINE LIQUID FOOD as a nourishing stimulant for convalescents leads me to speak highly of it. I find it especially adapted to cases recovering from fevers, influenza, etc. I have used it in your cases, etc. I. M. LOVETT, M. D.

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NOTICE

I hereby give that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney, Superintendent-General of Indian Affairs, and not to the Minister of the Interior, or to the undersigned. All officers of the Department should address their official letters to the undersigned.

L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, 11th May, 1888.

SEALED TENDERS

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal Public Buildings," will be received until FRIDAY, 2nd JUNE, at 10 o'clock, at the Public Works Office, 100 King Street, and will be opened at 11 o'clock on the same day. Specification, form of tender and all necessary information can be obtained at this Department on and after Tuesday, 8th July. Persons tendering are to be bound to accept the lowest or any tender.

By Order, A. GOHLEN, Secretary.

Department of Public Works, Ottawa, July 2nd 1888.

TENDERS FOR STEAM SERVICE.

Canada, West Indies and South America.

SEALED TENDERS, addressed to the Minister of Finance, and marked on the envelope "Tender for Steam Service," Canada, West Indies, and South America," will be received at the Finance Department, Ottawa, up to and including Saturday, the 24th August next, for any or all of the following services:

1. From Halifax or St. John to Cuba and return, calling at Havana and Matanzas.

2. From Halifax or St. John to Jamaica and return, calling at Bermuda and Turks-Island.

3. From Halifax or St. John (via Yarmouth) calling from St. John to Demerara and return, calling at Bermuda, St. Kitts, Antigua, Guadeloupe, Dominica, Martinique, St. Lucia, Barbados and Trinidad.

NOTE.—For the above services other ports than those mentioned, or in addition thereto, may be made ports of call in going and returning from the ports of final destination, subject, however, to agreement between the Government and the person or Company performing the service.

4. From Halifax or St. John to Buenos Ayres and

News Summary.

DOMINION. - It is said that the blueberry crop of Quebec this year will yield \$10,000. - An election for the repeal of the Scott Act in Fredericton is not far off. - Last week 279 sheep and lambs valued at \$567 were shipped via Summerside. - Large catches of mackerel were recently made at Tignish, some boats taking 2,500 fish. - The Railway Men's Christian Convention is to be held at Halifax, N. S., August 24 to 26. - Hon. G. S. Turner has men in the woods getting timber for a vessel which is to be built at Harvey Bank. - Bank of Yarmouth and Exchange Bank of Yarmouth have each declared a half-yearly dividend of 3 per cent. - The Dominion government have men blasting rocks at the pitch of Grand Falls where the great jam of logs was last fall. - Applications for admission into the Normal School are being daily received by Principal Mullin from all parts of the province. - The Hessian fly, or an insect which attacks the plant in the same way, is doing considerable damage to wheat in some parts of P. E. Island. - The hay crop on the Grand Pre, in N. S., is the best in quality (and fully equal in quantity) since the Saxby flood of twenty years ago. - Maitland, N. S., has voted a bonus of \$10,000 to the Hants Central Railway, one gentleman offering one-fifth of the amount from his own purse. - The furled debt of the city of Halifax for water, schools, and general purposes amounts to \$1,920,875. The consolidated debt of that city was increased during the civic year by \$102,500. - W. F. Wortman, of Salisbury, says the Maple Leaf will ship three cargoes of pulp wood to the American market this week, one vessel from Hillsboro, one from Moncton and the other from Sackville. - Miss Grace D. McLeod, of Berwick, has been engaged by D. Lathrop & Co., to write twelve stories about the early settlement of Nova Scotia for publication in 'Wide Awake.' Miss McLeod gets \$300 for the work. - The coal shipments from Cape Breton collieries are some 50,000 tons ahead of last year. The outlook for August is good. The mines are now working to their full capacity. A number of the collieries are averaging over 1,000 tons a day. - The Dominion Safety Fund Life Association of St. John, N. B., has won an exceptional record for prompt payment of its losses, and for equitable dealing with its members. All its policies are by their terms, indisputable after being in force three years. - 1,064 vessels arrived at Port Hawkesbury, C. B., during the past fiscal year, of 126,431 tons and carrying 8,826 men, and of these 747 sailing vessels and 126 steamers of 76,231 tons with 5,848 men were coastwise and 155 sailing and 36 steamers of 50,390 tons with 2,978 men, foreign. - Elisakin Fisher is taking steps to develop a large deposit of nitrate on his farm at Senecut, six miles from Shediac. The plant is a dark red, and has been used by farmers in that vicinity for several years, and was recently analyzed in Boston and declared to be of the very best quality. - It is announced that the new Canadian scheme, of which R. B. Dobell of Quebec is the chief promoter, is now in a fair way of accomplishment, £400,000 sterling being subscribed in England for the construction of a cable which is to run from the Straits of Belle Isle to a point on the west coast of Ireland. - Says the 'Londonderry Are Light': The Londonderry Iron Company will pay the I. C. R. this year for freight charges \$100,000. For wages they will pay out \$252,000. In all \$352,000. They will receive from the government as bonus \$30,000, leaving the handsome balance of \$322,000 in favor of the company. - During the month of June 1,288 crates strawberries or about 45,280 quarts were shipped from Kingston, N. S. During July to date strawberries, raspberries, etc., 1,114 crates of about 41,040 quarts; total to date 83,320 quarts, 611 tons, making over six carloads. Shippers of raspberries think berries will be in the market till the latter part of August. - Two hundred and fifty spars for the use of the Imperial Government are being shipped from New Westminster, B. C., in the barque 'Thos. S. Stoves.' They are each 100 feet long and 2 feet square, were cut by the Moodyville saw mill, and are pronounced exquisite specimens of pine timber, clear and straight as an arrow. - The imports at the town of Moncton in July amounted in value to \$43,993; the customs collections \$17,289, and the exports \$77,762, as compared with imports of \$81,628, customs collections of \$39,566, and exports of \$7,381 in July of last year. The increase in exports is \$19,391. The reduction in imports is due to smaller withdrawals of raw sugar. - The two pickle factories, run and managed by Davidson Bros., grocers of Halifax, and John Gettridge, which was started last year at Gaspareaux, N. S., has given an impetus to the cultivation of the cucumber, and the farmers in raising them find that it pays well. It is expected that upwards of 30,000 bushels will be raised in the immediate vicinity of the factories. - The earnings and expenses of the Canadian Pacific Railway Company for the month of June are as follows: Gross earnings \$1,255,361, working expenses \$727,809, net profits \$527,552. In June, 1888, there was a net profit of \$390,936, and for the six months ending June 30, 1889, figures are as follows: Gross earnings \$6,369,494, working expenses, \$4,392,072, net profits \$1,977,422. - Vital statistics furnished by the National Medical Association, show that 97 per cent of the ministers, bankers and public speakers of America have Dyspepsia. The use of 'Beechey's' will effect a great change, as it permanently cures.

BRITISH AND FOREIGN. - The wedding presents received by Princess Louise of Wales were valued at \$150,000, or nearly \$750,000. The jewels alone were valued at \$120,000 (\$600,000). - The government forming grain depots along the Nile for the purpose of supporting fugitives fleeing before the dervishes. Many tribal sheikhs are tendering their services to the government. - Reports from England to hand, by last mail, indicate high prices for apples this fall—the unprecedented cheapness and abundance of last year's supply having increased the demand for all classes of American fruit. - The Texas cotton crop promises to be the best ever known. - The strawboard makers of the country have united in a trust under the name of the 'American Strawboard Company.' Twenty-six mills are in the combination. - The catch of mackerel by the New England fleet to date has been 1267 bbls., against 363 bbls., 18,589 bbls., and 5530 bbls., in the corresponding months of the three previous years. - The grain speculators of Minneapolis are gnashing their teeth because the city authorities have assessed 8,000,000 bushels of wheat in the elevators there, a thing never before done. - The storing of sugar in New York by the trust, in order to make a 'corner' in the market, is being carried on with unabated vigor. From 12,000 to 15,000 barrels are being stored in warehouses here daily. - Among the prosperous and eminently useful institutions of this country is the New England Conservatory of Music, Literature, Art, Elocution, etc. Its courses of instruction and corps of teachers have been proved to compare favorably with those of the Conservatories of Europe. - Valuable lives lost by thousands all over the country by kidney diseases, could be saved by using 'WATER'S' Laxative. For this class of ailments it is a specific. Try it. - Five Harvest Excursions. The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24, and October 8th, Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive hand folder call on your ticket agent, or address P. S. Curtis, Gen'l Pass. and ticket agent, Chicago, Ill.

HER TRUST IN HER SAVIOUR WAS FIRM DURING HER LINGERING ILLNESS. She will be missed very much in the night of the Lord. WAGNER.—At New Canada, Lunenburg Co., N. S., July 16, John H. Wagner, aged 77 years. Deceased had long been a member of the Baptist church. A large congregation followed his remains to the grave, after which a sermon was preached by the Rev. W. P. Anderson, from the words, "Let me die the death of the righteous, and let my last end be like His." SMITH.—At Kempt, Hants Co., N. S., July 24, Ellen, daughter of Alexander Smith, deceased. Twenty-three long years confined to her bed, she suffered most intensely. Most faithfully and tenderly through these years did her aged mother pour the balm of affection upon the aching heart of her suffering child until death took her away, and now that mother thinks of the words of her child, "I am ready and willing to go." The good Lord bless the dear, aged mother and all the members of the family. RAIN.—At Avonport, King's Co., N. S., July 16, Joshua Reid, in the 82d year of his age. Bro. Reid experienced religion over sixty years ago, and having remembered his God in the days of his youth, and having lived by faith in Him during his life, he found no difficulty in trusting him down to the end of his journey. While physical force failed and while the world receded, his spiritual strength and vision increased immensely. Never during his illness of five weeks did a cloud pass over his mind. His hope was clear and mighty. He washed with patience till his change came, and he quitted his earthly tabernacle, finished his course, with joy. DEXTER.—At Cheverie, July 16, Capt. Enoch Dexter. The departed was a tried and faithful member of the Baptist church in this place. He was a man of few words, but a true lover of Zion. His kindness to his pastor was shown by his hearty welcome he always gave him to his friendly home, his liberal support year after year, and ten dollars placed in the hands of his daughter just before his death, and the writer's possession. This is not mentioned because the dear brother wished to have his deeds trumpeted, but because of his preciousness as a proof that his religion had a divine side. His last days were very peaceful. His interment took place on what would have been his 83d birthday if he had lived two days longer. He leaves behind five sons, all sea captains, and doing well, and one daughter, who are sorry to say in poor health. The Lord grant them all the same consolation in death enjoyed by their beloved father. LEARY.—At the home of her father, Obed Miller, Bear River, N. S., July 12, a short sickness, Mrs. Clara Leary, aged 22 years, leaving husband, parents, brothers, sisters, and a large circle of friends to mourn her departure. All that a skillful physician and loving friends could do, could not save that fair form lately the very picture of health, from the wasting withering touch of disease. She was a sweet Christian, fair as a May morning, good and kind and cheerful as she was beautiful and lovely. Her rest on earth was but a time long to be remembered by all the family, to whom she spoke personally of her trust in Jesus, and hope of glory exhorted them one by one to meet her in heaven. Gladly were her words received by the long time, the devout grand parents and the faithful father and mother, the dear sisters, lately joined to Jesus Christ, to follow her to the home of unending bliss. Sad were the tears of the devoted husband bidding adieu to the precious one, his wife for scarcely two years. Many were the frisks assailed on the Lord's day, in the Lord's house, the most loved, to bear the words of the preacher, to pay the tribute of respect, and to perform the last sad duty to the body of the dear departed. MORRELL.—At Freeport, N. S., July 7, of consumption, Alvin B. Morrell, in the 26th year of his age, leaving a large circle of relatives and friends to mourn his loss. The deceased was for some years a consistent member of the Baptist church of this place. During his sickness his heart was deeply moved when he remembered Zion. At the little prayer-meetings held with him at his own request, his voice was heard in the most earnest words exhorting professing Christians to faithfulness and activity in the Master's cause, and the impenitent to preparation for eternity. His faith through his entire sickness was unshaken, and he neared the close of his earthly pilgrimage, it grew wonderfully bright. He spoke many beautiful words which evinced his trust. Once being asked if he were bright in his mind, replied, "Yes, but will soon be brighter up there," pointing upward. Then looking at his wasting body, he said, "This body must soon decay in the grave, but," laying his hand on his heart, "there is something in there which will never decay, but will shine brighter and brighter in the eternal day." As we conversed with him we felt as though we were talking with one who was standing at the route of heaven, uttering a few farewell words before entering the brightness of the glory within. ESTABROOKS.—At his residence, Burton, Sunbury Co., N. B., July 27, after a protracted illness, Deacon Wm. Estabrooks, of Upper Gagetown church, in his 91st year. Few have been privileged with so long an earthly race in the christian life as our departed brother. His name is connected with the early days of our people in this land and will long be cherished in loving remembrance by all who knew him. In his fortieth year he professed religion, during a revival in the fall of 1812, and was baptized, with many others, into the fellowship of the old Canning church; by his uncle Elijah Estabrooks. For upwards of seventy-six years he has been an active member of the Baptist and Upper Gagetown churches and within a few months of his decease, he was in his place in the house of God, as he had always loved to be on the Sabbath day. The cause of God lay near his heart and for some time he had been praying that God would pour out of his spirit and build up his Zion. Last spring a glorious revival of God's grace came to refresh and cheer his Israel here, and none rejoiced more than our aged deacon, although barely able to attend a few of the meetings. Shortly after his appearing and was manifested to all, and amid the lamentations of his family and friends

his spirit took its departure to its eternal home. Precious in the sight of the Lord is the death of his saints. Brother Estabrooks leaves three sons and three daughters; his wife preceded him many years. CALBOURN.—At Hopewell Cape, July 12, of consumption, Deacon Joseph Calbourn. He suffered long and much, though without complaint. According to his own version, it was all well, and always well. He praised God for freedom from pain and suffering, when to all beholders it was apparent that he suffered much. It was his father's hand and he was content. His disease, literally, wore him out, and though his sufferings were not acute, they were protracted and trying. Deceased leaves one son and daughter, and an affectionate widow, together with a host of relatives and friends to mourn his demise. Indeed, all who knew him lament his death. He was a man of sterling worth, whether considered as a parent, citizen, Christian or friend. As a parent, he was kind, affectionate, considerate and wise. As a citizen, he was active, earnest, and foremost in all good enterprises. He was also hospitable, genial, kind and benevolent. As a Christian, he was devout, humble, earnest and true. His confidence in God and Christianity was unwavering. His attachment to the church was steady and strong, and continued to manifest itself to the very end. As a friend, he was warm-hearted and genuine. Deacon Calbourn was a good man, and in his death the whole community has suffered loss, and are prepared to acknowledge the same. Few men who moved in a similar circle made more friends and less enemies than Joseph Calbourn. When death approached he recognized his footsteps, yet faltered not nor feared, but steadily moved onward. His arrangements made and farewells uttered, he calmly fell asleep in Jesus. DIRECTIONS FOR GRITZ. PORRIDGE. To one quart of boiling water add one and a half cup of Gritz Meal, add salt, stir, and boil for 20 minutes. GRITZ MUFFINS OR GEMS. DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful butter, 2 eggs, half Golden Eagle Flour half cup Gritz to make batter stiff enough to drop. Mix at night. Bake in Muffin rings. Makes three dozen. GRITZ JELLY. POIL Macdonell's Gritz as directed for porridge, whilst Gritz are boiling dissolve a tablespoonful of gelatine favoring same to taste, vanilla or lemon, pour favored gelatine in the boiling Gritz, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Sugar. ANTI-DYSPEPTIC BREAD. 1 CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in the milk and wheat flour to make a stiff sponge, let stand until sponge is ready and begins to fall, add half pint lukewarm water and milk, salt to taste, 1 tablespoonful sugar or molasses, 1 cup of Gritz to every one and one half cups of Golden Eagle Flour, until dough is proper consistency, cover well, let stand in warm place until light, then mould into pans, greasing top of dough, cover and let stand again until light for the oven. Make small loaves. Bake in a slow oven. GRITZ PANCAKES. MIX one cupful of Golden Eagle Flour, two cupfuls of Gritz Meal, and three cupfuls sour milk or buttermilk, and a small teaspoonful of baking soda. PRICE IN BAGS 30 CENTS W. Frank Hatheway, 17 & 18 SOUTH WHARF. HORTON ACADEMY, Wolfville, N. S. The next year's work in Horton Academy will begin Sept. 4th, 1889. Students intending to enter should make application at once, and, if possible, be on hand at the opening of the school. The excellent record of this school should commend it to those having sons to be educated, either for college, for teaching or for business pursuit. Boys are admitted at twelve years of age and upwards. Board and washing \$20 per week. Wolfville is easy of access by the steamers of the Bay of Fundy and Basin of Minas routes; also by the various lines of railway. For particulars relating to Courses of Study, Terms, etc., apply to the Principal, and send for Catalogue. I. B. OAKES, Principal.

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ACADIA SEMINARY, Wolfville, N. S. The Fall Session of this School for Young Ladies will begin on WEDNESDAY, Sept. 4. Miss Mary E. Graves, who has been absent in Germany for the past two years, will resume her former place as Principal of the School. She will be assisted by a full corps of competent instructors in all the departments. Letters of inquiry may be addressed to EVERETT W. HAWYER, Wolfville, July 25, 1889.

UNION BAPTIST SEMINARY. Opens September 12th, at St. Martins, N. B., a beautiful and healthful seaside resort. Instruction given in English, Mathematics, Science, Classics, Modern Languages, Art, Music, Vocal and Instrumental, Elocution, etc., by a full staff of competent instructors. A Seminary course of three years for young ladies and a Collegiate course of three years for young men. Students prepared for matriculation in any College. Admirable new buildings supplied with all modern appliances, afford home comforts at rates equal to or less than similar institutions. For particulars apply to J. E. HOPPER, Principal.

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