

Messenger and Visitor.

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—Mr. Sprague has returned to his work, still weak, but full of earnestness and power. He was greeted by an immense audience, which rose, as he appeared on the platform, and sang, "Praise God from whom," etc. — Mr. Caine's attack on Protestant missions, to which our English correspondent refers, seems to have been a very inconsiderate affair. He holds them up as failures and in contrast to the success of Romish missions. And yet, according to government statistics, as the *Methodist Times* shows, the Protestant are progressing more than five times as fast as the Romish. — Divorces have increased in the United States from 9,937 in 1867 to 15,687 in '77 and to 25,525 in '86, or twice as fast as the population. May Canada never get ahead of our neighbors in this evil business. — The American Baptist Missionary Union needs to receive \$125,000 before April 15th, to close the year free from debt. — Dr. Robinson is about to resign the presidency of Brown University. — The Pope calls the Protestant missionary societies "moral pests." We always thought his holiness had queer ideas of both morality and pests. — It is noteworthy that Dr. Crandall, who succeeds Dr. Dowling at Cleveland, was once an open communion Baptist and joined the Baptists because he had become a believer in the strict practice, just as Dr. Dowling left the Baptists because he became an open communionist. Many men of many minds. — The *Western Recorder* asks a Presbyterian contemporary a pertinent question. Dr. Van Dyke esteems infants of believing parents fit subjects of baptism; because they are regenerated at birth, and this idea is being more and more widely adopted by Presbyterian controversialists. They are also staunch believers in the perseverance of the saints. The question is, what has become of Ingersoll's regeneration, his father having been a Presbyterian minister? Our genial friend, the *Presbyterian Witness*, has adopted the doctrine of hereditary regeneration. Perhaps it will answer this simple question. — We are informed that the stay of proceedings in the Scott Act cases in Fredericton has been granted by Judge Fraser on the ground that the witness against the parties is a relative of the Police Magistrate—second cousin, we believe. We either have laws of marvellous sapience, or judges who possess this quality in wonderful measure. Would a murderer have to go free because the only witness was a relative of the judge, even though there was no doubt he committed the crime? But the question will be argued by and by; and in the meantime the accused can continue to sail. — The Prohibitory Constitutional Amendment has been defeated in New Hampshire. The old party politicians generally went against it. As long as prohibitionists are more wedded to these parties than to prohibition, defeat may be expected. — Five hundred children under ten years of age were taken into custody last year in London for being "drunk and incapable." How horrible! — A pastor in sending us the name of a brother who had been without the *Messenger* and *Visitor* for a few weeks, writes: "Bro. — charges me to say to you that he has tried to dispense with the *Messenger* and *Visitor*; but would prefer to dispense with his tea." May the paper be a great blessing to this dear brother. — In our obituary column will be seen the death notices of Mrs. E. Hickson, of Carleton, and of Mrs. Dr. Pryor, Halifax. Our bereaved brethren will have the tenderest sympathy of many, in their loneliness. — Many have been shocked by reading in the secular papers the report of the death of Miss Buttrick, late teacher of music at Acadia Seminary. She went to Berlin at the close of the Spring term to qualify herself more fully for her work. There are various rumors, but all that is known is that she left her boarding house, Wednesday, March 13, saying she was going to visit friends. As she did not return, her friends became alarmed and notified the police to institute a search. No trace of her was discovered until her body was found floating in the river Spruce on the 16th.

—OUR HYMNAL.—Dr. Clark, late of Toronto Baptist College and now of Hamilton, New York, writes a very discriminating and appreciative review of the Canadian Baptist Hymnal for the *Canadian Baptist*. As he is noted for his good taste and critical acumen all over America, his opinion will be read with interest. He writes:

It is a book of comely appearance and convenient size. It has 456 pages, and contains 751 hymns. It is as well printed as one would ask, and is attractive to the eye. My copy is fairly well bound. The committee are certainly to be congratulated upon the success of their work in

the external. If they have been able to keep the price where they intended, they have been wonderfully successful in book making.

But what have we within the covers? Can we read, and sing, and still congratulate the makers of the book and the people for whose use it was made? Yes, we can read, and sing, and still congratulate. The book is a good one. Of course I can express no taste and judgment but my own; but my personal verdict is that the Canadian Baptist Hymnal ranks very high among the Hymn-books that are used by the Baptist brotherhood. The average of hymns in the Baptist churches in the United States would be decidedly raised if they were all to adopt this book. The users of one or two of our selections might possibly suffer by the change, though I am not so sure of it; while the users of the most of them would have a richer book in their hands than they had before.

He adds further on in his review:

A positively poor hymn the book does not contain. The editors have held a high standard, both in literary taste and in religious quality. They have made a book that is devotional rather than didactic, as a hymn book should be, and yet they have not been unmindful of Christian doctrine. Here and there I have detected an unorthodox spot, a line or stanza that would not sing as well as it reads. I have noted one or two entire hymns that are not well constructed for singing; but the proportion of such matter is very small. Tastes will necessarily differ, and individuals will have their choices and dislikes; but a congregation that rejected this book on account of the quality of its hymns must be hard to suit.

Our churches need have no fears in adopting the Hymnal, that they will not do so well as it were possible to do so far as the quality of the hymns are concerned, while in cheapness of price it is beyond comparison.

—THE REASON OF IT.—The Lutheran *Standard* deprecates the decline of infant baptism, and instances the case of the Presbyterians. In their Northern church there is an average of less than four infants baptised to each congregation; while in their Southern church the average is but little over two each. The *Standard* thinks "this phenomenon can be explained only on the ground that they see in baptism not a means of grace, but only a venerable ceremony of the church without intrinsic importance or value." It is very true that infant baptism must be considered a means of grace, saving or otherwise, if it is to maintain its place. If it is not, it is perfectly meaningless. If our Presbyterian friends should all cast aside the idea that it is a condition to the blessings of the covenant of grace, infant baptism would die out still faster among them.

—CUBA.—Dr. Tichenor, Secretary of the Southern Baptist Board of Home Missions, has just returned from his trip to Cuba, whither he went to pay the first instalment of the price of the theatre purchased as a house of worship for the Baptist Church at Havana. His report is full of cheer. About 1,500 have been baptised into the fellowship of the Baptist churches in Cuba. About 500 of these have been added this last year. Discipline is rigorously maintained. Neglect of duty and failure to attend church worship is followed by prompt measures to reform; if these fail, exclusion follows. Yet, in Havana, in a church of 1,000, but five have been excluded. The work is growing. It is in favor with all classes. Members of the best families attend Baptist worship, including a Marquis of Spain and his daughters. The persecuting days seem over. The law is put in force for their defence, and the work of Mr. Diaz and his helpers is recognized as a great power in Havana and has the sympathy of its best citizens.

—GOOD DISCIPLINE.—In the above note reference is made to the fact that in Cuba, where the discipline in the Baptist churches is strict and prompt, the exclusions are very few. Is not the nature of the discipline one reason why such a small number are excluded. The discipline of a church measures its conception of what a Christian life ought to be, and gives to its members their idea of what these should recognise as such a life. If this be lax and low, the lives of a large proportion of the membership will correspond. Again, it is much easier to check decline in a Christian life in its earlier stages than when it has become more advanced and confirmed. Multitudes who have been excluded from churches, or who are hanging on to their skirts as dead weights, might be useful and growing Christians to-day had their cases but been taken in hand in time, and kindly measures adopted to help and hold them. Just as many who are in their graves or are confirmed invalids, might be well and strong to-day, had prompt remedial measures been adopted, when the first symptoms of disease appeared. It is easier to keep well when one is well than

to keep from dying when once sick. So we conclude that one reason why so few are cut off from the Cuban Baptist churches, is, because they try to keep their members from declining in grace. Is not this also one secret of their marvellous success? The lesson for our churches is obvious.

—PERSONAL RIGHTS.—There has been sent us, with a request to exchange, *The Personal Rights Advocate*. It is to advocate the rights of each man to drink rum to his heart's content, and, we suppose, rob his family of his earnings, beat his wife, become a criminal, steal and murder, as the case may be, seeing that all these ever follow, in a large proportion of instances, from the uncurbed drinking habit. This *Personal Rights Advocate* thinks it great tyranny to try and protect the drinker himself from the fell power of the cup, his wife and children from the wretchedness and misery drink entails upon them, and the community from the pauperism and crime which ever dog the footsteps of the liquor traffic, by means of prohibitory legislation. No, Mr. Personal Rights Advocate, we are the advocate of the personal rights of women and children and the tempted, and we want nothing of him who will support the right of people to get rich upon the vice and misery of thousands. Still, there are some good people who are ever ready to be duped by this cry of personal rights, as though those who tempt and destroy had a monopoly of rights and the tempted and the victims had none.

—THE BENEFIT OF PUBLIC WORKS.

Away from every mortal care,
Away from earth, our souls retreat;
We leave this worthless world afar,
And wait and worship near thy seat.

Lord, in the temple of thy grace,
We see thy feet, and we adore,
We gaze upon thy lovely face,
And learn the wonders of thy power.

Father! my soul would still abide
Within thy temple, near thy side;
But if my feet must hence depart,
Still keep thy dwelling in my heart.

—Original version of I. Watts.

Sparks from My Anvil.

BY REV. T. DE WITT TALMAGE, D. D.

We sat in the country paragon, on a cold winter day, looking out of our back window toward the house of a neighbor. She was a model of kindness, and a most convenient neighbor to have. It was a rule between us that when either house was in want of anything it should borrow of the other. The rule worked well for the paragon, but rather badly for the neighbor, because on our side of the fence we had just begun to keep house, and needed to borrow everything, while we had nothing to lend, except a few sermons, which the neighbor never tried to borrow, from the fact that she had enough of them on Sundays. There is no danger that your neighbor will burn a hole in your new brass kettle if you have none to lend. It will excite no surprise to say that we had an interest in all that happened on the other side of the paragon fence, and that an injury inflicted on so kind a woman would rouse our sympathy.

On the wintry morning of which we speak our neighbor had been making ice-cream; but there being some defect in the machinery, the cream had not sufficiently congealed, and so she set the can of the freezer containing the luxury on her back steps, expecting the cool air would completely harden it. What was our dismay to see Cat our dog Carlo, on whose early education we were expending great care, had taken upon himself the office of ice-cream inspector, and was actually busy with the freezer. We hoisted the window and shouted at him, but his mind was so absorbed in his undertaking that he did not stop to listen. Carlo was a greyhound, thin, gaunt, and long-nosed, and he was already making his way on down toward the bottom of the can. His eyes and all his head had disappeared in the depths of the freezer. Indeed he was so far submerged that when he heard us, with quick and unfurled pace, coming up close behind, he could not get his head out, and so he started with the embarrassment on his head, in what direction he knew not. No dog was ever in a more embarrassing position—freedom to the right of him, freedom to the left of him, freedom on the top of him, freedom under him.

So, thoroughly blinded, he rushed against the fence, then against the side of the house, then against a tree. He barked as though he thought he might explode the nuisance with loud sound, but the sound was confined in so strange a speaking trumpet that he could not have known his own voice. His way

seemed hedged up. Fright and anger and remorse and shame whirled him about without mercy.

A feeling of mirthfulness, which sometimes takes me on most inappropriate occasions, seized me, and I sat down on the ground, powerless at the moment when Carlo most needed help. If I only could have got near enough, I would have put my foot on the freezer, and, taking hold of the dog's tail, dislodged him instantly; but this I was not permitted to do. At this stage of the disaster my neighbor appeared with a look of consternation, her cap strings flying in the cold wind. I tried to explain, but she would not listen. I saw her hand on the handle of the freezer, and saw her to call off her freezer, and with assumed indignation, demand what she meant by trying to kill my greyhound.

The poor dog's every attempt to escape only wedged himself more thoroughly fast. But after a while, in order to save the dog, though not to save the ice-cream, my neighbor and myself effected a rescue. Edward Landseer, the great painter of dogs and their friends, missed his best chance by not being there when the parishioner took hold of the freezer and the pastor seized the dog's tail, and, pulling mightily in opposite directions they each got possession of their own property.

Carlo was cured of his love for luxuries and the sight of a freezer on the back steps till the day of his death would send him howling away.

Carlo found, as many people have found, that it is easier to get into trouble than to get out. Nothing could be more delicious than while he was eating his way in, but what must have been his feelings when he found it impossible to get out! While he was stealing the freezer the freezer stole him.

Lesson for dogs and men! "Come in!" says the gray spider to the house-fly; "I have entertained a great many flies. I have plenty of room, fine meals, and a gay life. Walk on this suspension bridge. Give me your hand. Come in my sweet lady fly. These walls are covered with silk, and the tapestry is golden. I am a wonderful creature. I have eight eyes, and of course can see your best interests. Philanthropists have written volumes about my antenna and ophthalmorax." House-fly walks gently in. The web looks like a cradle in the breeze. The house-fly honored to be the guest of such a big spider. We all have regard for "big bugs." "But what is this?" cries the fly, pointing to a broken wing, "and this fragment of an insect's foot. There must have been a murder here! Let me go back!" "Ha! ha!" says the spider, "the gate is locked, the draw-bridge is up. I only contracted to bring you in. I cannot afford to let you out. Take a drop of this poison and it will quiet your nerves. I throw this hook of a fang over your neck to keep you from falling off." Word went back to the house-fly's family, and a choir of great green-bottled insects sang this psalm at the funeral:

"An unfortunate fly a visiting went,
And in a gossamer web found herself pent!"

The first five years of a dissipated life is comparatively easy, for it is all down hill; but when the man wakes up and finds his tongue swollen with blasphemy, and his eyes swimming in rheum, and the antenna of vice feeling along his nerves, and the spiderish poison eating through his very life, and he resolves to return, he finds it hard traveling for it is up hill, and the fortresses along the road open on him their batteries. We got into sin hopping and jumping; we got out of it creeping on all fours.

Let flies and dogs and men keep out of mischief. It is smooth all the way there, and rough all the way back. It is ice-cream for Carlo clear down to the bottom of the can, but afterward it is blinded eyes and sore neck and great fright; it is only eighteen inches to go into the freezer; it is three miles out. For Robert Burns it is rich wine and clapping hands and carnival all the way going to Edinburgh; but going back, it is worn-out body, and lost estate, and stinging conscience, and broken heart, and a drunkard's grave.

Better moderate our desires. Carlo had that morning as good a breakfast as any dog need to have. It was a law of the household that he should be well fed. He had been satisfied with bread and meat, all would have been well. But he snatched out for luxuries. He wanted ice-cream. He got it, but brought upon his head the perils and damages of which I have written. As long as we have reasonable wants we get on comfortably, but it is the struggle after luxuries that fills society with distress, and populates prisons, and sends hundreds of people

tark mad. Dissatisfied with a plain house, and ordinary apparel, and respectable surroundings they plunge their head into enterprises and speculations from which they have to sneak out in disgrace. Thousands of men have sacrificed honor and religion for luxuries, and died with the freezer about their ears.

Young Catchem has one horse, but wants six. Lives in a nice house on Thirtieth street, but wants one on Madison square. Has one beautiful wife, but wants four. Owns a hundred thousand dollars of Erie stock, but wants a million. Plunges his head into schemes of all sorts, sets his way to the bottom of the can till he cannot extricate himself, and constables, and sheriffs, and indignant society, which would have said nothing had he been successful, go to pounding him because he cannot get his head out.

Our poor old Carlo is dead now. We all cried when we found that he would never speak again at our coming, nor put up his paw against us. But he lived long enough to preach the sermon about caution and contentment of which I have been the stenographer.—N. F. Observer.

W. B. M. U.

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

A Heathen Woman's Prayer.

Take me nearer to your Jesus!
Scarcely I know of whom I speak,
But my life is very weary,
And my heart is very weak,
And you say that He can help me—
That the Christ of women born
Will not spurn my feeble pleading,
He, my sorrow will not scorn.

Take me nearer, if you love Him;
To His throne, you know the way;
Let your stronger faith support me,
Teach my lips the words to say:
Help, oh help me find His presence,
I may die and never find Him,
Christ my last, my only hope.

Take me nearer to the Healer!
For my soul is sick with sin,
And I need the strong life-giver
Who can make me new within,
And I need the tender Shepherd,
Who will lift me to His breast,
And content my longing spirit
With His love and home and rest.

Take me nearer, ever nearer;
For I faint beneath the weight
Of the burdened life I carry,
And I dread to meet the fate
Which must come, or soon or later,
With its swift and stealthy tread
To enshroud my soul in darkness
With the cold and silent dead.

Take me nearer to your Jesus!
And the blessing yours shall be
Of a soul that near to perish
From the captor is set free;
And another star in glory
So shall shine to Jesus praise,
And another heart shall love Him
Through the bright eternal days.

The quarterly union missionary prayer meeting was held in Germain St. Church on Wednesday, the 20th, as announced. Two hours were spent in earnest prayer and in loving testimony for the Master. The appeal passed by the missionaries at the late Telugu conference was read. Our brethren ask for fifty-two missionaries to be sent at once.

Work, for the night cometh.

Our sisters will hear with sorrow of the illness of our dear Sister Mattell. She has been failing for some time and is now entirely prostrate. Special prayer is asked for her speedy recovery.

AID SOCIETIES, ATTENTION.

Please remember that all monies raised for Home Missions by Aid Societies is to be sent direct to the Treasurer of the Union, Mrs. Manning, 268 Robie street, Halifax, N. S., in order that it may be appropriated by the Union at the annual meeting in August, according to Article 8 of the Constitution. Please bear this in mind.

HINDU WIDOWS.

[By one of themselves in the North of India.]

The writing lady of the *Zenana* begins by saying that in any caste or family of Hindus the treatment is bad enough; but that her caste being a good one, and her family being rich and well-to-do, the customs are enforced with great vigor. When the moment that discourses the Hindu matron arrives, not one relation may approach her. In waiting are kept ready from three to six wives of barbers who know their office. The moment that the husband has drawn his last breath, these rush on the widow and strip her of her ornaments. Trinkets plaited into her hair are dragged out, earrings and nose-rings are wrenched off so as even to tear the cartilage. Her arm is stretched on the ground, and the gold or silver armlets which surround it are hammered with a stone till the metal, often of considerable solidity, breaks. All this, even if the widow is but a child of six or seven, who does not know what a husband means.

At the funeral procession the male relations come first, following the corpse, after them the female relations, and behind them all comes the widow, led by the barbers' wives. Even the men are on foot. The barbers' wives take care that the widow shall not approach nearer than two hundred feet to any other woman; for were to the wife on whom should fall the shadow of the ill-omened one! that wife would soon be a widow too! While the main body of the harpy attendants drag the poor creature along, one of the number goes forward in advance and shouts to passers by to keep out of the way of the accursed thing.

The widow's sisters or mother may be bleeding at heart for her, but they do not even dare to look on her face.

When the procession has reached the bank of the stream on which is prepared the funeral pyre, the widow is pushed into the water. It matters not whether the weather is a burning sun, or an icy wind blowing from the Himalayas, in the water has the widow to lie till the body is consumed, till the funeral party have all bashed, till they have washed and dried their clothes. Then, when at last they are ready to start homeward, she is dragged out of the water as she has been pushed in. She is walked home in her dripping clothes. Oh, cries the *Zenana* widow, I would rather choose the suitcase.

Union Baptist Seminary.

We are just completing our winter term here. On the whole the term's work has been very satisfactory. The students have enjoyed good health, for the most part, and excellent work has been done. Gradually difficulties incident upon newness disappear and system and order take the place of chaos.

The religious interest has been good. Meetings of interest have been held, and we hope for still better results in this direction. The writer speaks only for himself, but is confident that he expresses the feeling of others, when he says that he desires and intends that the Seminary shall be still more distinctively a Christian school.

Our next term begins March 25th. Shall we not have a good number of new students? St. Martins will be a delightful place during the Spring term, etc.

B. F. SWINSON.

St. Martins, March 18.

Literary Notes.

Pamphlet on Baptism.—We have received from Bro. D. G. McDonald a pamphlet on Baptism. It is the substance of a paper prepared by him for the class room at McMaster Hall, and published in this form at the request of the faculty, as we understand it. So good a judge as Dr. Newman speaks in high terms of it. It is well fitted to give our people an intelligent idea of the reasons for immersion as the only baptism. It can be had at the Baptist Book Room, Halifax, for five cents per copy.

The *Missionary Review* of the *World* continues to maintain its high average. No one who desires the fullest information on the great subject of missions can afford to do without it. Its articles touch all the motives to missionary effort, while its correspondence and statistics give the latest and most interesting information from all parts of the world. We heartily commend it to our readers—our ministers, especially. It is published by Funk & Wagnalls, 18 and 20 Astor Place, New York; \$2.00 per year; 25 cents for single numbers. In clubs of ten, \$15.00.

A PARADOX.—As to the report that Robert Hall (the great) was never ordained, when asked by a brother why he was not, "Because, sir," said he, "I was a fool!"

When John Leland, after a good deal of persuasion, was ordained, he said: "Well, brethren, I do not know how you feel, but for my part, I feel that I am as big a fool as ever."

And both men were right! — S.

RELIGION IN THE COLLEGES.—The colleges never had so many professing church-members in them as at present. A few examples will show this. Yale College in 1795 had but four or five students who were church-members; to-day nearly one-half hold such membership. Princeton in 1813 had but two or three openly professing the Christian faith; to-day about one-half, and among them the best scholars. In Williams College 147 out of 248, and in Amherst 233 out of 352, are members of churches. In many other colleges, as proved by Dr. Hoag, from whose carefully prepared tables these figures are taken, the proportions are still more favorable to the prospects of religion.—Archdeacon Mackay Smith in *Harper's Magazine* for January.

Resolution on the Speedy Evangelization of Our Share of the Telugu People—An Appeal.

At the Thirtieth Annual Canadian Baptist Missionary Conference, which met in Bimilipatam, India, January, 1899, the following question came up for discussion: "What plan of campaign would this Conference recommend for the speedy evangelization of our share of the Telugu people?"

After a most thorough discussion, and realizing the importance of the questions bearing upon our work, it was resolved that Brethren Craig, Churchill and LaSalle, be constituted a committee to bring in a resolution embodying the sentiments of the Conference upon the question. After careful deliberation by this Committee the following resolution was presented to the Conference and unanimously adopted:

"Whereas we, the Missionaries of the Canadian Baptist Mission to the Telugu, in Conference assembled at Bimilipatam, India, January 16th, 1899, do believe, (1) That the commission of our Lord Jesus Christ means that this generation of Christians in the world is commanded to give the Gospel to this generation of heathen; (2) That of the one thousand millions who are in spiritual darkness the three millions of Telugu dependent on us for the bread of life, are a share proportionate to the number of our churches in the Canadian Baptist Churches; (3) That for the evangelization of these people, the means at present employed are utterly inadequate; (4) That the speedy evangelization of our share of the Telugu people is a duty which we owe to our Lord Jesus Christ; (5) That the evangelization of this land one missionary and fifty native Christian helpers are the least possible number of evangelizing agents necessary; (6) That until the country is thoroughly evangelized, the home churches must provide the support of missionaries and the higher training of native agents, leaving to the Christians of this land the support of their own pastors and teachers;

Therefore be it resolved: (1st) That we urge upon the home churches the necessity of at once grappling with this work by sending out immediately fifty-two men, and additional lady missionaries as the work demands, and providing for the consequent extension of the evangelizing agencies; (2nd) That we express our sympathy with the native churches their responsibility in this work; (3rd) That we request both the home and native churches to unite with us in a steadfast and continued prayer to the God of Missions, for a large outpouring of His Holy Spirit, for an abundant outpouring of His Holy Spirit, that the workers be filled with power, and their hearts loved with consolation; and for the speedy triumph of the cause of Christ throughout the world; (4th) And that Wednesday, the 1st day of April be observed by us as a special day of fasting and prayer for this purpose, and that we request the home churches to join with us in observing this day.

An explanatory of the above we pray every reader of this resolution to consider most seriously the following: First—That the Commission of our Lord Jesus Christ, if it means anything, must mean that the disciples of each generation are commanded to disciple the heathen of each generation; and He Himself has made every needful promise to render each an undertaking possible.

But it seems that, though 50 generations have come and gone since the commission was given, no generation really comprehended the true meaning of the first few hundreds of the first generation. Endued with power by the Holy Ghost, and gifted with languages, they counted not themselves citizens of any land, but returned themselves strangers among the nations, leaving them to usher in the kingdom.

After the lapse of 18 centuries there is a return to the Apostolic interpretation of the commission, and the leaders of Christian thought and activity are interpreting it in broad terms to mean, that we are Christians of this generation, are commanded to evangelize the heathen of the generation, in other words, the promise of His continued presence is coupled with obedience to the command: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo! I am with you always, even unto the end of the world."

Secondly—This being the interpretation of our Lord's commission, it behooves us, the Baptists of the Dominion, to see that we are acting our part; and very little calculation is needed to show just what that part is. For if the thirty millions of church members in the world are responsible for giving the Gospel to the one thousand millions of heathen in the world, then, according to these numbers, our proportion is exactly 2,500,000 or so our membership is a concerted church membership, we may say 2,500,000 more than the Master holds us responsible for; and if further conviction is needed it may be found in the fact that He has actually trusted us with that much immortal souls, to save or let perish.

Thirdly—And now a word about these 2,500,000 souls. We have written down the figures, but who can grasp this fearful number! Let us break it into sections and what have we? Beginning south and working northward, we have one large Akhaid field with half a million souls and but a single missionary! That one missionary is daily finding increasing burdens pressing upon him as converts are gained from this mass of heathenism, for the training, instruction, and strengthening of these converts devolve upon him. Fifteen hundred only, have been gathered into eleven churches, leaving an awful remainder whose cry is woe! A great Macedonia whose cry is woe! Come over and help us.

the Tuni field, for here we have but 15 converts won out of this dense mass of heathenism, counting all the way up from three hundred thousand to half a million, even as you are pleased to push out your boundary line. For ten years a single lone man of God threaded these pathless wilds; and who need marvel if he looks beneath the burden!

Men of God among our Baptist people are your missionary brethren the only men who are responsible for the carrying of this crushing burden? Must their hearts bear this cry alone, and must their souls be broken, while thousands are perishing?

But other fields await us. Cast your eye over a map, and a glance will show you that Bimilipatam is the centre of work for a coast line of fifty miles, extending a dozen miles inland, while directly west of the town there is an unbroken stretch of country reaching thirty miles inland. All this vast region is peopled with the dead! To awaken them there is but a single missionary! For fifty years to one missionary he looked wearily across the sea for relief, but no relief has come, and these thousands sleep on.

Then there is Chisocole field full of promise, with four score Christians, and six outstations stretching away from the central stations like the border of a fan, but there are stretches of 20 miles of heathenism between them, while beyond these stations are regions that no workers enter, six hundred thousand souls within the field proper, and all are heathen more or less. This is dark and sadder than death! Appellator appeal has gone out from this field, but the cry has been in vain. Three quarters of a million souls, one missionary, and that one unrelieved! Alas! alas! for these slain!

But let us move on. The darkness does not lift, deepens rather, as we cross the Bobbili boundaries, with one outstation proper, though there is what may be called another 90 miles distant through a stretch of unbroken country. If we follow the long line of hills that circle away to the north east, and seek the heart of heathenism, and deeper into the heart of heathenism, and feels that if he did not speak the very stones would cry out. It is a heart-breaking picture! Look upon it, towns, villages, miles of road, stretches of country, teeming with people, but dead, dead, dead!

We have, therefore, six fields with a population of three million souls! Can we realize what an urgent need what a crying destitution is here, when we remember that 100,000 of these die every year, and 2,000 every week—yes, almost as many die every week, as we have gathered in, in fifteen years! This is simply an awful confession for churches of 2,500 members to make here (1st) that half of our time is gone, while we have gathered not more than 2,500 souls, and during these fifteen years fifteen hundred thousand have died and appeared for judgment! Our turn is coming, but let us pray God that He will give us the remaining fifteen years of our generation, to wipe out this disgrace and learn to play no longer with souls.

Fourthly—Men of experience tell us that, though native agents must eventually evangelize India, we must have at the very least a strong nucleus of men for every 50,000 heathen, and this on the supposition that each missionary have under his direction, a working staff of 30 native Christian helpers. This means a tremendous responsibility, answering for 50,000, given the help of the men of God, and instant aid. Nor can we conceive any one questioning this force as too large, as it gives us 60 missionaries only, to carry the Gospel of Christ to a people more than half the population of the Dominion of Canada, and who have ample means at their disposal for this work. Is this a heavy judgment? Let us cast up the reckoning. Sixty Missionaries, say their salaries average \$1,000 each, will need \$60,000 for support, while another \$60,000 will be needed for the work, and say another \$60,000 for lady missionaries and contingencies. This is a liberal reckoning and amounts to \$180,000 annually, or less than \$2.50 for each Member in our Churches.

We can imagine very few being so poor, if they set about it, who could not raise \$2.50 for Foreign Missions, while there are many who can contribute their twenties, fifties and hundreds. But why should not there be those who can come on their own charges, and still further why should not those who can do so, send out a missionary and support him on the foreign field. This thing is not incredible, nor impossible. May we be allowed to call to mind that at \$75,000 is spent on tobacco alone in our churches, while the contributions to the Master for Foreign Missions amount to about \$30,000. And further, does not the Lord get a dollar only, where we often spend 20, 30, or 100 or more? Yet we profess to be not our own, and if so, much less our time and property. God help us but we have forgotten that our main business is to bring about the Master's plan! Could we but comprehend this we would not faint at \$180,000 annually, nor even at a round million.

We speak advisedly in this matter, for the Moravian Brethren who are poor indeed in this world's goods can contribute at the rate of \$7 each. Must we not blush then, if, with our proud riches, we have to take second place to any other contingent of workers in the field? Therefore, knowing all these facts—yes, having them burned into our very souls, and pressed out of ourselves by these prevailing thousands, we urge to the Master's commission, and have resolved to ask the men necessary for the work. There are eight men here, so that we want fifty-two men more, not one less, and we want these fifty-two men at once, if we want these next year.

We do not say next year, but press for them immediately, and we beseech you by the honor of Christ, by your obedience to this command, by these one hundred thousand perishing ones who will have been ushered into judgment before the year closes, that you see to it that these fifty-two men on the ground before the end of the year. We shall want lady commissioners after these have broken the way, but just now, our great want is these fifty-two men, and we want them this year. One thing more, and this is the lever that moves every-

thing; let the home churches unite with us in fasting and prayer, on the first Wednesday in April, that God will pour out His Spirit upon all flesh, so that there will follow an entire consecration of men and means!

Jan., 1899. J. R. BELLWELL, Secretary Conference.

What About Doing Good.

Then we are to do good, as Christ did. That is our business as His followers. But how? There are various ways of doing good. A pious physician opens a hospital in one's curacies. He helps all the sick and suffering who come to him. He heals them if he can without money and without price. Everybody says that he is doing a great deal of good, and he is. No heathen physician opened such a hospital. He learned from Jesus to care for the poor. His unselfish spirit is the spirit of his divine Master. But there is another pious physician in that city. He does not wait for the poor to come to him. He goes to the courts and alleys where the sick lie neglected and uncared for. He descends into the cellars. He climbs up to the attics. He seeks in order to save. That is another way of doing good. It is going about way which Christ illustrated.

From the spirit of Christ, the church started its traveling minister of the Gospel. All who will come are welcome. He represents to them with loving earnestness the truth as it is in Jesus. He wins many sinners from their sins. He comforts many sad hearts. He builds up into Christians in their most holy faith. With God's blessing he gathers and polishes many tears for his Saviour's crown of rejoicing. Everybody says, and says truly, what a truly useful man that minister is. He spends his life in doing good. But there is another in the same city. He has no grand church to preach in, and could not attract crowds to hear him if he had. But he goes with his Bible in his hand and the love of Jesus in his heart to all the low and vilest places in the city. He seeks the sinners on their dens; he tries in all wise and loving ways to win them to Christ. He gathers a jewel out of the mire here and there; he plucks a brand from the burning here and there. But he knows few of his self-denying labors. Yet is he not following in the footsteps of his Saviour? Is he not like Him going about doing good?

And yet again. A wealthy Christian is sitting in his counting room. The representative of some benevolent work comes and tells him that money is needed to send the ignorant, to send the Gospel to the frontier, or to the heathen. The good man does not listen impatiently. He does not say, "There are so many calls." On the contrary, he weeps. He thanks the agent for coming. He hands him a check for the sum he is asked for, with an invitation to call again. That man realizes his Christian stewardship. He uses his wealth freely in doing good. He is praised, and justly too, as one of the princely givers of the day; but the money he gives is not wisely used. He is like the man who goes to the starving with baskets of food, who hunts up the naked children and clothes them, who leaves home and country and sails away to Africa that he might seek and save the lost. Which of the two is the truest name sake of our Lord?

Christ might have established his headquarters in Capernaum or in Jerusalem. He might have opened school and an hospital there. He might have taught and healed the multitudes in and about the city that would not have satisfied the outgoing love of his heart. No, no; He must go about doing good. I have read of a rich lady who was converted. She had been accustomed to think and care only for herself. She expended thousands yearly in traveling and in gratifying taste for the beautiful. But now she learned that she must not live only for herself. She enquired how she could do good. A friend brought her a Bible reader, and said, "If you will support me in my work, I will be glad to be representative among the poor of the city, to do what she can to teach and comfort them."

The wealthy lady was glad. She gave the money cheerfully, and was deeply interested in the reports of her Bible reader. But one day she read, and said, almost trembling at her boldness, and said, "Madam, there is a poor woman dying in yonder alley. I told her of your kindness in sending me to visit her, and she said that she was grateful, but added, 'Why should I care for you? You are rich, and I am poor, and I will believe in her religion.'" The lady went. The sick pauper died in her arms. And from that day there were two Bible women going about doing good. She had learned that it is only by personal labor that we can enjoy the full blessedness of Christ's benevolence.

There is in our day too much doing good by proxy. Christians need to study more the example of their Lord. They need to imitate him more in personal consecration to his work. Even the poorest preacher and the princely giver would be happier and more useful if they would devote some time to individual effort—if they would, now and then, go about doing good—Interior.

Dr. T. Heman Brehmer, an eminent German authority, says: "Consumption is due to deficient nutrition of the lungs, caused by bad blood." At the Brompton Hospital for consumptives, London, England, a statement has been published that 52 percent of the patients of that institution have unsuspected kidney disease. This explains why the proprietors of Warner's Safe Cure claim that they have received many testimonials which they have not published, because of the incredulity with which they would be received were it claimed that Warner's Safe Cure cures consumption. But the fact is that if your kidneys are cured and put in a healthy condition they expel the uric acid and poisonous waste matter, and prevent the irritation of the delicate substances of the lungs, thereby removing the cause. When the effect is removed the symptoms of kidney disease, which is called consumption disappears, and with it the irritation which caused it.

"The soul's armor is never well set to the heart unless a woman's hand has traced it; and it is only when she traces it loosely that the honor of mankind falls."—Ruskin.

The Sacrifice of Fools.

The opening services were over in the church of Ashton one pleasant Sabbath morning, and the congregation was about to leave the sanctuary. The pastor arose to announce his text. Do we realize the solemnity of that moment so familiar to us all? We say, "the minister is going to preach" but angels, looking on in awe, echo the Saviour's word, "Behold, I sower seeds forth to sow." "The seed is the Word of God."

It was a very solemn word which Mr. Holland brought to his people this morning, and many a hearer started at the unfamiliar sentence: "When thou vovest a vow unto God, defer not to pay it, for He hath no pleasure in fools; pay that which thou hast vowed." Very prayerfully was the seed sown; that morning, into what soil it fell and what fruit it brought forth can only be known to Him who sees the hearts of all men. We may follow the effects of that sermon on one listener.

Margaret Ferris was one in whom a pastor's soul delights. Endowed with a keen and vigorous intellect, tenderly and faithfully trained in the fear of the Lord, she had her early youth professed her faith in Christ as her Redeemer. Thus her religion had ever been to her an essential part of her life; her spiritual experience had kept pace with her mental and physical growth. Now, in the strength of her young womanhood, she had built up in Christ Jesus, and on her calm, happy face rested the seal of consecration, "I am the Lord's." Believing that her first care was to serve the Lord, she sought to make all other interests subordinate to this one great aim. Sometimes she mourned that she had had no memorable religious experience, that she could not look back to any one special day and commemorate it as her birthday. She almost envied those who had passed from darkness into the clear, shining light. With her, there had always been light, faith, perhaps at first, but growing stronger and brighter each day. Or, as she loved to think, from her earliest childhood, Jesus had been her nearest and dearest friend, and each year had strengthened the ties of love and gratitude which bound her to Him. To the service of her Master she brought the best love of her life, the full power of her intellect and the "willing mind," ready and glad to obey the command, "Whatsoever He saith, do." With this disposition she found much that she could do in the work of her church. Ready to aid her pastor, she was active in all departments of church work, and though, perhaps, shunned by some as "anctimonious," she was in danger of being spoiled by the praises of her many friends.

Surely the sermon this morning had no message for Margaret. As she heard it she felt her ready mind quickly caught the meaning. "Mr. Holland," she said to herself, "I can see what he will make of it. He will speak to those who, having a name to live, are dead; those who have broken their solemn vows of consecration. There are some professed members of the church living in open sin and many, many others who would live up to their profession, but are worldly and indifferent. Such people dare come to the Lord's house, even to His table, and make solemn promises which they never fulfil, undoing by their lives what their lips have professed." The sacrifice of fools! It is an awful thought, but I do not know that it applies to me."

And Margaret prepared herself to enjoy the sermon with the comfortable feeling that, at least, did not concern her. Yes, Mr. Holland was "treating" the subject as she thought, and how solemnly he was speaking to those who dared to break their covenant vows and offer the sacrifice of fools. But how rapidly he was passing over that part, and then her attention was riveted, for the Spirit was speaking to her, and even in this sermon she was to learn a lesson she could never forget.

"No doubt," said the preacher, "many of you are thinking that this does not concern you, and that you do not count this great sin against God and your soul. And yet I fear that many unconsciously are constantly offering the sacrifice of fools. Are there no broken vows recorded against us? We may not have publicly disregarded our obligations, but those vows made in the quiet of our room or at the Lord's table, we always paid heedfully and honestly? Heard by God alone, are they not registered in Heaven, and one day will we not be called upon to tell why we have never performed them? Vow and pay, says the Psalmist. With what joy we do that part of our duty, but we shrink from fulfillment of the vow. 'Better is it that thou shouldst not vow than that thou shouldst vow and not keep it.' I shudder sometimes to hear how lightly a person will take upon himself most solemn vows, and then pass on, un mindful of the obligation incurred. You may think I am pressing the application too closely when I refer to the vows you utter in singing. And yet, surely, these words have meaning; I can never ask a congregation to sing that verse: 'If I'er to bless thy sons My voice or hands deny, These hands let useful folk forsake, This voice in silence die.' I dare not take the responsibility of any one carelessly uttering those words."

As her pastor went on pressing home so closely these solemn thoughts, Margaret listened in wonder, conscious that a new field of thought was opened to her. She, who prided herself, on keeping even a trivial engagement, had she been false in this most serious matter? Yes; already her conscience reminded her of many a vow, known only to her God and herself, yet none the less binding, and she sadly acknowledged that even they were unpaid and disregarded. As in a dream, she listened to the conclusion of the sermon, as her pastor urged his hearers, with deep repentance for past failures, to say with Jonah: "I will pay that that I have vowed."

Mechanically, Margaret joined in the closing hymn, then stopped, for it was a hymn of consecration. Now that her conscience was enlightened, she could not lightly sing those words: "Now I resolve with all my heart, With all my powers to serve the Lord." She knew that the next week she would be absorbed in occupations where she would not serve the Lord with all

her powers and heart. "This time, at least, I will be honest," she thought bitterly, "and not offer the sacrifice of fools!" Margaret could not rest until she had decided this strange new question. Was she the guilty of the sin she was so ready to condemn in others? We may not follow her into her room where, alone with God, she looked into her heart and over her life. She came from that hour subdued and gentle. Sitting at the feet of Jesus she had gained new insight into her own heart, and she was humbled by the revelation.

"Do you notice a change in Margaret?" said one lady to another, some months later. "You know, with all her virtues she was inclined to be overbearing and censorious. She seemed conscious that she was in the right way, and was quick to discern a lapse in any one else, and so, hard in her judgment."

"Yes, I know what you mean," answered her friend. "I have noticed that new gentleness in Margaret's manner. The other day I spoke to her of young Eastman, who has fallen so sadly, after all his professions. I expected her to deprecate him, but she said, 'I am sorry to hear it. I have been thinking lately of that verse, 'Considering thyself, lest thou also be tempted.' I am learning to distrust my own strength, and seeing my failings, I am more ready to excuse others.' She spoke I thought this new, sweet humility fell about her like a veil, softening and beautifying all her other graces."

Had the seed been sown in vain that Sabbath day? Where least expected it and pleasure subservient to this one great aim. Sometimes she mourned that she had had no memorable religious experience, that she could not look back to any one special day and commemorate it as her birthday. She almost envied those who had passed from darkness into the clear, shining light. With her, there had always been light, faith, perhaps at first, but growing stronger and brighter each day. Or, as she loved to think, from her earliest childhood, Jesus had been her nearest and dearest friend, and each year had strengthened the ties of love and gratitude which bound her to Him. To the service of her Master she brought the best love of her life, the full power of her intellect and the "willing mind," ready and glad to obey the command, "Whatsoever He saith, do."

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

Second Quarter.

Lesson I. April 1. Mark 11: 1, 2.

THE TRIUMPHAL ENTRY.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee.—Zech. 9: 9.

EXPLANATORY.

I PREPARATIONS FOR THE TRIUMPHAL ENTRY.—1. And when they came nigh to Jerusalem.—Mark passes over the journey from Jericho to Bethany, and simply states the fact that Jesus had now almost reached His destination, Jerusalem. He went from Bethany on Sunday morning by the southern of the three roads over Olivet, and had come to the outskirts of Bethphage (house of figs or fig-town), a small village not far from Bethany (house of dates or date-house), a village nearly two miles east from Jerusalem, the home of Lazarus, Martha, and Mary. It was on the eastern slope of the mount of Olives, "a hill just east of Jerusalem, so-called from the olive trees upon it. It was about a mile from the city."

2. Go your way into the village (Bethphage) over against you, and ye shall find there in sight. Ye shall find a colt: an ass's colt, the mother being with it (Matt. 21: 2). Whereon never man sat. Animals not previously used for labor were accounted specially pure and fit for sacred services.

3. And if any man say unto you: as the owner or his friends at hand would be likely to do if any one should undertake to lead the animal away. Say ye that the Lord hath need of him. The Lord God, and the Lord Jesus. The account leads to the inference that the owner of the ass was an adherent of Jesus, who had perhaps not yet declared himself. The number of such secret followers was probably very large. And straightway he will send him hither. The Rev. Ver. translates, and straightway he (Jesus) will send him back hither. "The idea is not, as commonly understood, that the owners will at once give up the animal, but a promise that the Lord would, without delay, return the animal."

4. Found the colt tied by the door without in a place where two ways met; or, as in Rev. Ver., at a door without, in the open street. The original word means a winding way; a way round a place; probably because the street wound about the village, as described above under ver. 2.

5. And certain of them stood there: the owners among them (Luke). Said unto them, What do ye, etc. Equivalent to saying, What do ye mean by this unfastening or untying him? 6. And they (the owners) let them (the two disciples) go: or let them alone to do what they wished.

THE PROPHECY FULFILLED. All this was in order to fulfil a prophecy uttered 600 years before, as we learn from Matthew and John. "The name of the prophet is not mentioned, the quotation being in fact a combination of two prophecies (Isa. 62: 11; Zech. 9: 9), both announcing the coming of a Saviour to Jerusalem, and both fulfilled on this occasion."

FOREBODINGS OF ROYALTY. (1) Jesus here manifests His Divine omniscience. He knew just what would take place. He saw all as if it were enacted before his eyes. (2) Jesus shows royal authority. (3) He had the true kingly spirit—pure, noble, holy; a spirit, not of pride, but of lowliness; not of exultation, but of daily service and helpfulness; sanctifying and exalting common things.

II. THE TRIUMPHANT POSSESSION OF THE PRINCE OF PEACE. 7. And they brought the colt to Jesus. An animal to be ridden by a monarch was often covered with splendid clothes. Lacking these, the disciples took off their own loose outer garments and put them as housings, not only on the colt, but on the mule also (Matt.), as that was to form part of the procession.

highest strains; in the highest heavens. III. SORROW AND REJOICING. Luke 19: 41-44. As they descend from the summit of the Mount of Olives, the glories of Jerusalem in all its splendor burst upon Jesus' view. "It rose terrace upon terrace, a city of palaces, with frowning towers and magnificent gardens," and before all the golden dome of the temple. Here, though others shouted, his own soul was full of sorrow, and he wept over the city: (1) on account of the sins of its people; (2) because of the sorrows and desolation that were to come upon it.

IV. RECEPTION AT JERUSALEM. Ver. 11. FIRST, BY THE PEOPLE. 11. And Jesus entered into Jerusalem: with great crowds shouting Hosanna. Into the temple Jesus the true Paschal Lamb, thus presented Himself, as was required by the law, that the victim to be offered should be set apart four days before the great day of atonement. Here the lame and the blind gathered around him, and he healed them (Mark 10: 21). Jesus was always doing good. And when he had looked round about. This was not done through vain curiosity, but in order to ascertain by personal inspection what abuses had crept into the temple worship, and what portions of the sacred house and its precincts had been profaned by money-changers and others of similar stamp.

SECOND, BY HIS ENEMIES. The chief priests and scribes were highly displeased (Matt. 21: 15). The Pharisees had already asked Jesus on the way to make His disciples blaspheme (Luke 19: 39, 40). They were all much more angry when the next day he drove out from the temple courts those who were profaning His Father's house, and spoke God's truth to them in parables. Thus ever the wicked seek to block the chariot wheels of Salvation.

In the Cleft of the Rock. Many years ago a poor widow carrying her little boy in her arms, was crossing a bleak moor in Scotland, when she was overtaken by a severe snow storm. As the wind rose higher and the snow grew deeper her strength began to fail. But she was in sore need of money to pay her rent and a kinsman had promised to assist her, but the babe grew heavier and when she reached the mountain she was well nigh exhausted. Divesting herself of almost all her clothing, she wrapped it around her child, and placing him in a crevice of the rock she pursued her journey alone. The next day her friends found her lifeless form beneath the snow, and continued their search for the little one until his cries reached them; he was found safe and warm completely sheltered by the overhanging rocks. He was tenderly cared for by the poor peasants, and while grown to man's estate became a sailor, and when an old man drifted into the city of York, he was along the street on Sunday, he was arrested by the sound of his mother's tongue. He entered the church, and led the son of his mother's old pastor was telling the story of the boy whose mother had hidden him in the cleft of the rock. "And think you," he asked, "that that boy ever forgot the mother who gave her life for him? No, no, and yet how often we forget God." It was a word fitly spoken and sank deep in the sailor's heart. In a few weeks he applied for membership in the church, and he, I never forgot my mother, but all these years I have forgotten my God, but now in my old age I have found safety where I found it in my childhood, in the cleft of the rock. My mother gave her life for her only boy, but God commended His word to us in that while we were yet sinners, Christ died for us. How often in the old Scriptures do we find the Lord spoken of under the similitude of a rock. Israel says He shall be as the shadow of a great rock in a weary land. And as the tired traveller presses on over the hills, upheld by the thoughts of the cool shade that awaits him, where he shall rest and gain fresh strength for his journey, so the wayfarer Christian, wearied with the battle of life, turns to the Lord and finds comfort, rest, strength in the Rock of this salvation. David says, "From the end of the earth, will I cry unto Thee, when my soul is overwhelmed, lead me to the rock that is higher than I." And how often when we are tempted and tried, when the waves of sorrow roll over us, when earthly friends and earthly comforts fail us, do our hearts utter the cry, "Rock of ages, cleave for me, let me hide myself in thee." Well may we flee to him, for here alone is perfect safety. Listen to our Saviour's words: "Whoever heareth these sayings of mine and does them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock." May we never rest satisfied until, from our hearts, we can say,

"On Christ, the solid rock, I stand, All other ground is sinking sand." — E. A. Round.

Anti-Slavery Principles. "And so there has refused to marry Frank," said Grandma Little, settling herself at her knitting and looking mildly over her glasses at her favorite granddaughter, who loved dearly to talk things over with this sage counselor.

"Yes, grandma," said Elinor, bravely, though her eyes filled with tears. "I know it would never do for us to think of marriage."

"But he seemed devoted to thee." "So he was—to me! But that didn't prevent him from forgetting his duty in other directions. You see, grandma, I never should dare marry a man who would make a slave of his own wife."

"Surely not, dear. But that is hard to believe of Frank, he seems so ready to do for others."

"And that isn't all. He is so occupied in dancing attendance on me, that he even leaves his work outside the house for his mother to do, if she can, or leave unattended, if it is beyond her strength. No, grandma; I can't marry a man who makes a slave of his mother. If she is his servant now, his wife would be in a year after marriage, no matter how fond of her he might think himself."

"Quite right, granddaughter; quite right," said the old lady, patting her hand softly. "I remember thy grandfather was an excellent son, and he made just such a husband as I should wish thee to have.—YOUTH'S COMPANION."

Frederick T. Roberts, M. D., Physician to and Professor of Clinical Medicine at University College Hospital, London, Eng., says: "Bright's disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or that vicinity." This accounts for many people dying with Bright's Disease, or advanced kidney malady. The disease is not suspected until it reaches a fatal period. If Warner's Safe Cure is used at the proper time, the fatality from that terrible disease would be greatly decreased. Dr. Thompson says: "More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption."

The Life Insurance Companies estimate that a man otherwise healthy, who is addicted to beer-drinking will have his life shortened from 40 to 60 per cent. That is if he is twenty years old and does not drink beer he may reasonably expect to reach the age of sixty-one. If he is a beer-drinker, he will probably not live to be over thirty-five.

Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

WE REMEMBER THAT Peppine's Emulsion of Cod Liver Oil has been used for many years with success for Coughs, Colds, Bronchitis and other lung troubles. That it is unsurpassed for Scrofula, General Debility, Loss of Vigor, etc. That for Lack of Energy, Nervousness, Paralysis, Loss of Brain Power, it has been highly recommended. That as a Tonic for children, for invalids recovering from sickness, for women who are nursing, it is of the greatest value. And that it is sold by all dealers. BROWN BROTHERS & CO., Druggists, Halifax, N. S.

TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 177 McDougall Street, New York.

Consumption Surely Cured. TO THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. My cure is simple and hopeful. It has been used for many years and has cured many who have been long and hopelessly ill. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. A. BLOOM, 37 Yonge Street, Toronto, Ont.

Advice to Mothers.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so send at once and get a bottle of Dr. Williams' Pink Pills for Infants. It will relieve the poor little sufferer immediately. Send your order to Dr. Williams' Pink Pills for Infants, 200 N. York St., New York. Price 25 cents a bottle. Be sure and ask for "DR. WILLIAMS' PINK PILLS FOR INFANTS," and take no other kind.

JOHNSON'S FOR BRONCHITIS AND EXTERNAL USE. The Diptheria, Croup, Asthma, Bronchitis, Neuritis, Pneumonia, Rheumatism, Bleeding at the Larynx, Chronic Discharge, Catarrh, Cholera Morbus, Dysentery, Chronic Diarrhoea, Kidney Troubles, and Strains of the Neck, etc. We will send free, on request, to all who send their name an illustrated Pamphlet. All who buy or order direct from us, and request it, shall receive a certificate that the money shall be refunded if not abundantly satisfied. Retail price, 25 cts.; 6 bottles, \$1.50. Express prepaid for any part of the United States or Canada. I. H. JOHNSON & CO., P. O. Box 2116, Boston, Mass.

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THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. READ THIS. ASK YOUR MERCHANTS FOR YARMOUTH WOOLLEN MILL. TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c. They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool stock.

SHARP'S BALSAM OF SHARP'S Cough & Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diptheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Itching of the Throat. It is instant relief in case of Croup. This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and now is the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by CONNOR & DINSMORE, St. John, N. B. T. B. BARKER & SONS, St. John, N. B., Wholesale Agents.

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The Representative MUSIC HOUSE. W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS BY THE GREATEST MAKERS. Don't fail to write or call for prices, and you will save money and be sure of a first-class instrument. CASH OR EASY TERMS.

MESSENGER AND VISITOR.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOSWAM, St. John, N. B.

IMPORTANT NOTICE.

The MESSENGER AND VISITOR will be sent for the balance of this year to all new subscribers for ONE DOLLAR. Is it too much to ask that pastors will publish this notice from their pulpits? Would it not be work for the Master to solicit for subscribers? So many have kindly interested themselves in the past that we are confident some will be found to act upon this suggestion.

Messenger and Visitor

WEDNESDAY, MARCH 27, 1889.

THE READY WHY.

A brother who sees very clearly the reasons why Baptists cannot consistently open their communion to unbaptized people, does not see so clearly why baptized Free Christian Baptists may not be received to the Lord's Supper in our churches, although they practice open communion.

The second objection is this: Did we receive all members of open communion Baptist churches to the Lord's Supper in our own, it would make it possible for the very communion from which they had been shut out, as members of another church. While it is not so much the practice of different denominations to receive the excluded members of others than their own to their churches, as it used to be, still, there remains a difficulty, as long as churches that are on terms of inter-communion do not respect the disciplinary acts of each other.

At the same time, this must be remembered, in the most Free Baptist Churches, open communion is a sentiment and not a practice. For ourselves, we have no objection to receive to our churches those who are willing that their open communion should remain a sentiment, and are content to commune with the baptized alone.

strongest objection against receiving those who did make this practice. This is a frank, straightforward answer to the question proposed, as the matter shapes itself in our mind.

It may not be out of place to offer a remark or two on the subject of the organization of new churches. For believers to band themselves together as a separate and independent church is a serious matter. They are to constitute what is likened in Scripture to the body of Christ. They are to uphold the ordinances of the Gospel and see to it that the means of grace are kept up, to the edification of saints and the salvation of sinners.

There is no little danger that churches be formed where there is no good reason for a separate existence. When it is possible for a certain section to be cared for by the pastor of a field, it is seldom advisable to form a new church, unless there is some prospect of such growth as to ensure self-support in the not-distant future.

Messenger and Visitor

WEDNESDAY, MARCH 27, 1889.

THE READY WHY.

While on this subject, we venture to call attention to a distinction between organizing and recognizing a church. In the organization of a church, those who unite in its formation are the active parties. It is theirs to band themselves together, and no one has a right to say them nay. The recognition of a church, however, is a far different matter. Here others have all to say. But it must be remembered that the parties who are to recognize new churches are churches already existing, through their recognized and appointed delegates.

THE WEEK.

Politics in Great Britain, in parliament and out, have been at almost a white heat this week. The election in the Kennington division of London, to fill the vacancy caused by the retirement of Gent-Davis, resulted in turning a Tory majority of over 400, at the last election, into a Gladstonian majority of over 700.

Salisbury, however, has declared his intention to hold on to power, and refuse an appeal to the people as long as the law shall permit. He also has insinuated that some of the Times' letters may be genuine, while he says that the government had no interest in the letters, as the Commission was appointed to consider a far wider question.

If Salisbury hoped to discourage the Liberals by his declaration that he could not resign, he has failed. There was one of the most fierce debates of the session in Parliament, on the 21st, on a motion to reduce the salary of Attorney-General Webster, and in connection with a question to Balfour. This latter cool-headed gentleman, for once, seems to have lost his nerve, and the whole discussion is thought by the Liberals to have been damaging to the government.

abbing of popular favor and its flooding Gladstoneward, and are about to make an effort to turn it. Chamberlain has written a letter urging the government to bring in a substitute for Gladstone's Irish measures, and to grant to Ireland a measure of self-government. This seems to give some ground for the rumor that the Unionists have become tired of being more tasks-weights for the Tories, and are prepared to force their hand.

The financial crisis in France is over. The shareholders in the copper syndicate have been ruined. Boulanger has made a speech which has caused no little comment, as it seems to outline a policy. One item is a "non-parliamentary republic," which means, we suppose, a republic not governed by the people's representatives. Quasi Republic that French Republics often are.

Lord Carnarvon's bill to prevent disreputable peers from sitting in the Lords had only 14 votes in its favor—a sad commentary on the morals of that Upper (7) House.

In the Dominion parliament, the vote on Cartwright's reciprocity resolutions has been taken. They were defeated 119 to 77.

Student Missionaries.

Upwards of 40 students are looking to our Board for employment during the summer vacation. They are worthy young men, and we are anxious to give them employment, because they are dependent largely on what they can earn during vacation for means to continue their studies. If we do not help them they will drift away from us.

We would like to hear from all churches and mission fields wanting student labor. Some of our larger churches would do well to take a student, to assist their overworked pastor.

Perhaps there are some pastors who would like to give up their churches to young men during the summer, and go out on the mission fields themselves. If there are such, we would like to hear from them.

Will not the churches and minister kindly help us in procuring places for these young men who are so soon to be the pastors of our churches? God has heard and answered our prayer for more laborers; now let us do our part in furnishing them with work.

Increasing contributions to our Home Mission work will aid us in supplying work to these young men. We should be greatly encouraged if some large gifts for this work came in. There are places that need the work, but the Board shrink from undertaking it, lest the income may not be sufficient. Who will bid us go forward by their generous offerings for this work?

A. CONNOR, Cor. Sec'y.

German Correspondence.

Berlin, Germany, March 7, 1889. May I be permitted to correct a statement which appeared in the MESSENGER AND VISITOR of December 5th, in regard to the number of places of worship in Berlin? The paragraph referred to says, "Berlin, with one million and a quarter of inhabitants has but 38 places of worship. There is another million on the outskirts of the city. These have but 38 ministers." Now, while Berlin is known to be a city lamentably in arrears in the number of churches compared with the population, yet it is well to give whatever good does exist its full amount of acknowledgment. I cite as authority for the following figures, a Berlin paper containing church notices for Sunday, March 3.

There are in Berlin 90 places for regular worship, not including 10 Roman Catholic churches, which, nevertheless, cannot certainly be denied a certain classification under so general a term as "means of grace." There may not be a bell and steeple to point the whereabouts of each, but all are places set apart for the regular and public worship of God. These 90 Protestant churches are under the care of 115 ministers; some of the churches having two, three, and in one case even four regular preachers. There are, besides, at present about 300 candidates and acolytes, who preach and otherwise give assistance in pastoral work. The city is divided into sections or parishes, having a church in the centre

of each, and to whose pastor or pastors belongs the care of all the souls within its limits. A weighty charge, judging only by numbers, but the trouble is the majority of souls are only too willing to relieve their pastors of all responsibility in that direction. It is true, there are altogether sitting places for only about 20,000, but they are by no means over-crowded, and therefore shall the state build more benches to stand empty? Not the means of grace, but the spirit to receive them is wanting. Nor can the spreading of the anti-christian, particularly socialist ideas, as has been suggested, be said to be due to the lack of such means. London is at once the city of churches and the home of socialism.

In a certain quarter of that city may be seen, any Sunday in the year, the spectacle of the rector of a richly-endowed living, preaching to a congregation of one! What is to be said, when we find the same state of things existing under opposite conditions? Certainly, the evil cannot be ascribed to the unfavorable conditions growing out of that evil itself, when we find elsewhere the same evil existing side by side with and in spite of the most favorable of conditions. Which ever way one looks the problem still remains. If on the one hand, state control and the too arbitrary exercise of pastoral functions be prejudicial to individual activity among church members, limiting the application of Gospel truths and stunting growth in the vital elements of religious life, then on the other hand is complete freedom of the pulpit, as in America, accompanied by correspondingly greater difficulties and dangers, even to the perversion of liberty itself into forms of license capable of exercising a more pernicious arbitrariness than that of the most despotic State government.

But in point of fact the evil is not of such huge dimensions as to overshadow the signs, not only of hope, but of actual advancement here and there. German preachers are making an attempt to overcome the former too-wide separation between religious and individual life. Here in Berlin, at least, congregations in many of the churches are steadily on the increase. Last November, a new church capable of seating 1,500 was opened in a populous part of the city and is well-filled Sunday after Sunday. The Evangelical Alliance is doing good work through its four departments,—Care of church communities, social helps for the working classes, the Christian press, and the various societies for women's work. I might give some statistics for the year just closed, the 44,551 children baptized, the 19,278 confirmed, and the 179,934 communicants of the Evangelical Lutheran churches in the city, but, in every body knows, at least, the first two of these mentioned simply determine nothing as to the state of religion. It has been estimated that 90 per cent of the children born are baptized and confirmed, in this respect comparing favorably with other German cities of more pious reputation than Berlin. No person without baptism and confirmation is eligible for position in the army or in private life, in fact is socially ostracized, so well may the rites be attended to. The number of communicants is more significant. Dividing 179,934 by 4,—or is it too much to suppose that a believing Lutheran would be found four times in the year at the Lord's table?—and we have 44,983 living members of the Evangelical Lutheran churches in Berlin out of a possible million of nominal adherents. This, it must be remembered, does not include the Reformed Lutherans, Evangelical Brothers, Free Religious Brothers, or the Baptist, Methodist, and City Mission communities. I have at present no means of obtaining information concerning any of these except our Baptist brothers who now deserve special attention. Among the hopeful results which the deep agitations and earnest seekings of the times have already brought forth in Germany, none show brighter than the history of the origin and growth of the Baptists. As regards the Berlin Baptists, much of that history is contained in the biography of Gottfried Wilhelm Lehmann, one of the three founders of the Baptist denomination in Germany. The first baptism in Berlin took place May 13, 1837, and the city community of six members observed their first communion in the house of Lehmann, who from that time forth became their leader. Through many difficulties, and even persecutions, they have increased in numbers and in power, until now there are two churches with a total membership of nearly 1,200. One of the church buildings is the chapel erected in 1848, which, at that time, great was the opposition to anything like free religious assemblies, was described the words, "A Dwelling House for Herr Lehmann" and sanctioned by the building police as a "dwelling-house containing a large hall on the second floor." The other is a new and tasteful building recently erected on the outskirts of the city, containing every modern convenience and admirably adapted to the wants of the growing community. Last Sunday a baptism took place in the Gubener street church, which was the most beautiful and impressive. Pastor Schere preached from Matt. 23: 18, 20. Here, as in all other German churches, the congregation stands during both the Scripture reading and the announce-

ment of the text. Both before and after the sermon there was congregational singing and also several voluntaries rendered by a choir of forty or fifty voices. To our great delight the "copper-tone" was one of Moody and Sankey's. The great evangelists once paid a visit here, we were afterwards told. Then came the baptism. Dressed in pure white, and with veils over the hair, the candidates, six in number, stood in a semi-circle about the large basin directly below the pulpit, the while the organ played softly and scores of glowing lights shone over the heads of the silent congregation. One by one the white forms descended into the water and loud and clear sounded the words, "Ich tanze Dich im Namen des Vaters des Sohnes und des heiligen Geistes." Each one then immediately disappeared through folding doors at the back of the baptistry—all things being arranged with great convenience and taste. A German lady friend who accompanied us, who had never before seen a baptism by immersion and had only heard of it as a matter for wonder and ridicule, was much impressed, and as we left the church, exclaimed: "Beautiful! beautiful! and it does seem right, too."

Bible Topical Studies for April.

BY H. F. ADAMS, YARMOUTH, N. B.

REPENTANCE.

There are two kinds of repentance, and they can always be distinguished by the way they end. The real produces humiliation in the heart, but the false produces mortification in the mind. Here are two characters that illustrate these two phases of repentance. Judas betrayed his Master, and when he realized the guilt of his folly, repented, then turned to the gibbet and hanged himself. Peter denied his Master, and when he realized the guilt of his folly, repented, then turned to God and was forgiven. They both sinned, both repented, and both turned,—but in different directions. Judas turned away from God, and Peter turned toward God. These are typical characters of all the great multitudes of men and women who repent of their sins. Their repentance may seem deep and real, but its genuineness is judged by the turn,—whether it was our soul-cheering privilege to visit the baptismal waters, being the fourth time since I came to this place last fall. Two happy converts were baptized in the presence of a large concourse of people—Baptists and Catholics—who behaved in a praiseworthy manner. I never beheld a more serious and sober assembly upon such an occasion. After the baptism, we repaired to the meeting-house, which had been reserved for us. The right hand of fellowship was given to the two sisters baptized, after which a deacon was ordained, who was previously chosen by the church. A social meeting followed, which was blessed. Many were the prayers of the church in their behalf. Our souls are filled with heavenly joy in seeing sinners saved, wanderers returning to the fold, and God's great name glorified. "Let the people praise thee, O God; let all the people praise thee; then shall the earth yield her increase, and God, even our God, shall bless us." The Lord willing, we expect to baptize next Lord's day. Brethren and sisters, pray for us.

March 18. D. McLEOD.

JAMES, QUEEN'S CO., N. B.—Some three weeks ago we commenced special services and God has blessed our efforts with his reviving power, and a goodly number have found the Lord in the ordinance of baptism. Six were baptized on the 3rd inst., and 11 on the 10th. Seven more have been received and we hope more to follow ere we visit the baptismal waters on Sabbath next. Truly God is working wonderfully in our midst while many are happy inquiring the way of salvation. Our pastor, Rev. A. B. McDonald, assisted by Rev. G. W. Springer from the beginning, and Rev. A. H. Hayward, who spent a fortnight with us, have all labored earnestly and faithfully, and if souls are being saved, it is due to the lack of earnestness on the part of our people. Bro. Hayward closed his labors with us last Wednesday night, and proceeded on his mission to Cumberland Bay, where we hope and pray the earnest endeavors of our good brother may be greatly blessed. We receive the Lord for his goodness and pray the good work to go on.

C. D. DYKEMAN, Church Clerk.

CAMBRIDGE, NARROW.—We have had the blessed privilege of baptizing believers in the Lord Jesus, on each Lord's day in this month, making in all 23 since the work began. Our conference meeting on Saturday was a season of great blessing. The brethren and sisters still long for the salvation of others; and will continue to put forth special effort in the way of further meetings. The good work has, we trust, already begun at Mill Cove, a part of our field, where the brethren have held several meetings, with good encouragement. We go there to-day to take up the work, trusting that we may have a season of refreshing from the presence of the Lord. Brethren pray for us.

M. P. KING.

FOR W. B. M. U.

- St. John, Leinster street, per Mrs. J. E. Masters, for H. M., \$14 00
Westport, per Mrs. M. A. Munro, 11 00
Bedouque, per Mrs. A. Sheurman, 10 85
Shediac, per Mrs. J. G. Wilbur, 3 50
Wittemberg, per Mrs. E. N. Sibbey, 8 50
Victoria, per Mrs. A. Gates, \$5.75, H. M., \$7.00; F. M., \$1.50 of this from the S. S. for H. M., 15 45
Hantsport, per Mrs. K. Comstock, 8 00
" collected by some little girls for H. M., 1 10
Springhill, per Mrs. J. Murray for H. M., 11 35
Upper Stewiacke, Mrs. Johnson, 1 00
Halifax collection at missionary meeting, 1 60
West Onalaw W. M. A. S., to constitute Mrs. Frank Lorraine a Life Member, 25 00
S. J. MARSH.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HALIFAX.—Seven were baptized in the First Baptist Church, on Sabbath evening the 17th inst., by pastor Cole. The work goes on.

NEWPORT RIVER, P. E. I.—Bro. CARNEY reports progress on his field. He is a little retarded in his work by the loss of his horse, which was drowned in West River by falling through the ice.

HANTS CO. AUXILIARY BOARD.—In case some of the many readers of the MESSENGER AND VISITOR might be pleased to hear a little of the doings of some of the Baptists in Hants Co., N. S., we offer a brief account of the meeting of the Auxiliary Home Mission Board since last August. Unless something very unusual occurs to prevent, the meetings are held on the first Tuesday of each month, having been held as follows: Last August, at New Ross; September, at Walton; October, at Windsor Plains; November, at Falmouth; December, at Hantsport; January, at Winslow; February, at Waterville; and the present month at Newport village. We may very rightly expect, we were blessed with exceedingly favorable weather on each of these occasions. In connection with the January meeting, a S. S. Con. was organized for the Baptists of this district, the next quarterly meeting of which was held at Newport Village on the 12th inst. These gatherings have all been of a very strengthening and enlivening character (the presence of the "Spirit of the living God" being richly felt), and we trust will result in much good to the cause of Christ. At our last meeting the hearts of Christians were gladdened by seeing sinners coming toward the Saviour. On each of the above occasions meetings were held in morning, afternoon and evening. It is proposed to hold the April meeting at Summersville; that in May at New Ross and in June (which will be the annual meeting of the S. S. Con.) at Falmouth. Brethren, sisters, pray for us.

R. H. OSBORN, Secy of Board.

HILLSBORO.—The Lord is still blessing this church. We continue our special meetings. The pastor gave the right hand of fellowship to eight persons on Sabbath last, five of whom were received by baptism and three by letter. This makes an addition of twenty since the good work began. On the 24th five were received into the church, four by baptism and one by letter. The work of God continues in our midst. We hope to report again next week. To God be the praise.

W. C.

BIG TRACADIE.—Lord's day, the 17th inst., it was our soul-cheering privilege to visit the baptismal waters, being the fourth time since I came to this place last fall. Two happy converts were baptized in the presence of a large concourse of people—Baptists and Catholics—who behaved in a praiseworthy manner. I never beheld a more serious and sober assembly upon such an occasion. After the baptism, we repaired to the meeting-house, which had been reserved for us. The right hand of fellowship was given to the two sisters baptized, after which a deacon was ordained, who was previously chosen by the church. A social meeting followed, which was blessed. Many were the prayers of the church in their behalf. Our souls are filled with heavenly joy in seeing sinners saved, wanderers returning to the fold, and God's great name glorified. "Let the people praise thee, O God; let all the people praise thee; then shall the earth yield her increase, and God, even our God, shall bless us." The Lord willing, we expect to baptize next Lord's day. Brethren and sisters, pray for us.

March 18. D. McLEOD.

JAMES, QUEEN'S CO., N. B.—Some three weeks ago we commenced special services and God has blessed our efforts with his reviving power, and a goodly number have found the Lord in the ordinance of baptism. Six were baptized on the 3rd inst., and 11 on the 10th. Seven more have been received and we hope more to follow ere we visit the baptismal waters on Sabbath next. Truly God is working wonderfully in our midst while many are happy inquiring the way of salvation. Our pastor, Rev. A. B. McDonald, assisted by Rev. G. W. Springer from the beginning, and Rev. A. H. Hayward, who spent a fortnight with us, have all labored earnestly and faithfully, and if souls are being saved, it is due to the lack of earnestness on the part of our people. Bro. Hayward closed his labors with us last Wednesday night, and proceeded on his mission to Cumberland Bay, where we hope and pray the earnest endeavors of our good brother may be greatly blessed. We receive the Lord for his goodness and pray the good work to go on.

C. D. DYKEMAN, Church Clerk.

CAMBRIDGE, NARROW.—We have had the blessed privilege of baptizing believers in the Lord Jesus, on each Lord's day in this month, making in all 23 since the work began. Our conference meeting on Saturday was a season of great blessing. The brethren and sisters still long for the salvation of others; and will continue to put forth special effort in the way of further meetings. The good work has, we trust, already begun at Mill Cove, a part of our field, where the brethren have held several meetings, with good encouragement. We go there to-day to take up the work, trusting that we may have a season of refreshing from the presence of the Lord. Brethren pray for us.

M. P. KING.

FOR W. B. M. U.

- St. John, Leinster street, per Mrs. J. E. Masters, for H. M., \$14 00
Westport, per Mrs. M. A. Munro, 11 00
Bedouque, per Mrs. A. Sheurman, 10 85
Shediac, per Mrs. J. G. Wilbur, 3 50
Wittemberg, per Mrs. E. N. Sibbey, 8 50
Victoria, per Mrs. A. Gates, \$5.75, H. M., \$7.00; F. M., \$1.50 of this from the S. S. for H. M., 15 45
Hantsport, per Mrs. K. Comstock, 8 00
" collected by some little girls for H. M., 1 10
Springhill, per Mrs. J. Murray for H. M., 11 35
Upper Stewiacke, Mrs. Johnson, 1 00
Halifax collection at missionary meeting, 1 60
West Onalaw W. M. A. S., to constitute Mrs. Frank Lorraine a Life Member, 25 00
S. J. MARSH.

LETTERS RIVER, SUNBURY CO., N. B.—Three were received into the fellowship of the new church at this place on Sabbath, March 17th. Two I baptized and one came on experience from the F. C. Baptists. Total number baptized at Little River, 14; number received on experience, 15. The Canning and Sheffield Church, now 89 years old, is justly proud and thankful for its promising daughter.—The Second Sheffield Church with its 30 members. The work goes on.

B. H. THOMAS.

WOLFVILLE.—In reviewing my recent labors in connection with our institution of learning in Wolfville and with the Baptist Church there, it gives me pleasure to say that I have seldom spent three weeks in any locality with more pleasure or with more marked manifestation of the Divine favor than those recently spent in that classic and beautiful vil-

lage. I enjoyed the operation of the college, and the brethren I have acquaintance with, but to me. I universal expressions beloved of teachers known to be too, my co-operation of the Academy since blessing. say that I believe my increase of the pupils of the of the community to be said, also, of brethren (Sawyer) has greatly assisted on accounts especially adapted. Parents as the pleasant is sent to Horton Co. and intellectual Seminary, also, cent gracious here there is not a simony that is a God; quite a will, probably, day. Miss Wade associated with aged by these powers I can supply of the with the College in the interests learning. The work for that day by that day. cordial request of the village Baptist Church to remain in so few days, and the work of the esteemed Bro. B. aged in his work a large number continued and our institutions. About 40 of the legs and a goodly many have the Church that the outlets is decidedly his brethren promising successful workers.

St. John, N. B. WOLFVILLE.—I was baptized by Dr. presence of a among these ladies from the College and March 25.

PORT LOUIS.—I had the pleasure of baptizing again more happy converts, confessing there were ten upwards of seven sisters, added to this began. We are in the part of the field work may be done.

AMHERST.—The working of the Saunders is most and women are their Lord. E after next conference.

GARBARUS, C. God so honors John was admitted moved in this month onward. 17th, we had the of many of the ordinan to again no be all the glory, a little mission here.

RIVER HERBERT.—The evening of giving house warming, beautiful and heated with hot great taste. O structural, lent readings. Rev. on behalf of the Mr. Parker, who valued at \$101. made a touching River Herbert as credit, as in a one of the finest time Provinces. are getting all people in Chels ago I comment there, and from that the Lord night a number prayer, and the day to-day. Be and quite a number version. As we condition of the claim, "What several days work. The second did not do working in the Oh, for more of our joy has been Two of our best days of each of exchange work is moved, g the bereaved others who are eternal shore, call to arise and ever, are ming trust, seeing the all who pray, mercy seat. O us encouragement.

I enjoyed much the kindly co-operation of the president and professors of the college. With these honored brethren I have had a long and friendly acquaintance, but my recent protracted visit to Wolfville has greatly endeared them to me. I do not wonder at the universal expressions of esteem and confidence of the students regarding these beloved teachers, for they have only to be known to be esteemed. I enjoyed, too, my co-operation with the Principal of the Academy and his excellent lady. The Academy shared largely in the Divine blessing. It gives me pleasure to say that I believe the famous old Academy is increasingly deserving of the patronage of the State of this country. Bro. Oakes is growing in the estimation of the pupils of the Academy, as well as of the community generally, and this may be said, also, of his associate teachers, brethren Sawyer and Morse. Mrs. Oakes has greatly endeared herself to the students on account of her earnest solicitude for their best interests. She seems especially adapted to her important position. Parents and guardians may enjoy the pleasing assurance that their sons sent to Horton Collegiate Academy will be cared for as to their moral, physical and intellectual welfare. The female Seminary, also, shared largely in the recent gracious revival. I understand that there is not a single student in the Seminary that is not hopefully converted to God; quite a large number of whom will probably be baptized next Lord's day. Miss Waters and the teachers associated with her, are much encouraged by these manifestations of saving power. I came to Wolfville under the auspices of the Y. M. C. A. connected with the College, and spent two weeks in the interests of our institutions of learning. The entire expense of my work for that time was promptly borne by that body. Having formerly closed my work on the Hill, I yielded to the cordial request of the pastor of the Wolfville Baptist Church, Rev. Dr. Higgins, to remain in co-operation with him for a few days, and had the pleasure of seeing the work of the Lord much revived. My esteemed Bro. Higgins is much encouraged in his work, and will likely baptize a large number next Lord's day. I continued and earnest prayer agency for our institutions of learning at Wolfville. About 40 of the young men at the College and a goodly number of the Academy have the Christian ministry in view, so that the outlook for our denomination is decidedly hopeful. Many of these brethren promise to become highly successful workers in the Lord's vineyard.

St. John, N. B., March 21.

WOLFVILLE.—Nineteen persons were baptized by Dr. Higgins last evening in presence of a very large congregation, among these baptized were eight young ladies from Acadia Seminary, two from the College and one from the Academy.

PORT LORNE, Annapolis Co., N. S.—We had the pleasure of visiting the baptismal waters again last Sabbath, when thirteen more happy converts were buried with Christ, confessing Him before the world; there were ten brethren—some of them upwards of seventy years of age—and three sisters. Sixty-seven have been added to this church since the meetings began. We are moving now to hold services in the Hampton Church, another part of the field, where we trust much good may be done. Pray for us.

AMHERST.—The old church is awake, and working with renewed power. Times of refreshing are enjoyed daily. Saunders is helping the pastor. Wanders are coming back. Young men and women are giving themselves up to their Lord. Expect to baptize them after next conference.

GARLAND, C. B.—The ordinance that God so honored at the Jordan, where John was administering it, is strongly opposed in this town, but still the work moves onward. Last Lord's day, March 17th, we had the privilege, in the presence of many witnesses, of administering the ordinance of baptism, and expect to again next Lord's day. To God be all the glory. Brethren, pray for our little mission here in Cape Breton.

RIVER HERBERT.—A very pleasant gathering took place at the new parsonage on the evening of the 21st, for the purpose of giving the pastor and family a house warming. Everyone admired the beautiful and commodious residence heated with hot air, and furnished with great taste. Our music, vocal and instrumental, lent a charm to the proceedings. Rev. Mr. Steele, of Amherst, on behalf of the friends, presented Bro. Parker with a plate of silver, valued at \$101.00, to which Mr. Parker made a touching reply. The people of River Herbert and Maconn deserve great credit, as in a short time they have built one of the finest parsonages in the Maritime Provinces. As far as we can, we are getting all our ministers well housed. This is one means of getting good men to stick. Now for the spiritual blessings, which are soon to come to those who thus lay themselves out for the Lord's servants.

CHELSEA, &c., Lunenburg Co., N. S.—The Lord has at length in answer to prayer, turned the captivity of his people in Chelsea. About three weeks ago I commenced a series of services there, and from the first it was evident that the Lord was with us. The first night a number of anxious ones arose for prayer, and the interest deepened from day to day. Backsliders have returned, and quite a number have professed conversion. As we look upon the changed condition of things, we cannot but exclaim, "What has God wrought?" For several days we held services twice a day. The weather, however, which proved quite unfavorable, but the interest did not decline, and God has been working in the hearts of young and old. Oh, for more of the Spirit's power. Yet our joy has been chastened with grief. Two of our beloved sisters, within a few days of each other, have been called to exchange worlds. The whole community is moved, great sympathy is felt for the bereaved ones; and there are still others who are apparently very near the eternal shore, and must soon obey the call to arise and depart. May God sanctify these mourning hearts, which have never, ever, as mingled with hopefulness, trust, seeing they sleep in Jesus. May all who pray, remember us before the merciful seat. One young sister also gave us encouragement at our last conference

at Halifax, by expressing her desire to unite with the people of God. We held meetings last week, and continue them this week. At Comberford, Bathurst with great encouragement. Nor are our labors in vain at Pleasantville, where we have enjoyed so much of the Divine favor in past years. The church is praying and laboring for better days. In Lunenburg and Lakeville also, there are those who are looking wistfully to Zion. Brethren pray that the word of the Lord may ever have free course and be glorified.

8. MARCH.

BEAVER HARBOR.—Bro. Sterns acknowledges the following sums received toward the church at Beaver Harbor: Fredericton, \$25; Kingsclear, \$9; Macquack, \$7.50.

HALIFAX FIRST.—The work in our congregation is progressing quietly. Four more were received for baptism this evening. Among the number is Dr. Saunders' youngest daughter. W. H. CLARK.

LEWIS RIVER, Sanbury Co.—Brother Thomas writes: "The work still goes on here. We received eight more candidates for baptism last night (20th)." Bro. Turner has returned to help in the work.

WENTWORTH, Cumberland Co., N. S.—It is now over six months since I accepted the pastorate of this church, and it became a part of what is known as the "River John group." During this time we have been preaching here once in a fortnight, and the work has been moving on slowly. Death has, during the past few years, carried away most of the old standard bearers; and we found it necessary to elect two deacons. These were duly ordained and have entered upon their respective duties. One has been received by letter, and received the hand of fellowship last Sabbath in February. We had a basket social last month to raise money for church purposes, and realized \$42.31 forty-two dollars and twenty-one cents. I have received a number of presents from this field, and take this opportunity of expressing thanks. F. D. D.

BRO. T. M. MUNRO, of Oxford, closes his pastorate last, not the first, of May. Rev. S. Walton has accepted the unanimous call given him a few weeks ago by the Hampton and Norton churches, King's Co., N. B.

The people of Pennfield made their pastor, Bro. Stearns, a donation of good things on the 15th, and the friends at Beaver Harbor presented him with cash, \$15.00, and Bro. S. is grateful for the kindness.

The church at Parrsboro showed their appreciation of their pastor by presenting him on March 20th with a purse of \$40. The pastor states that this makes over \$100 he has received since he and Mrs. Porter began house-keeping. They are very grateful to a kind people.

Foreign Missions.

RECEIPTS.

C. D. Everett, German street church, \$22 (Foreign Mission \$12, Home Mission \$10), annual donation.

G. E. DAY, Con. Treas., per J. March, Treas. F. M. Board, March 25, 1889.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of fall and winter styles.—W. H. BELL, 25 King street, St. John, N. B.

MARRIAGES.

DEAL-HERR.—At Bridgewater, N. S., on the 16th inst. by Rev. S. March, Abram Deal, of Lakeville, to Minna Hebb, of Newcombville, Lunenburg Co.

BICKERTON-ESTABROOK.—At the Baptist parsonage, Sackville, March 20th, by Rev. Wm. Hall, Bliss Bickerton, to Ella May, daughter of Jas. and Mary Estabrook, all of Upper Sackville.

SEARS-Lewis.—At the Baptist parsonage, Parrsboro, March 20th, by Rev. I. W. Porter, B. A., Blair N. Sears, of Springhill, to Ida M. Lewis, of five islands.

LEWIS-JOHNSON.—At Woodlawn, Corn walls, N. S., March 24th, by Rev. J. C. Reed, Spurdon R. Lewis, to Sarah J. Ogilvie, both of Woodlawn.

RAWNING-WHITE.—At Lake May, on the 6th inst., by Elder J. E. Blakney, James H. Rawning, of Bear River, to Ethel M. White, of Lake May.

VANDERBURY-McPHERSON.—At Dartmouth, March 7th, by Rev. C. W. Williams, Jas. E. Vandergrift, of Oldham, to Mrs. Louisa McPherson, of Dartmouth.

DIXON-LONLEY.—At pastor's residence Isaac's Harbor, March 7th, by the Rev. Truman Bishop, John Dixon, to Jane Langley, all of Isaac's Harbor.

DEATHS.

HATT.—At his home, Chester Basin, March 10, Frank R. Hatt, aged 70 years. He had been sick many years, and leaves a widow and other friends to mourn their loss.

ELDRIDGE.—At Forest Glen, Yarmouth Co., March 13th, Sarah, the beloved wife of Thomas Eldridge, in the 77th year of her age, leaving a husband, 7 children, 28 grand children and 8 great grand children to mourn their loss.

(American papers please copy.)

KERR.—At Butterfield Ridge, Salisbury, Westmorland Co., March 13th, of consumption, Maria E. Keith, widow of the late James A. Keith, aged 46 years.

GOODSPEED.—At Nashwaak Village, February 18th, of consumption, Susan Jane, beloved wife of John Goodspeed, in the 50th year of her age.

(California papers please copy.)

BANKS.—At Port Lorne, March 1st, Alexander Banks passed away from this life to be with Jesus. He was a member of the church at Port Lorne. He left his testimony at the meeting on Thursday night, and died early on Friday morning. "Blessed are the dead that die in the Lord."

MCDONALD.—At North East Margaree, February 27th, Mary E., daughter of Leuchlan and Margaret McDonald, in the 29th year of her age. She died at peace with God, through the solemnment made on Calvary by our glorious Redeemer. The assurance of this gave her much joy and solid peace during her contest with the King of terrors.

JOHNSON.—At Middle County Harbor, March 4th, William Johnson, aged 63 years, died at 4 o'clock, and was buried at 10 o'clock. He had been suffering from a rupture of an artery on his neck. It seemed so small a thing that little attention was given to it, but in September last he unduly exposed himself and contracted a cold which developed into a sort of tumor. In its development it exhausted all his vitality, and at the above date he calmly passed away. Amidst all his sufferings, which at times were intense, he rested upon the finished work of his risen Lord. He leaves a sorrowing widow and six children. He was for years a member of Isaac's Harbor Baptist Church.

MONROE.—At Hartford, Cumberland Co., N. S., January 2nd, Emma C., wife of Rufus Monroe, aged 36 years. She was the youngest daughter of Deacon John Crawford. At the age of sixteen she professed religion, and was baptized by the late Rev. S. Thompson. Her aged father, husband, two children, many relatives and friends mourn her early death, but all are comforted with the assurance that being absent from the body she is present with the Lord.

KNOWS.—At New Ross, Lunenburg Co., N. S., on the 15th inst., after a very short illness, with Christian fortitude and patience, in the 72nd year of her age, Sister Catherine, beloved wife of Bro. Samuel Knows. Deceased was a member of the Baptist church of New Ross for 46 years. She leaves a husband who soon expects to follow, two daughters and three sons to mourn their loss. Her end was peace.

HICKSON.—Mrs. Rachel Tritee, Bowser, beloved wife of Rev. Edward Hickson, was buried in Bathurst, August 11, 1847, was married in Wolfville, N. S., by Rev. S. W. DeBlois, D. D., February, 1857, and died in Carleton, St. John, March 5, 1889. Her funeral on the 7th inst., was attended by Revs. G. O. Gates, W. J. Stewart, C. H. Martell, T. Marshall, and A. E. Ingman. The pall-bearers were Messrs. J. H. Harding, James Johnston, Wm. Buchanan, L. L. Sharpe, Samuel S. Mayes, and John R. Richards. She lived 17 years of her youth in Coverdale, Albert Co., and 10 years in Bathurst. She accompanied her husband to Wolfville, N. S., and resided there during his course of five years study in Acadia College. She was a true help-mate for him in his ministry of 10 years in Miramichi, two years in St. George, and 10 years in Carleton, St. John. And during his late severe illness, she nursed him with a patient and superhuman affection. Her Christian graces shone forth during her severe and protracted sufferings. Her faith in her Redeemer was strong, and she departed this life in the blessed hope of a glorious immortality.

PRYOR.—At the residence of her daughter Mrs. DeMille, in Halifax, March 19th, Elizabeth Mary, beloved wife of Rev. John Pryor, D. D., in the 82nd year of her age. Mrs. Pryor was the daughter of the late Thomas Boggs, of this city. Her nervous system was a patient of more than sixty years. She was a devoted wife, an affectionate mother, an amiable companion and earnest Christian. So long as circumstances permitted, she ever took an intelligent and active interest in all philanthropic and Christian enterprises. Her husband was a patient of long duration, but was borne with the utmost resignation. She was accustomed to exclaim: "God is so good to me!" "My mercies far outnumber my afflictions." Among her latest utterances were the words, "Mine eyes shall see the King in his beauty, when he beheld the land which he has promised to give us." Death was robbed of its sting, through her abiding confidence in Jesus.

THOMPSON.—At her residence, Parrsboro, N. S., March 20th, Mrs. Zena Ann Thompson, widow of the late Rev. S. Thompson, died at 10 o'clock, aged 78 years. A long and useful life was closed by a happy death. Her first husband, the late Abraham Spier, died 18 years ago. Two sons and four daughters, by the first marriage, are still living. Her last desire was for her children, "that they might all prepare to meet her in heaven."

WETMORE.—First Springfield Baptist church has sustained a loss in the death of Deacon Weiden F. Wetmore, who passed peacefully to his heavenly rest on Wednesday, March 5th, aged 80 years. His funeral was held on the 7th inst., illness of eighteen months. Brother Wetmore was born in Carleton, St. John, in 1802, and while there saw the first baptism witnessed in that place, under "the New Lights," one of the candidates being his own mother. When still a young man he moved with his parents to Hatfield's Point, where he was converted, and joined the First Baptist church, Springfield, of which he remained a consistent member till his death, having been a deacon for upwards of fifty years. He was noted for his piety in the Christian church. His wife and two children have preceded him, and nine children still live, with twenty-four grandchildren and ten great-grandchildren. During his illness his hope in Christ seemed to strengthen, and he longed to depart and be with Christ. His funeral, which took place on Sunday, March 10, was largely attended. The sermon was preached by the Rev. Mr. Cornwall, from the words, "Be ye also ready." Rev. David Crandall, who lives near, was also present, and took part in the services.

WRIGHT.—At Clementsvalle, March 12, Wm. D. Wright, aged 57. This dear brother was baptized by Rev. Aaron Cogswell about thirty-five years ago. He raised a large and respectable family. His youngest son is a worthy brother, and now studying for the Gospel ministry. Like many others, it was his deep regret that he died so much in the distance from the narrow way. About one year ago in our meeting he fell upon his knees and implored mercy in the "publican's prayer." He renewed his covenant with a strong determination to be faithful. The remainder of his life proved his repentance and faith sincere. His last hours were triumphant. The pastor improved the occasion from Rev. 2:11, in the presence of a large assembly and a large circle of mourners.

HANES.—At his residence, Onabog, March 7th, Rev. Henry Hanes, aged 76 years. He leaves one son and three daughters to mourn the loss of a Christian father. Rev. Henry Hanes professed religion some fifty-five years ago and was baptized by Rev. Samuel Hart and joined the First Baptist Church at Upper

Hamptead, and lived a Christian life and a leader of the people in Onabog for thirty years. Then he joined the Calvinistic Church and was ordained as pastor of that church some eighteen years ago, and was pastor of the Olivet Church where he preached within a few months of his death. He died trusting in God.

ESTY.—At the residence of J. W. Spurdon, Fredericton, on the 19th of January, in the 28th year of his age, William J. Estey, son of the late H. S. Estey. Bro. Estey professed faith in Christ and united with the Fredericton Baptist Church in 1876. Having borne a long and tedious illness with patience and resignation to the Divine Will, he passed quietly away on the date above named to be with his Saviour and with the loved ones who had gone before.

MYERS.—At Wentworth, Cumberland Co., N. S., March 4, of congestion of the brain, the child of Mr. and Mrs. Harris Myers. Six months ago they buried a child, and they are called upon now to part with their baby only eight months old. They were able to say with Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

DIRECTIONS FOR GRITZ PORRIDGE.

1. Take one quart of boiling water add one and a half cup of Gritz Meal, add salt, stir, and boil for 10 or 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, 1/2 cup Gritz, 1/2 cup flour, Macdonell's Gritz, make batter stiff enough to drop, drop in a hot pan. Bake in muffin rings. Makes three dozen.

GRITZ JELLY.

POUR Macdonell's Gritz as directed for porridge, whilst Gritz are boiling dissolve a teaspoonful of gelatine flavoring same to taste, vanilla or lemon, pour flavored gelatine into the boiling Gritz, pour the whole into a glass or tin. Bake in muffin rings. 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 with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begin to fall, add half pint lukewarm water of lukewarm milk, 1/2 cup of brown sugar or molasses, 1 cup of Gritz to every one and one half cups of Golden Eagle Flour, unless it is a proper consistency cover well, let stand in warm place until light, then mould in dough in greased tin 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 M cupsful of Gritz Meal, and three cupfuls of milk or buttermilk, and a small teaspoonful of baking soda.

PRICE IN BAGS, 30 CENTS

W. Frank Hatheway, 17 & 18 SOUTH WHARF.



Section of Railway between Annapolis and Digby.

TENDER FOR THE WORKS OF CONSTRUCTION.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for section of Railway between Annapolis and Digby," will be received at this office, up to noon on Monday, the 27th of April, 1889, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, on and after the 23rd day of March, 1889, until the general specification and form of tender may be obtained upon application.

No tender will be entertained unless in one of the printed forms and all the conditions are complied with.

By order, A. F. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 26th March, 1889.

Beans, Pork

— AND —

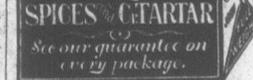
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Ask your Grocer for them.

\$100 ONE \$100 Hundred Dollars Cash

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ONE HUNDRED FAMILIES

IN NEW BRUNSWICK, who send untill 1889, the largest number of Woodell's German Baking Powder (blue) Wrappers, as follows:

\$50 To the 25 families each sending ONE Wrappers representing not less value than \$1.00.

\$25 To the 25 families each sending FIFTY Wrappers representing not less value than 25 cents.

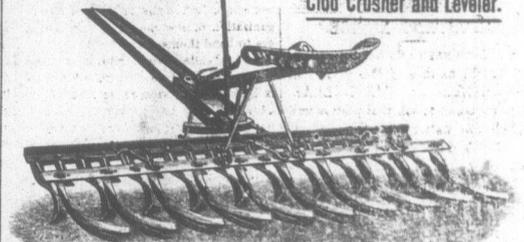
\$10 To the 10 families each sending DOLLARS Wrappers representing not less value than 25 cents.

Your Grocer can sell you WOODELL'S GERMAN BAKING POWDER, in paper packages, and if he will not keep it in stock, send amount to address, and package will be mailed FREE.

The \$500 offered last month will be divided between the two YOUNG LADIES who first sent correct answers before 15th March.

Address orders to W. F. BURMAN, HALL ST. JOHN, N. B.

PRICE REDUCED. ACME PULVERIZING HARROW, Clod Crusher and Leveler.



"THE 'ACME' subjects the soil to the action of a CRUSHER and LEVELER, and to the CUTTING, LIFTING, TURNING process of double rows of STEEL CUTTERS, the peculiar shape and arrangement of which give EXCESSIVE CUTTING POWER. The EXTERIOR ARRANGEMENT OF SPIKES OR SPRING TRENCH avoids pulling up rubbish. It is especially adapted to inverted soil, and hard clay, where other Harrows utterly fail; works perfectly on light soil, and is the only Harrow or Cultivator that CUTS OVER THE EXTERIOR SURFACE OF THE GROUND." Descriptive Circular and full information Free on application to

W. F. BURDITT & CO., St. John, N. B. General Agents for the Maritime Provinces.

FARMERS' ATTENTION!

This is admitted to be THE BEST SPRING TOOTH HARROW IN THE MARKET.

Tooth fully warranted against Breakages, either by stones or roots.

Any Farmer wanting Harrows will receive these on trial. Satisfaction or no sale.

Also, 9 DIFFERENT STYLES OF STEEL PLOWS. COMBINED AND SINGLE DRILLS. Broadcast Seeders. Dairy Churns. Different styles of Feed Cutters. ALSO, TOP BUGGIES THAT CAN'T FAIL TO PLEASE.

All on very easy terms. Prices Low. Send or call for Special Quotations. Agents in every locality in N. S. and N. B.

FOR SALE BY P. S. McNUTT & Co., 32 Dock St., St. John, N. B.

WOOD BROS. & Co., 107 and 109 GRANVILLE STREET, HALIFAX, N. S.

WOULD RESPECTFULLY call the attention of the public to their LARGE STOCK OF DRESS GOODS, DRESS TRIMMINGS, MANTLE CLOTHS, ULSTER CLOTHS, WHITE COTTONS, WHITE SHEETINGS, GREY COTTONS, FLANNELS, HOSE, GLOVES, &c. Samples sent on application. DISCOUNT FOR CASH.

WM. CUMMINGS, SONS & CO., TRURO, NOVA SCOTIA, DIRECT IMPORTERS

Dry and Fancy Goods, MILLINERY A SPECIALTY.

Ladies' and Gentlemen's Custom Clothing Manufactured by skilled workmen on the premises. Special attention given to orders by mail. Samples on application. WHOLESALE AND RETAIL.

NOTICE

PARITIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of Satisfaction guaranteed.

WILTON CARPETS, with Borders in French Designs, BRUSSELS CARPETS, with Borders, at all prices to match all shades of Parlor Furniture. BALMOORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and COBK Carpets, direct from Kireality, Scotland, cut in one piece and any shape or order.

Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets and Linoleums.

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W. K. McHEFFEY & CO., Importers and Dealers in STAPLE AND FANCY

DRY GOODS, CARPETS AND OILOLOTHS.

Special Sale of LADIES' DRESS GOODS During JANUARY and FEBRUARY.

— Samples with prices sent by mail on application. WATER STREET, WINDSOR, N. S. January 2, 1889.

HALEY BROS. & CO., — MANUFACTURERS OF —

Doors, Sashes, Blinds, &c.

A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to Wholesale trade. 11 TO 17 MAIN STREET, SAINT JOHN, N. B.

NEW GOODS IN GENTLEMEN'S DEPARTMENT, 27 King Street.

DR. DANIELS' Veterinary Colic Cure.

Has never been known to fail in a single instance. OUR WARRANT—Five to ten cents' worth will give you to a minute cure any case of Colic, or we will refund the money. Testimonials can be seen by application to our agent. Put up two bottles in case, with a glass medicine dropper which just takes up a dose. Full directions with each package. PRICE \$1.00.

PARKER BROS., ST. JOHN, N. B. Agents for New Brunswick.

Manchester, Pophertson & Allison.

LOVE'S HEAVEN.

I sometimes think God's tender heart must ache, listening to all the sad complaining cries, That from our weak, impatient souls arise...

THE HOME.

Happy Homes.

Only two words, and yet how much they mean! If some wives only knew how much depended on them in regard to the home being happy, I think they would strive harder to wield a better influence.

Sympathy.

"I ask thee for a thoughtful love, Through constant watching wise, A heart at leisure from itself, To soothe and sympathize."

word or look has been passed, and both giver and receiver live on, the better for it. There seems to be a want of sympathy among us all. No need to know all the secrets of another's life; when we do know many things that to us seem strange, because we do not know all, let us stop and think, ere we be too quick in condemning, for perhaps we were placed the same we could not do differently.

Many times a kind look or a soft word has touched a sensitive heart when it so needed it, awakening the affections when coldness would have caused reticence.

Sympathy is the capacity for feeling with others, and let us all try to cultivate it more and more; keep it in our hearts, remembering the words of our Saviour, "Bear ye one another's burdens."

How Girls can Make Themselves Agreeable.

Little girls who wish to be agreeable must remember that as a rule it is ill-bred to act in a sullen or churlish manner, to say spiteful things, to ridicule the aged or deformed, to talk and laugh so loudly as to attract notice in public, to be perturbed, to find fault with a gift, and to complain about the weather, or anything else unavoidable that happens to be particularly disagreeable.

Girls try to always be natural, to forget self, to be gracious toward every one, to cultivate an amiable disposition, and try to add to the happiness of others. If possible, learn to walk in an easy and graceful manner, without mincing or taking steps too long.

Learn to use your hands, and not sit in company with your arms tightly folded, as though they were not intended for present use. Conversation requires gestures at times. If asked to sing or play, comply at once, if in your power to do so.

Be scrupulously neat in dress, and see that your room is always in order. Avoid all such disagreeable habits as picking the nose, ears, or teeth in company, biting or trimming the nails, yawning and appearing bored when any one—particularly an old person—is speaking.

A silly, fickle-minded person, with no opinions and principles worth defending or retaining, is at best a worthless member of society, and one who will never have much influence for good.

Will our young readers strive to attain the courtesy that begins at the heart's core and not at the lips! It is worth trying.—American Agriculturist.

For the cure of colds, coughs and all derangements of the respiratory organs, no other medicine is so reliable as Ayer's Cherry Pectoral; it relieves the asthmatic and consumptive, even in advanced stages of disease, and has saved innumerable lives.

THE FARM.

A SOUTHERNER advises those who want large yields of rich milk to give their cows, every day, water slightly warmed and salted, in which bran has been stirred at the rate of one quart to two gallons of water.

TRAINING COLTS.—In breaking, there must be no jerking, no loud words, nothing quick in the movements about the colt, but everything slow in motion. There must be no loud shouting or anything of that sort.

An old man in an almshouse in Bristol stated that for sixty years he spent sixpence a day in drink, but was never intoxicated. A gentleman who heard this statement was anxious to ascertain how much this sixpence a day, put by every year at five per cent, compound interest, would amount to in sixty years.

By giving heed to the following advice from Hoard's Dairyman, many a farmer, after furnishing his family with butter, will be enabled to put dollars in his pocket where he does not now receive a cent.

Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has destroyed the lives of more women—ruined more hopes for them, brought to them more shame, sorrow and hardship—than any other evil that lives.

The country numbers tens of thousands—nay, hundreds of thousands—of women who are widows to-day, and sit in hopeless weeds, because their husbands have died by strong drink.

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but how many fail to provide it? Every farmer knows the fertilizing matter in the liquid excrements of the animals is already dissolved and ready for plant food, and yet how many stand by and see it soak in the ground under the stable all the time, burying dollar after dollar as the winter wears away?

There are women groaning with pain while we write these words, from bruises and brutalities inflicted by intoxicated husbands. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth.

Governor Larrabee, of Iowa, says the good effects of the Prohibitory law are noticeable all over the State, and he urges strict enforcement of the law. In his annual message, January 10, 1888, he says: "There has been [under prohibition] a marked improvement in the condition of our poorer people, especially in the families of laboring men addicted to strong drink."

What it Means. To the man or woman who has never been ill, the word "health" is meaningless. But to the one who has suffered and despaired, health appears as a priceless boon.

Temperance. An old man in an almshouse in Bristol stated that for sixty years he spent sixpence a day in drink, but was never intoxicated.

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Shorthand SPECIAL OFFER. For One Month Only. FOR \$2.50 I will send 12 Lessons in Pitman's Shorthand and the necessary Text Books to enable any one of ordinary intelligence to master this useful art.

INTERCOLONIAL RAILWAY. '88. Winter Arrangement. '89. ON AND AFTER MONDAY, NOVEMBER 20th, 1888, the Trains of this Railway will run Daily (Sundays excepted) as follows—

Trains will leave Saint John. Day Express, 11.30; Accommodation, 11.30; Express for Sussex, 12.30; Express for Halifax, 12.30; A Sleeping Car will run daily on the 18.00 Train to Halifax.

Trains will arrive at Saint John. Express from Halifax and Quebec, 7.00; Express from Sussex, 8.30; Accommodation, 12.30; Day Express, 12.30.

Trains will leave Halifax. Day Express, 6.30; Truro Accommodation, 12.00; Express for Saint John and Quebec, 12.00; A Sleeping Car runs daily on the 12.00 Train to Saint John.

L. L. SHARPE, WATCHMAKER & JEWELER. Dealer in Watches, Clocks, Jewelry, Silverware, SPECTACLES, etc., etc. Special attention paid to repairing Fine Watches.

INCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO. Bells, Church Bells, and other bells.

BAILEY'S COMPOUND LIGHT-SPREAD REFLECTORS. For Lighthouses, Churches, Halls, etc. Handmade and guaranteed.

Baltimore Church Bells. Since 1854 celebrated for superiority over others, made only of Pure Bell Metal, Copper and Tin. Rotary Mountings, warranted satisfactory.

THE REASONS WHY SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES OF LIME AND SODA. HAS BEEN UNIVERSALLY ACCEPTED BY THE MEDICAL PROFESSION AND UNANIMOUSLY PROCLAIMED AS THE PREPARATION MOST RATIONAL, PERFECT AND EFFICACIOUS, THAT UP TO THIS DAY HAS BEEN PRESENTED FOR THE CURE OF INCIPIENT CONSUMPTION, CHRONIC COUGHS, BRONCHITIS, Colds, Affection of the Chest, Throat and Lungs. BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials. BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs. BECAUSE Being so to say, mechanically digested, its stomachs refractory to oily or greasy substances support and assimilate it. BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its POWERFUL, STRENGTHENING AND FLESH GIVING PROPERTIES, MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF Rickets, Marasmus, Scrofula, Wasting Diseases of Children, Anaemia, Emaciation, GENERAL DEBILITY, RHEUMATISM AND SKIN DISEASES. BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that therapeutical results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL. BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience. BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil. SOLD BY ALL DRUGGISTS IN TWO SIZES. 50 CENTS and \$1.00.

