

Messenger and Visitor.

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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JUNE 22, 1887.

NO. 25.

—TEACHERS' MEETINGS.—One of the pastors at the Southern Association stated that he had almost made up his mind to spend a few months at Chautauque in special preparation for the work of instructing the teachers of his Sabbath school how to teach the lesson. We fear that this matter of teachers' meetings has not had the place in the attention of pastors and Sabbath school workers it deserves. The impression of the lesson on the scholars depends upon the way its truth has been brought out. Should not the teachers be helped as much as possible by the greater knowledge of the pastors, and his experience in drawing forth and impressing the truth of the Word?

—CONVERTS, YOUNG AND OLD.—Bro. Swaffield and Gates both referred to the general error which led to greater rejoicing over the conversion of an old person, than that of a child, while there is so much more gained for the world and Christ in the latter case, because there is so much longer space to grow and serve. This is true; but is not the greater rejoicing over the old due to the fact that they are in so much more imminent danger of the loss of their souls?

—JUBILEE.—We have received from G. F. Parker, photographer, Yarmouth, a very finely executed photograph taken in connection with the recent jubilee anniversary of the Hebron Baptist church. It is of large cabinet size, and contains photographs of Rev. H. Harding and Rev. A. Cohoon, the first and the present pastor. It also contains a fac-simile of a part of the first pages of the *Christian Messenger* of April 21, 1837, and of the *Messenger and Visitor* of April 20, 1887, and an inside and outside view of the church. It will be an interesting memorial for all connected with the church.

—THE SENATE OF ACADEIA COLLEGE.—The late meeting of the Senate of Acadia College was very poorly attended. Unless the members of this body more generally attend its sessions, the purpose for which it was formed will be largely unattained. H. C. Creed, Esq., has resigned the office of secretary, and Rev. W. H. Warren has been appointed in his place. All who have business with the senate will kindly take notice.

—RESOLUTION OF SYMPATHY.—A resolution of sympathy for Rev. Mr. Gambrell, whose son was shot down recently by the representatives of the liquor traffic, was passed by the Southern Association.

—A SUGGESTION.—Bro. Gates, in the consideration of the report on Sabbath schools, at the Southern Association, suggested whether it would not be well for the committee on arrangements to give prominence to some of the subjects which usually receive less attention at the first sessions of the associations, when the attendance is large, and reserve missions, etc., for the latter sessions, in order that the people may be held until the close. There is need that something be done to keep the interest of our associations from dwindling toward the close, when it should be the greatest.

—AT ASSOCIATIONS.—There will be some one prepared to receive subscriptions for the *Messenger and Visitor* at each of the associations.

—LICENTIATES.—Some suppose that it is a questionable policy for our H. M. Board to spend so much upon small country churches where there is little hope of growth up to the point of self-support. It has often been remarked that a much larger proportion of our ministers come from just such fields as these than from more important churches. As an illustration of this, there is a little church of only thirty-six members in the S. N. B. Association which has four young men among its members who are preparing for the ministry. Who can tell the power this little church is thus sending forth into the world's conflict.

—PASS IT ALONG.—We pass the following questions, from the *Western Recorder*, along. Who will answer them?

We would like to have some of our Pseudo-baptist exchanges give answer to the two following questions:

First: Admitting, for the sake of argument, the validity of infant baptism (sprinkling), where is the authority for sprinkling the water on the forehead? Why not on some other part of the body as well? Of course they are all ready to answer. Let us have it then.

Second: Baptism is universally admitted by Pseudo-baptists to be the door into the church; i. e., a man is not a member previous to his baptism, he is after baptism. Infants are baptized. Then they are by that act made members of the church. But from the time that they reach the years of accountability and onward they are not regarded as members. How do they get outside? Who will arise and explain on these two points? We are not in fun; we want light.

—WHAY WE LOSE.—Mr. Dale, of Birmingham, having stated that Baptists lose a great deal in not accepting infant sprinkling as baptism, the *London Freeman*

comments upon the statement in this vigorous way:

"Probably so. We lose the adherence of those who think more of self and trifling incoherence than of Christ. We lose the rating of clergymen who know that Congregationalism, at least in this point, is formally on their side. We lose—if it be a loss—the approval of those who advance their own brain-spun theories which we deem it ridiculous to accept. We lose the regard of many who love expediency more than conscientiousness, and only follow fidelity to truth so far as it may be agreeable. But we gain by not having to reproach ourselves that we misled any to the error of baptismal regeneration through imitating the practice with which that doctrine is identified. We gain in being able to take the ground of consistency against all who would pervert the Word of God. We gain in the assurance, which Neander allows, that truth and time are on our side, and that the day will come when intelligent, spiritual, and voluntary profession of faith will be seen to be the teaching of the apostles and the very genius of Christianity. If any quit us, they do not shake the foundation on which we stand. Their change does not make our duty and witness-bearing the less honorable and important. This only we feel; would that there were more definiteness and conclusiveness of judgment at the outset as to Church ordinances and Church polity. We might then be spared what, though no discredit to our taste, is, nevertheless, regretful to our feelings.

—ASSOCIATION SERMON.—The Southern Association requested Bro. Gates to furnish his sermon for publication, but he declined. Many of our readers will regret this.

—GAMBRELL'S MURDER.—We give below some of the facts in connection with the murder of young Gambrell, as brought out in the trial. They are from the leading local papers.

"For several days prior to the killing, a watch had been kept up by Eubank and others upon the movements of Mr. Gambrell and his father, and reports thereof were made to Col. Hamilton. Thus according to Eubank's testimony, he reported to Hamilton the leaving of Mr. Gambrell's father upon Tuesday night—thus, he reported to him that "that fellow" (by which term he says they were accustomed to refer to Roderick Gambrell, when speaking of his movements), had gone West Thursday morning about eleven or twelve o'clock—that on that night Hamilton sent for him to go to the V. & M. train coming from the West, that having come to West Jackson about half-past eight, he and Hamilton were there talking and drinking with the other parties accused, until the whistle of the train (upon which it is proven that Mr. Gambrell arrived from Clinton), that he and Hamilton went to the depot, Hamilton going close up to the train, and not meeting and speaking to any of the arriving passengers—that he and Hamilton and Hardy, the driver, immediately came on in the carriage to the bridge about a quarter of a mile, where the tragedy occurred.

"It is also shown from the testimony of the different parties accused, that they had all been conversing together for some time that night, they separated, some of them going to the train, somehow they all immediately went to the bridge—some in a carriage, some on foot—that all happened to arrive at the bridge at the right moment for some to be just in front, and others behind and at his side, when Roderick Gambrell set foot upon the bridge, and yet they claim—that the doomed boy, there all alone and surrounded by his declared enemies, attempted without provocation, to kill Jones Hamilton, all engirdled by his friends and employees.

"These men all lived in different portions of the city, and no one has given a reasonable reason for having been there at that time—Gambrell alone of them all being on his way home from legitimate business.

"And all this—this watching the boy and his parents by the accused—their talking together and separating—and meeting by different ways at the critical moment when the boy who had fearlessly exposed them reached the loneliest spot on his homeward way—the fact that he had no injury to avenge and was utterly alone—that after the first shot there came a piercing cry of murder, not uttered by any of the accused—the fact that the most intelligent witness and one with most unimpeachable veracity, with others, saw the flashes of three different pistols converging toward one spot where the boy was found—that after having started off, one of them came back and crushed in his skull, thus robbing him of a few moments of life in which he might have spoken—all of these facts glare and glare at us as gashes as Roderick Gambrell's wide and death-glazed eyes glared up at the sky on that fatal night—glare at us in awful accusation against these men, and utter the cry of "murder murder" as loud and shrill as that last agonized shriek of the murdered boy."—*New Mississippiian*.

—It is a shame for a rich Christian man to be like a Christmas box that receives all, and nothing can be got out of it till it is broken in pieces.—*Dr. John Hall*.

Lines Written the Morning After Queen Victoria's Visit to the City of London, November 9th, 1837.

[We have received the following poem from a friend. It will be read with great interest at this time. It was written by the late Mrs. Ranyard.—Ed.]

'Tis o'er, and the grey morning dawns, as it dawneth every day;
The poetry and the pageant have in daylight died away;
The mighty mart of commerce wakes from a brief and brilliant dream,
Requiescing it to history, as a meet and stirring theme.

Yes, history a tale will tell of what yesterday hath seen!
All London up and out to hail its young and radiant Queen!
From its mouldering tomb hath risen the proud chivalry of old,
And displayed such scenes before us as romance hath often told.

The sun looked down for one brief hour, as in joy on sight so fair;
The three estates of England's might in concord meeting there.
The Queen has passed condescendingly through her proud city's wards!
No need of warriors round her, her people were her guards!

They led thee to the banquet hall, fair Lady of the Isles,
Where gold and gems were lavished to beseech thy gracious smiles;
Soft light fell down on waving plumes and treasures of the mine,
And thou, the pearl among them all, didst in peerless lustre shine.

Then fairies lit thy progress home to the palace of thy sires;
Thy name was gleaming everywhere, in bright but harmless fires;
The solemn dome of old St. Paul's, in gleaming splendour drest,
Had veiled his own dim majesty, to greet his royal guest.

And 'ere, that night, thy crowned head sought the pillow of its rest,
How many thoughts, Victoria, must have stolen through thy breast!
In thy mother's arms a moment was, perchance, fatigue beguiled,
As she whispered, "Thou hast found a home in England's heart, my child."

Thy reign hath bright beginning, and mid faction's strife and rage
Fear not, thou'rt on the threshold of a fair millennial age;
God grant thee grace and glory, as was thy sainted father's prayer,
And to cast thy crown in Heaven before Him who reigneth there.

L. N. R.

"An interesting evidence of the Duke of Kent's devotional feeling is recorded by a friend, who writes thus:—

"Two or three evenings previous to his visit to Sidmouth, I was at Kensington Palace; and, on my rising to take leave, the duke intimated his wish that I should see the infant princess in her crib; adding, 'As it may be some time before we meet again, I should like you to see the child and give her your blessing.' The duke preceded me into the little princess's room, and on my closing a short prayer that, as she grew in years, she might grow in grace, and in favor both with God and man, nothing could exceed the fervor and feeling with which he responded in an emphatic 'Amen.' Then, with no slight emotion, he continued, 'Don't pray simply that hers may be a brilliant career, and exempt from those trials and struggles which have pursued her father; but pray that God's blessing may rest on her, that it may overshadow her, and that in all her coming years she may be guided and guarded by God.'"

No Inclination to Sin.

Some very excellent Christians tell us that they are so thoroughly sanctified, that they have no inclination to commit sin. Now, I believe that they honestly think so, but I do not believe that they possess the wisest conception of the nature of sin. They survey it from a limited and narrow standpoint. They do not realize the unespokenly subtle and deceptive character of sin. Furthermore, it may be that they view sin in its positive aspects, rather than in its negative features and bearings. It is to be feared that these good people do not consider that a great deal of sin may be committed, and often is committed, by simply not doing what they might do, and are under the highest of obligations to do. They may not, for instance, having any inclination to steal a cent from their fellow-creature; and yet, at the same time, they may be much inclined to contribute of their means, to the cause of God, according to the measure of their prosperity, and hence, according to their ability. They, negatively, rob God, by withholding that which, absolutely, belongs to Him. Can such an one say, truthfully, that they have no "inclination"

to not give alms to a worthy, poor person, in need of help, but who has at some time, shabbily treated them? Have they "no inclination" to refuse to sit at the Lord's table, and commune with the church, because some member has misused them? Have they no inclination to be ashamed of some of the Lord's poor, but respectable people, who are very unfashionably dressed, and appear singularly awkward? What! no inclination to sin, in any form, or direction? Why, this means that the old nature is annihilated. It means that no temptation of any character, and from any source, has any power over such a person. It means that the devil, with all of his arch-cunning, fails to make such ones think anything uncharitably, of others. I had always supposed that Christ was the only one, on earth, since the fall, who had no inclination to sin.

C. H. WETHERS.

Two Dangers.

A LITTLE TALK TO MY PEOPLE.

C. H. WETHERS.

Two great dangers are common in the street of the City of Vanity in which we are called upon to sojourn for a season. If we were to shut ourselves up within doors, and never go abroad, we might possibly avoid one of these dangers; but we should certainly fall into the other. The two perils are those of getting harm from others and doing mischief to others; the last we can fall into by doing nothing at all, possibly we may in this way occasion more mischief than by mistaken activity. These dangers are equally great, and equally imminent, unless we are strictly upon our guard. Happy is that man who shall reach heaven unharmed and harmless; having neither gotten nor given a wound.

Illustrations sometimes come in our way, and demand a hearing. I have lately been instructed by two parables which have met me on the road, and compelled me to learn from them whether I would or not. I cannot refrain from telling them to you.

As I rode home the other evening, I had like to have fallen a victim to the drink traffic in a very literal sense. A loaded dray came thundering along the road with its freight of barrels. It was hard to tell which side of the way it would take, and certainly there was nothing to be done but to yield it the road without dispute. As it was very much upon the wrong side, there was nothing better for my driver to do than to get on the path and shout, in the hope of arousing the attention of the Jehu in command. No such person was visible; there was no Jehu to say gee-woah. Nevertheless, the sensible horse steered more nearly to the centre of the road; and as they went by at a great rate, we saw that they were their own masters. We escaped that peril, and were thankful. Their driver was refreshing himself at the next public house, and his poor steed, having waited patiently till they felt the cold night air, were making the best of their way home to the serious peril of her majesty's subjects.

There are a great many runaway teams upon the road of life in these evil days; indeed, it was always so in the best of times. If we would not be run down by transgressors of one sort or another, we shall have need to be always on the watch. One cannot go into the street, the shop, or the workroom, without being exposed to more or less of risk. Immense damage may befall us through the evil deeds or wicked words of unregenerate men and women. Satan assails us through our fellows. He has his apostles, evangelists, and ministers everywhere; nor is he without his house-to-house visitors and tract distributors. With great noise, or with some, the drays and chariots of the evil one rush along the road, and will soon run us down unless we get out of their way. This is so difficult a task, that when we have prayed, "Lead us not into temptation," we are bidden to add, "but deliver us from evil"; for the most careful avoidance of evil will not suffice to prevent our being in peril. The devil does not keep to his own side of the road, but drives in where we least expect him. When the sons of God come together, did not Satan come also among them? Yes, he is not omnipresent; that one can be but the Lord himself; it is very hard to tell where he is not. "Watch and pray, that ye enter not into temptation." We are careful not to go into harm's way. In places where sin is open and rife, we are never found; but we must watch even in the safest places lest in an hour when we are not aware we should be battered and bruised by some mighty evil.

The second evil is that of doing harm to others. This would be sadness, indeed. If we are run into by others, we must bear the damage, and in due time we shall get over it; but if we were to cause grievous harm to another, how could we bear the painful reflection? A sensitive mind would be driven into the depths of misery by considering the injury which it had unwittingly inflicted. Now, it happened to me that almost my

next journey to London was on the Bank Holiday, and alas! there were on that day sadly abundant signs of the dominion of John Barleycorn in the open streets. An intoxicated man fell from the pavement full upon his back. It was an ugly fall for the back of his head; but by the good providence of God a worse evil was averted. We were passing at that instant, and as I looked out of the carriage window I saw that a few inches further would have laid that drunken cranium, or the neck of the beery one, right under our wheel. Had we passed over this prostrate body, we could not have helped it, for his fall was altogether unexpected; but what a horrible event for us as well as for the poor tippler! I would very much have preferred an accident to myself.

It is not easy to avoid injuring others, and you may do it when you are where you have a right to be, and when you would gladly empty your purse to avoid it. I rejoiced exceedingly to have escaped this second peril. I think I was more glad on this occasion than on the former one. To injure another is worse by far than being injured ourselves. It is always painful to me to cause the least pain to those around me, or, indeed, to any one.

On the highway of life, such minor accidents as treading upon people's corns are very common to me; I have been doing it rather much of late, without the slightest intention of so doing. I shall have to buy a pair of list slippers and muffle my oratorical feet in them; for I fear my boots must have rather heavy soles since people complain of their weight even when I think I am tripping very lightly. I hope the crushed corns will soon forgive me.

It is worse when there is somewhat in our example which becomes an unavoidable but real injury to others. Though we may not be aware of it at the time, we make a sad discovery when we find out in after days that what we did without a thought was turned to sad account by some young observer, and made the occasion of evil. We did not at the time look around for all the consequences of our act, neither did we foresee what we would be sure to be made of it; and so the deed was done and an wound inflicted which we would give our eyes to cure, but cannot. We may yet have to make very humiliating discoveries of the evils wrought inadvertently by us. Who among us can hope to be quite clear? A look of vexation, or a word coldly spoken, or a little help thoughtlessly withheld, may produce long issues of regret. This would warn us to walk circumspectly both in the present and in the future, and go carefully in and out among men. He who has to deal with young lambs for little children has great need to guard his movements. I see that great objection has been taken to my warning, you not to be partakers of other men's sins by setting an example in the matter of drink, which it would be unsafe for others to follow. I thought that I put the case very temperately. I neither said nor implied that it was sinful to drink wine; nay, I said that in and by itself this might be done without blame. But remark that, if I knew that another would be led to take it by my example, and this would lead him on to further drinking, and even to intoxication, then I would not touch it. I did not urge abstinence as a duty to one's self, as I might have done, but I gently placed it on the footing of concern for the welfare of others. I thought every Christian man would agree this. I did not make it a matter of law, but of love. I set forth no doctrine of salvation by meats and drinks, and I laid no ban upon the exercise of your liberty. I did, however, entreat you not to endanger others by an inexpedient use of things lawful. It was saying no more than Paul meant when he said "If meat make my brother to offend, I will eat no meat while the world standeth." This has made some brethren very angry; but, in truth, I see no cause. May I not impress my opinion? Are they so insecure in their own position that they are afraid to have it challenged, even in the gentlest manner? I sincerely hope that this is the case.

One friend asks, "Are we to give up shaving because people may cut their throats with razors?" To which I answer, that if I had an insane friend in my house, who was likely to commit suicide, I would far rather leave my beard alone than put a razor in his way. If I knew of one poor friend who had cut his throat with my razor, I should hate the sight of it, and I would make sure that no second person should be tempted to destruction by any razor of mine. It would be an awful memory to have carelessly contributed to a suicide, and it would be still worse to have aided in ruining a soul by strong drink.

The same friend enquires, "If I am a skater myself, must I keep off the ice because my skating would induce another to come upon the ice, who might fall down?" This also is not a difficult question. If my skating caused no further mischief than a tumble or two to those

inexpert in the exercise, I should not feel called upon to abstain; for the only result would be an increase of merriment, with a possible bruise or two which would soon be gone. But if I saw legs broken, spines injured and lives lost, I should never forgive myself if I enticed a single person into such peril. But the subject under consideration is no child's play. The falls in this case are not such as boys may get upon a slide. Oh, that they were such harmless casualties! The skating which is now under consideration is performed on a more dangerous element than water, it causes jeopardy to character, to position, to eternal well-being, and it is not for Christians to speak lightly of it. When I think of the poverty, misery and crime which are caused by drunkenness, I can see no parallel between these things and healthy sport upon the ice. It may seem trivial to some, but to those who come in daily contact with the evil it is a solemn business.

Brethren, let us have all our eyes open, that in the highway of life we neither suffer injury from others nor inflict injury upon them unawares.

Hasty Words.

Half the actual trouble of life would be saved if people would remember that allence is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifle, when the nerves are exhausted, is, perhaps, natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech which, once uttered, is remembered, which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the "sweet by-and-byes," when you shall be calm, rested, and self-controlled.

Above all, never write a letter when you are in a mode of irritation. There is an anger which is justifiable; there are resentments which are righteous. It is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—friends and neighbors, and the community of which we form a part—are trying to do the best they can; and hours of good temper and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living more rough and discordant is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven, and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, not to be condoned. There it lies, with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away can not be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe. We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.—*Selected*.

—Mr. Spurgeon has recently said that there were more crimes in London through drink within the last month than in the whole of Ireland for the last six months. Well does Canon Wilberforce give the subject of his lecture on intemperance as "The Poe of the Anglo-Saxon Race."—*Christian Advocate*.

—The *Congregationalist* suggests the following as an appropriate name for some churches: "The Society for the Promotion of Pious, Progressive Ecclésiastical and Theatrical Entertainments, Subordinate to the Antiochian Discipline Association, of Christian Character and Gospel Work."

—Kansas has increased her population under prohibition from 950,000 to 1,500,000.

The Parson and P. in a most Authoritative... of the Bible.

In the former text in John x. our Lord means by the Scripture what we call the Old Testament; for this was the technical name of that term among the Jews of his time.

It is a subject of no small importance to all Christians to be able to have any Bible at all. But without any dissent to-day Christians may say that the subject is particularly important to Baptist people.

Two or three years ago I sat at table by the side of one of the most honored Presbyterians who came across from a high plane has considered things in this country. He declared to me that a most remarkable phenomenon was the unity of American Baptists, while having no central authority and no common creed.

Whenever you attempt to discuss a subject it is essential to be agreed upon a starting point. Now I address myself to people who believe that the Bible is the word of God; not merely that it contains the word of God, but that it is the word of God.

There are some other supposed sources of authority. The church is exalted. This is a matter of the wonder-ful compound of the grains of ancient Rome and Christianity and certain tendencies of universal humanity.

But you can observe something like this in the life of a man. Some good will say, "I have made this proof of a matter of prayer. You must not oppose it; it is an answer to prayer."

Christians have been saying that the early Christians were communists. It is a speculative question. But now-a-days communism is approaching us as a practical matter, and we need to re-investigate the Scriptures on the subject.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter. Lesson 1. July 3. Matt. 2: 1-13.

THE INFANT JESUS.

GOLDEN TEXT. Thou shalt call his name Jesus, for he shall save his people from their sins. - Matt. 1: 21.

We now turn from the Old Testament to the New. We began the year with an account of the creation; we now study the new world. The same God who created the world by his Eternal Son, now redeems the world by his Eternal Son. We stand on the threshold of "the new order of the ages"; the Redeemer of the world comes to be his king, and to make all things new. This is the central point of the world's history.

I. THE BIRTH OF JESUS, THE KING OF THE JEWS.

(I.) HIS PRE-EXISTENCE (John 1: 1-3). The Word, who became Jesus on earth, was with his Father in heaven from eternity. By him the worlds were created. He was with God, and was God. (II.) HIS COMING FORTH. From the beginning there were prophecies, by word and by type, of his coming (see Gen. 12: 3; Deut. 18: 15; Ps. 2 and 72; Isa. 9 and 53; Dan. 7: 27; 9: 24-27). The daily sacrifice was a perpetual symbol of his coming.

(III.) PREPARATIONS FOR HIS COMING.

There were many lands, but nearly all the world was subject to the one government at Rome. 2. The world was at peace. 3. The Greek language was spoken everywhere with the other languages, so that the Gospel could be heard and read by all. 4. The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah. 5. It was a time of great intellectual activity, and there was a widespread disbelief in the existing religions.

(V.) THE PLACE OF HIS BIRTH.

Bethlehem of Judaea, a village five or six miles south of Jerusalem. Its name, Bethlehem (House of bread), was due to the reality of the adjacent corn-fields. II. THE WISE MEN AND THE STAR IN THE EAST. 1. Now when Jesus was born, not at the exact time, but after he was born, and before he had left Bethlehem. In the days of Herod the king, Herod the Great, founder of the Herodian family. Though alien by race, the Jews regarded him as a king, and from the time of their conversion remained constant to their new religion. The king, the title of "king" distinguishes him from the Herods named in the Gospels. There came wise men (Greek, Magi, magos). They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly cast of the Medes, and as interpreters of dreams. Afterwards the term was applied to all Eastern philosophers. From the east. Here it should be translated "the far east."

2. Saying, Where is he that is born King of the Jews?

THE EXPECTATION OF THE MESSIAH IN THE WORLD. We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that a long powerful monarch would arise in Judaea, and gain dominion over the world. Virgil, who lived a little before this, owns (fourth eclogue) that a child from heaven was looked for, who should restore the golden age, and take away sin, Confucius, in China, had prophesied the appearance of such a deliverer. But the clearest of all these prophecies was one by Zoroaster. He declared that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing even at noon, with unimpaired lustre. "You, my sons," exclaimed the venerable seer, "will perceive its rising before any other nation. As soon as you see the star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

Where arose this expectation?

Without doubt from the Jews, who were scattered everywhere, with their Scriptures and their hopes, since the Babylonian captivity. For you have seen his star in the east. Seen by them in the eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother. But, at the same time, the remarkable conjunction of planets at this time may have had something to do with it. And are come to worship him. To acknowledge his "worship"; to do homage to him. We learn from astronomical calculations that the remarkable conjunction of the planets of our system took place a short time before the birth of our Lord.

III. THE WISE MEN AND THE STAR.

When Herod the king had heard these things, in their simplicity of heart, the Magi addressed themselves in the first place to the official head of the nation. He was troubled, lest he should lose his throne and his power. He was old, and feeble, and wicked. His life had been full of crimes. He knew he was hated by his subjects. The least disturbance would inflame his conscience and arouse his fears. And old Jerusalem with him. Those in power, officials of Herod, would be afraid of anything that shook the throne.

4. And when he had gathered all the chief priests and scribes.

The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8; Luke 1: 5). The "scribes" were the interpreters of the law, the casuists, and collectors of the traditions of the elders, for the most part Pharisees. He demanded (rather, "inquired") of them where Christ should be born. He appeared as an inquirer, desirous of knowing what the Scriptures said about the place where their expected Messiah should be born.

5. And they said, i.e., the chief priests, etc.

The answer seems to have been given without any hesitation, as a matter perceived by well understood, and settled by divine authority. 6. And show Bethlehem. This is quoted freely from the Septuagint (the Greek version of the old Testament), just as such quotations were popularly made at that time, for the Hebrew was a dead language, so far as the people were concerned. For give the reason for the greatness in spite of the insignificance. Shall come a Governor. A leader, guide, or ruler. That shall rule; or, more correctly, "shall be the shepherd of this people." This points to an affectionate, careful, fatherly ruler. 8. Then Herod... Privately, for he was already hatching, still more privily, his malicious plot. Inquired of them diligently; or rather, "ascertained from them accurately." What time the star appeared. That he might know what was the exact age of the infant whom he wished to slay. 8. He sent (or directed) them to Bethlehem, a short six miles from Jerusalem. Search diligently. Better, as before, accurately, carefully. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes. It was a diplomatic lie based on the truth. IV. THE WISE MEN WORSHIPPING THE NEWBORN KING. 2. Lo, the star. Unexpectedly, the star they had seen in the east" (it was not now in the east, but in the south) appeared to them in the evening as they went towards Bethlehem. Stood over where the young child was, i.e., over the house, as implied by verse 11; not merely over the village of Bethlehem. When they saw the star, guiding them, and pointing out the place. They rejoiced. Because their journey was now ended, their search was successful. 11. When they were come into the house. This could scarcely have been the stable where our Lord actually lay, as Joseph and Mary remained for forty days in Bethlehem, and would find temporary lodgings. And fell down, in the Oriental manner of showing homage and worship. And worshipped him. The homage of the Magi is the first and most conspicuous evidence of Christ, and that which his hitherto had been "far off," and their offerings as symbolic of the world's tribute. They presented unto him gifts. According to the Oriental custom in paying tribute to royalty. Setting forth greater truths than the Jews, they offered, to the Son of man and Son of God, myrrh, hincing at the resurrection of the dead, the royal gold, and frankincense that breathes prayer. Frankincense. A gum resin, obtained by an incision made in the trunk of a tree of the genus Boswellia. It occurs in commerce in semi-circular, round, or oblong tears. Myrra. An aromatic gum highly prized by the ancients, and used in incense and perfumes. OUR GIFTS TO OUR KING. - We should bring to Jesus our most precious gifts, (1) ourselves, body and soul; (2) our hearts' love and affection; and (3) our worship; (4) our personal services for his kingdom; (5) our property. 13. Being warned of God. In a dream, in the same manner as God may have spoken to them before. Into their own hearts. They could easily go direct from Jerusalem to the Jordan river, leaving Jerusalem to the north and west. Their Early Training.

Under the title, "How I was Educated," a very popular and interesting article written by a priest, ministers and teachers, is just now a leading feature of one of our magazines. This title, rather than the matter which follows it every month, has suggested the thought that, possibly, if the members of almost any Church in the land were to mind the education of their children, Christian training, a part, at least, and by no means an unimportant part, of the answer to the query "why some are so vigorous and active as Church members and others indifferent, would soon appear. It is not to mind the education of their children, but to mind the education of their own souls. It is not to mind the education of their children, but to mind the education of their own souls. It is not to mind the education of their children, but to mind the education of their own souls.

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foundation for my familiarity with God's Word. When I was but twelve years old, my mother died, and soon after I went away to work in a printing office. School and college privileges were denied me, but an interest in Christian work was kindled by my Sunday-school paper, and afterwards fostered by our religious journals. Under God, I am what the religious papers have made me.

The fact that the influence which surrounded the child are to determine largely what he will be when he is a man ought to burn deeply in the heart of all Christians, and especially all Christian parents. It is a question which the Church has a right to ask: "How are the children of the Church being educated in their homes?" A lady went to her pastor recently to talk with him about her son, a young man who is wholly indifferent to the claims of the Christian life. So far as one may judge from the outside, there is very little, if any, Christian life in that home, and no Christian activity outside, beyond attendance at church once on the Sabbath. It is not surprising that the boy has gone astray.

Two positive passages in God's Word come to mind. Do they not contain words of warning and of encouragement to those who have to do with the early training of children? "Whosoever a man soweth, that shall he also reap." "To him that soweth righteousness shall be a sure reward." - W. N. Barr, in Congregationalist.

Fleeing to Christ. "I come to you in simple speech, I exhorted you to flee to Christ. O, my brother, dost thou know what a living Christ He is? Let me tell thee for thy soul, what I know of him. I, too, once despised him. He knocked at the door of my heart, and I refused to open it. He came to me, times without number, morning by morning, and night by night. He checked off my rage, and science, and spoke to me by His Holy Spirit, and when, at last, the thunders of the law prevailed in my conscience, I thought that Christ was cruel and unkind: 'Oh! never forgive myself that I should have thought of encouragement to Him, and loving reception did I have when I went to Him! I thought He would smite me; but His hand was not clenched in anger, but wide open in mercy. I thought full sure that His eyes would dart lightning flashes of wrath upon me, but He fell upon my neck and kissed me.' He took off my rags, and did clothe me with His righteousness, and caused my soul to sing aloud for joy. I will be bondsman for my Master, that you will never have cause to regret coming to Him." - Spurgeon.

Character. On "ordination Sunday," during the recent session of the New York Conference at Kingston, N. Y., Bishop Fowler, in his Easter Sermon said: "After all there is nothing in this world but character." This great truth is illustrated by a graphic picture of the days of the war, which I checked off my rage, and science, and spoke to me by His Holy Spirit, and when, at last, the thunders of the law prevailed in my conscience, I thought that Christ was cruel and unkind: "Oh! never forgive myself that I should have thought of encouragement to Him, and loving reception did I have when I went to Him! I thought He would smite me; but His hand was not clenched in anger, but wide open in mercy. I thought full sure that His eyes would dart lightning flashes of wrath upon me, but He fell upon my neck and kissed me.' He took off my rags, and did clothe me with His righteousness, and caused my soul to sing aloud for joy. I will be bondsman for my Master, that you will never have cause to regret coming to Him." - Spurgeon.

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WEDNESDAY, JUNE 22, 1887.

BILLS.—Bills have been sent to many of the subscribers in arrears during the last week, and more will be sent this week. It can scarcely be otherwise than that errors will occur. Should anyone receive a wrong statement of the balance due, or should a bill be sent to one who has paid to Jan., '88, we shall take it as a kindness if we are notified of the error, and will make it right at once. Will not the subscribers in arrears please remit at once? The amount due from each one is but a trifle, and could be sent almost as well as not. Whether they are remitted or not means a great deal to the company publishing the MESSENGER AND VISITOR. Kindly send on the money at the first opportunity, before it is forgotten.

THE JUNILE OFFERING FOR ACADIA COLLEGE.

The proposal of the Governors of Acadia College, which was sanctioned by our last Convention, was presented to our readers last week by Dr. Sawyer. The means adopted to reach the end proposed were also stated by him and Bro. Coburn. The whole matter is in a nutshell. Our College has gone so far as she can with her present inadequate financial support. It is a wonder so much has been done with so little. With other colleges, having all the funds they need at command, competing with Acadia, we must move on or go back. To go back means to lose what has been gained by the struggles and sacrifices of the past, and to give up one of the chief factors, if not the chief factor, in our hope of general denominational success in the future. Once let Acadia begin to retrograde, once let other colleges outstrip her in the race, and she will lose her prestige and be pushed further and further back. It will be very teachers to the past and to the future to allow this, if it is possible to avoid it. The \$50,000 requested is a very modest sum, when the needs of our institution are considered.

It must also be plain to all that there could be no more appropriate time at which to make the effort to raise this sum. Fifty years, fraught with wonderful blessings, have passed since Acadia College began her work. The results of the work can be seen in hundreds of souls saved in her halls, in the raising of the general intelligence of our people, in a superiorly qualified ministry, in the more earnest pursuit of very many of our best minds, and in ways too numerous to mention. But the full results of these years of work will never be known in time. What more fitting, then, than that our people, who are heritors of all her past labors and possessors of the present blessing which she affords, should give to her, and to God whose she is, a thank offering of at least \$1,000 for each year of her history! This will be but a suitable recognition of God's goodness and an expression of our appreciation of Acadia's worth. It will be but imitating those who have sacrificed to hand down to us the blessings we enjoy, as we do our part to send on to those who follow us a greater heritage of opportunity and blessing.

We only could wish that the stakes could be set at \$100,000 instead of \$50,000. The latter sum is all too little. If some of our large-hearted men and women who have means would but start the fund with large offerings, we might hope for the larger sum, or if all our people would give their little, a fine result would be rolled up. If we do not succeed in this effort, the most serious consequences will follow. But we must succeed. Success is essential to the best interest of God's work. Surely He will not fail us. We have the brother in the work in whom we all have the most unbounded confidence. Let us not be faithless; but trust in God and do what He prompts. We hope to hear good tidings of progress soon. Let us not forget to pray.

SOUTHERN ASSOCIATION OF N. B.

Monday evening was occupied with a platform meeting in the interest of Home and Foreign Missions. After the reading of the reports, which were general in their scope, Bro. John March addressed the meeting. Although 300,000,000 had not

yet heard of Christ, still, Jesus is yet to reign. This is assured to us by the promise of God. We should all have our part in bringing in his universal reign. He referred to what we were doing to this end, illustrated the superstition and degradation of the people by exhibiting some of the idols worshipped, read some statistics from the report of the Baptist conference in India just to hand, and appealed for sympathy and aid in the Foreign Mission work.

Dr. Day.—The mission of man is not to make money or to labor for self; but to work for the uplifting of others. For the last seventy-three years it has been the joy of our denomination in the provinces that they have been trying to send the gospel to the heathen. He gave a sketch of what had been done, and stated that our contributions are increasing, and we needed only to secure the one dollar per member from all to have enough to support all our work. He referred to instances where people had intended to leave legacies to the Lord's cause; but death had surprised them, or they had been led to change their wills, in the weakness of old age, and urged all to give during life.

Bro. G. O. Gates called attention to the progress of missions in the last 100 years, —how the world was now all open to the gospel, and men were clamoring to go, and all needed is means to send them. Our prayers have been abundantly answered, and now the Lord expects us to do what the answer is pressing upon us.

C. Goodspeed referred to the Home Mission work, and showed how wonderfully it had been blessed.

Bro. W. J. Stewart said we all should engage in missions in person or through our representatives. This work helped unity as a body, guarded us from selfishness even in christian work, and makes us sharers in Christ's joy. How much might be done if everyone did something.

THE WESTERN BAPTIST ASSOCIATION OF NOVA SCOTIA.

The Western Association of Nova Scotia was held with the Digby Baptist church, beginning Saturday, June 18th. This church has grown, under the fostering care of the Home Mission Board, and through the faithful labors of devoted pastors and earnest brethren and sisters, to be one of our self-supporting churches. It was a great pleasure as an Association to meet in their beautiful new church. Digby is noted as one of the pleasant places in our province, and nature seemed at her best, in sympathy with the surroundings and the season.

Circular Letter.

TO THE CHURCHES COMPOSING THE SOUTHERN BAPTIST ASSOCIATION OF N. B.

Dear Brethren,—We call your attention, in this our circular letter, to one of the principles of our denomination and some conclusions that should follow from it. It is that of regenerate church membership. This principle is peculiar to ourselves. All bodies of christians, other than Baptist, admit to their churches those who have no other claim to membership than natural birth and a rite. In theory, we recognize the principle that life from Christ is indispensable to a place in his church, which is called his body. As life should pervade that whole body, so should nothing but that which has the life of the body be called, or made, a part of it. We believe this is as plainly the teaching of the New Testament as it is in keeping with the spiritual nature of christianity. We glory in this principle, and all our peculiarities have their outcome in it, or derive their chief importance from it.

Our whole church polity is based upon the tacit assumption that the membership of our churches possess spiritual life, are ruled by its principles and moved by its impulses. There are no bonds of external organization to hold our churches together; unless there are the internal love and sympathy and cohesion of a common life from Christ, we fall apart. We do not acknowledge any dominant ecclesiastical authority over us; whose mandate to do this or that we obey; unless we have life from Christ to make us subject to his will and to fill us with his divine love for men, our churches will sink down into the deepest apathy and indifference. Our churches do not have a ritual to help keep up the form of religion when its life is gone: Those who engage in their services are expected to have the experience of a new life, and there is nothing to help them if they have it not. There is very little—perhaps less than there should be—to help dead churches to revive the means of grace. It is largely left in their own hands whether they shall have pastors, the preached word and religious services,

THE WEEK.

The motions in reference to prohibition and the Scott Act were discussed and voted upon in the parliament at Ottawa on the 13th. The amendment to repeal the Scott Act was lost, 37 to 145. Sir John A. Macdonald, Costigan, Caron and Pope, of the government, voted for repeal, as also did Skinner and Weldon of St. John. On the test prohibition vote there were 70 yeas and 112 nays. The representatives of both St. John and Halifax voted against prohibition. Temperance people must become a distinct factor in politics before they will be able to rule in the councils of the country. The rum interest will go solid for what supports the traffic; temperance people will have to do the same for prohibition before they can be saved from disadvantage in the contest.

The Methodist Conference at Marysville deposed D. D. Currie from the ministry and expelled him from the church by a vote of 49 to 11. During the year the Methodists of the Dominion have collected \$192,811 for the great objects of their denomination.

The Presbyterians of the Dominion are holding their General Assembly at Winnipeg. They report 136,598 communicants. There has been an increase of nearly nine thousand during the year. On account of stipends, \$706,066 has been given; on account of churches and mansees, \$321,297; for congregational purposes, \$124,290; for the schemes of the church, \$193,453. Total contributions for all purposes, \$1,589,818. This is a noble showing.

There has been a total collapse of the great wheat clique in Chicago. They were unable to buy all the wheat offered, and had to give up the struggle to control the market. Prices have come down with a rush, and the most of the firms involved are bankrupt. It has made serious disturbance in trade, but the final result must be good, because trade will be left to follow the natural course.

The supplementary estimates have been brought into parliament. They amount to a total of \$1,987,020. The following are the items:—

- For civil government.....\$ 7,525
For legislation (full indemnity being granted to late members, Moffatt and Campbell)..... 8,976
For agricultural societies in the Northwest..... 10,000
To provide additional railway accommodation at Halifax..... 150,000
To light intercolonial express trains with electric light..... 24,400
Canada..... 284,708
Public buildings in Nova Scotia..... 11,310
Public buildings in New Brunswick..... 17,800
Public buildings in Quebec..... 46,000
Public buildings in Ontario..... 222,312
Public buildings in Manitoba and territories..... 131,205
Refund to Nova Scotia government on account of harbors and piers..... 71,512
Totals for harbors and rivers..... 291,187
Telegraph lines..... 29,000
Steam communication between Halifax and Newfoundland..... 2,000
Steam communication between Casco, Ariesat, Port Hood, etc..... 5,000
Northwest rebellion claims..... 513,900
Chamberlain thinks the sentiment is turning in favor of the Unionists.

Final action on the Crimes Bill was taken on Friday. When the vote was being put, the Parnellites left the house in a body, disregarding two commands from the chairmen to retain their seats. All the remaining clauses were carried.

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Unless there is the craving of a life within to have these means of grace for its own sake and that of others, there is little outward pressure. Are we not justified, then, in saying that our whole church polity is based on the tacit assumption that there is spiritual life in the membership, and is not everything else done up to its possession?

Neither do we believe this fact, that our churches go to wreck and ruin when spiritual life decays, proves our church polity unscriptural. Does it not favor its scripturalness? Is it not the law in nature that when death comes, the body which contained it decays to give place to something better? Why should God give to churches a form that would abide after the life for which it exists has ceased? Does he not desire all corpses to give place, as soon as possible, and not stand in the way of what is worth something?

But what follows, practically, from all this? In claiming for our churches a regenerate membership, we make a high claim. Have not men the right to expect of our churches life and activity in harmony with this claim? If the life of our churches is low, if there is little or no spiritual earnestness, if the giving is niggardly, if souls are left to perish while the membership is absorbed in worldlyness, will not the higher claim but make the inconsistency more glaring, and rob us the more utterly of all influence. People are becoming more impatient of mere profession, and you must have greater grace and devotion to correspond with the theory of a regenerate church membership, if you do not wish to arouse prejudice and be exposed to contempt. If, according to the constitution and government of our churches, the only preservative force is spiritual life; if its non-existence or its failure to be exercised is sure to lead to dispersion and extinction, the lessons are easy to be learned.

Let us use the greater care to see to it that the unregenerate are not received or harbored in our churches. Let those of this class have a place in the visible body of Christ, and they are liable to be like dead flesh in a wound, a constant irritant and a centre of increasing soreness and disease. Why is it that there are so many difficulties in our churches? Are we not justified in the belief that they are largely due to those who have found there way into the church while still unregenerate? Why is it that many in our churches act in their church relations on the most worldly principle, do not seem capable of responding to appeals addressed to high and holy motives, and are ever possessed by a paralyzing spiritual inertia? Is it not to be feared that many of them have mistaken a slight stir of the emotions for a change of the heart, and are out of place? Let us then urge upon you, brethren of the churches, the exercise of greater care in the reception of members. It is to be expected that some will be self-deceived and will deceive others; but there is not often too much eagerness to press members into the church on the most insignificant evidence of a change of heart? In pity for those who are helped to believe they are saved and are not, and are liable to remain deluded to the loss of their souls, and in regard for the reputation of the church and her moral power, let there be the strictest care here.

The second conclusion from all this is that you should be very careful to maintain the discipline in your churches. If unworthy people are received into them, it is the duty of the brotherhood to see that they are cast out, as soon as their unworthiness is manifested. There should be all tenderness and forbearance, an earnest and persistent effort to reclaim them; but, after patience and expostulation have been used, if there is no amendment, you should not shrink from the painful duty of exclusion. Every effort should be made to make the branch of a tree send forth bud and blossom and fruit; but if it is evidently dead, let it be cut off. Brethren of the churches, we earnestly exhort you to attend to this duty.

Are there not many members on your rolls who have not for months and years produced the fruits of righteousness, and whose lives are, perhaps, a reproach? Can you expect to prosper, when these remain undeal with?

But there must not only be spiritual life in the members of the churches, it must be in vigorous exercise, if they are to prosper. Life that is mere existence and not energy and active power, is of little practical value. It will save the soul that has it; but it will not make the life glow with a holy fervor, nor throbb with enthusiasm. It will not commend christianity nor bring a pressure to bear on the un saved to receive Christ as Saviour and Lord. The acceptance of the principle of a converted church membership with all that it involves, presses upon you, brethren, the duty of attending carefully to the spirituality of your churches, that the new life may manifest all its excellency and activity. We exhort you, therefore, to exercise a loving watch care over the membership, to see to it that the means of grace are sustained in the fullest degree, and to use your best endeavours to get all to undertake some form of regular christian work.

Finally, brethren, the world has a right to expect much of you. If life is to come to the world's death, it must be through those who already have life from Christ. Be earnest, pure, steadfast, active, and may the help from God supply all your need.

—The hoarded wealth of professing Christians in the United States is said to amount to \$8,000,000,000.

W. B. M. U.

A meeting under the auspices of the Woman's Baptist Missionary Union was held in the Presbyterian church of Hampton on Monday, 13th, at 3 p. m. Mrs. Thomas Todd occupied the chair.

The meeting was opened by singing, "Stand up, stand up for Jesus." Prayer was offered by Mrs. William Allwood.

Mrs. John March, cor. sec'y presented the work as taken up for the year and stated that two thousands of the money pledged for the year had been paid and urged a steady onward movement.

Mrs. Emmerson, provincial sec'y, gave a very encouraging report of the Home work. Reports were given and addresses made by the following sisters: Miss Woodworth, Mrs. J. F. Masters, Mrs. J. W. Stewart, Mrs. Dickson, Mrs. Todd, Mrs. John Harding, Miss Duval, Mrs. Keith, Mrs. Buchanan, Mrs. Morton, Mrs. Hays, Mrs. James Estey, Mrs. Allwood and Mrs. March. Missionary correspondence was read, and a good collection taken up.

Dr. Hopper presented a brief statement of the condition and needs of the Baptist Seminary now being erected in St. Martins and requested the sisters to furnish the building.

This meeting throughout was profitable and heavenly. We could all say the Lord was in this place and our souls rejoiced in his love.

M. E. MARCH, Cor. Sec'y.

Report of Committee on Revision of the Membership of the Churches.

Your committee are glad to learn that some of our churches are giving more careful attention to their list of members, and we recommend:—

- 1. That all our churches give the same matter their most serious attention.
2. That the list of members reported be made to correspond as nearly as possible with the resident membership.
3. To this end we further recommend that absent members be urged to apply for letters, and to unite with churches where they reside.
4. In the case of those with whom the church is unable to communicate, and of those who decline to unite with churches in their vicinity, we also recommend that the hand of fellowship be withdrawn, on the ground that they have ceased to be actual church members, and desire to be free from the obligations of real church membership, and in this have violated the church covenant.
5. In the case of those who live where there is no Baptist church we recommend that their names be retained, and that they be expected to contribute to the expenses of the church.

An Acknowledgment.

Permit me through the columns of the MESSENGER AND VISITOR to thank my many friends, whom we know are your constant readers, for their valued letters of condolence and Christian sympathy which have come to us so timely since the death of our sainted daughter. The dark wave of sorrow so long adressed (intensified by the thought of our absence from home and kindred) has rolled over us. That voice, "It is I, be not afraid," came to us sweetly amid the tempest, and the oil of gladness was given to us for the spirit of mourning. That gracious promise, "Lo, I am with you always," was most signally verified in our recent experience. Then came those loving and unmistakable messages from our old and tried friends, bearing to our wounded hearts the balm of Christian sympathy, so efficacious in its effects. Thank God for Heaven-born friendship! How true "One family on earth we dwell!"

"One in Christ." Jesus has not only spoken directly to us, and sustained us by His personal presence, but He has also, through the medium of distant friends, given us special proofs of His love. Never before have we realized so fully the intimate union of hearts united to Christ. Never before did Heaven appear so near to us. Our loved ones there, safe in the arms of that same Jesus whose all-gracious presence unites so lovingly the hearts of His people here. To those of our friends solicitous of knowing particulars of our darling's last hours on earth, permit me to say: She gently fell asleep in Jesus, her trust unwavering, her peace perfect, glad to go because she knew it was Jesus' will. A few hours before her departure she calmly spoke to us of dying, evidently comprehending the sadness of our hearts; "I don't want you to weep for me. We will only be separated a little while. How strange it will seem for me to be well again. I will be with Jesus, waiting and watching for you." These were some of her last words. We feel our loss keenly; the brightest light of our home has gone; our strongest earthly tie is broken. No more sweet, filial smiles to greet us here; that gentle, cheerful, loving voice is hushed; but the thought of her triumphant death comforts us. We shall see her again beyond the bounds of separation.

Question.

Were all the Israelites who came out of Egypt under the leadership of Moses finally saved?

Answer: There is no reason to suppose they were. The evidence is all against this belief.

Baptist Seminary.

The annual meeting of the Union Baptist Education Society will be held on Wednesday afternoon, 22nd inst., in Leinster Street Baptist Church.

The graduating exercises of the Seminary will occur in the same place on Wednesday evening, beginning at 8 o'clock.

A. A. WILSON, Secretary.

"All Things Work Together for Good."

As we look out upon the stars to-night, we shall see them scattered over the sky as if in confusion, to our eye appearing as if thrown carelessly forth, like gold dust, by an infinite hand. We might wonder if they would not strike one against another and be destroyed by the mighty shock. But the stars in their orbits, the myriad, the unnumbered stars, move ever onward in their determined paths, confusion and chaos unknown. And so of human events. From our view-points we see great masses of the world's history—incidents and events, prosperities and calamities, multiplying; and they seem scattered by a careless hand, without purpose, or order, or kindly aim. But let us know that as the stars move ever around one far-off centre, and obey always one great law, so also do the events of human history. They "work together," and work "for good." There is one God over all—stars and men—blessed forever.

O. C. S. WALLACE.

Woman's Temperance Publication Association.

The Woman's Temperance Publication Association of Chicago was founded less than seven years ago by women, and is controlled by them. It is a joint stock company with shares at twenty-five dollars each, which must all be held in the name of white ribbons. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first, and five per cent. the second year.

It employs four editors, and has a total of sixty persons on its pay roll. Its types are nearly all set by women, and it published last year thirty millions of pages of temperance literature, and this year will not publish fewer than fifty millions. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union; namely: Prevention, Education, Evangelization, Society, Laws, Workers' Help.

Everything useful in the forming of juvenile societies is provided; also, literature with special reference to local option, and constitutional amendment campaigns; the White Cross movement has a varied literature of its own from the best pens in England and America devoted to that cause, and all of these are furnished by the Woman's Temperance Publication Association.

As the institution is in no sense a money-making affair, but is wholly conducted and contributed by—and for the use of—the National W. C. T. U., whoever prints this item helps the temperance reform, to which women are devoting themselves with so much of earnestness and skill.

Convention Funds Received.

Table listing names and amounts received for the convention, including Milton, Queen's, St. George, Upper Falls, St. George, etc.

Yarmouth, June 18. G. E. DAY.

Literary Notes.

The Educational Review is the name of a new monthly devoted to the interests of education in the Maritime Provinces. It has grown out of the Educational Journal, published by G. U. Hay, Esq., of our city. It has an editor for each province: Principal M. Kay, of Pictou Academy, for N. S.; G. U. Hay, Esq., of St. John, for N. B.; and Principal Anderson, of Charlottetown, for P. E. I. The first number gives promise of a very excellent periodical, which cannot fail to be of great service in the cause of education.

"Miss W. other little. The speak superintendent schools in was a teacher around her voice she loc "Oh, yes, p moved aside little strang loved their loved them, that was the place in the over, and plainly ashe want anouch enough." To be surtween Nettie straw hal, feathers and a pained face as she and draw heo if afraid to Nettie's plain Just them superintendent hymn was a the organ di the happy, o with much up for Jesus prayer, follo concert; for after singing drew their succeeded to ex it some prac every day li The "Goi ye deers of After the gi mot, she ad what it mea Bessie Fei foreign miss about Jesus, meant "to h them to Sur pressed her then, turnin not asked, means?" Very sof just as God everybody, The teach words, "J tried to tel revealed th "And now time we ch for our ch day and an How woul "Just for C "But I R Randall, " school, or a And the pathy of six in her owa into othera unto you, a forget all a dress, as sh it be nice if "Yes," h heard the dozen differ When man you don't motto, and sake," or if take a walk when manm there you c see it can b Just then to select a b the opportu like you fo afternoon by if you can' sake, do it at the close around to Nettie was all her tri Ada Bunde neck and, "We all fee class, and the motto, right away, sake." BY T Confessio reaching w then to the Whoever y heart to J Next he st the tongue in the join character of all doe or wo mae all mo most thro It is a gr the confes the simple That is not the began church is ed by the But there whose one Lord, was

Just for Christ's Sake.

"Miss Wilnot, have you room for another little girl?"

The speaker was Mr. Holt, the assistant superintendent in one of the largest Sunday-schools in Philadelphia.

To be sure there was quite a contrast between Nettie's plain chintz dress and brown straw hat, and the dress and bonnet of the other girls.

Just then the bell sounded from the superintendent's desk, and the opening hymn was announced, and as the notes of the organ died away, the room rang with the happy, childish voices, as they sang with much earnestness.

The "Golden Text" for the day was, "Ye doers of the word and not hearers only." After the girls had repeated it, Miss Wilnot, she asked, "Now, will you tell me what it means?"

Bessie Ferris thought it meant "to be a foreign missionary and tell heathen people about Jesus." Lettie Shaw thought it also meant "to hunt up poor children and bring them to Sunday-school."

Very softly Nettie answered, "Living just as God wants us to, and being kind to everybody, just for Christ's sake."

The teacher's eyes filled with tears at the words, "Just for Christ's sake," and she tried to tell the girls how Nettie's words revealed the whole meaning of the text.

"Yes," said the teacher, who had overheard the remark, "and you can find a dozen different ways of using it every day. When mamma asks you to do something you don't want to do, just think of the motto, and say, 'I'll do it just for Christ's sake,' or if you want to go to the park, or take a walk, or go to see a little friend, when mamma wants you to go to school, there you can use the motto again, so you see it can be used at any time or place."

Just then Nettie was taken to the library to select a book, and Miss Wilnot improved the opportunity by saying, "Girls, I would like you to begin using the motto this very afternoon by welcoming Nettie to our class; if you can't do it for her sake, or for my sake, do it just for Christ's sake." And at the close of school, as the girls crowded around to kiss their teacher good-bye, Nettie was warmly welcomed by all, and all her timidities seemed to vanish when Ada Randall put both arms around her neck and, as she kissed her, whispered, "We all feel glad Mr. Holt put you in our class, and we're glad you thought about the motto, for we want to begin working right away, and we'll do it just for Christ's sake."

Who Loves Christ the Most?

BY THEODORE L. CUTLER, D. D.

Confession of Christ is a broad, far-reaching word. It refers first to the heart, then to the lips, and then to the daily life. Whoever would be saved must join his heart to Jesus; this is true conversion.

It is a grievous mistake to suppose that the confession of Christ is finished by the simple act of uniting with his church. That is not a "harvest-time"; it is only the beginning of a new time. Joining a church is but one decisive step to be followed by a thousand other steps Christward.

and making response to a solemn covenant. From that day onward the church had very little of them except their name on its roll, and their occasional appearance at the communion-table. Like certain "scallow" recruits during the war, they enlisted, straightway are heard of no more.

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Religious Intelligence.

NEWS FROM THE CHURCHES.

Montague, June 18.—On May 22nd I baptized seventeen persons and received them into the Murray River Baptist church, and one by letter. And on the first Sabbath in June I baptized six at Sturgeon, a section of the Montague field. To the Lord be all the praise.

KEEPEE, June 16.—The interest at Millford is still good. Seventeen have been baptized up to this date, and we expect more. J. B. BLANKET.

Grand Falls to stand for the faith in its fullness as delivered to the saints. A pastor, strong in every respect, is greatly needed for the church and community. It seems hardly possible for our interests here to live and prosper until such an one assumes their charge.

DEERFIELD, June 13.—It was my privilege to baptize two young sisters into the fellowship of the Ohio church last Sabbath, and to give to them and three others the hand of fellowship. Others are looking to the church for a home. A good degree of feeling is manifested in the church. To the Lord be all the praise.

CANARD.—Rev. Dr. Bill preached at Canard, Cornwallis, on Sunday, June 12th. His old friends were delighted to see and hear him once more. "I nearly 60 years since he said farewell to the brethren at Canard to go forth upon his life's work. He seemed to feel great joy at meeting with the church of his birth."

HALIFAX, CORNWALLIS ST.—I have just closed the third year as pastor of this church. The years have sped swiftly by, it seems but as yesterday since I took charge. I have enjoyed many happy days in preaching the glorious gospel of the blessed Lord to this people.

Denominational Meetings for 1887. N. S. CENTRAL.—Rev. J. W. Manning, Moderator; Rev. M. W. Brown, Secretary; meets in New Germany on the fourth Saturday in June, at 10 a. m.

N. B. WESTERN.—Rev. W. P. Anderson, Moderator; Rev. F. D. Crawley, Secretary; meets at Centerville, Cavendish Co., on June 28.

PRINCE EDWARD ISLAND.—Rev. A. H. Lavers, Moderator; H. H. Hall, B. A., Clerk; meets at Cavendish on the first Saturday in July.

N. B. EASTERN.—Rev. W. Camp, Moderator; Rev. F. M. Young, Secretary; meets at Elgin, Albert Co., the third Saturday in July, at 2 o'clock, p. m.

CONVENTION OF THE MARITIME PROVINCES. B. H. Eaton, M. A., Q. C., President; Rev. E. M. Keirstead, Secretary; at Charlottetown, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. McKerron, Clerk; meets at Halifax on the first Saturday in Sept.

N. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

Rev. Mr. Brown, the evangelist, was met by a man in Richmond, Va., who asked "Are you an insurance agent?" "Yes," replied Brown. "Fire or life insurance?" "I am insuring against fire and lightning."

The whiskey level is \$900,000,000 annually. The Internal Revenue tax on tobacco in New York alone in 1879 exceeded \$7,000,000. For liquor and tobacco 255 times as much is annually spent as for missions.—Orators of Missions.

Talmage says that "The man who can sing and won't sing should be sent to Sing Sing." That would be too severe. It is the man who can't sing and will sing should be sent to Sing Sing.

The number of candidates for the ministry of the Episcopal Church in the United States is 344, a smaller number than at any time since 1868.

THE PRESBYTERIAN BOARDS.—The following is a statement of the receipts, expenditures, increase or decrease, balance or indebtedness, of each of the Boards of the Presbyterian church of the U. S.:

Home Missions—Receipts, \$626,889 75; Increase, \$89,259 25; Debt, \$1,261 67. Foreign Missions—Receipts, \$784,157 59; Increase, \$38,999 13; Balance, \$3,809 41.

held with First Elgin Church at Elgin, commencing 16th July at 2 o'clock p. m., will please send in their names to the undersigned before the 10th July.

All persons intending to be present at the P. E. Island Baptist Association and Sunday-school Convention, are requested to forward their names to the undersigned before the 22nd inst., those coming by train, to state when they will be in waiting. Bay View Post Office.

The new Baptist meeting house at Port George, Annapolis Co. N. S., which has been in the course of construction for the last two years, is now complete, and will be dedicated on the 26th inst. In this quiet little village by the sea, with its bracing breeze, in a beautiful new house, and with a man of such power, as a preacher, as Prof. Keirstead of Acadia College to preach the dedication sermon, and with other ministers of note to participate in the services, a very enjoyable and profitable day may be anticipated by all who expect to be present.

The next annual session of the P. E. Island Baptist Sabbath School Convention will be held at Cavendish on the 1st day of July next, commencing at 10 o'clock, a. m. Superintendents are requested to prepare their reports and send them to the Clerk of Convention at least one week before the Convention meets.

The P. E. I. Baptist S. S. Convention will meet with the Cavendish church on Friday, July 1st, at 10 a. m. The Brethren who have received cards assigning subjects to their respective schools will please answer at once so that the programme can be arranged.

For sowing root seeds of all kinds. Sure sower and no loss of seed when turning or sowing only one drill. Rolls and drills before sowing, puts the seed into the ground, covers and rolls after sowing, all at one operation. The quantity of seed to be sown is easily regulated by a slip band on the seed ratchet. The Seed Drill is very low in price.

93 to 97 CHARLOTTE STREET. beg to call the attention of the General Public to the Very Large and Varied Assortment of

HOUSEHOLD FURNITURE, which I have now on hand, comprising, as it does, goods at every conceivable price.

BRITISH PLATES, bevelled and plain, framed and unframed. COVERINGS of all descriptions. CHILDREN'S CARRIAGES. MATTRESSES, Woven Wire and other Spring Beds of all kinds.

CALL EXAMINE AND COMPARE. No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE, (Late Stewart & White.) 15-44

PORTLAND BRIDGE DRY GOODS STORE. Spring Importations now complete. Every Department well assorted.

All New Stock and Good Value. Dress Goods, Corsets, Hosiery, & assorted Cambrics (best colors), Table Linens, Towels, Napkins, Feather Trimming, Shavings, Floor Oil, Cloths (beautiful designs), Lace Curtains, Lambrequins, Quilted Shirts, English Shirtings, Gent's White and Leghorn Shirts, Gent's Under-shirts and Drawers, Silk Handkerchiefs, Neckties, Collars, &c.

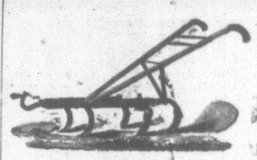
Parker's Cotton Warp always in stock at Lowest Prices. INSPECTION RESPECTFULLY SOLICITED.

THOS. S. WEEKS, Portland Bridge. 17-43

PROGRESS OF THE

ONTARIO MUTUAL LIFE COMPANY. ORGANIZED 1868.

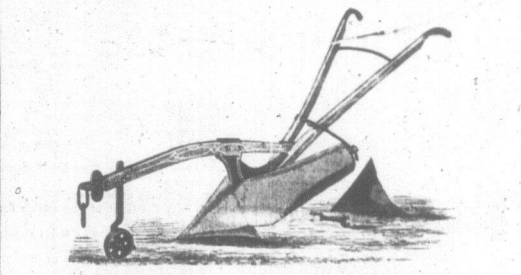
Table with financial data for Ontario Mutual Life Company, including Total Cash Income, From Premiums, Interest, and various other figures for 1885 and 1886.



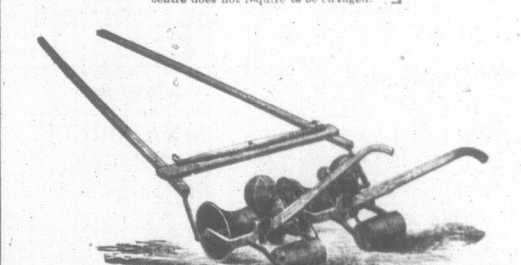
REASONS WHY THE "DIAMOND" POINT IS THE BEST SINGLE HORSE CULTIVATOR IN THE MARKET.

1st. The "Diamond" point tooth is the best shape for seed setting. 2nd. The "Diamond" point tooth is the best shape for cultivating the ground. 3rd. The "Diamond" point tooth can be set by tilting the standard through the malleable clip, so that it will run deeper or shallower by our patented device.

TIPPET, BURDITT & CO., Saint John, N. B. Or their authorized Agents.



BELL'S X E SIDE HILL PLOUGH. Easily changed from right to left white horses are turning. The wheel being in the centre does not require to be changed.



Bell's One Horse Double Drill Seed Sower. For sowing root seeds of all kinds. Sure sower and no loss of seed when turning or sowing only one drill.

JOHNSTON & CO., Fredericton, Newcastle, Woodstock, Petrolia, and with our Local Agent in every County 15-44

THE HOME.

"The baby is standing all 'fussy.'"
The children about in their gleam
And father and mother and auntie
Must hurry and come and see.
So baby—the cute little darling!

"What a lovely face!" exclaimed Dora.
Aunt Hattie smiled.
"Yes, it is a lovely face," she asserted,
"but not so lovely to me as this."

Two Pictures.

"Tell me about her, please," cried Dora,
and Aunt Hattie began:
"Lillian Spier was the image of that first
picture when I first knew her; for, though
an invalid, she retained, to a remarkable
degree, her girlish beauty, and here, yes, I
think, the most beautiful face I have
looked upon, I remember well the first
time I ever saw her. My father, as you
know, was a minister, and when we came
to L., the Spiers' belonged to our
church. They were among the most
wealthy people in the church, and had only
this one child, Lillian. Mrs. Spier had
called, and spoken of her daughter as an
invalid, who seldom went out. My father
had called on Lillian, and was quite
enthusiastic over her youth and beauty; her
gentle, winning manners, and more than
all, her sweet Christian character. So
I went to see her one day, and when I came
away I could not help a feeling of disappoint-
ment. I found her in a luxurious
room, rich and dainty enough for a princess,
and Lillian looked not unlike a princess
herself, in her robe of some soft, rich
material, trimmed with beautiful and costly
leaves. Her hair fell like a golden shower
around her exquisite face, from which the
eyes, blue and full, met my glance with an
appealing look in them that made me
think of her more as a child than a woman.
On a light stand beside her couch stood a
crystal vase which held some delicate por-
celain flowers, and several books lay
scattered around. She was reading when
I entered, and I saw tears in the lovely
eyes. She was a pleasant, winning talker,
and the hour passed swiftly; still she
impressed me as being an attractive child
and I could hardly credit it when she told
me she was twenty."

"I have been ill for four years since I
was sixteen," she said, in reply to some
questions of mine; "but I have been con-
fined to my bed the greater part of the time,
but I can not walk at all, nor sit up much of
the time. I stay in my own room nearly
all day, but in the evening they carry me
down to tea."

"Do you not become impatient some-
times?" I ventured. "You are so young
to have your life thus shadowed."

"I am perfectly willing to trust my
Heavenly Father with my life. I am sure
whatever he sends me must be best."

"I felt sure that she believed every word
she said, and yet I felt afraid for her. A
few days after, all in her sheltered life,
surrounded by every comfort, every luxury,
every whim gratified, every wish obeyed,
even though her life was not all sunshine,
and she was debilitated from many of the
pleasures of youth, she had failed to realize
that sure faith would carry her safely
through if any great trouble should come
upon her. Was she truly one of Christ's,
or only in love with the idea of religion?"

"I found Mrs. Spier calm and quiet; but
poor Lillian seemed almost crazed. Her
calmness, her faith, her trusting into
me to have utterly lost her faith in God."

God, for, if there is, I have not known him,
I cannot find him, and I cannot help
doubting if I ever did. I think it was only
foolish, an idea of my own that I called
God."

"I tried to soothe her, to quiet her, but
nothing I could say had any effect. She
was suffering so in every way that it was
hard to tell on what point she most needed
comfort; but I knew when she would come
to me, so I said, as I stood
holding her hands in mine:
"Lillian, there will come a time when the
loss of health, of wealth, of all you
hold most precious, will be nothing to your
loss of God. When that time comes re-
member this. Do not think of what has
been; do not weigh the matter as to
whether you were a Christian or not, but
determine to be one from that hour forth,
and the Lord will help you."

"That was the last time I saw her for
many months, for I went away to stay with
a sick sister. I used to reply to her some-
times, but received no reply, until at last,
in midsummer came a letter. Her mother
was dead. Poor Lillian, my heart ached
for her! It was a wild despairing letter,
and toward the close came this:
'I must find God. I must, or I have
forever lost my mother; for if there is no
hereafter. Help me; pray for me, for my
heart is breaking.'

"I heard from her often after that, but
never word of what I most longed to hear.
Once I asked her how it was with her, and
the reply was:
'Do not ask me, Hattie; I can not
talk of it, even to you. I feel as though I
should never again dare to call myself a
Christian.'

"And it was many years before she did,
though that she was one, truly and surely
none could doubt. She had grown to have
almost morbid fear of appearing better
than she really was, or of indulging in
sentimental imaginings of any kind; but
she was so true, so brave, so unselfish, so
full of the Spirit of the Master, that one
who knew her loved her, and was benefited
by her example; and when she left us it
left a great blank in our lives."

"I have a little poem Lillian wrote not
long before she died. Would you like to see
it?"
Dora eagerly answered "Yes," for her
heart had been touched by the simple story
of one other girl's heart struggle.
Aunt Hattie brought the little poem and
Dora read it with tear-dimmed eyes. This
was what she read:
"TAUTS."
"I crush a flower beneath my feet,
And sweet, so sweet,
Its rare perfume my senses greet.
The sun shines through a vale of tears,
And for earth's fears
God's signet in the East appears.
The frost has come, the cold winds blow,
And lo, and lo!
The woods with gold and crimson glow,
"O, shadow o'er my life and soul,
Through all the day,
Shelter me from the sun's fierce ray."
—Herald and Presbyter.

THE FARM.
Weeds Again.
Now comes the battle with the weeds.
No one can afford, after having prepared
his land and made it rich with valuable
manure, to then neglect, to such an extent
as to allow the worthless weeds to get
possession or even to appropriate to their
own support any considerable part of the
outlay which has thus been made. It
should at all times be borne in mind that
whatever the weeds are allowed to appro-
priate to their own use may just as well be
directed to the production of desirable
plants instead. We know from experience
that it is a very easy matter to talk about
the destruction of weeds. But there are
times when the weeds will not admit of
their being so easily destroyed. The ground
is too wet to work, or it is so hard, the
weeds will not be killed; and there are times, too,
when other matters are waiting to be at-
tended to as well as the weeds. Yet the
rule of wisdom must be clear culture, and it
must be lived up to, or to a certain extent
weeds will get ahead. "Early and often"
should be the watch-word from the start.
It is far less work to kill the weeds while
they are just starting to grow, than to wait
until they have become well rooted.

Sowing Waste Material.
There are so many ways around a farm
for profits to leak away that it is only the
careful and prudent man who can make
the business pay. In the fields, the barns,
the house, the cellars and granaries, there
is always danger of a waste that in the
aggregate throws the balance of the year's
account very near to the losing side. It is
here a little, and there a little, in the
"odds and ends," that the waste goes on.
In the single item of fertilizers, enough is
wasted from year to year on some farms
to make all the difference between failure
and possible success. In the direction
of this subject the Massachusetts Ploughman
says all the old bones that
accumulates on the farm should be care-
fully saved, and not sold for half a cent a
pound, because they are worth much more
than that for the phosphate which they
contain; this may be utilized by burning
them, which is the easiest way if one has
but a small quantity; but if several
hundred pounds have been collected, it is
desirable to reduce them to plant food in a
manner to save the nitrogen. This can be
done by dissolving caustic potash in water,
making it quite strong, and heating it over
the fire; when hot, and the bones have
been packed close in a tight cask, the
liquid is poured over the bones until they
are all well covered; keep it several
weeks, when it will be found that the
hardest bones have softened by the action
of the potash; take them out and mix
them thoroughly with dry mud or plaster,
or even the coal ashes, and it will be found
equal to any fertilizer that is offered in the
market for fifty dollars per ton, and the
cost will not be more than half of it. This
material will be found to be good for any
crop on the farm; but great care must be
taken in using it, as it is very strong and
will kill the sprouts of seeds if brought in
direct contact with them.

There is always on every farm more or
less waste vegetable material that might
be collected together and composted to
great advantage. Whenever weeds have
been permitted to advance so far as to
sprout their seeds, they should have mixed
with them 2 sufficient amount of horse or
sheep manure to heat them hot enough to
destroy the seed, thus clearing the farm of

weed seeds, and at the same time getting
some excellent manure. Every farmer by
paying a little more attention to this subject
could greatly increase the fertility of his
farm without paying out any money for
commercial fertilizers.
Vick's Magazine says that the best
preventives of mildew on roses are good
drainage, high manuring, selection of
strong varieties, proper pruning, and
dusting with sulphur as soon as it appears.
It is contagious, and some varieties are
more subject to it than others.
Bore a hole into a plum-tree, fit a plug of
hard wood into the hole neatly, and you will
have a good thing to pound with a mallet
when you want to knock off curculionids;
and if you have a large sheet spread over
on the ground, you can catch them as they
fall.

TEMPERANCE.
Temperance from the Christian Standpoint.
BY W. W. BROWN.
In this day, when the ravages of intem-
perance are so great, and the forces that
are opposing it so weak and working so
ineffectively, it becomes us to seriously
consider upon whom rests this responsi-
bility. In the light of the Gospel of Christ
let us look for the answer.
It will not be our purpose to demon-
strate the truth that intemperance is a
great and deadly evil, inimical to social
happiness, and a curse to humanity. This
is common to the great power and energy.
Orators with great eloquence have held
vast audiences spellbound while they have
portrayed the dark picture; reclaimed
victims of intemperance who have almost
tasted the horrors of the nether world have
devoted their lives to the great cause of
warning their fellows from entering upon
this dangerous course. Philanthropy
everywhere raises her warning hand, and
yet fresh victims every day swell the list
of those who fall beneath this monster evil.
The want of to-day is not so much elo-
quence as it was in former times. The
friends of temperance are seeing this need,
and efforts are being made to organize and
bring their united forces to bear upon the
enemy. The efforts of the "Scott Act
party" in this direction are commendable;
and it is a cause for regret that it has
not been more energetic. But this
action has brought into the field the enemy
in full force; so fierce has been the opposi-
tion, that already among the heroes of the
Scott Act party there have been martyrs
to the cause. The Church of Christ is
being aroused, and is looking anxiously
beyond the Scott Act to prohibition. We
can see advance toward this on many
lines.

But the organization designed by our
All-wise Father to put down this evil has
not been successful. The Church of
Christ, acting under her Great Head, is
invested with power and authority to con-
quer the foe. The church is the only
active agency that has ever striven dis-
interestedly to put down evil in the world.
The history of the church shows a constant
struggle against sin. Her orders from
Divine Head admit of no compromise with
sin. This was a hard lesson for God's
ancient people to learn. They were warned
against it by a special command. God
visited severe afflictions upon them at
every time. Their means overcame them,
and they were even carried away captive,
because they obeyed not this command.
Paul enjoins us in his epistle to the
Ephesians to "have no fellowship with
the unfruitful works of darkness." These
words bind us to see that we are not
tempted to see her best endeavors to put
down sin in all forms—to make no compromise.
Any church that does not do this is not
acting in accordance with the revealed will
of God; it is not using the strength at her
disposal to establish truth in the world.
It may be asked, how can the church do
more than is being done?
The church should impress herself upon
the world, should make her influence felt
in opposing all that is contrary to the will
of God. She should not allow the world
to impress itself upon her to cover up or
obscure her religion. Now does it not seem
concomitant with the spirit of Christ to
engage in an aggressive warfare against
black intemperance? The record of his
deadly ravages is before us, filling this
world with sorrow and public grief. Is
it not the church of Christ for a certain
action? First to shake herself clear of
the curse; then to use her efforts to banish
it from the land. How many churches in
our convention can look up to their Divine
Leader, conscious that they have fulfilled
this obligation? Are how many churches
are not harboring or countenancing the
evil of intemperance in their midst? A
sad fact haunts us. The books of many of
our churches are not free from the names
of those who are known to tipple and
smoke strong drinks. If one has not
kept the blessing of God from the hosts of
Israel, what shall we conclude from this
state of affairs?

We are told that our country is not
ready for prohibition. Well, the Church
of Christ ought to be ready for it. It is
ready to use means to bring it about.
Our government should hear the voice of
our Christian men and women speaking
upon this subject in no uncertain way. To
this end the Church of Christ all over
our land should be influencing and educa-
ting her members and the world upon this
subject.
I know of no better way of accomplish-
ing this than by holding regular temper-
ance meetings, say once a month; and to
awaken a temperance sentiment by prayer
and exhortation. Some of our churches
have a ready adopted this plan; and there
is no doubt but that the blessing of God
would rest upon the work in greater
measure should all our churches thus
consider the matter. Brethren, is not the
time fully ripe for action? Is there a
church that is not making her influence
upon this subject? Does not the Lord
Jesus ask you to consider the matter?
Will he not hold us responsible for our
neglect?
Falmouth, May 14.

Avoid the use of calomel for bilious com-
plaints. Ayer's Cathartic Pills, entirely
vegetable, have been tested forty years, and
are acknowledged to be the best remedy for
torpidity of the liver, coarseness, and indigestion.
"Have it not reached a single bound,"
sang Dr. Holland, and the same may be
said of these pills. Keep it in your mind
that a sick person who takes a single box
of complete health by using Dr. R. V.
Pierce's "Golden Medical Discovery." It
is a sovereign remedy for all forms of
scrofulous disease, king's evil, tumors,
and skin eruptions, leucorrhoea, scrofulous
eye, as well as for other blood and
skin diseases.

Private Despotism.
"Did you ever live with a person who
never permitted you to do anything with-
out asking why you didn't do something
else? And is not such a perpetual querist
a great social nuisance? What reason has
anyone to expect me to think just as he
does, or to do just as he would do, on a
given occasion? Have I no right to my
own mental structure and operations?
And if not, how can I tell what someone
person will say, or will do, under given
circumstances? I submit that it is an
importance to ask such questions.
Would that we might have passed a Civil
Rights Bill for the social circle! One that
would hold under its wise restrictions
parents, as well as children; particularly,
if I may venture to say so, parents in their
intercourse with their sons and daughters.
I do not believe I suffer very much from
these unreasonable demands for conformity
to the ways, thoughts, and methods of the
elders; but daughters do most decidedly.
What mother ever considers her single
daughter anything more than a child in
judgment, when that judgment conflicts
with her own? I have scarcely ever seen
one judicious enough to drop, finally and
for aye, the leading rein when the reason-
able time came. Had that daughter
married, she could have been entrusted
with the care of a household, the
management of servants, the supervision
of her husband's interests in many
directions, and the maternity which would
probably, sooner or later, devolve upon
her. But single, and at home with the
"old folks," she can scarcely be entrusted
to array her own person, to subscribe for
Harper's or the Christian Union, to go a
journey of fifty miles, or purchase a watch
chain, without home comment, criticism,
or frequent censure. The latter are not
very severe in most cases, but they
confer an irksome feeling of being
superstitioned where supervision is not the
best called for; of being considered
amenable to laws which are no longer
binding; of being held, somehow, in the
bondage of childhood when in all other
regards childish things have been put
away. Does the daughter in kindness,
helpfulness, in self-denial from filial
reasons, often in wearing manual labor,
does she in all these and more particular
not a woman's part? Yes, verily, not
very exceeding the former practice of
her mother in these regards. When,
then, shall deny to her without injustice
that utter personal freedom which would
be here anywhere outside the walls of home?"

Enjoy Life.
What a truly beautiful world we live in!
Nature gives us grandeur of mountains,
glaciers and oceans, and thousands of means
of enjoyment. We can desire no better
when in perfect health; but how often
do the majority of people feel like giving
it up disheartened, discouraged and worn
out with disease, when there is no occasion
for this feeling, as every sufferer can
easily obtain satisfactory proof, that
Green's August Flower, will make them
free from disease, as when born. Dyspepsia
and Liver Complaint are the direct
causes of seventy-five per cent of such
maladies as Biliousness, Indigestion, Head-
ache, Constipation, Nervous Prostration,
Dizziness of the Head, Palpitation of
the Heart, and other distressing
symptoms. Three doses of August Flower
will prove its wonderful effect. Sample
bottles, 10 cents. Try it.

Not Wanted.
Cut off from friends, deservingly or un-
deservingly, out in the wide, wide world;
stopping somewhere for a night, but
practically homeless. No friend, no home,
sweet home, no retreat from the cold world
not wanted. The thought of it weighs
like a mountain on the heart. Life under
such circumstances loses its desirableness.
Bright landscapes have over them a sombre
hue. Sweet music sounds sad. Mirth is
all out of place. Not a soul to whom to
tell the feelings that sweep over the heart.
To propose of a change either. To-morrow
promise nothing different from to-day.
But stay, stay, O my soul. I hear a sweet
singer whose words are inspired. He sings:
"I lift up mine eyes unto the hills, from
whence cometh my help. My help cometh
from the Lord, which made heaven and
earth. He will not suffer thy foot to be
moved; he that keepeth thee will not slum-
ber. Behold he that keepeth Israel shall
neither slumber nor sleep. The Lord is
thy keeper. The Lord is thy shade upon
thy right hand. The sun shall not smite
thee by day, nor the moon by night. The
Lord shall preserve thee from all evil; he
shall preserve thy soul. The Lord shall
preserve thy going out and thy coming in
from this time forth and even for evermore."
—Ps. 121.

From the same source I hear a thousand
inspired, heaven sent "Comes." Clearly,
sweetly, definitely, pointedly, affectionately,
they come to my ear, "Come, come, come,"
it may be that
"Earth has no resting place"
for me. It may be earth has not a sym-
pathetic ear into which I can pour my
grief that would at times burst the earthen
vessel. But there are rest and love and
home somewhere, whence all these "comes"
are sounding sweetly forth. I am "wanted."
Then let me fix my heart on that heavenly
abode which awaits those who "endure to
the end." Let me follow him who "had
not where to lay his head." John's head
rested on his bosom. Some time, if I follow
on to know the Lord. I, too, may find that
more than downy pillow. Jesus wants me.
—Indian Witness.

Consumption Surely Cured.
To the Editor—
Please inform your readers that I have a
positive remedy for the above named
disease. By its timely use thousands of
hopeless cases have been permanently
cured. I will be glad to send two boxes
of my remedy free to any of your readers
who have consumption if they will send
me their Express and P. O. address.
Respectfully,
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likes to see them do well and bloom abund-
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News Summary.

DOMINION.
—The P. E. Island hospital at Charlottetown is to be heated by hot water.

—Last Monday it was 33 years since the first sod was turned on the Nova Scotia railway between Windsor and Halifax. The Windsor and Annapolis railway was opened for traffic from Grand Falls to Annapolis on August 19th, 1869, and from Windsor to Annapolis on December 18th of the same year.—*Spectator.*

—The summer time table of the N. B. railway will go into effect on the 27th inst.

—The St. Martins and Upham railway has been purchased by Dr. Bertram of Paris and Mr. Davies of Philadelphia. The first payment of the purchase money has been made and the transfer legally effected.

—The North British Society of Halifax has had a handsome jubilee address prepared to be forwarded to Her Majesty.

—J. W. Leavitt, recently proprietor of the Waverley hotel, St. John, who has been suffering from incurable cancer of the throat, died at Hillsboro, Albert Co., on Monday. Mr. Leavitt's death will be heard with deep regret by all who knew him.

—The marriage of Rev. F. G. Harrington and Miss Macdonald was very quietly celebrated at the residence of the bride's mother, Brenton street, at 6.30 yesterday morning. The groom is a son of Warden Harrington of Sydney. He graduated in a Chicago college with high honor, and volunteered for missionary service in Japan under the American Baptist Missionary Board. The bride is a daughter of the late Rev. S. Richardson, for many years pastor of the Baptist church at Liverpool. The ceremony was performed by Rev. W. H. Cline. Only the immediate members of the family were present. The happy couple left on the morning express for Cape Breton. They will visit various parts of Canada and the United States, and sail from San Francisco for Japan in the fall.—*Halifax Herald.*

—A sensation has been caused in coal circles in Montreal by the rumor that a huge swindle by a coal firm has been unmasked, and that the seizure of 10,000 tons of coal had been made by the customs authorities. It is stated that the swindle has been going on for some years. It is a very difficult matter to get positive information. Enquiries elicited the statement that the rumor is generally believed in the trade, and that the seizure of coal is carried out in the following manner: Sales of coal were made by the firm to steamships leaving for the return trip, but lower port coal was substituted, and thus a higher price obtained, as well as a rebate of sixty cents a ton allowed on Scotch coal exported. So that the net profit was considerable, but the customs discovered. The firm is said to have been discovered by a shipping firm, who laid information before the collector of customs. The latter refused to make any statement about the case.

—John King, whose death we publish this morning, was for many years well known in religious and political circles in Colchester county. He was born in Dumfries, Scotland, in 1805, December 25th, and came to this province with his parents when a child, and has resided here ever since. He was for many years a prominent steward of the peace for the county of Colchester, and an active member of the court quarter sessions before the date of his county incorporation. He removed to Truro in 1860, and was for many years the stipendiary magistrate for that town. When in active life he was a prominent member of the Baptist denomination, taking an active interest in all missionary and educational enterprises of that body. His residence at Oslaw was a home where Baptist ministers were always welcome.—*Halifax Herald.*

—Mr. Lewis, agent of the Sons of Temperance, will address the public in Kings Co., N. S. as follows: Woodville, Thursday, June 23; Hillsboro, Friday, June 24; Kentville, Sunday, June 26; Goldboro, Monday, June 27; Steam Mill Village, Wednesday, June 29; Port Williams, Thursday, June 30; Lower Canada, Friday, July 1; Canada, Sunday, July 3; Sheffield Mills, Tuesday, July 5.

—The Truro Guardian says that Geo. W. Cane, of New Anns, Colchester Co., killed four bears last week. One of them weighed 650 lbs., being the largest ever killed in that locality. The skin of one of the animals measured seven feet in length.

—The Cape Breton railway contractors have 600 men employed.

—The Wallace gray stone quarries are at full blast, and a very healthy season is counted on. George Batty & Co., with several New Yorkers, have opened up the old Batty quarries, and employ a large number of hands. Altogether, Wallace has reason to be proud of the stone.—*Freemason Times.*

—The death of Robert Campbell, member of parliament, for South Renfrew, Ontario, is reported. This makes three members of parliament who have died since the session opened, the other two being Mr. Moffat of Restigouche and Mr. Campbell of Digby.

—Says the Chatham World: "Complaints, not loud but deep, are made by the Sunday school and prayer meeting people against the Salvationist street music. The owners of horses also complain of it as a nuisance. Similar complaints are made elsewhere. The Salvationists have practically become a new sect, one more added to the many, and are laying aside the proprietary pretences with which they at first sought the goodwill of religious organizations."

—Windsor, N. S., firemen talk of going to Bangor, Maine, July 4th to participate in the tournament there.

—A bar of gold weighing 111½ ounces and worth over \$2,200 is exhibited in Halifax. It is from the Mines mine at Whitehorn, N. S., and represents the work of ten men for one month.

—The Liberal-Conservatives of Digby have nominated Dr. Herbert Jones of Weymouth, to contest the County in their interests.

UNITED STATES.
—The twentieth year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenon.

—The twenty-first year of the New England Conservatory of Music, Boston, which has just drawn to a close, has been the most successful in the history of that phenomenon. Nearly 2,500 pupils have received instruction in its several schools of music, art, oratory, languages, literature, piano and organ tuning, physical culture, etc. Every State and Territory, and many other countries have been represented in its halls. The ablest artists and teachers are in its faculty, and yearly additions are made from American and European sources.

—James Lick died in San Francisco ten years ago, leaving in the hands of trustees an estate of about \$2,000,000, to be divided among various charitable and scientific purposes. The trustees have yet unsettled, but the trustees have drawn over \$100,000 in salaries and have paid out nearly \$200,000 in lawyers' fees.

—As Arthur Wakefield, of Gardiner, Me., was fishing on Horse Shoe pond one day last week he saw a water snake swimming on the pond with its head protruding from the water six or seven inches. He watched it until it swam ashore, where it killed it with a club. On measuring it he found its length to be five feet, eleven inches, and its body in the largest place was four inches in circumference.

—A dispatch from Detroit, Mich., June 17, says that the steamer Champlain, having on board 30 to 40 persons, composed of passengers and crew, was burned this morning at one o'clock, six miles out from Charlevoix. So rapidly did the flames spread that the steamer had to be abandoned in ten minutes, and before the boats could be lowered. Twenty lives are known to have been lost.

—The Chicago Times says—"Sarah Bernhardt and her pet tiger cub Minette had a royal time on Thursday afternoon at the hotel, which was not so pleasant for the other parties concerned. Mme. Bernhardt ordered a special dish cooked for the cub, which she had joined the church and fastened his teeth in the arm of the terrified attendant, which caused him to utter a howl of agony, and hastily deposit his assailant's dinner on the richly carpeted floor. The water retired and soon after found it necessary to call a physician to dress the wound. His injuries are said to be quite serious, and blood poisoning is feared. The cub also attempted to bite the head waiter, but the latter was too alert. Bernhardt was much amused over the little episode, but the bitten waiter proposes to sue for damages."

—Rev. Mark Hopkins, D. D., LL. D., for over fifty years identified with Williams college as president and professor, died on Friday last, aged 85.

GENERAL.
—The population of this continent is 95,000,000 of whom the Roman Catholics claim 47,300,000.

—An alligator fifteen feet nine inches long was shot at Lake Parker, Fla., a few days ago. It is believed to be the largest ever shot in the State.

—Harvard's gymnasium cost \$110,000, Yale's \$125,000, and Columbia's \$166,000.

—Last year there were 151,332 miles of telegraph line and 489,607 miles of wire in the United States.

—The late William A. Wheeler, ex-vice-president, began life a poor boy, but accumulated considerable property, and during the last few years had been engaged in various charities. He gave \$3,000 to Andover theological seminary, \$10,000 to the Congregational church in Malone, of which he was a member, and \$1,000 to St. Mark's Episcopal church in Malone, and he gave \$1,000 to the Methodist church of York.

—The returns of vessels lost or missing at sea furnish a most terrible record. The *St. James Gazette* says: "In the four years from the 1st of January, 1890, to the 31st of December, 1893, 1,226 vessels foundered or were reported as missing, with a total loss of 6,661 lives. The record for the eleven years 1873-84 shows a loss of 3,153 ships, and so fewer than 17,167 lives. An extraordinary fact with regard to these figures is the large excess loss of life in the vessels reported as missing in comparison with that of the ships known to have foundered. It is clear that nearly six-sevenths of the loss of life in vessels which have disappeared without 'the ken of mortal man'."

—The thumb of plain sewing was invented in the year 1684, by a gallant young Dutch goldsmith of Amsterdam, who devised the "thumb bell"—for such was its original name—in order to protect his sweetheart's thumb tops when she was engaged with a needle and cotton. There was a young man named John who was very near to the "thumb bell" as he was called, however, because a "finger bell" but in shape only little change has taken place in it since the loving Hans placed the first thumb on the thumb of his lady love.

For the Year 1897
No better resolution can be made than to rest better any of the substitutes as "just as good" as the great only sure-pop corn cure—Putnam's Painless Corn Extract. It never fails to give satisfaction. Beware of poisonous flesh eating substitutes.

Marriages.
—MOSES-NORRIS—On June 15, at his own residence, Halifax, by Rev. W. H. Cline, B. D., Allan Moser and Minnie Norris, both of Glen Margaret, St. Margare's Bay.

—HARRINGTON-RICHARDSON—On Tuesday, June 14, at the residence of the bride's mother, by the Rev. W. H. Cline, B. D., Mrs. Ois, third daughter of the late Rev. S. Richardson, A. M., to the Rev. F. G. Harrington, son of C. H. Harrington, of Sydney, C. B.

—ELLIS-BRUCE—At the residence of R. H. Sibley, Wittenburg, June 15, by Rev. E. G. Sibley, assisted by Rev. E. T. Miller, Reuben Ellis, of Gloucester, N. B., to Mary Bruce, of Musquodoboit, Halifax Co., N. S.

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Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Cape Breton Railway at Ottawa, and also at the office of the Cape Breton Railway at Port Hawkesbury, C. B., on and after the 15th day of June, 1897, and the general specifications and form of tender will be obtained on application to the undersigned or on the printed forms and all the conditions are contained therein.
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