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Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LIV. VOL. VII., No. 28.

Published Weekly by the Maritime Baptist Publishing Company. SAINT JOHN, N. B., WEDNESDAY, JULY 1, 1891.

THE CHRISTIAN VISITOR, VOLUME XLIII. Printed by G. W. DAY, North Side King St.

The Convention—Intimations.

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

1. We desire the churches at the June conference, or at the latest, at the July conference, to appoint their delegates to the convention and forward a list of same to the undersigned.
2. Then we will forward place of abode for such delegates during Convention.
3. No church is entitled to send more than five delegates.
4. That while we would like to provide free entertainment for "wife and mother-in-law," as at last Convention here, we find it impossible so to do.
5. But we shall, as far as possible, provide for all accredited delegates whose names are forwarded before the 5th of August.
6. Where delegates desire outside entertainment, or where we are unable to provide free accommodation, we will furnish information concerning hotels, boarding house terms, etc., on demand.
7. We can make no provisions for trains.
8. Delegates connected with W. M. A. S. will be provided for by Mrs Snow, secretary of society, to whom all correspondence should be addressed.
9. We cannot assume responsibility for any delegate whose name is sent after August 5th.

C. E. NORTHERY, Church Clerk.

COLGATE UNIVERSITY, formerly Madison, receives from James B. Colgate the munificent gift of one million dollars. Mr. Colgate calls his gift the Dodge memorial fund, in memory of his friend, Dr. Ebenezer Dodge, the late president of the university. A paragraph in our news columns illustrates the great danger of eating canned foods, which have been allowed to remain in the tins for any length of time after opening. It is important to remember that the contents of the can should be immediately removed on opening. Emperor William of Germany has announced that he has devised a scheme for a lottery by which he hopes to obtain \$100,000,000 marks, to be used in the work of combating slavery in Africa. After that it is no wonder some people think that it does not become William of Germany to lecture his uncle Albert Edward of Wales on the sin of playing bacca.

A neat booklet has been issued by the Students' League of the Owens' Art Institution, with the purpose of calling attention to an art sale and general exhibition of students' work, both to be held together from September 23 to October 3, next, and to procure from students of the Owens' Art School, materials for the same:

A generous contribution of their original work, framed or unframed, is requested for the sale, which is to be under the management of the League, the net proceeds of each piece to be equally divided between the artist and trustee, the latter portion to be applied towards the liquidation of existing liabilities that have been incurred in consequence of recent civic operations of a nature rendering such expenditure absolutely indispensable. The students are also requested to lend such of their productions—copies or originals—framed or unframed, as would be a good representation of their artistic work, for the general exhibition of students' work under the management of the Trustees. All that is thus loaned will be returned after the close of the exhibition, fire and other casualties excepted.

The booklet also contains an account of the organization, &c., of the League. The date of organization was April 30, 1891. The officers of the League are: Lady Tiley, president; Miss B. Hatheway, Mrs. W. O. Raymond and Mrs. S. Alward, of St. John; Mrs. J. K. Hazen, of Fredericton, and Miss Ethel Ogden, of Sackville, vice-presidents; Miss Ethel Sidney Smith, Treasurer; Miss Julia Reed, secretary; Miss Florence Robertson and Miss Hattie Rankin, assistant secretaries. The following named students constitute the first executive Committee of Management: Miss Hatheway, Mrs. S. Alward, Miss Nellie Jarvis, Miss Ethel S. Smith, Miss Hattie Rankin, Mrs. W. O. Raymond, Miss B. Whitney, Miss Carrie Seeley, Miss Florence Robertson, Miss Julia Reed. About fifty ladies and gentlemen, resident in St. John, are named as a committee of management, and a number of others, residing elsewhere, as corresponding members of said committee.

By an annual contribution of one dollar a person may become an honorary member of the League. A gift of fifty dollars makes one a patron, and a gift of one hundred dollars constitutes one a benefactor. The purpose of the League, "to assist in the work of inciting a greater interest in art culture, where by a more general love of the fine arts and appreciation of their refining influences may be created," is certainly a most praiseworthy one, and we cannot but wish the undertaking the greatest success.

PASSING EVENTS.

THE PAST WEEK HAS BEEN QUITE AN EVENTFUL ONE in regard to parliamentary proceedings. On Monday, of last week, Hon. Mr. Laurier, in moving to adjourn the house—a virtual want of confidence motion—proceeded to arraign the policy of the government in respect to the appointment of Mr. Abbott as premier, and charged that his relations with the Canadian Pacific Company—although his official connection had been severed, and his stock disposed of—would operate to give that powerful organization an undue influence in the affairs of the country. Many of the leaders on both sides participated in the debate, and when the vote was taken 83 members voted in support of Mr. Laurier's motion, and 103 against, giving the government a majority of only twenty, which would, however, have been increased by one or two if the members who were absent, unpaired, had been present. The reduction of the government's majority, as compared with former divisions, was caused by the defection of Messrs Tarte, Vallancourt, Jones, and Savard, who had been counted as supporters of the government. It came out in the course of the debate that Sir John Thompson had not only been called upon by Lord Stanley for advice, but had been "entrusted by his excellency with the request that he should form a cabinet." Sir John stated in substance that he had stepped aside in favor of Mr. Abbott, as a gentleman of greater political wisdom and experience, and, therefore, better able than himself to deal with the exigencies of the situation, in the interests of the country and the conservative party. The real difficulty in the way of Sir John Thompson was, no doubt, the fact that he could not command the support of Mr. Dalton McCarthy, and that element in the conservative party of which he is the chief representative. Another incident of the debate worthy of notice was the compliment paid to Sir John Thompson by Sir Richard Cartwright. That honorable gentleman, it is well known, is not much given to homely speech when he addresses his political opponents, but on this occasion he managed to lay aside his caustic style of rhetoric long enough to give expression to the "respect he felt for the ability of the Minister of Justice, and the course he had pursued in the House. The honorable minister had conducted himself in a way to deserve the respect of his opponents, and it was greatly to his credit," said Sir Richard, with a sudden lapse into sarcasm, "seeing the company he had kept. He hoped the Minister of Justice would continue that upright course which had distinguished him during the time he had occupied his prominent place in the Dominion Cabinet."

MR. TAYLOR'S AMENDMENT HAVING BEEN DISPOSED OF, the Hon. Mr. Foster came forward, and, as we understand the matter, substituted for Mr. Macintosh's amendment a resolution for a Royal Commission, which, though in avowed principle the same, will no doubt be more acceptable to temperance people as providing for a more sincere and thorough-going endeavor to enquire into all the phases of the problem in the interests of temperance reform. Following is the text of the amendment submitted by the Minister of Finance:

1. The effects of the liquor traffic upon all interests affected by it in Canada.

2. The measures which have been adopted in this and other countries, with a view to lessen, regulate or prohibit the traffic.

3. The results of these measures in each case.

4. The effect of the enactment of a prohibitory liquor law in Canada would have in respect of social conditions, agricultural, business, industrial and commercial interests, of the revenue requirements of municipalities, provinces and the Dominion, and, also, as to its capability of efficient enforcement.

5. All other information bearing on the question of prohibition.

Mr. Foster supported his resolution in what we think it is but fair to characterize as, in form at least, a frank and manly speech. He admitted indeed that, on one occasion in the past, in a moment of weakness and in deference to the prohibitionist sentiment of the country, he had, against his own better judgment, voted for immediate prohibition. Whether Mr. Foster's attempt to defend his consistency as to prohibition in other respects was entirely successful, we shall not now discuss. We leave it to those who have never been guilty of any inconsistencies or any hours of weakness to peck him with stones. We are not concerned to defend the reputation of the Finance Minister, but to promote the moral as well as the material interests of the country which we believe demands the prohibition of the liquor traffic. We think it is important to this end, that the friends of temperance reform distinguish between the friends of prohibition and its foes. We wish to be

lieve, and we see no good reason to doubt it, that Mr. Foster spoke sincerely when he said in his recent speech in the House, that he believed in the principle of prohibition, and in its feasibility and practicability under certain conditions, or, when speaking of the loss of revenue involved in prohibition, he said:

"I do not look at the \$7,500,000 as worth one moment's argument if it is put in the balance against the strong demand of the people to-day to do away with what I consider to be an evil, and to bring about a state of things which I consider would be better for the homes, the happiness and the material prosperity of the country. Sir, if this country is to be a nation, it is better to have here to state that no better thing could be done in this country than to do that; than to exchange \$7,500,000 of revenue to the country, for a country blessed with the sobriety and peace and consequently plenty that I believe would come from a well-ordered and well-enforced prohibitory law." (Applause.)

Mr. Foster holds, however, that the temperance sentiment of the country is not sufficiently strong to justify the enactment at present of a prohibitory law, and points to repeal of the Scott Act in Ontario as evidence in support of this opinion. There are many, we believe, who have long hoped and labored for prohibition who will so far coincide with this opinion as to think that with a stronger and more active public sentiment in favor of prohibition the prospect of benefit from the enactment of a prohibitory law in Canada would be greatly increased. On the motion to adopt the Finance Minister's amendment, 107 voted yes and 88 nay. The vote was almost strictly of a party character. Mr. Jamieson and Mr. Dickie, from the government side, voting nay.

But prohibition in Canada is an event which we are glad to believe must surely come—and that before many years. The promoters of the movement have no reason to be discouraged, but the reverse. It cannot be doubted that the petitions which have poured into the present Parliament have had an effect, and the temperance sentiment which members of Parliament have met with in their constituencies has also had its effect in inducing a more serious and respectful consideration of the question. The Montreal Witness, which may be considered the representative prohibitionist paper of the Dominion, says of Mr. Foster's amendment: "Apart from the fact that he has staved off the vote on the main issue, the alternative proposal which he has carried through the House of Commons is a most excellent one," and says that "it is such one as any prohibitionist might be glad to vote for as a substantive motion." It further says:

"The Government's resolution though suggested by an enemy has been drawn up by a friend of the temperance cause, who, if he manages to frame the Commission as wisely as he has framed the resolutions, will deserve the confidence at least, in respect to it, of the temperance people." And continues: "The prohibitionists should push the investigation as widely and as deeply as possible. They have everything to gain and nothing to lose by all the evidence, discussion and agitation which can take place. This is a first-rate chance, not only to secure a great public inquiry into the whole subject, but to secure a storehouse of facts and figures and arguments against the traffic which will supply ammunition for the final campaign. The proceedings and evidence will, we suppose, be minutely recorded and then published in the shape of an official return, after the manner of such Government investigations. Every church, every charitable association burdened with the results of the traffic, every moral society and even individuals, who have suffered from—and who has not suffered?—the traffic should work to bring evidence before the Commission, which would be simply overwhelmed with the evidence in favor of prohibition if only one-half is brought before it that should be."

To the Council of Public Instruction of Nova Scotia: FROM THE MARITIME WOMAN'S CHRISTIAN TEMPERANCE UNION.

We, the undersigned, desiring to give expression to our sincere conviction that the best hope of saving the coming generation from the misery and evils resulting from habits of intemperance, lies in the thorough dissemination of scientific truth as to the physiological effects of alcohol, and all narcotics; and perceiving with thankfulness that this matter is already under the consideration of your honorable body, do hereby earnestly beseech you to frame such a law as shall place this subject upon the same footing as leading ones already included in the school curriculum.

And while we gratefully recognize the valuable temperance instruction so cheerfully imparted to their pupils by a large majority of our faithful teachers in the public schools, we cannot but deplore the fact that the study of physiological or scientific temperance finds no place in the prescribed Normal School course. Until this is altered, by teachers and pupils being duly accredited, for the study of this branch in their examina-

tions, and until direct graded textual instruction is substituted for the irregular and desultory methods now in use, the desired end will not and cannot be attained. As the successful prosecution of any subject in the school course depends largely upon the text-book, and as the Pathfinder Series has been prescribed for use in many schools of the states and territories of the American Republic, and is very highly approved of by many of our teachers, it having found its way into their hands, we earnestly recommend it, or a Canadian edition of the same, for adoption in our schools. June 22nd, 1891.

The above form of petition intended to be circulated by signatures in Nova Scotia, and to be presented to the council of public instruction for that province, was adopted, we are informed, by the executive of the Maritime Woman's Christian Temperance Union at the time of the convention recently held in this city. The purpose in view must commend itself, we think, to all wise temperance workers. Even with a prohibitory law upon our statute books the temperance reform must still be largely a matter of education. The mind must be informed as to the evils of intemperance and the moral sentiment enlisted on the side of abstinence from strong drink, if the era of total abstinence is ever to be ushered in, and unless law is supported by the enlightened moral sentiment of the community, it will be but little better than a dead letter. It is evident that early youth and school life afford the grand opportunity for instruction as to the nature of alcoholic drinks and other narcotics, and their effects upon the human system. We are not acquainted with the Pathfinder series of text-books, which the petition recommends. The fact that it has been so widely adopted in the United States and Territories is of course a high recommendation. Too much care, however, cannot be exercised in this matter in order that the instruction given shall be of a really scientific and trustworthy character.

W. B. M. U.

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

PRAYER TOPIC FOR JULY.

"For our student missionaries; that they may be endued with power from on high, that while they speak the Holy Spirit may convict of sin, and lead to Jesus' blood."

Meetings at Lawrencetown.

The first meeting of the delegates from the Aid Societies and Mission Bands comprised in the Western Association of N. S., was held at Lawrencetown, Annapolis Co., on Saturday afternoon, 20th June, 1891. The Methodist church was kindly loaned to us, and was filled on both occasions. The meetings were presided over by Mrs. Eaton, Co. Sec'y for Annapolis.

Saturday afternoon was given to the hearing of reports. Of the 43 societies comprised in this Western Association, about 30 sent in reports, some few of which were verbal, but most written. This is a pity, and it is hoped that our sisters will next year bring these messages in their minds, and give them with their lips. Five Mission Bands also reported. As these reports will be more fully noticed in the annual report, it is sufficient to say here, that of the 43 societies but two are not working. All the others show an increase of membership, and an increase in benevolence.

Mrs. Burgess, Co. secretary for Digby, says: "This time last year there were only four Aid Societies, and one Mission Band in this county. Now we have nine Aid Societies and four Mission Bands, so that Digby County leads the way in our Western Association. When we remember that in 1870 there were just 33 Aid Societies in N. S. and no Mission Bands (at least as far as can be found), and then think of the 43 in these Western Counties alone, we can but exclaim, "What hath God wrought."

On Monday afternoon again the sisters met for their mass meeting, and the church was literally packed. The folding doors into the vestry being thrown open, and the aisles filled with benches, even then the porch was crowded with those who could not find seats. Prayer by Mrs. Archibald followed the singing of the hymn and reading of the Scripture; prayer was offered by Mrs. Downey, one of our Methodist sisters, then an address of welcome from Mrs. Phinney, and reply from Mrs. Simpson. The following resolution was then moved by Mrs. Porter, seconded by Mrs. White, and after a few words from the Provincial Secretary, passed unanimously:

our Aid Societies and Mission Bands, the other for general missionary intelligence. Therefore Resolved, That in future these meetings be held on the afternoon and evening of the day preceding the meeting of the general Association, those enabling our sisters to attend all the meetings of the Association."

This is a step in the right direction. This arrangement will give more time for the business of our Aid Societies, and it is of great importance that this should be so. Many of our sisters can attend the Association who are unable to be with us at the annual meeting. Mr. Simpson, of Bear River, then addressed the meeting on Home Missions. Mr. Simpson thought that while the glamour which rested upon foreign missions did not rest in the same way upon home missions, yet this latter was just as important. Many of our students could tell of country places, to which they had been sent during vacation, where there were no Sunday schools, where they would be told, "No clergyman has ever crossed our threshold." It was important, then, because of the destitution, because of the foreign work, because, in order to obey our Lord's command, "Go into all the world," we absolutely must put more money into the home work. 3rd. Because it is from the small, weak country churches that our earnest laborers come; and 4th, because souls in our own province, the great North-west and Grand Ligne are just as precious in the sight of God. The Son of God is just as anxious that these should be won as He is for souls in India. Our brother commended the home work to the Aid Societies and Mission Bands, urging them to use the same zeal and sympathy in this as they were in the foreign.

A paper by Mrs. Chipman, of Bridgetown, was followed by a solo entitled "Calvary," from Mrs. Reed, of the same place. Mrs. Chipman's paper we hope many of our sisters will hear again.

The rest of the time was then given up to our returned missionaries. Miss Wright wanted our sisters to understand that the climate of India was not to blame for her ill health; but the six years of toil, with only five weeks of rest in all that time. Miss Wright gave a very interesting account of our work in India, one which could not fail to move a deeper interest in the work. In conclusion Miss Wright said that she had heard the remark made that "we might do more for missions than we are doing," and she had found that if the 43 societies in this district, averaging 20 members, were to give five cents per member each week, the result would be \$2,000.80 for missions per year.

Mrs. Archibald felt that as the hour was late she should not detain the audience, but Miss Johnstone asked that the tea hour be deferred, and after singing one verse of "All hail the power of Jesus' Name," Mrs. Archibald gave us some touching incidents with regard to the heathen women, their idols, and their need of Christ.

Both our missionaries were listened to with the deepest interest, and we think the earnest desire of each was to go home more devoted to the work than ever before.

Several addresses which were on our programme were laid aside that all might have the pleasure of hearing our missionaries. These meetings were among the largest, we think, ever held. May our Father's richest blessing rest upon the work and workers. A. E. J.

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

Literary Notes.

Emerson has been called the "circular philosopher," but he was always direct and to the point when he wrote or spoke on the ethics which should govern everyday life. In his ideas of reform he split less hairs than some of the most advanced reformers of to-day, and as this side of his character is less known than one would suppose, William M. Salter's article, "Emerson's Views on Reform," in the New England Magazine for July, is particularly interesting and instructive. Mr. Salter is himself in the van of the reform movement of to-day, but he is not prepared to adopt all the very advanced views of the great and wise sage of Concord. The second number of the Register and Brunswick News is before us, and presents a very creditable appearance. The name of the editor and publisher, Mr. J. E. Woodworth, is a sufficient guarantee that it will be a good paper.

MESSANGER AND VISITOR.

\$3.00 per annum; When paid within thirty days, \$1.50.

B. McC. BLACK, Editor. J. H. SAUNDERS, Business Manager.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

Messenger and Visitor

WEDNESDAY, JULY 1, 1901.

ENLARGEMENT.

We are glad to learn that the Board of Governors of Acadia have resolved to go on with the new seminary building as soon as the amount necessary has been subscribed. The plan which has been adopted, we understand, is to obtain pledges for the interest of an amount sufficient to put up the building, the capital to be paid in ten years. Four fifths of the requisite sum have been pledged, and it is expected the balance will be provided for by the time convention meets, if the efforts of the brethren in charge of this matter are seconded by our people. The operation of building will, in this case, be commenced this autumn. The demand for education for young women is increasing, and is, in every way, to be encouraged. It proves the existence of an intelligent public opinion on this subject, and it is the promise of greater advancement in all good things. Educated women in the country will foster the desire for culture and all things of good report. We trust the efforts of the Governors will meet with large success.

For some years the students have obtained considerable assistance in vocal culture. It is now settled that education will form a regular part of college work. The services of Mr. H. N. Shaw, B. A., have been accepted as instructor in this department. Mr. Shaw has already proved himself an enthusiastic and efficient teacher. A large number of the students will be public speakers, and the culture they receive in management of the voice is of prime importance to them and to the people who will listen to them. This consideration should commend the college to the favor of young men who are looking forward to public service. So the good work goes on, and yet there is no place for pause.

Questions.

Are all the Baptist ministers agents for the Messenger and Visitor, and are they therefore supposed to do all the writing, and pay the postage and P. O. order charges out of their own pockets?

Many of the pastors assist us greatly by acting as agents for the Messenger and Visitor, and we are always glad to have them do so, especially in places where no other agent has been engaged. Pastors who are agents receive their paper free, and are not expected to be at expense for postage, &c. Further information in reference to terms to agents will be furnished on application to the business manager.

A correspondent asks: 1. Should trustees of Baptist churches hold property solely for Baptists; or admit all comers, including teachers of—according to Baptist doctrine—heretical views? 2. Is the doctrine known as entire sanctification recognized as Baptist doctrine?

In reference to question number one, we are not in a position to say, without further inquiry, what legal authority trustees may have in reference to the matter in question, but it appears very clear to us that, morally, they are in duty bound to be guided by the expressed wishes of the church in regard to permitting the use of the house to any outside parties, provided, of course, that the expressed wish of the church do not conflict with the provisions of the act of parliament under which the trustees have been appointed.

In regard to the second question, we believe it is undisputed that what is generally taught under the name of "entire sanctification" is not sound doctrine in the view of Baptists. It is no doubt held and professed by, here and there, a member of a Baptist church, but Baptist scholars and Baptist churches are substantially of one accord in regarding the doctrine as unscriptural and mischievous. The fact that the attempt to hold and propagate the doctrine of "entire sanctification" within some of our Baptist churches, has led to trouble and dissension, and to the formation of a new sect, is additional proof, if any were needed, that the teaching in question is not endorsed by Baptists. These facts, we think, are worthy the careful attention of Baptist churches and individual members in communities where theories of entire sanctification are being propagated.

—There are many who sigh and complain that the church is cold, sluggish and remiss in duty, and too often it is sadly true. But it does not take much wisdom or goodness to complain about it. One sunny-hearted, active Christian who loves his Lord and seeks to do His will, whatever others may do, is worth a hundred who can only groan and complain because things are not better than they are.

Indian Correspondence.

BY M. B. SHAW.

The months of April and May occupy the same position in the Indian calendar as in that of the Maritime Province farmer. It is the period between "hay and grass." It might, perhaps, be more properly stated for India by saying, between "grass and grass." Our compound has been beautifully green, kept so by occasional showers, until within a few weeks. Since then the sun has been nearly vertical, and at noontide would dry a live load to a crisp in five minutes, if one could be found inexperienced enough to sit out in the glare for that length of time, and grass and herbs have become sere and gray. The cuckoo now sounds his plaintive cry from the thick foliage of the spreading bayon, and the farmer is repairing his plough of ancient model, and slicks his patient bullocks, for the rains are near and seed time follows closely in the train of harvest. By the 10th of June the spring monsoon usually breaks, and the face of the land will laugh through floods of showers. The picture usually put in Old Testament storybooks to represent Elisha and his servants ploughing with twelve pairs of oxen, is a graphic representation of an Indian cultivating scene. Often as many as a score of teams can be seen in our landscape view. The ploughs are of the same patent as those in use in Noah's time. The "share," the "beam," the solitary handle, the "yoke," and the connecting stick are all lashed together to make one firm structure. The point of the wooden share entering the soil acts as a lever to press the yoke down firmly against the hump of the ox, by which he pushes his load. The "ryot" grasps the rudely-shaped, backward-reaching arm with his left hand, and by means of a bamboo rod from eight to twelve feet long in his right hand, laboriously navigates his reluctant bullocks along an approximately straight furrow. The sower sows his seed from a bag-shaped cloth slung across his shoulder in exactly the same way as the man in the picture of the great parable. As I gradually obtain an insight into the customs and habits of these people about me, I find interest deepening wonderfully in the Old Testament history. The heathen there described who lived in the times of the Patriarchs, in Egypt, in Canaan before and after the Exodus and during the times of the kings, in the Assyrian court, and in the times of Christ and of the apostles, all have their counterparts here. Yonder sturdy, worthless bull, the village god, might in other days have been one of the sacred bulls of On. These unshapely stone idols in the wayside shrine might have been handed down from the household furniture of Rachel, who absconded with her father's gods. These sacred groves and tanks would have been as appropriate at Dan or Beersheba, or on any hill-top throughout Abrahams' kingdom, and this cunningly devised brass miniature of Rámmaswami does not make a bad substitute for a diminutive silver statue of Diana of Ephesus. Some of these Brahmins have become so far enlightened by modern thought that they ignore the gods of their fathers with scarcely less scorn than that with which they reject Jehovah, and erect an imaginary shrine that answers the same purpose as the "unknown god" of the Athenians. If Elijah were here he might appropriately call the people to a mount Carmel for decision as to the true God. If John the Baptist should appear again, and to this people, he would find ample scope for all his fiery energy in an attempt to arouse the stony conscience and implant startling convictions. The missionary often longs for that which may yet be possible,—the appearance of an Indian Paul to reason with the subtle minds of his countrymen of sin, of righteousness, and of a judgment to come.

The study of the language must of necessity be the largest factor in the work of the missionary's first year in India. For the first few months of study the memory bears the brunt of the task. There is no alphabet, proper speaking, in Telugu. There are 13 vowels and 35 consonant sounds, and each sound is represented by a distinct character that never varies. There are no silent nor slurred letters, consequently as soon as the student has mastered the characters and pronunciation of the sounds he can begin to read the printed pages. He can pronounce "Cain" and "Nebuchadnezzar" with equal facility. If he has a "good ear" for sounds, there is no danger of incorrect pronunciation, and he can proceed to stow away a vocabulary as fast as his memorizing brain-cells can adapt themselves to the new impressions. There is no "article" in the Telugu language, the adjectives are not declined, neither are they compared; prepositions, with one solitary exception, are attached to the genitive case of nouns and pronouns. There are no adverbs to express negation; the negative, except in the idiomatic use of a few positive phrases, is incorporated in the verbs, and this last constitutes really the greatest difficulty the learner encounters. Another difficulty which gradually adjusts itself lies in the use of a different set of words for each caste. One or two illustrations will suffice. A

Brahmin calls a dog "hooku," a Shudra always says, "bapi." A Brahmin speaks of the herdman as a "golavardu"; the Pariah, a lower class than he, addresses him by the respectable title "golayenah." When Brahmins meet Brahmins, each presses both palms to his forehead and murmurs "numas-carum" (how is your honor?). When Shudra greets Shudra, each performs this same dexterous ceremony, but their word is "dhandham," which means exactly the same thing (how is your honor?). The Shudra says "dhandham" to the Brahmin, who, if he feels well will reply, "cherungjeyi" (live a thousand years). If the manner of the Shudra is not sufficiently humble, his salutation will be returned by the emphatic statement, "Get out of my way, fellow!" The learner must practically acquire a different vocabulary for each caste. The book work required for a full understanding of the principles of the spoken language is simple and easily mastered; but the speaking is a different matter. One bears about the same relation to the other, as a thorough understanding of theoretical navigation to the captain's position on the quarter deck. The acquisition of the living language has a fascination for the missionary hard to be described. There is a mental exhilaration in the slowly forming acquaintanceship with the new sounds and forms that causes him to forget fatigue. The new world of ideas gradually unfolding to his thought stimulates curiosity, and continually tempts him on to sustained endeavor. The knowledge of the fact, that day by day as he makes fresh advance he is getting nearer to the people—to their thoughts and sympathy, to their heights of superstition and their depths of spiritual darkness with the story of Jesus' love, and the light of the Cross, supplies an inspiration sufficient to call into action all his powers of application.

Visaigram, May 13.

Thoughts from the Tyrol.

Innsbruck is the capital of the Austrian Tyrol. It is 1,800 feet above the sea and lies in the very heart of the Eastern Alps. On this bright May morning, its appearance, with its picturesque surroundings, is enchanting. There is everything to please the sense and charm the fancy. There is the scent of apple blossoms, with which many trees are laden. As I write, beneath the shade of a great elm, quite near a mountain road, I hear the sound of running brooks and the singing of sweet birds. I see green fields bedecked with buttercups and daisies. There are pretty Swiss cottages perched on the heights above me, while a busy town lies in the vale beneath. Yonder a peasant woman is calling a host of hens and chickens, who gather from far and near to answer her peculiar yodling call. Near by a waterfall is dashing madly down the mountain side. Beyond, and far above, imprisoning the valley with projecting walls, are the great Alpine peaks, majestic in their rocky power, with silent summits white and dazzling. The river, daughter of the mountains, with its dark green waters and in zigzag fashion with swift current, flows beneath. Even here the river Inn is broad and deep, yet it must run its course for many a mile before it joins the Danube. Then together they roll on, until at last they lose themselves in the Black Sea, far distant.

But man as well as nature here is picturesque. The costumes of the Tyrolese are quaint and often beautiful. They are rich in coloring, green shades predominate, perhaps in symbol of the verdure which adorns the hill-sides and the meadows. Embroidered vests are popular, and green felt hats with plumes or feathers. The women in the country districts wear short skirts, trimmed neatly with green braid, white aprons; and quite often high top boots. As in all continental Europe, the women walk side by side with the men in the fields and elsewhere, and seem to enjoy their privilege (?) in this respect. Their spirits are buoyant; their voices clear, rich and beautiful. At Selztal the other evening I heard a girl's voice singing in the woods far up the mountain side, and the pure notes were like a siren's call.

The Tyrolese are a polite and honest people. They will greet you almost always with a hearty "Guten morgen," as you meet them, but they sadly lack the polish and refinement of more cultured races. Nor are all of them carefree and happy, caroling bright songs and dressing in a gay apparel. There goes a lame old tramp, with ragged clothes and leaning on a crutch. He turns a look this way, half deprecating, half beseeching. Not long since an evil-eyed Italian passed, his hurdy-gurdy strapped across his stooping shoulders. Now comes a sad-faced Austrian woman, with dejected look and sun-burned countenance. She, like the tramp and the Italian, is an early riser—by necessity, and commences now a day of toil. Why are the people poor and hopeless in this happy land, this paradise of beauty? It is the old, old question. Here "every prospect pleases; and man alone is wretched and imperfect. How out of keeping with the joyfulness of nature are the weary, evil, sordid features of many of these people I have seen to-day. It is said that nature is nothing without man. Yet the glories of nature here revealed, which by themselves would make the observer an optimist and perhaps a poet, are marred by the presence of the lord of nature, even Man. Something is wrong. That tired woman with her hopeless face, who is wending her way towards the town, already weary though it is early morning, is one of multitudes. She is passing now beneath the shade of some proud trees that form a promenade for the wealthy Innsbruck citizens. Her eyes are downcast. Nature has no charm for her. She cannot raise her head and drink in this invigorating air. The effort would only remind her that she is weak and hungry, and must earn money to buy bread. She cannot see the grandeur of these towering heights, for scorching suns have dimmed her eyes before the time. She will walk on to Innsbruck, and perform her long day's service, and then purchase a small loaf with the few paltry kreutzers that she earns—and so to-morrow, and the following day, until her aching limbs refuse to work; then she must die, and what beyond? Her life is worse than the brute's life.

This is a Roman Catholic land. There are shrines on the rocks, figures of Christ by the river-side, statues of the Virgin above the doors of many houses. Priests I have met by scores. There are chapels and cathedrals everywhere. Yet the people suffer, even as they do in Protestant and heathen lands. One

thing alone will save the paupers and the poorer classes here and elsewhere—the diffusion of the Gospel in its purity. Class-distinctions and aristocratic Christianity, faith without works and works without faith, are bowing lower and lower the heads of the poor. The present system of the division of wealth is creating a band of princes and a horde of slaves. Is it wrong to pray that the time may come when the people who have labored uncomplainingly, and have suffered without knowing how to cry for help, may have the pity of the rich, may have their "rights"?

Is it wrong to believe that these foolish and unrighteous class-distinctions may at least be differently arranged, so that "rich" and "poor" shall be a memory rather than a fact? Is poverty a "necessary evil," with more than a hundred million Christians in the world? It should not be.

May the time soon come when these hills about me and these rocks above me shall re-echo only with the sounds of happy voices! "Then shall the earth yield her increase, and God, even our own God, shall bless us." Then will that Austrian woman lift up her eyes unto the hills, and thank the All-Father that salvation and a life of hope have come to her—and to mankind. But the sun grows hot, the mists have risen, the valley is waking into action, the smoke from factory chimneys is curling upward towards the blue sky, and my dreams are done.

AUSTEN K. DE BLOIS. The Tyrol Mountains, May 18.

Recapitulation.

Several of your readers have desired me to "write again" on the subject of systematic beneficence.

Possibly the following recapitulation, which gives my views in a concise form, may not prove wearisome. I feel that I am, at least, on the right track, to help the cause both of home and foreign missions.

Of all I have written this is the sum: (1) God is, and ought to be universally acknowledged as sole and absolute proprietor. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." "The silver is Mine, and the gold is Mine, saith the Lord of Hosts." In sharp contrast with this Divine claim occurs the "my"—four times repeated—of Dives (Luke 12: 17, 18, 19). God, unrecognized and unacknowledged, vindicated His right, in Dives' case, that night; and asked (v. 20) "And the things which thou hast prepared, whose shall they be?" What holy irony!

(2) Men, at the most, are but "Stewards of the manifold grace of God." (1 Peter 4: 10; 1 Cor. 4: 1, 2; Pa. 115: 16. Compare Matt. 25, Luke 16: 1, 2) (3) In the matter of income ("increase") and disbursements, our treasury—which in reality is the Lord's treasury—should always be thought of as having two compartments, a holy and a most holy place. From the former and larger of these divisions, the income producer may freely take for the benefit (not injury) of himself and family (for others, too, if he can afford the luxury); but from the smaller or most holy compartment he may not take anything, except for the benefit of those who are not immediately and legally dependent upon him—except for his "neighbor."

(4) The minimum or basal proportion of "giving," God seems to have said, should be the tithe. On nine-tenths we may live; but "the tithe...is the Lord's" (Lev. 27: 30; Gen. 28: 22; 2 Chron. 31: 5, 6) The "poor widow" appears to have cast in, in addition to her tithe, the remaining nine-tenths, "even all her living."

(5) The evangelization of the world, humanly speaking, seems now—A. D. 1891—to be about reduced to a question of dollars and cents. The whole world is "open" to the gospel, and thousands more than the churches can afford (7) to send, are saying, "Here am I; send me."

Finally (6) in view of the possibilities, yes, the pressing necessities, of this missionary age, many denominations, among them, have been very, very busy, "lo! these many years," studying "ways and means," and framing "financial schemes," wise and otherwise. But I seem to hear the questions, "Who hath required this at your hands?" "Is there not a scheme already mapped out for you and 'proved,' which would compass the end in view far better than any that you are likely to originate, however excellent these might be?" "Why not, individually and denominationally, 'adopt' that scheme which Moses and Malachi and Christ called attention, and which Paul so graphically sets forth in 1 Cor. 16: 1, 2?" In Old Testament times the basal and smallest proportion to be given to God in acknowledgment of His eternal proprietorship and gracious benefactions was the tithe. Can we, then, ask for, or systematically offer, "less than a tenth," under the new dispensation, and still expect the divine approval?

Now, brother, the recapitulation, as well as the two long articles which preceded it, are before your readers; and what of them? I must lay claim to a degree of originality in the particular way, or manner, in which the subject has been presented and developed; but,

I ask again, what of these articles? Have I, in them, been only as one "that darkeneth council by words without knowledge?" If so, it will be a kindness to allow me and my vagaries to pass rapidly out of sight.

On the other hand, I have the assurance of Gamaliel that, if this council or this work be of God, "ye cannot overthrow it." If, indeed, it be of God, the sooner we all fall into line in the matter, the better, "lest haply (we) be found even to be fighting against God."

R. H. HISIOR. Kingsborough, P. E. I., June 9.

P. S.—I have read the remarks of brethren Morgan, MacDonald and Webb with much interest. Would like to hear from others. In the meantime, will someone kindly explain Heb. 7, in its relation to this subject? Why did Abraham, our father (John 8: 39; Rom. 2: 29), pay tithes to Melchisedec, the type of Christ, our Lord? R. H. B.

Ordination.

In answer to a call from the 4th Hillsboro church, the following delegates met for the purpose of considering the advisability of ordaining Bro. E. McClatchy to the work of the gospel ministry: First Hillsboro—Rev. W. Camp, Bro. G. Steeves; 2nd Hillsboro—L. B. Colwell (lic.), and Rev. J. E. Fillmore; 3rd Hillsboro—Rev. S. H. Cornwall, Dea. T. McLaughlan, and Bro. W. Lander; 4th Hillsboro—Deacons Jonah and Osborne; the Valley—Rev. M. Gross; 1st Coverdale—J. Fillmore; Caladonia—Deacons J. Stewart and W. Wilbur; 1st Harvey—Rev. E. C. Baker and Bro. J. Bishop; 2nd Harvey—Rev. S. C. Moore, Dea. S. Copp and Bro. G. W. Fillmore; Hopewell—Bro. J. Wood and Rev. W. McGregor. After singing, "All Hail the Power," etc., and prayer by Rev. W. McGregor, the meeting was constituted by appointing Rev. J. E. Fillmore moderator, and Rev. W. McGregor, clerk.

The clerk of the church calling the council, then stated the object of such action; after which Rev. W. McGregor read a letter from Rev. A. Cohoon, Cor. Sec. of the H. M. B., showing that the ordination of Bro. McClatchy, under existing circumstances, was quite in keeping with Baptist usages, at the same time adducing several examples of such a course of procedure. The moderator then called upon Bro. McClatchy to give a statement of his conversion, call to the ministry and views of Christian doctrine.

On motion, it was carried that Rev. E. C. Baker interrogate the candidate on his views of doctrine, the other members of the council following with additional questions if they desired.

After a thorough examination the candidate was requested to retire.

On motion by Rev. W. Camp, seconded by Rev. M. Gross, it was resolved that having listened with great satisfaction to our dear brother, the council proceed to make arrangements for his ordination.

On motion, it was carried that Rev. E. C. Baker preach the sermon; Rev. M. Gross offer the prayer; the moderator and clerk of the council draft a letter to the church of which Bro. McClatchy is to become pastor; Rev. S. C. Moore give the hand of fellowship; and Rev. S. H. Cornwall give the charge to the candidate.

The above programme was carried out at the evening meeting, after which Rev. E. B. McClatchy closed the service with prayer and the benediction.

W. McGRIGOR, Clerk. J. E. FILLMORE, Moderator.

Collections for Annuity Fund.

Table with 2 columns: Name and Amount. Includes Lewis Head, Upper Sable River, \$4.15; Rockland, \$2.00; Lucasville, \$2.00; Sackville, N.S., \$2.00; New Ross, \$5.45; Temple, Yarmouth, \$9.00; Zion, Yarmouth, \$12.60; Haydock, \$1.75; 2nd Kingsley, \$2.00; Berwick, \$2.00; Dundas, P. E. I., \$2.15; Geo. H. Fielding, \$5.00.

In 1888-89 the churches collected \$404.90 for this fund. In 1889-90, \$221.55. So far in 1890-91 the amount is \$325.40, a little over a \$100 more than last year; but about \$80 less than the year previous.

Two churches have contributed for the first time this year—Windsor, \$20.07; Tabernacle, Halifax, \$23.79. It was not to be expected that the Windsor church would take a collection as the members had already given nearly \$1,500 to the capital fund. There are other large churches, beside a number of small ones, from which no collection has been received. Brethren in the ministry are falling out of the ranks, and will look to this source for help. Circulars have been sent to all the pastors and church clerks.

The accounts for the year will soon close. Will the churches please attend to this collection at once? The demands on the funds are increasing every year.

E. M. SAUNDERS, Treas. Halifax, June 25.

Mr. T. R. PATTILO writes us from Regina, under date of June 18: The country is looking splendidly. Grain fields never looked more promising at this season, and the land is sufficiently moist to stand a month's drought without damage. Prairie grasses have made wonderful growth, and the cattle and horses are luxuriating.

N. S. Western Association. The N. S. Western Association met in its forty-first annual session at the church at Lawrence Co., June 20, at 10 a. m. It was opened with devotion led by the moderator, I. H. Foshay and W. H. G. G. An address of welcome was given by the Rev. E. B. Minard, ass't. clerk; Keweenaw, treas.; Dea. B. The committee of a enlarged by the addition of Porter, W. H. G. G. H. Foshay and W. H. G. G. An address of welcome was given by the Rev. E. B. Minard, ass't. clerk; Keweenaw, treas.; Dea. B. The committee of a enlarged by the addition of Porter, W. H. G. G. H. Foshay and W. H. G. G. An address of welcome was given by the Rev. E. B. Minard, ass't. clerk; Keweenaw, treas.; Dea. B.

The officers for the current year were: Moderator, I. H. Foshay; Ass't. Moderator, W. H. G. G.; Secretary, W. H. G. G.; Treasurer, Dea. B. The committee of a enlarged by the addition of Porter, W. H. G. G. H. Foshay and W. H. G. G. An address of welcome was given by the Rev. E. B. Minard, ass't. clerk; Keweenaw, treas.; Dea. B.

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Whichever way the wind doth blow
Some heart is glad to have it so,
Then blow it east or blow it west,
The wind that blows that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breezes
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me,—trusting still
That all is well, and sure that He
Who launched my bark will sail with me.

Thro' storm and calm, and will not fail,
Whatever breezes may prevail,
To land me—every peril past—
Within His sheltering haven at last.

Then whatsoever wind doth blow
Some heart is glad to have it so,
Then blow it east or blow it west,
The wind that blows that wind is best.

—Woman's Record.

THE FARM.
Lice and Slugs.

The "brass syringe with crooked neck," adaptable for throwing a jet of water upward, should be capable of drawing or driving off the thrips which infest the under side of rose leaves. But to prevent any disfigurement of the beauty of the foliage this drenching must be given as soon as the first fruit blossoms open, and must be repeated every few days for three or four weeks, in order to catch later comers. The water alone used freely or soapsuds will have the desired effect, when used and driven with some force. For persons not possessors of such a syringe the kerosene emulsion is recommended. It kills all sorts of such vermin, including aphides and other lice on plants or animals, even when diluted so as not to harm the tenderest young leaf or most sensitive skin, or leave any mark of its application. It is also very cheap, may be kept any length of time always ready for use, and is of very easy application and inoffensive to the user, differing in this respect from the nauseous, dirty, staining infusions of tobacco which used to be our resort.

A formula approved by best authorities gives for small quantities 1 cc. of soap (common or whale oil) well dissolved in 1 qt. water. While boiling-hot, but removed from the fire, add 1 qt. kerosene and churn well, 5 or 10 minutes, until it becomes a homogeneous creamy mass. This may be kept in a jar. When wanted, dilute the portion with 10 or 15 times as much water and apply either by dipping into it and shaking infested tips or shoots or dash some against the insects. The little one-hand instrument we have found economical for throwing a fine jet with any desired force in any direction is marked on the rubber ball M. Goldman, Pittsfield, Mass. The slug—a yet worse pestifer of the beautiful foliage of the rose—begins its career in the time of late bloom. White hellebore dusted on the leaves so as to adhere to both sides is the most certain and effective destroyer, and is generally at hand at that season to meet a second brood of currant worms, the first brood of which appears with the thrips, in the season of fruit tree bloom.—W. G. Waring, jr.

THE HOME.
Beauty as a Means of Health.

The difference in appearance between one woman and another is, more than anything else, merely an affair of style; that beauty of features so hard to define and so easy to recognize, which makes the girl of no colored hair, features of indifferent turn, and lines none too perfect infinitely more attractive than other maids of faultless curves and innumerable strong points not cemented by this magic quality. Style may be defined, for want of something better to express it, as an attractive manner of holding the body, a firm, graceful way of doing things, and of moving about. It is the visible sign of inherent power and reserve force.

Proper breathing is the first art to cultivate in the pursuit of beauty. The lungs have their own muscular power, and this should be exercised. The chest must be enlarged by full, deep breathing, and not by muscular action from without. Inflate the lungs upward and outward, and lift the inflation were about to lift the body off the ground. Hold the shoulders on a line with the hips, and stand so that the lips, chin, chest and toes come upon one line, the feet being turned out at an angle of sixty degrees. It is wrong to make the body structure do most of the work in keeping the body upright. The muscles should hold it in position. In walking keep face and chest well over the advanced foot, and cultivate a free, firm, easy gait, without harsh or jarring movements. It is impossible to stand or breathe aright if the feet are pinched. When correct posture and breathing are interfered with the circulation is impeded, and deleterious substances in the blood tend to make the complexion bad. This is one of the many evils of tight shoes. To be well shod has a marked influence on style. The feet symbolize the body in their way as much as the hands. A clever shoemaker says that in a well fitting shoe the human foot feels like a duck's foot in the mud. It is held firmly in place, but nowhere compressed. Nothing can exceed the vulgarity and hygienic wickedness of a shoe that is too tight. For misery-producing power, hygienically as well as spiritually speaking, perhaps tight shoes are without a rival. Next to the search for style, pure and simple as a means of health, the care of the complexion and the cultivation of the right kind of expression are of great importance. The first is largely a matter of bathing and the general hygiene of the skin, while the second is a good expression—is best secured by the constant preference of higher thoughts over lower ones. This is the essence of intellectual living, and is fortunately within reach of us all.

Beauty that is lasting and really worth while is more or less dependent upon a good circulation; while a good circulation is made possible by correct posture, proper breathing, and the judicious care of the skin, something else is also necessary to insure the normal quality and activity of the blood. And this something consists in a combination of sunshine and activity in the open air. Town-dwellers have too little of these blessings, partly from circumstances and partly from lack of will. Exercise is the most important natural tonic of the body. Without it there can be no large, compact, muscular frame. It is as essential to physical development as air is to life, and an imperative necessity in the maintenance of beauty. To keep the complexion and spirits good, to preserve grace, strength, and agility of motion, there is no gymnasium so valuable as the daily round of housework, no exercises more beneficial in their results than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercises in the open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for women than games, is the fact that exercise which is immediately productive cheers the spirit. It gives women the courage to go on with living, and makes things seem really worth while.—Med. Record.

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SPINACH SOUP.—Into three quart of salted boiling water put one quart of prepared spinach and boil rapidly with the cover off till it is tender (from three to seven minutes), drain in a colander and rub through a sieve with a wooden

spoon. In another kettle put two quarts of milk to boil, putting a gill of water first into the kettle to prevent burning. Mix together over the fire a tablespoonful of butter and a table-spoonful and a half of flour, then add the boiling milk gradually, season with salt, pepper, and a little grated nutmeg. Stir into it the spinach, and serve it hot.

ASPARAGUS.—Wash well, put over the fire in boiling water, boil five minutes, pour off the water and add more, boiling hot; boil ten or fifteen minutes; take up and lay on slices of toasted bread; thicken the liquor in the kettle with flour, add salt and butter, and pour it over the asparagus and toast; or, boil the asparagus as above in salted water, and serve with oil, catsup, and other condiments, each diner preparing his own dressing for the asparagus.

THE FARM.
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Beauty that is lasting and really worth while is more or less dependent upon a good circulation; while a good circulation is made possible by correct posture, proper breathing, and the judicious care of the skin, something else is also necessary to insure the normal quality and activity of the blood. And this something consists in a combination of sunshine and activity in the open air. Town-dwellers have too little of these blessings, partly from circumstances and partly from lack of will. Exercise is the most important natural tonic of the body. Without it there can be no large, compact, muscular frame. It is as essential to physical development as air is to life, and an imperative necessity in the maintenance of beauty. To keep the complexion and spirits good, to preserve grace, strength, and agility of motion, there is no gymnasium so valuable as the daily round of housework, no exercises more beneficial in their results than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercises in the open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for women than games, is the fact that exercise which is immediately productive cheers the spirit. It gives women the courage to go on with living, and makes things seem really worth while.—Med. Record.

Hints for the Housewife.

DAVE BEARD.—To a pint of light wheat flour sponge, add two heaping tablespoonfuls of brown sugar, a teaspoonful of salt, and enough Graham flour to make a stiff dough. Wet the dates in warm water, stone them and put two cupsful into the dough. Stir well, let it rise till light and bake it. This bread is laxative in its effects.

LEMON SAUCE.—Stir into a teaspoonful of boiling water a tablespoonful of flour mixed with three of warm water, boil till clear add a cupful of sugar and the grated rind and juice of one lemon. Bring to a boil, and stir into it one beaten egg mixed with two tablespoonfuls of cold water stir constantly till it nears the boiling point, remove from the fire, and it is done. This is nice for almost any fruit pudding.

SPINACH SOUP.—Into three quart of salted boiling water put one quart of prepared spinach and boil rapidly with the cover off till it is tender (from three to seven minutes), drain in a colander and rub through a sieve with a wooden

TEMPERANCE.
Billy Myers' Mare.

One day Mr. Hunt, the temperance lecturer, was making a hard assault on rum-drinking, in a neighborhood where a Dutch distiller named "Billy Myers" was a sort of king. The man was present, and continually interrupted the speaking by saying in a loud voice, "Mr. Hunt, money makes the mare go!" At first this raised a laugh, which Mr

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

Royal Baking Powder

ABSOLUTELY PURE

News Summary.

DOMINION.

—A diver's telephone, adapted by Mr. A. T. Smith, of Kingston, Ont., was tested last week, and is reported to be a complete success.

—Crop prospects in these provinces by the sea have been much improved by the rains of the past week, but the hay crops, in some sections at least, are so infested, cannot wholly recover from the injury inflicted by drought and caterpillars.

—George Botsford, who, since 1873, has filled the office of clerk of the legislative council, died on Wednesday last, after a protracted illness. For the past two sessions Mr. Botsford was unable to attend the meetings of the council.

—A bus correspondent, who has taken pains to obtain reliable information as to the progress of the work on the Chignecto Ship Railway, writes that next year the whole railway will be completed and made ready for the transference of vessels from the Gulf to the Bay of Fundy.

—Local papers assert that Dean Wade, of Woodstock, who attended Birchall, the murderer of Benwell, in his last hours on earth, and who was in the city a few days ago, told a leading citizen that Birchall had confessed to him, but that he had refrained from making it public because it would criminate another person.

—A cablegram from London says: The full text of Hon. Mr. Laurier's speech on the occasion of the death of Sir John Macdonald, arrived this week and is much admired. The *Canadian Gazette* says: "Laurier has by his parliament ever listened to a more eloquent orator: it is well worthy of comparison with Gladstone's finest utterances."

—Several days ago Mr. David Herlihy, of Bathurst Township, Ont., was killed by lightning while ploughing. At dinner hour Mrs. Herlihy sent a five year old child to bring the father to the mid-day meal, but the little one brought back the news that her father was asleep on the ground and she could not waken him, and that the horses were asleep too. At this the poor mother preceded the child to the field, and found her husband dead.

—Joseph Gallant and Philip Arseneau of Shediac were poisoned on Saturday by eating some canned beef which had been open about two days, and allowed to remain in the tin. Shortly after eating the meat intense pain in the stomach became purple and swollen. Arseneau ate more than Gallant, and suffered more. Dr. Joseph Legere was called and with great difficulty succeeded in saving the lives of the men, who were at the point of death.

—It is rumored in political circles that Lady Macdonald is to be made a peeress by the queen, in recognition of Sir John Macdonald's eminent services to the empire. The same authority states that, after the session, Hugh John Macdonald, son of the late premier, will go to England to lay, personally, before her majesty Sir John Macdonald's orders and decorations, which have to be returned to the sovereign, and that there is a likelihood of Hugh John Macdonald himself being knighted by the queen.

—The department of state has been notified that the British government has appointed Sir George Baden Powell and W. Dawson agents for that government to visit Alaska and collect information respecting the seal fisheries. The statement coming from London that these men are appointed arbiters is erroneous, as negotiations looking to arbitration of the claims made by the United States to jurisdiction over Behring sea have not yet progressed to a point that would permit of the appointment of arbiters; in fact the nature of the arbitration itself has not been agreed upon.

—The sale of the personal effects of Miss Uford, who died at his home in Stratford, some time since, took place Saturday afternoon. One gentleman bought a trunk for 50 cents. He took it home, and upon examining the contents found \$200 in money stowed away in the bottom. James Uford was known as the Stratford hermit. For nearly 30 years he lived in a cave dug out of the side of a hill, and during that time was never known to speak to a living soul. He subsisted principally upon berries and fish caught by him in a near by creek. He was supposed to have been disappointed in love.

—The late premier's will was entered in probate on Thursday last. His son, Mr. Dewdney, Fred. White and Joseph Pope are the executors. He leaves his Ottawa residence, Earncliffe, to Lady Macdonald for life. If she desires to sell, the proceeds are to be invested, she to receive the income therefrom, during her life. In the event of her death before her daughter, the latter is to receive the income, and after death Hugh John's family to receive the money. He bequeaths his law library to his son, and the contents of the house, furniture and general library to Lady Macdonald, to whom also go certain investments not included in his general personal estate, £2,000 from a life policy being invested proceeds to his son. His personal estate is divided into halves between Lady Macdonald and Hugh John. The value of the estate, however, apart from Earncliffe, is \$85,000. His will is dated September 4th, 1890, and concludes: "I desire that I be buried in Kingston cemetery, near the grave of my mother, as I promised I should be there buried."

—The report that Parnell and Mrs. O'Shea are married is confirmed.

—An epidemic of typhoid fever is raging in the village of Valley Falls, R. I. The health officer has traced the cause to a contaminated well.

Marriages.

BAKER-HEISLER.—At Lunenburg, June 25, by Rev. J. S. Brown, Timothy Baker to Bessie Heisler, all of Tanook.

CROFT-BAKER.—At Chester Basin, June 23, by the Rev. N. A. MacNeill, B. A., Reuben A. Croft to Sabina E. Baker.

WILSON-STEVENS.—At Lunenburg, June 25, by Rev. J. S. Brown, William Wilson, to Emma Stevens, all of Tanook.

DONAGHY-LEE.—At Central, Penfield, by the Rev. James Trimble, June 20, Samuel Doherty, to Mrs. Harriet Lee, both of Elmcroft.

NORRIS-EATON.—In this city, June 24, by Rev. Sydney Welton, B. A., Samuel Noble, of Fredericton, to Maud M. Eaton of Port Kent, Me., U.S.

FROST-DEWOLF.—At the Baptist parsonage, Digby, on the 18th ult., by Rev. W. H. Hickson, George B. Frost to Flora B. Denton, both of Little River.

COOK-ROCK.—At the residence of Capt. Clinton Cook, June 18, by Rev. L. M. Weeks, Capt. John Cook to Mrs. Lucinda Rock, both of Dorchester, N. B.

MORRIS-WILSON.—In this city, on the 20th inst., by Rev. Sydney Welton, B. A., J. W. Morris, of London, Eng., to Annie Wilson, of St. John, N. B.

CRAWFORD-HAWES.—At the residence of the bride's father, Newcastle, Grand Manan, by Rev. W. J. Grey, June 16, William H. Crawford to Hannah E. Hawes.

DOYLE-KEITH.—At the home of the bride, Havelock, June 24, by Rev. B. N. Hughes, Owen Doyle, of Moncton, to Bessie, daughter of the late James Keith of Havelock.

WILSON-KIRKWOOD.—On June 8, at the home of Mrs. Johnson, Tower Hill, by the Rev. F. S. Todd, George Wilson, of Sorrel Ridge, Char. Co., to Mrs. Mary Kirkwood, of Tower Hill.

McQUARRIE.—At the residence of the bride's father, Waterville, Hants Co., June 17, by Rev. A. Whitman, Samuel C. Hunter, of Sweet's Corner, to May E. Swainman, of Waterville, Hants Co., N.S.

STEWART-McDONALD.—At the residence of the bride's parents, June 17, by the Rev. R. H. Bishop, Jason Albert Stewart, of Red Point, Lot 46, to Maggie A. McDonald, of West River, Lot 47, P. E. I.

LOWENSON-COVE.—At the residence of the bride's father, June 24, by Rev. E. C. Corey, Wm. A. Lowenson, of West-norfolk, N. B., to Susie L., youngest daughter of William Cove, Esq., of Oxford, N. S.

SMITH-DAILEY.—At the residence of the bride's father, June 15, by Rev. D. H. McQuarrie, B. A., W. H. Whidden Smith, of South Brookfield, Queens Co., N. S., to Mary E., daughter of Deacon James Dailey, of North Brookfield, Queens Co., N. S.

MAHON-DAVISON.—At the "Valley House," June 24, by Rev. J. C. Curran, Bro. N. S., by Rev. F. D. Davison, (brother of the bride), assisted by Rev. David McKee and Evangelist Chubbuck, Joseph D. Mahon, of Bass River, Col. Co., N. S., to Eliza M., daughter of the late John D. Davison.

MITCHELL.—At Parraboro, N. S., June 12, of heart disease, Mrs. M. J. Mitchell, aged 52 years, Sister M., united with the Baptist church at Princeton, Maine, at the age of 16, where her membership has since remained. During the last eight years, since the death of her husband, Benjamin Mitchell, she has resided with her daughter, Mrs. G. H. Verge, where she died. She leaves two daughters, three brothers, three sisters and her aged parents to mourn their loss. Sister Mitchell passed away in the exercise of faith in Jesus and the hope of a glorious immortality. (*Calais Times please copy.*)

CLEVELAND.—At Vancouver, B. C., May 30, Clara May, youngest daughter of Mr. and Mrs. John Cleveland, in the 19th year of her age, Clara, being the youngest child and of a bright and lively disposition, had always been the light and joy of the home. About a year ago the family came to Vancouver and for a time her health seemed to be unusually good, but all of a sudden she was stricken with the disease that confined her to her room for some seven months. Towards the last she seemed to be recovering until she was taken with la grippe, which brought on bronchitis. Against this complication her constitution, now so reduced, could no longer hold out, although supported by every aid that devoted affection could prompt and medical skill devise. A large number of friends attended the funeral. The services were conducted by Rev. W. C. Weir, assisted by Rev. J. A. Banton. The bereaved relatives have the warmest sympathy of the community. Amidst the general sorrow there is the joy and comfort of remembering Clara's conversion during her illness, also her happy and triumphant trust in Jesus that gave her the victory over sickness and death. Blessed are the dead that die in the Lord.

BLENBORNE.—At Maccan, June 15th, Deacon Wm. Blenkhorn, in the 84th year of his age. Bro. Blenkhorn was baptized into the fellowship of the Amherst church by the late Rev. Dr. Tupper in 1825. At the organization of the Maccan church, 1844, he united with it; was chosen deacon in 1850, which office he filled until called to higher service. He held most tenaciously and intelligently the principles and practices of those who had united with in early life, believing them to be founded on the Word of God. He hesitated not to declare his views whenever it was necessary to do so, and in such a way as not to give offence. In the last year of his life he manifested increasing anxiety to see the church revived and others brought in. During last fall he interested himself very much in getting a baptistry put in the meeting house, but we regret to say that it was not his longed for privilege to see it used. The funeral was very largely attended. Rev. D. A. Steele conducted the services at the house, after burial, Pastor Parker preached very appropriate and impressive sermon in the Presbyterian church near by. He leaves an aged widow (88), five sons and one daughter to mourn their loss. It may be said he passed away like the setting sun in a beautiful summer evening, without a struggle or a groan, fully trusting in the merits of the Saviour.

Deaths.

DEVENEY.—At Margarettville, N. S., June 16, Bessie G. Devoney, aged 4 years and 3 months.

HUBBY.—At South Finette, June 14, Benjamin Hubby, aged 70 years, son of Amos H. and Annie Hubby, aged seven days.

BURRELL.—In Portland Maine, June 10, Alfred L. Burrell, son of the late Gideon Burrell, of Annapolis, N. S., aged 23 years, 2 months.

SABEAN.—At Paradise, May 1, George Sabean, in the 67th year of age. Bro. Sabean was a member of the Port Lorne church. He died trusting in Christ.

VAUGHAN.—At Western Shore, Lunenburg Co., N. S., June 9, after a lingering illness borne with humble submission to the divine will, Mrs. David Vaughan, in the 84th year of her age.

PARKER.—At Victoria, N. S., June 15, of a gripple, Mrs. Maria L. Parker, aged 58 years. Sister Parker was a member of the Upper Wilnot church, lived the life of the righteous, and died in the triumph of faith.

WASSON.—At Cumberland Bay, Queens Co., N. B., June 11, of consumption, Adelaide, third daughter of Thomas and Sarah Wasson, aged 33 years. Sister Wasson experienced religion over eleven years ago, was baptized by Elder G. W. Springer, and united with the First Grace Lake Baptist church, and remained a member until death. She bore her suffering with Christian patience and died trusting in the finished work of Christ. She leaves a sorrowing father and mother, three sisters and one brother to mourn, but not as those without hope.

STEVES.—At Salem, Albert Co., June 16, Deacon Isaiah Steves, in the 69th year of his age. It was with sad hearts we followed the remains of our dear brother to his last resting place. In the death of this deacon we have lost one of our best men. For many years he served faithfully his Master. He was always at his post in the prayer-meeting, in his place on the Lord's day, and was a faithful attendant at the Sunday-school. Our brother was most generous with his means, giving liberally to home and foreign missions. The writer can truthfully say that Deacon Steves was one of the best men he ever met.

—Reports continue to come from China of outrages perpetrated on foreigners. The Chinese authorities do not seem to be able to prevent them.

—It is stated that Justin McCarthy will retire from the leadership of the Irish party as soon as John Dillon shall be released from prison. McCarthy is declared to be a failure as a parliamentarian leader. He has never regarded his position as other than temporary and has not been able to devote much time to the duties belonging to the position. Dillon, it is believed, will attract other Parliaments to his standard.

—The report of the leprosy commission which has been inquiring, since November last, into the conditions under which that disease spreads and breeds in India, is approaching completion. The commission will present the most exhaustive scientific study of the subject ever given to the world. Some thousands of cases have been examined. Microscopic researches made into the distribution of the supposed bacillus of leprosy, and a series of bacteriological investigations conducted, are said to have given astonishing results, promising the cure of this hitherto irremediable cure.

UNITED STATES.

—Professor George M. Mowbray, widely known as the inventor of nitro glycerine in England many years ago, died recently at North Adams, Mass.

—A statue to the memory of Henry Ward Beecher was unveiled in Brooklyn, N. Y., last week. It is a fine piece of art in bronze and granite, and cost \$35,000.

—The sixteenth annual four mile race between Yale and Harvard Universities crews was rowed on Friday last, and resulted in a victory for Harvard by eleven lengths. In the sixteen races Yale has won nine times and Harvard seven.

—Cloud bursts and consequent floods did great damage in some parts of Iowa last week. Seventy-five houses were carried out of sight in a Niagara-like torrent, but how many lives were lost is a matter of uncertainty. A terrific cloudburst struck repeated, and the wind almost a hurricane, consumed the dread work. The storm began last night, and appears to have swept in a vast circle over northwestern Iowa, fully 100 miles in diameter, with Cherokee as the centre.

—Additions of a substantial character are being made to the navy of the United States. Three cruisers, one of 3,000, and the others of 8,100 tons each, are said to be now nearly ready for launching, with several gunboats in process of construction at Bath, Me., and at Boston. Two formidable cruisers are also being built at the navy yards in New York and Norfolk. These ships, of course, are built after the latest methods in constructing vessels of war, and will be an important addition to the resources of the government, in case of trouble with any foreign nation.

—George T. Haswell, a prominent resident of Colorado, has become a raving maniac because of a despatch announcing that, after many years of vicissitudes, fortune was in his grasp. Mr. Haswell conceived an idea which embraced the organization of a company to issue the official souvenir of the world's fair. The souvenir was a medal which would cost probably 10 cents and sell to possibly 3,000,000 people at \$1 each. Articles of incorporation were secured, and it was soon announced that the world's fair commissioners had accepted the proposition. This turned the brain of Haswell.

—Mrs. A. J. Rose, a widow who resides on the "Brook" place at Thorndia, N. Y., at the foot of the mountain, is a very plucky woman. Early on Friday evening as she was about to close the window blinds for the night, she espied a large rattlesnake coiled on the ground about six feet from the house. There were no men around at the time. Mrs. Rose took down from the wall a loaded shotgun, took deliberate aim at the snake and fired, fortunately killing the reptile by blowing off its head. It was five feet long, and had seventeen rattles. It was the first time Mrs. Rose had ever fired a gun.

—The meeting of the Baptist ministers on Monday, the 22nd of June, was addressed by the Rev. J. Stoddard, on the influence of Social Societies or the Landmarks of Masonry. Mr. Stoddard charged that allegiance to Masonry and to God are incompatible. Rev. Mr. Cleveland, of Melrose, arose to a point of order. He stated he was a Mason and could not listen to what he characterized as unjust and uncalled for abuse. Mr. Moxom put the question on sustaining the point of order to the meeting, and it had only a few votes in its favor. Upon demand of Mr. Cleveland, a rising vote was taken which was against him 7 to 50. Mr. Cleveland thereupon requested that his name be dropped from the roll of membership and left the meeting.

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THE CHRISTIAN MESSANGER

VOLUME LII,
VOL. VII.,

The Convention—

Concerning the Convention at Moncton in August:

1. We desire the church conference, or at the late conference, to appoint the Convention an forward the undersigned.

2. Then we will forward for each delegate during 3. No church is entitled than five delegates.

4. That while we would free entertainment for "in-law," as at last Convention it is impossible to do.

5. But we shall, as far as possible, for all accredited names are forwarded by August.

6. Where delegates do not entertain, or where we provide free accommodation, information concerning boarding house terms, etc.

7. We can make no loans.

8. Delegates connected with us will be provided for secretary of society, to provide for the same.

9. We cannot assume any delegate whose name August 1st.

C. E. NORTHRUP.

—CONVENTION—While that generously entertain and thus oblige the whole do a noble service it is churches bear some share and receive some of the should not the churches gates provide means for of their delegates? T from each church would burden to no one, which ment of all by one church difficult. If each church the expenses of its delegates would be that more undertaken by these church meetings of Convention. be asked of the delegates. The delegates themselves more interest in the always be a consideration will be gladly entertained where the Convention is kindness of these brethren be abused when it can so profitably avoided.

—A letter to the University accompanying which secured to the Dodge Memorial Fund of James B. Colgate, the fund, wrote:

"No conditions have to the use of the money the university by the fund, except such as a name. Whatever the persons those who may hereafter I do not see how, as honor can expense of the income memorial fund for other the development of this the lines marked out for long as the memory of acter is retained, I am this university will continue true sense of the territory; a university purpose is to discover a order that it may be eventually followed wherever is my earnest wish that and in a proper manner at least once a week the students, at all stages may be called to the Saviour as recorded in distinguished from the those teachings of the creeds, catechisms, and denominational dogmas.

—The following circular was sent W. C. T. Union was local for publication with the memorial to the public instruction for that ed last week. As we command in last issue the circular place here, informed that it is the quest each religious organization temperance organization the memorial above at the case of ecclesiastics the numbers of ministers members which it is hoped by this united effort a pressure to bear upon Public Instruction as granting of the petition

Dear Sisters of the—

Mr. McKay, the program supervisor of the city of Halifax, annual report: "The many inconveniences of their pupils is very much of the use of the city of Halifax, the poverty drinking habits of many of them from supplying with sufficient clothing, children from the honorate are frequently provided intellects and democracy the community spent a

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