

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME XLIII.
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The death is announced of the German critic, Edward Reuss, whose name, associated with that of Wellhausen and others of the same school, is familiar to students on account of the position taken by him in reference to the Messianic writings of the scriptures. — Dr. Thos. J. Conant is dead, at the age of 89. He was among the most distinguished Hebrew scholars in America, and is well known because of his work in connection with his work on the American Bible Unions' revision of the scriptures. For a time, also, he co-operated with the American committee in their work on the Revised Edition of the Scriptures. — The death is announced of the last of the Borgias. The man, it is said, was a street beggar in a small German town near Salzburg, and his wife a washerwoman. So ends a family famous chiefly for its infamies. — Dr. Lorimer has returned from Europe with improved health, and has received (and, we believe, accepted) a call to the Tremont Temple church, Boston. It is twelve years since Dr. Lorimer closed his first pastorate at the Temple. — The money gifts to Yale college last year exceeded \$1,500,000. — The number of inhabitants of British India, by the late census, is 220,490,000, an increase of 22,000,000 since 1881. — It is stated there will be 20,000,000 bushels of wheat for export this year in Australia. — Among many interesting items, the *Examiner's* Boston correspondent contains the following: "Philip S. Moxom addressed the Unitarian ministers on the 27th upon the place of the minister in modern Christianity. It was everywhere spoken of as a masterly address in its chivalrous courage, its strong evangelical tone, and able and confident statement of the minister's relation to our Divine Lord and Saviour and to His church. It was a good place for a brave, true man to declare the whole counsel of God, and pastor Moxom did it superbly."

— We very much regret that some of our subscribers in the city have been put to inconvenience through failure to receive their papers at the proper time. Any one failing to receive his paper on Wednesday will do us a favor by reporting the matter promptly at this office. If any have lately moved, will they kindly send us their present address.

— Rev. W. V. Higgins writes us from Chicopee, in a postscript to a private note: "There are now two Brahmin young men who seem to be seeking the light. I hear of three or four others who are said to be believing, but have not courage to come out. One young man was recently picked up by his inebriated relatives and carried off by force to a distant village."

— It is reported that the steamer "Arbutus" of Moncton has been chartered for the Junior class of Acadia College for the time-honored annual expedition. Twenty or more students, under the direction of some of the professors, will start May 25 for a week's cruise on the coast, calling at different points of interest, and, no doubt, will be able very happily to combine recreation with profit.

— We have received a copy of the lately published memoir of Professor McGregor, late of McMaster University. A more extended notice of the work will appear next week. We will only say here that the book is pronounced by competent authorities to be a very interesting and valuable one. The proceeds of sale, we understand, go to Mrs. McGregor. The book has already reached a second edition. It may be obtained by sending one dollar to Prof. A. H. Newman, 116 Yorkville Ave., Toronto.

— Some of our friends think it strange that the *Messenger and Visitor* did not report Miss Wright's arrival at an earlier date, seeing that she has been in this country for several weeks. We can only say that, if we have sinned in this respect, it was a sin of ignorance, as the editor had no knowledge of Miss Wright's movements and was much surprised to learn, when in Halifax last week, that she had been for some weeks in the province. It goes without saying that nothing is more welcome to our columns than personal items respecting our missionaries.

— It should be explained that when we wrote our comments for last week's issue in reference to the recent case of discipline in the Normal school at Fredericton, the letter of Mr. Crockett, chief superintendent of education for the province, published in the *Sun* of the 2nd inst., and other papers, had not appeared; nor, on account of absence from the city, did we know of its publication until after the last issue of this paper. Mr. Crockett, in this communication, has said only what was necessary in justice to all concerned, and what he says fully

justifies the position taken by the *Messenger and Visitor*.

— There are many whose opinions do not coincide with those of our correspondent "C. G." in reference to Young People's Societies of Christian Endeavor, but no one will question the sincerity of his convictions or the righteousness of his motives in opposing their organization. The statement is questioned that the societies are under the control and direction of the church. The reference intended is probably to our editorial of April 22. But any one who will read the article will fail to find such a statement. It is implied, indeed, that a young people's society, if it were deemed useful, might be and should be under the church's control and direction, and to this we do not see how exception can be taken. Further, so far as we are advised, there is nothing imposed upon the Y. P. S. C. E. from a source external to the church which would prevent the exercise of such direction and control. It is quite possible that constitutions are in some instances adopted which would remove the society from the control of the church itself to determine? In a leaflet, entitled "Facts about Christian Endeavor," which appears to come from an authoritative source, the question is asked: "What are its (the society's) distinctive principles and features?"

"Ans. The prayer-meeting pledge, honestly interpreted, the lookout, prayer-meeting and social committees, and the consecration meeting with its roll-call. Other committees are optional, and the constitution is entirely flexible in other points, according to the needs of the local church."

It would appear, then, that even with a society organized in connection with the Y. P. S. C. E., there would be nothing to prevent the church instituting whatever safeguards it might deem necessary as to laying out the work of the society, the conducting of its meetings, the appointment of its officers, its reports to the church or any similar matters. It is quite possible, certainly, that a society should be organized by the young people of a church without consultation with the pastor or the church, but this would seem to be wholly improbable, unless the young people had reason to believe that no sympathy or counsel was to be expected in those quarters. And the question is worthy of serious consideration whether the most effective means of promoting the formation of societies not under the direction and control of the church is not to withhold from the young people the sympathy, counsel and cooperation which they have a right to expect.

— In the wholesome revulsion from the formalities of ritualism it is not to be wondered at if evangelical Protestant churches passed the bounds of simplicity and helpfulness, and arrived at a position bordering upon barrenness in the order of service employed in public worship. There is sufficient evidence that this is being perceived, and many attempts are discernible to enrich the service and make it more helpful by drawing the devout portion of the congregation into a more intimate participation in the worship. It has been characteristic of Baptist churches (nor do we mean to exclude other Protestant churches) that they contended strongly for the preaching of an unfettered gospel. The order of service in public worship has been adapted, unconsciously perhaps, to emphasize the importance of the preaching of the Word. The sermon overshadowed everything else. All that led up to it came to be spoken of as "the preliminaries," as merely introductory to the real business of the hour, and the little that followed was esteemed as of comparatively small significance. To listen to the minister and heed his preaching rather than to unite with him in worship was considered—perhaps we may say is still considered—the important thing for the congregation. The emphasis put upon preaching, as we have intimated, is right and wholesome. We would not wish to see it diminished. At the same time we sympathize with the conviction, which is growing upon all evangelical churches, that when the congregation assembles, the grand purpose should be not to listen to the minister, but to worship God. A uniform order of service in our churches is, we think, a thing to be desired. The present practice is the opposite of this. Some of our churches would seem to pride themselves on having a service a little different from any other, the convenience or the ambition of a chorister or a solo singer frequently having much to do in determining the order. If one visits the different churches, he finds an almost endless variety, and if a minister attempt to conduct the service in a church other

than his own, he is apt to find his attention sadly divided between his endeavor to lead the worship of the congregation and that of avoiding embarrassment to himself and the people by blundering in the order of the service. In this connection, we may remark, it is stated that a Service Book and Psalter is soon to be published, of which Dr. R. S. McArthur, of the Calvary Baptist church, New York, is one of the editors, and which, it is hoped, may be helpful in inducing the use of an appropriate and uniform service among the churches. What the character of this work will be, or whether the order of service which it shall present could wisely be adopted by our churches, we will not, of course, attempt to predict. It is sufficient, perhaps, for the present, to have called attention to the desirability of a greater uniformity among our churches in regard to this matter, and of an order of service which shall embody more of the ideas of worship than that which it is now being attempted, in such a variety of ways, to improve.

PASSING EVENTS.

THE COLD WEATHER OF THE PAST WEEK has not been confined to these provinces by the sea, but has extended over a wide area. In western Ontario it is feared that serious damage has been done to the fruit crop. Severe frosts have occurred throughout the lake regions, the Ohio, Upper Mississippi and Missouri Valley, and were reported on the 7th inst. as far south as North Carolina and Southern Tennessee. It is said there is no previous record of destructive frosts occurring so late in the last named states.

A CONFERENCE CALLED FOR THE PURPOSE OF PROMOTING UNITY as to organization and work among the Baptist young people of the United States, was held in Philadelphia, April 22nd. The several phases of the young people's movement—the Christian Endeavor, the strong Loyalist and the moderate or intermediate—were all represented in the conference, which was, we are told, most happy in its meeting and the results. A general basis of organization was agreed upon, according to which, the Baptist national organization, when formed in July next, is to be on a basis broad enough to receive all Baptist young people's societies, and no such society now organized will be required to reorganize in order to obtain fellowship and representation in their proposed national organization. All these societies are to be earnestly requested to co-operate heartily in associational, state and national Baptist organization, but each society will be left to determine to what extent it will participate in interdenominational societies. The national organization may recommend some model constitution for local societies, but the adoption of such constitution is to be entirely optional with all societies affiliated with the body. The *Young People at Work*, a paper now published by the American Baptist Publishing Society, it is proposed to accept as the organ of the societies. The basis of organization received the endorsement and signature of Dr. Wayland Hoyt, Dr. P. S. Moxom, Dr. R. S. McArthur, C. R. Blackall, B. Griffith, and other prominent ministers and laymen.

THE REV. DR. BRIDGMAN OF THE MADISON AVENUE BAPTIST CHURCH, New York, in a recent sermon gave utterance to some views respecting the doctrine of future punishment which did not meet with the approval of some members of his church, and Dr. Bridgman has accordingly resigned its pastorate. The *Watchman* says:

"It is not clear from the published reports of the sermon or from interviews with Dr. Bridgman just what his views upon the matter are. . . . Those who are familiar with Dr. Bridgman's preaching are in a far better position to interpret the sermon in question than those who have only the printed excerpts from it before them. . . . It is not a case that calls for trial by newspaper, but for a frank understanding between Dr. Bridgman and his church."

IN REFERENCE TO THE RESIGNATION OF DR. BRIDGMAN and his occasion, the *Boston Herald* has the following:

"The resignation of Dr. Bridgman from a Baptist church in New York City, because a portion of his congregation wish him to preach the doctrine of a material hell as the truth of the Scriptures, seems to us not only hasty but unnecessary. A large portion of his congregation wish him to reconsider his action, and practically endorse his views. No doubt the Baptists as a denomination are still sound on the doctrine of punishment by hell fire, but the lesson of a broader and better belief is working in the denomination, and it is now possible for clergy men to maintain themselves in their parishes without leaning hard on this doctrine, and still be considered as not unsound in the faith. No minister among the Baptists stands higher than

Rev. Philip S. Moxom, but he has built up a large congregation in the Back Bay district without hell fire, and there is no word said to the effect that he is not a good Baptist. The time has come when the Baptist church is becoming broad enough for liberal men to stay in it, and it is chiefly due to men like Mr. Moxom, who stay in the denomination and help to lift its theology to a level with the common Christian consciousness, that this liberal movement is becoming successful."

Alluding to the *Herald's* strictures, the *Watchman*, very justly, as it seems to us, remarks as follows:

A grosser misrepresentation of facts has seldom been made. The doctrine of a material hell is no tenet of the Baptist or of any other Protestant denomination. The Roman Catholic church teaches it, and there are individual Protestants who hold it. Among the sermons of Dr. Edward D. Griffin, is one entitled, "Hell Composed of Material Fire." We suppose that there may be found individual Baptists who agree with the medieval theologians and with Dr. Griffin. But while Baptists agree in holding to the eternity of punishment, they have no common doctrine as to its nature or its relations to human nature. Some hold that the penal suffering is simply the enduring of the natural and necessary consequences of sin. Some hold that to be penal there must be added a distinct consciousness of being under God's just displeasure, but decline any attempt to define it further. The doctrine of eternal punishment in some form is the common doctrine of our Baptist churches. When the pastor of the First Baptist church denies that doctrine it will be time enough to hold him up as the *Herald* does as a rejecter thereof.

A BILL AS BEFORE THE MICHIGAN LEGISLATURE, the object of which appears to be to secure the admission of women as professors and lecturers in the University of Michigan at Ann Arbor. The maturity of the bill is credited to Mrs. Lucinda H. Stone, of Kalamazoo, the veteran teacher, who was influential in securing the admission of girl students to the University. The plan included in the bill is to establish a trust fund and devote the proceeds to employing women professors without charge to the University.

SOME OF LAST WEEK'S DISPATCHES FROM Rome declared that city to be in a state of panic. It would seem that several cases have led to a very disturbed condition of things at the present time in Italy, and especially in Rome. Oppressive taxation, which led to the overthrow of the late ministry under Signor Crispi, the diplomatic difficulties with the United States, labor troubles in which Italy is common with the rest of Europe, and, finally, the terrible explosion at Pozzo Panaleo, believed by many to be the work of anarchists—all these have contributed to produce a disturbed and panicky condition in the public mind. The result is said to be the collapse of certain speculative enterprises, throwing thousands of workmen out of employment and producing dissatisfaction in their minds toward their employers, the government and the whole system under which they live. On May day the wildest rumors were abroad, and it was actually believed that a revolution was impending. There was consternation at the Vatican, it is declared, and the religious societies were so alarmed that they had prepared to stand a siege in case of a general uprising of the masses.

The Foreign Missionary Question—Another Word.

The Christian worker in the home land will find time in the midst of his regular duties to think of, to pray and work for the foreign mission enterprise of his denomination. His heart will be stirred, and his emotions will find rest in liberal giving, when he hears appeals for workers, and for money to put into the great harvest field beyond, from those whose lives are bound up in the work. But if in the providence of God he is transferred to the foreign field himself, to look hesthenism straight in the eyes, to grasp in a measure the awful need of light, of knowledge, and of most of all, of love, and to comprehend in some measure the possibilities beyond estimate in the opportunities that lie before him, beside him, and in all the regions round about, of speaking and advocating, and bringing the Gospel committed to his keeping,—then will come into his soul an exhilaration, a joy in the Spirit of Jesus, that I believe is possible under no other circumstances this side of heaven. Those "exceeding great and precious promises" lie constantly before him as if written in letters of light, and the command to go in the strength of them interprets itself to him with a preciousness that makes it a happiness to live in the most unpleasant surroundings. These are new and joyous experiences, and are recorded here for the encouragement of those battling with conviction

of personal duty, for the satisfaction of those who may be called upon to give their loved ones to the foreign service.

The one who goes and the one who sends have much in common:

1. They each are missionaries. One is bound to go, by the spirit; the other would go if it were possible, but is bound at home by ties that must be considered to have been ordered in Providence.

2. They each represent Him who died that the world might have light and life. One goes in bodily presence to the foreign people, the other sends him, and upholds him by sympathy and prayer, and cheers him on to the conflict.

3. They both have the same object in view: the fulfillment of the commission of Christ—the proclaiming of Jesus' love to dying souls, for Jesus' sake.

4. They both receive like honor; joy, perhaps not equal, but in kind, for is it not a statute in Israel that has never been revoked nor become a dead letter, that, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff?" Of course this applies to those only who are faithful to the best of their ability in "tarriyng by the stuff;" there must be share and share alike.

The harvest is whitening, the vintage is hanging in dead ripe clusters on our Telugu field. From all parts of it comes the word that the people are listening to the story of the Cross as never before. I myself have seen a heathen woman in a remote village weeping as she heard of the love of Jesus. Men are constantly making startling inquiries with reference to the consequences of their becoming Christians. But there must be more workers on the field, and at once, this very year, or it may be said, at no distant date, of the Baptists of Canada: "They had the opportunity presented to them, they failed to grasp it; the cause has not suffered, souls are being saved by thousands, but they can only blame themselves that the crowning joy of reaping has been given to others." During the week that included the last day of 1889 and the opening days of 1890, the Quinquennial conference of all the Baptist missionaries in Madras Presidency was in session at Ceylan. Dr. Clough, of Ongole, was not present; he remained at home and superintended, in those few days, the examination and baptism of 2,150 Telugus. Of these, 1,763 were baptized at Ongole in one day. Dear friends at home, in the light of this, can you doubt that God is willing to bless richly those who pray, and give and pray, and pray and give, and give and pray and work? M. B. Shaw. Vizianagram, March 16.

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."

Can It Be Done?

Can what be done? Can the churches in the Maritime Provinces support twenty-seven missionaries? In the appeal that was sent from the Foreign Field last year, the number of mission aries asked from the Maritime Provinces was twenty-seven.

In answer to the demand of the foreign field, and the voice of the Son of God, the required number is being counted and soon will be complete. Already there are twenty-one who have volunteered at Acadia, seventeen young men and four young ladies.

Now can we in the Maritime Provinces, where there is so much need, spare these young men and women? Let us think! Statistics of the year 1881 give the population of Nova Scotia, New Brunswick and P. E. Island, at less than nine hundred thousand. In this number (with its increase since that date) we have a membership of over forty-one thousand, and other religious denominations have a comparatively large membership; so the opportunities of hearing and receiving the gospel are brought within the reach of all. Now just deliberately and thoughtfully compare this condition of religious affairs with that of heathendom, where there are nearly one thousand million souls who have never heard the gospel of Jesus Christ. We conclude at once that we can spare these young men and women, and not only these, but others, should our Heavenly Father bid them go.

Again, what can we do to help them go? Can our churches afford to raise twenty-five or twenty-seven thousand dollars per year, or (until such times as the different fields can become self-sustaining) for the support of these volunteers, should they become missionaries? It is true some of our churches seem unable to support themselves without the help of the H. M. Board. Others seem to think when they have paid their general running expenses, that they

have been taxed to their utmost limit. Now shall we ask these churches to contribute to foreign missions? On the other hand, because these churches are poor must they be excused from endeavoring to answer the Macedonian cry, "Come over and help us?"

Must they be deprived the privilege of helping their neighbors a little in their deep distress? Must the opportunities of obeying the Lord's commands, and the blessing of giving be withheld from them?

In other words, is a man always to attend to his own desires first? And because he cannot satisfy himself completely, is he excused from giving any assistance whatever to others? "The Son of man came not to be ministered unto, but to minister." He is our example; not only in our personal and individual work, but in our associated relations as churches. In the light of the Bible and of experience, and also in consideration of the importance of the Master's work and humanity's present fearful need, we conclude that every church and individual will be richer who willingly contribute their mite to this great missionary cause.

We are glad to learn that some of our churches have been faithfully considering the advisability of supporting a missionary. And the thought occurs, could not more of our churches do this? If one be not able to support a missionary, perhaps two could; and if two be not able, perhaps a half-dozen could. I have looked over the statistics of our denomination, and I have made a rough estimate of the cost per church, supposing the twenty-seven candidates for the foreign field were at hand, and the churches decided to send them. There are, in the convention, 380 churches. To send twenty-seven missionaries at a salary of one thousand dollars each, would cost each church about seventy-two dollars. There would be one missionary to every fourteen churches. While this is, perhaps, more than some of the weak churches feel they can give, it would not cost to twenty-five cents per member for some of the stronger churches; and some are giving much more than that already. Thus wherein the weak fail, the strong can make up.

Again suppose every Baptist in the Maritime Provinces were to decide, just now, that he or she would give one dollar this year to foreign missions, what would be the result? Why just this: Next August at our convention at Moncton, the secretary of the Foreign Mission Board would acknowledge the receipt of \$41,480 (forty-one thousand, four hundred and eighty dollars). What a stimulus this would be to our Board and to the missionaries! And what encouragement to those who are looking forward to the work in the foreign field. This is but a small thing to do for God, who has done so much for us. And it can be done. Let us try it this year. You can give the money to your pastor if you have one, if not, give it to your clerk, and let it be sent to the Foreign Mission Board. We have good judicious officers there who will put all money to the best use. And when the candidate for the foreign field makes application, the Board will not be compelled to delay his appointment or have him go to some other board; and furthermore the Board will not be forced to pay interest on money for the sake of keeping the missionaries on the field who are already there.

Brethren and sisters, if the work is worthy of our consideration, let us consider it more. If it is worthy of our prayers, let us pray more. And if it is worthy of our gifts, let us give more. Is it a thing of small importance that we do not send the gospel to these perishing millions? Have we any excuse for not doing so? Will their own ignorance of the gospel save them? If so let us withdraw all forces at once and let ignorance abound; for just so soon as we send the gospel we send condemnation, if they do not accept it. But if we do not send the gospel, how can we, as God's servants, fulfil the commission, "Go ye into all the world and preach the gospel to every creature."

Have we done sufficient when one third of the earth's inhabitants have been made to enjoy the knowledge of the grace of God, with all its privileges for time and eternity, and two thirds are left without it? Does one third mean the whole? And can we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," when we neglect to do our part to carry out the commandments of the blessed Lord.

Oh that God might increase our faith in Himself, and enlarge our desires to help our fellow men; and thus lead us, in view of the great possibilities before us, viz. (the evangelization of the world in this generation) to do our part that this might be accomplished. W. T. STACKHOUSE. Acadia College.

The Amendment to the Proposed Readjustment Scheme.

When I suggested an amendment to the resolution of Bro. Williams, I had so thought he contemplated attaching so many conditions to the scheme he proposed, and I am glad to see by his last article that, in some respects at least, we are not so far apart in spirit as we at first seemed to be.

I am afraid, however, that such a variety of conditions would very much hamper the workings of any financial plan, and the naming of them, to my mind, suggests something radically wrong in the plan itself.

That it may be seen at a glance, how far and in what respects the amendment differs from the plan under which we are now working, and also from the plan proposed by Bro. Williams, we will put them down in their order, showing the percentage given to each department of our work.

Table with 2 columns: PERCENT PLAN, PERCENT. Rows include Home Missions, Foreign Missions, Acadia College, Ministerial Education, Ministerial Aid and Relief, and Grand Ligne.

Our present plan asks the churches to contribute for denominational objects at the rate of one dollar per member.

The readjustment plan asks for three dollars and sixty-five cents, and the amendment plan aims to secure at the rate of two dollars per member, per year.

In regard to the amount asked for per member, it is my opinion that while some perhaps in our churches would find it difficult to give any more than the one dollar a year to our convention fund, there are many who are only giving one who are abundantly able to give two dollars, and would be quite willing to do so if they knew that it was expected of them.

In regard to the apportionment of the funds, it will be observed that the amendment does not propose any very radical change, as compared with our present plan. By our present plan home missions receive 40 per cent., by the amendment 35 per cent.; foreign missions and Acadia College by the present plan gets each 25 per cent., by the amendment they would receive 22 per cent. each.

Liverpool, N. S. I. E. BILL.

S. S. Convention.

Yarmouth Co. Baptist Sunday-school convention met in its 29th semi-annual session with school at Central Chebogue, April 21st.

Fourteen schools were reported by letter and several verbally. The tone of the letters indicated progress along general lines of Sunday-school work; a growing consciousness of needs and responsibilities on the part of officers and teachers, with a deepening interest on the part of scholars, several churches having received accessions from schools.

With the opening of the afternoon session came the programme provided by the executive committee, consisting of:

1st. A paper by Rev. G. R. White,

The training and education of teachers for their work; emphasizing (1) The necessity of preparation for any work in life is equally true along lines of Sunday-school work; (2) The advance in the character of the lessons taught in the Sunday-school of to-day demands educated and trained teachers; (3) To meet this growing demand the writer recommended the board of examiners, formed in New York city, as helpful to Sunday-school teachers in their work.

Stirring addresses were then made by Rev. Messrs. Foshey, Robbins, Cohoon, Woodland, Robinson, and Brown, brethren Cogswell, Simonson and Porter.

A model infant class was taught by Sister M. O. Starrit, in which she clearly demonstrated the feasibility of making plain scripture teaching interesting to even very young children; thereby answering most successfully the old idea for the necessity of stories with a good moral in order to hold the attention of children.

A model adult class was then conducted by Rev. J. H. Robbins, in which was emphasized, (1) The necessity of every scholar having a bible in his hand. (2) The necessity of every scholar making all possible previous preparation. (3) Of confining themselves to the lesson, and allowing no time to be wasted with side issues.

The second subject was "The examination of classes and quarterly reports," by Rev. W. H. Robinson. Aim to give the class a bird's-eye view of quarter's lessons, in order to impress the salient points contained therein; combine questioning and filling up; never incorporate the answer in the question; never preach or lecture; address questions to particular persons; sum up each lesson in one general question.

Rev. G. R. White followed with a short address.

The evening session was opened by the presentation of a paper by Rev. E. P. Coldwell, "The Sunday-school and Christian missions," setting forth the responsibility of (1) Teaching God's Word, all the Word, which includes man's duty to man, hence Christian missions; (2) Bible emphasizes work of missions, as in case of Paul; Sabbath-school ought to interest itself in missions in a way calculated to set forth the necessity of giving to that object; the foreign missionary of the future is now in Sunday-school, and his training ought to begin at once; the supporters and directors of mission work in the future also in S. S. class, and an interest ought to be created at once in order to greater efficiency by and by; be filled with Spirit of Christ, which is spirit of Christian missions.

This was followed by addresses by Revs. Beals, Woodland, White, and Cohoon.

The question box was then opened, yielding eleven practical questions, which want of space forbids our naming. Suffice it to say they were acceptably answered by Rev. A. Cohoon and H. J. Foshey.

A vote of thanks was tendered to friends at Chebogue for their generous hospitality, and convention adjourned to meet with school at Beaver River, in October next.

Trueman Bishop, Secretary.

Grande Ligne Mission.

The annual reports are now being mailed to various churches and individuals.

Under the system in which money is collected for various objects in the Maritime Provinces, we have not the pleasure of the addresses of individuals who contribute to the Grande Ligne, hence we must distribute these to a large extent through pastors and churches.

I think I may say that this is one of the most interesting reports we have ever sent out, and I trust that pastors and clerks will see that they are faithfully distributed. If any individual fails to receive a copy, one can be obtained by writing to Mr. Jos. Richards, treasurer, St. Peter's street, Montreal.

A. A. AVER, President.

A SUMMER SCHOOL of the American Institute of Sacred Literature is to be held in Cambridge, Mass., beginning Monday, the 22nd of June.

The beautiful buildings of the Episcopal Theological school on Brattle street have been obtained for the use of the school. The weather at that season in Cambridge is not unlikely to be somewhat too warm to be either stimulating or agreeable to the student, but there are obvious and great advantages in being within reach of the libraries and museums of Harvard—especially the rich museum of Semitic Archeology. The school will be organized by Dr. Harper himself, who will be present during the opening days of the session, both to teach and to advise as to the best methods of study.

The tuition fee will be \$8 for courses in Hebrew, Greek, Assyrian, etc., and \$5 for courses in the English Bible. Any information desired may be obtained from Rev. W. D. Roberts, Trinity church, Boston, or Prof. W. R. Harper, New Haven, Conn.

Rev. W. H. Warren has assumed pastoral charge of the Sackville, N. B., church, and wishes all correspondence directed to him at that place. We trust that Bro. Warren may have the strength required for the arduous labors demanded on this important field, and that the divine blessing may rest richly upon his ministry in Sackville.

Religious Intelligence.

NEWS FROM THE CHURCHES.

HILLSBURG.—Two persons were baptized and one people by letter into the fellowship of the First Hillsburg Baptist church, on Sunday, May 3rd. Others are inquiring the way and will follow.

PASTOR.

St. John.—The Union Baptist Ministers' Conference met Monday, May 11th, in their room at the usual hour. The president, Rev. C. H. Marshall, was in the chair. There were present brethren Stewart, Hickson, Gates, Spencer, Ford, Ingram, and Bro. Grant of Sussex. Bro. Ingram reported two added to the Tabernacle church. Bro. Ford reported a new organ placed in the Carleton church and the renovation of its vestry. The church will celebrate its 50th anniversary on Lord's day next. Bro. Mellick had baptized a total of 37 during the year. An interesting and important paper was read by Bro. Mellick on Church Organization.

CLEMENTSVILLE.—Yesterday, 3rd inst., was a good day with us in Clementsvale. For some time many prayers have ascended for the prosperity of Zion here and at times it looked as if our prayers were too cold and faithless. But a firm trust in the promise of the Lord prompted us to go to attempt extra work for the Lord, that we might reasonably expect an extra blessing. Through these weeks we have been toiling with varying prospects of success, but finally the blessing came, and we were privileged to lead in the baptism of many waters. The sisters made happy by believing in Jesus. This was a blessed season for me, being the first time that I had been accorded this pleasing duty. Others are on the way and we are confidently expecting to visit the waters again before many weeks go by. Pray for us. C. R. MINARD.

PREBURY.—We are not without encouraging tokens of the Divine presence. Last Sabbath, in the presence of a large and attentive company, two were baptized at Mt. Hanley, and we trust others will follow soon. Our hands and hearts are greatly strengthened by the return of brother and sister Gates, after their sojourn in Halifax, and we are pleased, too, that our contributions toward general benevolence show some advance.

If we take the raising of money as a measure of efficiency, we have one of the most efficient W. M. A. societies in this county. The monthly missionary meeting is also greatly appreciated and is doing much to stir up our minds by way of remembrance. Pray for us, brethren, that greater self-denial, holier zeal and love for Christ, may be bestowed upon both people and me. E. E. LOCKE.

DORCHESTER.—Last Sabbath, May 3, two more—a young man and woman—were baptized. A week or two since, Bro. Cohoon mentioned the names of a number of churches giving generously to the support of the pastor. The list averaged ten dollars per member. It is certainly a good record. But Dorchester town beats it. The members here number 44, and their proportion of the salary is \$485—an average of over eleven dollars per member. We enter upon our third year of the pastorate, and the salary entirely paid for the second year. And this is by no means all which the pastor and his family receive from this noble, consecrated band, as the columns of the Messengers and Visitor frequently show. This is written in no boastful spirit, but to commend the late and others show even a better record than this. L. M. W.

RIVER HERRIT.—We would give God praise for a little progress in the good way and work. It has been an "up grade" all the way. We began special meetings in February, and on the 1st of March Bro. I. Wallace, general missionary, came and remained one week. His presence was acceptable to the pastor and people. Bro. W. is mighty to persuade. We visited from house to house, and brother Wallace, comforting the sick and appealing personally to the unconverted. He is not an injury to a pastor, but works to rivet more firmly the tie binding minister and people together. After his short visit continued meetings for four weeks and more. Last Sabbath I baptized two. We expect others will obey the Lord's command. But we leave the full results of the meetings to the revelation of the last day. God has said of His word, "It shall not return unto Me void."

BEAVER HARBOR.—Rev. J. W. S. Young writes from Beaver Harbor: "I have closed my special meetings at this place, after a week of hard work, but attended with blessed results both at the Harbor and at Berwick. To the Penfield church ten were added by baptism, some of them heads of families and good material. The church is greatly strengthened. At the Harbor we found a few Baptists with no church home, and it seemed to us very important in the interest of the cause that a church should be organized. So after corresponding with the secretary of the H. M. Board and others, we called a council of three or four churches (having previously baptized four converts) and organized in the usual manner. The work went on until I had baptized thirty-four in all. We have a church of forty-four members in the charge of Bro. Kierstead, who has been called a pastor, a grand force in the hand of God for Christian work. Three deacons have been ordained—J. Hazen, Gaius Johnson and Ira Hookins. The clerk of the church is Elias Bates."

POINT DE BUTE, N. B.—The first Sabbath in May will long be remembered as a high day in the history of the Baptist church in Point de Bute. In the morning at 10 o'clock, the Sabbath school was reorganized with a fine class of intelligent teachers and officers, under the superintendence of brother Wm. Tingley, clerk of the church. At two p. m., about 200 persons, with 70 or 80 tents, gathered around the beautiful baptistry to witness the baptism of ten happy converts. At three, it was my privilege to preach to a crowded congregation, and at the close to give the hand of fellowship to the persons, three of whom had come by letter. Eight of the thirteen are heads of families, and constitute a very valuable addition. Although it is becoming a very busy season with farmers, a few special services are continued this week, and it is expected that more will be ready to profess their

death to sin and resurrection to a new life on the coming Lord's day.

LIVERPOOL.—We are trying to get settled down to our work. We find the people very kind, congregations good, and the prayer meetings deeply interesting. We are encouraged in the service of the Lord. I. E. BILL.

2nd MONTROSE, N. B.—The Lord is blessing His own people; and others are coming to Him. Yesterday six were baptized and added to the church. We trust that the good work will go on until many more shall be brought to the Saviour. MILTON ADDISON, Lic.

QUÉBEC.—Four more believers were baptized into the fellowship of the Baptist church here last Sabbath, and five more are received and will be baptized next Sabbath. God is honoring His own truth in the conversion of many in our midst. A. T. DYKEMAN.

ELGIN, ALBERT CO.—Since we last wrote, ten more have followed the Lord in the ordinance of baptism, making 26 in all; these, with seven received by letter, received the right hand of fellowship into the church on Sabbath evening, April 26. A number more are anxious about their souls' salvation, and we trust, will find the Saviour on the joy of their hearts. Pray for us. S. W. KIRSTEAD.

ARGYLE.—I was called upon to enter the waters this afternoon at Central Argyle. The calm surface of the bay, the clear sky, the bright sunlight, the flash of joy on the face of the young sister, and the large congregation gathered on the green bank, composed a picture that engraved itself upon the memory of every one present. A. F. B.

HARVEY.—The work of grace is still progressing in this part of the Lord's vineyard. Three were baptized at Harvey, on Sabbath, May 3rd. On Tuesday evening we had a very gracious meeting at New Horton. Three came forward and publicly professed Christ, who had never done so before. God is good and His tender mercies are over all His works. To Him we render praise and glory. E. C. BAKER.

MARGARET, C. B.—At the May conference of the Baptist church in this place a formal license to preach the gospel was granted to brother Howard Ingraham, by a unanimous vote of the members present. Brother Ingraham has preached to us several times, and we can recommend him as possessing true piety, great earnestness and full consecration. These few lines are written in justice to our brother, and also to inform the church he may visit. It is his intention to prepare himself more fully for the work. GALVIN CURRIE.

BERWICK.—The church has unanimously requested Dr. Saunders to remain with them till Bro. Daly is ready to go to work. The church and congregation met in the vestry on Monday evening for the purpose of giving expression to their love for Dr. Saunders, and gratitude for his earnest and faithful labors. This was done in the presentation of the thank-offerings of the people, accompanied by a few well-chosen words by Dr. Brown, to which Dr. Saunders made a suitable reply in his own inimitable way—graceful, quietly, humorous, impressive. The work of the Lord still goes on. There was baptism on Sabbath evening, and the right hand of fellowship is in the morning to a large number. It is thought there were more in attendance at the communion services than ever before in the history of the church.

PERSONALS.

Rev. D. G. McDonald, of Stratford, Ont., is reported to be suffering from an affection of the throat.

The friends of Rev. I. J. Skinner will be glad to hear that he was able to attend the conference on Saturday last, and address the meeting in a most impressive manner. He also attended the service on Sunday evening.

Rev. Dr. Higgins, of Wolfville, who was laid aside for a few weeks by a severe attack of influenza, was able to be with his people on Sabbath, May 3, and though not feeling quite himself, hoped to be able shortly to resume his usual labors. Rev. Mr. Denovan preached in the morning.

Dr. John March, son of Rev. Stephen March, who for some years past has been in partnership with his brother in the medical profession at Bridgewater, has dissolved the partnership and has moved to Berwick. Many friends in Berwick encouraged him to do this, prominent among them is Dr. Masters, for over 40 years resident physician in this place. He too came here from Bridgewater, succeeding the late Dr. Van Buren. Dr. March will be a help to the community and to the church.

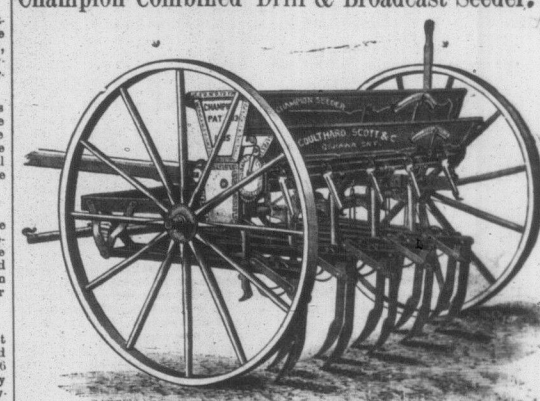
NOTICES.

A special meeting of the Union Baptist Education Society, will be held at the Baptist Foreign Mission Rooms, Germain St., in the city of St. John, on Thursday, 21st inst., at 3 p. m., to consider what shall be done in the present financial crisis. All members of the society and any person interested in its existence are urged to attend.

By order, A. S. W. A. WILSON, Secretary. St. John, May 9.

PRESIDENT ANDREWS, of Brown University, evidently believes in base ball, and is proud of the record which the University's "nine" has made for itself. At the dinner of the Brown Alumni, held May 2nd, in New York, he said: "It is a very difficult thing now to find a base ball nine in the country, professional or collegiate, to beat the nine of Yale College, which our men did last year; or the nine of Harvard University, which we have recently done. It takes more to take brains, it takes skill, and it takes co-operation. I will say that no man in the nine is not legitimately connected with Brown College. That was true, too, when we beat Yale; and, further, on the nine there is not a man that does not bear a most excellent character."

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A BIT OF USEFUL INFORMATION

If you wish to put wall paper on a room and do not know how much you require, measure the distance in feet around the room, and the height of the room in feet also, and multiply one by the other; then measuring the length and breadth of each window, door, fire-place or other break that may not require to be papered, in a similar manner find the total amount of wall space and divide the result by 35. Thus a room 12 ft. wide by 14 ft. long and 10 ft. high has 120 square feet of wall space; less say two windows 3 ft. x 6 ft. and two doors 3 ft. x 8 ft., will leave you a net area of 118 ft. Divide this by 35 and you have 3 1/2 rolls of paper required, or in round numbers such a room will require 4 Single Rolls Wall Paper to cover it.

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RECOMPENSE.

We are quite sure that He will give them back—bright, pure and beautiful. We know He will, but keep our own and His until we fall asleep. We know He does not mean to break the strands reaching between...

My lot, my own, and I shall have so much to see together by and by. I do believe that just the same sweet face, but glorified, is waiting in the place where we shall meet, if only I am counted worthy that by and by...

Little Margery's crusade. A STORY OF THE REIGN OF THE LION-HEART.

By FRED HENRY COLBY.

"Is that Jerusalem, mother?" asked a pretty, rosy-cheeked little girl, her black eyes dancing with delight and expectation, at the sight of the towers and spires of a city rising up from the sea...

"Hush, my Margery," answered a stately woman, bending down to kiss the eager, upturned face. "That is not Jerusalem, but St. Jean d'Acres. Solyma the holy city where the Lord Jesus was killed by those wicked Jews!"

"Shall we never get there?" asked the child, plaintively. "I did not know Jerusalem was such a long way off, and I wish so much to see the Holy Sepulchre!"

"Yes, we shall go there in good time, Margery, and you shall kneel at the sepulchre of Christ, that is, if King Richard succeeds in wresting the city from the infidels."

"And King Richard will," cried Margery, "he is so brave and brave, none can resist him. Oh, will it not be grand to drive out the pagans, and go to pray at the place where our Lord was laid?"

"It will, indeed. Every Christian heart will rejoice when the holy city is once more free from the humble pilgrims can visit our Lord's tomb without danger of insult or injury from infidel hands."

"Mother," said Margery, looking up, "when I think of that, that I wear a crown of thorns when He was on earth, if King Richard conquers Jerusalem will he wear a crown of thorns, too?"

Norman chief, and had command of one of the one hundred great vessels that constituted the fleet of the English King. And although it was to be an enterprise of war and conquest, the gentle feeling was on board—King Richard's own wife, Queen Berengaria, and his sister, Queen Joanna of Sicily, being among the number.

It was in the month of May when the English and Norman fleet anchored before the walls of Acre, which was then in a state of league, and for twenty thousand Mussulmen were in the city, and the great Saladin was expected every day to give his aid to the garrison. The arrival of the mighty Plantagenet changed the aspect of affairs, however, and a month afterwards Acre surrendered to the combined Christian forces, June 12, 1191.

It had been somewhat tedious to those on board the ships during the siege, and many wistful glances cast toward the green Syrian shore; thus as soon as Acre was delivered to the Christians, every person was eager to go to land.

It was a bright, beautiful day, albeit the hot sun of the East shone on its intense beams upon the city when the crusaders went ashore. The sparkling waters of the harbor were covered with countless boats, and the quays were crowded with countless throngs of people. The banners of England and France floated together from the battlements of Acre and the churches of the city, long profaned by the prayers of the infidel, now listened to the praises of Christian worshippers.

Among the crowd of eager and restless wanderers, now mingling with the armed knights and soldiers, now stopping to chat with the dark, handsome oriental women and children, might have been Margery and her brother Waleran. Every one wore his holiday garb, and Margery was dressed in a green robe with tight sleeves, and a loose girde of silver. On her feet she had short boots, embroidered, and her pretty face was half concealed by the wimple, or veil of silk that she wore bound to her forehead by a golden fillet.

"What! my merry pilgrims, whether or not I cry a pleasant voice above them, as the two children passed under the balcony of a dark, towering palace over whose roof floated the three lions of Normandy and England."

"They looked up at the friendly, young face of the boy and the girl's own eyes, whom they recognized as having seen once before on the warship in the harbor, where he had come with one of King Richard's knights with a message to their father."

"Hello, yourself, Master Rene," answered Waleran to the young Provencal page of Richard of Aquitaine. "Come within," shouted Rene; and the next moment he was rushing down the stairs among the guards and officers stationed at the door of the royal abode."

"The lady of Lusignan," he said to the steward of the house, who had his eyes in front of the doorway, and at the waterword the guardsman drew back, allowing the children to enter.

"Come up to my chamber," said the page, "from the window you can behold the sea and everything that passeth in the street below. King Richard will be here anon, and with him King of Lusignan."

"He that is to be king of Jerusalem," inquired Margery. "He that is already king," answered Rene, "for our lord King Richard hath ordained it. I am glad, therefore, for I fancy not that dark, cunning Italian, Conrad of Montferrat."

"He is indeed a gallant monarch," exclaimed Rene, admiringly; "and though he can countenance and wield axe so bravely, yet can he sing songs and touch a lute as rarely as a princess might. His queen is a noble lady, too; Mary bless her starry eyes!"

"But she is not as fair as he is handsome," said Margery. "How tall he is, and isn't his hair beautiful! I wish I were his wife, for I like him. If ever I marry, my husband shall have hair and eyes just like King Richard's." And the little lady looked as if her mind was made up and would be unchangeable.

"Then he will probably look more like the old Man of the Mountains," declared Rene, smiling; for they say that a woman always marries just opposite to what she says she will. But I have forgotten to tell you that tomorrow is to be the greatest day of all. Six thousand captive infidels are in the camp, in chains, and every one of them will lose his head by the executioner's axe outside the walls of Acre."

"That will be serving those Turks right," said Waleran. "They have been killing the Christians like hogs; they ought to be butchered."

"Why, Waleran, what a terrible thing!" exclaimed his sister, with a queer little shiver. "And you say this will happen to-morrow, Rene? I should not have thought it of King Richard!"

"Thought what? Why, he and good Queen Berengaria and all the court will be there to witness it!"

"But those men shall not be butchered," cried Margery. "Suppose that they are our enemies, does not Christ say His good to your enemies? It will do honor to Christian knighthood to suffer such an inhuman massacre."

"They are only infidels," said Rene. "Yes, but they are also human beings," asserted Margery, "made in the image of God. He will be angry, and we shall not prosper if this great wrong is done."

"I shouldn't wonder a bit if you did marry a Saracen after all, Margery," said her brother scornfully. "Perhaps you will get the crown of Saladin himself. I can imagine it, you take their part so valiantly."

"Waleran!" she cried indignantly, a dash of red appearing on each cheek. Then she desisted, for her mother's words, about the lance and the sword, were a brave crusader's, her mother's temper and curb her quick tongue. "Don't try to tease me, brother," she continued in a milder tone. "We are all crusaders, and I think we that were the count should remember the wishings of our dear Lord first of all. If no one else interposes in their behalf I shall speak to King Richard myself. I know he will not permit it."

"You go to Richard, Plantagenet on such a subject," said Waleran. "Why, he will order his squire to carry you home to your mother!"

"King Richard is a knight and a gentleman," answered Margery. "You may laugh at me, Waleran, but I shall do as I say. It is what a knight should do; and I am not his disciple!"

"All through the excitement of that day she could not keep out of her mind the thought of all those captive Turks butchered in cold blood. Her determination only grew stronger all the time to visit the king and implore him to forbid the execution. She meant to see her confidant, not even her mother; but that evening, just as the stars were coming out in the Syrian sky and the waters of Acre cast deep shadows in the towers of the Mediterranean, unattended, she sought the quarters of King Richard. Her mother was entertaining some noble ladies, and Waleran was away with several young companions, so that the little maiden found no obstruction in the way of carrying out her project. And even the guards at the palace knew that she was the pretty little lady who 'wished to see the king.'"

Richard was feasting his favorite knights when Margery was ushered in to the banquet hall, where the disordered tables strewn with fragments of the feast, showed the king's own table of that day and warlike age. A minstrel, King Richard's favorite troubadour, Blondel de Nesle, was singing a song to the accompaniment of his lute, and all the voices were hushed as he sang. The king was lying on a great cushioned sofa, his feet on a golden stool, and following every motion of his skilled musician's fingers. The words were full of music, and the somewhat mournful melody filled the heavily raftered room.

"Chide not, my king, that thy champion Stalwartly banner still floats as of yore, Into the battle front as 'twas carried, Never it hangs idly, no breeze to wave it, Full the light, white as her fame, who once waved it. Rest, till again the fierce foeman shall brave me, Waving in sunlight once more."

The last strains of the lute scarce lingered on the air, when the monarch ordered the servants to fill the wine-cups once more. "Drink, to my merry madon, to Blondel, the prince of minstrels!"

"There was a clamor of voices and the clashing of wine-cups, followed by a silence, in which Margery de Mettingham advanced full into the light and stood before the king. Then she spoke in a low voice with the war-worn banners of Europe, emblazoned with the lion of England, that with the lilies of France, another with the black eagle of Austria, which the golden cross of Jerusalem shone over all, and in the presence of the mightiest royalty on earth, this twelve-year-old girl stood unabashed."

"Hail who here we here?" said Richard, turning upon his young visitor his mainly countenance, the light of his bright blue eyes assuming its mildest expression.

"Pardon, my gracious liege, for entering your royal presence at this unseasonly time," answered Margery, bowing very humbly as she knew they did at royal courts.

"And the brave girl after the manner of stout natures dashed at once into her subject."

"King of England," she said, "save those Saracens whom thou hast ordered to die to-morrow. If thou wouldst keep thy banner stainless, if thou wouldst be a stainless knight thyself, forbid this unchristian butchery!"

"If she had been a prophet sent by God, she could not have spoken bolder words with greater dignity and force."

Cuticura Soap advertisement. Aching sides and back, weak kidneys, and rheumatism relieved in one minute by CUTICURA ANTI-PAIN PASTER.

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GOD'S WAY IS BEST.

Past the portals of today;
Something waits us down the way.

Wait, thou shrouded mystery!
It is well we can not see.

THE HOME.

Be Careful How You Talk in the Family!

How strange it is that we do not think
more of the importance of conversation
in our home life.

The discussion of the faults of others
which they hear in the home circle,
often gives them a prejudice against very
good people.

"Walk in, I am glad to see you, Mrs.
White," said one little girl to a make-be-
lieve caller.

Teach the children to be true, pure
and just, by having the conversation of
an elevating character.

It was from his father's conversation
at the fireside, that the late Heinrich
Schliemann received his bent toward
archaeological research.

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Hints for the Housewife.

To melt chocolate, break in a few
pieces, then melt it in a small dish set
in the top of the teakettle; it is not necessary
to grate it.

To MAKE ENGLISH RELISH.—Put bread
crumbs into a saucpan, with cream, salt
and pepper; when the crumbs have ab-
sorbed all the cream or milk, add a small
piece of butter, a little grated cheese,
break in a few eggs, and then fry as with
an ordinary omelet.

KNEADED PLUM CAKE.—Two and a half
cupfuls of sugar, half a cupful of butter,
half a cupful of sour milk, two spoonfuls
of cream, a teaspoonful of saleratus, half
a spoonful of cinnamon and a nutmeg, a
cupful of chopped raisins and flour
enough to knead (about six cupfuls).
Roll an inch thick and cut in oblong
pieces. Bake on sheets in a quick oven.

RICE DUMPLINGS.—Put your rice in a
stew-pan, and pour on each cup of rice
one gill of milk; stand it near the fire
where it will keep hot but not boil. As
soon as it has absorbed all the milk,
pare your apples, take out the cores,
and put the rice around them instead of
paste. Boil them until the apple is
soft. They should be tied in dumping
cloths.

HOW TO SUGAR POP CORN.—Put into an
iron kettle one tablespoonful of butter,
three of water, one teaspoonful of salt,
and sugar. Boil until ready to candy,
then throw in three quarts of nicely
popped corn; stir briskly until the
sugar is evenly distributed over the
corn. Take care that the corn does not
burn. Take the kettle from the fire
and stir until it has cooled a little.

SUGAR BISCUITS.—Three-quarters of a
pound of sugar, half a pound of butter,
one pint of milk, one teaspoonful of
bicarbonate of soda, flour sufficient to
make a dough. Melt the sugar, butter
and soda in the milk. When the milk
is lukewarm stir in the flour till it forms
a dough. Knead it well for a very long
time, then roll it out in sheets, and with
a sharp knife cut it in squares, butter
your tins, and bake them in a hot oven.

A NICE DESSERT.—Take two table-
spoons of cornstarch, wet this in cold
water, pour on a pint of boiling water
and cook the starch stirring it until
clear; add the juice of two large lemons,
and eight tablepoons of sugar, the whites
of four eggs beaten to a stiff froth; beat
all together, put in a high mold and
leave in ice until ready to use. Make a
boiled custard of one pint of milk, the
yolks of four eggs, sugar and vanilla
taste; put on ice to cool. Turn corn-
starch into a glass dish, pour custard
over it and serve.

LEMON PIE.—One smooth, juicy lemon;
grate the rind and squeeze out the juice,
straining it on the rind; one cupful of
sugar, a piece of butter the size of an
egg in a bowl; one good-sized cupful of
boiling water, in a pan on the stove.
Moisten a tablespoonful of cornstarch
and stir it into the water; when it boils
pour it over the sugar and butter, and
stir in the rind and juice. When a little
cool add the beaten yolks of two eggs.
Butter a deep plate, and cover all with
cracker dust (very fine crumbs). This
is the crust. Pour in the mixture,
and bake; then frost with the two whites,
and brown.

COLORED TENNIS FLANNELS should be
washed in water about the temperature
of the room they are washed in, with a
good white soap of any kind, and rinsed
thoroughly in water of the same tem-
perature, and wrung out as dry as possi-
ble. They may be hung up for a short
time in the house, but should be taken
down while still damp and ironed dry.
Some laundresses never hang them out,
but wring them so dry that the iron com-
pletes the drying.

THE FARM.

Experiments last year at the Ken-
tucky Station went to prove that earliest
cows sowing after the land is in good
condition, gives largest yield; sowings
after April 28, resulted in failure. Broad-
casting with harrowing gave better re-
sult than drilling or broadcasting with
ploughing. In the depth of sowing
(ones, two and three inches), two inches
gave best yield; difference was as to
quantity of seed (one to four bushels)
was very slight, proving that if even distri-
bution can be made, lighter seeding than
is common would give equally good
crop.

This shells are most common with
breeds that are the greatest egg pro-
ducers; demand for shell material is
greater than the supply. Giving the
hens abundance of lime does not always
help the matter. No matter how boun-
tifully fed, they must have enough
grit to grind the food they eat into
powder fast enough for their sustenance
and for the reasonable production of the
perfect egg. With access to ample
supply of these little millstones they
sagaciously select the kind and quantity
necessary to keep them in good milling
order. It is well to "feed back" the
eggshells; but they should first be
crushed out of all semblance to eggs.
It is a dull hen that would not learn to
eat eggs after being fed nearly whole
shells. Feed two or three times a
week wheat middlings mixed with milk.
Never give sloppy feed; when ground
feed is given add barely enough wetting
to make it adhere. The crumbly con-
dition is best. Linseed meal is good
for fowls (as well as for horses); green
in the ground, feed two or three times
a week in proportion of one teaspoonful
to each bird, it improves digestion and
brightens the plumage.—J. M. M.

Killed by Trichinae.
Following a recent report that two
Wisconsin families had been nearly
wiped out by trichinosis caused by pork-
eating, is an account from near Ida
Grove, Iowa, where Christopher Werner
berg's family of five, together with six
neighbors, partook of sausage made from
his pigs, and all had trichinosis in conse-
quence; and up to date of report, six
had died. A few facts from the state-
ment of the physician who investigated
the matter for the State Board of Health
may be of vital interest to pork-eaters.
The incubation of the disease germs was
quite uniformly the period of six days.
The first symptom is diarrhoea, followed
by great weakness, accompanied by
cough and pain, through the lungs;

fever, rapid pulse and soreness of the
larger muscles; deglutition painful;
eruption on the abdomen; pneumonia;
delirium; death is seen in thirty-two
days. A peculiar, offensive odor was
present in all cases. As sulphur is re-
garded a specific in most cases where
worms or insects prevail, it was tried
with other remedies, by both internal
and external administration, but without
beneficial effect.

Appended to the above report is the
statement that "examinations made
under direction of the American Public
Health Association show that one hog in
fifty slaughtered in Chicago contains in
its muscles the deadly trichinae." I may
add that in an anti-entomologist I attended
a trichinosis patient, the microscope
revealed the hideous trichinae at work
in the abdominal eruption (which seems
to be a usual accompaniment of the
disease, at a certain stage, in both human
and porcine). It would be interesting to
know how Mr. Wernerberg's pigs were
grown and fattened. Filth assuredly
played some part in the process. Sour,
unclean feed will produce this abomi-
nable eruption in swine; and that may not
always be an indication of trichinosis.
Filth is a disease-breeder. A scientist
found over twenty kinds of bacilli in the
accumulations taken from under a per-
son's fingernails. Cooking pork may de-
stroy the trichinae it contains, and it
is not. Bacon subjected to trichinosis
destroys the spores which cause clabrot in
cabbage to the heat of an oven while a
leg of mutton was roasting, and it did
not destroy their vitality. It is not al-
ways safe to eat either pork or beef, for
both are liable to trichinosis, and may
impart, tuberculosis. Mutton is the
safest meat; but for surety in in-
nocuous alimentation, fruit and veget-
ables can be relied upon every time.—
Dr. Galen Wilson.

TEMPERANCE.

Marjory's First Glass.
BY GEO. H. GOULD.
Some years ago, while passing down
one of the fashionable streets of an aris-
tocratic city I heard a sweet, childlike,
baby voice calling.

Pausing, I beheld a little child stand-
ing in the door of a beautiful home, a
baby, wrapped in innocence and beau-
ty; fair of face, with blue eyes, and
crisp tangles flustering in the breeze, her
little open arms outstretched to welcome
a noble looking man who paused at the
foot of the steps.

There was that in his look which seem-
ed to urge him to spring forward, seize,
and clasp to his heart the little creature
of life and beauty, who stood ready to
welcome him. And yet he paused,
gazed as if entranced, tarried as if his
very soul would drink in, through his
eyes, all the love and beauty his view be-
held.

Satisfied at length, he sprang forward,
seized his child and, as the door closed,
I saw rosy curls and raven locks inter-
mingled. I saw a curly head nestled on
his shoulder, and baby arms clasping the
neck of him she loved.

How little I know me the future!
How little thought we, that never would
that scene appear again. How little
knew we that those little tripping feet
would never press that doorway more,
that those merry prattling lips and
sparkling blue eyes would never again
be seen in that door to welcome
papa to his home again.

Ah, Roland! never from your heart
shall be removed the picture you have
seen to-day. Never will the arrow of
remorse leave your soul, never shall that
sad day be forgotten as you stand, the
mute accuser, and yet, withal, a guard-
ian angel, never leaving, never forsaking,
but ever present to thrust her fair face
between you and that hideous monster
—Drink!

—Roland and Ashley was a moderate
drinker. None of our down town, sal-
oon drinkers, but a high toned, aris-
tocratic, clear headed, drinker; one who
kept his private sideboard, with all its
high wines, and liquors of the finest
grade; who had his daily dram with the
regularity of a clock, and who, when he
set a generous table, and dispensed a
right good cheer with generous, boun-
tiful, and yet, withal, judicious hand;
a host whose guests were always pledged
with wine. Truly he could look down
with complacent pity on the poor
wretches who, in their drunkenness,
were almost a man's strength threw her
to manhood enough, to drink with self-
control.

To-day, as was his custom, with his
"little prattler," his "little beauty bis-
son," "his pet," as he called her, in his
arms, he proceeded straight to his side-
board, took down several bottles of
sparkling liquors and mixed his daily
potion. And then,—oh! strange fatality,
—absorbed in the love and caresses
of his little one, he continued his walk
around the room, still fondling the idol
of his heart, the pride of his eyes.

At length, entering a side-door, he
passed to his room, and with a suc-
cession of tender kisses placed his daughter,
his only child, on the floor beside his
chair, to amuse herself, as was her cus-
tom, with her playthings, while he open-
ed and answered the letters awaiting
him on his table. Soon, absorbed in
them, he heard dreamily his little one
prattling at her play, but at length, un-
observed by him, she passed into the
outer room, and, attracted by the glasses
so unobtrusively left upon the table, she
climbed into a chair at the table, and still
continued her childish prattle.

Sweetly the little lips prattled on.
"Papa's pity; baby's pity; papa's
dood; baby's dood; papa love it, baby
love it too." And she continued her
prattle, she proceeded to fill his empty
glass with strongest liquors. "Dood
for papa, dood for pet; papa d'ink it,
baby d'ink it too." Saying which, she
raised the glass and, with head tipped
back, belated to it as if it were a
cup, she just placing it to her lips, when,
by some means missing his child, the father
rose and came to the door. Whether it
was his step, his appearance, or whether
choked by its fumes she strangled and
drew in the curse "now, I will break
your head!" and she fell all wide, know-
ing that one instant he saw his baby, his
pet, his liquor, his glass, his bottles, in a
confused picture before him; the next a
gulp, a strangle, a scream, and baby,
bottles, glass, and liquor lay in one
mangled heap upon the carpet.

Instantly she sprang to his child, and

as he raised her from the floor, those
beautiful curly locks, that just now
were his pride and joy hung limp and
dead with the liquor that had gushed
into his mouth. Oh, strange, hard, cruel fate!—
allike limp and wet lay his baby in his
arms. Oh, the agony of his cry!

"My baby! My baby! My pet! My
darling! Speak to your papa!"
Slowly the dull eyes came open. A
flick of recognition, to smile, to gaze he
heard those prattling lips and bent his
head to listen; but oh, how different,
how dim and far away! already it
seemed as though—one dainty foot had
touched the farther shore, and nothing
but the breath of her voice remained to
lip.

"Hurt oo pet, papa; hurt oo. Tills
oo baby, papa; till oo too.
One convulsive shudder and all was
over.

Three days after, as I passed the
door, a baby's casket was coming out
the door. Last summer, in a distant
Western city, I heard a noted temper-
ance lecturer tell this tale of his Mar-
jory.

The Right Sort of Staff.

It was a cold, windy day in the spring,
and that day was Saturday, and Saturday
meant a great deal to John Simons, who
was one of Boston's better class "paper
boys." It was also John Simons's fifteenth
birthday, and though a new boy, John
was well on his first year of the high
school, a position not usually filled by
boys in his business.

John's father and mother had both
belonged to good families, and in their
youth had known no lack of money. The
ups and downs of American fortunes are
an old story, and the simple that Fortune
is an ever-revolving wheel, and that
those riding in wealth on the upper rim
to-day may grovel in the dust of poverty
to-morrow, is as apt now as when it was
first aired as an epigram.

John's grandfather was a rich broker,
and, therefore, John's father learned
neither trade nor profession because of
the misfortune of his father's millions.
This was that John's mother was now
keeping a boarding house, and that he
himself had to seek all sorts of odd jobs
for afternoons and Saturdays, aside from
carrying his evening papers.

Last Saturday he had a job at distribu-
ting tracts for a new society just formed.
For this he received fifty cents, and he
went out like a man to battle the ele-
ments and the world. It is of such stuff
as our best men are made, not from
the luxuriously fed, idle youth, who daw-
dle at school and play lawn tennis all
through vacation.

First indeed grew even the strong
arms of John as he tugged the heavy bun-
dle, and the continued strain of one po-
sition, added to the weight and the chill
of the air, made our hard-working boy
ejaculate, "Well! my joints feel as stiff
and rheumatic as if I were a hundred
years old. This cold will be the ruin of
myself, and I shall be laid up for a
week or more." "This may be my last
trip with bundles," for he had only been
hired to work until his usual hour for
starting on his paper route.

A sudden rush in the street caused
him to turn as he came down from the
doorway where he had left his last
bundle. A runaway was approaching,
the horses snorting wildly, the carriage
away from side to side, the reins
dragging on the ground or snapping in
the air as the horses plunged to the
right or left for clearer range among
the vehicles. The driver had evidently
been thrown, and fortunately the carriage
was empty, and the danger now was as
to what might be in the pathway of the
frantic beasts.

Further on, the street was less crowd-
ed and there seemed less danger. Just
at this moment a little maiden of six
years, dressed like a noblebody's darling,
scampered merrily from a side street on
to the cross walk, crying out to her
mother, who was following more
slowly with a smaller child, "I'll beat
you, pursey!"

A moment more and the child would
be under the feet of the maddened, froth-
battered horses. John sprang forward
just in time to catch the child, and with
almost a man's strength threw her to-
ward the sidewalk. But John lay still
and silent! The wheel had struck him,
he had reeled backward and there he
lay. No one knew him. The police am-
bulance bore him to the hospital, and in
less than an hour he was dead from
anxiety. At ten o'clock his mother and
Bridget, the faithful kitchen girl, went
to police headquarters to report his ab-
sence, sure that it was because it was
the new boy's pay night some dark-hearted
sneak thief had waylaid him. Have they
heard the story of the heroic bundle boy
and that he was still unconscious at the
hospital?

It seemed hard to John's mother that
she should be told that it would be use-
less for her to try to see her boy before
the regular hours for visitors next day.
None but a mother can guess how long
those weary hours of waiting were.
When the hour came the mother was
there, and by her side, waiting for the
bell to be answered, was a man who had
just alighted from a coach—the father
of the little girl whose life John had
saved.

Why prolong the story, or try to make
too much of what happened? It was only
the old story—Worth finds friends. In
the great warehouse of Mr. Millard, John
was given steady work for his hours out
of school, and was well paid. He was
supplied with good books, his mother
gained steady boarders from among the
clerks, and when John graduated a good
business opening awaited him.—Chris-
tian Intelligencer.

—Any child will take McLean's Vege-
table Worm Syrup; it is not only ex-
ceedingly pleasant, out is a sure remedy
for all kinds of these pests. Look out
for imitations. Get McLean's, the original
and only genuine.

—Your own experience will put paths
into your heart, which will be itself a
power as you seek to plead with others.
—W. M. Taylor.

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COLUMBIAN is eminently practical, sufficiently full, and carefully
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exceedingly useful work. There is ample room in the market,
for a Cyclopaedia like this, which combines, likewise, the ad-
vantage of being an excellent Dictionary of the English lan-
guage."—PROF. JAMES STRONG, S.T.D., Editor of McClintock &
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