

The Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLI.

VOL. V., No. 28.

SAINT JOHN, N. B., WEDNESDAY, JULY 17, 1889.

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

Mr. SPURGEON, at the anniversary of Stockwell Orphanage, stated that there had been 6,000 applications to fill the 60 vacancies of the past year. What a tale this tells!—The Baptists in Jamaica have increased from 18,640 in 1870 to 31,649 in 1888.—The English Baptist missionaries have administered relief to 200,000 of the famine-stricken Chinese. May the Lord use this as a means to incline them toward Christianity.—Said a clergyman at a recent clerical conference: "The truth of the matter is," he said, "it is not the Dissenters to whom I object; they stir me up by friendly rivalry to extra efforts, and thus they do me good. It is the Assenters who do so much harm in my parish. Many people who attend my church, and assent to all I say, do much injury to the religion of Jesus Christ by failing to carry out in the week the doctrine I inculcate on the Sunday."

—EXPLANATION.—We are in receipt of a letter asking for an explanation why the petition from pastor and deacons of First Baptist Church, Yarmouth, to the N. S. Western Association came to appear in the MESSENGER and VISITOR, after it had been tabled when presented to that body. This is the explanation: We received a copy of the petition before it was sent to the Association, and put it in a compartment of our desk. When we were absent attending the N. B. W. Association, our clerk handed it to the printer by mistake.

—THE STUDENTS.—Glad news is being received from some of the fields upon which our ministerial students are spending their vacations. Why should not good tidings come from all? The result of the summer's work will depend as much or more upon the co-operation of the brethren on the various fields than upon the preaching of the young brethren who are beginning their ministerial career. We bespeak for them all the kindly consideration and help of all. They are the hope of the denomination; let all strive to make the experience of the summer the most encouraging and helpful to them. From those with whom we are acquainted, we are sure they are a fine lot of earnest brethren. Let us treat them as the choicest gift from God.

—THE NEW DEPARTURE.—Not long since, we referred to a proposal of a Mr. James for a form of mission work of a cheaper kind, in connection with the English Baptists. We clip the following from the London Freeman, which tells what has come out of it:

The proposals of the Rev. W. R. James, of Serampore, have been substantially accepted by the committee. Five brethren will, it is said, be sent out with Mr. James, and the six will live under the same roof and at a common table, at least for a while, and so soon as the language is mastered and the five brethren can speak "the tongue understood of the common people," the good work of evangelization will be prosecuted with all possible earnestness. No one can complain of extravagant outlay in this case. The committee make no pretension of paying stipends. No more than is sufficient for maintenance will be allowed. At the same time there is to be no lowering of qualifications. Only well-equipped men to strive to pass through that "narrow gate" may be sent out. "Is not this making the gate strait?" some may ask. We answer yes. But the gate is not so strait as to shut out a Paul or a heroic worker. It may well be that the very straits of the gate will be an inducement to enthusiastic and self-denying young men to strive to pass through that they may be fellow-laborers with the Lord in the conversion of India. All the preliminaries of this new departure are completed. May the Holy Spirit select the men, and may the committee, at His prompting and directing, "separate" them "for the work wherunto He has called them."

—GOOD NEWS.—The friends of our ladies' seminary at Wolfville will be delighted to learn that Miss Graves has accepted the offer of the position of preceptress. During the time she occupied this position, she won the highest esteem and confidence of all who were under her instruction and of all who were associated with her in work. Since she resigned her position, three years ago, she has been spending the time in travel and in study in Europe. She will return to work with a loving interest begotten of past service, and experience which will be of the greatest value and with added cultured and broadened ideas and sympathies. She will also begin her work with the advantage of the confidence gained by her past record. We are sure that many of the old students of both the Seminary and of the College will read this note with great gratification, and will show their interest in the Seminary by doing what they can to induce as large an attendance as possible. Will not our pastors also use their best endeavors to get young ladies to place themselves under the instruction at Acadia Seminary, the coming autumn. Those to whom the matter has been entrusted are using every effort to provide

corps of instructors that shall place the Seminary in the front rank of institutions in the Maritime Provinces. We are sure that those who wish to secure a good drill in what goes to make up a solid education, cannot do better than go to Wolfville.

—It is a good thing for Baptists to consider occasionally how greatly the Lord blesses them in this country as compared with other denominations of Christian people. The writer took occasion a few days since to make some comparisons as shown by the reports from 1878 to 1888 in the American Encyclopedia Annuals for those dates. In 1878 the Baptist churches of America (United States) had a membership of 2,024,224; in 1888 this membership had increased to 2,917,315; a gain in ten years of 893,091 members. In 1878 the M. E. church in the United States had a membership of 1,998,282; in 1888 this membership had increased to 2,154,342; a gain in ten years of 156,060. In other words the Baptist churches in the ten years named gained 437,028 more members than the M. E. church gained during the same period. The Baptist gain was over 44 per cent.; the M. E. gain was not quite 27 per cent. To compare again: The M. E. church, the Presbyterian Church North, the Protestant Episcopal church, and the Congregationalist churches, all together during the ten years named made a total gain of 743,654 members. Baptists during the same period gained 893,091 members. That is to say according to the official reports the Baptist churches in these ten years gained 149,437 more members in the United States than did the four great denominations above named combined.—American Baptist.

It is to be remembered that the Episcopal constitute but one of the Methodist bodies of the United States, although by far the largest one. It is encouraging to know that our principles are making such rapid advances. At the same time, with peculiar principles so plainly scriptural and so vital as that of a church composed of the converted alone, the wonder is that the advance of our body has not been still more rapid. Were our zeal and devotion proportioned to the excellence of our principles, our progress would be double what it is. It is of the Lord that the record of success is so marked, and should humble rather than exalt us. May the Lord make us as faithful as the importance of the truths committed to us demands.

—TELUGU MISSION.—We have just received the report of the American Baptist Telugu Mission for 1888. The following are some of the items culled from its table of statistics: There are now 27,656 members in the Telugu churches, of whom 2,832 were baptized during the year. These are gathered into 58 churches. To care for this host of inexperienced converts, and to press aggressive work, there are but 14 male missionaries and 17 female, including the wives of these male missionaries. There are also 61 ordained native preachers and 111 unordained. These with colporteurs, teachers, Bible women, etc., make the total native helpers 747. There are 90 Sabbath schools and 1,452 scholars. The total amount contributed is about \$3,500. Considerable is being done in educational work. There are 110 theological students in the Seminary at Ramapatnam, and 251 in the high school at Ongebe. In the various boarding schools are gathered 633 scholars, and in the caste girls' schools 479, while there are 4,025 in the village schools. These make a grand total of 5,489 in all the schools under missionary supervision. It is no wonder the few missionaries in connection with this vast work feel they must have reinforcements, and prepared an appeal, at their annual conference, of which the following is a portion:

Looking at the work in all its branches, and throughout its extent, with old stations lying vacant and languishing, with newly selected stations not yet manned, and still other places needing to be formed into new stations, one great fact presses upon us, and increases daily in its pressure and importance, that is the need of more missionaries. We therefore make a most earnest appeal to the Executive Committee to put forth immediate and determined efforts to find men, if it is within the bounds of possibility, and to send them forth soon to the immense and increasing work of this mission. We stand here to-day face to face with a mighty problem. The American churches are pressing us to establish, among this people, independent, self-supporting churches, a thing which is simply impossible in the present state of the people. We cast our burden upon the God of missions, and then we turn to hearts we entreat them to send us men to help us in the work which is absolutely necessary to prepare these multitudes of professed Christians for the formation of New Testament churches.

The latest news from the American Telugu mission is that a revival, only less in power and extent than that which has made this mission so famous, is sweeping over the great field. May God grant it may not cease till it reaches our mission. At the same time, this is to be remembered; the heathen must be penetrated by a knowledge of Christianity before a great work can be expected.

Concerning Your Native Village and Its Surroundings.

STAR STUDY.
THE SURROUNDINGS.
No. 8.

Next, how far off are the stars from us? No star is so near to us as 200,000 times 93,000,000 of miles. How is the distance measured? Determine the direction of a certain star to-day from the earth. Take the direction again when the earth is on the opposite side of its annual journey. From the two ends of that base line of double the distance between us and the sun, say 186,000,000 of miles, you have two lines passing out and meeting at the star, giving you the angle at which they meet. With this angle and the base line together with other well known data, a fair degree of exactness of measurement was made in the case of about fifteen of the stars. In the case of the great majority, however, the outgoing lines of the triangle appear owing to their length, and the shortness of the base line, (only 186,000,000 of miles) to be absolutely parallel to each other and no measurement is possible. The usual mode of reckoning or stating the distances of those stars whose distances have been ascertained is by the time it takes light to travel from them to us. Light is credited with a speed of 186,000 miles per second. It would travel in one year 237,000,000 times the circumference of the earth. That circumference is, nearly 25,000 miles. At this rate it would take light 4 1/2 years to reach us from the nearest star Alpha Centauri, seven years from the two next nearest and from 10 to 30 years from the twelve next nearest. The absence of any angle between the outgoing lines in the case of some of the brightest of the stars and its presence in some very small ones, is one of the remarkable features of the starry universe. Canopus, for example, the second brightest star in the heavens, is so far away that it takes light a hundred years to come from him to us. Fancy with what brilliancy he would shine were he to advance so near to us that he could fling his light to earth in, say, seven years. It is estimated that in such a case his light would be 10,000 times that of the body from which we now receive light in seven years. A recent writer in the Century Magazine informs us that the average distance of a first magnitude star expressed in miles is 160 quintillions; that that distance multiplied by 2035-100 would afford the present best available estimate of the distance of an eighth-magnitude star. From a star at that distance last specified light would occupy more than 600 years in its passage to the earth. As a result of these immense distances we cannot study the contemporaneous history of the stars. We only gather as it were their ancient records. The nearest star as already stated transmits its beams to us in 4 1/2 years, others in vastly longer periods. Were these bodies absolutely blotted out of existence to-day their beautiful light would continue to shine upon us for years, and in the case of the vast majority of them for centuries to come until the last rays that had left them had finally ended their long journey and reached our earth.

How are the stars and the systems of planets and satellites of which they are believed to be the centres, how are they distributed through space? Have they, in general, between them, vast distances such as separate our system from the nearest stars? Are they each sole monarchs of their own island commonwealths as our Sun appears to be of the solar commonwealth? Or do they associate together in the control of vast systems than ours? Are they set off, as it were, into separate universes, or are they all subordinate to some vast central all-controlling system, which sways its immeasurable potency even to the remotest horizon of the shoreless depths of infinity? And show about our own solar system? Are we independent of and exerting no influence upon the worlds that lie so many years of light travel outside our external borders? Or is our Sun only a subject after all—doing the behest, moving to the nod of a mightier than himself? And are our Sun planets, moons and comets themselves all moving around some central Sun? If the stars move, if the star of our system moves, what are the laws of their motions? With what speed do they move. What are their orbits? Do they all move in the same general direction, or does each have its own path and always inhabit its own original place in the depths of space? What is the orbit in which our own Sun is travelling with all his attendants? To what point in the starry worlds shall we arrive in a thousands years, and in how many thousands or millions of years shall we again return to that particular point in

space we now occupy, if so be we ever shall return?

We take these questions of distribution, of speed, and of the orbits of the stars, we take these questions together, and first we learn that many stars which seem "single to the naked eye are really double, or composed of a pair of stars lying side by side." Have they any physical relation to each other? The answer is in the affirmative. "Many of them constitute systems in which one revolves around the other, or to speak more exactly, in which each revolves round the centre of gravity of the pair. Such pairs are called binary systems. Their revolution is generally very slow requiring many centuries for its accomplishment, but in the case of a few the periods are comparatively short. Some have been observed to complete a revolution in periods varying from 26 to 98 years.

But there are also triple and quadruple stars. It is said that an example of four stars a double-double is found in the constellation of the harp; that the components of the first pair revolve around each other in about one thousand years, those of the second pair appear to require about double that period while one pair revolves about the other in a period which, determined roughly from their distance, cannot fall much below a million of years!

Then we rise to clusters of stars in every conceivable form of aggregation. The Pleiades are a familiar example, known as the "seven stars," though some can only see six and tell a story about one being lost. But a very good eye can see eleven when the air is clear, and the telescope reveals fifty to a hundred more, according to its power. It is not considered possible to estimate the number of stars which are collected into clusters, and some of these clusters are so distant that the most powerful telescopes ever made "show them as only a patch of star dust or a mass of light so faint that the separate stars cannot be distinguished. Their distance from us is such that they are beyond not only all our means of measurement, but all our powers of estimation." But "minute as they appear, there is nothing that we know of to prevent our supposing each of them to be the centre of a group of planets as extensive as our own." The brighter stars however visible with the telescope, are said to be scattered "nearly equally over the celestial vault." The galaxy or milky way, which is familiar to us, and which presents the appearance of a white cloud-like arch resting on two opposite points of the horizon, appears to be a condensation of countless stars, too minute, because too remote, to be separately visible with the naked eye.

On this question of the location and distribution of the stars, their individuality, government by ones, twos, or by greater aggregations, galaxies and belts of stars, the statement may be ventured that, notwithstanding the vast achievements of astronomical science, yet in these particulars that science is yet in its infancy.

Dakota Correspondence.

When I last wrote you it was raining beautifully, and so it is now; but, for all that, very little rain has fallen this season on this part of the country, and the country is suffering seriously. For two months and more every appearance of rain has been welcomed by thousands of aching, anxious hearts, and every cloud that darkens the horizon is scanned with intense interest. It is now a foregone conclusion that this "great wheat country" will not yield more than a third crop, taking it all over; and very much of the acreage will not pay to cut at all. Already many are either ploughing for summer fallow, where the seed was sown, or turning the stock on it for pasture. Some of the late grain is now advancing rapidly, and, if frost does not come too early, will probably yield a fair crop.

The annual meeting of our association was held this year in the town of Park River. It was by far the best attended associational gathering we have had since the organization was effected. The reports from most of the churches were very encouraging. Nearly one hundred baptisms were reported, and signs of progress were not wanting in other respects also. The meetings were well attended by the people of the town and vicinity. Great harmony prevailed throughout the entire deliberations of the body. The report of the committee on "Religious condition and the necessity of more men and more money to spread over the territory. There are specially great demands for an advance in the Scandinavian work, there being some 40,000 of this thrifty, excellent

people within the boundary of the association. A move is spoken of to appoint Bro. J. A. H. Johnson, for the last few years pioneer missionary and pastor of the Fargo Scandinavian Baptist church, as general missionary for North Dakota. The appointment, if the Home Mission Board can make it, would be an excellent one, as Bro. Johnson, by his noble, zealous, kind-hearted disposition, and his extensive knowledge and experience of pioneer work in this country, is eminently fitted for the work.

The "Cyclone Evangelist," as he is sometimes termed, B. S. Taylor, the "entire sanctificationist," is still circulating in the regions round about. A few weeks ago he pitched his tent at St. Thomas, the town in which our good Bro. Dr. Crawford, resides, and in his peculiar way aired to curious multitudes his peculiar views; but the good Dr., true to his instincts and love of orthodoxy, is after him with a sharp stick pointed with Scripture. Evangelist Taylor is greatly in repute with zealous people who have little stability and great ignorance of God's word; but his assumptions and presumptions collapse like pierced balloons or breaking soap bubbles, when the Dr. gets them in hand. I think, what with Taylor's incongruity in claiming personal perfection, the baselessness of his theories and interpretations of Scripture, and the Dr.'s well-known success in exposing heretical fallacies, this presumptuous cyclonic teacher will not do very much harm. The soil here is scarcely the best, anyway, for that phase of heresy. Such a place as Boston and vicinity, where they say "if a man is born he scarcely needs to be born again," would be more congenial to such teaching, if the herald of it were anything fair of an illustration of his claim, than this country of restless, ambitious, and very often, unscrupulous people, many of whom not only fail to show even the shadow of perfection themselves, but oftentimes strongly provoke those who are much less imperfect than themselves to make exhibition of "remaining corruption."

B. S. Taylor's strong fort is prohibition, and if he should let the attempt to preach the gospel alone, which he seems to understand but very imperfectly, and give all his time, zeal, energy, and cyclonic eloquence, to the propagation of prohibition principles, he would certainly do more good and vastly less harm than he does at present; as the evils of intemperance are so enormous, they cannot easily be exaggerated, and the horrible guilt of those engaged in the traffic is such that they cannot readily be too severely dealt with. We expect to have him in Gratton vicinity on the memorable "fourth," so near at hand, to stir a storm of thought on prohibition, and help young Dakota on to the much desired goal of prohibition in the constitution. Would that all temperance people were as united and as determined in this campaign as the enemies are, and yet with noble, high principle and purpose guiding them in the desperate conflict. This is decidedly the great question that should interest this country now. It's weal or woe turns on their action on this burning question. May God speed the right, and save this great country from utter ruin, is the prayer of Yours truly,

A. McD.

Well-built Christians.

A well-built Christian is harmonious in all parts. No one trait shames another. He is not a jumble of inconsistencies, to-day liberal to one cause, to-morrow rigidly to another; to-day fluent in prayer, to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday and break the eighth on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks, and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends to make up arrearsages for the meetings which he neglects. He does not consume his spiritual fuel during revival seasons so that he is as cold as Nova Zembla during all the rest of the time; nor does his spiritual fervor ever outrun his well-ordered conversation.—Dr. Theodore L. Cuyler.

—THE SEMINARY AT ST. MARTINS.—We call attention to Dr. Hopper's communication in another column. The Seminary is being provided with a very efficient staff of instructors, in the various departments. Do not leave all the work of securing students to Dr. Hopper. Let all the friends of the Seminary do their best to fill it with earnest young men and ladies seeking higher culture. This will be one of the best ways to help it out of its difficulties.

W. B. M. U.

"Arise, shine: for thy light is come."
"Go tell," twas the Saviour who said it, In the early dawning of day, To one who was earnestly seeking Where they had laid him away. She never stopped to answer, But ran with the message He gave. If you and I would do it, How much of His time it would save.

The Quarterly Prayer Meeting, under the auspices of the Executive Board of the W. B. M. Union, was held in Leinster Street Church on Thursday, at 3 p. m. Mrs. Currie occupied the chair, and Miss Lillian Sulis presided at the piano. After singing, and reading of Scripture, prayer was offered by Mrs. G. O. Gates.

Miss Nellie Fitch, Missionary priest, was then introduced to the audience, and in her own sweet and graceful manner told how she had been led to give herself to the Foreign Mission work. She had very prayerfully and carefully considered every step. If she should consult her own personal preference she would stay among her dear home circle of old loving friends, but the command, ringing through her innermost soul, "Go ye," could not be silenced until she had been made willing to say, "Here am I, send me;" and now that peace which passeth explanation, fills all her life. She spoke upon the needs of the work, both at home and abroad, of the peculiar trials and sacrifices attending it everywhere, but how all these dwindle into insignificance when compared with the trials and sacrifices of our dear Lord and Saviour, whose sympathizing presence we shall have always with us.

The hearts of all present were drawn out to her, and many were the earnest prayers which went up to our Heavenly Father that she might be long spared to tell of the love of Christ to a perishing world as she has experienced it in her own soul.

Extract of letters from Miss Grey, of Bimlipatam, and Mrs. Archibald, of Chicaco, were then read by the Corresponding Secretary.

Mrs. Weeks, from Toronto, Mrs. J. F. Masters, and Mrs. William Allward, made excellent addresses. Special prayer was asked for our dear sister Martell, who has been so long laid aside by a severe illness. This request was most truly and lovingly responded to by sisters Stewart, Farris and others, to Him who, when on earth, healed the sick and raised the dead, and is the same to-day. The meeting was closed by singing the hymn beginning "God be with you till we meet again." M. E. M.

Letter from Miss Grey.

BIMLIPATAM, INDIA, May 23, 1889.
I am all alone at present, Mr. and Mrs. Sanford having gone to Bangalore for a change, which was very necessary for Mrs. Sanford, owing to her severe illness. Letters from them inform us that she is gaining strength slowly. The weather there is much hotter than they expected, but if she had remained here, I do not think she would have improved any; for since they left, on the 28th April, the heat has been very trying, and we are longing for rain. A few evenings ago we had a nice shower, which cooled the air for a time; but it did not continue long, and since it seems hotter than before. Our work among the women is encouraging. Yesterday three new houses, among the high castes, were opened to us, and we found willing hearers.

The good news from home, that twenty-one men, beside women, have answered the appeal, and are ready to come to the Telugus, has been the means of stirring us up to renewed efforts. Surely a great blessing is in store for us, and we must be prepared to receive it. Our Christians are praying earnestly for the influence of the Holy Spirit in their own hearts; and also that more missionaries may be sent to this part of the field. The King's business requires haste. We have no time to lose. Men and women are dying around us, without any hope for the future. Great is the responsibility resting upon us.

We are much troubled about the Vizianagram field. We believe the Lord has placed that open door before us. Will we go in and possess the land? Before this you will have letters from the others regarding this important matter. Many are desirous of purchasing the property, among them the Roman Catholics and Maharajah. A. C. G.

The Executive Board of the W. B. M. Union will hold its Annual Meeting in Fredericton, Saturday, August 22, at 10 o'clock, a. m.

The Annual Meeting of the W. B. M. U., on Saturday, 22nd, at 2 o'clock, p. m. The Annual Mass Meeting of the W. B. M. Union, will be held on Monday, August 24, commencing at 2.30.

The Peace of God.

The peace which the Bible commends to us is the peace of God. It is God's own peace. I think, perhaps, we shall best realize that we fall away from our godly estate if we realize in what state God forever lives. Can you think of the peace of God as running a furrow across God's brow? Can you think of anxiety brooding on God's heart? Can you think of perplexity entangling God in his meshes? Can you think of God hurrying and worrying and fretting and perplexed lest He shall not get this or that or the other thing done in time? Can you think of God as harassed, bearing a burden too great for Him to bear, and weighted down by the very armor He is carrying? O, no, no! we know that God lives and works in a perpetual peace. He is light. In Him there is no variableness or shadow of turning.

Did you ever think how the light works always in peace? For what is the most potent thing in nature? Not the earthquake! Not the lightning! Not the thunderbolt! Not the wind, with its violence and its element in you that makes you live. Wrap the world in eternal darkness, and it would be wrapped in eternal death and in eternal activity. But the light sounds no drum as it marches on its way; sends forth no clarion note of triumph or of defeat. The light marches noiselessly. Its standards are of satin. No listening ear can catch the tread of its footsteps. The wind howls against the unbelieved, and the sunbeam shines on the unrepentant by so much as the ten-millionth fraction of an inch. The cloud puts itself almost the sunbeam, and the sunbeam shines through the cloud with a diffused instead of a radiant light, or turns it into golden glory by its magnificent shining. There is nothing that can divert it; nothing that can thwart it; nothing that can disturb it. It moves on its way in other quietness and calmness. The greatest tempest that ever rocks the earth is but a few feet in height as compared with the eternal silence and the eternal ethereal substance of light in which the globe moves around in its appointed orbit.

And to see light, we need to know the light, and a perpetual light and a perpetual peace. When anxiety plows into your heart, when perplexity entangles you, when troubles gather around you and upon you; think for a moment for a moment; think for one-half hour of the eternal quietude and peace of your Father. Come into His presence, and from Him take peace.

For this peace that is of God belongs to God. It is God's gift to us, when we are willing to take God's gift. We are continually trying to find peace by getting God to sell us peace, or we would do the same over and over again. We do find peace when we bring ourselves to will as God will. When we sit up on our prayers, and we will make us will as He will, then we find the way to peace and quietness, and in quietness and in confidence we find strength.

If we reflect upon it for a moment we shall see that all comes from the peace of God. It is the peace of God that gives us the higher experience and walk with God; we walk also in peace. You fear bankruptcy and sickness and pain and dishonor; but are not all these things that live only in the lower life and have no place in the higher one? If, my only thoughts were, "How shall I best serve God?" then what odds to me to what service He calls me? If He says, "Show how with wealth a rich Christian lives," I will take that; and then He says, "Show how in poverty a poor Christian can meet poverty," I will take that. If He gives me children, and says to me, "show how a father can live and love and rejoice and bring his children up to the love of God," I will take that; and if He reaches down that hand of love from heaven and takes one child after another, and one life after another from my home, and says to me, "I want you to show how a Christian can live and love and sorrow, how he can resign to me the trust I had given to him," I will take that. I am not saying what I would do. I am only saying what I would do if I did what I wish I might do; for could I have this experience that my will is always God's will and my wish always God's wish, trouble could not trouble me, perplexity could not perplex me, care could not worry me. What difference whether I am to root down in the earth where the swains graze, or am to up on the tree where the birds sing, if I am only helping make God's tree? What odds whether I am the stone down in the foundation where no eye ever sees me, or the cross on top where the sunlight never leaves me from sunrise to sunset, if I am helping make God's church?

The peace of God is the peace God gives to those who are trying to do God's service, and so a peace we come into by faith, not by that miserable pretense of faith which consists in believing that God will do what we want Him to do, but in that real faith which links us to God, and makes us one with Him in the purpose and desire of our living. We come into peace when we rise above the tempest; we come into peace when we go down, following the figure of that beautiful poem of Mrs. Stone—down beneath the storm-line where "the silver waves chime ever peacefully." O, it is possible so to live that that storm shall not, after all, disturb you, though you are in the midst of it. It is possible to rise above it in thought, in feeling, in aspiration, in power, in the experience of your heart and soul.

I have stood on the top of the mountain, and have seen the clouds gather around its top, and have seen them settle down upon the valley below, and have heard the thunder muttering there, and have seen the lightning flashes playing below my feet, and have seen the birds come flying up through the clouds singing on the mountain-top while the thunder was threatening and the lightning was flying above these lower earthly storms that are so low, and lie only in the hollows my feet, and that are always to be found in the mountain-top and in the sunlight. It is possible. We can do it. Men and women have done it.

This peace is not a peace from trouble; and when we try to find the peace from trouble we always fail. It is peace in trouble. It is hinted at in that word of Christ: "In the world you shall have tribulation; but be of good cheer, for I have overcome the world." We would have God lead us through no dark valley, but we have no promise of that kind. What He gives us is this: "Though you walk through the valley of the shadow of death, My rod and My staff they shall comfort you." We come to the deep water, and shrink back, saying, "Not into that river, not into that river!" We come to the furnace of fire, saying, "Not into that flame, not into that flame!" But the answer is this: "Though thou walkest through the deep waters, they shall not overflow thee; though thou walkest through the flame, it shall not consume thee." And so we are to find our peace, not by exemption from trouble, but by living in the midst of trouble. Yes, bring our breast to the trouble, yet rejoicing in trouble, for they that are exercised thereby are they that follow after peace and find it.

And if I could only tell this story to you as it has been told to me this past week, by the radiant faces and the unclouded hearts that were filled with peace, and the home that was sweet with the note and song and radiance of peace in a time of great sorrow, you would go away saying, "I will seek this peace and pursue it."

Last August, as we sailed out of Queenstown Harbor in the steamer, we were on the lee of a great sea. The wind was howling, the rain was beating upon the deck of our steamer, and the great waves were running, and every now and then sweeping over the lower decks. And we sat there under the awning, protected from the rain, and we were on the lee of a great sea. The wind was howling, the rain was beating upon the deck of our steamer, and the great waves were running, and every now and then sweeping over the lower decks. And we sat there under the awning, protected from the rain, and we were on the lee of a great sea.

There is great significance in the expression "Let this eye look straight before thee." No racer wins the prize who is looking to the right or left, or halting to pick up the sureties that are hung into his path. No Christian is safe for a moment when he gets his soul's eye off Jesus Christ. The side attractions of the world become too much for him. Here is the reason also why many who have been often "under conviction," are not Christians to-day. They did not fix the eye on the Saviour, and they were diverted by their serious thoughts were dissipated; their minds were not fixed on the Saviour, and they were diverted by their serious thoughts were dissipated; their minds were not fixed on the Saviour, and they were diverted by their serious thoughts were dissipated.

What may be in store for us all during this year of grace 1889, is known only to the "unseen." A few evenings ago I was a guest in a magnificent mansion, where a superb Gollin tapestry hung suspended across the entrance to the grand hall, and a servant raised it with a pulley for each guest to enter. So across the future swings that mighty web which the hand of God weaves for each successive footstep in life. Let us not ask to seek the distant scenes; "one step's enough for me." The wealth and health of to-day may turn into sickness and poverty tomorrow; the bright plains of to-day may be shattered, and the bright faces of to-day may be pale and ashes; but God lives and is with us behind the tapestry, and it is woven with the glorious records of His providences and His promises. Jesus Christ will be with you and me every day and every hour this year, if we will only let Him. He does not count on our ability to do. Do not take your eye from Him. Dr. Joshua Reynolds used to say "I only look at the best pictures. A bad one spoils my eye." The more we look at Christ the more shall we look like Christ. Duties will come to us, one by one, opportunities will come, and we will save souls, are coming to us. Let us year; strength and grace will come with them if we pray right. Then with calm trust "let our eyes look right on, and our eyelids look straight before us."

Looking Right On.

BY REV. THEODORE L. CUYLER.

A capital motto for the new year that has just opened, would be this: "Let thine eyes look right on, and let thine eyelids look straight before thee." The departed year has been gathered to its Father, and it received his seal of approval for the day of judgment. It is too late to erase or to alter a single line. To many of my readers the past year may have brought sad losses and adversities or sore bereavements. There is a tendency now to many people to turn their eyes backward, and to look over their shoulders. In certain city it used to be the custom to "low the wooden shutters" of the house, and tie them with a black ribbon, after there had been a death in the family. Some Christians keep the windows of their hearts "bowed" against the sunlight from heaven, and it is too dark in there even to read the promises. They think and talk of little else than their griefs; the wounds instead of healing, are kept bleeding.

Things that kill Prayer Meetings. It is not a very difficult matter to kill a prayer-meeting outright, if the work is only done scientifically—and the devil may be left to attend to that. It is easier to put one into a state of suspended animation, which will answer all the purposes of death. For obvious reasons this is what the adversary generally first tries to do when he wishes to get an offensive prayer-meeting out of his way. A mention of some of the agencies by which he produces this suspended animation may sometimes aid in healing him off, temporarily at least. One of these agencies may be called a back-seat prayer-meeting, one in which the people are so "backward in coming forward," that two thirds of the seats are between them and the pastor, who cannot make the connection to save his life. The people seem to be afraid to come forward, and the "divine religious light" may befit some places. It has never been found a success in a prayer-meeting. It is a very successful contributor to a deepening gloom, which may be safely warranted to take all the month of August, or even the year, if needs be, as a pleasantly lighted and cheerful as a home. If it is not, under ordinary circumstances it soon gets where it can give no signs of life. And because it is generally a very difficult matter to make a spiritual thermometer indicate more than a few degrees in the natural atmosphere, a cold room is very sure to soon lay a prayer-meeting out stiff and cold, and as good as dead. Yes, we remember that grand prayer-meetings have been held in caves and dens and prisons, but that is no reason why the place where such meetings are held in these days, should seem like a cave, a den, or a prison.—N. Y. Evangelist.

The Problem of Church Support.

Public attention has been called to this subject by Dr. Parkhurst recently; but the hearts of many Christians have been troubled about it for years. The financial management of churches is very closely interwoven with their spiritual success, for faithfulness in the unrighteous mammon opens the door to the treasury of true riches.

Three things are essential to the best financial system. 1st. It must be scriptural in spirit. 2nd. It must be educational. 3rd. It must be business-like. The pew-renting system is not scriptural, for it not only assigns men's places in the house of God upon a financial basis, thus violating James i. 2, 5, but publicly advertises to the world the fact of men's poverty or riches. It is not educational in the true sense. It allows some men to get as good a pew as possible for as little money, and with an unawakened conscience. While it appears to take care of others, it induces them to take pews beyond their ability to pay. It is not business-like. It seldom succeeds unless supplemented by some system which appeals to the Christian's love of the church, either by the envelope system or by action premiums for choice of pews. Further, it induces those who are not able to pay for a pew. It is not good business management to support a store from outside income; nor to irritate and annoy customers. Pew renting, pure and simple, is, therefore, neither good business nor good religion. It has been saved from ignominious death these many years by the infusion of Christian blood, and saved from universal abhorrence by such Christian modification of its workings as have concealed its unrighteousness.

It is much easier to find fault with a country than to discover a better one and emigrate to it. The writer has seen two colonies make the voyage with safety and satisfaction, and gladly bears testimony to their success. This is the system.

All pews upon pews are cancelled, and the whole burden of expense laid upon the hearts and consciences of the congregation, with the understanding that the coat will be no bigger than the cloth furnished will make.

Second. Every member of the church and congregation having an income is personally requested, and generally expected, to subscribe according to ability toward the support of the church. Payment to be made either monthly or weekly, as may be decided upon.

Third. A committee of wise men assign seats to every family of the church. Those who have been occupying pews hold them unless they wish to change, and others are given their choice of any unassigned pews with these limitations: That a few seats be kept for newcomers; and those families that are regular in attendance be given the seats nearest the centre and front of the church.

This system is scriptural, for it calls for subscriptions "according as God hath prospered." It is educational, for the membership is expected to join in the support. The yearly subscription gives opportunity for the church to increase or decrease according to one's financial prosperity or adversity. It is business-like, for it is simple and all-inclusive. It puts people in a just light, does not hurt their pride, and appeals not only to the best motives but to all good motives.

The churches to which reference is made are the Mt. Auburn church, Cincinnati, and the First church, Toledo, both of which had been for twenty years or more under the old system, always supplemented by something different. In both places the success of the change was complete. No party of the church in given that the following extract from a statement written by the chairman of the trustees at the Toledo church, and signed by the entire board. This chairman is one of the most prominent laymen there, and has been a member of the church since the organization of the church. He was also one who doubted the wisdom of the change when it was first proposed.

"Our experience shows the change to have been a wise one, by the increase of revenue and the facility of collecting it. The system reaches a larger number of individual members, and the appeal it makes to the individual conscience to do all one can and ought to do is more direct and efficient than any other form of church support. We have not had the slightest friction in the matter of seating. The old occupants retain their old pews, and to new parties assignments are made which are satisfactory and permanent."

These changes were made after time had been taken to consider the matter, and its leading features were well digested and assimilated by the minds of the leading members. The trustees formulated the plan and proposed it to the congregation, by whom it was heartily adopted. Proper committees followed up the adoption, and in both cases secured subscriptions for a greater amount and from more persons than had been secured by any former system.—A. S. H. in Examiner.

The True Gentleness.

The dew of one summer night will accomplish more good than fifty tribulations. How important it is that in going forth to serve Christ, we have something of his gentleness! Is that the way we bear ourselves when we are assaulted? The rule is an eye for an eye, a tooth for a tooth, retort for retort, sarcasm for sarcasm. Oh, how much as he sends. After a while you look up into the face of Christ, and you see His gentleness and you say, "Well, now, I must do differently." Then your proud heart says, "Now you have him in a corner, you will never get him in a corner again, for satisfaction. Oh, then let him go." So we postpone the gentleness of Christ. Did you ever know any difficulty to be healed by acerbity or hypercriticism? Many years ago the Presbyterian church was split into the new school and the old school. The chasm got wider and wider. The most outrageous personalities were indulged in. Good men on one side unathematized good men on the other side. Wider and wider the chasm got until after a while some good people tried another tack, and they began to explain away the difficulties, and soon all the differences were healed, and at

Pittsburg they shook hands and are one now, to be one forever.

You say to a man with whom you have had a falling out, "I despise you." He says, "I can't bear the sight of you." You say to him, "I never want you to come to my house again." He says, "If you come to my house again I'll kick you out." You say, "I'll put you down." "Oh, no," he says, "I'll put you down." But some day the spirit of Christ comes unto you, and you go over and say, "My brother, give me your hand; time is short and eternity is near, and we can't afford to quarrel. Now let bygones be bygones, and let us act like Christians." It is all settled. How? By the gentleness of Christ.—Dr. Talmage, in the Observer.

A Substitutionary Sacrifice.

The sacrifice of our Lord was, in the highest sense, substitutionary. The penalty of sin is death; and Jesus died. All through the old law there is no atonement except by the death of a victim. The very soul of our faith, and from the beginning, even in the garden. Still is this the sentence of the law, "The soul that sinneth it shall die." Sin necessitates death. The Lord Jesus Christ did not come to earth to make a reconciliation by the holiness of His life, or by the goodness of His teaching, but by His death. The text saith, "By His own blood He entered in." He stood in the room, and place, and stead of guilty men, before He could enter heaven on their behalf. Just as the calves and the bullocks in the type were slain, and their blood poured out before God, so must Jesus be slain in the sinner's place. Oh, beloved, let us cling to the great truth of the vicarious sacrifice, which is the chief teaching of this sacred Book. Take this away, and I do not see anything left in the Bible at all which can be called good news. The very soul of the doctrine of Christ is atonement by His death.—C. H. Spurgeon.

The hand that beckons us to glory waves us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans, and they are necessary. We commit gross blunders, and they are overruled for good. We run towards the light, and it goes out in darkness. We sink shivering in the darkness, and find it light. We pray for joy, and they melt into griefs. We accept the gifts, and they turn to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors, and dash our heads against a granite wall. We reach against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall we do? We cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to Himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as He is perfect, this is the choice of our Heavenly Father, this the end of all His revelations; while every thing not helpful to this He hides away out of sight.—Dr. Bowdell D. Hitchcock.

There is a place no love can reach, There is a time no voice can teach, There is a chain no power can break, There is a sleep no sound can wake. Sooner or later that time will arrive, that place will wait for your coming, that chain must bind you in helpless death, unless you stand fast on your knees. But thousands every year go untimely to their fate, and thousands more lengthen out their days by heedful, timely care. For the failing strength, the weakening organs, the wasting blood, Dr. Pierce's Golden Medical Discovery is a wonderful restorative and a preserver of strength and life. It purifies the blood and invigorates the system, thereby fortifying it against disease. Of druggists.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but Himself, selects means that seem the worst fitted to accomplish His ends. Does He choose an ambassador to Pharaoh—it is a man of stammering tongue. Are the streams of Jericho to be sweetened, is salt to be cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of the city to be thrown down?—the means employed is, not the blast of a mine, but the breath of a trumpet. Is a rock to be riven?—the lightning is left to sleep above and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching, and won from sensual delights to a faith whose symbol is the cross and whose crown is to be won among the fires of martyrdom?—leaving schools and halls and colleges, God summons His preachers from the shores of Galilee, the helm of Church is intrusted to hands that had never steered aught but a fishing boat, and by the mouth of one who had been its bitterest persecutor, Christ pleaded His cause before the philosophers of Athens and in the palaces of Rome.—Dr. Guthrie.

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It is a significant fact that most of the women who have achieved fame in art, literature, or "affairs," have enjoyed vigorous health. This shows that the mind is never capable of the severe and continued application necessary to creative work, unless the body is at its best. The woman who aspires to fill an exalted place among her associates, must be free from nervous debility and female weaknesses. Dr. Pierce's Favorite Prescription will banish these, and it is warranted to restore those functional harmonies which are indispensable to health. As a specific for all those chronic weaknesses and ailments peculiar to women, it is unequalled.

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Lesson IV. July 28. 1 Samuel 8: 1-30.
ISRAEL ASKING FOR A KING.
GOLDEN TEXT.
"Nevertheless the people refused to obey the voice of Samuel: and they said, Nay, but we will have a king over us."—1 Sam. 8: 19.
EXPLANATORY.

I. ISRAEL ASKING FOR A KING. 4. Then all the elders of Israel: the heads of families and those who by age, wisdom, and natural ability were the leaders of the people and chosen by the people. Gathered themselves together. The demand was not the outcry of an ignorant and deluded rabble, but the grave and deliberate application of the elders of Israel. Came to Samuel under Ramah: to ask him to form them into a kingdom.

REASONS FOR ASKING KING. (1) 5. Behold thou art old: they wanted some one of their own, and endurance, and modern military skill, in whose military leadership they could trust. Samuel trusted more in God than in armies. (2) And thy sons walk not in thy ways. (See ver. 3.) They were judges in Beersheba, 45 or 50 miles from Sam. They took bribes and perverted justice for a reward. Even good men may have bad children. There are those who will go astray under the best of influences, as Adam in Eden, and Judas among the disciples of Jesus. Sometimes children refused to be trained. (3) Now make us a king to judge us. An hereditary monarchy seemed the only means of combining the tribes into one nation, "putting an end to their mutual jealousies, and subordinating tribal to national interests." (4) They wanted a military leader, one "to go out before them and fight their battles." (ver. 20; 12, 12.) (5) They would be like all the nations. The Eastern mind is so essentially and pervasively regal, that to be without a sovereign is scarcely an intelligible state of things to Oriental peoples. The want of a royal head must often have been cast in their teeth by their neighbors as a kind of stigma.

II. THE PROPHET DISPLEASED WITH THE REQUEST. 6. But the thing displeased Samuel. Not because it was an absolutely wrong request in itself, for provisions for a king were made in the law of Moses (Deut. 17: 14-20); but (1) the request seemed to be a condemnation of himself and his administration. (2) The proposal seemed against the interests of the people themselves. No king could be to them such a king as God was, or could defend from enemies, train them in character, or lead them to prosperity, as could the king they now had, if only they would be loyal to him. (3) It was a rejection of God, as we shall see below. (4) It disappointed Samuel's hopes for his country; his splendid ideal of a holy people, self-ruled, and subject only to the eternal King of heaven.

III. SAMUEL GOES TO GOD FOR WISDOM. 6. And Samuel prayed unto the Lord. Because his chief desire was to learn God's will and to do it. It might possibly be the time for the monarchy. In all ages prayer to God has been a refuge in trouble, a light in darkness; for God gives wisdom to those who seek it; gives liberally and ungrudgingly. "Prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven."

IV. THE ANSWER TO HIS PRAYER. 7. And the Lord said unto Samuel. In what way we are not told, but in such a way as made it clear to his mind that it was God's message to him. Hearken unto the voice of the people. Their prayer was answered, although what they asked would not have been best for them if they had been different. The answer to the prayer was a punishment for their sins. If the people would not be fitted for freedom, then the next best thing was a monarchy. For they have not rejected thee: these only or chiefly. But I say, that I should not reign over them. The course of the people was a practical rejection of God as king.

How ISRAEL REJECTED GOD. 1. The request, in the sense made to Samuel, was a virtual denial of the sovereignty of Jehovah, and a renunciation of their own glory as the theocratic people. 2. They did not ask God what He wished them to do, and to guide them into what was best, but demanded a king, as if they were wise enough to decide this matter for themselves. 3. They were unwilling to be such a kingdom as God had planned as the best for them. 4. It was a rejection of God's conditions of prosperity. "If may be suspected that the Israelites had grown weary of a system of government which made their welfare entirely dependent on right conduct." 5. It was a distrust of God's ability or willingness to give them the victory over Ammon (12: 13) and other enemies. They laid the cause of their present condition to God, and not to their own evil behavior. 6. Their motives were contrary to the divine motives. Pride, vanity, fashion, seems to have a strong influence. They wished to be like the surrounding nations.

REJECTING GOD. People now reject God (1) by determining to follow their own wills instead of God's; (2) by refusing to perform a known duty; (3) by rejecting God's word; (4) by not believing on Jesus Christ; (5) by neglecting the influences of the Spirit; (6) by all deliberate sins against God; (7) by neglecting the worship of God; (8) by keeping Him out of their hearts and thoughts. 8. According to all the works. Their conduct was characteristic. What they had done to Samuel was only another illustration of a settled national trait—their idolatrous tendency. For proof, read their history. Several times they rejected Moses. So do they also unto thee. It is in the spirit of our Lord's saying to the apostles, "The disciple is not above his master, nor the servant above his Lord."

9. Yet protest solemnly unto them. Give them one more opportunity of showing a better spirit and making a better choice.

V. THE PROPHET: THE MANNER OF THE KINGDOM. 10. And Samuel told all. As faithfully as when he bore the unwell-

come message to Eli (chap. 3: 18). The greatness of Samuel's character is shown in nothing more strikingly than that, after finding the change sanctioned by God, he not only waived further opposition, but led the movement, with calm wisdom, to a successful issue.

11. This will be the manner of the king. The following is a very just and graphic picture of the despotic governments which anciently and still are found in the East, and into conformity with which the Hebrew monarchy, notwithstanding the restrictions prescribed by the law, gradually slid.

12. Set them to ear his ground. To ear is an old English word, now obsolete, for to plough. It is derived from the Latin arare, to plough. We have retained arable from the same root.

13. Ye shall cry out in that day, etc. This was exactly fulfilled in the revolt of the ten tribes from Rehoboam, which was caused by the grievous burdens to which they had been subjected (see 1 Kings 12: 4).

The evils which would follow the establishment of a monarchy may be summed up under three heads: (1) luxury of the court and pomp of war, destroying the peaceful simplicity of the people; (2) diminished liberty; (3) high taxes draining the wealth of the land.

19. Nay; but we will have a king. They preferred to run the risk of future and far-off evils for the sake of the advantages they hoped would come to them immediately from a king.

This man choose. Men are continually following the bad example of these Israelites. God foretells the terrible results of sin, and yet men choose present pleasure. Drinking men drain the intoxicating cup in the very presence of the picture of a drunkard's home and a drunkard's grave. Men will live for the hope of present good, though they heard God's warning voice, saying, "All liars shall have their part in the lake which burneth with fire and brimstone."

poetry and funny squibs about her, and declare, with insincere earnestness, that they

"Will not vote for any man, But whoop it up for Boiva Ann."

You have noticed, that haven't you? Well, that's what you're coming to when you get into politics. I know it isn't right, but there are so many things that aren't right, that nevertheless continue to exist, and this is one of them. High hats, and holding a parasol over a man's head, and fastening the ends of the ribs in his eyes and the corners of his mouth when he is trying to drive, is the other. There may be one or two more, but I haven't time to invent them just now. But that you will be roughly entreated if you go into politics, goes without discussion or question. You give and take like the rest of us. You will be called hard names; and I very much fear you will get to calling hard names. Men will distort your speeches, and I have a dismal foreboding that you will not always weigh your words when you report your enemy. There is a great deal of "Says I" and "Says he" in politics, and men, and eke women, are very prone to make "him say" something that will fit into their argument just as they want it. Men will lose their tempers and get angry with you, as they do anyhow, and you, O dove-like daughter of a dove-like mother—you may say you may, get out of patience with the men. And if once you begin to scold—er, that is, if once you begin to "reprove or rebuke with severity" (overhaul your Webster for that, lass, and when found make a note of), O, how everybody will howl and laugh and make fun of you. That sort of thing may be very efficacious on wash days, but it won't go down in politics. So, if you have the spirit of a martyr—not an enduring martyr, because if there is anything in this world more unendurably maddening than another, it is a martyr of the Mrs. Varden type—who haven't the spirit of a cheerful and triumphant martyr, keep out of the whirl.

And then, don't be too confident that you will, by active participation in politics, at once introduce better, more honorable and honest ways into political methods. You will, by way of course, but just now—no. Do you happen, by the way, to belong to anything? Any society, you know, such as the men have? Something like our "Sword Swallowers of Jerico," "Ancient Order of Beignighted Patriarchs," "The Lost Tribes of Saint Anatak," or that sort of thing? Or a society for the Propagation of some ideas, or anything of the sort—social, religious or literary. Now—look me right in the eye, never mind the young man carrying his life burden of crutch-headed cane down the street; be down that for a instant—when you see officers and appoint committees, and lay out work in these societies, don't you plan, and scheme, and intrigue, and plot, and counterplot, and hold little secret caucuses, and contrive to crowd somebody out, and boost, if it may be allowed, the credit of a somebody else? In fact, isn't there a good deal, not to say a "right smart" of this in your societies? Not very much, say, but just a considerable?

Finally, my hearers, "let us hear the conclusion of the whole matter," that which a crooked card can't be made straight by crooked ways, and "that which is wanting can not be numbered" by supplying its place with another defect of the same kind. If you were—I don't say you are, but I say if you were, given to the dark ways and vain tricks of man, in your semi-political methods in your own societies, I fear you would find active participation in general politics a similia similibus that wouldn't curantur, no, not by a long chalk.—Home Journal.

Try.

"Can't do it" sticks in the mud, but "Try" soon drags the wagon out of the rut. The fox said "Try," and he got away from the hounds when they almost nipped at him. The bees said "Try," and turned flowers into honey. The squirrel said "Try," and up he went to the top of the beech tree. The snowdrop said "Try," and bloomed in the cold snows of winter. The sun said "Try," and the spring snow threw Jack Frost out of the saddle. The young lark said "Try," and he found that his new wings soon took him over hedges and ditches, and up to where his father was singing. The ox said "Try," and plowed the field from end to end. No lion can keep for "Try" to go on; no field too wet for "Try" to drain no hole too big for "Try" to mend. "Can't do it" is a lazy fellow, but "Try" is the lad for me!

If you've tried and have not won, Never stop for crying; AH that's great and good is done Just by patient trying.

The Law of Child Life.

Indulgence of the child is the ruin of the man. Restraint and control mark the path of safety and eminence. The rod and the reproof give wisdom; but child left to himself bringeth his mother to shame," is the wisdom of Solomon, which, though somewhat discounted in our age, stands well the test of experience. Authority, with a firm spinal column, must shape the life of the child. The child is not yet competent to judge of the pitfalls about his path, he sees not the danger, but is attracted by the glare of many false lights to his ruin. The judgment of another must be guide for him past the places of danger, and until his own faculties become competent to deal with the difficulty. Blessed are those children favored with kind and generous, but at the same time firm and straightforward, parents!—Zion's Herald.

Great Little Men.

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Messenger and Visitor

WEDNESDAY, JULY 17, 1889.

THE P. E. ISLAND ASSOCIATION.

We started for this association on Friday morning, a day late, comforting ourselves with the old adage, better late than never. It was not a cheerful morning by any means in the region of St. John. A fog so heavy that it descended in fine rain which dampened and chilled, hung over the city and rock and sea. It certainly requires more grace, on a morning of this kind, to be cheery and hopeful than upon a day when the sun is flooding the landscape with a glowing radiance. How much the inner life depends upon its environment, to use a word which has been made very popular by Joseph Cook. Strange that there can be any dreamy philosophers who say there is no external world, or, if there be, we can know nothing surely about it, or that all there is of the outer is what we project from our inner consciousness. Sometimes it appears less unthinkable to hold that there is nothing of the inner but a power to respond to the outer. We seem so often like an instrument which gives forth music, plaintive or joyous, according as we are played upon by the ever busy fingers of circumstances. Wonder how it will be in the life to come. Shall the inner become more self-supporting and less dependent upon the outer, shall the chief feature of future blessedness or woe be the adaptation of the outward circumstances of the contrasted living? We are inclined to believe there will be, in the case of the righteous, at least, more dependent upon the former, for does not righteousness always help relieve the spirit from its bondage to what is external to itself, by enlarging its own resources. But this is not helping us on our way to the Association.

We could not but notice, along the inter-colonial, the splendid growth of the crops, especially of the grass. Unlike Casleton Co., where the freezing nights and thawing days of spring rooted out the clover and has left the grass very thin, here the clover is of luxuriant growth, and helps to make the hay crop thick and heavy.

The trip across from Point du Chene to the present—for we are writing these lines on the good steamer St. Lawrence—has been pleasant. The sun is shooting his rays down through the clouds, here and there, throwing great bands and flecks of silver across the rippling waves of the strait. As we look forth from the steamer's after deck, she is sending great whirling streams of boiling foam from her churning paddle-wheels. Along the horizon, there is the dark green band of forest backing the brighter and more inviting green of the sloping fields which border the shore. Above, the clouds hang dark and sombre, but shade away into brighter tints of blue until they are but flecks over the azure of the zenith. This is very pleasant, as we sit here, drinking in impressions through the eye. While the face of nature does not smile, but is seditate, almost gloomy, there are twinkles of sunshine here and there; but, we suppose, if, outside the capes, the waves are high, and Neptune makes demand for a contribution, the face of nature will lose its charm, and the twinkle of sunshine will appear like a leer at our discomfort, another illustration not only of reflex, but of double reflex influence.

Our fears were groundless; the waves were quiet, and we were soon approaching the Island. Were the name not already taken, it might be called the Emerald Isle, so rich and vivid is the green of its overspreading verdure, a green rendered all the more vivid by the line of red above the sea line and the lowering clouds above.

The Association this year was at Alberton, at the extreme west of our Baptist field on the Island, and pretty far west on the Island anyway. The west of P. E. Island is not so rich and fertile as the central and more eastern portions; but it is well laden with growing crops. A brother on the train told us that the strangest peculiarity of Alberton was that the sun rose in the west and set in the east. On rising the next morning after arriving, sure enough, there was the sun over in the west; or, at least, what appeared to us to be the west. Just before reaching Alberton the railway sweeps round a curve, and this is what turns our head. How apt we are, when we turn round ourselves, to think that it is the world that has made the change. Let a man make a moral or immoral revolution, and face about, and he will often declare that everybody and thing has changed, while he has only changed himself.

Alberton is the largest village to the west of Summerside, and seems to be a thriving place. It is said that Tigish,

the terminus of the railway, is now growing the most rapidly.

The Association was introduced by a social religious service at 7.30 of Friday. The following officers were then appointed:

- Pastor R. B. Kinlay, moderator. Bro. J. B. Leard, clerk. Bro. J. K. Ross, assistant clerk. Bro. W. B. Howatt, treasurer.

The letters from the churches make a better showing than for several years. So far as reports have been rendered, there were 98 baptisms, a net gain of 28. The churches most blessed with additions are the following: Murray River, 20; Tryon, Bedouque and Alexandra, 13 each. Of the 24 churches reporting, 15 have had baptisms, 14 have had a net gain, and 7 a net loss. We do not think we shall be proved false prophets when we give it as our opinion that a new era of prosperity has dawned upon the churches of P. E. Island.

The churches and fields are being well and strongly manned, and we believe that there will be energy and push thrown into the work of the Lord, generally, which will bring forth grand results.

Saturday morning, while the editor of the MESSENGER and VISITOR was on the train from Summerside, the brethren at the Association were discussing the report on denominational literature. We understand they said a good many things behind the back of the occupant of the editorial chair in Domville building they would not have cared to say before his face—to save his blushes, as one of them said. They must have had in mind what the management of the MESSENGER and VISITOR is trying to make the paper. The sympathy, and all too kind appreciation of his efforts, is very grateful to the editor, and will help to make it a joy to throw into it all the force he can summon.

The afternoon session was devoted to temperance and Sabbath schools. There was an animated discussion, participated in by many of the pastors and delegates, on the former subject, which ended in the reaffirmation of previous resolutions in favor of prohibition and the expression of determination to be satisfied with nothing else than the total suppression of the liquor traffic. To illustrate the state of things on the Island, a brother told us that on the road from his home to Charlottetown, during the time they had a license inspector in that city, and the authorities were favorable to the Scott Act, he had not seen more than five cases of drunkenness. Since the cases of prosecution have been hung up in the courts, because of opposing influences, he often sees that many in one day. There is need, therefore, that the inhabitants of the Island bestir themselves or they will have the terrible incubus of the old time rum traffic fixed upon their necks.

The report on Sabbath-schools called special attention to the danger which parents are in of giving over the religious instruction of their children to the Sabbath-school. There was a little difference of opinion on this point, some thinking that the instruction received in the Sabbath-school makes parents more solicitous to continue it at home, others believing there was a real danger of parents feeling their responsibility less, in this respect, because others were doing something to supply the need. Perhaps the effect is different in different cases; while some might be stimulated to do more, we are afraid many are tempted to be more neglectful. Let each parent who reads these lines be sure to put himself or herself in the former class.

The statistics were somewhat incomplete, and it was difficult to discover whether there had been a gain or loss in attendance.

The platform missionary meeting was held on Saturday evening, and addresses were given by brethren Higgins, Gordon, Cahill and Goodspeed. There was a good audience, and the addresses were heard with close attention. Those present seemed to think that an impression was produced which must tell for good, in the quickening of zeal and activity in the great work of the church of Christ. On Sabbath the church was filled at each of the three services; in the evening many had to stand. Bro. Cahill preached the Associational sermon in the afternoon. His text was, "Ye are the light of the world." It was practical and fitted to help to a higher idea of what a Christian life should be. Bro. Gordon preached in the evening, and pressed home the vital question, "Dost thou believe on the Son of God?" Earnest addresses were given by a number of brethren at the close of the sermon. The service was deeply solemn and impressive.

Monday morning, the circular letter was read by Bro. J. B. Leard. Its subject was, "Loyalty to Christ an occasion of disturbance." For several years the duty of preparing the Associational letter has been given to laymen. Judging from the vigorous productions of these Island brethren, it would be well to appoint laymen in other Associations, to the same duty. The letter dealt some good blows at the idea of making sincerity a substitute for loyalty to truth, and was followed up by earnest words by a number of the brethren. The remainder of this session was devoted to the consideration of the report on Systematic Benevolence,

presented by Bro. Spurr. It was most excellent, and urged upon the pastors and churches the adoption of the Scriptural rule of weekly offering as the only assurance of success in securing the means needed to carry on our work. The discussion which followed was participated in by brethren Cahill, Hughes, Warren, Baglole, Skinner, Gordon, Jenkins, Spurr and others, and was one of the most sploty, vigorous and earnest to which we have ever listened. The question of raising funds by tea-meetings, etc., received energetic attention. Any pastor or delegate who does not go home determined to adopt the weekly offering plan of giving and to try and get it adopted in the churches, must have listened to very little purpose.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Last week we sought to lay down the true principles regarding the churches of our Lord. The constitution given them, like all that our Lord has instituted, is for all nations and all times. It also had in view all the work he designed to have done on earth by the banding together of His people. Constituted thus by Him who is all-wise, it must form the best organization through which each and all His people can do their work for Him. To ignore the body He has constituted, or to draw aside from it and do work in organizations which are not directed or controlled by the churches is virtually a vote of want of confidence in what Christ has ordained for His people for all time, and is a slight upon our Lord and a reflection upon His wisdom in leaving as the only organization, one which can be improved upon by the wisdom of those who are not necessarily the wisest of men.

If these positions be correct, then our only remaining inquiry need be, are Y. P. S. C. E. uncontrolled and undirected by the churches?

In reply to this may be said: The churches were not consulted as to the propriety of having such an organization started in the first place. The society was originated by Mr. Clark, and we have yet to learn that any great assembly representing the churches, was called, to which the proposal to start this society and its constitution were submitted. It began like the Salvation Army, etc., in the mind of a single man.

When a society is to be organized in connection with a particular church, it is not necessary to get the consent of the church. There may be cases where the church is consulted as to the propriety of its formation, but we have yet to hear of a case where the opinion of the church has been asked. The young people think they can do a better work by themselves; they meet and organize, and the church as a church has no say in the matter. Often the church merely suffers it; because the older members fear to take any action lest they should offend the young people who have set their hearts on this organization of their own, or who have already formed it.

When the society is established, it is perfectly independent of the church, so far as control and oversight are concerned. The society maps out its own work, holds its own meetings, and does its work and does not ask advice of the church or report to the church. We do not know how it is in all cases, but in the most, the pastor of the church, even is present at its meetings by courtesy, rather than by right. We remember being present at the meeting of a society in the Berkeley Tabernacle (Congregationalist), Boston, last autumn, and felt somewhat peculiar when we heard the pastor of the church, in the most humble way, thank the society for the privilege of being present, on its invitation. So far as there is any direction as to methods of work, it does not come from the church; but from "Father Clark," the originator of the Christian Endeavor movement.

There is, therefore, a very broad distinction between work done in this way and that done by committees of a church. In the latter case, the committees are appointed and directed by the church, report to the church, and are in the most vital organic connection; in the former case, they are appointed by the society, are controlled by the society and report to it, the society thus usurping all rights the church is supposed to have and ought to have. If it be said that, in this respect, it is no worse than the Sabbath-schools in many of our churches, which are conducted independently of the church, we reply, all the worse for Sabbath-schools so conducted. The question is not, whether, in this case, there is agreement; but whether both are not thus made wrong, rather than either made right, because of it. There is this difference, however, between Sabbath-schools and the Christian Endeavor Society. The former are usually, if not always, begun by the church, and are always endorsed by the church, while the latter does not receive its right to be because of church action and the propriety or necessity of existence is often questioned by the older, and shall we say wiser, members of the church. There is also this other distinction: The Sabbath School draws to itself, as its workers, old and young alike, while the Christian Endeavor Society gathers together the young alone. The one does not, there-

fore, run any risk of dividing the church into class sections, a very great danger attending the other. It is ground for rejoicing, however, that our Sabbath schools are becoming more directly controlled by our churches.

It is supposed by some that societies of this kind belong to the church, and the work done through them is the same as though done directly by the church, because they are composed of church members, and engage in the same work as the church. Now this to our mind but emphasizes the anomaly and sacrifice of correct principle, in the case. What would we say of some young soldiers claiming it was all the same for them to do some fighting on their own account, undirected by the commander-in-chief of the army and his officers, because they belonged to the army, and proposed to fight the same enemy? Would not the fact that they had enlisted in the army but make the inconsistency of their conduct the more pronounced?

Suppose again, a few members of a large firm should aver that so long as they employed themselves about the business the firm was doing, it made no difference whether they took common counsel with the firm, and were subordinate to the general decision; would not the fact that they were members of the firm and proposed to conduct the business which belonged to the firm in their more private capacity, or in any capacity other than members of the firm, but make the inconsistency more pronounced?

It cannot be admitted, therefore, that where members of a church band themselves together without asking the advice of the church, and do a large part of their work in this society, be the society or the work what it may, where the church has no voice and no rights, it is all the same as though they did the work in the church, and directed and controlled by her general counsels. Those who make any such claim as this must do it very thoughtlessly. In all cases of this kind, in so far as members of a church do their work without consulting or without regarding the church, they are not doing this work in the capacity of church members, but as members of the society whose existence and direction they respect.

Italy has found one more favorable to her interests in the new ruler of Abyssinia. He is, if not an ally, at least a friend rather than an enemy like King John. Italy is quite sure to acquire the northern province of Abyssinia, which she needs to make her East African possessions viable.

It is reported that there is to be a conference of the great European powers to define the limits of their several territories in Africa. This will be a pretty difficult matter, as the claims of each are rather indefinite. An act of the Quebec Legislature has been disallowed by the Dominion government. It was to have the appointment of district magistrates vested in the Provincial government. As these had jurisdiction over the same business that is now under judges appointed by the Dominion government, it was equivalent to the setting aside of these judges. It was therefore a step in the direction of separation from the Dominion.

The papers have been full of the revolting details of the fight between the celebrated prize boxers. The record of such beastly pummelings is the best training of our people in brutality.

The Equal Rights League, formed at the great Anti-Jesuit convention at Toronto, has been granted leave to send in petitions to the Government against allowance of the Jesuit Estates Bill. The Toronto Globe thus summarizes the objectionable features of the Jesuits' Estates Act:

The Act (1) treats the Pope as having power to prevent the Quebec Government transferring a sound title to the escheated properties; (2) treats him as having authority to make such a transfer good; (3) places \$400,000 at his disposal, for distribution to whom he pleases, the sole condition being that he shall not withdraw the money from expenditure in Canada; (4) places him in a position to render the whole Act inoperative by refusal of ratification or sanction.

The United States presents the strange spectacle of a nation having more revenue than they know what to do with. They will have a high tariff for the sake of manufacturers and capitalists, and this brings in fifty per cent. more income than the most lavish expenditure will use up. The Treasury Department has just reported the surplus of receipts for the past year to be \$104,739,073. Why not send over a hundred millions or more to debt-crushed Italy?

The Editor's Chair.

(Coming to the office the other day, we found that some poet had called and, finding us absent, had relieved his, or her, feelings by the following, which was left upon the desk. Ed.)

Full thirty timesome, tedious steps I scamble up your stair, And in this sanctum thought to find A toll-worn son of care! Alas! how vain are human hopes, I found this empty chair. Amazed, I glanced around the place Unwittingly, as when Some vagrant wizard finds himself Within the Wizard's den; Much marvelling if such might be The haunt of busy men.

THE WEEK.

New interest has developed in the Parnell commission. Parnell's counsel has made a demand to have the books of the Patriotic League produced in court. This league is composed of landlords, and those who are the most determined enemies of the Irish cause. This is a fine counter stroke in return for the demand to have the books of the Land League produced. It seems but just, if the books of the one organization are to be examined, that those of the other be also examined, and it is said that Parnell will withdraw his libel suit, taking this as an evidence that he cannot hope for fair treatment. The government have been granted the whole of the time that remains of parliament. This shows that the session is drawing near its close. This will rule out some important measures which are pressing for attention.

There have been skirmishes between the British force in Egypt and the dervishes. Col. Wedhouse and his troops have defeated the Arabs in one engagement, and were pursuing them; but as the Arab force was much the stronger, fears are had lest there be a disaster. Steps are being taken to reinforce the British troops.

The Germans have also had a small fight in Zanzibar. Col. Weissman is pressing the hostiles back and there is a good prospect that all lost ground will soon be regained.

If the following be true, we shall soon hear about the Munro doctrine of the United States: According to the United States Consul there, the English have undertaken an enterprise which looks like English colonization of Honduras, with possible annexation in the future. A railway is to be built by English capital across the republic of Honduras from the Atlantic to the Pacific, thus opening the most important highway for trade and commerce of all countries.

The war talk still continues. The latest is the following: "It is reported that some uneasiness has been occasioned in Eastern Europe by a report current there that the government of Serbia has decided to equip and arm a third levy of recruits for active service. The ostensible object of this new arrangement is to provide troops for the suppression of brigandage, but in the present temper of Eastern politics and the open manoeuvres of Russia in the Balkans, it is suspected this latest development is simply another step toward preparing the Serbians for their share in a general war."

To this may be added the following: The Balkan countries are apparently looking more to Russia for support than to any other country. Serbia has declined to renew her commercial treaty with Austro-Hungary, and is steadily yielding to Russia in matters which relate to her commercial affairs. An intelligent writer in the New York Mail and Express says: "No matter what England and German papers may say to the contrary, the Bulgarians, Servians, Montenegrins and Rumanians are not only in sympathy with Russia, but the Russian bear is clamoring over all obstacles which other nations throw in his path."

We, therefore, cannot but believe that these societies are a subversion of the New Testament institution of the church and of the New Testament principles, in a more general way. They organize a part of the members of our churches into bodies which are independent of the churches, and then these organizations take by parts of the work committed by Christ to the churches, and so it is in their own way, apart from all control of the bodies to whom our Lord gave it in charge. If the church is to do this work, by direct commission from her Lord; then why organize a part of her membership to do this work independently of her direction and control. Is not this really an ingoring, if it be not a setting aside of the prerogatives given her by Christ. To our mind there will be no more violation of New Testament principles, were these Societies to receive members by baptism call pastors of their own &c., than there is in their assumption of the functions and prerogatives of the Church in their direction; for these are no more surely committed to the church by Christ and to her only, than is the work undertaken by the Y. P. S. C. Endeavor or that of L. Aid Societies.

In brief the members of their societies cannot claim to be doing their work in them as Church members unless a man can be doing work in the capacity of a church member when he has put himself out from under her direction or control, in respect of this work. In the capacity of members of society undirected by the church, they take up the oversight of work committed by Christ to the church. In this way the prerogatives given by Christ to the churches are wrested away from her, without permission from Him who is, or ought to be their supreme head. Whether this is setting on correct principles let each reader judge.

Argyle the second week in October. M. B. SHAW, Sec'y-Treas.

Thoughts in Brief.

BY THE REV. J. CLARK.

We should expect from others no more than we are willing to render in return.

Every voluntary act we perform is self-registering in our individual consciousness.

The fears of an honest heart are not monitors of coming doom, but sentinels on watch against the approach of danger.

Along the march of ages The light of heaven is thrown; But though the truth is precious, It often seems unknown.

Our God will never harm us, He is so kind and just; And they are safe for ever Who place in Him their trust. Nictaux, N. S.

"The N... [We have for a few weeks been well to do. We have issued, in which sent to the M... refers to our purpose. The by a correspo... convinced us shield him lo... The letter... of Rev. R. J... printed rec... Visitor, requi... addressed to... I enclose a... the determin... create and de... their peopl... tive truth... tists, but ev... selves. The letter... lar, clearly s... for Baptists... pulpit, and f... tually givin... is in Jesus. Names, exc... omitted.]

DEAR SIR, because you had no better you wished that statement... I confess ment my first not have been the thought u statement ha... reassign. The person have had in called dogs relationship to is not meet t and give it to we're children called dogs. A further will show the ly given by G and places to ship to Hims (Gen. 17: 5) a new name the covenant (Gen. 32: 5) name was his trust in G Ex. 12: 2) the departure reckoned as to Israel. B Jesus reception.

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"The Silence Broken" Again.

[We have been holding the following for a few weeks, doubtless whether it would be well to expose the man referred to. We have just received a tract he has issued, in which he gives what he has sent to the Messenger and Visitor, and refers to our replies, in a way to serve his purpose. This, together with facts given by a correspondent upon his field, has convinced us that it would not be well to shield him longer.]

The letters on Baptism from the pen of Rev. R. Johnson, of Liscombe, N. S., printed recently in the Messenger and Visitor, remind me of another one he addressed to a private individual.

I enclose a copy, that Baptists may see the determinate efforts yet made to create and deepen ignorant prejudices in their people not only against the distinctive truths held and taught by Baptists, but even against Baptists themselves.

The letter, as interesting as it is singular, clearly shows the necessity there is for Baptists through the press, in the pulpit, and from house to house, continually giving the people the truth as it is in Jesus.

Names, except that of the writer, are omitted:

LISCOMBE, Aug. 1, 1883. DEAR SIR,—Mr. Johnson mentioned to me that some one had said to you that because you had not been baptized you had no better name than a dog, and that you wished to ask me if I agreed with that statement.

I confess that on hearing the statement my first thought was that it could not have been seriously made, but a little thought upon it showed me that the statement had not been made without a reason.

The person making the statement may have had in mind that the Gentiles were called dogs because not in covenant relationship to God, as the Saviour said, "It is not meet to take the children's bread and give it to dogs." Circumcised they were children, uncircumcised they were called dogs.

A further examination of Scripture will show that a new name was frequently given by God to persons, days, months and places to make new relationship to Himself.

Gen. 17: 5, 15 will show that God gave a new name to Abram and Sarai to make the covenant of circumcision.

Gen. 32: 28 will show that Jacob's name was changed to Israel, because of his trust in God.

Ex. 12: 2 will show a change in time; the departure from Egypt was to be reckoned as the beginning of a new year to Israel. Both John the Baptist and Jesus received their names at circumcision.

Rev. 2: 17 will show that a new name is given on entering heaven. We are also told that there is a Book of Life. Now, what names are written in that book? Certainly not the names of any who are not of Christ, and certainly all are out of Christ who refuse baptism.

A name is given in baptism as a most important event in life, and as a token of being baptized to the same of Christ into the name of Father, Son, and Holy Ghost, and this is the name, the only name, that can be entered in the Book of Life.

I am, therefore, unable to see much difference between the name of a person refusing baptism and the name of a dog. The difference being that a dog's name would give less pain to the father of the prodigal son than the name of the son who refused to obey the Father's command.

I am unable to come to any other conclusion, and I should only be leading you astray if I did.

The Scripture plainly states that only he that believeth and is baptized shall be saved. Baptism meaning first the washing away of sin; secondly, acceptance of Christ as the only Saviour; but, thirdly, being the test of obedience to the command of Christ to be baptized. Hoping that God may guide you into all truth, I am, very truly yours,

RICHARD JOHNSON.

Whether the miserable punctuation or the miserable doctrine that Baptists are to be driven from Pedobaptist society as dogs is the more ridiculous prominent in Mr. Johnson's letter I shall not stay to consider.

But I wish to inform him that his ill-concealed attack upon the doctrine that believers are the only subjects of baptism and dipping the only act, is an attack not so much upon Baptists as upon God's Word and the interpretation given that word by the Church of England.

In the Catechism used by Mr. Johnson year in and year out dipping as the act of baptism is plainly taught, as the following shows:—

Question. "What is the outward visible sign or form in Baptism?"

Answer. "Water; wherein the person is baptized." Note particularly the language, not wherewith but wherein. And in strict accord with this is the instruction given the clergyman in the ministrations of baptism of infants: "And then naming it (the child) after them (the Godfathers and Godmothers), if they shall certify him that the child may well endure it, he shall dip it in water. Note the word dip. Yet Mr. Johnson dare

come out publicly against dipping as the act of baptism!

There is not one word in his Prayer Book of sprinkling for baptism, yet he generally sprinkles! Hence he can see the futility of quarrelling with Baptists until he can get his own church to change his instructions from dipping to sprinkling.

And his church holds with Baptists that penitent believers are the subjects of baptism. I would ask Mr. Johnson to mark, learn, and inwardly digest the following from the Catechism:

"Question. What is required of persons to be baptized?"

"Answer. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament."

Here is believers' baptism, pure and simple. "But," says Mr. Johnson, "the sureties promise that the infant, when it comes to age, shall repent and believe." Yes, exactly. But this confirms the doctrine of believers' baptism, gives the whole weight of evidence in favor of the Baptist position, and does not admit infants or unbelievers to baptism, unless you find authority in God's Word for your sureties—Godfathers and Godmothers.

Not finding Scriptural authority, Mr. Johnson will find the wisdom of letting Baptists alone and settling his quarrel with his own church.

But his whole letter seems like an attempt to throw dust into the eyes of the unthinking. He has not produced one text of scripture to prove that even one solitary individual was ever named when baptized. Yet Baptists are called dogs!

Or, in other words, because they name their children without submitting them to the unscriptural practice of infant sprinkling. But there is something below all this. Such a method of dealing with the subject of name-giving speaks more plainly of Mr. J.'s deep-rooted prejudice against Baptists than of his intelligence.

"But," he exclaims, "God gave a new name to Abram and Sarai, to make the covenant of circumcision."

Look again, Mr. J. Sarai's name was changed, but we have yet to learn that she was circumcised. Look also at this fact, please—names were given at circumcision. Names were not given at baptism. Therefore baptism does not take the place of circumcision. W. June 20, 1889.

Union Baptist Seminary.

As you, Mr. Editor, have already announced, I have returned to my native Province to assume the conduct of this institution. I find the Seminary building completed, and learn that last year 66 students were enrolled. The staff of instruction last year was such that patrons were much pleased with the work accomplished, and regrets are made that, owing to various causes, Principal Simpson and several of his assistants leave for other spheres of labor. Their places are being supplied with experienced instructors, and already many applications from intending students are being received, so that the prospects now are that we shall have a full school, and be able to do good work.

My first visit was to Jacksonville to attend the meeting of the Western N.B. Association. I met many old friends, and received many kind words for the Seminary, as well as \$90.77 in cash and \$170 in subscriptions.

My next Sunday was spent in Springfield, Kings Co., the home of our venerable Father David Crandall, now in his ninety-second year. He is still vigorous, and attended three services which Rev. B. N. Nobles and myself supplied. No notices of these services was given, as the pastor, Rev. S. H. Cornwall, was absent. We, however, had a good day, and in the evening received a subscription of \$60, and \$9 in cash.

Last Sunday I spent in the city, preaching for Brussels street church in the morning and Leinster street in the evening, receiving in subscriptions and cash over \$400.

Next Sunday I expect to preach for Brethren Camp and Kierstead in Hillsborough. It is my purpose to visit as many of the churches of both denominations as possible, and lay before them our educational work, and seek help in our hour of need to enable the Seminary to do the good work for which it was established.

The burdens are heavy, but not so great relatively as our Fathers often carried in sustaining our College and Seminary in early days. God remains the same, the present generation of Christians still value Christian education, and with faith in God and our people I expect to see the Seminary emerge into the light and prosperity which now shines upon, and crowns our College. We be speak the sympathy, prayers, and contributions of our people in the efforts now being made. Any who may desire to help may address me at St. Martins, N. B. Especially do we desire all who have made pledges to remit in whole or part as early as possible; in order that some floating debts may be paid and some additional furnishing supplied to accommodate the enlarged number of students coming to us this year. The school will open September 12th and the Staff of Instruction will be announced in a few weeks at most.

J. E. HOPKES, Principal.

Religious Intelligence.

NEWS FROM THE CHURCHES.

OHIO.—Bro. Stubbert writes from Ohio that congregations are good, and the attention given is deep. His health is much improved.

TO THE AID SOCIETIES IN NOVA SCOTIA.—In filling up the blank forms which have been sent you, please state if there is a Mission class in connection with your Sunday School. Any society not receiving the blank forms will please communicate with me at once.

A. E. JOHNSTONE, Prov. Sec'y for N. S.

ACKNOWLEDGMENT.—The following has been received by the Treasurer of W. M. A. Society of Leinster St. Church, and he shall be happy to acknowledge many more just such pledges:

"I pledge myself to give \$60.00 to the Teluge Mission, paying monthly until all is paid." A DISCIPLE.

MILTON, QUEEN'S CO., N. S.—Two were baptized into the fellowship of the Milton Church in St. John's, the Annual Meeting of the Aid Society, last evening, was a success. Plankers being laid to shingle and paint our Church building. The Church is working with a good deal of earnestness. D. W. CRANDALL, July 10th.

LITTLE RIVER, Sunbury Co.—One was received into the fellowship of the Second Sheffield church, on July 7, by letter—a sister who professed while attending Normal School last winter. On consulting my record, I observe that sixty-nine have been added to the churches of my charge since I came to the country over sixteen months ago. To God we give the praise. B. H. THOMAS, July 11.

NORTH TEMPLE CHURCH, Ohio.—It was our happy privilege to visit the water again yesterday (7th), when three more promising young sisters were baptized into fellowship with the North Temple church. We are glad to be able to write "progress" on every branch of church work. The Yarmouth County quarterly meeting is to be held with us on the 9th, when we expect a good and profitable gathering. F. M. YOUNG.

UNDERHILL, Miramichi.—There has been baptism in the Underhill settlement on receiving into the fellowship of the church, and a Church organized, composed of fourteen members. The brethren have repaired an unused school house, owned by Brother W. F. Underhill, and now there is a comfortable place for worship, under a tree, and the brethren are sustained with much earnestness and warmth. A young sister was received by letter on Sunday last. At Granville Centre the Lord's work is being quietly but zealously carried forward. A young sister was baptized on Sunday, June 30, and others have expressed a desire to obey the Master on the pathway of obedience. A most interesting "Floral Concert" was held at Centreville on Sunday last, by the young people of the Sunday-school and Band of Hope. The exercises were highly interesting, and sustained with much earnestness and warmth. A young sister was received by letter on Sunday last. 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A LITTLE POET.

Out in the garden, we Elsie
Was gathering flowers for me;
"Ma-mama," she cried, "hurry, hurry,
Here's something I want you to see;

Eleanor's Triumph.

A carriage, said white satin slippers,
Peculiarly and glowing above the elbow,
A fan and a bouquet—I must have all
These, mother, if I am to be graduated
with the other girls. The gown won't be
such a dreadful expense, for my last sum-

mer's white cashmere can be made over,
if I can get a few yards of silk, and
Mrs. Hilton's old point will come in
splendidly for trimming. But, and
pretty Eleanor heard a deep sigh, "I
must have a sash, an elegant one, of
some white material, fifty dollars would
about cover the whole expense, mother,

and I must have a hat, a new one, and
Mother lifted a tired face from her sewing,
Eleanor was too self-absorbed to
notice it, but mother was looking ill as
well as tired. She had been under a
great strain lately, and this dear young
daughter was now bringing her weight to
add to the burden. How blind a girl's
eyes can sometimes be!

"Mother," said Eleanor, pleadingly,
"you will manage it somehow, don't you,
dear?"
All through her eighteen years, Eleanor
had been used to seeing mother contrive
to bring order out of confusion, straighten
tangled skeins, perform what looked
almost impossible. That there might be
a limit to mother's ability in this direc-

tion, the girl did not dream.
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a limit to mother's ability in this direc-

to speak to her with an angel's voice;
"A good name is rather to be chosen
than great riches, and loving favor
rather than silver and gold."
The colored, "hurry, hurry,
Here's something I want you to see;

Here was God's answer: "A good
name is better than riches."
Well, nobody could have a good name
who built up her daily life on false pre-
tences as a foundation, and loving favor
would not lead a girl to add a feather's
weight of care to the load of an anxious
mother. But, being no braver than you
are, Molly and Frances, and as fond of
a dainty, pretty new outfit as you, Caro-
line and Sophy, you may imagine that
Eleanor's battle was not gained in a breath.

She lay awake a long time, the silent
tears leading down her cheek until her
pillow was quite wet. But she was so
still that Puss slept peacefully, never
suspecting Eleanor's tumult of feeling.
By and by she stepped out of bed and
knelt down beside the window, asking
God's help, to let just what should be
right, and not to mind being singular.

"You think she ought to have cared
so much for her sick mother that she
would have been no contest at all?"
Whose is the voice that makes this
scornful little comment? Is it yours,
Margaret? Let me answer, that you are
less tolerant than I, because I have
lived a little longer. It is very hard
for young, inexperienced people to
realize the hardships of illness, and the
danger of death. They feel as though
parents, especially, must live for ever,
and a peril somewhere in front is not
easily realized, while a trouble to be
faced now, on the instant, assumes
large proportions.

However, Eleanor went to school on
the next morning with her mind made
up, and she was not one to change it,
once she arrived at a decision. At re-
cess, when the girls talked over the
monotonous affairs of Commencement
Day, and Commencement dress, several
of them appealed to her. What was
their surprise, when she said, in low
tones, which yet were audible to every
body: "You will have to put me in the
back row, girls. I find that it is not
convenient for my father and mother to
spend anything extraordinary at present,
so I am going to wear my last summer's
white dress, just as it is, and I shall
have nothing at all new."

Contrary to Eleanor's anticipations,
this statement produced no effect what-
ever. Two or three of the more fashion-
able girls looked annoyed, and one or
two of Eleanor's intimate friends glanced
at her with sympathy. Daisy Dean stole
a little hand into hers with a cordial
clasp, whispering, "You brave thing! I
love you!"
The bell sounded, and recess was over.
Tasks were taken up as usual. Eleanor
did not know it, but her quiet courage
had been a real help to several timid
girls, who had been dreading the expense
of Commencement, without daring to
stem what they supposed to be public
opinion, and take an independent course.
If somebody will only lead in this world,
there is always a plenty to follow.

And Eleanor was repaid for her sacri-
fice of personal vanity when she saw the
mother's face light up, and felt the dear
arms around her that evening.
"Has it been hard for you, dearie?"
said the mother, anxiously.
"It would not have been, mother, dar-
ling, if I had been a selfish creature,
who is ashamed of herself for being such
a baby," was Eleanor's reply. "But just
now that I have settled the thing, I shall
just go on studying, and think no more
about it."

So from the little of Eleanor's self-denial
blossomed the fragrant flower of her
success. Her duties at Mrs. Arm-
strong's proved to be very congenial, while
brief hours and frequent holidays left
her much time to devote to the assist-
ance of the dear ones at home. In the
eyes of the traveled and cultured woman,
her simple gown had been a positive re-
commendation, and it was to it she owed
the enthusiastic testimonial to her schol-
arship and worth which the president,
having opportunity, was glad to give.
"A good name is better than riches,
and loving favor rather to be desired than
silver and gold."

"Oh, by and by."
And my bananas the same time?"
"Yes; I guess so. Good-by."
The conductor watched with much
amusement the disappearance of four
sandwiches, four biscuits, six slices of
bread and butter, cut none too thin.
After that he had quite a consultation
as to whether it would be a good time
for bananas—a question settled to his
satisfaction by the recollection that Mrs.
my said "Yes," to the "same time." By
this time we had grown so intimate that
I was made the recipient of some charm-
ing little boy confidences, which I inter-
rupted by saying, "Come and sit here
beside me, and we will have some back-
biting." The child drew back from me, his
honest little face clouding over.

"Why?" he exclaimed, most reproach-
fully, "didn't you hear my marmy tell
me not to stir?"
I hastened to apologise, to assure him
that I had not the faintest idea of tempt-
ing him from the path of obedience; but
his good opinion had been shaken.
As we drew up to the station at Port-
land the wail of a hand-organ was aud-
ible, but alas for little Tommy, it was
on my side of the car, not his.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,"
And the chorus repeated as many
times as Miss Cecilia's: "I've been
redeemed, I've been redeemed, I've been
redeemed."
"Where did you get that?" asked the
organ-grinder.
"Where?" said Mandy, startled, and
turning quickly.
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where my cousin Marcia lives; oh, my,
you can see granny's house; oh, dear!
just in a few little minutes now I shall
see my granny, oh my! there's our
trees!" The train began to slacken, we
got him into his little coat, watched him
exchange embraces—at least a dozen—
with the jolly baby; and then the con-
ductor came in to carry him off, out of
our sight—forever, perhaps.

Just at the door he stopped, turned
back, and lifting his dear little face, gave
me a kiss that I valued as if it had been
the royal accolade, pausing to say, just
once to change?
"You are perfectly sure marmy'd have
said to change?"
The train had quite stopped, but I
drew him back for another kiss, as I an-
swered, my eyes not quite dry, "Perfect-
ly sure. Good-by, my little Casabianca."
—Harper's Young People.

The Other Singer.
No bracelets nor necklaces had she;
no white silk dresses had she ever seen,
and a common white muslin, even, she
had never worn; she was barefooted,
and though the morning was warm, she
had wrapped an old shawl around her to
hide the nakedness of her feet. A neat little
girl was Mandy, or at least she had been
before she had known how; she always
washed her feet in the fast-running
gutter puddles, after a hard rain,
just because she liked to see them look
clean, but she had no need to be so like
at home, nor patches, and her work
among the barrels, picking for rags, was
not the cleanest in the world. Yet on
this very afternoon in which Miss Cecilia
was getting ready for the concert, and
frowning over her white silk, because the
train did not hang quite so liked, did
this little girl Mandy give a concert. Her
audience was an organ-grinder who stop-
ped to rest a bit, an old woman who was
going by with a baby, and a little boy
with a load of chips. The words she sang
were—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,"
And the chorus repeated as many
times as Miss Cecilia's: "I've been
redeemed, I've been redeemed, I've been
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"Where did you get that?" asked the
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fresh muslin curtains draped back from
the window, and everything as inviting
as thoughtful hands could make it.
"Now," she said, "I wonder if he'll
notice it."
"Have you a headache, Ben?" she
asked, as she passed his door that even-
ing, and saw him sitting with his head
bowed upon his hands.
"O, no," he answered, "only thinking
of going down town, but it looks so pleas-
ant and homelike up here, I guess I'll
stay."

And he did stay; it wasn't the last
time either. By and by he began to
invite some of "the fellows" to come
and see him at the house, and with
great satisfaction would ask them to
"step up" to his room. Was it strange
that from these little gatherings more
than one went away feeling that it was
a grand good thing to have a home and
be worthy of it.—Christian Intelligencer.

It is good for a man to be checked,
crossed, disappointed, made to feel his
own ignorance, weakness, folly; made to
feel his need of God; to feel that, in
spite of all his cunning and self-confi-
dence, he is no better off in this world
than in a dark forest, unless he has a
Father in heaven who loves him with an
eternal love, and a Holy Spirit in heaven
who will give a right judgment in all
things, and a Saviour in heaven who can
be touched with the feelings of his infirmi-
ties.

Ayer's Hair Vigor has long held the
first place, as a hair-dressing, in the esti-
mation of the public. Ladies find that
this preparation gives a beautiful gloss to
the hair, and gentlemen use it to prevent
baldness and cure humors in the scalp.

No Taste! No Smell! No Nausea.
PUTTNER'S EMULSION
Of Good Liver Oil with Hypophosphites
and Pancreatine is largely prescribed by
physicians for Nervous Prostration, Wast-
ing and Lung Diseases. PUTTNER'S
EMULSION has especially proved effica-
cious in cases of weak and delicate
children and those who are growing fast.
For women who are debilitated, caused
by nursing, family cares, overwork or
troubles peculiar to their sex; for in-
valids recovering from sickness, it is of
the greatest benefit.

Puttner's Emulsion is sold everywhere
for 50 cents. BILWAT BROS. & CO.,
Chemists, Halifax, N. S.

How to Cure
Skin & Scalp
DISEASES
with the
CUTICURA
REMEDIES.

THE MOST DISTRESSING FORMS OF
skin and scalp diseases, with loss of hair,
from infancy to old age, are speedily, eco-
nomically and permanently cured by the CUTI-
CURA, when all other remedies
and methods fail.

"Try Ayer's Pills"

For Rheumatism, Neuralgia, and Gout.
Stephen Lansing, of Yonkers, N. Y.,
says: "Recommended as a cure for
chronic Constiveness, Ayer's Pills have
relieved me from that trouble and also
from Gout. If every victim of this dis-
ease would take only three words of
mine, I could banish Gout from the land.
These words would be—'Try Ayer's
Pills.'"

Rheumatism.

No medicine could have served me in
better stead.—C. C. Rook, Corner,
Avoyle's Parish, La.
C. F. Hopkins, Nevada City, writes:
"I have used Ayer's Pills for sixteen
years, and I think they are the best Pills
in the world. I never keep a box of them
in the house all the time. They have
cured me of sick headache and neuralgia.
Since taking Ayer's Pills, I have been
free from these complaints."

Ayer's Cathartic Pills,

Prepared by
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

DANIEL & BOYD.

Wholesale Importers of
British, Foreign, and American
STAPLE AND FANCY
DRY GOODS
And MILLINERY.

VENETIAN BLINDS.

We manufacture these beautiful
Blinds in all the most fashionable
shades, and warrant them to be the
best made.

A. CHRISTIE W. W. CO.,

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

BAPTIST BOOK & TRACT SOCIETY

PUBLISHERS.
94 GRANVILLE STREET,
HALIFAX, N. S.

A Marvel of Cheapness!

8,000
COPIES, PRINTED AND BOUND.

The Canadian Baptist
HYMNAL.

78
Churches in the Maritime Provinces have
already adopted the Hymnal.

Expectation and Realization before
Convention 1899:
10,000 HYMNALS SOLD.

Compare THE CANADIAN BAPTIST HYMNAL
with Psalms, American Hymnal,
Baptist Hymn Book, &c. See Type, Size,
Style, Binding, Matter, and above all,
THE PRICE.

Be one of 10,000 who will favor the Best,
Cheapest, and our own publication.

DON'T DELAY.
G. A. McDONALD, Secy.-Treas.

FOR SALE.
BAILEY'S COMPOUND
Light-Weight
CORRODIBLE GLASS
REFLECTORS
Invention for
Lighting Churches,
Halls, &c. Handmade
and guaranteed. Can
be used in any place.
BAILEY REFLECTOR CO.,
113 Wood St., Pittsburgh, Pa.

Baltimore Church Bells
Since 1864 celebrated for superiority over others,
are made only of the best materials, by
Tin, Rotary Moulding, warranted satisfactory.
For Prices, Catalogues, &c., apply to
FOUNDRY, 113 Wood St., Baltimore, Md.

CINCINNATI BELL FOUNDRY CO.
LIGHTING CHURCHES,
HALLS, &c. HANDMADE
AND GUARANTEED. CAN
BE USED IN ANY PLACE.
BAILEY REFLECTOR CO.,
113 Wood St., Pittsburgh, Pa.

NO DUTY ON CHURCH BELLS.
A. ROBB & SONS, Amherst, N. S.,
Agents for Maritime Provinces.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1858. Church, Chapel, School, Fire Alarm
and other bells, cast in Brass, Iron, and
Steel.

WHEN
And then
When we
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After all
In their
No more
We sha
Cherish
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WHEN THE EVENING SHADOWS GATHER.

When the evening shadows gather, And the long day's work is done, When we reach that unknown country Out beyond the setting sun...

Cherished forms that walk beside us Down the aisles of bygone years, How we watched them fade and vanish Through the mist of falling tears...

But if Jesus bids us enter Through the pearly portal wide, They will be first to meet us Over on the other side.

Safe within our Father's mansion, Clad in robes so bright and fair, Hymning out a joyous welcome, We shall know each other there.

All the way they walked beside us, Ever near us, though unseen, Hidden by our blindest vision, By the veil that fell between;

While the while their tender accents, Whispered words of love and cheer, But life's battles raged so fiercely That our ears were dull to hear.

Hush, then, each rebellious murmur, For we, too, are going home, Going to find our household treasures When their tired feet cease to roam, On the resurrection morning, Free from toil and free from care,

With our tear-dimmed eyes made perfect, We shall know each other there. —B. G., in Interior.

THE HOME.

The Inspiration of Cheer.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and difficulty.

and her mother took turns in having the entire charge of the house, a week at a time. When the other girls were graduated...

THE FARM.

Tests made at the Wisconsin Experiment Station have proved that milk left out of the water ten minutes after being drawn from the cow, loses seven per cent. of cream, and that left out half an hour thirty per cent., over milk subjected as quickly as possible after being drawn.

Fresh, clean wood mounds is recommended by Mr. F. W. Burrage as the best material for packing flowers, living plants, and cuttings for transportation.

KEEPING BUTTER.—An Eastern paper quotes a Mr. Kibby, of Brookfield, Vt., as stating that he keeps his summer butter by putting it into cloth bags about the size of the tub he wishes to fill, and keeping it submerged in a tank of cool, brine water.

FOR POTATO ROT.—According to Professor Peck, State Botanist of New York, the following formula is the best known preventive of potato rot: Dissolve four pounds of sulphate of copper in sixteen gallons of water; in another vessel slake four pounds of lime in six gallons of water.

THE HOME.

The Inspiration of Cheer.

Half the battle of life consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening pain, all work becomes a drudgery, and life is a burden and difficulty.

Level Cultivation. On a field cultivated level and the surface all mellow, the rain goes right down where it falls, wetting all the soil, and carrying what fertility it has in it right to the growing roots that extend all through between the rows.

Care of Live Stock. All working teams need special care at this season, when they are required to expend so much strength in field operations. Horses should not only have good food, but the best of treatment.

Spooled Husbands. In the flush and fervor of her early wedded love the young wife feels that she cannot do enough, cannot do too much, for her husband.

Half-Hearted Preaching. Time was—and I hope the time has gone forever—when there were professed ministers of Jesus Christ whose hearts were not in the preaching.

The Alaskan Alps. Though by no means the highest mountain in the world by actual measurement, yet Mt. St. Elias probably appears as large as, if not larger than, any other, for it is plainly visible from sea through the clouds.

TEMPERANCE. Mr. John G. Woolley, the temperance advocate from Minneapolis, says that four years ago four lawyers of that city, all married men and prosperous, agreed that the habit of drinking was undermining their business and social standing.

was an outlaw and a fugitive from justice, a criminal because of drink. Mr. Woolley alone remains of the four, and all who know of his remarkable history, who have heard him, describe his struggles and final salvation, are fully convinced that only the power of Christian grace could have saved him from an equally disastrous future.—Evangelist.

Alcohol, Muscle and Brain.

We put a drop of alcohol into a man's eye. It drops it. We try it upon the lining of a living stomach. Again it poisons it. We study after death the stomachs of drinking men, and find that alcohol produces in regular stages, redness, intense congestion, morbid secretions, deeper hurt, destruction of parts, utter ruin.

High License.

Dr. Talmage hits a good many nails on the head, and certainly so in the following plea for high license: "Now let us have a high license, and a high way for your exercise commissioners. We will have \$5,000 or \$10,000 high license for theft. We must somehow put down these small criminals who are stealing doormats and postage stamps, and chocolate bars for theft, and a high way for your exercise commissioners."

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

IN WASTING DISEASES. YARMOUTH, N. S., JULY 28, 1888. Gentlemen:—My experience with BOVINE LIQUID FOOD in the treatment of wasting diseases leads me to speak highly of it, and it is especially adapted to cases recovering from fever, and wasting diseases generally.

BOVINE LIQUID FOOD. L. L. SHARPE, WATCHMAKER & JEWELER. Watches, Clocks, Jewelry, Silverware, Spectacles, etc., etc. Special attention paid to repairing Fine Watches.

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KENDALL'S SPAVIN CURE. THE MOST SUCCESSFUL REMEDY EVER DEvised FOR ALL SPRAINS, BRUISES, AND SWELLINGS OF THE JOINTS. It is a simple, safe, and effective remedy for all cases of spavin, sprain, bruise, and swelling of the joints.

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SUMMER HOMES BY THE SOUNDING SEA. The sounding C on one of Dixon Company's famous Guitars; Banjos; Mandolins; is always in unison with the restful pleasure of summer days in summer pleasure places.

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SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES. SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES. SCOTT'S EMULSION OF PURE COD LIVER OIL WITH HYPOPHOSPHITES.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for (and Public Buildings) will be received until Friday, 2nd August next, for Coal supply, for all or any of the various Public Buildings. Specification, form of tender and all necessary information can be obtained at the Department on and after Tuesday, 9th July.

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

NEW Goods, Silk Handkerchiefs, Neckties, Pongees, Braces, French Braces, Rug Straps, Courier Bags, Pressing Gowns, Gloves, Merino Shirts and Drawers.

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NOTICE

It is hereby given that all communications in respect for matters affecting the Department of Public Works, should be addressed to the Honorable E. Dewdney, Superintendent-General of Indian Affairs, and not to the Minister of the Interior or the Honorable J. A. VANKOTCHNET, Deputy Superintendent-General of Indian Affairs.

INTERCOLONIAL RAILWAY.

'89. Summer Arrangement. '89. ON AND AFTER MONDAY, 19th JUNE, 1888, the Trains of this Railway will run as follows (Sundays excepted) as follows:—

Trains will leave Saint John, N.S. Express for Halifax & Campbellton, 7:45 A.M. Accommodation for Point du Chene, 11:30 A.M. Express for Halifax, 1:30 P.M. Express for Moncton, 3:30 P.M. Express for Quebec and Montreal, 6:30 P.M.

Trains will arrive at Saint John, N.S. Express from Montreal & Campbellton, 8:30 P.M. Express from Halifax, 11:30 P.M. Express from Moncton, 1:30 A.M. Express from Quebec and Montreal, 4:30 A.M.

BAY OF FUNDY

S. S. CO., LIMITED. SUMMER SAILINGS. ON and after 1st JUNE, the CITY OF MONTELEONE will sail from the Company's Wharf, Royal Dock, at 10 A.M. on Monday, Wednesday, Thursday, Friday and Saturday.

SHORTHAND

Thoroughly taught by mail or personally at this Institute. LITTON'S PROCEDURE for competent pupils. STEVEN GRAPHERS finished business men. TYPE-WRITING instruction. Satisfaction guaranteed. All standard machines. Shorthand and Typewriting supplied. Send for Circulars. Address, Shorthand Institute, St. John, N.S.

Waterbury & Rising

34 King & 212 Union Sts., St. John, N.S. D. L. DOWD'S HEALTH EXERCISER For Brain Workers and Sedentary People: The athlete or invalid. A complete gymnasium. Takes up but 4 inches of floor room; something new, scientific, and entirely new in design. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engraved pages. Price \$1.00. Sent by mail. Physical and Vocal Culture, 9 E. 14th St., New York.

EVERY BAPTIST SHOULD HAVE THEM.

A BEAUTIFUL SOUVENIR containing a PHOTOGRAPH OF AN ADIA COLLEGE and FACULTY, ACADEMY SEMINARY, CHIPMAN HALL, and HOBSON ACADEMY, in two sizes of 10c and 25c etc.; a Fine View of Acadia College and grounds, 4 by 8 inches; etc.; a Fine Photo of the late Dr. Crawley, sent post paid to any address on receipt of price. ROCKWELL & CO., Wolfville, N.S.

Waterbury & Rising

34 King & 212 Union Sts., St. John, N.S. D. L. DOWD'S HEALTH EXERCISER For Brain Workers and Sedentary People: The athlete or invalid. A complete gymnasium. Takes up but 4 inches of floor room; something new, scientific, and entirely new in design. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engraved pages. Price \$1.00. Sent by mail. Physical and Vocal Culture, 9 E. 14th St., New York.

READ THIS.

ASK YOUR MERCHANTS FOR— YARMOUTH WOOLLEN MILL TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c.

HALEY BROS. & CO.

MANUFACTURERS OF— Doors, Sashes, Blinds, &c. A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND. Liberal discounts to W1 less trade. 11 TO 17 MAIN STREET, SAINT JOHN, N. B.

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength, wholesomeness. More economical than the ordinary kinds, and makes all pastries, cakes, etc., with the minimum of fat, shortening, alum, or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., Ltd., Montreal, N. Y.

C. E. Burnham & Sons

WE HAVE A COMPLETE STOCK OF

PARLOR SUITES

From \$35 upwards.

BEDROOM SETS

In Ash, Cherry, Walnut and Oak, at very low prices.

HATTAN and REED CHAIRS.

Jubilee Platform Rockers at \$4.50 each.

MATTRESSES, SPRING BEDS, &c.

Mail orders promptly attended to.

85 and 85 Charlotte St., ST. JOHN, N. B.

DID YOU

Secure one of the PHIZES offered for the Wrappers of

Woodill's German Baking Powder?

IF NOT

Read this notice for New Brunswick, open until August 1st.

50 for the greatest number:
 4 second;
 3 third;
 2 fourth;
 1 fifth;
 50 sets sixth.

If you don't capture the \$5 you find

BLAME YOURSELF.

W. M. D. PEARMAN

USE **DEARBORN'S** SPICES, C. TARTAR

Absolutely Pure

See our guarantee on every package.

(Best is Cheapest)

Ask your Grocer for them.

PROVINCIAL Educational Association

The Tenth Annual Meeting of the Provincial Educational Association will be held at the Hotel de Ville, St. John, N. B., on the 16th and 17th July, 1905.

PROGRAMME.

Wednesday, July 10th.

1. Inaugural Address by the President, Mr. J. H. ...

2. Report of the Secretary, Mr. J. H. ...

3. Address by the Hon. J. C. ...

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News Summary.

DOMINION.

—Parsons has voted for incorporation by a majority of 26.

—A rich lead of gold bearing quartz was found at Caledonia, on Friday.

—The work of rebuilding the railway shops at McAdam is expected to go on at once.

—There arrived at the port of Halifax during last fiscal year 1,040 vessels of 618,440 tons.

—The Bank of New Brunswick has declared its usual half yearly dividend of six per cent.

—The diphtheria epidemic at John's, Nfld., has abated. There have been 2,000 cases and 360 deaths.

—Rains throughout Manitoba and west as far as Regina have done great damage to the growing crops.

—The contract for a fast line of mails between Plymouth, England, and Quebec and Halifax has been signed.

—The arrival and clearance of vessels at the port of Parrsboro during the year ending June 30th, numbered 1,494.

—Counterfeit two dollar Dominion notes are in circulation. Two specimens have been detected by the local banks.

—The Free Baptist societies of Nova Scotia have re-elected \$2,000 from Mrs. Alice J. Whitney, of Centerville, Kings.

—Some 450 Icelanders are on their way to Canada. Their passages are paid by prosperous relatives already settled in Manitoba.

—The Bank of Nova Scotia has declared a half-yearly dividend of 31 per cent, and the Merchant's Bank of Halifax one of 3 per cent for the same period.

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—The contract for the Cornwallis iron bridge has been awarded by the Nova Scotia Government to Rousseau & Mathew, of the Montreal Bridge Company, Hochelaga.

—Operations with the object of developing a supposed silver mine on the Caledonia Hills, A. Co., have commenced under the charge of a mining engineer, Mr. Hiltz.

—The reduction of the rate of interest on bank deposits to 34 per cent, which is announced to take place in October, is a matter that has been foreshadowed for some time past.

—A young man who wanted to see the Halifax carnival but had no money, performed the perilous feat of riding from St. John to Halifax on his back on the break beam under a car.

—Not less than \$7,000 to \$8,000 worth of salmon and alewives, chiefly the latter, were caught on the Gasperaux, Kings, N. S., this season, and this is the result of opening the dam some few years ago with the Rogers' patent saw.

—For the year ending, March 31st, Canada exported 88,000,000 lbs. of cheese, valued at \$5,500,000. Canada's cheese exports exceed that of the United States by 4,000,000 lbs. There is no market for cheese among the "60,000,000" to the south.

—The Dominion Government has been notified of the discovery of an anthracite coal mine at Camrose, N. W. T. Its veins were traced four miles and are over nine feet in width. President Van Horne, of the Canadian Pacific Railway, says the coal is excellent.

—Advices received by the fisheries department are to the effect that the mackerel catch along the Canadian seaboard is proving a failure this season. The catch has been decreasing since 1884, and this is attributed to the extensive use of purse seines.

—A gigantic new oil company, with a capital of millions of dollars, is being organized in Cincinnati, or Louisville, Ky. and the Southern Oil and Pipe Line Co. are preparing to consolidate. The aggregate wealth of the stockholders of the two concerns is put at \$50,000,000.

—The nationalities of the vessels which arrived at Halifax during the fiscal year ended 30th June last, were as follows: 816 British; 136 American; 62 Norwegian; 5 Danish; 15 French; 8 German; 1 Portuguese; 1 Austrian; 1 Brazilian; 2 Russian; and 1 Spanish.

—The Cotton trade of India is growing into importance. The first cotton mill was established in Bombay in 1851. That Presidency has now 72 mills and 1,000,000 spindles. There are at work 2,375,739 spindles, and the annual consumption of raw cotton amounts to 283,000,000 pounds.

—The net earnings of the Canadian Pacific Railway for the month of May were \$380,588, being an increase of \$145,947 over the corresponding month of last year. The total net traffic receipts from January 1 to May 31, were \$1,439,969 as compared with \$722,921 over the same period last year.

—The minister of agriculture has received a circular from the Government of New Zealand, inviting Canada to participate in an exhibition to be held at Dunedin, from November 1st April next. Exhibitors can be supplied with forms and information on application to the Department of Agriculture.

—The Dominion Government, under the advice of the Minister of Marine and Fisheries, it is said are about to appoint experts to visit Scotland, Norway, and other fish centres to gain a knowledge of the best modes of curing fish for foreign markets. Such a step may result in good of a substantial character to our fishery interests.

—Returns of British trade with Canada are fairly good. The exports to Canada during June decreased 10.82 per cent, as compared with June, 1888, the total for the half year, £2,439,594, being a decrease of 1.24 per cent. The largest decline was in horses. Imports from Canada increased 11.16 per cent, during the month. The total for the six months being £1,303,225, an increase of 10.53 per cent, the largest increases were in oxen, flour, cheese and wood. There was a large decline in wheat.

—"Bad for our business," says a New Brunswick druggist, "we can keep selling the same old-fashioned medicines that relieve dyspepsia and keep our trade. *King's Zepherin* is a complete cure, and we use our customer."

Special Announcement.

We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. KENDALL CO., ESSEXBORO FALLS, QUEBEC. This book is now recognized as standard authority upon all diseases of the horse, as it is the only one that has over four million copies having been sold in the past ten years, a sale never before reached by any publication in the same period of time. We feel confident that our patrons will appreciate the work, and be glad to avail themselves of this opportunity of obtaining a valuable book. It is necessary that you mention this paper in sending for the "Treatise." This offer will remain open for only a short time. 30

Marriages.

DUAN-YEREA—At Lower Woodstock July 4 by Rev. E. J. Grant, Birdsall Dugan, to Jennie Yerea, both of Lower Woodstock, Carleton Co., N. B.

WYNOTT-BARKHOUSER—At Mahone Bay, on July 7, by Rev. J. Williams, Edward Wynott, of Northfield, to Alice Barkhouser, of New Cornwall.

SMITH-IRVINE—At the residence of the bride's father, Andover, July 2, by Rev. S. D. Irvine, Oliver D. Smith, of Easton, Me., to Laura E. Irvine, of Andover, N. B.

LONG-PARSONS—At the residence of Kempt, Queens Co., N. S., June 1, by Elder J. E. Blakey, George M. Lohnes, of Matiland, to Edith Murray, of Kempt.

BROWN-MANZER—At the residence of the bride's mother, July 4, by the Rev. J. H. Coy, James T. Brown, of Lakeview, Queens Co., to Nettie Manzer, of Mayville, York Co.

BAXTER-TITUS—At the residence of the bride, July 9, by Rev. Sydney Welton, B. A., George O. Baxter, Esq., M. D., to Maggie A. Titus, both of Upham, King Co., N. B.

WARD-FOSTER—At the residence of the bride's parents, Maugeville, July 10, by the Rev. H. Thomas, James W. Ward, to Maggie J., eldest daughter of John Foster, Esq.

PULK-FOSTER—At the Baptist parsonage, Oak Bay, Charlotte Co., July 2, by the Rev. F. S. Todd, George E. Pulk, of St. Stephen, N. B., to Annie E. Johnston, of Calais, Maine.

MORRELL-MCCARLIE—At the residence of the bride's father, Oak Bay, Charlotte Co., July 2, by the Rev. F. S. Todd, O. Hill Morrell, to Cassie, youngest daughter of Wm. McCarlie, all of Oak Bay.

MEISTER-BLACKBURN—At the residence of the bride's father, Terence Blackburn, Esq., Newport, July 4, by Rev. A. Freeman, John A. Meister, of New Ross, Lunenburg Co., to Minnie J. Blackburn, of Hill Mores to Cassie, youngest daughter of Wm. McCarlie, all of Oak Bay.

Deaths.

CARTER—At Brookfield, June 27, of whooping cough, Hollis W. beloved child of David and Barbara Carter, aged three months and nine days.

HAWK—At Brookfield, on the 2nd inst., of pneumonia, in the 53rd year of his age, George H. Hawk, formerly of Cornwall, England. He leaves a sorrowing wife and son.

WARRINGTON—At Seal Harbor, Guysboro Co., N. S., July 1, Henry Warrington, aged 48 years. He leaves a wife and eight children to mourn his loss. May God sanctify the bereavement to all who mourn for him.

CARDER—William Carder, of Brookfield, Queens Co., N. S., was knocked from a freight car, in Minneapolis, Minn., and fell across a rail, breaking his back, on July 5th, and died about 5 o'clock, p. m., on July 6th, leaving a wife and four children, the eldest only thirteen years of age.

DELONG—At Kempt, June 30, after a lingering illness, which he bore with courage, Thomas DeLong, formerly of St. Stephen, N. B., Oliver, wife of Leander Stand, Esq., M. P. P., of Canning, N. S., aged 62 years. Her loss is much felt, not only by her family but also by the whole community, rich and poor, and especially by the Baptist church, of which she was one of the brightest ornaments. She was ever a friend in need to the servants of the Lord; but while we mourn her departure, heaven is made dearer to us by the addition of one more unselfish spirit to the sainted throng.

McLEOD—At her residence, Tracadie, Antigonish Co., N. S., July 4, after a protracted and severe illness, at the age of 43 years, Sarah, beloved wife of Rev. D. McLeod. Sister McLeod professed religion about 19 years ago, and was baptized at West Bay, C. B., and continued a consistent Christian life to the end. Over three years ago she was taken with a stroke of paralysis, which left her left side altogether strengthless. During her illness she suffered much pain, notwithstanding that several physicians did all in their power to relieve her. She bore her severe trials with Christian resignation and patience. During her last illness she often expressed her willingness to depart and be with Christ. She leaves a husband, five children, five sisters, and a number of friends, to mourn their loss.

RICE—Four of the children of Mrs. Timothy Rice, of Bridgetown, passed away within the past twelve months. William Asaph died, after a short illness, on August 16, 1888, aged 45 years. He

DR. DANIBEL'S

Veterinary Colic Cure

Has never been known to fail in a single instance.

OUR WARRANT.—Five to ten cents worth will in 10 to 15 minutes cure any case of Colic, or we will refund the money.

Testimonials can be seen by application to our agents.

Put up two bottles in case, with a glass medicine dropper which will take up a dose. Full directions with each package.

PRICE \$1.00.

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

EVERY BAPTIST SHOULD HAVE THEM.

A BEAUTIFUL SOUVENIR, containing PHOTOS OF ACADIA COLLEGE, FACULTY, ACADEMIC SEMINARY, CHURCH, MAN HALL, and HORTON ACADEMY, in two sets of 25c and 5c, a Fine View of Acadia College and grounds, a 5c stamp, a Fine Photo of the late Dr. George H. Mackenzie, and a 5c stamp, on request paid to any address on receipt of price by

ROCKWELL & CO., 25 W. 4th St., N. B.

Straw Hats.

Sailor Straw Hats; Children's Straw Hats; Boys' Straw Hats; Men's Straw Hats, IN GREAT VARIETY AND LOW PRICES.

O. & E. EVERETT, 11 King St., ST. JOHN, N. B.

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For Brain Workers and Sedentary People

Gentlemen, Ladies & Youth; the athletic or invalid; takes up but 8 inches sq. floor room; something new, scientific, durable, comprehensive, cheap. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty pages long, no charge. Prof. D. L. Dow, Scientific Physical and Vocal Culture, 9 E. 14th St., New York.

DIRECTIONS for GRITZ.

PORRIDGE.

1/2 to one quart of boiling water add one and a half cup of Gritz Meal, add salt, stir, and boil for 15 or 20 minutes.

GRITZ MUFFINS OR GEMS.

DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful salt, one quart lukewarm milk, 1 cup sugar, 1 tablespoonful butter, 2 eggs, beat four minutes, add Macdonell's Gritz to make batter stiff enough to drop. Mix at night. Bake in Muffin Rings. Makes three dozen.

GRITZ JELLY.

BOIL Macdonell's Gritz as directed for porridge, whilst Gritz is boiling dissolve a tablespoonful of gelatine flavoured same to taste, vanilla or lemon, pour flavoured gelatine into the boiled Gritz, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Berries.

ANTI-DYSPEPTIC BREAD.

1 CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until spongy is ready and begins to fall, add half pint lukewarm water or milk, salt to taste, 2 tablespoonfuls of brown sugar or molasses, 1 cup of Gritz to every one and one half cups of Golden Eagle Flour, until dough is proper consistency, cover well, let stand in warm place until light, then mould into pans, greasing top of dough, cover and let stand again until light for the oven. Make small loaves. Bake in a slow oven.

GRITZ PANCAKES.

MIX one cupful of Golden Eagle Flour, two cups milk or buttermilk, and a small teaspoonful of baking soda.

PRICE IN BAGS 30 CENTS

W. Frank Hatheway,

17 & 18 SOUTH WHARF.

THE BABIES



NESTLE'S FOOD.

For Infants and Invalids.

Chemically so combined as to resemble most closely the

MOTHER'S MILK.

It requires only water in preparation. It is recommended by the highest medical authorities. It is especially adapted for a summer diet for Infants. Samples on application to

THOS. LEEKING & CO., Montreal.

MEENEY & COMPANY

WEST TROY, N. Y., BELLS

Manufactured by the Bell Telephone Co. of New York, N. Y.

100 Church Chapel, Montreal, 175 St. John, N. B.

COMET STOVE POLISH

THE BEST IN THE WORLD.

WHITE CROSS GRANULATED SOAP.

For washing and cleaning. Perfectly harmless to fabrics or hands, with wonderful purifying and cleansing properties.

OFFER.—Send us fifteen of the packages, and get one year's subscription to the magazine, "The Cottage Hearth."

GUARANTEE. This soap powder is guaranteed to be all that it is claimed for, and the grocer is authorized to refund the purchase money if not satisfactory.

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