

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIX.

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THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I.

SAINT JOHN, N. B., WEDNESDAY, MARCH 11, 1885.

NO. 10.

—Over 80 per cent. of the children of drunkards, it is said, die drunkards at last. What a terrible showing this is! How great must be the inherited appetite, when, with all the warnings of the parent's fate, and all the revulsion from the habit which destroyed him, the child is dragged struggling down the same dreary way? What reason there is to be active in the suppression of the traffic which puts the temptation before those who have inherited this thirst.

—The near approach of Lent is throwing society into a whirl, and the young people are crowding as much enjoyment as possible into the intervening time.—*Atlanta Journal.*

Lent is usually between two "whirls." Before this time fashionable christianity (?) "whirls" as much as possible in view of the forty days' abstinence to come. At the end the appetite is whetted up for a greater "whirl" to make up for lost time. The day of rest of fashionable people between such "whirls" it is to be hoped is better than nothing, but there is reason for doubt.

—Bishop Kilfoott thinks that ritualism is on the increase in the Church of England. He says: "Practices are now being quietly introduced, compared with which lights and vestments are innocuous itself. 'These things,' he adds, 'are digging the grave of the Established Church.'"

—A certain Col. Ireddell, has obtained an order from a magistrate in England, restraining a Roman Catholic priest from all communication with his 16 year old daughter, on the ground that the priest was attempting to proselyte her, against parental authority.

While we have no sympathy with the underhand ways in which priests often attempt to gain proselytes to their faith, we do not believe a sixteen year old child is to be prevented from choosing her own faith in that fashion. If instruction in Protestant doctrine does not avail to prevent the child from becoming a convert to Romanism, neither parental nor national law has a right to step in and prevent freedom of action in that which ought to bind the conscience. The way to meet error is with the truth, where the age of accountability is reached. We should protest against such means to keep a Catholic from becoming a Protestant, why not equally when the reverse is the case.

—The Church Review comments thusly on what it is pleased to call Mr. Lambert's "resapade" in preaching in a Baptist chapel, which we referred to last week:

"If there is to be any rapprochement between Church and Dissent, it must be conducted on lines which recognize that Dissent is schism, and that wilful persistence in schism, when the truth has been set before the separatist, is sinful; that outside the Catholic Church there are no valid sacraments, because no valid orders or jurisdiction; and that, if union be desired, there must first be submission to the authority of the Church."

Such pretensions to us on this side of the water, seem little less than absurd. Such a lecture from the pope to our Episcopal friends would be much more seemly.

—It is said in favor of the skating rink, with its round of carnivals and races, that it empties the saloons. But there is another side to this advantage. Does it speak well for the amusement that it suits the taste of saloon goers so well that they prefer it to the saloon itself? If they do thus prefer it, then all who go to rinks associate with the class who frequent the saloons. Are there not many parents who would rather their pure daughters and growing sons should share neither the taste nor the company of the habitués of the saloons? Think it over, parents.

—The Independent finds in about two dozen of its exchanges, for a single week, record of more than 28,000 conversions. This, of course, is only a partial report, but it indicates the fact that thousands of converts are entering the evangelical churches of the United States. We rejoice in the glad tidings from many of our own churches. Where there is a church unblest let there be deep searchings of heart, and no rest until the saving power is poured out.

—The annual Conference of the College Y. M. C. A. of New England has been held with the Society of Christian Brethren at Harvard. We are glad that such a society exists at Harvard, and hope it is an indication of greater religiousness there. There is great need.

—Advance subscriptions to the MESSENGER AND VISITOR are coming in right merrily, the last few days. We can stand a great deal of this kind of thing just now.

—Will our correspondents kindly condense as much as possible. Our articles are in danger of becoming too long and heavy. We want a sprightly paper. Keep us well posted each week with the good news from the churches, please. This always stirs christian hearts, and stimulates to seek a like blessing. We cannot have too much of it.

—We intend to give our readers a surprise next week. Of course we shall not tell them what it is. We may say it is something that will last. There are many who would like to share in the surprise, we are sure. Let us have a large number of new subscribers this week.

—Let those who have paid Dr. Saunders or Mr. Seiden for the last two months of 1884, or any part of 1885, examine the list we are publishing from week to week. This week we publish the names from 'F' to 'L'.

If any omissions of errors are seen, write to us, and we will refer the matter to Dr. Saunders or Mr. Seiden for correction.

—It is not the most successful gardener who sets out the most plants but who raises the best and the best fruit. If he becomes so absorbed in setting out new plants that he neglects to cultivate and prune the old, he certainly will have little fruit, and poor at that. So the church that gives its whole attention to gather in converts, and does not concern itself with the training and discipline of the members already in its fold, will assuredly destroy its own hope for the future. Attend to the quality of christian life in the church, and her growth will take care of itself.

—In his correspondence Bro. Bars says that "Many things have been done" in the union of the MESSENGER AND VISITOR "which did not appear open and honest." We are as well acquainted with the course taken by our company as any one else. All we can say is that there was a controlling desire to do right, and we are not afraid of the severest scrutiny of its action. We can only have the success, by God's help, and we have sought very carefully so to act as not to forfeit it.

—We are securing our correspondents abroad, as the reader can see. We hope to have regular contributions from New York and Chicago in time.

—The problem how to make baptism signify and symbolize the same thing in the case of the infant and of the adult, has been solved by a writer in the Christian at Work. He holds that baptism is to symbolize regeneration, and we agree with him. He declares that the infant offspring of believing parents are to be baptized because they are *presumptively* regenerated. We thought there was a passage in John 1. 13, which read, "Which were born not of blood. . . but of God." Now it appears after all that regeneration goes *presumptively* in the line of natural descent from believing parents. Our pedobaptist friends had better give it up. Every attempt to bring it into line with the New Testament puts the New Testament out of line with itself.

—Help us to bear the burden, to toil up the last hill; and at the end may our only ailment be weariness that will soon be healed. May there be no sin to heal, no guilt to cure, no unholliness to destroy; but, at the last, may we be simply weary, out worn, quite tired, the journey all behind us, and our eyelids trembling because we want to sleep. Then will come the one touch of peace that will make us forget our weariness for ever. Amen.

Indebtedness of Human Knowledge to Missionary Enterprise.

BY REV. W. S. MCKENZIE.

Such brief articles as these cannot comprise anything like an ample presentation of what has been wrought by missionary endeavor for the science of Philology. The work done in this direction by missionaries not only brings blessings to the people for whom their labors are directly performed, but also contributes to a branch of human knowledge which is coming to be regarded of very great importance in tracing the history of mankind. "By whom," asks a recent author, "has the great work of modern times in the science of philology been done?" He answers: "Commerce has not done it. Neither literary interest, or governmental influence, has ever done it. But christian missions have done it." Our author might have added it was to be expected that they would do it. For, when men, with the object which missionaries have before them, go into foreign countries, they must first of all set themselves down to a persistent and thorough study of the languages with which they are to work and win success. No mere smattering of linguistic knowledge will meet the necessities and the aims of a missionary. He must master languages, if he would preach and teach intelligibly and effectually. In many cases missionaries find the languages they need to use in their labors unwritten, and without any existing literature to aid in the acquisition of those tongues. In such cases by the ear a list of words must be caught and formed. They must be reduced to order and placed under fixed rules. Some system of orthography must be framed. Grammars and lexicons must be constructed, and a literature must be prepared for successful missionary service. How much of this kind of work missionaries have had to do every one knows, and in the doing of it they have not only given written languages to the nations and tribes they would evangelize, but also added immensely to the linguistic learning of the world.

"Missions," says one, "enable the German scholar in his closet to compare more than two hundred languages." In 1869, Professor Tyler, whom I have already quoted in another connection, prepared for publication an elaborate paper on "Philology and Christian Missions." In that document he shows, in a great service performed by missionaries, since the beginning of the present century, in the interest of philological learning; and, 2, the importance of that service to the elucidation of other leading divisions of human knowledge. My limits will not permit me to make the citations I should like to offer from that very instructive essay.

It is not simply the acquisition of some venerable languages, such as the Arabic, the Sanscrit, and the Chinese, or the mastery and the making into shape of numerous unformed tongues, and which prepare missionaries to make contributions to the philological lore of the world, but in all this kind of study, conducted as it must be, with an exhaustive thoroughness, many new facts are discovered, and many fundamental principles are disclosed. These facts and principles, drawn forth out of linguistic studies, are made available in expanding and rectifying other branches of knowledge. It is well known that experts in the science of Comparative Philology have detected linguistic affinities which have led to the discovery of the origin of nations. One writer tells us, that it was in this way that the track of our own English ancestors was traced, at the distance of three or four thousand years, to the neighborhood of the Caucasian mountains and the Black and Caspian Seas. There are many questions relating to the origin of races not yet answered. But it is predict-

ed that when they come to be answered, the result in no small degree will be owing to the discoveries made by missionaries in tracing out affinities in the languages of the earth.

Before missionaries had mastered the venerable and dead languages of the East, and had gained access to the ancient native literature which these languages were supposed to contain, many extravagant notions were prevalent in regard to the copiousness and value of what was denominated "Oriental Learning." Sir William Jones and those associated with him did something in the way of correcting the ignorance which fostered the current illusions respecting the "vast learning" of Eastern nations. But the larger and more accurate knowledge brought to light by the researches of missionaries has done much more in that same line. The author of an article published in the "Princeton Review," for 1866, demolishes the exaggerated and absurd notions entertained and propagated by some relative to the literature looked up in the dead languages of Eastern nations. He points out some of the corrections which have been made by the more searching scrutiny and the more thorough acquisitions of missionaries. I can here refer to only one or two of those corrections, giving the main points merely, and that chiefly in my own words.

It was once confidently believed that much valuable wisdom lay hid from mankind in the ancient sacred literature of the Hindoos. Infidels were accustomed to say that if those sacred books, called the Vedas, could be translated, and their hidden significance made known to the world, it would be found that they surpass in value "the Christian Bible," and it would very much modify the reverence cherished for this "over-honored book." The Vedas have not been translated, only in part, for the reason that when the scholars among missionaries had acquired the linguistic ability to read and translate them they found that the Vedas were not worth translating. They have, however, been read and mastered. The world has long since been apprised of the nonsense, the contradictions, the exaggerations, the puerilities, and the indelicacies which those Vedas contain. Thus has been scattered the conjecture that the hidden treasury of Brahminical wisdom could be made to bring the sacred scripture into contempt.

Again, the Chinese Philosopher and Lawgiver, Confucius, was for a long time magnified in the imagination of men as the incarnation of all wisdom, and his countrymen were justified in paying him divine honors. The words of Confucius, unfortunately for the reputation of Confucius, have been translated, and what little wisdom there was in his treasured sayings has been revealed. The learned missionary Morrison has raised this Chinese pretender from his long burial in the darkness of a once unknown tongue. And now that Confucius is made to stand up denuded before the world, with the light of reality shining around and upon him, it is seen that a comparatively inferior mortal is this Chinese prodigy—the Moses and a Solomon in combination. Infidelity reveals ignorance as well as depravity when it now sneeringly institutes a comparison between Jesus and Confucius.

Once it was believed that the Chinese had unquestionable historical records which carried back their origin to thousands, and perhaps millions of years, prior to the Mosiac account of the creation. But the linguistic learning of missionaries has forever overturned the confidence once reposed in those historic pretensions. The fabulous chronology in Chinese history is assigned to the rubbish of mere legends. The antiquity of the Chinese nation cannot be shown to extend beyond the age of Abraham. Such an ad-

mission as this in the literature of historical discussion once more closes the lips of these enemies of religion who attack the historical records that have descended to us in the Old Testament.

In the "Oriental Translation Society," of London, a few years since a special vote of thanks to missionaries was moved by one, and seconded with a speech by another, England's noblemen, men who stood in the front rank of scholarly members in that body. The vote and the speeches in support of the vote expressed a high appreciation of the missionaries in the East, on account of "the great services they had rendered to science;" "rectifying so many mistakes concerning linguistic affinities;" "for bringing to light such a large amount of ancient literary treasures;" "for reducing to writing so many heretofore unclassified and unfashioned languages and dialects;" and for "the numerous grammars and dictionaries which they had produced, and by which philologists had been laid under unspokable and permanent obligations."

It was my purpose to call special attention to the linguistic ability and labors of the distinguished Dr. Morrison, styled "the Johnson of Christian lexicographers." A German scholar, in a detailed critique on Morrison's Chinese and English Dictionary, places it beside "the great lexicon of the immortal Meninski." But the limits assigned to this article have been reached, and must not be passed.

One article will complete the contemplated series, though the subject has been touched only in a few points and on the surface merely.

Letter From Germany.

Let me add just one instance to this head and I am done. Some two months ago I went down to a concert given for the benefit of the Sunday School in the Baptist Church in Berlin. The concert was given by the Baptist Choir—a large and well drilled chorus, assisted by two or three instrumental soloists. The music was all sacred, as was befitting the place and occasion. After the concert, a young German, a teacher in the Sabbath school and student for the ministry, invited me to go with him and "have something to drink." I assented, and we went into a neighboring saloon. To my surprise I found there, in a room especially reserved for them, the Baptist choir, and most of the officers and teachers of the Sunday school. The Superintendent was sitting at the head of the table and led off with a liter (about a quart) mug of beer. The gentlemen all followed his example, while the ladies took a 4-10 liter mug instead. In eating and drinking the time was spent until past midnight. Most of the party had their mugs refilled once or twice. Thus you see the custom has the sanction of even the most religious among the Germans.

There are some things that to some extent mitigate the evils of such a practice. Much of the drinking is done at home in the presence of wife and daughters. Very often too it is shared by them. The beer halls are made much less rude and coarse than similar institutions at home by the presence of the gentler sex. I have seldom seen any "rowdiness." I have slept without the slightest anxiety in an inn, in whose adjoining room, drinking, smoking, and card playing or billiards was going on till past midnight.

Then, too, it is unquestionable that there is less drunkenness than at home. The quantity of liquor consumed by an average German, is one evening's sitting, borders on the marvelous. But be it the quality of the liquor or the nature of the German constitution, it does not seem to produce a commensurate effect upon him. I have seen more drunkenness in Worcester, Mass., in two weeks, than in Berlin in as many months. That, however, its effects both upon

the individual and upon the community are evil and only evil, cannot be successfully denied. Poverty is widespread, sensuality abounds, while the number who die of delirium or are inmates of the Lunatic Asylums, is extremely large. Statistics in this direction are far from complete, but though imperfect are quite startling.

Not only are the Germans themselves drinkers, but they are extremely intolerant of those who are not. A Professor in a prominent German University, in whose family I had the fortune to stay a few weeks, told me that at the Congress of Orleansville, which assembled in Berlin a few years ago, there was a very learned Hindu, who took no unimportant part in the proceedings. After the deliberations the meeting adjourned to a neighboring room for refreshments. The Hindu refused beer, or liquor of any kind. Being unduly pressed he said, "Gentlemen, you may drink, but I will abstain. I am satisfied to see you drink." "Yes," replied a German, "but we are not satisfied to see you abstain." To the Hindu's credit be it said that he firmly maintained his refusal. This incident illustrates, however, the spirit with which one is met in German society. This same Professor told me that I would have no access to German society should I persist in my total abstinence principles. Although this has not proven true, yet I can truly say that I never was in a party of Germans where I was not considered a curiosity.

Another indictment to use beer is the unquestionably poor quality of the drinking water in many places. In Göttingen the pumps from which the drinking water comes, stand on the edge of the sidewalk, and in gutters directly past them flows the drainage of the city. The effect is seen in the large mortality, especially of the children. I went into one of the cemeteries and saw three rows of little graves. Not a stone, as far as I observed them, bore a date under 1880. There were 130 graves. Göttingen is a city of about 20,000 inhabitants. The people say that this mortality is due to the unhealthy damps from the marshes some distance out of the town. The surface drainage and the position of the pumps would account for it much more rationally.

It is further said that you can get nothing in the restaurants without taking beer. This statement is false. It is true that in the restaurants one is expected to take something to drink and usually, of course, beer is taken. But tea and coffee are always at hand. If you prefer a cold drink there is a kind of bottled mineral water called Selterswasser, always to be found, and usually at the same price with beer.

Large numbers of Americans, who come here, even those who have signed the pledge and are teetotalers at home, I am sorry to say, conform to the custom. Indeed it has frequently been said in my presence, that no American successfully resists the pressure brought to bear upon him. That this pressure is great and constant cannot be denied. But that it can be successfully resisted is equally the fact. True, one who does resist it is likely to be popular with neither Germans nor Americans. But there are worse things than being unpopular. "O, you must howl with the wolves," say they, or "When you are in Rome do as Romans do." But an old Sunday School Superintendent told me that this was a Christian motto, "When you are in Rome do as Christians do," it should read," said he.

How a Christian man, who has taken a pledge of total abstinence before God, can drink beer here, as many do, and have an easy conscience, I don't see.

In many cases it comes only after a long struggle in which the poor man, having no sympathy or encouragement, finally succumbs. But only too often the first glass of beer is the beginning of a loose life in which all spirituality and sometimes all morality are lost.

But there are a few who have successfully stood against this evil, although no organization has been formed. I only wish something of the kind might be brought about. How much good might thus be done cannot easily be told.

ALFRED H. EVANS,
Berlin, Feb. 9, 1886.

Messenger and Visitor.

50.00 Per Annum, in Advance. Payment within three months from Jan. 1st will be accepted as in advance.

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All other communications and all subscriptions to be sent to Rev. C. G. Cooper, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, MARCH 11, 1886.

A STRONG CHURCH.

The church which has wealth, social influence, a fine place of worship, and a large congregation, is not always strong. A church which has none of these is not always weak.

We cannot keep too prominently and too persistently before our eyes the great object, Christ has in the existence of a church, and the strength by which alone this object can be attained.

This object is not to gather men as adherents to the tenets of our denomination, merely; it is not merely to gather what is called a flourishing Sunday School, and draw a large congregation to the Sabbath services; it is to lead them to the Saviour, to secure for them deliverance from the curse and power of sin.

By this expression we do not mean questions which are left to the decision of conscience, because there is no definite Scripture teaching upon the subject. We refer rather to those numerous cases in which one is not fully persuaded whether a certain action is innocent, under all the circumstances, and allowable, or whether it is the reverse.

In the first place, it may be said that in most cases, if not in all, conscience is more likely to be over-sensitive than to be over-insensitive. Both the presence of sin in the nature and the practice of sin in the thought and life, always make conscience callous in proportion to its own power over both nature and life.

But what is the power which is to accomplish this great end of the existence of the church here on earth? We all know it is the power of God, of his Spirit. The first step up toward strength is a sense of utter dependence upon God.

In the New Testament the truth is that which conveys the saving and sanctifying power. "Born again," says the apostle, "by the word of truth." "Sanctify them through thy truth," says our Lord.

But the truth is proclaimed in other ways than by the lips. If it were only this with which the saving power of God is associated, it would not belong to the church at large to as great an extent as it does. There is a truth of life and action more forcible than truth on the tongue.

There is encouragement here for churches weak in numbers and wealth. They may be strong in faith and in power to win souls. Let this lead to searching of heart, when there are no displays of saving power.

Now, dear reader—young Christian reader, especially in these days, when dancing, rinks, games of chance, which are associated with gambling and open avenues of temptation to the unwary—when these and other things too numerous to mention are pressing their way into the Church as innocent, or even as serving a good purpose, apply these simple rules, and be sure and always give conscience the benefit of the doubt, when there is any doubt.

The death of the above named missionary, to which reference was made in the columns of this journal two weeks ago, has removed from the church militant to the church triumphant a most earnest and faithful Christian worker.

Now as there are none who can say they have been free from either of the three first helps to render conscience measurably obtuse, even if there be any who can say they are not subject to the last, it seems very clear that the probability is that we are not so much in danger at being over-scrupulous, as of taking too much license, and therefore that conscience, in every case, should have the benefit of the doubt, when there is any question.

We plead for this course on other considerations. Conscience is to warn us of moral danger, of violation of God's law, of what will injure our character, and help thus to wreck our happiness. It is a correct rule of conduct to keep away from danger further than we need, rather than run the risk of approaching so near as to be injured.

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give that also a wide berth, for he cannot be too safe.

But beyond all this there is another reason why conscience should have the benefit of the doubt. To do otherwise would be taking unwarrantable liberties with her. She has a regal place in the soul. If we only had the slightest suspicion that the Queen had spoken, we would esteem it only becoming to give heed.

HELPFUL RULES. We believe there are rules which might be helpful to us, in cases where there is a doubt about the propriety of some act or course of action.

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who is infinitely more interested in the progress of His Kingdom on the earth than any of His servants can be.

From the writer's knowledge of our departed brother, he feels prompted to say that no truer-hearted missionary ever left his native shores to labor in the foreign field.

His host in India. In attempting to give a brief sketch of his life and labors, it may be proper to say that, as our personal knowledge of Bro. Timpany does not extend back more than nine years, the statement of events previous to this period, based on the recollection of various conversations, may not always be strictly accurate, but will be as nearly so as we can make it.

Bro. Timpany was born in 1840, in the western part of Upper Canada (now Ontario). His parents, who were Nova Scotians by birth, had emigrated from Digby county to Canada in early life.

And here we must close this imperfect outline. Our brother has accomplished a grand work, and left a noble record. Though dead, he yet speaketh, and the memory of his faithful and self-denying service will long be a blessing and an inspiration to those who come after him.

British Columbia Correspondence.

I take up my pen on ministers "Blue Monday" to tell you how we fare in Vancouver's lonely Isle.

Our two old friends, the Messenger and the Visitor, have suddenly deserted us, and in their place a new face appears. Oh! no, I am mistaken. It is no stranger that crossed the vast continent and has entered our door; it is rather a union of the same old welcome acquaintances who are "no longer twain" but "one flesh."

This usually stale topic actually deserves mention. We have had a great deal of the commodity called weather. Dame Nature has apparently been playing some queer pranks. It would seem as though Nova Scotia and Vancouver's Island had been exchanging their bills of fare.

undertakes at Coanada. During his sojourn at home he did a valuable work in advocating the formation of Women's Missionary Societies. Our Baptist sisters responded to his appeals, and organized themselves into two societies, one in the western, the other in the eastern section of the home field, these societies being presented in the churches by mission circles.

Near the close of 1878 he returned to India, and settled at Coanada, taking charge of that station, and relieving Bro. McLaurin on the return of the latter to Canada.

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MORAL STATUS.

In this city, so "beautiful for situation," the tide of morals runs at a very low ebb. By substituting "Vancouver" for "Ceylon" in the second stanza of Bishop Huber's missionary hymn, a fairly correct picture of our city is given.

The church at New Westminster, after long waiting has now a pastor of its own who is supported largely by the American H. M. Society.

He will be obliged to toil patiently to build up the cause there, seeing that the membership is only five and there is no home of worship. Bro. Lesauic's labors will not be confined

For nearly four dreary weeks the Northern Pacific R. R. trains were snow-bound in the Rockies. Day after day we read in the Post Office the melancholy placard "No Canadian mail." Christmas and New Year's passed away without bringing us a home letter or paper to relieve the monotony.

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MARCH

exclusively to M... crease a general rounding terrace... Coal Harbor, stations.

The future of possibly excel spring up at the C. P. R. R. Port Moody, expected, the to be several tract of land over. The adva Syndicate have weeks, making the obtaining of little delay has tern who claim tion of the territi will probably be the present as House, and the the Syndicate th of land they des poses. Here to secure a good lo perty is compar of coming in tw is generally the denominations in this direction a slow in followi "There is a tid men, which take on to fortune."

The tables shou churches in Novi bership of 24,27 wick, 131 church ship of 12,977; land 24 churches. Of the churches which has a mem more, and 28, ea 300 or more. B there are 80 chu returns less than figures clearly in some care and weak interests m languish; but tificent strength of the Co be confessed, l strength is not y plied to the ob. Though it is a since 1879 the of the churches \$4,396 to \$16,15 is that the contri exceptionally lo cannot pause while the combin the year do not week for each st Home Mission B \$10,000 a year. sion Board asks The other Board of funds. We c sponsibilities not less than \$30,00 out might be w which the Conve for the raising of fully applied. Th ly in the habit of making them ly. It is probab lay in the public Book encourages us all need the making our plan reports are not the churches unt gone, naturally vention Funds in half of the year.

The Reports o indicate progres fields of labor, means increasing men, and servic a stage in our movement is a retain what we n ness of view awaken distrust, elution of peo easily held by a age. We have machinery for u action, and nee used of each not every church an ber. The tables of miste present m Most of the chu the objects of th appears that \$2 Scotia and \$9 not contribute l

exclusively to N. W., but he will exercise a general oversight of the surrounding territory, &c. Port Moody, Coal Harbor, and Fraser River stations.

COAL HARBOR. The future great city of B. C., and possibly excellent Victoria, will spring up at the western terminus of the C. P. R. R. Instead of being at Port Moody, as was formerly expected, the terminus will doubtless be several miles farther west, on the tract of land overlooking Coal Harbor. The advance agents of the syndicate have been here for some weeks, making final negotiations for the obtaining of the property. Some little delay has been caused by squatters who claim prior right to a portion of the territory. These matters will probably be straightened out at the present session of the Local House, and the Province will give the syndicate the six thousand acres of land they desire for R. R. purposes. Here the Baptists should secure a good lot at once while property is comparatively cheap instead of coming in twenty years behind as generally the case. Other religious denominations are taking steps in this direction and we should not be slow in following suit, remembering "There is a tide in the affairs of men, which taken at its flood, leads on to fortune."

Yours Faithfully, WALTER BARRS. Victoria, B. C., Feb. 2, 1885.

The Year Book For 1884

The tables show that there are 179 churches in Nova Scotia, with a membership of 24,270; in New Brunswick, 131 churches, with a membership of 12,977; in Prince Edward Island 24 churches and 1,645 members. Of the churches there are 58, each of which has a membership of 200 or more, and 28, each of which reports 300 or more. But on the other hand there are 89 churches, each of which returns less than 50 members. These figures clearly indicate the need of some care and superintendence that weak interests may not be left to languish; but they also indicate sufficient strength for all the responsibilities of the Convention. It must be confessed, however, that this strength is not yet developed and applied to the objects of the body. Though it is a gratifying fact that since 1879 the annual contributions of the churches have increased from \$4,396 to \$16,156, yet the probability is that the contributions of 1879 were exceptionally low, and certainly we cannot pause for self-gratulation while the combined contributions of the year do not average one cent a week for each church member. The Home Mission Board is calling for \$10,000 a year. The Foreign Mission Board asks for an equal sum. The other Boards need an increase of funds. We cannot carry the responsibilities now resting on us with less than \$30,000 a year. This amount might be reached if the plan which the Convention has approved for the raising of funds were faithfully applied. The weakness is largely in the habit of leaving the collections to the close of the year, instead of making them quarterly or monthly. It is probable, also, that the delay in the publication of the Year Book encourages this procrastination, as we all need the official records in making our plans, and when these reports are not distributed among the churches until half of the year is gone, naturally the collection of Convention Funds is left for the last half of the year.

The Reports of the Mission Boards indicate progress in the different fields of labor, but this advance means increasing calls for money, men, and service. We have reached a stage in our work where a forward movement is a necessity, if we would retain what we now hold. Narrowness of views and inertness will awaken distrust, and cause the abandonment of posts which might be easily held by a little faith and courage. We have been perfecting our machinery for united and energetic action, and now there is imperative need of such action on the part of every church and every church member.

The tables of the Finance Committee present many suggestive facts. Most of the churches contribute to the objects of the Convention, but it appears that 89 churches in Nova Scotia and 42 in New Brunswick did not contribute last year. It is esti-

dent that many of the churches ought largely to increase their contributions. These successive Year Books contain a large amount of valuable information. It is probable that not one in fifty of the church members reads them. Might it not be a wise occasion to present to his people the contents of these reports and papers? The needed information would thus be more widely diffused, and, as a natural consequence, a much larger number of the people would be ready to co-operate in pressing on the benevolent work to which the body has been called.

Another Landmark Case

We are reluctantly compelled to know that very soon there will not be left one of the old Baptist pioneers of these Provinces, the men who through three quarters of a century, have watched the growth and development of Baptist interests in this country. And although as they put the harness off from their drooping shoulders and drop the sword from their nerveless fingers, they leave us a heritage, broad and fair, 'won by God's blessing through their instrumentality,' it makes us feel that increased responsibility is ours because we have not only our individual responsibilities, but we have a sacred trust, won by the toils and the prayers of others, committed to our safe keeping. On the morning of Feb. 21st, Andrew Goudey, late of Yarmouth, now in heaven, peacefully passed away to his eternal rest, at the age of 86 years. Born in Yarmouth and converted while a youth, he was closely identified with the Baptist interests of that town and country through his whole lifetime. Waiting the summons of the Master, which he expected at any time for some years past, he was wont to gather around him the members of his family, or the friends who visited him, and recount the struggles of the past, the conflicts and the victories, the trials and the joys of the Masters service, few and the now stately Baptist cause was but an infant beset with foes.

He and his aged partner, beloved who passed away to heaven about five months before him, found joy in sitting down together and singing some of those old hymns that have disappeared from our modern hymn books, set to music now little used, but which was once the mighty instrument of God's power in awakening sinners. As he felt the end drawing near he would look back and say "Well, God has been with me all the way through and I know he will not forsake me now!"

On the morning of Feb. 21st, after an uncomfortable night, he quietly fell asleep and waked in heaven. He was the "friend of everybody and the enemy of no one." What the church on earth has lost, the church in heaven has gained.

J. B. W.

Religious Intelligence

NEWS FROM THE CHURCHES.

NEW-BRAN. - Since arriving among them, I have been greatly strengthened by the sympathy of the people of this place in all things. We have not yet had any additions to life membership, yet the cause is happily advancing. The members are taking an active stand for the truth. Some were struggling along in doubts and fears, desire, by divine guidance, to devote themselves to the service of God, much to the encouragement of their pastor. Our prayer is that God will hasten the time, when we shall be enabled to leave the ways of Satan, and coming up to the help of the Lord against the mighty.

MARSH BRIDGE, N. J. - The services conducted at the Marsh Bridge by Rev. Mr. Spencer are more than usually large and interesting. Two persons were baptised on the last Lord's Day.

WILSON. - I baptised three yesterday, March 1st. Our Sabbath congregations are large and our social meetings full of interest. We trust that the Lord has a blessing upon the work of His servants.

ST. BRAYNE. - Nine candidates were received into the Baptist Church last Sunday evening by baptism. The rite was solemnly performed by the Rev. Dr. Hopper, of St. John.

FAIRVIEW. - Assisted by Mrs. March and Mrs. Smith, who came to attend the funeral of their mother, Mrs. Buckman, we have had prayer meetings during the past week, and as a result three have given their hearts to the Saviour, and yesterday gave to Him a public profession of faith in Christ as their Saviour.

KEET CO. - The new Baptist house of worship at McLaughlin Road, Dundas, was opened Sunday, March 1st. The day and roads were all that could be wished, the house was well filled, the opening sermon was preached by the Rev. J. W. Carpenter from John 3: 20, and was a well directed sermon. Rev. John Gaudin preached an able discourse in the afternoon; the Rev. James Goldrup preached with good acceptance in the evening. By the praiseworthy efforts of the church and congregation, and also the liberal collections on the day of opening, the house is free from debt. It is a comfortable and neat place of worship, and reflects much credit on the people of the place. We are holding some extra meetings. These have already effected some apparent good, and the pastor condescended to hear our feeble petitions to the salvation of precious souls.

SHREVEBURG. - On Sunday, Feb. 22nd, I preached at Christ in connection with some rejoicing converts. Others are on the way. A week ago I was forced to lay by, but the brethren continue the meetings, and I expect to be with them again shortly.

BILLOW. - Rev. S. B. Kempton lectured at Billow, Feb. 24th, to a large and interested audience, on the life and labors of Dr. Judson, "the Apostle to the Burmah." Other churches should secure Bro. Kempton if he can be had, he delivers his lectures in their communities. The consecrated life of Dr. Judson is told in Bro. Kempton's most effective style.

PORTAUPIQUE MOUNTAIN. - The Colchester Baptist Sabbath School Convention met with the church at Portaupique on the 27th Jan., and since that time we have been holding meetings almost every evening. The interest has been steadily increasing. The Church has been greatly revived, and sinners greatly interested about the concerns of the soul. At our conference last Sunday, quite a number professed faith in Christ. Our pastor, Rev. W. R. Waters, lately from England, has proved himself to be a workman that needeth not to be ashamed. He has been aptly and interestingly. Pray for us, that the good work may continue, and that God's name may be glorified in us citizens in every day. A certain Layman has rendered us great assistance in our meetings, may the Lord reward him. Although feeble in body, he is - energetic and striving in effect.

DARTMOUTH. - The Bible society of the Dartmouth Baptist church held a social in their vestry on the evening of the 7th inst. The meeting was beautifully provided for the ladies. An excellent literary entertainment, consisting of addresses, recitations, readings and singing in effect. In the exercises of the evening, which a fair

proportion of time was devoted to the culture of the social element. The Bible society receives monthly contributions from its members, as they feel able to give. The object being removal of debts, and the building of a vestry. Bro. A. S. Hunt, the very efficient treasurer of the society, as also of the church, reported that during the year ending Dec. 31st, 1884, \$1,388.49 had been raised, enabling them not only to pay their pastor, but to contribute \$117.60 towards the Convention Fund, and meet all current expenses, &c., and to begin the new year with a balance on hand of \$634. This is a good showing for a church in this ill-kept record, needs assistance from the Missionary Board. The church property is under a mortgage of \$1000 but they are anxious to pay it off, and they hope by united and persistent effort, in due time, to accomplish their object.

The Mission Board is under the direction of Miss Johnston and meets weekly. The young people, knit, sew, &c., and occasionally have a lesson from the map of China, and are engaged in efforts for the salvation of the perishing. Those who are assisting the sympathies of our youth in the cause of missions are doing a noble work, and great spiritual results are sure to follow. The Board of Hope is in charge of Bro. C. H. Whitman, and meets every Saturday afternoon. It is hoped that the young people of the congregation will be imbued with the temperance sentiment, and saved from the snare by which so many fall to their ruin. The Sunday school is under the efficient management of Bro. W. L. Quass. A noble band of Christian workers, situated in this sphere of work, and good results be the result. The church for many years needing help, is now able to stand alone, and is able to do its share in furthering our denominational work. It was resolved at the last conference to hold three services through each week of the year. Bro. A. S. Hunt was ordained over this church, and spent the last days of his life in its midst. He was beloved by the people here, as well as elsewhere. His wife, Mrs. Hunt, is at Mc-Master Hall, but expecting to return in May. Meanwhile Rev. M. P. Freeman occupies the pulpit.

THE VALLEY

The weather has been so unfavorable this season, as to prevent any very extended special religious services; indeed it has been with difficulty that the ordinary appointments have been filled, but also with which the people take advantage of a fine Sunday, and fill the churches with worshippers, indicating a healthy appetite for the "bread of life." Last year was a rapid time among the churches in this place; converts were counted by hundreds. It can be hoped that those gathered in the past are undergoing such a training in the Christian life and work, as to find present and future usefulness in the church and world. The great present need is the Christians.

The church at Pine Grove and vicinity has enjoyed a revival of great power since the death of the pastor, Bro. Sweet, assisted by the evangelist, Bro. Young.

The church at Canby is in the midst of a precious work. The church is much revived, backsliders have returned and sinners have been converted. Bro. Robinson lives in the affections of his people, and is much encouraged by these tokens of the divine favor. He has been conducting special services for some weeks, with very successful results, with the exception of two sermons by Bro. Bradshaw, of Billtown.

The Cambridge church is still without a pastor, but without neglecting the work. Bro. Brown, a student from Acadia, and others, have filled the pulpit with great acceptance. But the church sorely needs a pastor. There are some men here, who on the mountain and in the valley, who, no doubt, would sustain a man of their choice both temperately and spiritually.

Bro. Powell, lately from England, has visited them, but it is doubtful whether he can remain, as he is in delicate health. The other churches have pastors, and the church at Kentville enjoys the preaching of Dr. Armstrong. This is an important point and is held with ability. The Kentville church, Canada, maintains its position among the first of our Baptist churches, under the faithful administration of its wise and indefatigable pastor, Bro. S. B. Kempton. Bro. K. is one of our most patient and affectionate workers, holding the gospel with a firm grip, and proclaiming it with no uncertain sound. Bro. K. is a man of God, and presides over the 2nd Cornwallis church. It is one of the scenes of his previous work. His health is so far restored that he preaches with the vigor of former years. The pulpit at Billtown is still occupied by Bro. Bradshaw. This is an interesting field of labor. Large and attentive audiences and friendly greetings are met by the pastor. It is the sowing time there, and the harvest may call for the reapers before many days. Bro. J. Reid is the most "stable" pastor in the Valley, or he has the most stable church; at least, they work along together peacefully and successfully as they have done for more than twenty-six years. There was a large gathering two years ago; so there must be a great band of Christian workers in the church. The Lower Aylesford church still has Bro. F. Beattie's services. There was a rumor some time ago, that he might remove to some other church. Probably it was only a rumor. Bro. Beattie is a sound and instructive preacher of the Word, and does not lack in enthusiasm in his work. Rev. John Ross, the pastor at Melvern Square, performs his duty with the vigor of a young man, and will doubtless reap in due time. At Newmarket, John Clark tells "the old, old story." Many "gladly received the Word" and were baptised last year. His hands will be filled with care, to direct them in the faithful Christian walk.

The financial aspect of our denominational enterprises should concern us all, so as to produce a great increase in the gifts bestowed for those objects. W. Cornwallis, Mar. 1, 1885.

MACQUAC. - The news from the churches from week to week, is exceedingly cheering and refreshing. And we are very thankful that we have abundant reasons to rejoice in God's continued favors towards us. The Spirit of deep blessing is manifest in the hearts of those engaged in all our social meetings, and we are glad to say that sinners are leaving the ranks of Satan and coming over to the side of the Lord. Our own former, our own daughter, Helena, confessed Christ, and made known her desire to follow Jesus. She was received for baptism and Sabbath morning, with his field on Feb. 28th, and on the 28th of the Hillboro section met at the parsonage and left over \$100.00, mostly cash. Bro. Blackman, Yarmouth, expressed thanks to both sections of his church, and hopes that his efforts for the spiritual advancement of his people may be abundantly blessed to their good.

passed their sins. Bro. Reid and your humble servant have arranged to commence a series of services together next week at Keswick. Pray for us, that the spirit of the living God may crown our united efforts with mighty converting grace and power.

MAR 3. T. A. BLACKBARR. CARBON. - The Lord is giving us encouragement in our work, wanderers are being reclaimed and sinners saved. W. H. ROBINSON.

NEWCASTLE, MINAMICHIE. - The Lord is pouring out his spirit in connection with our work in Newcastle. For some time past there has been an increasing interest in our cottage meeting, held weekly in another part of the town. This week we had some in power. Several have found the Saviour, and many are seeking him. To God be the praise. Bro. J. S. May, of St. John, who came here on business the first of the week, kindly consented to remain with us over to-morrow. He has been preaching the gospel to us with extraordinary energy. We feel very grateful that his visit has been so profitable in this way just at this time. "Brethren pray for us." I. E. BILL, Jr.

MAR 7th. WOLFVILLE. - At the usual concert for prayer on Sunday evening last, an admirable sketch of the life and labors of Adoniram Judson, was read to a large audience, addressed by the Rev. J. A. Canard. Nothing could have been better adapted to quicken the interest of the church in the work of missions, and to touch with fervor the hearts of the young men and young women in attendance at our institutions of learning. The meeting was held in the evening, and it being forth abundantly.

JEDDORE. - I suppose you have probably heard from Dr. Saunders of the organization of a new church on Feb. 20th, on the east side of Jeddore. 58 brethren and sisters are formed into the East Jeddore Baptist Church. The Lord overruled all for good we humbly trust, and a spirit of heavenly grace, which is daily strengthening on both sides of the harbor. The new church has started on its career with the Father's blessing, and it has already been added by baptism. Dr. Saunders baptised 8 on Feb. 22nd, and your correspondent was privileged to baptise 9 more on March 1st. Others are enquiring and hope to visit the water on Thursday the 6th. E. T. MILLER.

MAR 4th. We are sorry that no account of the interesting event referred to by our brother has reached us. - EDWINS.

YARMOUTH. - On the evening of March 2nd a church and congregational reunion was held in the pastor's residence. He was present, and presided over the occasion. To cheer pastor Coburn and his estimable lady with kind words and generous deeds, crystallized into a well filled purse for the purchase of a new organ. The beautiful tea, charming music, and speeches sparkling with humor, wit, and wisdom, contributed to the pleasure of the evening. Bro. Coburn expects to baptise a number of candidates on the first Lord's Day.

The good work is still going on in the Temple Church - fifteen have been baptised, and Bro. Woodland expects to baptise again next Sunday.

Twenty-one were baptized with Milton Church - twenty-one by baptism, one by letter, and one restored. About thirty have professed to have found the Saviour since the last meeting. The church is still continued in both the churches named, with growing interest.

Rev. G. H. Goudy's health is much improved and he has taken charge of the church at Tusket for the present.

A. G. SACKVILLE. - The ladies of the Bethel (2nd church) Sackville, learning of the need of funds by the Denomination in connection with the purchase of a new organ, immediately arranged to raise \$100.00 by an after-noon social on the 2nd, at the parsonage, but the evening had also been arranged for a second invitation was issued for Thursday evening, 4th. Quite a number came together and notwithstanding the scarcity of money brought in quite a number of refreshments provided for the occasion, - generous hearts also contributed an enjoyable time was spent, and from 20 to 30 persons were present. The ladies were left in the hands of pastor Corey to find its way into our depleted treasury. The amount will be supplemented by further efforts in the same direction in the near future is another section of the field.

WATKINS. - We have no tidings of an especially cheering character. There has been an endeavour to preach the Word of God to the people. When the results there may be we cannot tell. - G. E. DAV.

The Lord's day services and the prayer meetings are fairly well attended. We hold a Bible class on Friday evening. The conference meetings are, to a degree, seasons of refreshing.

The Sunday school makes progress. We have a good and popular Superintendent, and a faithful and growingly efficient staff of teachers, and a good attendance of scholars. The want of a suitable building for the Sunday school has long been felt, and it has been determined to build a building in order which, if completed, will be one of the best investments possible. If there is sufficient interest in the matter, we will be glad to see the completion of the building. It will be a fact; there is no other reason why it should not be.

On the evening of Thursday, Feb. 25, there was a gathering, at the parsonage, of the friends of the pastor and his wife who found themselves enriched, at the close of the evening, by gifts of money and useful articles.

PERSONAL. Bro. Stackhouse has been made the recipient of over \$22.00 from the people at North Esk and the young people at Lyttleton, when they desire to make grateful mention.

The members of the Springfield church and congregation paid their pastor, Rev. J. E. McIntyre, a visit on the evening of the 6th inst., during which they presented him with a purse of \$45.

The congregation at Bethel, Sackville, has extended to pastor Corey a unanimous invitation to become their pastor. On the 11th he will take the pastoral oversight of the church, and will be assisted by the Rev. Mr. DeBute.

Shediac too is very anxious for him to resume labors with them, so our good Bro. Corey will be in large abundance. Bro. and his warm-hearted Christian wife are held in high esteem here. Rev. J. I. DeWolf of Montserrat and over on the 11th inst. A great deal of interest has been manifested in the work of the church.

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An interesting temperance meeting was held in Sackville in connection with the meeting of Westmoreland Co. Temperance Alliance, addressed by several speakers, notable among whom was C. E. Knapp, Esq., Dorchester, and Rev. John Shenton, St. John. Mr. Knapp in referring to the license question said, "The law says, thou shalt not expose poison upon meat or bread for killing fishes, rats, &c." "Is thy neighbor dog should be killed, for thou shalt not kill thy neighbors dog." And yet man asks for license to sell a poison that is as surely fatal as is strychnine.

Rev. John Shenton referring to the matter of compensation now urged upon the government by the licensed victuallers of Ontario, asked, are they willing to compensate the widows and orphans made by their sordid traffic? The question of revenue, said he, should not be taken into consideration in connection with this burning question. "Sink the country," said he, "that cannot live without a revenue derived from such a source." He gave an encouraging account of what was being done in St. John, preparatory to the coming struggle. The Scott Act must and will be carried in St. John. The meeting was addressed by music from the choir of the Methodist Church. A silver collection was taken at the close to aid in paying the expenses of the appeal to the Supreme Court at Ottawa. Yours, E. B. P.

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Rev. John Shenton referring to the matter of compensation now urged upon the government by the licensed victuallers of Ontario, asked, are they willing to compensate the widows and orphans made by their sordid traffic? The question of revenue, said he, should not be taken into consideration in connection with this burning question. "Sink the country," said he, "that cannot live without a revenue derived from such a source." He gave an encouraging account of what was being done in St. John, preparatory to the coming struggle. The Scott Act must and will be carried in St. John. The meeting was addressed by music from the choir of the Methodist Church. A silver collection was taken at the close to aid in paying the expenses of the appeal to the Supreme Court at Ottawa. Yours, E. B. P.

Convention Funds Received. Freeport Church, instalment, \$10.00 First Cornwallis, " " 20.00 New Albany, " " 10.00 M. E. McNeill, Waterbury, Digby, " 1.00 Pugwash Mission Society, per Mrs. G. E. DAV., 2.30 Amounts per S. Seldon, Esq., " 6.00 Guysborough Church, instalment, 30.00 First Horton Ch., Wolfville, " 50.00 Portaupique & U. P. Economy, " 8.00 Temple Church, Yarmouth, " 41.00 2nd Sackville Island, Missionary Society, " 20.00 Bear River Church, instalment, " 8.00 Per J. I. DeWolf, for F. Missions, " 5.00 \$201.50 G. E. DAV., Yarmouth, N. S., Mar. 9, 1885.

and his estimable family are evidently held in high esteem. Rev. A. Cogswell of Lake George, Yarmouth, has been much cheered by the kindness of his people, manifested in tangible tokens of their good will.

PRIMA. - During 1884, 257 have been added by baptism to the churches of the Canadian Baptist Missions in Telaguand, and 28 by letter. The whole number of members is 1719, of 270 more than were reported last year. This is a grand showing. Let us thank God and take courage.

MCMASTER HALL. - Permit me through your columns to acknowledge receipt of \$20 from Mr. John Nichols and \$20 from Mrs. John Nichols, of Grand River, P. E. I., for helping a writing ministerial students at McMaster Hall. I regret that so few of the churches have taken up the collection recommended by the Convention for this object. Feb. 28. D. M. WELTON.

The York and Sunbury Quarterly meeting will be held with the Springfield church, York Co., on the third Friday in March, 1885, at 2.30 p. m. We hope that a large number of ministers and delegates from the churches will be present as managers of great importance will be present. R. K. STANTON, Secy of Q. M.

NOTICE. - Churches that fail to receive copies of the Year Book should communicate with Rev. W. J. Stewart of Portland, N. B., chairman of Publication Committee.

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"Guilt or Not Guilty?"

She stood at the bar of justice,
A creature vast and wild,
In form too small for a woman,
In feature too old for a child;
For a look so worn and pathetic
Was stamped on her pale young face,
It seemed long years of suffering
Must have left that silent trace.

"Your name," said the judge as he eyed her,
With kindly look, yet keen,
"Mary Maguire, if you please, sir."

"And your age?" "I am turned fifteen."

"Well, Mary"—and then from a paper
He slowly and gravely read—
"You are charged here—I am sorry to say
With stealing three loaves of bread."

"You look not like an offender,
And I hope that you can show
The charge to be false. Now, tell me,
Are you guilty of this, or no?"

A passionate burst of weeping
Was at first her sole reply;
But she dried her tears in a moment,
And looked in the judge's eye.

"I will tell you just how it was, sir;
My father and mother are dead,
And my little brothers and sisters
Were hungry and asked for bread.
At first I worked it for them,
But soon how the times were hard, sir,
And the work all fell away."

"I could get no more employment;
The weather was bitter cold;
The young ones cried and shivered
(Little Johnnie's but four years old)
So what was I to do, sir?"

"I am guilty, but I do not condemn;
I took it to do stealing—
The bread to give to them."

Every man in the court-room—
Graybeard and thoughtless youth—
Knew as he looked upon her,
That the prisoner spoke the truth,
Out of their pockets came kerchiefs,
Out of their eyes sprung tears,
And out from old, faded wallets
Treasures hurried for years.

The judge's face was a study,
The stranger you ever saw,
As he cleared his throat and murmured
Something about the law.

For one so learned in such matters,
So wise in dealing with men,
He seemed, on a simple question,
Sorely puzzled just then.

But no one blamed him, or wondered
When at last these words he heard:
"The sentence of this young prisoner
Is for the present deferred."
And no one blamed him or wondered
When he went to her and smiled,
And tenderly led from the court-room
Himself the "guilty" child.

Selected Serial.

SHILOH:
OR
WITHOUT AND WITHIN.
BY W. M. L. JAY.
CHAPTER VII.—Continued.

For a moment I looked at Mala; then she somehow disappeared. There is this peculiarity about these strange companions of mine, that whenever I regard Mala steadily, trying to see her as she is, she always dwindles, grows vague, and vanishes; whereas the longer and more searching I look at Bona, the brighter and better defined she becomes. The first is most powerful when I do not recognize her for herself, when she pushes me from behind, or allures me from before, hidden under a mask of self-respect, custom, expediency, necessity, and I know not what beside, for she has more shapes than Proteus. Bona's efficiency, on the contrary, is greatest when I seek her out; entreat her help, and consciously put my hand in hers. If I grow careless, and off my guard, Mala is nearly certain to be at my elbow, ordering my gongs; but there is little drifting, or going blindfold under Bona's guidance; she compels me to use my reason and my will.

I now turned to her, and exclaimed: "Oh! Bona, if I could always look at Nature through your eyes!"

"Your own will serve you as well," she answered, gently, "if you have the right spirit in your heart. Nature is like a stream; it has different aspects for different beholders; one sees in it little beside the reflection of his own face; another, looking closer, discerns the form of its waves, and the grasses, flowers, and other minute objects that float on its surface; still another discovers fish playing in its depths, and pebbles and roots at the bottom; a fourth is ravished with its graceful curves, its sparkle and play of light, its soft concord of colour; a fifth floats into dreamland on its liquid music; a sixth, feeling somewhat of its sentiment, as well as of its beauty, finds out subtle analogies to human life; but the divinely-inspired heart of a seer, while it sees none of these

effects, swells with rapturous thought of the peace that 'shall flow as a river'; or, like St. John in Patmos, looking on the Nile, beholds in a vision the River of Life, 'clear as crystal, proceeding out of the throne of God and the Lamb.' In Nature to-day, you have found a bit of mythology, some analogies, many artistic effects, and a type of your own life. Suppose, now, you seek for the goodness of God in it."

I looked, and lo! the Transfigured Landscape! Every leaf, every flower, every gray rock, every waving line, every bright hue, the brook's song, the forest's shadow were all alive and aglow with that Goodness; by it the sunbeams shone, the breezes played, the birds twittered, the sky hung soft-eyed over the smiling earth. David saw it when he exclaimed, "Oh! how great is thy goodness which Thou hast laid up for them that fear Thee!"—not made visible to every careless gaze, intent on outward things alone, but laid up, stored richly for the joy and consolation of the searching eye and the prayerful heart. I stood, trembling and tearful, overwhelmed with the sudden, dazzling revelation.

"Just so," said Bona, softly; "just so, though in a deeper and fuller degree, will the awakened soul one day stand overjoyed and awe-struck before its sudden discovery of God's wonderful goodness in the circumstances of its earthly life. Where it saw only shadow it shall discern shelter; where it felt only rigour and hindrance it shall discover the Rock of Defence; and sorrow, casting off her mask and her muffings, shall stand forth as the fulness and the graciousness of Redeeming love!"

A deep sigh here broke upon my ear. Leo, faithful to his notions of duty, would not leave me; but it was plain he thought I took a tire-some time for meditation. He had dropped dependently on the grass near by, and was looking up at me with uplifted head and wistful eyes.

"Thou art right," said I, gravely apostrophizing him; "no need, either in thought or act, to go farther and fare worse! It is the bane of moralists and philosophers that they never know where to stop. We are wiser, Leo; we will go home."

No question but that he understood! At the first words he pricked up his ears and looked at me earnestly, inclining his head to one side. At the last he sprang up, wagging his tail, gave a bark of joyous acquiescence, and bounded forward.

He guided me home by a shorter route. It led through a shady, turfey lane, traversed by deep cart ruts, and a sunny bit of road, bordered by that queer tangle of creeping, climbing, prickly, vagabond vegetation, which always accumulates by roadside its own seed in the country, sowing its own weed and reaping its own harvest, with some little help in the latter task, from stray cattle and loitering school-children. I soon came upon the Divines' wood-pile, a domestic institution which, in Shiloh, has the habit of establishing itself by the roadside, in convenient proximity to the house gate, by way of saving the enclosed land, and allowing the wood-chopper to keep *au courant* des public affairs. There I found Mrs. Divine's silver-haired bachelor brother, who is so universally addressed and spoken of as "Uncle True," that it seems like unnecessary particularity to mention that he has a claim, by baptism and birthright, to be called Truman Hart. He was sitting in an ancient-looking arm-chair, chopping wood, with a barrier of logs before him and a plentiful sprinkling of chips all around. A huge mass of rock jutted up near him, in the top of which was a deep depression, or cavity, half full of water. I looked at it curiously, and inquired if it was an artificial or natural basin?

"I guess it's natural," replied Uncle True, laying down his axe and wiping his brow. "It's been there ever since I was born; and I've heard tell that the first Hart settled on this place on account of it; he saw a fairy picture—or sunbeams—or other—at the bottom when he first looked into it, that took his fancy; certain it couldn't 'ave been his own face, for the Hart breed never was a handsome set! An' people do say, when that holier gits dry—which it never does except in seasons of uncommon drouth, that the Harts can look out for bed luck. An' though I don't believe much in them sort o' sayings, there does seem to be a loctle mite

o' truth in that an. Leastways, I've often noticed that things are apt to come cross-grained when that holier's dry. To be sure they do other times, too, so I ain't quite clear whether there's anything in it, or not. It's pooty much like an ox-yoke, I guess; what'll fit into one bow'll fit about as well into t'other."

Amused by the quaint speech and homely smile, I sat down on the rock, the more comfortably to pursue the conversation.

"The place seems to be amply supplied with water without the help of the hollow," I remarked, prompted by the sight of the aforementioned well sweeps rising into view, one on either side of the house, and looking much like an enormous pair of fishing poles. "May I ask how it happens that you have two wells in such close proximity?"

"Ask all the questions you like," returned Uncle True, benignly, "they're the short road to larnin' and save makin' mistakes. As for the well, the one behind the house was dug first, and the water turned out to be so hard and brackish that they concluded they'd try t'other side; an' that's the best water in Shiloh, cool as if it had just come out of an iceberg, an' soft an' sweet as if it had been stirred up with a rosebud just before it started."

"That seems strange," observed I, "inasmuch as there is only the length of the house between them."

"Sweet an' bitter waters are nigher together than that sometimes," said Uncle True, sentimentally; "I've know'n 'em both to come out o' the same spot."

It was plain that his mind had wandered from wells in fact to wells in metaphor.

"Besides," he continued, after a pause, "though, as you say, there's nothin' but the old house 'twixt 'em, yet that may stand for this world an' all its concerns. An' just as the old house ain't much compared with this whole hillside an' valley, as far as you can see, so life ain't much, nuther, when you look at the eternity afore it an' the eternity arter it; but 'twixt the bitter waters of earth that we all begin to drink as soon as born, an' the river o' life in heaven. Well, then there's another-way o' takin' it. The brackish well, you see, is on the kitchen side o' the house, where all the work an' worry goes on; an' I suspect that people who dig all their wells amongst the toils an' cares, an' hurry an' skurry o' this world, think in o' nothin' but how to 'make money or save it, needn't wonder if they don't git much out o' 'em but bitterness. Whereas them as dig towards the garden—that is, as I take it, towards Christ an' His Church ('A garden enclosed is my sister, my spouse,' says Solomon's song)—them who dig their well in livin' waters, sweet to the tongue an' satisfyin' to the soul. You see, Miss Frost, them wells are among my preachers. But, bless me! we mustn't be preachin', nor listenin' to preachin' all the while!"

And Uncle True caught up his axe and laid about him energetically to make up for lost time. I watched the slow, stiff swing of the axe, indicating somewhat of rustiness and infirmity in the joints and muscles that wielded it; then my attention became fastened on the chair where, in the old man sat.

"Your chair has a most suggestive look," I said, at length; "it seems unctious with long absorption of life's familiar knowledge and homely interests, has it a history?"

"It's history and mine's pooty much the same," replied he, laying his hand on its arm with a certain fondness. "Me and my old chair's kept company for nigh onto fifty year, and I guess nothin' but Death will part us now. Indeed, I've some thoughts of sakin' to be buried sittin' in it; I've read somewhere that old Ben Johnson 'e's a poet that used to be read when I was young'n' he is now) was buried standin' straight up in—wall—you know where I mean—in that fine church in England where they bury their great folks."

"Yes; in Westminster Abbey," said I; "but it is painful to think of a man on his feet so long; and though sitting may be an easier posture, I advise you not to make the request. The thought of your sitting upright till the end of time would scarcely be otherwise than wearisome to your friends. Moreover,

it seems fitting that a man should lie down in his grave as he does in his bed, resigning himself into God's hands, and trusting to Him to take care of his awakening."

"So it does," said Uncle True, heartily; "I declare I never thought o' that! Well, anyhow, me an' my old chair'll jog on together as far as the grave. To be sure, it's a good deal rusty an' creaky (like myself), an' it's been mended two or three times (which I hain't, as I know on), but I guess it'll last my time. I hope so; I shouldn't like to try a new un, this has been legs an' seat, an' carriage an' travel, an' tavern for me so long."

"Why! do you never go without it?" I asked, in surprise.

"No more'n a snail goes without his shell. You see, marm, when I was a young fellow, about sixteen years old, I was flung out of a wagon, an' lamed for life. Well, first I tried crutches, but I couldn't sit on 'em when I got tired, an' that was pooty often. Then I took to shovin' this old chair about ('twas a new un then), an' that suited 'xactly. I could go as far as I liked, an' sit down just where an' when I liked. Besides, it's got a drawer here, under the seat, you see, where I keep the things I want to use commonly." And Uncle True opened it, and displayed its contents. "Here's hammer an' nail, an gimlet an' saws; them's for tinkerin' round the place; wherever I see a board off, or a hinge loose, or anything out o' kilter, I fix it. Here's an awl an' waxed ends, so that I can mend old harness, an' boots an' shoes. Here's a needle an' thread; it's easier to sew on my buttons or mend a tear sometimes, than 'tis to travel clear into the house to get it done. Here's a trowel to dig up weeds with—by the way, I make out to do most o' the garden work. Here's some old linen an' saive, for doin' up cuts and bruises; I git a chance to use them, on myself or somebody else, about every week. An' here's the last newspaper, to read in the shade when I get tired o' choppin'. An' now"—shutting up the drawer—"I'm agoin' to out up that log over yonder, an' you can see how I manage."

Saying, Uncle True struck his axe through some leather straps at the side of his chair; raised himself slowly by a firm grasp of its arms, and turned about, shifting hands as he did so from one side the other. Then he lifted it by the arms, set it forward a step, dragged one foot after the other slowly up to it, set it forward again, and so proceeded until he reached the point indicated, when he twisted himself into it, resumed his axe, and set to work.

I looked on with interest, and something like pity must have shown itself in my face also, for the old man, after looking at me keenly once or twice, said quietly, "It's a dull sort o' life to lead, maybe you think; but it isn't quite a useless one, you see; and I've grown so wonted to it that I guess I shouldn't care to have it any different now, if I could."

I recalled Mr. Warren's emphatic assertion, "Life is sweet to them all," and felt its truth; yet what a dissimilarity in the two men! Uncle True's placid, sensible face was full of the glow of a kindly and contented spirit, shining through the dust and rigour of its circumstances like sunbeams, struggling through a dusty, discoloured widow-pane. The light in Mr. Warren's face resembled rather the chill reflection of sunbeams from ice, which freezes all the harder to-day because it thawed a little yesterday.

To be continued.

—George C. Milo, after being in turn a clergyman and an actor, is about to become a lecturer. Mr. Milo would make an admirable frontispiece for the "Descent of Man."—*Nes. York Graphic.*

—Said a New York Methodist minister at a public meeting, "Anthem is something of an abomination. I remember the time when the choir sang 'I was glad, I was glad, glad, when they said unto me let us go-o-o-o.' What would you think of me if I should go to a neighbor and say, 'Will you lend, will you lend, will you lend, me a ho-o-o-o-o?' This is rather a hard rap at anthem singing, and yet American public worship to many would not be public worship if the anthems were not somewhere present.

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THOMAS REED,
April 14 Secretary-Treasurer.

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Home Office, Yarmouth.

The object of this Society is to establish a Widows and Orphans' Benefit Fund from which...

Table with columns: Amount, Description, Total. Includes Death Benefit, Expenses of Management, etc.

Notice to Contractors.

Separate Tenders, addressed to the undersigned, for the construction of a hot water heating apparatus...

Intercolonial Railway.

1884. WINTER ARRANGEMENT. 1885.

On and after MONDAY, December 1st, the trains of this Railway will run, daily...

Trains will leave for St. John. Day Express, 7:30 a.m.

Trains will arrive at St. John. Express from Quebec, 7:30 a.m.

50 Written Cards

50 VISITING CARDS. A complete set of 50 cards...

News Summary.

DOMINION. -The Scott Act has been carried in the united counties of Northumberland and Durham, Ontario...

There have been 200 cases of diphtheria and 20 deaths in the north end of Halifax within a few months...

The N. S. Legislature have shown out a bill authorizing Halifax to give a subsidy of \$10,000 a year for twenty years to a dry dock...

The estimated expenditure of the Province of N. B. for 1885 is \$200,401. The public debt amounts to \$1,351,108...

The Dominion possessed on Dec. 31, 1884, 1,255,000 tons of shipping valued at \$27,000,000. There was added last year \$2,000,000 worth, but was falling off...

The returning voyageurs landed at Halifax Wednesday, at 2 a.m., and four carloads passed through Amherst about noon...

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OUR ILLUSTRATED CATALOGUE FOR 1885, OF "EVERYTHING FOR THE GARDEN." PETER HENDERSON & CO., 35 & 37 CORTLAND STREET, NEW YORK.

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CHANDALIERS AND LAMPS FOR CHURCHES. And Private Use. Electro-Plate and Table Cutlery.

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ST. JOHN'S. And Read the Following, from Rev. DR. DAY.

400 PINTS IN STOCK. 20 Full Pint Bottles for \$10.

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AGENTS-SADIES ORIENTAL. The joy of the lady housekeeper. Holds in position and preserves with its wrinkle or crease the most delicate Pillow Sham.

ST. JOHN, N. B. Sole Agent for N. S. & P. E. I. Falmouth, Shants CO. N. B.

THE... VOL... But... months... for the... address... We... to get... fields? Ne... subscriber... close to... which cost... it will answ... We... who may de... and Vis... have pass... ing its wea... much to se... free, but i... and type, a... and where... butter and... If there a... more deca... they will no... them to pay... and VISIT... As our... and VISIT... to be told... their last... have our pap... all must ad... tinct. It wil... the large... the smallest... us to give... more readi... this attempt... VISITOR mo... will cost co... must with... part of the... a good del... the Maritim... It has be... of the subse... VISITOR des... almanac and... time table... principle R... using colum... take up abou... them and in... give it in... appears to... readers must... as almanac... drug stores... the R. B. sta... We have... full of govern... past. Indeed... was withold... do not comm... of the power... the belief th... support scho... control, and... better. Let... the warm vis... not be so ver... upon the lab... secular ruler... do not ask g... we shall pr... have to be... port her in... chest. Let... packing, an... literally but... its hand into... contribute, u... lege. Fair b... A sister u... never had te... says her only... ing. We her... has been all... tea and coff... doubtless ma... scters of her... than all th... Grip has... question of... dealer. On... stout, clad in... flashing dan... and cigar. E... bag contain... his business... miserable of... pined by h... a prisoner... wretched mot... ed babe upon... his knees in... was little gir... in a potter's... felon is hagg... wretch is sor... stands his J... question, "t... tion?" We... good service... the run-sell... There is... to Bishop T... and his band... Dark Contro... inaugurate a... at home who