

The Longsuffering of God. BY REV. C. H. STURGEON.

2 Peter iii. 15.—"And account that the longsuffering of our Lord is salvation."

Beloved brethren, God's longsuffering with a guilty world has never explained to us. There are many things which we must not ask to have explained.

At this time I am going to speak a little upon this point. First, let us admire the longsuffering of God as it is accounted in the Bible.

I first, I would conduct your minds over a few points that may help you to admire the longsuffering of God.

Admire the longsuffering of God as it is accounted in the Bible. Let us look, brethren, they make images of wood or stone, and they say, "These are God," and they set up these things in the place of him that made the heavens and the earth.

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But up with you throughout a lifetime. You tottered into this house to-night. You might have tottered more if you had remembered the weight of sin that cleaves to you.

Remember that it would be easy on God's part to be rid of you. There is a text where he says, "Ab! I will see me of 'wise adversaries.'"

Does it not mean, first, as to the saving of the many? The Lord Jesus Christ is as I believe, to have the pre-eminence in the number of souls that will be saved as compared with those that will be lost.

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for now you are made partaker of Christ's sufferings. What more salvation do you desire? Remember, too, that when the ungodly persecute the righteous, they give them the mark of salvation, for of old it was so.

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The First Sign

falling health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the entire system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

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FIRST QUARTER.
 Lesson XIII. March 25. Matt. 9: 1-12.

REVIEW AND MISSIONS.
 SUBJECT - OPPOSITION TO THE
 KINGDOM OVERCOME.

Time. - One year, - from the first of April
 A. D. 29, to the first of April A. D. 30.
 Place. - Galilee; Sea of Galilee; regions
 of Tyre and Sidon; Mount Hermon; Pera;
 Jericho; Jerusalem; Mount of Olives.
 Jesus. - About 32 to 33 years old. The
 last year of his ministry.
 Psalm II. - Written by David, between
 1065 and 1015 B. C. It is the Psalm of
 Messias, the Prince, with an application
 first to David himself, and then to David's
 Greater Son. It is a fourfold picture,
 being composed of four stanzas of three
 verses each.

I. OPPOSITION TO THE KINGDOM (Pa. 2:
 1-3). Of Herod (Lesson I); of poverty
 and need (Lesson II); of natural forces
 (Lesson III); of disease (Lesson IV);
 of offences, hindrances (Lesson VII);
 of worldliness (Lesson IX); of ambitions
 and evil within the church (Lesson X, XI);
 of rejectors of Christ (Lesson XII).

APPLICATION TO MISSIONS. The opposi-
 tion which the Gospel has overcome, -
 from rulers, from poverty; from dangers
 from the sins, social customs, degraded
 state of the heathen; from the natural
 depravity of the heart; from selfishness;
 from persecution. Also from imperfections
 and worldliness in the church itself.

II. THE POWER OF CHARM TO OVER-
 COME (Pa. 2: 4-6). The power of martyr-
 courage and faithfulness (Lesson I); to
 supply man's needs (Lesson II); over
 nature (Lesson III); over disease (Lesson
 IV); in finding the lost (Lesson VII);
 over evil men (Lesson XI), and evil deeds
 (Lesson XI); the power of the rejected
 stone.

APPLICATION TO MISSIONS. The power
 of Jesus to overcome all the oppositions to
 the Gospel; the power shown in the effects
 of missions on the heathen; their reflex
 influence on the church; the great growth
 of benevolence; of Christian activity at
 home; the marvellous progress of the
 Gospel abroad.

III. THE MEANS BY WHICH HE OVER-
 COME (Pa. 2: 7-9). By his disciples
 (Lesson V); by his own sufferings and
 death (Lesson V, VI, X); by the child-
 ren, and the child-like spirit (Lesson VII);
 by seeking the lost sheep (Lesson VII);
 by forgiveness (Lesson VIII); by choice
 (Lesson IX); by service (Lesson X); by
 conferring privileges (Lesson XII).

APPLICATION TO MISSIONS. Jesus brings
 the heathen to the Gospel by his atone-
 ment; by forgiveness; by giving the child-
 like spirit; by inspiring his disciples to
 give and to work; by sending out his
 disciples; by the word of God through
 living men.

IV. FOREGLAOMS OF TRIUMPH (Pa. 2: 10-
 12). The glory of Christ (Lesson VI);
 riding in triumph (Lesson XI);
 Arranging to Mission. Everywhere
 are the dawn rays shining on the moun-
 tain tops, and sometimes down toward the
 valleys. There are missions here we
 have foregleams of the millennium; there
 are workers and givers who forebadow
 the transfigured world.

Shall We Know Each Other in the Future
 World?

BY ELDER W. L. LOUW.

This question is fraught with interest to
 every one; for all have friends and loved
 ones who have passed beyond the confines
 of time, upon whom we will look no more
 in this world. Their voices are still in
 death. Some of them, we promised to
 meet in heaven. The consoling thought of
 every heart is, we will meet again with
 those who were torn from our embrace by
 the hand of death, in the sweet by-and-by,
 where we will see each other's faces, and
 know each other, and converse together
 forever and ever. Take away this hope,
 and heaven is stripped of half its joys.
 That this hope is well founded, may be
 seen by reference to the words of eternal
 truth. The resurrection of Christ substan-
 tiates this doctrine. The same body which
 hung on the cross, was raised from the
 dead, and the apostles recognized it as the
 same body. Then, if Christ was recog-
 nized after his resurrection, will not the
 same be true of his people after their
 resurrection? The apostles even recog-
 nized the Saviour at his transfiguration,
 "when his face did shine as the light." Then,
 if he was known in his glorified state by
 his apostles, which was shown in his
 transfiguration, will we not know each
 other in our glorified bodies? Then again,
 the apostles knew Moses and Elijah, whom
 they had never known in this world. If
 the apostles were so inspired as to know
 those whom they had never known before,
 we certainly will know those in a future
 state whom we have known in the present
 state. This question is settled beyond all
 controversy in the parable of the rich man
 and Lazarus, Luke xvi. The rich man
 saw Lazarus afar off, not only as he lay,
 but knew him as the man who lay at his
 gate and begged the crumbs that fell from
 his table, though, doubtless, Lazarus was
 glorified. He not only knew Lazarus, but
 he knew Abraham. Then, if a man in
 torment knows the saints in heaven, will
 not the saints know each other there?
 Most assuredly. Moreover, this may be
 proved from the apostle's words in 2 Cor.
 1: 14, Phil. 4: 1, and especially 1 Thes.
 2: 19, "What is our hope, or joy, or
 crown of rejoicing? Are not even ye in
 the presence of our Lord Jesus Christ at
 his coming? For ye are our glory and joy."
 Therefore, it follows that they shall know
 one another, and consequently, they who
 have walked together in the ways of God,
 and have been useful to one another as
 relations and intimate friends, in what
 respects more especially their spiritual
 concerns, shall bless God for the mutual
 advantages which they have derived, and
 consequently shall know one another. If
 the apostle did not mean this, I know not
 what he meant. How they could be his
 joy and crown at the coming of Christ if
 he did not recognize them as the persons
 he had been instrumental in saving, I
 know not. Therefore, again, his words in
 Thes. 4: 13-14, "But I would not have
 you to be ignorant, brethren, concerning
 them which are asleep, that they sorrow
 not, even as others which have no hope; for
 if we believe that Jesus died and rose again,
 even so, they also which sleep in Jesus

will God bring with him." Paul is
 evidently comforting those to whom he is
 writing concerning the dead. What com-
 fort does he give them? None in the
 comfort, Christ will bring them with him
 when he comes. Now I ask, could there
 be any special comfort to them in meeting
 their dead at the coming of Christ if they
 would not have a personal knowledge of
 them so as to recognize them from others?
 There is a diversity in all God's crea-
 tions. There are no two objects just alike
 in all nature. This is seen among the children
 of men. There are no two persons just
 alike; there is a marked distinction, so
 clearly marked that we can easily dis-
 tinguish one from another. If it not
 reasonable to suppose that this diversity
 will continue, at least to some extent, till
 eternity? Who would suppose that all
 will look just alike in the resurrection?
 Then, if this diversity is to continue, we
 certainly will know each other in heav-
 en. We believe that the diversity shown
 by the identity of the body raised from
 the dead. Paul says, "It (the body)
 is sown in corruption, it (the same body)
 is raised in incorruption; it is sown in
 dishonour, it is raised up in glory; it is
 sown in weakness, it is raised up in power;
 it is sown as a natural body, it is raised up
 as a spiritual body." If it is the same body
 raised that went down into the grave,
 though it may be a glorified body, it
 certainly will be recognized. Why not?
 This doctrine is proved from the fact our
 knowledge will be increased, and not
 less in the future world than we know
 here. When John Ryland's wife was
 dying she asked him the question: "Do
 you think you will know me in heaven?"
 He answered by asking her this question:
 "Do you think I will know less there than
 I do here?" No better answer could have
 been given. Paul says: "For we know in
 part and we prophesy in part, but when
 that which is perfect is come, then that
 which is in part shall be done away.
 When I was a child, I spake as a child; I
 understood as a child, I thought as a child;
 but when I became a man, I put away
 childish things. For now we see through
 a glass darkly, but then, face to face;
 now, I know in part, but then shall I know
 even as also I am known." 1 Cor. 13:
 9-12. As we know more in manhood than
 in childhood, so we will know far more in
 the future world than we know here. Here
 men prophesy only in part, but in heav-
 en, that which is in part will be done away.
 All will be inspired. We now walk by
 faith, then by sight. In this life "we see
 through a glass darkly," that is, we see
 things obscurely, we look through mist
 and fog. In the future world, we shall see
 face to face. "We shall know as we are
 known." If our knowledge will thus be increased,
 we will not only know those with whom
 we have been intimately acquainted, but
 perhaps others, whom we have never
 known in this life. It is not unreasonable
 to believe that we will know Abraham,
 Isaac and Jacob, Solomon and David, and
 prophets and apostles whose lives and
 writings we have studied much in this
 world. It has been objected that if the
 saints know one another in heaven, they
 shall know that some of those who were
 their most intimate friends here on earth
 whom they loved with the very greatest
 affection are not there, and this will give
 them trouble, and a diminution of their joy
 and happiness. In the future world, our know-
 ledge will be so increased that we will see
 the justice of God in all that he does.
 Many things that we know in this world
 even happen for our good that we cannot
 see the goodness and justice of God in.
 For these very things we will praise God
 in the future world, when our knowledge
 is increased and the veil is taken from our
 eyes, so we can see the justice of God in all
 that he has done. So, with those who are
 excluded from heaven, we will see the
 justice of God fully displayed, and will
 acquiesce in his righteous judgments. The
 inhabitants of heaven are represented as
 adoring God when the vials of God's
 wrath were poured out upon his enemies,
 saying: "Thou art righteous, O Lord,
 because thou hast done thus." Rev. 19:
 5-7. If this doctrine be not true, then
 when we talk and sing of meeting in the
 sweet by and by, it is all meaningless; for
 if we do not recognize each other, we will
 not know whether we have met or not.
 That mother that requested her children
 to be ready to meet her in heaven, we
 know this to be the case, if she does not
 know her children in the glory land?
 Many of us have promised loved ones in
 death that we would meet them in heaven.
 Shall we not realize the meeting? Yes,
 they are waiting and watching for us.
 Let us be ready, for we will see each
 other, and the apostles recognized it as
 that I knew and loved so well on earth,
 that have outstripped me, and are now in
 heaven, whom I expect to meet and recog-
 nize at the beautiful gate.

An Easy Place.
 Many people are looking sharp to find
 easy places. They think their work or
 their fare is a little harder than that of
 some one else, and instead of cultivating
 their strength and becoming master of their
 position, they look for an easier place.
 The young lady finds her work a wearis-
 some, and instead of throwing away her
 corsets, and taking long breaths, cultivating
 vigorous health, and fighting her way
 through the obstacles that surround her,
 she draws her corset strings as inch
 tighter; takes a cup of tea, and wishes for
 an easier job.
 A young man finds his work not quite to
 his liking, and instead of mastering it and
 making it a stepping-stone from which he
 can rise to higher positions and better
 employment, fills his mouth with tobacco,
 pulls his cigarette, drinks, stimulates, lives
 on unhealthy food, goes lolling about at
 night when he should be in bed asleep, and
 then wants to find an easier place. The
 best way to find an easier place is to become
 an abler and stronger man. Hard things
 are easy to the skillful, and heavy things
 light to the strong.
 An easy place is a place for an easy man,
 a man who is of little value and of little
 use. Success only comes by hard work
 and hard knocks. The time man spends
 in wishing and hunting for an easy place,
 if spent in filling the place he has and en-
 joying it, will do him more good than
 would speedily cause his merits to be
 recognized and place him in a position
 where he could dictate his terms and choose
 his work. Many a man doing hard work
 and striving from dirty work, has missed
 the chance of success, and condemned
 himself to a life of whole life-long, when
 he might have been faithful, diligent,
 energetic, careful of his health, and watch-
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Messenger and Visitor.

WEDNESDAY, March 14, 1888.

THE BETTER WAY.

It is generally expected by churches that pastors should do about all the visiting. If a member becomes careless of his obligations, if any are yielding to temptation and need warning and exhortation, if anyone has a grievance against the church, if attention is needed to be shown to a stranger just moved into the community, if any are sick, — all these special cases and in great many more, the pastor is expected to do all the visiting and attend to all that needs to be done, besides making his regular rounds of calls upon the families in the church and congregation. While we yield to few in our exalted opinion of the importance of faithful pastoral work, we are sure this idea which so generally prevails, — that the pastor is to do all the visiting, &c., which needs to be done, is a false one, and most harmful in many ways.

In the first place, the pastor is not in a position to know all the cases which need attention. How often do strangers come into a community who might be won to the church, if kindly attention were at once shown them, when the sense of loneliness would make them appreciate the interest in them and their welfare all the more; but the pastor is not informed of their coming and members of the church who know of it do not feel called upon to strive to make them feel at home. When the pastor does find out their case, perhaps he is not so coldly, because they had their hearts wounded by the long neglect, or he finds that the favorable time to win them has passed. How often it happens, also, that a member of a pastor's flock is ill. They send for the doctor, but expect the pastor to find out their case and come and visit. Perhaps the first intimation he has of the illness of the party will be in complaints which pass from lip to lip till they drop into his ear, or he meets with coldness where there used to be warmth and cheerfulness. A member of the congregation is troubled about his soul. A helpful word of sympathy, a word of instruction founded on christian experience, or an opportunity to declare his interest in his soul's salvation into some human ear is needed. But the pastor cannot know these cases, all of them, and in too many cases, the members of the church who are aware of them, think all this kind of work belongs to the pastor, and therefore do nothing. In too many instances, not only do they neglect to do it themselves, but they fail to acquaint the pastor of them, and in this way the seeds of alienation are left to grow up and bear their sad fruit, while the seed of the kingdom, which had begun to germinate in other hearts, is left to be choked. If all the members of the church were only on the alert, ready to use their influence with the stranger, to visit the sick, and to make the most of the first plummings of interest in the souls of the unconverted by the exercise of watchful and fostering care, what might not be done?

It ought not to be so, that members of the church should need attention all the time, as though the church were a hospital for invalids, and all the active members were nurses to the rest, with the pastor at their head as physician in charge; but we have to take things as they are and not as they ought to be. It is a fact that in all our churches there are some — in the most of churches, many — who appear to think that they are in the church to be cared for, rather than to work to bring souls to Christ. Some of these are very reacting. They want have as many calls and receive as much attention as anyone in the church or they are grieved. They must continually be followed up, or they will lose interest in the public services of the church and start on the drift around about, and always downward. They need to be cared for until they get better ideas and greater strength. Here is a great deal of work to be done. In churches where the pastor is expected to do all that is done of this kind of work, much of it must remain undone, and those who might, in the early days of their christian life, have been developed into strong men and women, remain babies in Christ, or chaotic spiritual invalids, to tax the energies of the brotherhood rather than help them carry the war into the enemy's territory. If all the active workers should feel this to be their work, the difficulty would be cared in two ways. They would help those up who have sunk down into the position of drift babies in Christ, and by making every the law of church life, those brought into the church would not fall into the state, but would, by getting into the habit of helping others, soon outgrow the need of being helped.

Then again, what is the most alarming feature of the outlook of the church

today? It is the fact that so many in our cities and towns, especially, — and also in too many of our country places, even — absent themselves from the means of grace. The world is presenting more and more attractions in theatres, rinks, &c., &c., to hold the young to itself. There is also a form of sensationalism abroad in connection with religion which seeks to meet the world on its own ground, and by noise and parade to compete with places of amusement for popular favor. For a time they attract the crowd; but the result invariably is that it is almost impossible to get the class that has become accustomed to the excitement of these meetings into services which observe the reverence and solemnity which devout souls feel to be most in keeping with the Spirit's presence and the tremendous realities of God's love, the guilt and peril of the unrepentant, death, judgment, eternity, heaven and hell. After these excited, stormy methods have spent themselves, it is more and more felt how difficult it is to reach the outside class. We believe this can only be done by personal visitation. This cannot be done by the pastor. Very little of it can be done by him. The members of our churches must take up this work, and by kindly solicitude and persevering earnestness get those who have neglected the house of God, to attend. We have no hesitation in saying, after a quiet study of the situation by personal observation and inquiry, that we believe the question of the future prosperity of the church is bound up with the question whether the members will take up this hand to hand, face to face work.

We have been showing that the pastor cannot do this work of visitation which needs to be done if he would; we began an editorial to show that much of it can be better done by others, if he could and would do it all himself. This fact has been impressed upon us with greater force, the last few weeks, by observing a certain case. In a certain church, where there is no pastor, a brother is doing what he can, in addition to other and rather taxing duties, to supply the want. The membership of the church know he cannot do pastoral work, and, at his suggestion, a goodly number of brethren and sisters have been visiting from house to house, first, of those who were alienated from the church or who had become indifferent, and secondly, among those who are still without. This brother has dropped in here and there, where these earnest brethren and sisters have gone and spoken and prayed with the people. He was well nigh surprised with the result. The last pastor had called; but his interest, while appreciated, had not drawn them to the church. They felt he thought of them but said the church did not care for them, and so they remained alienated. But now they say, "we feel grateful to the church for bearing us in its thought, and for the members who have shown their interest." They are not now merely drawn to a man, so that when he leaves they are left to drop away from the church again; but to the church itself, so that pastors may come and go and still they will be held to the body, should the members still continue to work in this way.

Is this not inevitable? Have we not seen it very often? A church has a faithful pastor. He taxes his last energies in visiting from house to house, looking up the indifferent ones and drawing in those who did not attend church services by personal solicitation. While many look upon this labor as a part of that for which he is paid, and will not be moved so much by it as though done by members of the church upon whose attention they suppose they could make no claim, and whose action must be from pure interest in their welfare, in the many other cases where they are won by his earnest efforts for their good, the result is seen when the pastor leaves the church for another field. They were held by love to him. When he goes, the bond that held them to the church is snapped. They drop away, and the church is left comparatively weak. On the other hand, suppose the members of the church had done a large share of the visiting, and this had been the means of bringing them into the congregation or church, even though the pastor had gone, they would have been bound to the church, and a change of pastors would have caused no great wreck. We believe one of the chief reasons why the loss of a pastor often leaves churches in such a lamentable condition is because there was no cohesion of love in the church itself, due to the exercise of loving watchcare or to labor for the lost. It was like a string of beads, all held by one thread, the pastor.

Will our churches consider this grave matter? Let the pastors press it on their attention.

MR. SPURGEON AND THE BAPTIST UNION.

Our readers are doubtless desirous to hear what has transpired in the "Down Grade" controversy between Mr. Spurgeon and the Baptist Union since our last reference to it. After Mr. Spurgeon's reply to the censure of the Union, a meeting of his students, resident in and near London, was held. At this meeting, the doctrinal basis of the conference of the Tabernacle college students was reaffirmed, and it was determined that those who would not assent to it should be considered no longer as members, on the ground that they had excluded themselves from a conference on whose basis they did not agree. This basis was sent to all the members of the conference, with the request that each

should answer yes or nay, within a certain time, whether he could accept it. It was also resolved that the Council of the Union, after appointing a deputation to deliberate with Mr. Spurgeon upon how the unity of the denomination, in truth and love and good works, might be maintained, by its action in censuring him before even considering the advice he was asked to give, has done its utmost to prevent the attainment of the object it professed to have in view.

It was decided to appeal to the Assembly of the Union to have the censure reversed, and for all members to remain in the Union to assist to purge it from false doctrines.

The few of Spurgeon's students who were not prepared to assent to the "Basis" raised a great outcry that Mr. Spurgeon wished to play the tyrant, and was some sympathy. Finally, Mr. Spurgeon has withdrawn from the Conference of his own students, so as to leave not the shadow of suspicion that he wishes to use any undue influence, claiming at least the right to withdraw and to request all who are willing to assent to what he considers sound doctrine to unite with him in the formation of a new conference, upon a scriptural basis. One of the men who complained the loudest of Mr. Spurgeon's tyranny, stigmatized his views of the doctrine of grace as too bad for a devil to conceive.

In the meantime, those in the Union who did not sympathize with Mr. Spurgeon made the most of the statement in the *Sword and Trowel*, which seemed to impute want of candor and a hidden purpose in opposition to the one avowed, to the deputation appointed to confer with him. Mr. Spurgeon explained that he did not intend to cast personal reflection upon either of the members of the deputation, but that the general action appeared to bear this complexion. The New Theology men were especially indignant, and have taken occasion to say the most bitter and cutting things. Even Dr. Landals wrote to the *Freeman* advising that no further notice be taken of Mr. Spurgeon's charges nor of his suggestions made in response to the request of the Union. There has been also a great outcry against a creed statement, as though for brethren to agree upon a general declaration of scripture teaching would be a terrible disaster.

At length, however, the council of the Union has had its meeting. Dr. Angus presented a declaration of belief. Among other reasons assigned for its adoption was this, that the country churches generally would certainly believe Mr. Spurgeon's charges true, if nothing were done. This was discussed for a long time. An amendment was moved by Dr. Clifford, to the effect that as the Union was made up of representatives of the churches, &c., it could have no doctrinal basis, except what there prevailed. To this was appended the statement of Dr. Angus, not as the belief of the individual members of the Union but as a declaration of the general belief of the churches. He wished also to have his reference to the fall of man and the eternity of future punishment left out. The first was softened down while the latter was allowed to remain, with a note added that some interpreted this doctrine differently, but had worked in harmony with the Union. This was finally adopted with five dissenting voices, Mr. Jas. Spurgeon, who favored the first form of the statement, voting nay to its amended form, apparently because he did not wish to commit himself to it without more mature consideration. The prospects look brighter than they did for a more peaceable solution of the difficulties. While it is probable that Mr. Spurgeon's charges were over-strong, and he may have been betrayed into one or two injudicious utterances, it has been to the firmness alone that the attention of the Baptist body has been called to the false doctrine which is insidiously creeping into the churches — or at least affecting some of the ministers, and a stand has been begun to be made against it. It is found, at least, that the idea of probation after death and the final restoration of all to happiness has made a lamentable advance.

Mr. Spurgeon's heart is almost broken, and he needs the sympathies of all those who stand in the old paths marked by feet of apostles and the worthiest men of all the ages.

SALVATION ARMY.

We are informed that certain parties belonging to the Salvation Army state that there is no oath taken in the swearing in under the colors, such as we stated in a recent editorial, and grievous charges are made against the *Messenger and Visitor* from public platforms. We should be more sorry than we can tell to misrepresent any one or any body. The statement about the oath, upon which our editorial was based, was published in some of the most widely circulated and most careful religious journals, and has never been contradicted authoritatively, so far as we are aware. The whole question can be made clear very readily. Let some responsible party in the Salvation Army send us an exact copy of the form used in what is called "swearing in under the colors," and we shall most gladly publish it. If it does not justify our statements, we shall be happy to acknowledge our error. Until this is done, we shall be compelled to continue to accept the statements as true.

THE WEEK.

A very suggestive and important division took place in the British House of Commons on Friday last. It was on no less a motion than to abolish the House of Lords. It was defeated by only 60 votes. It was supported by the Liberal leaders and the Gladstonians and Parnellites generally. It will, it is to be hoped, restrain their irresponsible lordships from tampering very much with measures which have the support of the great commonality of the realm. The vote shows the trend of sentiment in England. When the Liberals again get into power, the upper house will hold its position by an insecure tenure.

Lord Randolph Churchill has arraigned the conduct of the army and navy of Britain very severely, in a notable speech. He declares that immense sums are wasted because these great departments are under charge of civilians, and not of military and naval men. Red-tape hinders all prompt and effective action. The ministry treated the accusations as the Baptist Union has Spurgeon's, it will do nothing unless as specific cases are brought forward.

Lord Herschell declares that the Tories will soon bring in a Home Rule measure more radical than that of Gladstone. That was Disraeli's tactic — fight the Liberals until public sentiment was about to sweep his party from power, then outbid the Liberals. Such conduct, however, is more despicable than respectable. So far, the government has shown no intimations of such a line of action.

Bright is out again with a fierce and bitter attack on Gladstone. The more Gladstone shows a dignified kindness toward his old friend, the more Bright seems to be stirred toasperity.

Goschen, chancellor of the exchequer, has presented to Parliament his proposals for the refunding of the National Debt. He states that the new arrangements will save the country £1,400,000 from April next, and £2,800,000 in fourteen years.

The great event on the Continent is the death of the heroic old Kaiser of Germany. He died without a struggle at 8:30 of March 9th. Had he lived until the 22nd, he would have been 91 years old. It is to be doubted whether any life of the century has had so much to do with so long a series of events which have helped so largely to shape the destiny of Europe, and had so important a bearing on the future of the world. He began his active military career during the wars of the first Napoleon. For nine years, from 1819 to 1858 he was in command of the Prussian army. Since that time, when he was made regent, owing to the failing intellect of his brother, Frederick William IV., he has been ruler of Prussia and then of Germany. He was at first as cordially hated by the people as he grew to be beloved. In 1861 he became emperor by the death of his brother. A believer in the divine right of kings, he placed the crown on his own head. By the overwhelming defeat of Austria at Sadowa, Prussia, became leader of Germany. It was not till 1871, however, that he was crowned emperor of United Germany. Since the war with France he has thrown the decisive weight of his influence for peace. His last delirious words showed that his latest thought was about the future of Germany. His character was one of great strength and simplicity. His reign has been an epoch-making one, and will be one of the most interesting to the future historian. The Crown Prince is now the Emperor Frederick III. He seems to have rallied under the shock of his father's death and the new responsibilities thus pressed upon him. The great heart of Germany must be moved for him that he may be spared to bring his mature wisdom to the grand task of the government of Germany; for the Emperor really has a large part of the destinies of the country in his hands. The Princess Royal of England thus becomes the Empress of Germany. Even though her husband now die, her position will be less difficult than it would have been had she remained the widow of the Crown Prince.

In the Dominion Parliament there has been a temperance debate of some interest to Prohibitionists. Mr. Mills brought in a resolution, "that in the opinion of this house it is the duty of the government to submit to parliament a measure which will remove all impediments to the efficient working of the Canada Temperance Act" (Scott Act). This was negatived, on a party vote, by a majority of 52.

It is said that a Prohibition party is about to be formed, and a statement, purporting to be its platform, has been published. Besides the plank of prompt and absolute prohibition are the following: Righteousness and truth in public affairs; equal rights to all creeds, classes and nationalities; our country first in all public policy; retrenchment and economy; manhood suffrage, with educational qualifications; women's franchise; elective senate; civil service reform. These must all commend themselves to the thoughtful, with perhaps one or two exceptions, where there will be room for question.

Negotiations are in progress to bring Newfoundland into the Dominion. The Ontario legislature has passed the Quebec resolutions by a party vote.

Questions.

Can an unordained Baptist minister give the right hand of fellowship on behalf of the church? Inquirer.

Anyone the church appoints, he be private member or pastor, has a right to give the hand of fellowship. It is a practice not enjoined in the New Testament, but adopted by our churches to give a public acknowledgment of membership already had by virtue of the vote of the church and baptism.

Is it consistent for an unordained person to be a regular teacher for years of a large class in a Baptist Sabbath school?

This question is somewhat indefinite. It does not state whether the unordained person is a Baptist who professes conversion and has not obeyed Christ's command to be baptized, or a Pedobaptist. We presume it is the latter case and the question is as to the consistency of the church in having a teacher of this kind.

We see grave objections to a teacher holding other than our views as to baptism and what results from them, having charge of a class in any of our Sabbath schools, especially if the class is composed of the very young. Even though such a teacher refrain from instructions opposed to our views of truth, a part of the truth is left untaught, while we hold that all the truth should receive equal and reverent attention. But it is impossible for one holding false views on one of our distinctive beliefs to refrain from propagating them. The question must come up, and the teacher's mind will be drawn out. Besides, all the influence such a teacher gains is unconsciously exercised in favor of his own view. The children will feel more disposed to adopt the view of one they have learned to refer to and respect as a religious teacher, and love as a dear friend. As they grow up, they are more liable gradually to be lured away to another church, especially if the teacher attends his or her own place of worship. Nothing could justify one of our churches in appointing a teacher holding views opposed to our own, over children in its Sabbath schools, but the impossibility of getting any other instructor.

Meeting at Kentville.

(Continued.)

Now let us try to see what relation the college bears to our denominational life and work:

1. What has the college done and what is it doing for the denomination? Some of you know what the denomination was fifty years ago. You know what it is to-day. You take wondering and grateful account of the progress that has been made. How much of the advance in our denominational life and work which this half century has witnessed may be credited to the college? We do well to remember that what has been said of the church and of Christian life in general as being of the nature of seed corn, is permanently true of the college. In the nature of things, whatever good influences it has excited has been developing in the life of the denomination, by the way of a geometrical progression. What the college has sought to do has been to take the best mind of the denomination and develop it for Christ and for the church. Intellectual faculty is not, indeed, the only thing in man worth considering. But a man's influence over his fellowmen will, in a general way, be in proportion to his mental calibre. Now, it has been the purpose of the college to take the best young men of the churches to quicken their intellectual life, to develop and discipline their minds; at the same time surrounding them with good and wholesome moral and religious influences, so that, at the end of their course, they might go forth to mingle in the life of the churches and the communities, with enlarged ideas, strengthened motives, and far greater power for doing good. In this way the college, all through its history, has been sending far abroad lives of subtle influence, which never in this world can be gathered up and measured. Consider how directly the college has acted on the life of the churches through the pastors who have been educated within its walls. Is it not true in general that the churches which are most important in the denomination's life and work, the churches which have made and now are making the greatest advances, have been and are being ministered to by men trained in the college or similar institutions? The minister can scarcely raise his people above his own level of intellectual and spiritual life, but the faithful minister is always tending to bring his people up to that level. If, then, the college has been making better and stronger ministers for the churches than they could have otherwise obtained, it has thereby made the churches better and stronger, and thus has tended greatly to elevate and enlarge the life and work of the denomination.

2. What has the denomination done and what is it doing for the college? In the first place it may be said that the denomination has given existence to the college. The founding of Acadia was the outcome of the aspirations and endeavors of the Baptists in these provinces fifty years ago. It has given its sons and daughters; it has entrusted to the college for training the flower of its youth; it has given to the college its sympathies and its prayers. The college has had and still has a large place in the hearts of the people. The denomination has given to the college money — a good deal, first and last — and sometimes when the giving meant no little self-denial on the part of those who gave.

The college still needs the sympathies and prayers of the people. It is not willing to lose its place in the denominational heart. It can prosper only as it is loved and cherished by those who brought it into being. Still it craves the honor of training your sons and daughters, and thus continuing to mould and temper the denominational mind. Just now it needs \$50,000.

Do you feel inclined to say "The college costs us a good deal"? Well, does not every valuable thing cost? and is not the costly thing generally the cheapest? The shrewd people buy good things and pay the price. They say it is cheapest in the end. Employ a first class lawyer if any at all. Trust only a skillful physician. Let your minister be a man fully equipped for his great work; and let the college where your youths are to receive the training for their life's work be no fifth-rate institution. Make your college the best possible; there is no better economy. Let the men who are to mould the intellectual character and, to a degree, the moral and religious character of your sons be the best whom you can obtain, and let the facilities given them for their work be the best you can offer them. You can make no grander and more profitable investment of your wealth.

Dr. Higgins, being called to the platform, said that the topic assigned him was "The duty of the churches to their ministers." The subject he regarded as a very important one, and there was much he would like to say, if time permitted, but as the hour was growing late, he would condense his remarks as much as possible. He referred to the duty of the churches to the young men who were entering the ministry. He believed that many of the churches were not alive to this duty. Young men who went away from these provinces to complete their education, were not kept in view and sought after by the churches as they should be. The young men were, many of them, desirous of returning to their native province to work, but they felt that in order to do so they must seek out the churches and canvass them for a call, perhaps only to meet with rebuff and disappointment. At the same time, the churches abroad were seeking after these men, calls were given and churches, in many cases, waiting for them before they had completed their course of study.

Under these circumstances, it was no wonder if many of our best men failed to return, and thus our denominational life and work in these provinces suffered loss. Dr. H. said he must leave much untouched that he would like to discuss, but there was one point upon which at least he would ask a few minutes attention. "The duty of the churches to make some adequate provision for their ministers in case of sickness or old age, and for their families in case of the ministers' death."

There were a few ministers, perhaps, who, by reason of a generous salary or because of inherited property, are in comparatively easy circumstances. There are many, however, who having given themselves to the preaching of the gospel, spend all their life in a hand to hand struggle with poverty. They are forced to a rigid, and what, perhaps, often seems a miserly economy, in order to make any provision for sickness or old age. In this fair and fruitful land this should not be. Other denominations have made better provision for their ministers. It is scarcely to the credit of the Baptist churches that they have so long neglected this matter. Now, however, something is being done in this matter. A fund has been established known as the Annuity Fund of the Baptist Convention of the Maritime Provinces. This fund is to be supported by legacies, donations, &c., made to the Board having the fund in charge. It is gratifying to know that this plan is meeting with favor among the people. Some of the brethren, blessed with this world's goods, have made generous bequests for the fund in their wills. To this fund the ministers will contribute ten dollars annually. In most cases, it is hoped that the churches will do themselves the honor of contributing this amount for their pastors. This will give the pastor a legal claim on the fund to the amount of \$150 per annum, if disabled through sickness or accident, if over seventy years of age. Provision is also made for the family of the minister, in case of his death.

It has also been requested, by a vote of the Convention, that each church take an annual collection for the support of the fund. Certainly it will be but a small matter for the denomination to make such provision against sickness and old age for its hard worked ministry, as is herein contemplated, and its doing so will drive away many a shadow, lift many a burden, make its ministers a more hopeful and cheerful body of men, and so make them stronger and better ministers.

A meeting of similar character to that held in Kentville is to take place next Sunday p. m., at New Minas; and I learn from Dr. Higgins that it is his intention to hold such a service at Wolfville, some time soon. S. McC. B.

Kentville, Feb. 23, '88.

The *American Magazine* for March 1888 is beautifully printed and copiously illustrated. Charles Ellis describes by pen and pencil Mackinac Island in Lake Huron and gives a curious Indian Legend of the Creation. The articles descriptive, historical, and moral, are all good. Among the contributors are Julian Hawthorne, W. M. Taylor, Dr. Kerr &c. 25 cents per no. \$3.00 a year. Published by the American Magazine Co., 749 Broadway, New York.

Associations.

HALIFAX.

Owing largely to work at home, and the roads and weather, the Association has been for three a standstill. Now has been resumed, wise, on account of travelled in order churches in the forces. Accordingly while Brethren Gray the churches in the Bay, Brother Miller visit the churches when the tour east of the 27th ult., Bro. home, through ill-considered alone, to this section. After miles in the coach, three miles, we reached the eastern side of the church here, number members, while the side of the harbor, than a hundred. T. now under the past Dr. Higgins, a licentiate Halifax, and are strictly and harmoniously the Master's cause, houses, one on each are exceedingly beautiful structures, and reflect zeal and liberality of Bro. Brown has for taxes to the utmost votion. In addition two houses, he conducted "the union head of the harbor, Head, nearly fifteen on the eastern side, land, a station in church on the western stations there is a quing interest, and hopeful. We held side Monday evening meeting, Tuesday afternoon the friends in from the various part in the church on the Telugu mission. Bro. Brown of a religious meeting on a quite a large number of sisters from both parts in the service, profitable hour. A here felt the pressure upon the evening meeting houses, they share in our general A collection for our taken at each church eight dollars and one probability is that collection will be month. There is a Aid Society in our church, and a good through this means. expressed the warm associational plan of less this plan wherever found exceedingly here Halifax, March 5.

The New

At last the announcement that the hymn book being completed at Kentville. For the information have been waiting so book I may say that hands of the printer proof sheets are coming returning by the following; that ind topical, with the preface that the permission of hymns is being sought be expected to be ready June unless something furnished at present. 750 hymns, 80 well-known Psalms, the Service Selection, the Baptist Hymnal (A Hymnal (Eng.). The hymns taken from the any of the other books very few original which will not be likely way from its value. The book will be of its price, along with secure for it a large three styles of binding the cheapest edition 35 cents, and the bound in more price now paid for the the Psalms. It is churches that have wait a little longer, prospect of getting the Of course, those already adopted others be likely to adopt when our book is generally, doubtless, to secure uniformity The book will be published by Book and Tract S. Of one thing the no one can take except will be printed on gold will be equal at least

Associational Visitation.

HALIFAX DISTRICT. Owing largely to the urgent demands of work at home, and in part, to the state of the roads and weather, the work of the Associational committee in this district, has been for three months, practically at a standstill. Now, however, that work has been resumed, we have thought it wise, on account of the great distance to be travelled in order to reach the various churches in this county, to divide our forces. Accordingly it was arranged, that while Brethren Grant and Manning visited the churches in the vicinity of St. Margaret's Bay, Brother Miller and the writer should visit the churches east of Halifax. But, when the tour eastward was undertaken, on the 27th ult., Bro. Miller was detained at home, through illness, and one pastor proceeded alone, to represent the committee in this section. After a ride of nearly forty miles in the coach, and a further tramp of three miles, we reached the settlement on the eastern side of Jeddore Harbor. The church here, numbers nearly a hundred members, while the one on the opposite side of the harbor, numbers rather more than a hundred. These two churches are now under the pastoral care of Bro. A. F. Browne, a licentiate of the North Church, Halifax, and are striving together earnestly and harmoniously for the promotion of the Master's cause. The two meeting houses, one on each side of the harbor, are exceedingly beautiful and commodious structures, and reflect great credit upon the zeal and liberality of the Jeddore brethren. Bro. Browne has found a wide field, that taxes to the utmost all his energy and devotion. In addition to preaching in these two houses, he conducted services at what is called "the union house" near the head of the harbor, and then at Owl's Head, nearly fifteen miles from the church on the eastern side, and also at Ken's Island, a station in connection with the church on the western side. At all these stations there is a quiet, but very encouraging interest, and the brethren are very hopeful. We held service on the eastern side Monday evening, and then on the western side, Tuesday afternoon, and Tuesday evening. Then again on Wednesday afternoon the friends in considerable numbers from the various parts of the field gathered in the church on the eastern side and listened intently for an hour to the story of the Telugu mission. On Wednesday evening Bro. Browne conducted a social religious meeting on the eastern side when quite a large number of brethren and sisters from both churches took a ready part in the service, and we had a very profitable hour. Although the brethren here feel the pressure of a burden consequent upon the erection of these two meeting houses, they want to have their share in our general denominational work. A collection for our Convention Fund was taken at each church, amounting in all to eight dollars and eighty cents, and the probability is that hereafter a similar collection will be made regularly once a month. There is a Woman's Missionary Aid Society in connection with each church, and a good work is being done through this means. The Jeddore brethren expressed the warmest approval of the associational plan of visitation, and doubtless this plan wherever followed out will be found exceedingly helpful. Halifax, March 5. W. H. CLIFFE.

The New Hymn Book.

At last the announcement can be made that the hymn book is in a fair way of being completed at an early day. For the information of the churches that have been waiting so patiently for the new book I may say that the MSS is in the hands of the printer in Edinburgh, that proof sheets are coming to us every week, returning by the steamer of the week following; that indexes, scriptural and topical, with the preface are nearly ready; that the permission of authors to use their hymns is being sought, and the book may be expected to be ready for distribution in June unless something arises which is not foreseen at present. The book will contain about 750 hymns, Selected from the following well-known hymn books: the Psalms, the Service of Song, the Calvary Selection, the Baptist Hymn Book, the Baptist Hymnal (Am.), and the Baptist Hymnal (Eng.). There have been more hymns taken from the Psalms than from any of the other books, and it contains a very few original hymns by local authors which will not be likely to detract in any way from its value. The book will be convenient in size; and its price, along with its merits ought to secure for it a large sale. There will be three styles of binding. It is hoped that the cheapest edition will be sold for about 35 cents, and the best edition, gilt-edged and bound in morocco, for 75 cents, the price now paid for the cheapest edition of the Psalms. It is hoped, too, that the churches that have waited so long will wait a little longer, now that there is a prospect of getting the book sometimes. Of course, those churches that have already adopted other hymn books will not be likely to adopt the new book. Still, when our book is used by the churches generally, doubtless an effort will be made to secure uniformity as far as possible. The book will be published by the Baptist Book and Tract Society. Of one thing the society is assured, that no one can take exception to the price. It will be printed on good paper, and the type will be equal at least to that of the large

edition of the Psalms. The committee having the work in charge have felt that owing to the many and tedious delays, it was due the churches to give them some definite information as to when the new hymn book might be expected. Hence this note. V. W. MAXWELL.

The Jubilee Fund.

I have been requested to state in the MESSENGER AND VISITOR, the present condition of the College Finances, and what it is proposed to do with what is called the Jubilee Fund. The salaries charged upon the funds of the College amount to \$8,100. The interest on the College mortgage \$500, and the general expenses, reckoned at the same rate as last year, amounted to more than \$1,800. It thus appears that about \$10,000 is needed to meet the annual expenses of the College. The income, may be stated thus: From interest \$5,335, the Convention Fund \$2,767, Fees, etc., \$600, in all \$8,700. This leaves \$1,300 to be provided for. Possibly this may be reduced somewhat by special donations, or by some increase in the receipts from fees. But about one thousand dollars a year more than is now received, is needed to prevent a series of disastrous deficits. Clearly the reason why the Governors should appeal for an enlarged endowment is sufficiently urgent.

In respect to the question what is to be done with the money now being raised, it may be said that the first charge against the fund will be the mortgage on the college, \$10,000, together with the accumulated balances against us, some \$5,000 more. We had hoped that the governors would have the courage to set apart \$5,000, as a permanent library fund. It is absolutely necessary that something should be done at once to keep the library up to the grade of the students. About a thousand dollars was expended last summer in repairing and painting the various buildings. This, also, will have to be charged, I presume, against the fund now being raised. When these sums are deducted from the \$50,000, the income from the balance will not be much more than will be needed to meet the deficiency in the general expenses of the college.

But something more than this is made obligatory upon us by the growth of our institutions. According to the present prospect it will be necessary to divide the Freshman class into sections, perhaps also the Sophomores. This will require the employment of two tutors. It must be evident that after the \$50,000 is all subscribed and paid in the board will find themselves sorely tried by insufficiency of funds to meet the natural development of the institutions placed under their care. Brethren, are the 43,000 members in our churches-to-day sustaining proportionately as large responsibilities as the 7000 fifty years ago? A. W. SAWYER.

Visit to Margaret's Bay.

Bro. Demaree, having kindly furnished us with horse and sleigh, on Monday, 27th ult., Rev. J. W. Manning and the writer set out for French Village and Indian Harbor. A drive of twenty-four miles brought us to the first named place, where in the evening we met a good congregation, and Bro. Manning preached an impressive sermon, at the close of which the writer briefly presented the claims of our denominational work. A collection of \$2.38 was taken, which was afterwards supplemented by two dollars from Bro. Hubley at the fourteen mile house. Bro. H. is a member of the French Village church. On Tuesday afternoon we proceeded to Indian Harbor, which is the centre of this field. Here they have a very snug little place of worship. Here also there was a good congregation, and at the close of the preaching service Bro. Manning put before the people the special object of our visit, and a collection was taken for Convention Scheme amounting to \$6. We returned home on Wednesday, feeling that our visit to these weak churches was one of much pleasure to us, and we hope not altogether without profit to them. Bro. B. M. Hatfield has been laboring on this field for about 18 months, and is to continue (b. v.) until next October. These churches are weak financially, and not able to give a pastor more than half a support. If the Home Mission Board could put an active ordained man on each side of the bay, and supplement the salaries for a time, I doubt not but that we would soon have two strong churches there, at least self-supporting churches. Oh! for strong, active men of God on all these mission fields. E. J. C. Dartmouth, March 8th.

Optimism Versus Pessimism.

We have just finished a very successful course of lectures, continuing through the months of December, January and February. The closing lecture was given by Rev. F. M. Young, pastor of the Dorchester Baptist church, on "Optimism vs. Pessimism," which was admitted on all sides to be one of the most scholarly, eloquent, and helpful of the course. The lecturer gave a condensed digest of "Theodice" - the optimistic work of Leibnitz, and "The world as Will and Idea" the Pessimistic work of Schopenhauer; commending the one and criticizing the other. He then briefly reviewed the Pessimistic views of Von Hartman, Kant, Hume, Leopardi, and others, and the

Optimistic views of Hegel, and in his conclusions, declared the Pessimist a nuisance, socially, politically and religiously, dealing with each in turn.

The bright finger of Hope ever beckons the Optimist on to new scenes of beauty, while "grim despair" drives the Pessimist into the barren wastes of hopelessness. Hope reigns in the heart of the Optimist; despair in the heart of the Pessimist. Is there a way by which hope may be made to keep her throne, and "grim despair" forever shut out? The lecturer answered, there is. 1st. Apart from becoming a follower of him who created and now controls, have a care to the health of the body. 2nd. Let our hands be filled with acts of love, and deeds of kindness. The whole lecture was well delivered, and closed with an eloquent peroration. An effort is being made to have him repeat it.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH. PAYMENTS. Mrs. G. M. Knowles, Avondale, for two shares; A. H. Dimock, Port Hawkesbury, second instalment, 20; N. Curry, Amberst, 10; Rev. J. Murray, Springhill, instalment 10; H. H. Dryden, Sussex, 6; S. W. Cummings, A. B. Halifax, 10; Rev. M. J. Freeman, 10; Rev. F. M. Young, Dorchester, N. B., 20; Rev. S. J. Archibald, Newcast., 10; Rev. D. Freeman, 10; Nathan Durkee, 10; Rev. J. E. Goucher, Truro, 50; Sophia Saunders, Hebron, 10; W. W. Shaw, Halifax, 20; Prof. A. E. Caldwell, Wolfville, inst. 50; Rev. J. W. Brown, Falmouth, 10; Rev. F. M. Young, Dorchester, N. B., 20; Rev. S. J. Archibald, Newcast., 10; Rev. D. Freeman, 10; Nathan Durkee, 10; Rev. J. E. Goucher, Truro, 50. Total, 4,245 shares. A. COBURN, Secy., Hebron, March 9.

Religious Intelligence.

NEWS FROM THE CHURCHES. ALBY VALLEY, P. E. I. - Rev. E. A. Tilly writes that the outlook is hopeful on his new field. The congregations are good and prayer meetings good and well attended. MANOE BAY. - The meetings here, are increasing in interest. Some are seeking and Bro. Crandall is encouraged. ST. JOHN. - The work is moving on quietly but surely, in the churches of the city. Bro. Stewart, baptized six at Port-Young, on the 4th ult. at 10; Rev. F. M. Young, Dorchester, N. B., 20; Rev. S. J. Archibald, Newcast., 10; Rev. D. Freeman, 10; Nathan Durkee, 10; Rev. J. E. Goucher, Truro, 50. Total, 4,245 shares. A. COBURN, Secy., Hebron, March 9. OTTAWA. - Some few months ago the fever plague was in our midst, making many of our homes sad, by the loss of loved ones; but God in his infinite mercy has removed the destroyer from among us, and as if God had been sent to sanctify, he is now purging his Spirit out upon our city in a manner never to be forgotten. Our Methodist and Presbyterian brethren have held evangelical services in their churches, by which great good has been done. Some fifty persons, special services were commenced in the Baptist church, conducted by our pastor, Rev. A. P. McDiarmid, aided by Rev. Alex. Grant, of Toronto, both of whom are very active and zealous workers. Night after night eager, anxious listeners filled the spacious church to the uttermost, and we took upon the many faces, our souls rise in prayer to Him, the Christian's helper, that they, who now are so full of life and energy, may not come down to eternal death. Each evening, after the regular services, a prayer and enquiry meeting is held in the basement of the church, in the made glad, by hearing the testimonies of those who have lately found the Saviour, and we feel to say with Peter of old, "Lord it is good for us to be here." We know that your heart will be cheered by the good news, and we ask that your prayers, mingled with those of our brethren of the Maritime Provinces, may go up to the throne of grace in our behalf. We note with joy the interest manifest in the Master's work throughout your province. L. O. S. CHEROKEE. - Bro. Bill baptized five more on Sunday, the 4th inst. These, with the others, 28 persons baptised, received the right hand of fellowship at the morning service. The special meetings have been discontinued this week, on account of the illness of the pastor, but he is some better, and hopes soon to be able to go on with his work. NEW TRUST, N. S. - The friends of Zion will be glad to know that the Lord has graciously revived the New Trust church. I have just spent three weeks with this church, and truly I can say I have never seen greater manifestation of the power of God in visiting his people, and in the salvation of precious souls. Many who had strayed from the church have returned, renewed their covenant, and with sorrow of heart regret that they had wandered away from the Lord. Old difficulties of years' standing have been removed, many souls have been saved, and the church is rejoicing in the Saviour's love. Sabbath, the 4th inst., 28 persons baptised, received the right hand of fellowship, making 40 baptized and one received by experience during the three weeks that I spent with that church. Probably in a week or two I shall make them another visit, and then hope I shall be able to report others being saved. W. L. PARKER. CANNO. - No doubt the readers of the MESSENGER AND VISITOR would like to know how we are getting along in Canno. Nine months have already passed since I came to labor with this church, and I am glad the Lord directed me here; for my work, with such a kind and sympathetic people as you will find here, has been very pleasant. I can truly say with the psalmist: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Our meetings, since Bro. McGregor was here last year, have been very encouraging. I cannot refrain from saying that Bro. McGregor sowed good seed in Canno. There is nothing that cheers a pastor's heart so much as to

see souls deciding for Christ. Last Sabbath, March 4, it was my privilege to bury with Christ in baptism three believers in the Lord Jesus. There are more souls to follow. After the morning service we sat down to the Lord's Table, and felt his presence with us. It was a Sabbath I shall long remember. Now a word concerning our new meeting house: It was completed on the outside in December. We are in hopes to commence on the inside about April, and have it completed before the Association. To accomplish this we have been working and praying; and we know the Lord can do all things, and we believe he will help us in this work. Our Christian Endeavor Society is doing good work. Last summer, through the efforts of the Society, our house at times was not large enough to accommodate all. This winter we have organized the young people into "mission bands," that do mission work every Sabbath afternoon among those who are sick and others who are not able to attend service. This is work for the young people which means spiritual growth. The pastor's heart is greatly cheered to see how willing the young people are to do this work. They hold prayer meetings, sing, pray and speak of the love of God. I hope, brethren, you will not forget to remember this church in your prayers, that prosperity may attend the efforts of the workers in this part of his vineyard. We are trying to sow good seed, but as "we cannot look into the seeds of time and say, which grain will grow, and which will not," we trust in the Lord to give the increase. March 6th. H. B. SMITH. FREDERICTON. - Union meetings of the Baptist and P. E. C. Baptist churches of Fredericton, have been held for some weeks past. On Sabbath Feb. 26th, nine were baptized, and March 4th, eight more. The meetings are largely attended, and new cases of conversion are frequent. HOPEWELL. - It would seem fitting that I should give some public expression to my impressions with regard to my new field of labor, and the people of my charge, after a trial of four months. The field is large, and requires a great amount of work, more than one man can perform. All one can do is to do all he can, and leave the results in the Lord's hands. This we are trying to do, and not without encouragement. Already we see considerable spiritual quickening in some sections of the church. Several have united with us by letter and experience, and we hope very soon to see some presenting themselves for baptism. March 5. J. F. KEMPTON. YARMOUTH. - A quiet work of grace is going on in the old First Yarmouth church. Pastor Adams baptized five others yesterday. A license to preach the gospel was given our worthy brother, M. E. Fletcher, Feb. 29th, 1888. Church and pastor greatly encouraged since the New Year came in. C. W. S. CLEMENSTON. - Yesterday, March 4th, was a happy day with the Baptist church administered at Victoria Bridge, where 90 years ago, the first converts were by boat to be baptized by Father Ainsley. How blessed to realize that God is with us by the new trophies of his grace. O for greater movements of God's spirit over all the land. We are praying that our Acadia may have a visit of Divine grace. Where else shall we look for laborers to gather up the perishing harvest, for which the Son of God laid down his life. E. N. ARCHIBALD. ONTO, YAR. N. S. - We have been enjoying a season of refreshing from the Lord, at Ono, for the last two weeks. Some of our young people requested that we should hold some special meetings, which we did. It was soon evident God was about to visit his church, and lead us undecided to himself, and his church. Our meetings gave evidence that the church was anxious for the salvation of souls. Many avowed the spirit of wrestling Jacob, and praying Hannah, they could not give up until the blessing should come. So the blessing came; and the result was twelve young men and women came willingly and offered themselves to the church for baptism and union with the church. The church is being well, our esteemed brother, Rev. A. Cogwell, came to our help, and baptized the dear brothers and sisters last Sabbath morning. After listening to a good discourse from our brother O., the baptized were, by the pastor, welcomed into the Ono Baptist church. May they all be living epistles. Others are anxious, and we hope, will soon follow. JAMES A. STURBET. March 6. BILLOW. - There is nothing special to report from this field in the way of revival, though a number of meetings have been held. We are endeavoring to sow the right kind of seed with care, in the hope of a harvest sooner or later, as God will. With respect to our personal welfare, the people are kind and thoughtful, to a degree altogether undeserved. Since coming here last May, Mrs. B. and myself have received, besides other presents amounting to more than \$100. Among other things, the yearly rate of \$10 to the Baptist Ministers Annuity Fund, was paid by one of the brethren, and in addition to this, on February 23, we received a donation of \$40 and upwards in cash and valuable articles. F. H. BAZZAZ. OSLOW. - Four persons united with the Onslow East Baptist church on Sunday, 4th inst. Three by baptism and one by letter. March 9th. C. H. MARTEL. PERSONALS. Bro. S. B. Kempton passed through St. John on his way to Florida on the 8th. We wish him the most pleasant of trips and hope he may profit much every way by his well earned rest. Bro. J. F. Kempton speaks in the highest terms of the kindness of the brethren and sisters of the Hopewell church. As specimens of what they are doing, he mentions the gift of a fur coat and the placing of enough wood in his yard to last a year at least. He adds: "It seems to me that with a warm coat and a warm house the minister ought to have a warm heart and to produce warm sermons. This he hopes to be enabled to do by the grace of God and hard labor." Bro. I. R. Skinner has removed to his new field and wishes all correspondence addressed: Wintersburg, Col. Co., N. B. Rev. C. H. Martell has resigned the charge of the Onslow church, after a successful pastorate of ten years. Bro. W. E. Howe was made the happy recipient of \$40.99, of which \$24 was cash, from his people in North Kingston, on March 2nd. The hearts of Bro. and Sister Howe were gladdened. Special meetings are in progress at Tremont, and the Lord is present in power. Pastor E. N. Archibald and family wish to express their heartfelt gratitude to

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Literary Notes. The Pulpit Treasury for March presents an every page valuable matter for all preachers, students and Christian workers. It gives the portrait of Rev. Dr. Alfred H. Moment of Brooklyn as its frontispiece, and his excellent sermon on the Kingship of Christ as its first discourse. The second sermon, by Dr. John Hall, deserves a careful reading, as it places Benevolence on the true basis; and the missionary sermon by Rev. W. Abbott is a very thoughtful one. The Leading Thoughts of Sermons are excellent, are by Drs. Barrows, Meyer, Pearce, Behrens, Ferguson and Tristram. The articles by Prof. Warfield, Dr. A. J. Gordon, Rev. E. Roberts, Rev. S. McCook are brimful of timely ideas. Yearly, \$2 50. Clergyman, \$1. Single copies, 15 cents. E. B. TRUST, Publisher, 171 Broadway, New York. D. M. Ferry & Co., send out a most attractive and ample Seed Annual and Catalogue which can be confidently recommended to the attention of buyers. We have tried these year after year with much satisfaction. Pastor E. N. Archibald and family wish to express their heartfelt gratitude to

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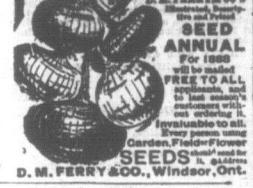
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How easy it is to spoil a day! By the force of a thought we did not check! Little by little we mold the clay, And little flaws may the vessel wreck. The careless waver of a white winged hour, That held the blessings we long had sought,

The sudden loss of wealth or power— And lo! the day is with its twilight hours.

How easy it is to spoil a life— And many are spoiled ere well begun— In some life darkened by sin and strife, Or downward curved a cherished one; By toil that robs the form of its grace And undermines till health gives way; By the peevish temper, the frowning face, The hopes that go and the cares that stay.

A day is too long to be spent in vain; Some good should come as the hours go by— Some tangled maze may be made more plain, Some lowered glance may be raised on high.

And life is too short to spoil like this, If only a prelude it may be sweet, Let us bind together its thread of bliss And nourish the flowers around our feet.

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who made it a point of honor to "keep jolly" under the most depressing circumstances. People whose dispositions are naturally irritable and tabular, but it is no use trying to be otherwise, but that is a mistake. If they will patiently and perseveringly try to keep always pleasant, after while they will get into the habit of smiling instead of frowning, of looking bright instead of sullen, and of giving a kind word instead of a cross one. And the beauty of it is, as I said before, that pleasantness is catching, and before long they will find themselves in the midst of a world full of bright and happy people, where every one is a good-natured and contented as they are.—Christian at Work.

THE FARM. A Contented Farmer. Once upon a time Frederick, King of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer, ploughing his acre by the wayside, cheerily singing his melody.

"You must be well off, old man," said the king. "Does this acre belong to you, on which you so industriously labor?"

"No sir," replied the farmer, who knew not that he was the king, "I am not so rich as that; I plow this for wages."

"How much do you get a day?" asked the king. "Eight grochen" (about twenty cents), said the farmer.

"This is not much," replied the king; "can you get any more for the same?"

"Get along, and have something left." "How is that?"

"The farmer smiled and said: 'Well, if I must tell you, two grochen are for myself and wife, two I pay toward my old debt, two I lend away, and two I give away for the poor wags.'"

"This is a mystery which I cannot solve," replied the king. "I will solve it for you," said the farmer. "I have two old parents at home who kept me when I was weak and needed help, and now that they are weak and need help I keep them. This is my debt, toward which I pay two grochen a day. The third pair of grochen, which I lend away, I spend for my children that they may receive Christian instruction. This will come handy to me and my wife when we are old and need help, and I give two to the poor wags, whom I would not be compelled to keep; this I give for the Lord's sake."

The king, well pleased with his answer said: "Truly spoken, old man. Now I will give you a silver piece for your wisdom. Have you ever seen me before?"

"Never," said the farmer. "In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likeness."

"This is in ridicule which I cannot unravel," said the king. "Then I will do it for you," replied the king. Thrusting his hand into his pocket, and counting him fifty brand-new gold pieces into his hand, stamped with his royal likeness, and the astonished farmer, who knew not what was coming, said: "This is a miracle, for it also comes from our Lord God, and I am his paymaster. I bid you adieu."

TEMPERANCE. What a Little Cripple Did. BY MRS. H. H. HELLIS. "There, wife," and John Winter threw down a handful of silver on the table, "you'll be able to take the last bit of furniture out of pawn now, and may the time ever come when it will have to go again."

"I haven't any fear that it will, dear," and Mrs. Winter laid her hand affectionately on her husband's arm. "The promise that you made to Ellie and me that day won't be broken, I think."

"No, God helping me, I'll keep it. Here I brought her a bunch of flowers," and he unfolded the paper in which they were wrapped. "I knew she'd like them better than anything."

He had scarcely finished speaking when a little girl entered the room. She was a cripple, and her pale face and thin, stunted form, told of weak health and much suffering. She was looking very weary as she came in, but her eyes sparkled and a flush rose in her cheeks as she saw the flowers her father held towards her.

"Oh, what beauties!" she exclaimed, as she bent over them and inhaled their fragrance. "They are not ours, are they?"

"They're yours, anyway. And you needn't look as if you thought you ought to scold me for being extravagant. I came home by Covent Garden, and got them cheap." And with that John sat down and took both daughter and flowers on his knee; for Ellie, though she was twelve years old, was not as big as many a child of eight.

"A good good you to think of us," she said; "I shall change the water every day, and they'll make the room look fresh and pretty for ever so long."

"Ay, it's like the old place now," and John looked around with a face that had suddenly become grave. "When the looking-glass has been brought back there won't be a thing missing. There's the wife, too, bonnie and well as ever. And Ellie, I owe it all to you. If it hadn't been that you went and told—"

"Please, father, dear, don't think all really, and you ought to have forgotten it." "I won't talk about it, if it troubles you, but," he went on earnestly, "I hope I shall never forget that it was owing to my little girl's goodness and bravery that I had a comfortable room to sit in, and a wife like and ready all the time. It was two months to-day since you came back with the good news, and may it be as fresh in my memory in twenty years as it is now."

child was a cripple was a great trouble to John and his wife, but she was the light and joy of their home, and doubtless her self could only made their love for her the greater. John certainly would not have been kinder for his helpless little girl, and so attentive was he in the performance of his duties that he quite won his master's trust.

It was no easy thing to do, for Mr. Marriott was not inclined to credit his men and clerks with the best of intentions. This, and the fact that he had never been known to overlook or forgive a fault, caused him to be regarded as a hard, stern man, and all his employees stood more or less in fear of him. Doubtless, it was his belief in John's trustworthiness that made him all the more angry when he saw for himself that certain reports which had reached his ears were, after all, true.

He was in the yard one day when his foreman returned from dinner, and from his honest gait, flushed face, and loud voice steady to him at once that John was the worse for drink. Then and there he gave him a week's wages and dismissed him.

John at the time was not in a condition to know what was wrong, but as soon as his brain was clear he understood too well, and with a yet clearer realization of what had happened, he bitterly regretted the mistake which had caused him to be led astray by a so-called reporter. There was a certain Gilbert Mason, of whose acquaintance he was educated and apparently well to do, John had been not a little proud.

In the company of this man he became for the first time in his life, a frequenter of public houses, and when Gilbert proceeded to tempt him with the excitement of care-playing, he yielded only too readily.

It seemed strange that so steady and sober a man as John had always been, should so easily fall into the trap that was set for him; and his poor wife, troubled and bewildered, felt she must be living in some horrible dream—that it could not be true. But alas! the miserable rum she received on a Saturday night, and her inability to pay the weekly expenses, told her that it was a sad and terrible reality.

At last came the final blow. John returned early one afternoon to say that Mr. Marriott had dismissed him, and he had no character with which to seek another situation.

Doubtless it was the best thing that could happen to bring him to his senses, and his share was the deeper because on the evening of the very day he received his discharge he heard that Gilbert Mason had been arrested for forgery. Then, indeed, he cursed his folly and weakness. And he had leisure for his bitter self-accusations, for in vain he tried to get work.

Several times he tried to get hold of what he wanted, but though he could speak of the number of years he had been in Mr. Marriott's service, he gave so lame a reason for having left it, that his hope was always disappointed.

At last one day he went from bad to worse. For a time Mr. Winter kept the roof room of the door by going out during the day, and a severe cold, which deepened into an attack of inflammation of the lungs, put a stop to this, and brought additional distress upon the little family.

The occasional shilling John earned for some service rendered in the street, or to a neighbor, would not buy the necessaries of life, much less the beefsteak, and eggs and milk which the doctor said the invalid must have. Then almost daily a piece of furniture was taken to the pawnshop, and the things that had once been so cozy and pretty became bare and desolate.

With the worst of her illness over, it was hoped Mrs. Winter would soon get well, but though she had strengthened food she made very slow progress. Day after day she lay in bed, and in the same condition. The doctor, who had been present, and who was now looking anxious, and speak less hopefully than before. She lay in bed one morning at the foot of the stairs and begged him to tell her truthfully what he thought of her mother's case.

"I took great interest in her patient, and her little girl, and he replied kindly—'We must hope for the best, but I fancy your mother frets, and that's about the worst thing she can do. I've just been telling her so.'"

"She's too weak to help it, sir," and Ellie's eyes filled with tears. "Sir, would it be possible for you, mother's not one to fret when fretting won't do any good."

"Well, well," said the doctor, "we can only go on trying to get her well. Perhaps your father will find work soon. I think that's the medicine she wants to make her strong again."

Later on in the day, John, as he sat watching his wife sleep, felt a little hand slip into his, and Ellie whispered— "Come out on the landing, father, I have something to say to you."

He did as he was bid, following the little figure as it moved away on the crutches. "Father, the doctor says that if she goes to work it would be the best medicine mother could have. I'm afraid he thinks that if she goes on like that much longer—and Ellie nodded her head in the direction of the sick room—"there'll be no chance of getting better at all."

John groaned at all. "Father," and again the little hand was slipped into his, "if you went to Mr. Marriott, and told him about mother, and how sorry you are, and how you'd never do it again, don't you think he'd take you back?"

"He wouldn't do it, Ellie. I know him too well. You might as well try to move a stone."

"But you might go and ask. I think if he knew how sorry—"

"Silly!" interrupted John, bitterly, "that doesn't stand for much. I should be told to take myself off again before I'd opened my mouth."

Ellie said no more, but that evening she was unusually thoughtful. When her father went to call her the next morning he found her weeping and at needlework. Her hat was in her hand, and she was endeavoring to make the shabby trimming look a little more respectable. But she hastily concealed it from her father's eyes, and in a few minutes she was busy preparing breakfast. When the meal was over, the room tilted, and Mrs. Winter made contentment for the day, Ellie announced her intention of going out.

"I may be away till dinner-time, mother," she said, "but father will be here, and he'll give you anything you want."

with Mr. Marriott. Surely his heart was not so hard that it could not be touched. It was two good miles to the timber yard and John had generally gone by rail. But there was not a spare penny. Ellie could take for herself, and she tried to go all the way on her crutches. At first her road led her through crowded thoroughfares, and of being nature, she was in constant dread of being run over. Once, indeed, there seemed no escape, and she grew faint with fear as, in the middle of a crossing she was suddenly aware of a handsome cab coming down at full speed upon her. But a policeman saw the terrified look she cast first around her and then at the cab, and in a moment he had lifted his hand and with the quietness of the little cripple's shoulder, bade her not be afraid as he would see her safely across the road.

At last she reached the timber-yard, and lo! as she stood at the big gates all her courage forsook her, and she felt she could not, after all, carry out her resolve. Then came the words which came to her memory: "Be not afraid, it will help me," and with a brave heart she entered and made for the office, which she saw at the extreme end of the long yard.

How she got through the trying task of assisting the clerk to whom she spoke that she must do the business with Mr. Marriott herself, she hardly knew, but at last her end was gained, and she stood in the presence of the master. She took courage as she saw how kindly he was regarding her. And no wonder he looked at her with compassion, for her real condition, he thought had tried for her. He had for a long time, and the doctor said so, what had brought such an unusual visitor to his office.

"You have been sent on some message, I suppose," he said. "Won't you sit down while you tell me your business?"

He pointed to a chair, but the invitation was lost on Ellie.

"Oh, sir," she said, after a vain endeavor to think of more suitable words, "it's about father. He can't get work, and he's so sorry; and mother's been ill a long time, and the doctor says it—"

"Who is your father?" Mr. Marriott asked, after waiting for Ellie to recover herself, which, poor child, she was not long in doing; for she was very tired that she had been so weak and ill, and she understood now why her father had said it would be useless to ask forgiveness and another trial of his old master. But all her fear seemed suddenly to vanish, and she told her tale so simply and yet so pitifully, and seemed so hard for her father that last Mr. Marriott was touched, and when, leaning on her crutches, she stretched out her hands to him, and said, in an imploring voice—"I'll answer for father, sir; I know he'll never touch another drop. For mother's sake, won't you do it?"—he filled his own eyes, and he made an excuse to turn his back upon the child that she might not see him wipe his eyes away. Then when he answered her, how happy he made her! She forgot her weariness, forgot everything, save the one thing that she had got what she wanted, that her father was to have another trial, and might begin it on the following morning.

Mr. Marriott cut short the thanks that were mingled with sobbing by giving her a handful of biscuits, and telling her peremptorily to eat them. Then he sent for a cab, and in spite of Ellie's protestations that she was not at all tired to walk, he himself put her into it. He shook her hand very kindly as he parted, and left in two cabs. One was of silver, for her "fare," and the other of gold, which he told her, "to keep house with," till her father took home his first week's money.

It was a very happy Ellie that was driven along the streets that day, and great was the joy which her good news gave. Mrs. Winter declared that she would soon be well, and that the dread of the workhouse had been removed, and John willingly made the promise that Ellie asked him to give herself and her mother. What was more, he knelt down and asked God for grace and strength to keep the vow—a vow that no intemperate should ever again pass his lips.

So that was what Ellie had done; and may we not learn from the story a double lesson? Should not the little cripple's act teach us there is no one too weak and young to do courageous, self-forgetting deeds, and should not the story of John's temptation and fall show us that we all need to remember those words of solemn warning, "Let him that thinketh he standeth take heed lest he fall."—Band of Hope Review.

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News Summary.

DOMINION.

Moptreal, it is said, is shortly to have a crematory. A newspaper will shortly be started at Weymouth, N. S. Maritime Bank bills are selling for 72 cents on the dollar in Harvey. The expense of clearing the snow on the Intercolonial last winter was \$22,000. The exports of frozen fish from Richibucto for February were valued at \$12,500. About 3,000 cans are manufactured a day at Oates' lobster factory, Sand Point, Sibel Co. Four fishing schooners are on the stocks at Shelburne, N. S., and more are in demand. A release has been filed by the Merchant's Bank of all claims against the Steel Company of Canada, consideration \$63,000. The returns for February, from the Gold mines at Rawdon, Haute Co., were 3071 ounces, from 718 tons of quartz crushed. Mr. Putnam, of Hants, is moving for the appointment of medical officer for the government marine service at Windsor, Nova Scotia. The fee for the registration of a letter from the Dominion to the United States, will be two cents each, on and after the first of March. The total amount claimed for property destroyed during the Northwest riot was \$1,208,713, and the total amount allowed \$483,700. A movement is on foot for the organization of a Maritime press association. A preliminary meeting will be held in Halifax on the 10th inst. It is understood that the appointment of Lieut. General Sir John Ross, K. C. B., as commander of the British troops in Canada, has been ratified. John Brown of Acton, cut down not long ago near Kingman, a big spruce which measured 36 in. across the butt, 11 in. at the top, and 85 ft. long. The Liquidators of the defunct Exchange Bank have thus far paid 60 cents on the dollar, and expect to pay a final dividend of five cents shortly. The young Irishmen of Halifax have induced his grace Archbishop O'Brien and Mayor O'Mallin to contribute towards the order for the celebration of St. Patrick's Day public possession. M. D. Wright, of Turtle Mountain, Canada, who owns 650 acres, sold last season 14,000 bushels of wheat out of his total yield of 17,000 bushels at an average of 51 cents per bushel. Twenty-three persons were admitted to the Halifax poor house last month and 22 discharged from it. The inmates at the end of the month embraced 184 men, 122 women and 10 children, a total of 316. Counterfeit notes of the Merchants Bank of Halifax in various denominations up to \$20, are in circulation, and one or two \$10 bills of the defunct Bank of Liverpool, N. S., have also been passed within the last week in Nova Scotia. A deposit of molybdenum has been discovered about twenty-three miles from Chester, Lun. Co. There is thought to be sufficient of the metal to make the mining of it a profitable investment, and a company has been formed to carry on the work. It is rumored that the government proposes to expend \$12,000,000 during the next year on the enlargement of the St. Lawrence canal, giving them a depth of 14 feet on the sills, which will enable large vessels to reach Montreal through the Welland. A steam boat company is about being formed at West Isles, Charlotte Co., for the purpose of carrying mails, freight, &c., between there, St. Stephen and St. Andrews. Stock to the amount of \$1,740 was subscribed at a meeting, held last week. About \$10,000 is the capital necessary. Among the items of miscellaneous revenue of Canada in 1887 was \$17,195.36 interest on the advances made to the St. John Bridge and Railway extension company. It appears by the government balance sheet that the total investment of the Government in the bridge is \$433,500. 3025 bbls. of apples shipped on board S. S. Ulunda, from Annapolis, have arrived in England, and proved very satisfactory. The highest figures received by any shipper was by G. H. Shastler, of Annapolis county, he having received 40 cents a bushel for a barrel of Golden Russets. The seventh annual report of the Merchants' Bank of P. E. Island shows that the net earnings, after making all provisions, amount to \$14,984.85, being over 10 per cent on the capital of the bank. The total assets of all kinds amount to \$382,613.43, and the total liabilities to the public \$220,429.71. Expenditure by the poor association, of Halifax, for the month of February, 1887: Coal \$354.85; Bread \$13.47; Groceries \$32.97; Total \$477.02. The province of New Brunswick contributed to the Dominion treasury the sum of \$4,417.62 for fishing licenses, fines, &c., in 1887. Nova Scotia paid \$1,682.25; Quebec, \$3,884.65; British Columbia, \$943.50; P. E. Island, \$128; Manitoba, \$560; Ontario, \$12,063.57. The total was \$25,947.53. New Brunswick's contribution is the largest except, of course, that of Ontario. On Thursday, the 14th inst., while a party were engaged in hauling granite for underpinning the Baptist meeting-house, at Boylston, N. S., Mr. Burton Brown's horse, a very fine one, broke through the ice on Milford Haven river, and with the large granite rock bound to the sled, immediately sank to the bottom in 30 feet of water. Mr. Brown and Mr. Myers who were on the sled with him were with difficulty rescued from a watery grave. The insured must die to win, so says the Oracle. The uninsured must die all the same, and doesn't win. But in many instances he leaves, in the "sneaking way" with which his wife ekes out a living for his children, a monument to his selfishness, on which is inscribed the words of St. Paul, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." You can best escape this reproach, by letting the Dominion Safety Fund Life Association, St. John, N. B., provide for your household when your own powers cease in death. Dr. D. E. Berriman, has been appointed coroner, vice Earle, deceased, for St. John County. Two cartloads of silk valued at \$25,000, passed through Ottawa last week from China for New York. A bill regarding the union of St. John and Portland will shortly be presented to the provincial legislature. There are about 66 patients in the General Public Hospital here, the majority of which are surgical cases. A yoke of oxen recently sold by Geo. L. Came, of Alfred, Me., girted 8 ft. 5 in., and weighed 5,000 pounds. A new pass, lately discovered through the Rocky Mountains, South of Chilly will pass, has been named "White Pass," in honor of the minister of the Interior. 42,000 cans corn, peas, beans, &c., were packed by the Aylesford Packing Company, last year and orders amounting to 3,000 cases, or 72,000 cans, have already been received for the current year. The statement of earnings and expenses of the Canadian Pacific railway for January, 1888: Gross earnings \$801,205 Working expenses 775,919 Net profits \$22,286 In January 1887, the net profits were \$21,503 The gain in net profits over January 1887 is therefore \$782

BRITISH AND FOREIGN.

The population of Russia is about 109,000,000. England's postmen are beginning to complain of Sunday deliveries. The charities of the City of London amount to \$22,000,000 last year. The Archbishop of Gran, the Hungarian primate, has an income of \$450,000 a year. Justin McCarthy has declined to become a deputy speaker of the house of commons, giving as a reason that he is near-sighted. It is rumored that the real reason why Lord Dufferin is returning prematurely from India is because his eyesight is failing. Some handkerchief hammers in Glasgow are on strike because their employer wished to take seven pence of the pay for every hundred dozen handkerchiefs hemmed. The girls earn about \$1.25 a week. Lord Stanley of Preston, the new Governor-General of Canada, has appointed Captain Colville, of the Grenadier Guards, his Military Secretary, and Lieut. MacMahon and Stanley (his eldest son) aides-de-camp. The betrothal of a son and a daughter of the Prince of Wales is announced, viz, Prince Albert Victor to his cousin, Princess Alexandra, of Greece, and the Princess Victoria to the Duke of Sparta, Crown Prince of Greece. Goschen, Chancellor of the Exchequer has submitted his proposed budget to the country's financial brain. He said it was accepted the country would save from April 1, 1900, 2,800,000 pounds annually. A large number of unemployed workmen in Rome engaged in riotous lawlessness, Bakershop were broken into and pillaged, and the police, who attempted to arrest the rioters, were driven off with stones. Finally the mob was dispersed by the troops, and many rioters were arrested. There was no bloodshed. Ireland sends more fresh meat to Great Britain than any other country together. In 1886 the total number of animals received from Ireland was 1,872,887, against 1,276,480 from all other countries. The excess of the cattle alone was nearly 400,000, while that of pigs was about the same. Of sheep other countries sent about 750,000 more than Ireland.

UNITED STATES.

Minnesota farmers are importing potatoes from Manitoba for seed. In 1878 the United States pensions amounted to \$27,000,000. This year \$80,000,000 are asked for. A Portland, Me., young woman died some days ago from hemorrhage following the extraction of an ulcerated tooth. A Georgia farmer, Capt. P. E. Boyd of Calhoun county, runs between 90 and 100 plows and will use 700 tons of fertilizer this year. An Athens, Ga., paper mill is reported to have turned out a sheet of manila paper six miles in length and five feet wide, without a break. Fire losses in the United States and Canada during February amounted to \$11,215,500; over \$4,000,000 above the average February loss for 13 years. It has been decided to present the city of Paris with a statue of Washington in acknowledgment of that of Lafayette given by France to New York city in 1876. Simmons, the great American sculptor, is engaged on a statue of Longfellow for the city of Portland, Me. It will cost \$10,000, and is expected from Italy next summer. It is estimated that pin factories in New England turn out 10,500,000,000 pins yearly, and that other factories in the States bring the number up to 18,000,000,000. This is equal to about one pin a day for every inhabitant in the United States. Milk receipts last year at New York where 5,663,210 cans; cream, 110,688 cans; condensed milk, 75,029 cans; average market price, 34 cents. Cream and condensed cost 1,040,000 cans. Creamery milk not included, 1,500,000 cans. Daily average of 1887 over 1886—milk, 1,980 cans; cream, 30 cans. The wealthiest Knights of Pythias lodge in the world is said to be Live Oak Lodge, of Oakland, Cal. Its membership is over 500, and its treasury represents between \$2,500,000 and \$3,000,000. All furniture used in the lodge is covered with morocco. One of the aged members recently died, bequeathing the lodge \$300,000, and his widow, who did not long survive him, willed the lodge \$100,000. How to Gain Flesh and Strength.—Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, Ala., says "I use Scott's Emulsion on a child eight months old; he gained four pounds in a month." Put up in 50c. and \$1 size.

Marriages.

MURPHY-BOYD.—At the residence of the bride's mother, Victoria, Sunbury Co., on the 7th inst., by Rev. W. E. McIntyre, Mr. Robert Murphy, of Petersville, Queens Co., and Miss Frances J. Boyd, of Burton, Sunbury Co. LYON-BARKHOUSE.—At the Baptist parsonage, Falmouth, by Rev. J. W. Brown, Mr. Palmer Lyon, of Upper Falmouth, and Ada Barkhouse, of Scott's Bay, Kings Co. BROWN-FLETCHER.—At St. Martin's, N. B., Feb. 28, by Rev. A. H. Washburn, Mr. Heber Brown and Miss Eliza A. Fletcher, all of St. Martin's. WATSON-HANNAH.—At the residence of the bride's parents, on the 7th inst., by Rev. G. B. White, B. A., Mr. Geo. C. Watson to Miss Anna E. F., eldest daughter of John Hannah, Esq., all of Jacksonville, Carleton Co., N. B. O'NEIL-GANONG.—At the Baptist parsonage, Sussex, by Rev. Sydney Walton, A. B., on the 7th inst., Mr. Geo. L. O'Neil to Miss Margaret Irene Ganong, both of Studholm, Kings Co., N. B. BROWN-TRAIL.—At the residence of R. C. Eklund Esq., Douglas Road, Portland, N. B., by Rev. W. J. Stewart, on the 7th inst., Roland Brown, of Seal Cove, Grand Manan, to Amelia T. Trail, of Carter's Point, Kings Co., N. B.

Deaths.

GOODFRIEND.—At Nashwaak, of congestion of the lungs, Mary A. wife of Calvin L. Goodfriend, and another of the editor of the MESSENGER and VISITOR, in the 51st year of her age. She was from her youth a member of the Nashwaak Baptist church. Her home was her world. She lived for her family; but was ever ready with sympathy and help for all. Quiet and unobtrusive, and with a conscience almost morbidly tender, she walked more in the valley of humiliation than on the mountain top, and there were none who did not esteem her more highly than she esteemed herself. She was the truest, most tender and most unselfish of mothers. To her, our Lord's words, "Blessed are the poor in spirit; for theirs is the Kingdom of heaven," apply with special force. She leaves behind a husband in his 84th year and three children. BRAMAN.—At King's Co., Feb. 29th, Robt. A. Braman, youngest son of Thomas H. and Elizabeth Braman, in the eighth year of his age. This little boy suffered severely for some weeks previous to his death from rheumatism of the heart; but he was resigned to his lot, and prayed most fervently to his heavenly Father to prepare him for the time of his departure; and we have every reason to believe his prayers were answered. His funeral sermon was preached by the Rev. B. N. Hughes, in the meeting house at Kana, Kings Co., to a very large and attentive audience. Much sympathy is felt for the family in their bereavement. PURDY.—At Jemseg, March 5th, Roy, only son of Archelus and Arcilla Purdy. (Weekly Telegraph please copy.) KILCUP.—At his residence, Woodville, Kings Co., N. S., Feb. 27th, of influenza of the lungs, Margaret M. Kilcup, widow of the late Nathan Kilcup, aged 72 years. ROJCOE.—At Centreville, Kings Co., N. S., Feb. 27th, of Bright's disease, Jacob Minor Rojcoe, aged 66 years. REID.—At Billtown, Kings Co., N. S., Feb. 27th, of consumption, Theodore Reid, aged 64 years. BLOUNT.—At Lakeville, Kings Co., N. S., March 7th, of congestion of the lungs, Mrs. James Bligh, aged 77 years. GRAHAM.—At Cavendish, Jan. 26th, William Graham, aged 48 years. SMITH.—At Cavendish, P. E. I., Feb. 5th, William Smith, aged 80. He lived the four score years and died trusting in Jesus. PARKER.—At South Farmington, Annapolis Co., N. S., Dec. 24th, Melinda, beloved wife of A. B. Parker. Mrs. Parker early in life was brought to trust in Jesus as her Saviour. Jesus was her one ever present, enabling her to perform all the duties of life well, furnishing her with patience and cheerfulness during several years of bodily suffering, giving her victory in death. May God comfort the bereaved husband and motherless children in the prayer of the writer. ALWARD.—At Butterfield Ridge, on Feb. 21st, Deacon Ford Alward, nearly 77 years of age. For many years he was an earnest, active Christian, filling the office of deacon, though the last few years broken down in health and confined to his room, he was well cared for by his son and family. When coming near his end he realized the fact unfeignedly, and peacefully fell asleep. He also was one of the first settlers, very hard working and industrious until his health failed. His funeral was attended by J. W. S. Young. STRALE.—At St. John, N. B., on March 3rd, Charles B. Strale, in the 35th year of his age, leaving a wife and six children to mourn their loss. He was baptised by Bro. Goncher about fourteen years ago; but after awhile mixed with the world, always no desire to do the will of God, although constantly attending his house. A few months ago consumption claimed him as its victim, and was brought a patient to the foot of the cross, and there found that mercy which is extended to all who look by faith to the sacrifice offered on the cross for their aggravated transgressions; proving the assertion, that "him that cometh unto Me I will in no wise cast out."

Received for W. B. M. U. Bridgetown Mission Band, for W. B. M. U., per Mrs H. H. Warren. \$100.00 Amherst, to constitute Mrs Jessie Harding a life member, per Jane Logan. 25.00 St. John, per Mrs E. Price. 5.00 Florenceville, per Mrs E. Hendry. 11.00 Milton, Yarmouth Co., per Mrs W. E. Trefry. 3.00 Kingston, per Mrs A. P. Walton. 11.00 Pine Grove, from Mrs Freeman, to constitute Miss Clara Porter a life member. 25.00 S. J. MANNING.

Baptist Book Room have new in stock, a very large assortment of Concert Exercises; Easter, Floral, Anniversary, Children's day, Missions, Bible subjects, &c.; send for a sample,



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SPRING.

At this season of the year, when the blood is filled with more or less impurities which, if allowed to remain therein, will sooner or later end in disease which will attack the weakest organs in the system or render one more liable to catch any contagious or infectious disease, it is the duty of every one to take something that will purify, enrich and vivify the blood. The best medicine to accomplish this end is

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from the fact that they positively cure diseases such as DROPSY in its worst form, LIVER COMPLAINT, ASTHMA, HEART DISEASE, BILIOUSNESS, JAUNDICE, INDIGESTION, DYSPEPSIA, RUNNING SORES, KIDNEY and GRAVEL COMPLAINTS, CONSUMPTION and all diseases arising from impure and impoverished state of the blood. The Syrup as well as the weak and unhealthy should take a few bottles of the Bitters and Syrup which will extract the water and purify the blood, regulate the bowels, increase the appetite, arouse the sluggish liver to action and renovate and tone up the whole system. Sold by all druggists and dealers at 50 cents per bottle, \$5.00 per dozen. Manufactured by G. GATES, SON & CO. Middleton, N. B.

Intercolonial Railway.

87. WINTER ARRANGEMENT '88.

ON AND AFTER MONDAY, NOVEMBER 2 1887, the Trains of this Railway will run daily (Sundays excepted) as follows: TRAINS WILL LEAVE ST. JOHN. Day Express, Accommodation, Express for Sussex, Express for Halifax and Quebec, A Sleeping Car will run daily on the 10 train to Halifax. On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Montreal. TRAINS WILL ARRIVE AT ST. JOHN. Express from Halifax and Quebec, Express from Sussex, Accommodation, Day Express. TRAINS WILL LEAVE HALIFAX. Day Express, Picton Accommodation, True Accommodation, Express for St. John and Quebec, A Sleeping Car runs daily on the 10 train to St. John. On Monday, Wednesday and Friday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached at Montreal. TRAINS WILL ARRIVE AT HALIFAX. True Accommodation, Express from St. John and Quebec, Picton Accommodation, Day Express. All trains are run by Western Standard Time. D. POTTINGER, Chief Superintendent, Railway Office, Montreal, N. B. Nov. 22nd, 1887.

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