

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIII.

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ACCORDING to the most reliable statistics the Baptists of the world have had a net increase of a round million in their membership in the last seven years. O that they may grow in grace as well as in number!—The Empress of Germany with all her duties as head of a great court, saves time in which to teach her children Bible knowledge. Would that all Christians of lower station might follow her example, and not leave the highest of parental privileges and duties to Sabbath-school teachers and ministers.

—The increase of our denomination has been the most rapid where our people have suffered the greatest persecution. This is a good proof of the worth of their principles and their own worth as moulded by these principles.—The church debt of Brooklyn, N. Y., according to one of its leading journals, average, in the different denominations, all the way from \$1,000 each up to \$18,750. Those of the Baptist churches average \$9,850. The aggregate of debt is nearly \$3,500,000.—The 800,000 Baptists of the North have given to Home and Foreign Missions during the last year the sum of \$890,233. This does not include what was done through State organizations. When shall the 44,000 Baptists of the Maritime Provinces do as well? Why not make a near approach to it this year?—The wonderful progress of the Baptist mission in Cuba can be seen in a fact mentioned by Mr. Diaz at the Southern Baptist convention. On a certain Sunday the attendance at the Catholic places of worship in Havana was counted, and it was less than that at the Baptist meetings. Little wonder that when Mr. Diaz made a request for \$2,000 to buy a printing press, over the amount was raised on the spot.—The Baptists in Russia number 11,392, of whom 1,176 were baptized last year.—In ten cities and towns of Massachusetts, which adopted high license in 1880, the arrests for drunkenness, increased about 4,000 during the year. They were previously under a lower license. There was an increase of arrests in every one of the ten. This shows that high license is powerless to limit the rum traffic.—Talmage has allowed himself to be photographed in thirty-nine different attitudes, pleading, warning, etc., to accompany an article of four pages in the *Sunday World*. It is a good advertisement for this Sunday newspaper, but a bad one for Talmage.—A Chicago paper states that the receipts of the gambling houses of that city aggregate \$10,000,000 a year. Of this \$500,000 are spent to secure them against police raids. Law and justice fight a losing game against the power of money.—Chicago University is assured. Not only has the \$400,000 to secure Mr. Rockefeller's \$600,000 been subscribed, but a good \$200,000 over. This is exclusive of the site offered by a Chicago gentleman, estimated as worth \$125,000.

—CONTRAST.—The *Christian Advocate* gives the cases of two theological students about to enter upon their life work. The one said: "I must have a \$5,000 pulpit at the very beginning of my ministry or none." The other: "If you have a poor charge which no man in the Conference wants, and will promise it to me, I will come." There can be no doubt as to which of these was most Christ-like. There is scarcely more doubt as to which of them will be the means of the most good. It is probable, also, that the latter, in the end, will be pressed into the higher position, if his talents are at all comparable to those of the other. The truest Christian heroes are those who seek the hardest service and are willing to do it with no inspiration of human applause.

—BORN RIGHT.—The new assumption upon which many of our Methodist friends, especially, would base their infant baptism—that infants are born regenerate and therefore fit subjects for the rite which symbolizes this great moral change—requires quite a revision of Methodist theology. A Mr. Wilkinson, in the *Christian Guardian*, objects to much of the baptismal service of his church. A critic of his own denomination enunciates his views as follows:

Mr. Wilkinson says that "all men are born righteous," so that he objects to the language we use, "For as much as all men are conceived and born in sin," which is only true, he says, in the absence of atonement; that is, not at all, for there is no one born in the absence of atonement. It is wrong, therefore, he thinks, to pray for the regeneration of children as a necessity in order to their entering the kingdom of God; or, that we should ask, "that they may be baptized with the Holy Ghost," etc., and "that God would wash and sanctify them." Because he says this implies the presence of uncleanness or sin in the child, to which he demurs.

His critic quotes against him passages from Mr. Wesley's sermon on original

sin, as well as from better authority—the New Testament. We are glad that some in this denomination are objecting to this Pelagian notion that there is no such thing as original sin.

—GREAT PREACHERS.—Dr. Tucker, one of the best preachers, and a critical observer of the methods of other men, declares that "all really great preachers succeed by ceaseless reiteration, under constantly varying forms, of a few conceptions that have become supreme in their own experience." Let our young preachers ponder this statement. It is a vivid experience of the truth presented which gives it force. It is not glowing rhetoric, it is a glowing heart which God uses to give His word power, a heart all aglow with the fire of the truth itself.

—COMPARATIVE PROGRESS.—The Regular Baptists of the United States increased 1,254,747 between 1876 and 1880. The Methodist Episcopal body, in the same time, showed a gain of 1,011,316. The three largest denominations practicing immersion made a net gain of 1,798,892 in this period; the three largest practicing sprinkling, 1,425,408. It must also be remembered that there are thousands of inconsistent people who believe only in immersion, who still remain in Pedobaptist borders, while none who believe in sprinkling can gain admission to ours. Were account taken of this, the comparative gain of bodies practicing immersion, over that of Pedobaptists would be still greater.

—FAILURE.—This is the way Dr. MacKay tells how missions have failed in Formosa. The great mission field can produce any number of such failures: "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials, woes; of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; if the visits in a savage country, among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools, in Formosa, and the native Christians largely aid them."

—WRETCHED SENTIMENTALITY.—Judge Martine, of New York, one who ought to know whereof he affirms, recently made the following statement, in dismissing a panel of jurors: "Homicide seems to be the safest crime a man can commit nowadays. No prisoners are so carefully and attentively looked after as those who have committed capital offences. They can feel perfectly secure that some corporation or lawyer, or persons given to maudlin sentimentality will look to it that they will be taken care of. These foolish people ignore the man whose life had been sacrificed. I have no such sentimental sympathy. My sympathy is rather with the dead man than the living in such cases. A man who willfully and maliciously takes the life of another ought to pay the penalty with his own life. It is more dangerous these times for a man to wound another or steal from another than to take human life."

It is to be hoped that the strong common sense of the judge will be followed by our people.

—ANOTHER.—What a troublesome business it is to propound a theory as to the true ground of infant baptism. Our Pedobaptist brethren are agreed only upon one point, and that is that it must have had some reputable origin. When the attempt is made to explain its true source, its advocates fall out among themselves and upset each the theory of the other in fine style. We Baptists sit by and almost wickedly enjoy the ease with which they knock each other's arguments over, and say in our hearts, if not with our tongues, of course, just what was to be expected of theories which seek to account for infant baptism on scriptural grounds, seeing that none of them have any ground of the kind. Perhaps the theory which has had the greatest run, because capable of being made most plausible, is that which makes baptism come in the place of circumcision, although this has received knock-down blows from writers of the calibre of Dr. Moses Stuart. Now comes a learned professor in the *Presbyterian Review*, who smites it hip and thigh. But what does he give as the ground of infant baptism? We believe he has a right to have a patent for his discovery, if not for his invention; for we are pretty sure that no one ever hit upon it before. It is simply this—baptism comes in the place of the sprinkling of the ashes of the red heifer. In making baptism have this source, he serves a double purpose

—kills two birds with one stone—for he not only shows that infant baptism has its source in what was enjoined in Scripture, but that baptism is also a sprinkling. We wonder whether our Pedobaptist friends will each again cry eureka, and thus write falsehood upon other theories which have had their day, as it has been in times past. We have our doubts, however, whether this new one will be adopted very widely.

—DO LIKEWISE.—A brother sends us the names of five new subscribers and adds, in a note "These are the result of an hour's canvass." Another brother sends us four, and intimates that he expects to spend an evening in canvassing, we may expect soon to hear from him again. There are places almost without number where similar results might be attained, were there but brethren or sisters who would take the matter in hand. Surely the good done in introducing a Christian paper into the families of neighbors should inspire others to follow the example of these brethren.

—ANOTHER FALLER.—A card from Bro. R. Hannah dated May 29, conveyed the sad intelligence that Bro. S. J. Archibald died at 1.30 on that day, and that the remains, accompanied by Mrs. Archibald, would be on the C. P. R. train on Friday, on their way to Lower Economy, where all that is mortal of our dear brother were to be buried. It was our sad privilege to meet Mrs. Archibald at the train, accompanied by her son, and to be informed that the funeral was to be on Sunday. We have no truer or more straightforward man than was brother Archibald. To the wife and family, bequeathed by their great loss, and to the churches over whom he has so faithfully presided for the last year and more, we wish to convey our sympathy and that of multitudes of our people.

—STATISTICAL REPORTS.—In another column will be found the dates of our several associational gatherings, together with the names of the secretaries. One purpose of these annual meetings of the body is to receive reports from the churches composing them. It is of the first importance that these reports be as full and correct as possible; and that they be sent to the associational clerk in time to give that officer the opportunity to prepare proper digests of them for the use of the association. This duty will fall principally upon the pastors and clerks of the churches. In addition to the notices already given to the churches on this subject in our columns, we take this way of calling attention to this duty, which is too often neglected. The successful work and enjoyment of our annual meetings will be greatly increased by this necessary preparation.

—A LESSON.—Dr. Talmage's church has been noted for its very meagre giving to objects outside of themselves. At a recent session of the Presbytery of which it is a member, it received a lesson it is to be hoped it will remember and profit by. We quote from Dr. McArthur in the *Chicago Standard*:

When the reports for the General Assembly were presented, the Treasurer announced that the Tabernacle, Dr. Talmage's church, had not paid the assessment of 11 cents per member, amounting to over \$440. Dr. Talmage warmly resented the implication which the report suggested. He affirmed that if the matter had been brought to the attention of the Treasurer, it would have been paid long ago. The reply was made that it had not only been brought to the attention of the church treasurer, but that Dr. Talmage himself had been informed by letter of the neglect of his church. The doctor then drew his check for the amount, but expressed in plain words his opinion of what he terms, the ungracious way in which this matter was brought to the attention of the public.

—GLOOMY PICTURE.—The editor of the *Baptist Reflector*, in the *Religious Herald*, sums up the dark side of editorial life in the following doleful way:

If a minister wishes to be the slave of all, and receive the thanks of none; if he wants to have trials which would exhaust the patience of Job; if he desires to make enemies of friends but no friends of enemies; if he cares to have his motives misinterpreted, his character assailed, his reputation for honesty destroyed; if he wants all of the saccharine matter taken out of his character; if he wishes to be debilitated physically, pumped dry mentally, dwarfed spiritually, then let him be an editor and welcome.

Evidently our confrere was in a bad state of mind when he penned the above. Some one had doubtless been giving him a harking for refusing to publish some spring poetry or to allow somebody to scarily a brother through the columns of the *Reflector*, or because the editor would not give a critic the last word, &c. Of course the editor of the *Messenger* and *Visitor* has no troubles of this kind and can always be sunny and cheerful.

—OUR ASSOCIATIONAL WORK.—The work of our Associations would be greatly forwarded and be more efficient and satisfactory in every way if the several committees appointed from year to year would prepare for the presentation of their reports at the time assigned them, and for speakers to advocate the particular cause under their care. It would be well for the committee of arrangements to prepare and publish a full programme of the meetings some time in advance. By a well advised arrangement for the work to be done at our annual meetings, much precious time, otherwise wasted, could be given to joyous and profitable devotional services. We shall be glad to help forward in this work by publishing any suggestions or plans our brethren may send us.

—FISHING.—
My dear Timothy, You have got to "the place." Your motto is, like that of the apostle, "I go a-fishing." That is your business. All your "preparations" are simply to enable you to catch fish. The materials are in your hands, I was going to say. But they are in your head, in your heart, in all parts of you, down to your feet. The true fisherman is full of material—all over his nature prepared to capture the prey.

There is one great encouragement to the young piscator; there is no lack of fish. . . . The river is full of them. I have sometimes waded the stream, rod in hand, and there were the speckled beauties lazily lying all around me. I have been amazed at the vast multitudes of all sorts of the finny tribes—the immense wealth of the waters. But they don't bite always. They are not hungry; they are full of better food than appears on your hook. You need consummate art, and infinite patience. I have sometimes been so cross at the idle, full-bellied wretches that I have staked at them with the butt-end of the rod. But this did not bring them into any better state of feeling—they only scooted away under the bank, whence they could watch that sly fisherman, and sing, as fishes do, "Try again, mister." The way to do, the only way, is to wait while—go ashore, rest yourself, and give the fish a chance to forget. Then at eventide, when drowsy tinklings lull the distant fold.

When the world is silently waiting for its great master the sun to retire for the night, pick up your rod, and bait or fly. Try another kind of bait, or tie on another sort of fly, and carefully send it out over the pool where you know the trout are. You will get some—perhaps you will get quite excited. There they lie—what beauties—ten, a dozen, perhaps twenty. You put your basket on your shoulder, and walk to the house a more self-satisfied, if not a better man. All which, my dear brother, I need not tell you, is an allegory—which you can interpret and apply, for the most part, to the work in which you and I are engaged. There are one or two little similitudes besides, however, which may have escaped you.

The first, that, contrariwise, we have to get our fish to go into the water. A difficult process sometimes. There is a very natural repugnance on the part of lordly humanity to humble itself. The fly, or the bait, to coax our fish into the water is the direct command of Jesus, "Go ye"—preach the gospel—baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The second theory that you will observe is, that just as the fish bite when they have a mind to, so sinners will not come just when you have a mind to. You preach, and pray, and try all manner of bait—and not a fish will rise. Wait a while. Then, after getting yourself into a good mood, after communing with the Master Fisherman, and possessing yourself of His Spirit, His yearning, His zeal, His patience, and His exquisite art, go forth, and authoritatively sing out His command, "Repent and believe the gospel." "Repent and be baptized, every one of you," and you will have the fisherman's joy of seeing one, two, three, ten, twenty,—mayhap a high line of scores of believing souls; a little fellow here, just out of his short clothes, a maiden in her blushing teens, a man bearded and strong, a father and mother, and two of the family, and a veteran who has held off from every hook but yours. Now, mind me in this, Timothy, you are after fish; and if you use the bait of the apostles with all the art and patience and good sense that I know you have, you will most assuredly bring in a good fare. Finally, then, for this time, I leave off by quoting the authority for this scaly epistle: "Follow Me, and I will make you fishers of men."

BARNABAS.

From England.

Bro. Brown sends us an excellent communication on Dr. Parker's "open letter" to Mr. Spurgeon. As we have forestalled him in much of his article, we can but give portions from it.

Referring to Dr. Parker's charge of cruelty based upon the reports of Mr. Spurgeon's dealings with inquirers, Bro. Brown says: "One cannot help wondering whether there is not a mistake here somewhere. Did the young men rightly understand Mr. Spurgeon? and did Dr. Parker rightly understand the young men? I have no doubt at all that if all the circumstances were known these cases would look very different from what they do according to the showing of the doctor.

If there is any man I know more ready than another to pour comfort into a wounded heart, or help to remove doubts and inspire men with hope, it is the man whom the doctor seeks to make it appear lacks these qualities. I speak from experience, and thousands more I doubt not can do the same.

When under the sorest trial that can befall a man, the tender words and manner of that man whose heart is loving as a mother's, were like water to a thirsty soul; the effects of which my memory and heart will retain while life shall last.

After referring to portions of Dr. Parker's letters we have already quoted, Bro. B. continues: "Then the Doctor after telling him, 'You are inexcusably contemptuous in your reviews of authors who have forgotten more than you and I put together ever knew,' for the benefit of his wretched patient gives him this: 'Pardon me if I venture upon the suggestion that even you are presumably human. I almost tremble at my own tenderness, for I cannot but think that any man who expects the whole Baptist Union just to occupy a sovereign place in some pantheon of his own invention.'

Having full confidence in his pills and draughts the Doctor says to his patient, 'I honestly believe that if you will follow out these hints you will not be angry with me for offering such suggestions.' This strange epistle, the lines of which it is not difficult to read between, finishes thus unctuously, 'Good bye, you sturdy, honest old soul. You have been wondrously useful, and wondrously honored. I would double all your honors if I could. Am I become your enemy because I tell you the truth? In your inmost soul you know I am not your enemy but your friend.'

It will hardly give the Doctor much encouragement in his endeavors to do good to Mr. Spurgeon and to raise him to a higher pinnacle of fame, to know that Mr. Spurgeon does not wish any one connected with him to take any notice of the Doctor's letter.

The *Christian* says, with reference to the letter: "The consistent testimony of Mr. Spurgeon will not be discredited by criticisms of this order. The one-sided 'Open Letter' has a mischievous significance beyond its injustice to Mr. Spurgeon." And in referring to the cases of the two young men, it adds: "Few things would tend more quickly to discredit the ministry than for pastors to listen to one-sided and unauthenticated complaints from dissatisfied enquirers or disturbed hearers, and upon them to base virulent accusations in open letters to the public press. Malicious utterances come home to roost. We commend to Dr. Parker's own personal consideration his words in the sentence beginning, 'I accuse you of the heresy of one-sidedness.'

After reading this unaccountably strange letter containing so many wounding words, and closing so lovingly, I was reminded of Isaac Walton's directions how to prepare the frog to serve as bait for the pike, a sort of mixture of cruelty and kindness. He says: "Put your hook into his mouth, . . . I mean the arming wire, through his mouth, and out at his gills; and then with a fine needle and silk sew the upper part of his leg, with only one stitch, to the arming wire of your hook, or tie the frog's leg above the upper joint, to the arming wire; and in so doing use him as though you loved him." (See *Chandos Classics*; Complete Angler, page 218).

If I were a frog and subjected to the above treatment, it would take a good deal of argument to convince me that the heart of the man who handled me so roughly was overflowing with love to me. Still one cannot tell, you know. Wincanton, G. B. J. BROWN.

—The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—F. W. Robertson.

W. R. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR JUNE.
For a rich blessing on our Associational meetings.—1 John 5:14.

Woman's Work in Missions.

Just thirty years ago a woman missionary was granted the privilege of opening the way to the homes and hearts of her suffering Indian sisters. This is a work which a male missionary could not do. Since then, thousands of women have been opened to lady missionaries, and they are in parts of India eagerly sought after as teachers for the wives and daughters of that dark land. Not alone in the zenanas of the higher classes are the doors opening, but to the poorer women of the villages the gospel is being carried by woman's hands. Frequently large companies of native women will gather, attracted by the singing, and hear the "old, old story" so new, alas, to them of the Saviour who came to save even the women of India.

Another very important work which it has been permitted woman to do, has been the carrying of healing to the sick and suffering women of heathen lands. In 1869 the first lady physician went from America. The history of her work in India, as well as that of other lady physicians, seems almost a fairy tale. Who can tell the sickness, agony, life-long suffering borne by these women because no male physician could see or prescribe for them? The custom of centuries past decreed death rather than such disgrace. We rejoice that our sisters find access to the homes of India, caring for the ill of womanhood while pointing to the great Physician of souls.

I have tried to tell you a little of what women have done and are doing in foreign lands. What have those at home been doing for missions. In 1861 the first Woman's Union Missionary Society was organized in New York, in which Mrs. Doremus, a rich and influential woman, was the moving spirit. The first Baptist Society was organized in 1871 in the Clarendon street church of Boston. Quickly following that, the women of the West and South took up the work, and it has grown and grown, until, at the present day, one-fourth of the societies organized for work for heathen lands, are in the hands of women, and they have an annual income of something like one and a quarter millions of dollars. Women constitute two thirds of the membership of Christian churches in all lands. What a grand work may we do for the Master!

Thus a distinctive and prominent place has been given to woman's work for missions. It has been said that the missionary enthusiasm which the past ten years have developed is largely due to the touch of woman's hand. The same writer has said that the two most hopeful features of modern missions, are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home.

What would all the thousands of women who have taken interest in the cause of missions take in exchange for the broader views, the wider sympathies, the added knowledge that this work has brought to them! Nothing could buy it from them. What is it to a woman whose heart is filled with love to the Lord Jesus Christ and those for whom He died, if her neighbor's house or dress or bonnet is a little finer than her own, when she knows that the money she might have spent for the same purpose is preparing a heavenly mansion, a robe of righteousness for one of Asia's dark daughters! God's love, His tender care, His mediation, brightens all our lives. We want other lives to be brightened.

A gifted Christian woman has finely said: "In ancient times and classic lands, they tell us that if a band of vestal virgins met a poor criminal on his way to death, he was pardoned and freed to go joyfully to his home again. So let us women walk that not one only, but thousands and millions, may feel the power of a true womanhood to carry out the Lord's purpose of deliverance to our race from eternal death."

Fredericton, MAY 11, CRAWLEY.

An Aid Society, numbering seventeen, was formed in connection with the River Herbert church on March 11, with Mrs. J. M. Parker president, Mrs. W. Rockwell treasurer, Mrs. John Porter secretary.

Mrs. Archibald has arrived at Halifax from India. She will receive a warm welcome from hosts of friends who have known her personally or through her work. She expects to be at the anniversary at Wolfville this week. We hope her health may very rapidly improve.

PROFESSIONAL CARDS.

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GREY H. EATON, Q. C. Jonathan Parsons, Esq. Horace L. Beckwith, B. A. Jan 1

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MONT. McDONALD, BARRISTER, &c., PRINCE STREET, ST. JOHN, N. B.

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Sabbath School.

BIBLE LESSONS.

Second Quarter.

STUDIES IN LUKES GOSPEL.

Lesson XI. June 15. Luke 12: 13-21.

THE RICH MAN'S FOLLY.

GOLDEN TEXT. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—LUKE 12: 15.

EXPLANATORY. I. A WORLDLY MAN'S APPEAL TO CHRIST. 13. And one of the company. The multitude, before whom Jesus was preaching most solemn truths to His disciples. Said unto Him, Or, as Meyer, spoke to Him of the multitude interrupting the discourse, by taking advantage of a moment's pause. Master, Greek, teacher. Speak to my brother, that he divide the inheritance with me. According to the law of the Jews, the eldest brother received a double portion (twice the share of the others, Deut. 21: 17) of the inheritance, burdened with the obligation of supporting his mother and unmarried sisters. This man was probably one of the younger brothers, who had been defrauded out of his portion, and was anxious to gain possession of it.

THE WORLDLY MAN. This man, smarting under his wrongs, was absorbed in his hopes of a worldly inheritance, even while Jesus was offering him a heavenly inheritance. How far do those come from the same spirit, who dwell on their worldly affairs during the worship of God, make worldly plans during the sermon, and let their minds run on worldly interests during prayer and the reading of God's Word.

WHY HE APPEALED TO JESUS. (1) He had probably failed in other efforts to obtain his rights, or was too poor to prosecute them. (2) Jesus had shown so much fairness and boldness in denouncing the sins of the Pharisees and prominent men, that he seemed just the person to put His words into actions, and compel the wrong-doer to right his wrongs.

14. And He said unto him, Man. As in Rom. 2: 1, 3, the form "O man" was one which expressed great indignation. Was it for this that he came to Him, instead of seeking for the kingdom of God? Who made Me a judge? A public officer of a worldly kingdom, whose business was to examine and decide the cases that came before him. Or a divider, i. e., umpire, arbitrator.

WHY JESUS REFUSED TO DECIDE THIS CASE. (1) Because it would be an interference with the government, and entirely out of place. (2) It would have given the people a wrong idea of the Messiah and His kingdom, confirming their idea that the Messiah was to be a temporal prince, and His kingdom of this world.

II. A WARNING AGAINST COVETOUSNESS. 15. And He said unto them. To the multitudes, taking the above incident as His text. Take heed, and beware of covetousness. To covet is to desire inordinately, to desire that which it is unlawful to obtain or possess.

COVETOUSNESS is not a mere desire for more, for that desire is in every heart; it is ever appealed to in the Bible, and is the root of all civilisation and progress. All true gains, all true increase, are such as benefit both parties and the community in general. For a man's life. "Life means all that makes living blessed and satisfying. Covetousness is the abundance of the things which he possesseth. The things that are essential to the best and happiest life can neither be given nor taken away by wealth; they belong to all, as the sunshine and fresh air. Not outward things, but the inward spirit, not possession, but character; not what one has, but what he is; not what he acquires, but what he becomes, is the real measure of a man's success in life.

III. THE TRUTH ILLUSTRATED BY A PARABLE. 16. The ground of a certain rich man. This man is represented as rich, not because successful covetousness, but because of unsuccessfulness, and because the rich are more exposed to this sin, and to show that even if one gains all that his covetousness desires, still it is folly. Brought forth plentifully. Observe that his riches, like those of Nabal, were acquired, not by fraud or oppression, but in the most innocent way. His crime was his greedy and callous selfishness. He cared not for generous use, but for self-advancing acquisition. "A fool" his "prosperity destroyed him" (Prov. 1: 32).

THE ATTRACTIVE CHARACTERISTICS OF THIS MAN. 1. For one thing, he was wealthy. Observe the Bible never is found joining its with any wild trade, and riches. It was wealth in business. That shows well as an evidence of his shrewdness and industry. 3. Furthermore, this was a prudent man. He shows himself in the recorded colloquy here as being thoughtful concerning the future. See verse 17. We naturally feel distrust of all men who are content to spend as they go. 4. So far as we know, he was honest and upright in his business.

17. And he thought within himself. "He dialogued with himself." The curtain is here drawn back, and we are admitted into the inner council-chamber of a worldly heart. "What shall I do? A common perplexity of the wealthy. He did not know how to invest his surplus. Whether a man has little or much, when he begins to be too anxious about it, he is misusing it. No room where to bestow my fruits. All the products of his land. You have for the depositories of your wealth, the bosoms of the poor, the widows' houses; the children's mouths.

I will pull down my barns, and build greater. Barns are depositories and granaries. 19. I will say in my soul. In the Greek the same word that is translated "life" in Matt. 10: 39, and in Rev. Ver. of Mark 8: 37. Soul. Meaning his appetites, his capacity of animal activity and gratification. Thou hast much goods. These possessions were his highest good. Laid up for many years. The self-deceit and confidence of a false hope. Ease, eat, drink, and be merry. Indolence, gluttony, drunkenness, and licentiousness; all these four things lie this man's conception of life. So that there is an irony as melancholy as it is profound in making him address this speech, not to his body, but to his soul.

THE EXTRAORDINARY MISTAKES OF THE MAN. 1. To begin with, he made a mistake in thinking there was no place for goods except in barns. 2. So we see another mistake he made; he supposed his riches would be a comfort to him when they were hoarded. Whereas they became then only a care and a burden. The nearest approach to the old disease of the possession of evils that we have in modern times is exhibited when a man is possessed of the money he thinks he possesses. 3. The third mistake this man made was worse than any of the others; he left out of his thoughts all consideration of the infinite God who made and owned him. He says "my" barns, "my" goods, "my" fruits, and even "my" soul. 4. But this mistake inevitably led to another; he seems to admit that his soul has no higher needs than his body.

THE COMPLETE FAILURE. 20. But God said unto him. This is contrasted with what the man has said to himself. Thou fool. Literally, fool, senseless, unthinking one. So different from what the shrewd man thought he was. This night, instead of his proposed "many years." Thy soul shall be required of thee. Greek, they are demanding back from thee thy soul. His time for repentance is past, and God's messengers are already charged to summon him to his account. Instead of having a vast store of acquisitions for his soul, his soul itself is not his own; and, regarded as his organ of pleasure, is now reclaimed by God. Then whose shall those things be. It would make little difference to him whose they were, since they were not his, and could no longer minister to his pleasures.

21. So is he. A complete fool, a miserable failure; one who has transformed the possible riches of heaven into coals of fire. Layeth up treasure for himself. He who is rich for himself, laying up treasure for himself, so much robbing his real inward life, his life in and toward God, of its resources. He is laying up store for, providing for, the flesh; but the spirit, that which God looketh into and searcheth, is stripped of all its riches. And a not rich toward God. Rich in those things which God loves, and which bring him near to God, in love, in character, in good works, in deeds of kindness, in labors and gifts for the salvation of men; rich in all that makes the glory of God and the bliss of heaven.

Drop a Nickel in the Slot. BY LILLIAN T. ROBERTS. Clark Hall was a clever city boy and, being a minister's son, had always received a good education. As he grew into his teens his mother often anxiously lest he yield to the many temptations which city life afforded. So far he seemed to be a manly, wide-awake boy, fond of out-door sports, but choosing only such associates as his mother approved.

New devices are constantly springing up to beguile pennies from the passer-by, and the beautiful city in which Clark lived was not in this respect behind any of her sisters. It seemed as though at every street corner there was a machine doing wonderful things for a small sum. If one were thirsty, he had only to slip a cent into a slot, and forth would come a glass of cool spring water; or his handkerchief could be perfumed for a penny; or, for a small sum, one could learn his exact weight; or have his life insured for the day; or listen to a musical engine; or be the happy possessor of chewing gum or candy—indeed it would take a whole page to tell the marvelous performances of these money-catching machines.

Clark had tested the merits of many of these, but like most boys, he had a sweet tooth, and the chocolate machine made his money fly. He had only to drop a ten-cent piece into the slot, and two packages—supposedly of Huyler's best—would come sliding out, one of solid chocolate, the other with a delicious creamy interior.

One day, as he was passing the corner where the chocolate machine was dealing its tempting contents to a crowd of boys, he felt in his pockets for the dime, but on taking it out it proved to be a three-cent piece. It was exactly the size of the dime. Quick as a flash the thought peeped into his head: "Why wouldn't three cents do? I wonder if the man would notice it? Wouldn't it be a joke to him?"

"Wouldn't it be cheating?" whispered a small voice. Clark looked around. Nobody was speaking. "What nonsense!" he said to himself. "It is only a joke and, if the man isn't sharp enough to find it out, it isn't my affair; so here goes!"

As the little coin chinked into its place Clark wondered if the machine would work, but out slid the packages as usual. Clark cast the man and hurried off laughing at the thought of outwitting the man; but somehow that chocolate had a bitter taste.

The next day he tried it again. If his conscience pricked him, it was only a prick, and how good the chocolate did taste! As he argued the matter to himself, it was foolish to spend ten cents when three cents would do, and no one but himself would be the wiser. If discovered he had only to say that it was a mistake. So he treated himself to chocolate once, and sometimes twice, a day, providing himself with three-penny pieces for that purpose.

But one day as he dropped in the coin, a rough hand seized his collar. "I've caught you at it, young thief!" shouted a harsh voice, with a cool sprinkling of oaths. "Getting ten cents worth of chocolate for three cents!"

It only takes a little to draw a crowd in a city, and soon a throng had gathered at the corner. "What's the matter?" they asked. "Oh, this young chap has been passing off three-cent pieces for a dime. He didn't think I'd find him out, but I've been suspecting him for some days, and now I've caught him. I reckon he'll have to pay for it," emphasizing this announcement with a volley of oaths and an angry shake.

How Clark felt! His cheeks were on fire, and he held his head down very low, lest somebody should recognize him. "Why, how is this, Clark?" asked a familiar voice. The boy looked up to see his father before him. The man explained why he had caught him. "Is this true, Clark?" said Mr. Hall, sternly.

"O father!" Clark sobbed—breaking quite down, and unable to go on. "Will five dollars make the matter right?" asked Mr. Hall turning to the man, whose wrath at the sight of the money cooled down amazingly, and who now burst into a torrent of excuse for the boy, to none of which Mr. Hall listened, but walked off with his son toward a glance at his father's face. What a sorrowful look it had, as though he had received a great blow.

Mr. Clark opened the front door, and led the way to the study. "Now, my boy," he said gently, though from the shake in his voice it was evident that he was laboring under some strong emotion, "tell me about it from the very beginning."

And, amid sobs, Clark told the whole story. "O father, I am truly sorry! I will never, never cheat again. Do forgive me." For a reply his father opened his arms and drew his boy to him. "Clark," he said earnestly, "stealing is stealing. A man ought to be as honest in little things as in great ones. It seemed a cute thing to pass off three cents for ten, but you were as dishonest as though you had each time pilfered seven cents from a drawer. There are more ways than one of committing a theft. There are plenty of men who ride twice on a railroad ticket, and think they are really doing something praiseworthy if they cheat a rich corporation. I have heard people, when shipping, shuffle over the fact that they had received more change than was their due; and the one man who slip a three-cent piece into the church box, hoping to cheat their neighbors, and perhaps the Lord, into the belief that it was a dime. I would far rather, my son, that you would be an honest poor man than a dishonest rich man; but I know it is possible to be both rich and honest."

It was no unusual thing for Mr. Hall to pray with his son; so now they knelt while the father, in solemn, tender words, besought the Father of all, and the one man who slip a three-cent piece into the church box, hoping to cheat their neighbors, and perhaps the Lord, into the belief that it was a dime. I would far rather, my son, that you would be an honest poor man than a dishonest rich man; but I know it is possible to be both rich and honest."

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Baird's Balsam of Horehound promptly relieves and cures obstinate coughs, croup, hoarseness, and all affections of the throat and lungs. It gives immediate relief.

Let us never forget that God made home among the first things He created. Before commerce and trade, laws and statutes, thrones and altars, there were men and women, fathers and mothers, brothers and sisters, lovers and friends, hearth stones and homes.—G. R. Van de Water.

A specific remedy for indigestion or dyspepsia in any form is found in King's Dyspepsia Cure, the only preparation of the kind in the market. Cure guaranteed or money refunded. One dollar a package. Sample package to any address on receipt of three-cent stamp. Sole proprietors, King's Dyspepsia Cure Co., New Glasgow, Nova Scotia.

I met with a brother minister the other day who said he could not be a teetotaler, his conscience would not allow him. He thought he would be diverging from the Scripture. I did not say anything at all to him. I thought he was too far gone for me.—Mr. Spurgeon.

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Where Christ brings His cross He brings His presence; and where He is none are desolate, and there is no room for despair. As he knows His own, so He knows how to comfort them using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.

Alonso Howe, of Tweed, suffered thirty-five years with a bad fever sore. Six bottles of Burdock Blood Purifiers cured him, which he considers almost a miracle.

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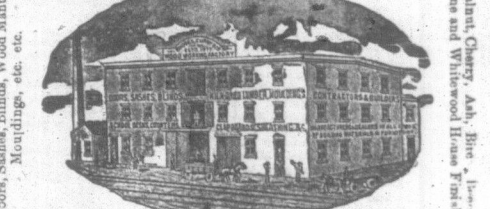
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Messenger and Visitor

WEDNESDAY, JUNE 4, 1890.

CANADIAN BAPTIST TELUGU MISSIONS.

The report of our Canadian missions in Telugu land for the year 1889, has just come to hand. It is a goodly pamphlet of sixty-five pages, packed full of facts concerning the work of the year it covers. We cannot do better than quote the general summary as given by Bro. Lafamme in the introduction to the report:

The year's work heretofore reported was begun in hope. The Spirit of God has come down upon the missionaries in peculiar blessing at the Bimlipatnam Conference. His continued presence has driven the work forward as never before in the history of the missions. The advance of the 23 churches has been like a triumphal procession. The 3rd day of April was observed as a day of fasting and prayer, not only in these two missions, but in the American Baptist Telugu Mission, and in many of the Canadian Baptist churches. To many the day was baptisical in the spirit of renewing their received.

On the Akidu field, the undivided effort of Mr. and Mrs. Craig has been marked by a gracious revival which swept over the Akidu church, and by which 83 were gathered into that church alone, and 239 were added to the whole field. Miss Stovel joined them in October to take charge of a special effort for the women. At Bimlipatnam sickness has largely hindered the work. From Bobbili, in its decennial year, the clouds have lifted, and the sunshine of God-given success gleams in six baptised converts, and lights up the future with bright hope. In the Chicocoleo field, the formation of a new church, the variety of the converts gained, and the extensive touring made are all promising indications for a future large blessing.

Cocanada, after three changes in the management within four years, has shown in an increase of 139 by baptisms, in the addition of 6 native evangelists, and in the general feeling of confidence that pervades all departments of the work, how essential the permanent residence upon the soil of its own missionary is to the success of the work on that field. Mr. and Mrs. Davis have been formally appointed to Cocanada by the Board. In the Seminary, a new staff of Christian teachers, the gift of God in answer to prayer, and new buildings, complete the equipment of the school. Mr. and Mrs. Garwood assumed full charge of Tuni in July, and thus filled the last breach made in the mission by the violent disasters of 1885 and 1886, which closed the Seminary and threw the burden of the mission upon one man.

Fresh advances have been made. The Vianagram station was assumed in September. Mr. and Mrs. Higgins, who arrived in December as the first reinforcement to the northern mission in five years, have taken charge. Miss Fitch, who came with them, goes to Bobbili. On Nov. 1st Mr. and Mrs. Walker and Mr. and Mrs. Brown arrived in Cocanada, a week later came Miss Rogers, and on Jan. 10th, 1890, Miss Booker, a third reinforcement to the two missions of nine persons. In November mission work commenced at the new station of Yellamanchili.

There are now 9 stations, 30 missionaries, 74 native agents, 23 churches, and 19 Sunday-schools, with 626 scholars. During the year 410 were baptised; and the net increase of 285-rolls the church membership up to 2,466.

The sickness which has hindered the work at Bimlipatnam was the appearance of small-pox which was mercifully stayed before it had spread and the serious illness of Mrs. Sanford. The hearts of the workers here have been cheered by the arrival of Bro. and Sister Higgins and their settlement on the new field of Vianagram, hard by. The Sabbath open air services, which are still continued at Bimlipatnam, continue to arouse fierce opposition, but it is hoped that good is being done.

Bro. and Sister Churchill are working on steadily at Bobbili. In traveling routes already gone over in previous years, some are found prepared to listen with greater interest and some whose ears are closed. "It seems as if the Holy Spirit has hardly begun His work of convincing the people of sin, of righteousness and of a judgment to come." Bro. C. feels that, for the future, he should spend more time in important centres.

At Chicocoleo Bro. Archibald reports a larger number of heathen converts than ever before, numbering nine in all. These are from seven different castes. The new church organized at Tekkali has had two additions by baptism, making the membership nineteen. The native Christians are holding out well, and are showing greater care in the reception of members.

The Cocanada field has had a great blessing. Many of the heathen have heard God's voice in the storm. Bro. Davis gives a brief account of our tour:

We made one memorable tour in July. The cholera was raging, four and five a day were dying in almost every village we visited; the stench of the burning dead was in our nostrils; the wailing of bereaved ones sounded in our ears; tumultuous scenes over the sick and dying were daily before our eyes. No words of comfort could they speak to departing ones; no hope of meeting in the future; all was darkness and despair. Then we thanked God for such a message to deliver, and as we told them of a place

where weeping and death are not, and of One who would take them to that better land, many found hope and comfort in Jesus, sixteen of whom were buried in baptism at that time and twenty-five shortly afterwards. These sick and dying, comfortless, hopeless ones, found all their hearts craved in the great Physician. We have had opposition and difficulties not a few; but these are swallowed up in the unspeakable joy of seeing sinners repenting and turning from the creature to the Creator.

Bro. Garside is much encouraged on the Tuni field, which was left with no resident missionary for several years after the lamented death of Bro. Currie. He has baptised six. He writes:

There are hopeful signs; in some of the villages the people hear very attentively; some have asked for baptism as soon as the rice harvest is over. Our work is really to preach the truth, and to follow up the work with believing prayer. God will call out His own; and He alone can do the work. "Paul planted, Apollo watered, but God gave the increase."

The Akidu field, presided over by Bro. Craig, has the largest number of converts. This is the tenth year since it was occupied and the church numbers 1,637, of these 239 were received last year by baptism.

The lady missionaries have all done earnest and faithful zemana and school work, which must tell, although of a nature not coming to the light so directly as do some other forms of labor. On the whole, it is the best year our Canadian mission has yet seen. We should thank God and take courage.

THE ANNIVERSARIES OF THE BAPTISTS OF THE NORTH.

These great gatherings have just been held at Chicago. They were largely attended and enthusiastic, marking the close of one of the years of the most successful work it has yet been the privilege of the denomination to achieve, through its great societies.

THE PUBLICATION SOCIETY held its session first. The following is a summary of its year's work:

The receipts in the Book department are \$37,883.90, being \$56,542.30 more than the receipts in this department during the previous year. The receipts in the Missionary department are \$125,114.99, being \$2,537.29 less than the receipts in this department last year. This decrease is accounted for in the fact that the donations for permanent funds of the previous year were very much larger than they were this year. The receipts in the Bible department are \$22,240.27. The total receipts in all the departments for the year are \$66,539.16, being \$38,878.92 more than the total receipts of last year. The assets of the Society are \$847,458.58. The permanent funds are \$106,142.80.

Nine new publications have been issued during the year. Of these, 382,100 copies have been printed. The total number of copies of books, pamphlets, tracts and periodicals, new and old, printed during the year is 33,993,700. This exceeds the number of copies printed last year by 2,273,850.

Of periodicals, there have been issued over 31,000,000 copies—an increase over the previous year of over 2,000,000 copies.

We have now reached the Jubilee of the Society's Colporteur Work, which began in 1840, with one colporteur. Last year the Society had 132 laborers in 37 States and Territories. During the year their joint labors were equal to that of one man for more than 72 years. They scattered 227,793 copies of the Scriptures, 39,086 books, 679,373 pages of tracts; delivered 17,659 sermons and addresses; visited 47,248 families; baptised 719 persons; constituted 53 churches, and organized 545 Sunday schools. During the year the Society has made \$93 grants—5,880 copies of the Holy Scriptures, as Bibles, Testaments, and Parts, including the Common, Revised and Bible Union Versions, distributed throughout all the States of the Union, and in British Columbia, Cuba, Mexico, Nova Scotia, South America, Liberia and the West Indies.

Some little feeling has been caused by the action of the society in cancelling its arrangement with three colored brethren to write for its periodicals, because of objections raised by the white Baptists of the South. The matter was brought up by these colored brethren, but, after an explanation by Dr. Griffith, the resolutions reflecting on the society were referred to the Board of the Society itself.

THE ANNIVERSARY OF THE MISSIONARY UNION was introduced by an address by President Northrup which is said to have stirred the great gathering very deeply. Among other things he said:

Let me make a suggestion: Turn away your eyes from theological scenarios. They are criticised as not sending out more men. But they have not the power to create out of nothing.

Let 200 pastors, under 40 years old, the best in body and mind, men receiving \$6,000 salary, downward; let us see what the Board can do. Send us 25 Africa, China, Japan. The facilities of the seminaries and colleges should be represented. Such an act would move the domination and the world. Young men just from the seminaries are not the best men to go to the heathen. We want men of thought, of maturity. The young man's theology is theoretical. They have no definite method of work; and they know not how tremendous is this field.

Why should men of ability settle down, four or five of them, in a town of 500 people, when they might have a field of 10,000 or 100,000? Let them go out, and say to the young men, "Come!" Who will take care of our churches and our people? God.

Oh, the famine that is upon us as to the preachers of the Word; an inferior body of men in some respects, and fewer of them. The suggestion is practicable. Try it.

Are we doing more than playing at missions? When shall we wake up? What will this opiate be spent? God wants men more than their money. We must look more to pastors and to laymen. Let not God say: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Then followed the report of Dr. Murdock, giving record of very encouraging advance. There were appropriations for 1889 amounting to \$406,568.33, which was nearly \$16,000 more than those of any previous year of the society's history. Last year, the total amount of the appropriations was \$440,556.57, which is an advance of \$33,988.24 over the previous year. The receipts of the treasury for current expenditures have, however, been \$440,788.07, fully covering the very large expenditures, and reducing the debt of the previous year by \$231.50, leaving it at \$7,942.06. An advance of nearly \$50,000 in the annual expenditures within the past two years has this year been fully provided for without the aid of urgent or unusual appeals. The permanent income of the society has received a large increase.

The total receipts from all sources were \$559,827.

Dr. Murdock ascribes the increase of contributions to an increase of missionary zeal and, especially, to better ideas of the duty and privilege of systematic and proportionate giving.

The results of the year's work are as follows:

There were 33 new missionaries put into the field, in addition to 35 yet to go out; three new stations have been established; 5,539 baptisms have been reported from the foreign field, and 5,522 from the European mission, making a total of 11,061 baptisms for the missionary year.

The executive committee has been led to make a change in the gradation of the salaries of the missionaries of the Board. The salaries are to include all expenses except house rent. For the first three years of service, married men are to receive \$800, and single \$600; during the next seven years, \$1,000 and \$800 respectively; during the next ten years, \$1,200 and \$1,000; beyond this time, \$1,500 and \$1,200. Female assistants are to receive \$500.

The finance committee's report, recommending that \$400,000 be raised exclusive of legacies and woman's work and that \$500,000 be expended, was adopted. This means an advance of about \$200,000 above the expenditure of this year.

The Missionary Union is to have new officers for this year. Dr. Ashmore, the home secretary, has resigned finally. He feels that his work is on the foreign field. The corresponding secretary, Dr. Murdock, has also resigned, and Dr. Mabie of Minneapolis and Mr. Barnes of Newton Centre have been appointed his successors.

The balance of the report of the annual yearlies will be given next week.

A SAD CASE.

We have shrunk very greatly from referring to the case of Rev. Edward Whitman, late pastor in Charlotetown and now in Joliet, Ill. It is a joy to record what is creditable to the heads and hearts of our ministers, and we are glad that we so seldom have anything else to chronicle of them. At the same time, action in reference to a case like this must not be governed by feeling but right and the interests of the cause.

As many of our readers have learned from the secular press, there has been great trouble in the Joliet Baptist church, of which he is pastor. Some of the prominent members became suspicious that he was not conducting himself as their pastor should. The matter was brought up in the church. The majority stood by their pastor and the accusers were excluded. Mr. Whitman, about this time, came down to Charlotetown to get his letter of dismission which had not been granted him. The church were not prepared to grant it until certain charges were investigated. These were of untruthfulness, misappropriation of church funds, and of conduct which laid him open to grave suspicion of immorality. We have examined the report of the investigating committee composed of the most prominent and prominent gentlemen connected with the church and congregation. It seems to have been conducted in the most careful and the fairest way. So far as we are able to judge, there can be no possibility of dissent from the decision reached—that he was guilty on all these charges.

Since this investigation was held, those in the church at Joliet opposed to Mr. Whitman desired to have a council to consider the whole case. This his friends refused to assent to, neither would they accept the finding of the Charlotetown church as evidence. An ex-parte council was then called. This council, composed of a large number of the prominent pastors and representatives of churches in Chicago and Illinois, requested Mr. Whitman and the majority of the church to meet with them. This they refused to do. This council, presided over by Dr. Galusha Anderson, Professor of Homiletics at Morgan Park, having examined the report of the committee of the Charlotetown church, expressed its full concurrence in its findings, and recommended the Association to which the Joliet church belongs to consider whether this church should be

recognized as a member, under the circumstances of the case.

We hear that Mr. Whitman continues to have the sympathy of a majority of the church and also of a large portion of the outside public, as is often the case when an impression gets abroad, right or wrong, that a man is being persecuted.

THE POWER OF THE PREACHER.

It is said that the power of the pastor and of the pulpit is not what it was. Doubtless this is measurably true. It is not, at least, of the same kind it was a hundred, or even fifty years ago. At least two reasons may be given for this. There is not the same difference in intelligence and culture between pastors and people as of yore. The latter has gained upon the former. The result is that they are not regarded as authorities whose ipse dixit is to be taken; but must win and wield influence by appeals to reason. We fear, in too many cases, there has been a reaction to the opposite extreme, and a large class of people, instead of looking up to the minister as an authority, look down upon him as one chained to old ideas and out of touch with the spirit of the age. All this limits the preacher's power in a certain way.

Then, too, it is to be remembered that the minister has more and more powerful competitors. Time was when he was almost the only one who had the public ear. Now there is the press and the platform, grown to immense proportions, doing their best to shape and control the public sentiment, on every imaginable subject and question.

At the same time, we doubt whether the pulpit ever wielded a higher kind of power. If a preacher is required to lead his people more through their intelligence than through a sentiment of personal reverence for his office and of deference to his authority, the guidance, though harder to gain, is of a higher and more stable character. If he has competitors, more than of old, it must be remembered that the most potent of them, the religious press, is his helper. Taking these two points into consideration, we believe that the power of the preacher and pastor is not on the wane, in the main. Let any great reform worthy of the massing on its side of the full power of the ministry of the land be proposed, and it is upon our pulpits it has chiefly to depend. And let a reform be secured the general support of the ministry, let but all the pulpits ring out in unison on the question, and its success is pretty well assured. Thus it was in the great movement in Great Britain which culminated in the abolition of the disgrace of slavery from her soil. At first the government treated Knibb and his fellow-suppliants with contempt. They appealed to the people, chiefly through the pulpits of the land and the tide of popular sentiment soon swept up to the House of Commons and carried the measure through. If all the pulpits of a place are true on the question of prohibition today, it is hard even for the money and the dark ways of the liquor men to succeed. These pay the power of the pulpit the greatest compliment by solving broadcast any utterance of a minister favorable to their cause they can get. We believe their booming of high license today, is largely to divert the power of the pulpit, or a part of it, from prohibition.

The fact, however, that power in the pulpit is harder to gain and hold should stimulate our pastors to diligence and induce thorough preparation, while its high and potent nature when won, should shake all be very careful to wield it aright, and with might for the right.

Perhaps the readers of the MESSINGER AND VISITOR may be interested in a few notes of a flying business trip to New York. We start in the late evening of a black dark night, just as a storm began to pelt the car windows with gusty dashes of big rain drops. There is something weird in being swept along with rush and roar through the black silence of such a moonless, cloud-packed night. What faith is needed in the watchfulness of the engineer, in the absence of malicious wickedness on the part of people generally, to sit and enjoy the brightness and warmth of the well-appointed cars as they contrast with the darkness and the sobbing storm without, and be undisturbed by fear of disaster! How easy for a rock cast upon the track in the dense fog to wreck the train. What if there should be a bridge swept away! What if the engineer should grow heedless for a moment! In the black night, there would be no escape. And yet our train shoots like a jagged bolt of light through the darkness, with only trust of various kinds to keep from fear and dread; and as hour after hour passes away, and still the jar and the swaying of the steadily flying train keeps up, we find our confidence has not been misplaced. After all, is not this very much like these lives of ours generally? We go rushing on, and before us there is ever the darkness which our eyes cannot pierce. We do not know what threat of disaster is hanging over the course we go. It is only as we have faith to believe that suf-

ficient safeguards are around the way we take, that we can have any assured and intelligent peace and rest. Happy is the man, as he is swept along the course, the future of which no human eye can see, if he has placed himself in the charge of Him who has the power to assure safety, and to bring into the brightness of a day which is ever-breaking in glory on another shore.

The long panorama of flitting country, as we hurried on through New England to Boston on Tuesday, looked very fresh in its greenest green of bursting bud and springing grass. As we got down into Massachusetts, the more advanced season there brings us into blossom laden apple orchards. Then comes the final express rush of the train through and past flying villages and towns more and more thickly scattered over the landscape until we dash across the Charles river and slow up at Haymarket square.

A little over an hour and we are off for New York by the Fall River line. Arriving in this great city early in the morning, we spend a busy day. In the late afternoon, we go over to Chatham Square and see by the notice board at the door of the Mariners' Temple that the prayer-meeting is at 8 o'clock. We allow ourselves to drift here and there around the streets which converge here, with only time for supper, until the time for service has come. What a sense of grateful quiet and relief came over us, as we sat and waited for the beginning of the meeting. Bro. Avery is his old hearty self. He is full of joy over the offer of a wealthy gentleman to give a place in the country and it up to every member of his Sabbath-school a fortnight's taste of life where the air is free and the fields are green. To the children gathered from the stifling tenement houses and from the slums around, this will be a treat indeed. The prayer-meeting was an earnest one. Uniting in worship with these, many of whom have been rescued from the depths of vice and sin, was it any wonder that we were impressed with more than usual force with the power of the gospel? Right here, where wickedness is at its worst, where its vile bondage is strongest, where its defilement is most loathsome, it comes with divine might and sets the purified captives free.

Dr. Guinness spent a short time in prospecting Bro. Avery's field. He was so impressed by the opportunity here afforded for training in mission work that he decided to send five of his students here to labor for a season, convinced that they could have no better preparation for their work among the heathen than to be obtained here. It is to be doubted whether any more hardened sinners can be found than those which gorge the lodging houses around the Temple. It is to be hoped that this place of light and refuge may never be permitted to close its doors. There seems danger that Christians forget the great mission of the church, in the large cities. Churches are moved away from the great centres of vice and wickedness. But what are churches for if not to bring the hope and holiness of the gospel to those who need it most?

After the close of the service, Bro. A. proposed that we go across the Square to Mott street, the great swarming rendezvous of the Chinese of New York, to see the Joss house, or heathen temple. We pass across under the network of street railways which converge here, and over the tracks of an equal number of horse car lines. We crowd our way through the stream of people crossing between East Broadway, the Bowery and Park Row. In a moment we see a red light shining from a third story front. We go up the dirty stairs, catching glimpses of Chinamen in the rooms on either hand at the landings combing their pig tails and engaged in other occupations. For the Joss house is a room in a lodging house. They look at us curiously. Had we been without the familiar presence of Bro. A. whom many of them knew through his Chinese school, it might not have been safe. We reach and push open the door. The room was empty of worshippers, although we could hear the tramping of feet through the thin partitions. It was very rich in its heavy gildedness. One piece of carving is said to have cost \$5,000. As we looked at the figure of its Chinese deity, surrounded by its symbols, we could scarcely believe that men of any intelligence could be idolaters. It shows how strong is the instinct in men to worship a supreme being; that, wanting in knowledge of the one true God, they can accept anything so puerile and gross. May it stimulate the Christians of America both to be faithful to the heathen who have come among them, and also more earnest in sending the gospel abroad.

On Thursday, as we were passing down Fulton street amid the crowds rushing away to lunch at 12 o'clock, our eyes were greeted with the sign: "Fulton Street Prayer-Meeting." We hastened up the narrow stairs and found ourselves in a hall capable of seating two or three hundred people. There were twenty or thirty already present, and their leader was reading requests for prayer. We could not help noticing how many were for relief from some temporal ill. Some of them were of a rather questionable character. We did not wonder that a gentleman took occasion to insist that

A WORK-A-DAY TRIP.

requests for prayer must be of a reasonable kind, before prayer could be expected to avail. The meeting was inspiring; but our chief interest was in the associations of the place. Here for a long stretch of years, each day from 12 till 1 o'clock all the year round, the voice of prayer has gone up to God. While the mad rush of business around has lulled for a little as thousands are thronging the restaurants, etc., for a hasty lunch, here godly men come in reverently and go out quietly after having unbosomed themselves to Him in whom is help and comfort. Marvellous answers have been given to the prayers here offered. So celebrated has the service become that requests for prayer come pouring in from all parts of America and from other lands as well. On the day we were there, the requests came from all parts of the land and were for a great variety of objects. Very near to the prayers drew one very close to the throne. Some of the remarks made during the service were instructive and touching; but even here we could discern that the religious crank had penetrated.

There is little general news of importance this week. Gladstone has made a speech in which he describes the section of the new license bill to compensate publicans who are refused license, as immoral. He declares it would require \$1,500,000 to buy them all out. The agitation against this Bill goes on, and it is hoped the objectionable clause may be wadded out at its third reading. One result must follow. The Conservatives will get the run vote for the effort to have this clause passed, whether they succeed or not. The Liberals, however, who are opposing it, will gain in securing a larger temperance vote.

A representative at Washington has brought in an amendment to the naval bill to the effect that if Great Britain will dismantle her naval stations on the American coast, and withdraw her navy, the United States will refrain from building the three war vessels they propose to construct this year! Not next.

The negotiations between Great Britain and the United States about the Behring Sea seal fisheries have fallen through. The latter power seems determined to come to no agreement which does not leave her virtual master to this sea.

The people of Newfoundland are greatly aroused over the French oppression on the eastern shore of the island. The French have been pressing larger and larger claims, until they now actually control the fishing and lobster business, and the British people are being driven to the wall. The British government does not seem inclined to interpose on their behalf. Finally, they have sent a memorial to the home government, declaring in the plainest terms that they will be compelled to defend their own rights, unless something is done to protect them. A French man-of-war has just forcibly removed the herding nets of the fishermen of St. George's Bay, and a movement is on foot to refuse to pay import duties to a government unable or unwilling to protect the islanders. France is evidently doing her best to exasperate the people, in order to embarrass the British government in the hope that the latter may give a large price for the abandonment of her claims. It has been semi-officially announced that if England should retire from Egypt, France would be willing to retire from the coast of Newfoundland. In the past, much less than the provocation of the present has precipitated war.

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Religious Int.

NEW ECONOMY, &c.—Lord is moving along in his health, which has not been baptized each month for some time. C. H. New Ross, Lunenburg, interesting service in this month of May. He has been ordained to the deacon's office.

DILIGENT RIVER, Cumb.—It was my privilege to see Mr. Langil, Diligent River, Maine, who has been ordained to the deacon's office. He has been ordained to the deacon's office.

THE BAPTIST CHURCH, N. B.—At a recent meeting having charge of this decided to increase the missionary, and also to month's vacation for the health, which has not been the past few weeks. The mission is quite hopeful. Tentative congregations are hall in Haymarket Square, schools at Murray street, Hall Ave having an increase and interest.

WOODSTOCK.—Since our have been received into by baptism and on one congregations continue the services helpful. The ness of many of the singing we were able to render under the Palma, in the C. H. audience, in which could elite of the town, assembly were realized. I see the to the Telegraph speaks musical treat of the season May 27.

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MAY MOUNTAIN.—We port better times at the Lord's Zion. At the close term at the Union Baptist received an appointment Mission Board to this church. When I arrived this church in a very large had had no regular Sunday-school for about about three weeks with cess. Rev. W. B. Hines, day, 26th ult., and a very large. We expect a revival. Established weekly prayer-organized Sunday-schools tries to be a success. ago quite a number of assemblies, and after an enjoyable evening, they with \$23.25 as a token of appreciation. I have received of love and good will from this place. We are greater blessings. J. May 25.

CANNO, N. S.—On the part from Canno, I from giving expression to my heart. I have just year's pastorate, and not lot to leave this church. are dear to me. In this made many a friend, a true friend to all. Lasting I passed through ordeal of my life when I gregation to hear my I hope I will not have During my stay here the church and need of the most pleasing ministers at the Christmas donations given to them a pause until next session had something far better not that special donations we began housekeeping daily a practical expression which fills our hearts. But I have something their favor. Last Wednesday at the close of my term with a surprise. Miss esteemed teachers, on church and people, present purpose of money contained was exclusive of salary expression cannot fail to impression upon my heart. Miss Carrie Whitman, a choir, on behalf of the Mrs. Smith with an elegant, which she appreciated for which she wish choir. There have been useful articles presented, been highly prized. hearts here for the coming arly will be paid promptly mine was. Rev. A. Mart playing until a pastor many the older portion of the to see Bro. Martell with next pastorate will be w church. Will friends be direct all correspondence May 23.

Rev. S. Langil wishes to make grateful mention of the present of a beautiful set of chimes, to Mrs. Langil, by the New Ross church and congregation, as one among the many expressions of good-will of this kind people.

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Religious Intelligence.

NEWS FROM THE CHURCHES.

LOWER ECONOMY, &c.—The work of the Lord is moving along steadily. Here baptised each month for three months past. C. H. HAYBROOK.

NEW ROSS, Lunenburg Co.—In an interesting service in this church on the 26th of May, Bro. Hebray Minister was ordained to the deacon's office.

DILIGENT RIVER, Cumberland Co., N. S.—It was my privilege to baptise two at Diligent River, May 25. One of them expressed to love Christ, but so far shrink from the test of obedience.

WOODSTOCK.—Since our last report two have been received into the church—one by baptism and one on profession. Our congregations continue excellent and all the services helpful.

JUDITH, Halifax Co., N. S.—We have been laboring on this field for a few months and are encouraged in our work. There is a quiet interest manifest in church work.

LUTZ MOUNTAIN.—We are glad to report better times at this part of the Lord's Zion. At the close of the winter term at the Union Baptist Seminary, I received an appointment from the Home Mission Board to this and the Weldford church.

CANNO, N. S.—On the eve of my departure from Canno, I cannot refrain from giving expression to the fulness of my heart. I have just closed a three year's pastorate, and now it falls to my lot to leave this church and people that are dear to me.

THE YORK AND SUNBURY QUARTERLY MEETING will meet with the Baptist church at Prince William, June 13th, at 7.30 p. m. A full attendance is requested, as it will be the last meeting before Association.

THE CARLETON, Victoria and Madawaska Counties Baptist Quarterly meeting will meet with the Baptist church, Bloomfield, on the second Friday, June 13, at 7 o'clock, p. m.

ly. This gives Carleton both the editors of her denomination paper, besides an esteemed former pastor—Rev. S. Hickson. The social meetings are particularly enjoyable and largely attended. The presence of so many experienced and scholarly Christians makes them a feast of fat things. The congregations at times test the seating capacity of the building, and quite a number of families desiring sittings are unable to obtain them at present.

HARVEY, Albert Co.—Difficulties having existed in Harvey church for some time past, and which it seemed hard for the brethren to get satisfactorily settled, the parties agreed to call a council of ministers to assist them in settling the trouble and restoring harmony in the church.

THE REV. J. H. HUGHES, who is on a visit to his friends in New Brunswick, has been painfully afflicted. While visiting his daughter in this city, he was laid by with a severe attack of the grippe, and then came to him unexpectedly the sad news of the death of his youngest son, a promising lad.

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THE GENERAL ANNUAL MEETING of the Union Baptist Educational Society will be held at the Seminary building, St. Martins, on Tuesday, the 10th day of June next, at three o'clock in the afternoon, and at such meeting to be held at the above time and place the report of the directors and other officers will be received, the directors for the ensuing year elected, and such other business transacted as may legitimately come before the meeting.

AMONG A WILSON, Secretary. A mass meeting of the W. M. A. Societies in connection with the Central Association will be held at Falmouth (D. Y.), on Friday afternoon, June 27th. The sisters will please not neglect to send delegates, who will be prepared to give verbal reports of the condition and work of the various societies, it being desirable to have the meeting as informal as possible.

TEA SUGAR FLOUR FULL LINES OF Staple Groceries and Dry Goods.

WHOLESALE ONLY. Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and guarantee satisfaction to purchasers. I carry a very large stock of SUGARS, bought in Moncton, Halifax, and Montreal at bottom prices. TEA is a specialty to which I give closest attention in buying and matching. Qualities second to none.

SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

Table with 2 columns: Convention Funds Received, and Amount. Includes entries for Kempt, Hants Co., Bedouque, P. E. I., Hampton Village church, etc.

FOR W. B. M. U. Mrs. John March, St. John, per F. L. Harding, N. W. M., \$10.00. Port Groveville, per Mrs. F. P. Newcombe, H. M., \$4.65; F. M., \$4.25.

MEETINGS OF ASSOCIATIONS. Nova Scotia Western.—Rev. I. E. Bill, clerk; on the third Saturday in June, at 2 p. m., at Sydney, C. B.

PERSONAL. Rev. S. D. Ervine has removed from Andover, Victoria Co., to Keswick Ridge, York Co., to which place he wishes all his correspondence directed.

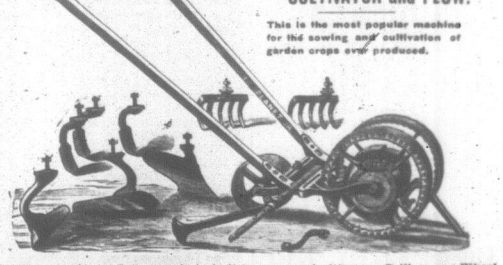
Missionary Meeting. During the month of June Bro. M. B. Shaw expects to address missionary meetings as follows, and requests the brethren to make necessary arrangements.

A Jewel to be Kept. Amidst the good sights of God's fair world, is there one more lovely than a man who has turned aside from all impurity, and has come to man's estate with the bloom of his boyhood full, and fresh, and clear?

200,000 Lbs. Wanted. Oxford Woolen Mills. In exchange for the World-Renowned OXFORD CLOTH.

WOOL CROWEERS. Send post card for Samples and full instructions for sending your Wool direct to the mills in exchange for these goods. Highest throughout the Province are receiving satisfaction every year. Try it!

THE "PLANET JR." COMBINED DRILL, WHEEL HOE, CULTIVATOR and PLOW.



EXCEPT the "Planet Jr." separate tools, it has no equal, either as a Drill, or as a Wheel Hoe, Cultivator and Plow. As a Drill it sows all kinds of garden seeds with the utmost accuracy.

W. F. BURDITT & CO., St. John, N. B.

HALIFAX FRAZEE & WHISTON.

119 HOLLIS STREET, - HALIFAX, N. S. "Teach your sons that which they will practise when they become men."

STAR CULTIVATOR



IS ALLOWED TO BE THE BEST CULTIVATOR MADE, AS IT HAS REVERSIBLE HILLERS & FEET, & ALL STEEL BUT THE HANDLES.

Call at 32 to 36 DOCK STREET, ST. JOHN, N. B. P. S. McNUTT & CO.

IDEAL IDEAL SOAP.



WOOL! WOOL! FOWLER & CO., MERCHANT TAILORS.

GENTLEMEN'S OUTFITTERS. Largest Importers of Foreign Manufacturing of FINE COATINGS, TROUSERS, &c.

Opposite Court House, - AMHERST, N. S. W. K. McHEFFEY & CO., 38 WATER STREET, WINDSOR, N. S.

DRY GOODS AND CARPETS

ANNOUNCE THEIR SPRING IMPORTATIONS OF DRY GOODS AND CARPETS. NOW ABOUT COMPLETED.

Samples of Carpets and other goods sent by express or mail on application. P. O. BOX 346.

WANTED, A First-class Wood Turner.

HIGHEST wages and permanent employment guaranteed to the right man. APPLY AT ONCE.

HALEY BROS. & CO., 1 to 19 BROAD ST., ST. JOHN, N. B.

...faint and sore, Waiting for the dawning, of the door; Waiting in the Master's arms, as come the dawn; To the glory of His presence, nath of His home.

A weary path I've traveled, nath storm, and strife; Bearing many a burden, my life; But now the morn is breaking, will soon be o'er, I'm meeting at the thrice in the door.

Methinks I hear the voices, as they stand; Singing in the sunshine, in the land; O would that I were with them, in their shining throng; Mingling in their worship, song!

The friends who started, ended long ago; One by one they left me, the foe; Their pilgrimage was shadowed, umph sooner won; How lovingly they'll hail, toil is done.

With them the blessed an no grief nor sin, I see them by the portals, me in. (O) Lord, I wait thy pleasure, and way are blest! But I'm waiting, worn, and tired, bid me rest!

THE HOME

The Hidden World

MRS. C. H. SPECTOR

At the manufacture of "The Hidden World" in the hidden world, which they are engaged, pattern designed by some, and perhaps only taking on at the fair exterior and some of the things which are being produced. Passing along the side of the brilliant pictures, attention is concentrated on the

ness of manufacture by means of a few touches of the hand the massive drapery see the work growing, the under the weavers' busy fingers scarce a thought to so ravished is he with the sign, the richness of color, unique texture of these dictions.

I have been thinking humble fashion, I and of God's small and weak children, these weavers, for, designing a few touches of the hand the massive drapery see the work growing, the under the weavers' busy fingers scarce a thought to so ravished is he with the sign, the richness of color, unique texture of these dictions.

For truly our work is in its foundation lines woven love and compassion; traced in the golden threads of faith and favor, it is clustered with the precious mercies; and its beauty of the "blessing of God" hind all this grandeur of our may well be concealed that they should marvel that they should find it taught their fingers to place work for an honor to be even one stitch into the wonderful providence wrought around a round might-well crave to be the selvages, or to be happy on the fringes of the grand sign, rather than be the sole labor which "prom" workers are made to do.

I noticed that the pattern the weavers worked was their heads—they had to rection and guidance as they wrought. A sweet one to be well loved, with all the life upon it, with all it is traced by the Father's by day, as we look upon asking that our imitation of the pattern He so all about us, and favor, it is not stich can go awry with wagers which follow faith's Then, whether He fill golden filaments, making work bright and gay, or play us on the black boards strands are laid in tears—right, because He is and approves.

I cannot tell why I see which must have been in the dark places of my heart, it is in the heart, some-timed, troubled, see no beauty or utility which yet he feels content because of the love he bears. King, Courage, dear friends, and favor, it may be. You are to work faithfully at the wrong of it, content to be unwelcomed, if the Lord so will, fully certain that, if you tell us, that your work with Him, it will be in harmony and beauty and designs; and when the right side of the Lord work, you will wonder splendor as a whole, but of the stitches which we you with so many sighs you will never cease praise of Him who "d" well.

When we come to get thread of our life's task,

TAKE A WET AFTERNOON

(OR ANY OTHER TIME) And SEARCH in OLD TRUNKS, CLOSETS, &c. FOR LETTERS and PAPERS dated between 1847 and 1869, and on them you are sure to find old

STAMPS

which you can turn into MONEY. You may be fortunate enough to find a LARGE LOT OF STAMPS LEFT IN THE ORIGINAL ENVELOPES ON LETTERS ARE WORTH 10 PER CENT MORE. Sometimes the Stamps were CUT AND USED OR half their value; these ARE GOOD ONLY on the original covers to show the Post Marks to prove they were used as such. I will pay EXTRA for these. Sea Captains are very likely to have the Cut Stamps, as many were used in mailing letters to Great Britain. For Nova Scotia or New Brunswick stamps I pay from 1c. to \$7.00 each. These are a few of the prices:

Table with 2 columns: Stamp value and Price. 1 PENNY, 35c. each; 3 PENCE, 13c. each; 6 PENCE, 50c. each; 1 SHILLING, \$7.00 each.

Send what others you may find for prices. All stamps not wanted will be returned. Stamps of the present issue not wanted. Old Collections bought for cash. Register all valuable stamps.

H. I. HART, CARE MESSINGER AND VISITOR, ST. JOHN, N. B.

Perfect Days in June

Need Perfect Days for June, and here they are!

IN SHEET MUSIC FORM. ELAINE A Love Song. Van de Water. 50c. SIGNAL BELLS AT SEA. Song. W. S. Hays. 40c. OLD HOME, DOWN ON THE FARM. D. Baker. 40c. VIEWS OF WEST WALKERS. F. T. Baker. 40c. DANSE ECOSSAISE. F. T. Baker. 40c. FIDELITY. Song. Adam. 40c. W. S. Hays. 40c. H.A. MOIST. 60c. TRIUMPHAL MARCH. E. MOIST. 60c.

IN BOOK FORM. BAPTIST DAY MUSIC. For Piano. Very beautiful music. More than 50 sacred airs. Arranged for Piano. OPELAGIC PIANO COLLECTION. The best of the music of the opera. Art. For Piano. YOUNG PLAYERS' PIANO COLLECTION. In every easy and very good piece. CLASSIC POLY-RHYTHM COLLECTION. In Piano Duet. Highly praised by good pianists. PIANO CLASSICS. Volume 2. Marvellously good pieces, as are those of Vol. 1. SOU CLASSICS. Volume 2. Grand music.

Any book or piece mailed for retail price, which, for any one of the superior books above mentioned, is but \$1.00. OLIVER DITSON COMPANY, Boston.

BAPTIST BOOK ROOM

91 Granville Street, Halifax, N. S.

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60 VOLS. EACH.

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Send for Catalogues.

GEO. A. McDONALD, Secy-Treas.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT,

27 King Street.

NEW LON SCARF, Silk Handkerchiefs, Made-up Scarfs, Pongees, Bracons, French Bras, Ring Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

IN STOCK: ENGLISH ALL-LINEN COLLARS in the latest styles; and the "Dove" (Paper, Turb Down), and "The Swell" (Paper) Standing COLLARS.

Manchester Robertson & Allison

CHIPMAN'S PATENT IS ONE OF THE Best Family Flours made in Canada

Ask your grocer to get for you, if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S.



EVERY SKIN SCALD, BLOOD DISEASE Cured by Cuticura

EVERY SKIN AND SCALD DISEASE, whether torturing, disgusting, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the New Blood Purifier and greatest of Humors Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unfailing efficacy.

Stop that CHRONIC COUGH NOW! For if you do not it may become consumptive. For Consumption, Scrofula, General Debility and Wasting Diseases, there is nothing like

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda. It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer. SCOTT'S EMULSION is put up in a salmon oiled wrapper. Be sure and get the genuine. Sold by all Druggists at \$1.00.

INTERNATIONAL S. S. CO. FROM ST. JOHN, N. B., AND ANNAPOLIS, N. S. SUMMER ARRANGEMENT. ST. JOHN LINE.

Commenting MONDAY, MAY 5, one of the Palace Steamers of this Line leaves St. John

BOSTON

Via EASTPORT & PORTLAND. EVERY MONDAY, WEDNESDAY, and FRIDAY morning, at 7:25, Eastern Standard time. Returning, leaves Boston same days.

DIRECT LINE.

Commenting MONDAY, MAY 5, a Steamer leaves ANNA POLIS (calling at Duxbury)

FOR BOSTON DIRECT.

Every TUESDAY and FRIDAY, directly after the arrival of express trains from Halifax

INTERCOLONIAL RAILWAY.

'89. Winter Arrangement. '90. ON AND AFTER MONDAY, 26th DECEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7:30

Accommodation for Point du Chene, 7:30

Fast Express for Halifax & Montreal, 10:30

Express for Quebec and Montreal, 12:30

A parlor car runs each way daily on express trains leaving Halifax at 7:15 o'clock and St. John at 7:30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 17:00, and take sleeping car at Moncton.

The train leaving St. John for Montreal on Saturday at 17:00, will run to destination on Sunday.

Trains will arrive at Saint John, Express from Sussex, 8:30

Fast Express from Montreal & Quebec, 11:10

Day Express from Halifax & Campbellton, 10:25

Express from Halifax, Pictou and Mulgrave, 23:30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity, and heated by steam from the locomotive.

All Trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. E., 27th Dec., 1888.

THE BEST IN THE WORLD.

Burdock Blood Bitters enter the circulation immediately to purify, enrich and vitalize the blood, thus renovating and invigorating all the organs and tissues of the body.

Patent—Do cucumbers distress all people doctor? Doctor—No, sir, only those who eat them.

DOPE IN CIGARETTES THAN OTHER MAKES.

Why?

Why do we suffer? Why should God, Who loves His creatures, scourge them so? He hath the right—we need the rod; This is enough for us to know.

We search and question, to what end? No Providence hath made it plain; The finite cannot comprehend. The infinite myste y of pain.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc. BY GRACE RAYMOND.

CHAPTER XXII. WINKLE STREET, SOUTHAMPTON.

On a pleasant spring morning in the year 1687, a traveller who had just landed at the Southampton pier, stopped opposite the old hospital of St. Julian, Winkle street, and gazed up long and earnestly at the inscription over the doorway of the ancient chapel.

"Can you ever forgive me for my share in that cruel sentence?" he asked. "You do not need what I suffered, seeing your white face day after day, without being able to speak. M. Renu had bound me by my word of honor before he would permit me to approach you, and when I refused to conyure any longer at the desecration, he dismissed me from the chateau. Yet, if there had been less of the fear of man before my eyes—"

"Say no more," interrupted the young wife, with a tear-dashed eye. "I have had too much myself for which to ask forgiveness to reproach any one—even if your kindness to Henri at Agues-Mortes had not more than atoned for everything."

"She led the invalid to his chair, and Henri beckoned Louis to a seat at his side. "What business brings you across the Channel this time of year?" he asked. "Seriously the visitor met the kind, keen glance.

"The same that brought you, my cousin." "The truth?" "Nothing less."

"Then God be praised, I began to hope, when we parted, that the light was dawning on you, but so long a time has passed since I saw you last, that I can only say, 'It is not easy to pull against the tide,' answered Louis Bertrand sadly.

"But it is harder to keep out sunshine." "It is indeed, my sweet kinswoman. And your husband had shown me for the first time in his life what true religion was. I could not forget your earnest words, Henri—far less the courage and patience, which preached to me more eloquently than they, and made me ashamed of my own empty profession."

"The bonds that still bound me to my Church." "And that other?" "Was Fulcrand Rey, the Huguenot pastor and martyr. He was at Angouleme in heaven, in the year 1685, and he was in Word in secret to all who would come to hear, when I stumbled unexpectedly upon one of his sermons. You know his burning eloquence; the truth struck home to my heart. While I was still struggling with conviction, the next day, I had that he was taken—betrayed by one of his own people, a man whom he had greatly benefited, and in whom he fully trusted. I followed him to Nismes, then to Beaucaire, where he met his trial. I was present in that judgment-hall, beside that rack that the fugitives called the guillotine. I heard him tell M. de Belleisle, when the bloodthirsty Intendant stopped to plead with him from the judgment-seat, that the only life he asked was the life eternal. I heard him protest in vain, endeavored to extort from him by torture the names of those who had been present at his services—that they had suffered far more than he, that he had scarcely felt any pain at all. I saw him rejoice at the foot of the scaffold, as one who mounted a ladder, the top of which reached even unto heaven. The work his lips had begun, his death sealed. The conviction had long been forcing itself upon me, that there was more of the spirit of Christ in the courage and gentleness of the religionnaires than in the coldness of their persecutors. They no longer blind my soul to the truth, that if I would tread in the footsteps of the meek and loving Prince of Peace, it could not be in the pale of my own church."

"That was last July, said Henri gently, when the speaker paused. "Yes, it has been a long time. My heart was torn to shreds by the thought of being branded as a traitor by my old church, and the ties that bound me to land and kindred, the prospects of worldly advantage and preferment, which others had counted less for 'brast, held me with adamantine hands. But, thank God! to them that have no might, He increases strength. The light is over at last, and I am here—free!"

"To learn, as we have done, that those who forsake all and follow Him, do not miss their reward even in this life!" asked a deep, mellow voice from the shadow of the doorway, as the exile looked up to meet the moistened gaze of Rene Chevalier and his wife, who had entered unnoticed during the recital. "Jean brought us word, and we could not wait a summons to come and welcome you," said the physician, when the first joyful greetings were over. "My mother is watching with Pepin and his wife by the bed of a sick child, but she will be with us this evening. Monsieur, you must permit us to share with Henri and his wife the pleasure of entertaining you. Marguerite can plead the tie of blood as well as Eglantine, but methinks we have even a stronger claim upon you. My mother has always believed that it was to you we owed the secret warning, three years ago, which gave us opportunity to escape to the hills. Altho' the sensitive color surged to the other's face, "then she was not mistaken."

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"You do not know what I thought of the fetters, if I could," said Eglantine La Rocne sadly. "Nay, let us only pity the downfall which is so utterly devoid of comfort," adied her husband gravely. "Perhaps at the desecration, he dismissed me from the chateau. Yet, if there had been less of the fear of man before my eyes—"

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KNELING AT THE THRESHOLD.

I am kneeling at the threshold, weary, faint, and sore, waiting for the dawn, for the opening of the door...

A weary path I've travelled, 'mid darkness, storm, and strife, bearing many a burden, struggling for my life...

But now the morn is breaking, the toil will soon be o'er, I'm kneeling at the threshold, my hand is on the door...

methinks I hear the voices of the blessed as they stand singing in the sunshine, in the far-off sinless land...

With them the blessed angels, that know no grief nor sin, I see them by the portals prepared to let me in...

Oh Lord, I wait thy pleasure—thy time and way are best! But I'm wasted, worn, and weary; O Father, bid me rest!

—Guthrie.

THE HOME.

The Hidden Workers.

MRS. C. H. SPURGEON.

At the manufacture of the "Gobelin Tapestries," in Paris, the weavers sit concealed behind the beautiful fabrics, on which they are engaged, working from a pattern designed by some great artist...

I have been thinking that, in a very humble fashion, I and many others of God's small and weak children, are like these weavers day by day, we sit, adding a few touches to our work...

Truly our work is all His—in direction, in design, and in development. Its foundation lines were laid in His love and compassion; its pattern traced in the golden threads of His faithfulness and favor...

THE FARM.

Good News!

No one, who is willing to adopt the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions...

Freedom from the tyranny of depraved blood by the use of this medicine.

For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla...

When the novelty of this has worn off, a large needle with a double thread well knotted; may be allowed, and although there will be many puckers and long stitches for a while, the child is amused and unconsciously learning...

Another excellent plaything is a soft ball, which one child can throw up and catch, while the others count, thus learning to catch and count at the same time...

Speaking of the modern mania for travelling, Frances Power Cobbe says in a recent Forum: "It has nearly come to pass that everybody who has a horse back to it to some use, and the last place to expect to find a man is at home."

Window Boxes for Plants. Willie Lower, Lewis Co., Mo. (14 years of age), writes to the American Agriculturist: "The best way to keep plants in living rooms during the winter is in boxes made to fit into the window casings..."

Keeping Fowls. The American Poultry Yard gives the following advice to beginners: "It is a noteworthy fact that the men who have attained prominence, and been most successful pecuniarily in poultry breeding combined with one variety; and not till that was thoroughly mastered, and the fine points of mating and matching for exhibition satisfactorily adjusted, did they branch out into the cultivation of other varieties..."

One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you.

TEMPERANCE.

In a letter to the New York Evangelist, Dr. Theodore Cuyler, President of the National Temperance Society, gives his views as follows:

The National Temperance Society and Publication House have taken preparatory steps to celebrate the completion of twenty five years of effective work.

The best thing that this Society has done is in the line of moral suasion; it has furnished hundreds of books and tracts to discuss and enforce the duty of rejecting intoxicants alone.

Freedom from the tyranny of depraved blood by the use of this medicine.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists, \$1.50 per bottle.

sheep, and pigs, and add nothing directly to one's bank account, but they have a value of another kind, and they do add directly to the account which we keep in the banks of earthly joys, delight and satisfactions.

Any child will take McLean's Vegetable Worm Syrup; it is not only exceedingly pleasant but is a sure remedy for all kinds of these pests. Look out for imitations. Get McLean's, the original and only genuine.

McLean's Vegetable Worm Syrup. A representation of the engraving on our wrapper. RADWAY & CO., LONDON, MONTREAL, CANADA.

W. T. Baer & Co., 155 QUEEN STREET WEST, TORONTO. CURE FITS! THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

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What a Difference

between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make

life easier—often it's right beside them—those who are bright enough to embrace it get the benefits, those who don't go backwards—their work grows harder. Pearline makes life easier and cleaner.

Washing and cleaning done with Pearline has about enough work in it to make it good exercise—but not enough to tire the body or ruffle the temper.

Not ours, but the word of the millions who use it as to whether it hurts the hands, clothes or paint—probably your neighbors can tell you all about PEARLINE.

Send it back. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" Pearline. IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of PEARLINE, the honest thing to do is—send it back.

JAMES PYLE, New York.

Baird's Quinine and Iron Tonic. THIS preparation is invaluable as a restorative Tonic for all forms of DEBILITY and WEAKNESS, PALIDNESS, PALE PUPILS, and DYSPENSIA. It Purifies and Enriches the Blood, thus giving Tone and Vigor to the whole system.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

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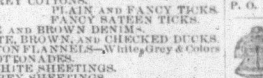
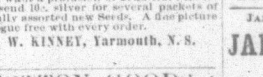
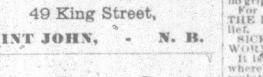
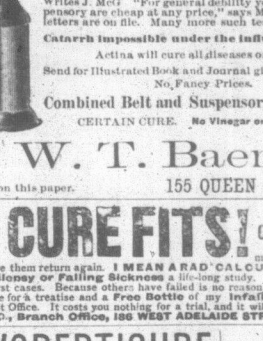
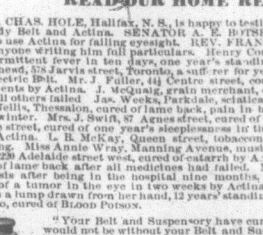
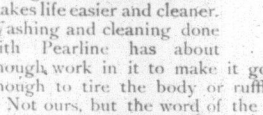
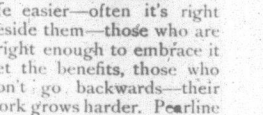
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