

# Messenger and Visitor.

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A second Baptist church has been formed in Paris. France has been hard mission ground; but the signs are becoming more hopeful. A few weeks ago, a correspondent seemed to reflect a little on the management of the Messenger and Visitor because more had not appeared in the past about foreign missions. So far as editorial reference is concerned, the editor has sought to give about equal attention to each of the great departments of our work. The only reason why more correspondence from the mission field is now appearing is that more is sent us. We have always welcomed what came. The Baptist church of Baltimore, were asked to make a simultaneous collection to aid a weak church in building a house of worship. It amounted to nearly \$13,000. The Newark Baptist churches have, we think, made a similar response to a like appeal. Russia is the most illiterate country in Europe, 80 per cent. of the people being unable to read and write. Doubtless this is the reason why it continues to submit to the most rigorous despotism. The Harcourt street Baptist church, Dublin, was organized Nov., '87, with a membership of 38. At the end of '88 the church numbered 135, their house of worship, seating 500, is nearly filled Sabbath evenings, and the finances of the church make a good showing. This is phenomenal success for Baptist work in Ireland. Have you given anything to the Convention Fund this year? Have you given as much as the importance of the objects it embraces demands and as the Saviour desires from you? How strange it is that people will withhold from the Lord what he wishes, when it will cost no special self-denial, after He has given His life for us! Are you thus refusing to please Christ, dear reader? Benjamin Franklin said, "Empty your purses into your boys' brains." This will help to make men of them, while emptying purses into their pockets may make them duds, spendthrifts, and good-for-nothings. Dr. O. W. Holmes says, "A man is an omnibus in which all his ancestors are seated." We are largely made up of qualities and characteristics inherited from our progenitors. Still each man is an independent unit, and, can, with God's help, break free from the bands of heredity. There is such a thing as man-kind, because there is such a thing as man-kindness. G. D. Boardman. The Spanish government has refused to grant the request of the Catholic bishop of Havana that the Baptist cemetery be closed, and the Baptists of Cuba rejoice. The Central Baptist calls attention to the fact that Dr. Dowling declared he left the Baptists merely because of their strict communion, remaining a Baptist still. Now he has joined the Dutch Reformed church, which is in principle as strict in its communion as are the Baptists, receiving none but those it esteems baptized, while it is extreme in its Pedobaptism. What consistency! An exchange has been both encouraged and oppressed, by the case of a subscriber who was so deeply interested in reading the many good things in the paper, that she always forgot to cast her eye up at the date on the label. Have not some of the readers of the Messenger and Visitor committed the same blunder. Be sure and look at your label, and if it has not on it '90, send in what will put it forward to that date. Owing to the added pressure of work brought upon him because of the recent changes at McMaster Hall, Prof. Newman has been compelled to resign the position of editor of the Canadian Baptist. During the time he has been in the editorial chair, the paper has been edited with distinguished ability, and his resignation will be a great loss to the paper.

Succession. Many new members have been added to our churches during the last few months. In some places there have been large gatherings. It is of vital importance that those become interested in the work of our denomination, and also have regular religious reading. In most cases, whether they have either will depend upon whether they take the Messenger and Visitor into their homes. It is too much to ask our pastors to make an effort to get these to subscribe for our paper on the terms of the special rate now offered? There are hundreds of others, also, who might be induced to take the paper, with a little effort. Will not some one in each community undertake this work for the Master? The brother to whom we referred as having undertaken this work in one scattered community, where the prospects for subscribers seemed very small, has sent us in eleven names. There is no good reason why similar success should not be had in any number of other communities, should the same effort be made.

McMASTER HALL.—Those who have the pleasure of Dr. Castle's acquaintance, will be sorry to learn that he has been compelled, through ill health, to resign the principality of McMaster Hall. The governors, in consideration of his past services in founding the college, have granted him a retiring allowance until his health permits active work, which will enable him to live in comfort, and have appointed him Professor emeritus. Prof. D. A. McGregor has received an enthusiastic appointment to the principality, as his successor. The Canadian Baptist also states that at the meeting of the senators and governors, some progress was made in the organization of the University.

It was decided that Arts work should begin in October, 1890, the first year's work only to be undertaken at that time, the second year's work to be added a year from that date, the third a year later, and the complete course to be covered in '93-'94. Principal McGregor was designated to the chair of Systematic Theology and Apologetics, Professor Walton to that of Hebrew and Cognate Languages, Professor Newman to that of Historical Theology, and Professor Board to that of the Science of Education, Ethics and Civil Policy in the Arts Department. It is understood that in accordance with his own request, Dr. Board will be granted a year's leave of absence for special studies in the important subjects that have been assigned to him. It was determined to appoint a Professor of New Testament Greek, to begin work next October and a committee was appointed to make nomination for this position at the next meeting of the Senate and Board in April.

WRITERS ARE WE DRIFTING?—This is a work by Lord Robert Montagu. This gentleman became a Catholic, had his eyes opened, and his book gives the result of his experience and observations. The "Woman" thus refers to it:

Well and truly does he depict Rome, and the dogmatist at what she is by her own showing. He says—"What was my lover when I found that priest and people, archbishops and bishops, had cast aside the law of God! What was the revelation of feeling and the dashing of my hopes when I discovered that there was more solemnity than solemnity in the Church of Rome, that her idolatries were essential parts of her worship, that closer study and inspection only served to show 'greater abominations,' and that it had been from the fourth century the settled policy of Rome to incorporate the same Pagan 'abominations,' and that Ritualism is in fact paving the way to lead it back to the Paganism of ancient Babylon! This is the evidence of one who has personally tried Romanism, and he a writer of no mean order, and one of great intellectual development and clear reading.

PROHIBITION ON RHODE ISLAND.—Rhode Island carried a Prohibitory amendment to its constitution three years ago. Every hindrance possible has been thrown in its way by the run interest of the United States, in the effort to thwart it. The usual tactics of appeals and resort to technicalities have been tried. Now they are petitioning for a reannulment of the amendment on the ground that it has "disarranged business," "depreciated the value of real estate," "is incapable of enforcement," etc. At a legislative hearing on the question, a Mr. Frost presented some facts about the effect of prohibition upon Providence, the chief city of Rhode Island, which must have great force. Three years before the amendment came in force, under high license, bank transactions had decreased \$16,000,000, one year showing a decline over the last. For the three years since prohibition has been enforced, in the lax way it has been, these transactions have increased \$32,204,440. During the last three years of high license, the amounts to the credit of depositors in the savings banks had increased but \$3,000,000; in the three years under the prohibitory amendment these had increased \$6,000,000, or just 100 per cent. over the previous triennium. Real and personal property had also increased largely in value, while the arrests for drunkenness and disorderly conduct had fallen off 2,000, or over 16 per cent.

PROF. YOUNG'S SUCCESSOR.—Some papers, and the Presbyterian Review among them, are indulging in very ungenerous suspicions of Prof. Schurman, as if he had designs upon the chair of Metaphysics at Toronto University, left vacant by the recent death of Prof. Young. They go so far even as to assert that he is sending ahead cunningly devised puffs, etc., to secure his own nomination. The Presbyterian Witness indignantly denies that Dr. Schurman ever applied, "directly or indirectly, for this chair." It then proceeds to poke a little fun:

Of course it is quite natural that our Toronto friends should consider their University the foremost in the universe, and its chair the object of supreme ambition. All the philosophers of Europe and America must be aching for that chair! How could Dr. Schurman deliver a lecture or publish an essay with any other aim than to secure for himself a chair in that university! He published one book a dozen years ago, and another book two years ago; but he could have had no other notion than that of capturing Prof. Young's chair. Persons living a few leagues outside Toronto think it conceivable that Dr. Schurman may possibly have had some other aim in his "Puffs," which are filled with distinguished names, a chair in Dalhousie College. We know that he now occupies a position of large influence and ample emoluments in a University of high rank in New York. A transfer to Toronto would not in any respect improve his position; though we have not the slightest doubt it would be a most fortunate thing for Toronto University.

We have known cases where such suspicions as those referred to above were spread abroad to bar the way of some one to a position, in the interest of some one else, who really was seeking it.

MAKING ONE.—The preacher after tying the nuptial knot, said to the couple, "I have now made you one." "Whichever one?" asked the girl, looking up at a bashful quizzed air. You want all denominations to be one. But which one? If you mean Baptists, all right. We shall be glad to receive you, to have Baptists be that one. Nothing could delight us more. It is just what we have been working for and praying for all these centuries. But be it understood, once for all, that Baptists can never be any other one. We can never unite except upon our own principles. We will never surrender to you; but will be very glad to have you surrender to us. We believe we are right, and will die by the truth as we see it.—Baptist Reflector.

That is all excellent; but it should be added that if any are found ready to join with us for any other reason than because they believed with us, we would not receive them. It is better for a man to be loyal to an error he believes to be the truth, than to be disloyal to it for the sake of what he believes to be error, should this really be the truth. Lessen the force of a man's convictions, and you to that extent weaken his moral nature. So, while Pagan-baptists believe in Pagan-baptist doctrines, let them be true to their Pagan-baptism, and may the Lord bless them. Perish the day when Pagan-baptists encourage any to join their churches save from the force of conviction. To be guided by policy or mere sentimentality in the matter of where the life influence is to be cast, is a grievous sin against God and his truth. The only way for Baptists to grow is through the force of the truths they hold.

### The "Christian Thought"

Information came to me not long since, that the magazine Christian Thought was not lying on the table of the Acadia college library. I determined to forward it assured in my own feeling that if the nature and contents were known, no magazine would be accorded a heartier hospitality at Acadia. I desire to invite the attention of the students of the college to this excellent exponent and defender of Christian philosophy, and to interest them in it from its first appearance in the college library. And the word said to them will suit a larger public, hence the desire I have to speak through the voice of the Messenger and Visitor.

Christian Thought is the official publication of the "American Institute of Christian Philosophy." This Institute is composed almost entirely of Christian scholars and specialists, and it often calls to its aid learned men who are not members of the Institute. It is a corporate body, holding a small amount of property, one of the Vanderbilts, of New York, being the treasurer of its endowment funds. Its treasury is replenished, in addition to any income from its endowment, by the fees of life and annual members. There are now eleven hundred members, fifty-six life and four hundred and thirty-one annual members. Rev. Charles F. Deems, D. D., LL. D., of the Church of the Strangers, New York, is the President. The Institute holds monthly meetings, at some convenient place in the metropolitan city, and also summer schools. Two schools were held last summer, one at Round Lake, N. Y., from July 26th to August 1st, and the other at Key East, N. J., from August 7th to August 11th. At these schools, papers on different topics are read and discussed, and afterward published in Christian Thought. The subjects at the last two summer schools indicate the kind of work the Institute is doing. "The Vibratory Law of Progress," by Dr. Harold C. Hovey, of Bridgport, Conn.; "The Scientific and Christian Ideal of Humanity," by Prof. Francis H. Smith, LL. D., of the University of Virginia,

"Pagan and Christian Religious Sentiment," by Prof. Geo. S. Fullerton, of the University of Pennsylvania; "Courts and Judicial Proceedings, mentioned in the New Testament," by President Kemp P. Battle, of the University of North Carolina; "Philosophical Philosophy," a critical examination of Prof. Max Muller's latest volume, by Prof. John J. Tigert, of Vanderbilt University; "The Messianic Element in the Book of Job," by Prof. J. G. Lansing, of the Theological Seminary at New Brunswick, N. J.; "The Ethics of the Gospel," by Rev. Francis A. Henry, of Ridgefield, Conn.; "The Logical Definition of Christianity," by President Robert B. Fairbairn, of Amundale, N. Y.; "Final Causes," by Rev. Jessie F. Forbes, of New York; "Philosophy in Japan, Past and Present," by Rev. Geo. A. Knox, D. D., now of Tokio, Japan.

If additional reason were needed to awaken the profoundest interest of aspiring young men other than the list of subjects considered at the summer schools of last year, it could be found in what the Institute stands for. Christian philosophy is the defender of Christianity from the side of devout learning. There is an errant vain philosophy abroad. It busies itself with attacking the Bible. It works for the destruction of the supernatural in Christianity, and of course when that is gone from men's perceptions, Christianity becomes only a system of ethics, and loses its character of religion, the hope of mankind. It appears in different shapes as materialistic philosophy, pantheistic, or agnostic. It filters through the abundant secular literature of the day, as in George Eliot's novels, and works of less literary merit, into the minds and hearts of young people everywhere in this bright age. It is dealt out by the lecturer, and by such "Wendovers" as Mrs. Ward of Robert Chambers fame, finds in quiet communities such as he around our New-Well rectories. City life is full of it. Our artisans in the manufacturing cities of Connecticut, as of the country, are infected by it.

What can be done? What must be done? These false teachings must be exposed by trained Christian men who will meet them on their own ground, whether it be scientific, philosophic, historical or ethical. This the American Institute of Philosophy is doing. It has its elder sister in England, the Victoria Institute, having a membership of more than 1,500. Christian truth in popular dress must be in the field, or "perilous times" will soon be upon the youth of the land, even if a just judgment should not grant that they are already here.

Of course it is not known to what the American Institute of Philosophy may yet grow. There are two kindred societies in this country, one devoted to the investigation of Biblical literature and exegesis, and the other to church history; but neither of these two has attained the prominence of the Institute of Philosophy. It is proposed to organize an Institute of Theology, making a third society, and I think the first steps have already been taken. It is expected that each society shall work in its own sphere, but yet in acknowledged harmony with the other three, to the end that Christ may be enthroned as Lord of all in the hearts and lives of greater numbers of thinking men.

But a special result of the work now doing by the American Institute of Philosophy may be the inception and growth of a distinctively American philosophy. There is no indigenous American philosophy, and still there is abundant room for it, as President McCoil has shown. If it shall come into being, and develop into dimensions worthy of comparison with any of the great schools of the Old World, may it not be nurtured in Christian atmosphere? It is needless that the infidel tendencies or proclivities of the Old World schools should seize upon the vitals of American philosophic thought. The Scottish philosophy promised much for the generations which were to come, and Christianity looked hopefully toward it as an aid in the transformation of the world from unbelief to faith. But the Scottish philosophy, in one of its lines of descent, has contributed greatly to infidelity, though there is no land where the Bible is held in greater reverence than in Scotland. This respect has been gained and become almost traditional in spite of the Scottish philosophy rather than by its help. In the line of descent now held in mind, it declares that we know simply qualities and not things, and Hamilton teaches that we know only the relations of things, while the things themselves are unknown. We can probably do better than this in America. We can at least teach a greater truth, that we know things as well as the qualities of things, or the relations of things. So would we shut the door against

the huge system of nescience, or of Herbert Spencer's unknowable. We could come through consciousness to the great a priori truths which Kant discovered, and so save ourselves from the yawning gulf of infidelity which discovery through experience alone leads to.

I am writing not far from the shadow of Yale University. Any one in Connecticut is expected to pay reverence to Yale as to the patron saint of the commonwealth, and hence a new and imposing philosophic appearance in the University must not be passed by in silence. A form of philosophy has started up there within late years. It springs out of mental science, and is an importation from Germany. It passes by the sobriquet of Physiological Psychology, and the experts say that it may lead either to materialism or to sensualism. Yet it is in good hands there, being under the care and direction of an eminent Christian scholar, Prof. Ladd, of the University. But has it in it the elements of loyalty to Christian truth, so that it may with safety to the truth pass out from the care of its distinguished patron and go alone its own way? What we need in this country is such a philosophy, and very likely the American Institute of Philosophy will be us to offer itself as sure, and may prove to be the real mother, when Pharaoh's daughter shall find the young Moses.

In the August number of Christian Thought, for 1888, is an article by ex-President Hill of Harvard University, having for its title "Charles Darwin." The editor of the magazine, Dr. Deems, says: "We make no excuse for giving so many pages to the article on Charles Darwin from the pen of Dr. Hill. Whatever he writes is worth reading. In our judgment a liberal education for a young man would be to read and master all that Thomas Hill has written." I do not know where the short-comings of Darwinism are so admirably shown as in this paper of that great thinker. Dr. Hill was the familiar friend of Agassiz, and Agassiz and Darwin called together on scientific excursions. But Darwin has found his ablest opponent in a coteries of scholars who contest at Harvard University. The ponderous influence of Agassiz gave character to the protest of these scholars against Darwinism, and has that protest ceased to be heard, though Prof. Agassiz has sent forth his "Darwinism." Agassiz took his stand on the doctrine of the invariability of species not within themselves, but among themselves. His accomplished wife, Mrs. Elizabeth Cary Agassiz, who has written the charming biography of her husband, thinks, it is said, that if Agassiz had lived until now, he would have been an evolutionist. But probably she means an evolutionist in the larger sense which admits of the introduction of an "arbitrary constant," as the mathematicians say at times along through the mighty processes of cosmological and biological ascent. Dr. Hill was quite one with Agassiz, and both of them might be considered evolutionists, but not Darwinians. At any rate Christian Thought leads the student safely along amid all the intricacies of the prominent speculations of the day. I have just laid aside a really great book whose secondary object is to smooth the way for Darwin's doctrine of the "divergent variation of species by natural selection." Prof. Le Conte's "Evolution and Its Relation to Religious Thought." But a few glances at Dr. Hill's article shows the tremendous objections to Darwinism to be still there where Agassiz pointed them out to be.

It is hoped, also, that this notice of Christian Thought will secure for it a place on other tables than those of the library of Acadia college. It is bi-monthly of about 80 pages, and published at \$2.00 a year, clerical men \$1.50. ISAAC R. WHEELLOCK, Meriden, Conn., March 19.

### W. B. M. U.

"Arise, shine: for thy light is come."

Rev. A. T. Pierson says: "To deny or even deny the good work done by heroic missionaries, does not disprove it; the logic of events will convince any candid mind."

Nehemiah, the model reformer and organizer, met manifold forms of antagonism, but in the face of spathy and lethargy on the part of the Jews, and derisive ridicule and malicious enmity on the part of Horonite and Ammonite and Arabian, he held his tongue, kept his temper, minded his own business, and moved right forward, till the wall was built, the gates hung, and law and order were re-established.

The ancient "repairer of the breach," and restorer of path to walk in," was not alone in his experience of opposition in doing his great and good work. "A light

word is the devil's keenest sword." There are many who are "willingly ignorant;" and if all they do not know were put in print, the world itself would not contain the books that would be written. With a sublime disregard for the pin-point of ridicule, and even the sharp shaft of sober and serious assault, we must carry on the work of missions and the kindred work of informing and enlightening those who do not shut their eyes to the light. Let us give the people faces in abundance. To some they may become the fingers of God.

Our brother goes on to say: "The days of supernatural signs have not passed away. God's Word does not return to Him void. Instead of the thorn comes up the fir-tree; instead of the brier comes up the myrtle tree; and this displacement, in the soil of society, of noxious and offensive growths of sin, by useful and fragrant trees of righteousness, is the unanswerable proof and sign of God's husbandry—the planting of the Lord. That He might be glorified, such individual, social, spiritual transformation shall be to the Lord for a name, for an everlasting sign that shall not be cut off. The church of Christ has only to go forth and preach everywhere. The Lord will work with and confirm the word with signs following."

### TWO SCENES BY A LADY MISSIONARY.

Some time ago, one night about eleven o'clock, I was called in great haste to a house in the city, evidently occupied by a family of the upper class. Up a narrow, bending stairway, through a confined passage, I was led to my patient's bed-room.

What were the surroundings? In a damp, low room, dimly lighted and devoid of furniture, lay a poor young creature, perhaps seventeen years old, with no one to turn to for comfort; with no kind, love-strengthened arm to support her; her life slowly leaving her. Everything that was in my power I did for her, especially did I try to soothe and comfort her. Each time she fainting off, the old mother-in-law would bid me to give the sign. As last she died, she's dead! I could hardly get the medicine properly given; and finally, when I laid the lifeless head back upon the hard pillow—where in life it lay so hopelessly—my assistant was the only occupant of the room. Every one of the noisy, helpless, strong-hearted women had run off affrighted.

From below arose a hoarse cry: each one striving to cross the others in cries, wails, howls and imprecations to Kam, Kam! Sorrowfully we took our way homeward, under the stars, thinking of the utter lack of anything like common fellow feeling which we had witnessed, and reflecting that in an hour or two the body would be wound up and carried out and down to the river, there to be burned. So we went home—to what, do you ask? and I respond, to a contrast, as sharp as heathenism and christianity can afford.

In our compound I had been standing for days a young mother, who, in her girlhood, had been in the school here, and whose father and husband are among our faithful helpers. Hour by hour I fought a close battle with death, and time and time again, aided by the unremitting care and fidelity of her attendants, we thought we had conquered. But the end was coming. First the little boy's spirit breathes its last on earth, and then hour by hour, lower and lower flickers the lamp of life. Here my chief reliance was in the mother-in-law. Everything she could do by night or by day was done most cheerfully. No effort seemed too great for her love; her patience never seemed to tire. So gently carried, the way smoothed by every human device, but better than all, by the conscious presence of the Holy Comforter, Julia was nearing the stream of death. The last evening came, and she was carried on her bed out to the verandah. In the cool of the day some of the girls of the school gathered around her and, notwithstanding the pain she was suffering, she spoke kindly to each.

Then they sang some hymns and Julia expressed herself very happy in doing the Lord's will; even then, the hope within her was strong that she might live to go back to the village, where she had contracted her fever, and tell more women of the wonderful love of the Saviour. But she knew another, a brighter more than ours. And the memory of her last hours is like a benediction on the hearts of each one that was near her.

What say you to the contrast between my two patients? Shall we work on to bring these women out of such lamentable darkness—darkness that envelops and swart-out of all recognition even these kindly promptings, which we of Christian homes have considered distinct in all—the light of the glorious gospel of Christ?

"The United Society of Christian Endeavor."

I have before me "The Model Constitution" and samples of all the literature issued by the above society.

The United Society of Christian Endeavor is, in fact, a publishing house, whose business it is to furnish the local societies with reading matter, as the following advertised list of publications will show:

PRICE-LIST. Young People's Prayer Meetings, 40 75; Children and the Church, by Rev. F. E. Clark, 1 50; Secretary's Membership Record, 1 50; THE GOLDEN RULE CLUB RATES \$1.00, 2 00; LEAFLETS BY REV. F. E. CLARK, Per 100; Model Constitution, 25 00; P. M. S. C. E. What It Is, and How It Works, 2 00; Bible the Standard, or the Elements of Christian Education, 1 50; State and Local Rules, (including Form of Constitution), 2 00; Short History of the Christian Endeavor Movement, 2 00; The Work of the Committee, (Single copies), 1 00; Journal of the P. M. S. C. E., by Rev. F. W. Adams, 1 50; Beginning of a P. M. S. C. E., by Rev. F. W. Adams, 2 00.

A smaller number of copies of either of the above, 2 cents each, prices on large quantities, and for society printing of any kind.

This will give some idea of the kind of machine which is proposed to bring into Baptist churches, and of the literary apparatus which is to be given to our young people.

In my paper already published, ground was taken against the principle of organizing societies of any kind for doing the work which Christ has committed to the church.

It was a little surprised, but much pleased, to find that that paper was unanimously and heartily adopted by the quarterly meeting, at which there were present eight ministers and a number of other leading brethren.

I must here confess that when the matter was first mooted five years ago, I was among the first to take up arms in defence of the societies, and the reason was, of course, that I had never given five minutes thought to the subject.

But from that time to the present the conviction has steadily grown upon me, that the principle is wrong, unscriptural, and must, in the end, work harm to the cause of Christ.

But my object in this paper is, to state why I regard the young people's society of Christian Endeavor as specially objectionable.

In the first place, each local society is part of a huge organization which is not only inter-denominational, but also international.

The thing is only about eight years old, and already it is publishing organs, its State conventions, and its national conventions. How are these conventions constituted? By delegates from the churches? Certainly not—and even if they were, they could not be helpful to Baptist churches—they are made up of delegates from local societies, and it is impossible that the churches could in any measure influence or control the work of these conventions.

Who will say where upon the thing will grow? But it should always remain what it now is, a thoughtful person can help seeing that the whole tendency of the movement is away from the churches.

The Young Men's Christian Association for a time found favor with all denominations, and has no doubt been helpful to many young men. But, at the present time, many of those most deeply interested in Christian work, and in the coming of the Lord's kingdom, begin to doubt the wisdom of that organization, and we venture the prediction, that the number of those who shall look with disfavor upon that society, will increase as the years go on.

It is found that only a very small percentage of those professing conversion in Y. M. C. A. meetings, ever find their way into the churches of any denomination.

We do not say, or mean to imply, that any of these societies intentionally draw away the sympathies of the young from the churches, but that such is the inevitable tendency of them, all, any one who will give a little thought to the subject will be forced to admit.

But now turning to the rules and regulations of local societies, the first thing we notice is the prayer meeting pledge.

Whether or not all the members of his society have kept the pledge.

I read in a book somewhat older than is this model constitution: "Better is it that thou shouldst not vow than that thou shouldst vow and not pay." Why then, because every broken vow leaves a man or a boy, morally weaker than he was before. Hence every time a member of this society is unfaithful to the pledge, he is thereby morally injured. The inconsistency of imposing such a pledge is seen in the fact that it is assumed by those forming the constitution that the pledge would be broken, and provision has been made for re-obligating members who have proved unfaithful, if they should wish to sign the pledge again.

It sometimes asks men to sign a pledge to abstain from the use of strong drink, and such an act may or may not help men to overcome their craving for that deadly drug. A man desires to keep from doing wrong, but feels he is morally weak, he is not Christian, and he thinks the knowledge would help him to resist temptation, if so, we say let him sign the pledge.

But to ask one professing to be a Christian to sign a pledge that he will endeavor to live as a Christian would be, in a doubtful compliance to Christianity to say the least. It can do no Christian good, and may do many Christians much harm.

It is setting before the young people a wrong motive or incentive to Christian fidelity. Does the signing of a pledge place Christians under a more sacred obligation to work, than does the fact that they were bought with the precious blood of Christ?

Does the fact that the young people have signed a pledge, give the pastor a stronger leverage upon their consciences and affections, than does the fact that they have professed to be children of God? If so, it only shows how sadly they are in need of teaching in regard to the nature of the obligations arising from their relation to Christ.

Would the advocates of this pledge theory think it wise in a father to ask his children to sign a pledge that they would be honest and true in the discharge of the duties of children?

Does any intelligent person think that it would be wise for a father to appeal to his children on the ground that they had signed a pledge, rather than on the ground of his love to them, and the desire he has that they should love him?

What kind of character, think you, would be developed in children, who should be constantly appealed to on the ground of having signed a pledge. Does God want us to set before His children, the lambs of His flock, motives or incentives which are forced to admit that no wise father would think of setting before his children?

Why should the young be asked to pledge themselves, and bound when unavoidable absent to send an excuse, any more than the old?

Why not at the end of each month demand from the deacons, and from every member of the church a reason why they were absent, it may be, from every prayer meeting during the month?

Suppose that the church were to make such a demand, would the deacons comply with it? The would soon inform the church that they are responsible only to Christ, in all such matters. It seems, then, very much like laying upon the lambs, burdens which the sheep would not bear.

But this is a little aside from the real issue. The point is, that the character of Christian service cannot rise above the character of the incentives by which it is prompted. I think the Lord looks quite as much at the motives actuating His people, as He does at the amount of work performed, and may be that even a little service, prompted by a sense of gratitude for His redeeming love, may be more pleasing to Him than would be a very much larger amount, performed because we had signed a pledge to do so.

What we should aim at is not to make the young people attend a certain number of meetings, perform the greatest possible number of external acts, and manifest just so much outward activity, but rather to develop in them so far as possible, a genuine Christian character, so that they will do all in their power, not because they have signed the pledge; not because they know "the lookout committee" is watching them, but because they have been saved, and belong to Christ.

If any pastor shall succeed in developing in the young members of his church, such strength and beauty of character, as every earnest pastor ardently desires to see manifested by all the members, it will not be by getting them to sign a pledge, but by teaching them the nature of Christian obligations, and by placing before them constantly the heart-inspiring, soul-moving motives furnished by the life, labor, and teaching of Christ.

If any pastor can succeed better by getting his young people to sign a pledge than he can by teaching them the Word of God, we certainly do not envy him his success.

But this letter is already longer than is desirable, and so I will have to reserve other points of this model constitution for a future letter.

Robert A. Gunn, M. D., Dean and Professor of Surgery of the "New York Medical College." Editor of "Medical Tribune." Author of "Gunn's New Improved Hand-book of Hygiene and Domestic Medicine," says over his own signature, "I have no objection to the use of Warner's Safe Cure: 'I cannot be true to my convictions unless I extend a helping hand and endorse all I know to be good and trustworthy. Your graphic descriptions of diseases of the kidneys and liver have awakened the medical profession to the fact of their great increase. Physicians have been experimentally treating this disease, and while casting about for an authorized remedy, their patients have died on their hands.'"

Glorifying God.

The Apostle John records a remarkable saying of our Lord, which was uttered towards the close of His ministry. "Now is the Son of Man glorified, and God is glorified in Him."

Have you sometimes noticed how, between the dark glooms of a dull morning and a damp evening, nature has inserted a thin wedge of light? Or how a dull moment occurs in the dreary drip of the rain-storm, during which intervals the robins will shake the wet drops from their plumage and cheerily chirp? Or how between the lightning glare tearing the dark clouds asunder, and the thunder jarring the covering rocks, there is a pause, a moment of stillness and calm? If you have noticed these things you will better appreciate this passage of Scripture; the better understand the dark setting in which this jewel text is found.

Christ had foretold the grim ghastly throes of agony that doomed one to whom thirty pieces of silver were more than all the parables and miracles of the God-man. He had foretold this treachery; and now he tells Peter, the impetuous and fiery, the Coeur de lion, that he will deny his Lord. But between these two mountains of belching flame the Master places the rich flowery plain of the text; between these two frowning thunder-clouds he inserts a scrap of blue sky; as he talks of peace, you do not deny his Lord. "If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."

Severing the text from its environment I proceed to apply it to your life and mine, as I notice the possibility hereof, viz: that human life may glorify God.

Granting man's ability to measure continents and name the constellations, to navigate the seas and subdue the powers of nature to his will, it is still true that man is a creature of sin, and we are prone to be too easily satisfied, content to live on too low a range. And we repose where we should be restless; and are contented where ambition would be more pressing to Deity, and more beneficial to ourselves.

"Give us unfeigned water," said the Samaritan woman to the weary Christ. This was the high-water mark of her desire. "Blind as foal," is the reply, "hadst thou known, had thy ignorance been less dense, thou wouldst have asked for more water, but thou dost not merely for water to slake the body's thirst."

"Stupid ruler of the nation, unfit leader of the chosen people," said Eliah to Joab, "why didn't thou shoot about all thine arrows from the quiver; for then thou shouldst have slain many kings, and for this alone thy enemies of thy kingdom!" It is ever so, my brethren; in spiritual matters we are too easily satisfied. We are often content with meagre success and inferior attainments; forgetful that it is our high privilege to front the horizon, look into the sunny skies, and drawing from the unimpoverished resources of God's grace to attain unto the stature of perfect men in Christ Jesus.

It was said in my hearing some time ago, "Let me barely get inside heaven's door, this is the height of my desire." "But to covet earnestly the higher gifts and weightier virtues is surely admirable, for to each one among us the heavens are as free as to Moses or John, and if we truly desire and energetically strive to obtain, there will be no limit to the abundance of entrance into the heavenly kingdom. O brother mariner, be not content to barely escape wreckage and wild doom, be not satisfied that with torn sails, rent cordage and strained timber thy bark reach the heavenly harbor; but in firm reliance on the possibility of glorifying God, hence to all His laws, seek to close thy life's voyage gloriously; to come off more than conqueror through Christ thy Lord. For be assured, there is more in Christianity than merely escaping hell, and in the first sea-battle heaven's gate is to give thee three and thirty, to live a life more pleasing in God's sight than roll of planet or song of spring—to reflect credit on Him whose you are and whom you should serve—in a word, within thy reach is placed the massive possibility of glorifying God, and hence to all His laws, seek to close thy life's voyage gloriously; to come off more than conqueror through Christ thy Lord. 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**Sabbath School.**

**BIBLE LESSONS.**

**STUDIES IN MARK.**

**Second Quarter.**

**Lesson II. April 14. Mark 12: 1, 2.**

**THE REJECTED SON.**

**GOLDEN TEXT.**

*He came unto his own, and his own received him not.—John 1: 2.*

**EXPLANATORY.**

1. *And He began to speak unto them by parables. Jesus had done all he could and he had said all he could to teach the people the truth about God's kingdom, and the salvation and blessings God was offering to them. He now tries one more method, that of his favorite illustration by parables.*

2. *God's SPIRITUAL VINEYARD, AND WHAT HE HAS DONE FOR IT.—*Ver. 1. The householder. A certain man: called in Matthew a householder, a landlord, proprietor, owner of an estate. This householder represents God who is the creator and owner of all things.

3. *The vineyard. Planted a vineyard.* The image of the kingdom of God as a vineyard or as a vineyard runs through the whole Old Testament (Gen. 2: 2; 3: 3; Ps. 80: 8, 16; Isa. 5: 1, 7; 27: 1, 2; Jer. 2: 21; Ezek. 15: 1, 6; 19: 10). It no doubt belongs to the fitness of the image, that a vineyard does, if it is to bring forth richly, require the most diligent and never-ceasing care; that there is no season in the year in which much has not to be done in it. *And set a hedge about it.* The word "hedge" here means a fence of whatever material made. *And dugged a place for the winevat: or wine vat, the vat or vessel into which the liquor flows from the winepress.* The winepress consisted of two parts:—(1) the press, or trough, above, in which the grapes were placed, and there trodden by the feet; (2) a smaller trough, into which the expressed juice flowed through a hole or spout (Neh. 13: 15; Isa. 63: 2). The smaller trough was often hollowed ("dugged") out of the earth or native rock and then lined with masonry. *And built a tower.* A watch-tower, sometimes built 40 or 50 feet high, and used for the watchman who guarded the vineyard, and during the vintage as an abode for the workers and a place of recreation. The watchman—sometimes he has a companion, or it may be his family are with him—remains at his post day and night until the grapes are gathered. This is a necessary precaution, for wild beasts will devour and destroy, and men will steal. *And let it out to husbandmen.* It is customary in the East, as in Ireland and in other parts of Europe, for the owner to let out his estate to husbandmen; i. e., to tenants, who pay him an annual rent, either in money, or, as apparently in this case, in kind. *And sent a far country: rather, as in the Rev. Ver., another country.* He went abroad.

4. *APPLICATION TO THE JEWS.* THE VINEYARD represents the kingdom of God which was entrusted to the Jews, planted by God through Abraham and Moses, with the rich and fruitful vines of the knowledge of God, his commandments, the institutions of religion, the care and love, instruction and guidance of a heavenly Father revealed to men.

5. *THE HUSBANDMEN* represent the rulers of the Jews (ver. 12), but the people as a whole, a nation or a church, are included (Matt. 21: 43).—*Schaff.*

6. *THE HEDGE* represents the law and the divine institutions, which separated the Jews from the Gentiles, and was a protection against the inroads of immorality and idolatry of the surrounding nations.

7. *THE TOWER* represents the watch-care God exercised over his people, through leaders and prophets. God "set them upon the watch-towers of Zion."

8. *APPLICATION TO US AS A CHURCH.* The Christian Church is peculiarly God's vineyard which he has planted: its origin and life are from Him. He has committed to it His truth, His Holy Spirit, the Sabbath, intelligence, piety, property, influence, Sunday-schools, missions, organization, every means and opportunity for bringing forth every good fruit of the Spirit; and he has reason to expect the most abundant and glorious fruits. In the Oriental vineyard "when grapes are ripening, a double watch is kept." So should the church in seasons of revival.

9. *APPLICATION TO THE INDIVIDUAL.* God has intrusted to each of us a blessed and marvellously fruitful vineyard, which we are to cultivate for Him. He has given us our life, our soul. He gives us each a portion of all those things he has committed to the church as a whole. He makes us fruitful by His Word and His Spirit. He gives us every means of grace. He opens wonderful opportunities before us, and he expects good fruit, and much of it, from such a vineyard.

10. *THE FRUITS GOD EXPECTS FROM HIS VINEYARD.* 2. *And at the season He sent.* At the time when the fruit was ripe, when He would naturally expect to receive the product of His vineyard.

11. *THE FRUIT* was obedience, sincere worship, righteous living, intelligence, growth, giving to the poor, teaching the nations about the true God, high character, preparation for the Messiah. He expects the same from us.

12. *THE SEASON OF FRUITS* was no definite time. The season of fruits with us is the time when God has a right to expect us to believe in Jesus; when good works are rightfully required, more and larger and more perfect as we go on in the Christian life; when there are special opportunities for serving God and man, special trials, special calls, seasons of revival.

13. *Might receive . . . of the fruit.* The householder's share, as His stipulated rent for the use of the vineyard.

14. *THE RENT.* We have always to pay rent for every privilege. For every vineyard intrusted to us, every privilege and blessing, God has a right to expect from us the fruits in the season thereof. From property we are to use a due portion especially for Him. For the Gospel, we are to give continual praise, and seek to make it known to all men.

15. *III. MESSIAH SENT FOR THE FRUIT, AND HOW THEY WERE TREATED.* He sent a servant. The servant, that is, the prophets, and other more eminent ministers of God were sent, being raised up at particular times, having particular missions. The patience of the householder is thus brought out and magnified.

that it may set forth the yet more wonderful forbearance and long-suffering of God.

3. *And they caught Him.* The gradual growth of the outrage is clearly traced. (1) The first servant they "caught, beat, and sent away empty;" (2) at the second they "cast stones, and wounded him in the head, and all the servants, every shamefully handled;" (3) the third, "they killed."

4. *Heating some, and killing some.* For an ample historical justification of this description, see Jer. chaps. 37, 38; 1 Kings 18: 13; 22: 24-27; 2 Kings 6: 31; 21: 16; 2 Chron. 24: 19-22; 36: 16; and also Acts 7: 52; and the whole passage finds a parallel in the words of the apostle (Heb. 11: 36).

5. *Respecting God's MESSIAH.* The feeling in which their action had its rise was a wilful selfishness, which wants to enjoy the benefits of privileges without the burden of responsibility. There is a tendency to this fault in all of us. Some would like to have all the comforts of the Gospel without being expected to yield the slightest service for them.

6. *IV. GOD'S LAST AND GREATEST WORK FOR THE SALVATION OF MAN.* 8. *Having yet therefore one son.* This was the last and crowning effort of Divine mercy; after which, on the one side, all the resources even of heavenly love are exhausted; on the other, the measure of sin is perfectly filled up. *They were reverence My Son.* This implies no ignorance of what he would be, but is the expression of God's desire that all men be saved, and of what he naturally had a right to expect.

7. *But those husbandmen said among themselves, This is the heir.* Christ is the heir of all things (Heb. 1: 2). Did the Jewish rulers know they were putting to death the heir, the Son of God? (1) They were plainly told, and ought to have known. (2) In all probability, the truth did more than once flash upon them. (3) The final resolution to kill him was taken immediately after his greatest exhibition of divine power in the raising of Lazarus (John 11: 46, 53). *Let us kill Him and the inheritance shall be ours.* They were so connected with a system, and with wrong ideas and principles, and customs, which must pass away with Christ's reign, that if Christ prevailed they must fall. But they imagined that if they could destroy Christ they could continue in possession of the inheritance, be rulers of Israel, teachers and leaders of the people, the possessors of the nation.

8. *And killed him: as the Jews did Jesus.* They killed him that they might possess; and because they killed they lost.

9. *THE PUNISHMENT WHICH NECESSARILY FOLLOWS THE REJECTION OF CHRIST.* 9. *What shall therefore the lord of the vineyard do?* Every possible method of leading them to right conduct had been exhausted. The last hope is gone when we reject Christ. There is nothing left but destruction. *He will come and destroy the husbandmen.* There was nothing to do. It was a simple matter of justice. *Give the vineyard unto others.* Expressed by the apostle when he said, "Lo, we turn to the Gentiles" (Acts 13: 46). The others are the Christian church, which is grafted on to the old tree, from which the wicked were cut off. Everyone who believes in Jesus becomes a child of Abraham and the inheritor of the promises (Gal. 3: 7, 9, 29). In the Christian kingdom of God are fulfilled the promises made of old.

10. *APPLICATION TO THE JEWS.* In the summer of A. D. 70, forty years after this parable was spoken, Jerusalem was destroyed and the temple was burned and laid in ruins by the Roman army under Titus.

11. *APPLICATION TO INDIVIDUALS.* If we reject Christ for this world, we are lost for this world. Those who reject Christ from their lives and plans, in order that they may keep possession of themselves, their pleasures and hopes, have taken the shortest and surest way to lose them.

12. *And have ye not read this Scripture.* Referring them to Ps. 118: 22, 23—*palms which the Jews applied to the Messiah. The stone.* The stone is the whole kingdom and power of the Messiah summed up in himself. *The builders rejected.* The builders answer to the husbandmen, and are applied to the Jews who carried up the spiritual building. *Become the head of the corner.* Referring not to the highest point or coping of the wall, but to the corner-stone, laid at the foundation, binding together the two walls; on it the whole superstructure, in a measure, rests.

13. *This.* That is, this strange exaltation of the despised to be chief of all. *Was the Lord's doing.* Or, as in the Rev. Ver., This was from the Lord. *And it is marvellous in our eyes.* It is one of the Lord's wonderful ways of working, and will continue to pass because God rules and controls all things.

14. *And they sought to lay hold on him: to arrest him.* But feared the people: who had come from other parts of Palestine, and from other countries, and who were more free from prejudice, and had little at stake. He was an especial friend of many of the Galileans, from whom he had taught and healed.

**The Little Beauty.**

"I know I am homely," said little Rosie Oppenheim, as she peered from the top of the chair into her looking-glass and scanned every feature. It was only too true, for the face she saw was far from fairy-like. There was no pretty dimple in the cheek, no bright, winsome eyes, thick lips, large nose, and huge ears.

"Goodness! What a fright!" she exclaimed as she got off the chair and turned her face from the mirror. "Well, I am glad that I know it, anyway; and so, if the girls call me names, they won't sting me at all, because I know it. And she laughed such a merry little laugh that the sunbeam through the window caught its echoes, and passed them to the clouds beyond.

Rosie took up her sewing by the window, but after a time grew tired of the sting in the neck, and it was in Wonderland, "was deep in its mysteries. With what interest did she follow the adventures of that pleasant little maid! How excited she grew as page after page was quickly scanned! How—

"Rosie!" it was Mrs. Oppenheim who spoke. "Rosie, dear, I would like you to run to the corner and match this alk."

Quick as a flash, she threw down the book, and returned in a few minutes with

the article desired. Then she resumed her look.

"Sister Rosie—Poy"—The voice came from a little chubby boy of five. "Won't you please tell me a story?"

"Why, of course I will, my precious," said the young girl, seizing the little fellow, and she eagerly listened while she told him such a fairy story that his eyes grew larger and larger, and his mouth wider and wider, until he soon fell fast asleep.

"I don't think I shall read any more now," said Rosie to herself. "It is time to go to the piano. I have to run over those scales." And she darted up the stairs and had just opened the piano, when her father appeared at the doorway.

"You would oblige me, my darling," he said, "if you would close that piano. My head aches dreadfully."

"All right, papa. I will get up early to-morrow and finish the exercises." And she closed the piano softly, then quietly left the room as her mother entered.

"What a beautiful disposition that child has!" said Mr. Oppenheim. "It is your training, my love."

"But I do wish that she was a little prettier, Joseph."

"Not for the world, not for the world, Hannah. Believe me, she is a little beauty as she is; and if God spares her, her features will grow more regular."

Rosie did not hear her father's remarks, although she felt that she was loved even more tenderly from that hour. But the sunbeam that caught her merry laughter and bore it to the clouds heard the words of praise, and shone in extra lovely colors that evening.—*Jewish Messenger.*

As glares the tiger on his foes, Hemmed in by hunters, spears and bows, And, ere he bounds upon the ring, Selects the object of his spring."

So disease, in myriad forms, fastens its fangs upon the human race. Ladies who suffer from distressing ailments peculiar to their sex, should use Dr. Pierce's Favorite Prescription. It is a positive cure for the most complicated and obdurate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, female weakness, anteverision, retroversion, bearing down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

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WEDNESDAY, APRIL 3, 1889.

THAT APPEAL.

We hope all our readers have perused the appeal from the Canadian Baptist missionaries in India, as published in our issue of last week.

Some of the ideas seem almost novel and the requests seem very large; but is not this due to the fact that we are comparing them with our small doing, rather than with the demands of our Saviour in His Word, with His righteous claims and the woful wants—needs, rather—of the perishing heathen?

The Foreign Mission Board has a meeting this week. We hope they may think it wise to take some official action in reference to this fervid appeal.

It is noticeable that the so-called orthodox bodies have a very small following. The Universalists have less than 40,000 members, and the Unitarians about 20,000.

Some of the papers have been discussing a measure which, it is said, the Government of Nova Scotia will introduce into the Assembly.

COMPARATIVE STATISTICS.

Dr. Burcawster, who has gained a continental reputation as a statistician, furnishes to the Christian Advocate a tabulated statement of the churches, ministers, and membership of the various denominations in the United States.

Table with 4 columns: Denomination, Churches, Ministers, Members. Rows include Baptist, Methodist, Presbyterian, and Unclassified.

The unclassified bodies include Congregationalists, 457,567; Episcopalians, 464,729 and some smaller bodies.

The Episcopal body includes all their probationers, as well as the membership of their mission churches.

In the statistics of the Baptist bodies, the membership of 23 associations and the increase in over 400 associations for last year, are not included.

Rectifying these inaccuracies, as far as we may, in the statistics of the Methodist and other Baptist bodies, so that the comparison may be on equal terms, what are the results.

There will be added to the number of Baptists reported, allowing the 23 non-reporting associations but a little more than half of the average membership of the 1,312 in the United States, about 50,000, and the proportionate gain of the 412 associations which do not report ad-

ditions for the year, would give 20,000 more—in all, at least 50,000.

From the number of Methodists reported, there would have to be taken the membership of their mission churches outside the United States, numbering 120,000; also those on probation which usually amount to over one-tenth of the whole membership—say 480,000, a total of 610,000.

Making these corrections, and the totals of the Methodists and Baptists of all sorts in America would be:

Table with 2 columns: Denomination, Total. Rows: Baptists (4,101,350), Methodists (4,191,340).

In all comparisons of this kind, another fact must be taken into the account. No one can become a member of a Baptist church unless he become so thoroughly convinced of the truth of our doctrine of baptism as to submit to immersion. If he has been sprinkled already, he must reject this as baptism and be immersed all the same.

On the other hand, there is a large and growing multitude in other bodies who accept the Baptist position. Some of them have been immersed by Pseudo-Baptist ministers; very many are content to be held by old associations, after their belief has changed.

They think the matter of baptism of too little importance to compel them to change to our denomination, merely because they have become Baptists in sentiment. Then there are many Baptists who have found a home in Pseudo-Baptist churches from social considerations and from convenience.

If all this be taken into consideration, there is no doubt that the Baptists have very many more of their sentiment than follow any other denomination in America.

It is noticeable that the so-called orthodox bodies have a very small following. The Universalists have less than 40,000 members, and the Unitarians about 20,000.

The Seventh Day Adventist, who are so active just now, have a following of but 22,337.

LEGISLATIVE AID TO HIGHER EDUCATION.

Some of the papers have been discussing a measure which, it is said, the Government of Nova Scotia will introduce into the Assembly.

It will be remembered that at the Jubilee at Acadia, Mr. Fielding, leader of the Nova Scotia Government, intimated that the government should have something to do with higher education, a statement which was received, by an audience full of enthusiasm and ready to applaud at every opportunity, with absolute silence.

We regret that there is to be any meddling in this college business by the state. Private beneficence is doing well for higher education; the colleges are well attended, and there appears to be no special need of this interference of the government.

The expenses of obtaining an education are now comparatively small, and the aid proposed would often be given to sons of rich men, who can pay for what they receive. The giving of bursaries and money prizes is of doubtful advantage, often serving to pervert an honest desire for knowledge into a selfish ambition that kills out all the highest impulses.

The measure would probably raise, in one way or another, the old college questions and keep alive hostility. It is not designed, nor is it adapted, to do anything to raise the standard of higher education; but simply proposes to hire, a number of students to go to college.

If competition be confined to pupils of county academies, it is manifestly unfair to take the people's money and give it to a few favored localities. If the State comes in here, as one paper claims, to complete the "dome" of higher education, we may fairly ask whether it will stop there; whether it will not wish to do more, to have a State college? Better let the colleges alone.

No institution or denomination has in a public way, we believe, asked for this legislation. It will be time enough to move when some portion of the public is not afraid to openly ask for something of the kind.

It is doubtful whether the reduction in salaries given to common school teachers will be made up to the public by special inducements of the kind indicated to a few youths to take a college course.

Besides all this, we believe if the State takes care of its own work, and makes primary education what it should be, the denominations will push the higher culture.

Should a pastor of a Baptist church invite the Salvation Army to join in union meetings the week of prayer against the wishes of his church?

Certainly not; especially if the church has taken adverse action.

THE WEEK.

This week has been as quiet in the realm of British politics as last was excited. Evidently, however, the government feel the pressure of public opinion on the Irish question, or that of the Unionists.

A semi-official declaration has been made that a land purchase measure will be introduced next year, similar to that recommended by Chamberlain, and a local government bill the year following. It is no doubt hoped this promise will allay public agitation on the question, and may help the Unionists in their struggle to keep from extinction.

The Conservatives have often opposed measures before, tooth and nail, until overborne by popular sentiment, and have then outbid the Liberals in the radical character of their measures. Perhaps they may do so again.

John Bright is no more. He passed peacefully away on the 27th, in the 78th year of his age. Gladstone gave the chief eulogy in the House of Commons. In closing, he said:

Whatever touched him as a man or the great Anglo-Saxon race as a subject, obtained unasked his sincere, earnest and enthusiastic aid; mere success was a conspicuous example. In intellect he might claim a most distinguished place. His character lies deeper than intellect, eloquence, anything that can be described or measured on the surface. His prime eulogy is his due. He elevated political life to the highest point—to a loftier standard than had ever been reached. He has bequeathed to his country a character that can become an object of reverential contemplation.

Lord Hartington referred to the noble words of Gladstone as fully expressive of the veneration of the country for the memory of Mr. Bright. Justin McCarthy spoke for the Irish party. He associated their sentiments with those expressed in the noble speech of Mr. Gladstone. He claimed the right of Ireland to have an immortal upon the great Englishman's grave.

There is the promise of stirring times in France. It is said the government are preparing to imprison Boulangerists who are connected with the Patriotic League and even Boulanger himself. This may be said to Boulanger's popularity, by keeping him before the public, and magnifying his importance. Doubtless, the financial disasters which have fallen upon France will create discontent, which will be political capital for Boulanger; because when people are in straits, they desire change, in the hope that it will lead to improvement.

The elements have avenged the Spaniards on the Germans, and the United States have shared in the disaster. The three German and the three United States war ships at Samoa have been driven on the reefs in a storm and wrecked. There is but small hope of getting any off. The British man-of-war escaped. There has been great loss of life.

Robert T. Lincoln, son of President Lincoln, has been appointed ambassador to England; Whitelaw Reid, editor of the New York Tribune, to France; and Fred Grant, son of General Grant, to Austria. Were not the latter his father's son, he would have no such honor shown him.

The debate on the Jesuits Bill in the Dominion Parliament has been had and the vote taken. It went as was expected, when a solid Catholic vote, large enough to make or unmake any government, was at stake. Both Liberals and Conservatives vied with each other in opposition to the resolution to ask the government to disallow it. But little over a score voted for it. Until the Protestants are united against Romish aggression, Rome will have it pretty much her own way. The chief restraint is the fear of unifying Protestants in opposition. The memorial of the Protestant Alliance to the Secretary of State for the Colonies has met with the response that the matter rested exclusively with the Canadian government. There are rumors that the question of the legality of the Jesuits Bill will be tested in the highest courts.

Maritime Province members have secured the insertion in the Atlantic and Northwestern bill of a clause stipulating for the expenditure of \$100,000 before Jan. 1st, 1890, on the Short Line between Harvey and Moncton, and the completion of the road in two years.

The Modus Vivendi licenses are to be continued another year to our American friends.

The Legislatures of New Brunswick and Nova Scotia have been occupied chiefly with their franchise bills. The question of woman's suffrage has had an airing at Fredericton. A Sunday bill has reached its second reading in the Nova Scotia house.

Word has come that Enim Pacha had a battle with 6,000 dervishes, sent to conquer him, and defeated them, killing the most of them and capturing their steamer and supplies. His career is a wonderful one, and his power over the native tribes in Africa most remarkable.

Correction.—In my letter in your last issue one or two errors. The last sentence of the first paragraph should read, "For all these and numberless acts of kindness in the past (including a Christmas dinner from Turkey) for my friends in Barrington, etc." For Paul E. Colwell read Paul E. Crowell. The meeting at Canis was not a reunion, but a union prayer-meeting. I arrived here this morning from Boston. W. H. RICHMOND, Halifax, March 25.

German Correspondence.

BERLIN, Germany, March 14, 1889.

My first visit to the Schmidt street chapel came about in this wise:—One rainy Sunday, guided by the sound of music, I found my way along a dirty corridor up a flight of rickety stairs and into a room crowded with people singing.

I must not forget mention of Mrs. Lehmann, second wife of Gottfried Wilhelm Lehmann, who is still living and helping forward the cause begun by her husband. A son, Prof. J. G. Lehmann, is one of the foremost Baptist workers in Hamburg, and is the author of the biography of his father, already referred to. Mrs. Lehmann and her daughter, who is a highly-valued and much-beloved teacher in one of the schools for the higher classes of German girls in this city, occupy apartments on the ground floor of the Schmidt street chapel and dispense hospitality with unsparring hand, being especially careful to entertain strangers—not only welcoming all such, but even seeking them out and offering friendship and cheer—in short, presenting the very ideal of Christian hospitality.

In both the Gubener and the Schmidt street churches, services are held twice each Sunday, morning and afternoon, with Sabbath school immediately following the morning service. Bible and Thursday-meetings take place Monday and Tuesday evenings, and two societies of young men and young women hold meetings every Sunday evening. There is every indication among them of a living, growing branch of the church of Christ. Even now to become a Baptist in Germany involves no small sacrifice, but here as elsewhere the denomination "has a future" and that a most glorious one.

A prayer meeting followed the preaching service, in which there were some scenes inexpressibly touching. Fathers prayed for their children, wives for husbands, others for brother, sister, or friend, and all with an earnestness and directness that showed how near these people live to the Father of all help and comfort. The poor old woman prayed in a trembling voice for her "son in America." Instantly sobs and cries were heard from every part of the room. Ah! how many a heart responded to the yearning cry of that mother's soul. How often have those faded, care-worn faces turned wearily to the darkening western sky while the poor tired hands were clasped in prayer for the dear sons in America.

Our revivalist was not slow to take advantage of the softened feelings of all present. "Now," said he, "all who are not Christians, but would like to believe, come up into the front seats;" and suit the action to the word, he and two or three helpers proceeded to beat up the desired wish to believe, among the audience, by hustling about thirty men, women and children into the front seats at a rate quite sufficient of itself, in the matter of rapidity and decisiveness, to engender belief in the most unwilling and unbelieving.

"Now," said he once more, taking his stand in front of the little company, "now, what have we here? Souls wanting to be saved, to believe, and they don't know how. Why, it's just as easy as this—look here my boy," laying his hand on the head of a small boy near, "what do you do when you have done something wrong? Go to your mother, don't you, tell her all about it, and ask her forgiveness?" "Yes," answered the boy. "Well, then, does your mother say wait till next year and I'll forgive you?" "No," "Next month?" "No," "Next week?" "No," "To-morrow?" "No," "When then?—now, right now, doesn't she?" "Yes," "And will she believe her?" "Yes," "Well, then, my friends, that's all there is to it—all you've got to do is to believe what God tells you here in this book. Sing hymn No. 317." And having thus satisfactorily disposed of all the possible questions of existence, doubt, negation and affirmation, he proceeded during the singing of the hymn, to further apply his illustration by means of personal appeals. This he accomplished in a manner as unique as it was effectual. Each individual suddenly found himself confronted with a long fore-finger pointing with terrible emphasis the question, "You believe, don't you? You have hope?" and given about two seconds to recover from the shock and make answer. Those sitting on the ends of the seats who bowed in the affirmative, received a clap on the back while the revivalist swung his arms in the air and shouted, "Gott sei Dank!" So he went on from seat to seat, "Glauben sie—Glauben sie—Glauben sie—haben Hoffnung, nicht wahr?"—here bestowing appropriate caresses, there shaking some obtuse one, almost literally and quite figuratively, by Bible warnings poured red-hot into the very ears, until one wondered if this man imagined he had a commission to shove all the world into the kingdom by wholesale.

A week later I was at an evening meeting in the same chapel, but the man of instantaneously-producing-faith-power had gone his way, and the meeting was in the hands of the regular minister. One of the most noticeable features of the meeting was the sense of sociability and home feeling which pervaded everything. Even two or three pauses were made to give an opportunity for conversation and friendly handshaking. The children especially seemed to enjoy themselves thoroughly, and, though very quiet, roamed here and there at will, seeking out acquaintances and cheering all with their bright smiles. The exercises of the evening consisted of music, and addresses by the pastor and different members of the congregation. During one of the choruses a tiny flax-haired boy showed these German children love music!—erupt softly and slowly up the aisle, his eyes fixed on the organ, he further still, up the steps, onto the platform until at last there he stood peeping around the corner of the organ at the organist, and half-frightened at his own boldness in venturing so far into the beautiful wonderland. No one noticed him, so he kept his place the rest of the evening.

I must not forget mention of Mrs. Lehmann, second wife of Gottfried Wilhelm Lehmann, who is still living and helping forward the cause begun by her husband. A son, Prof. J. G. Lehmann, is one of the foremost Baptist workers in Hamburg, and is the author of the biography of his father, already referred to. Mrs. Lehmann and her daughter, who is a highly-valued and much-beloved teacher in one of the schools for the higher classes of German girls in this city, occupy apartments on the ground floor of the Schmidt street chapel and dispense hospitality with unsparring hand, being especially careful to entertain strangers—not only welcoming all such, but even seeking them out and offering friendship and cheer—in short, presenting the very ideal of Christian hospitality.

In spite of the awkward bungling of irresponsible parties in changing the date of meeting, the session held in the vestry of Zion Church, on the 21st instant, were quite successful. President Bill was in the chair. Reports from the churches was very encouraging; all reported revival influences, and additions by baptism. On three of the fields—Deerfield, Beaver River and Tusket—an extensive work of grace had been, or is at the present, enjoyed.

Within three months, 104 candidates have united with the churches of this county by baptism, and 35 on experience and by letter, and the work is still going on. Profitable discussions were held in the afternoon, on subjects presented by the different brethren. Rev. E. C. Corey presented a very practical paper on the subject,—"How may pastors best discourage the reading of secular papers on the Lord's day?"

Rev. D. H. Simpson opened the way for an animated discussion in his excellent off-hand treatment of the much-vexed question, in this county, of "Bible Sanctification." Rev. F. M. Young gave a strong address on the subject,—"What are legitimate recreations for a Christian?"

Rev. H. F. Adams gave some pronounced opinions, supported as he believed by the Word of God, and made some strong points as to "Who should be responsible for the pastor's salary." A helpful and highly interesting discussion, opened by Rev. G. R. White, in his own happy and forcible manner, on "How the people can help the pastor," brought this session to a close. Other papers were laid over till next quarter. At 7.30 a fair congregation met in the body of the church to listen to a sermon from Rev. F. H. Beale, the new pastor at Hebron.

M. B. SHAW, Sec. Treas.

W. M. A. S.

According to appointment, delegates from the W. M. A. Societies of Cumberland Co. met at Springhill on the 13th March. The meeting in the afternoon was a sort of handshaking, welcome service, etc. As it was the first meeting of the kind, there was much to talk, plan and pray about, especially concerning the public service in the evening. At 7.30 the Baptist church was filled with an audience to cheer the heart of any public speaker.

The pastor, Rev. J. Murray, by request, presided, and, after singing "From Greenland's Icy Mountains," by the choir, reading the Scripture and prayer by the Rev. H. Buel, the following programme, interspersed by appropriate music, was rendered:—"The Alphabet of Giving,"—passages of Scripture alphabetically arranged—by twenty-six Sunday-school children; Reading, "The first Missionary Society," by Mrs. F. L. Peers, Springhill; Address, "The True Mission Spirit," by Mrs. A. E. McLeod, Parrsboro; Address, "Incidents in Mission Life," by Mrs. Wm. George, returned missionary, Amherst; Reading, "What is Benevolence?" by Mrs. Freeman Quigley, Amherst; Address, "Missionary Reminiscences," by Mrs. J. R. Hutchinson, returned missionary, Great Village; Recitation, by Miss Killom, Parrsboro.

Undivided attention was held throughout, and many flattering encomiums have been passed upon the speakers who occupied the platform. I am safe in saying that during my pastorate in Springhill, there has not been so true and deep an impression of Foreign Missions made upon my people. More than one sister in our prayer meeting since

has expressed her indebtedness to that missionary meeting. We are glad to learn that our sisters purpose holding similar meetings in other parts of the county, for we believe they would do much good. It was a source of regret that Mrs. Botsford Smith, of Amherst, the County Secretary, to whom the convention largely owed its origin, was unable to attend, being called away to see a sick friend.

At a ladies meeting the next morning before train time, Mrs. Hatfield, of Port Greville, (for whom there was no time the evening before) gave a very excellent address.

Mrs. Wm. George requested special prayer for the native Christian workers on the foreign field. A class that is largely overlooked in our sympathy for the brethren from home.

Mrs. Chas. Christie also requested special prayer for the young people attending our institutions at Wolfville and St. Martins, that they may not only be converted, but impelled to give themselves to mission work.

Although the pay-day, which affects all our collections, was too far past, still the silver taken amounted to \$11.40, and was given to Home Missions.

We say, God speed our sisters in their efforts to extend Christ's kingdom, and the friends of Springhill will ensure them a warm welcome any time they may wish to come on a similar errand.

Springhill, March 21. J. MURRAY.

Bedeviation at Maitland, Annap. Co., N.S.

On the 3rd inst, we dedicated the Baptist meeting house at Maitland, to the service of the Lord. Bro. E. N. Archibald preached in the morning, Bro. J. H. Jenner in the afternoon, and W. J. Blakeney in the evening. The house was filled to its uttermost capacity and the services were very interesting. Brethren Archibald and Jenner remained through the week and did good service for the Master yesterday. We baptized eleven happy converts, and others are interested. J. E. BLAKENEY, March 25.

Interesting Items

We call the following interesting items from the March number of The Tablet, published in the interest of the First Baptist church, Halifax.

Mrs. Archibald writes from India:—"The work is encouraging in some respects, and we are thankful. The colporteur has just come in and asked for two dozen copies of the Gospel by Matthew. Fourteen have been baptized during the year, and others have been asked, but were requested to wait for a time." The attendance at the Quinpool Road school, Halifax, is growing. Some Sundays the number has reached nearly sixty.

A large committee of the young members of the First church, have been appointed to take full control of the meetings in the Mission chapel. The brethren in Dartmouth are proceeding to place a baptistry in their church building. It is understood that candidates are waiting the completion of the work. Bro. Williams has much reason to be encouraged in his work. Four years ago there were 201 names on the roll of the First church; now there are 304. This church keeps its roll well pruned, and this gain is real and substantial.

Under the head of Our City Missions is the following: The estimates of expenditure in connection with the different missions now under the care of the Halifax Baptist Union, is as follows: For Quinpool Road, \$105.00; for Kempt Road, \$120.00, and for Tufts Cove, \$125.00. A site has been submitted for a mission at Africville, or Richmond, a portion of the uncertainty respecting the work to be done at these points. The work at Kempt Road has been placed under the charge of the North church, and is being prosecuted with vigor and hopefulness. The First church has consented to assume the oversight of the work at Quinpool Road, and a number of young men have been appointed to the management of this mission. The Dartmouth church will continue to prosecute the work at Tufts Cove, and will raise all the necessary funds. The North church and this church are requested to contribute the amount needed to carry on the work at Quinpool Road and Kempt Road. The Cornwallis St. church is now represented in the Union.

Thoughts in Brief.

It is just as necessary to live Christianity as it is to believe in it. Popular errors are the most dangerous. The things which are the most pleasing to the flesh may be the most displeasing to God. The question with each of us should not be, "How little can I do not for Christ without missing heaven?" but, "How much can I do for Christ while this side of heaven?"

Noisy Christians may excite the most attention in the world, but quiet Christians often do the most good. The worst punishment that can come upon a narrow-minded, self-engrossed man is to be what he is.

Those who love Christ least will serve Him least, and those who love Him most will serve Him most.

Ab, with what intense devotion. Evil does out the light; Yet, full off, in ways unthought of All their actions come to light.

He is wise who shuns temptation, He who trusts in God is strong; He is noble who would rather Die than do the slightest wrong.

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**Best.**

"Mother, I see you with your nursery light  
Leading your babies all in white  
To their sweet rest;  
Christ, the Good Shepherd, carries mine  
to-night,  
And that is best.

"I cannot help tears, when I see them twine  
Their fingers in yours, and their bright  
curls shine  
On your warm breast;  
But the Saviour's is purer than yours or  
mine,  
He can love best.

"You tremble each hour, because your  
arms  
Are weak; your heart is wrung with  
alarms;  
Are sore oppressed;  
My darlings are safe, out of reach of harms  
And that is best.

"You know over yours may hang even  
now  
Pain and disease, whose fulfilling slow  
Naught can arrest;  
Mine in God's garden run to and fro,  
And that is best.

"You know that of yours the feeblest one,  
And dearest, may live long years alone,  
Unloved, unloved;  
Mine are cherished of saints around God's  
throne,  
And that is best.

"You must dread for yours, the crime  
that sears;  
Dark guilt unwhashed by repentant tear,  
And unconfessed;  
Mine entered spotless on eternal years,  
Oh, how much the best!

"But grief is selfish, and I cannot see  
Always, why I should so stricken be,  
More than the rest;  
But I know that, as well as for them, for  
me  
God did the best!" —Selected.

Religious Intelligence.

NEWS FROM THE CHURCHES.

**BEAVER RIVER.**—Three more persons were baptized into this church Sunday, March 24th, and at the evening service received the hand of fellowship. And still the good work goes on. D. H. S.

**PORT LORNE AND HAMPTON.**—We baptized five more happy converts yesterday. Three were received into the Port Lorne church and two into the Hampton church at St. Croix Cove. We are now laboring at the latter place, where the outlook is encouraging. J. WEA.

**WOLFVILLE.**—Reference has been made in the MESSINGER and VISITOR to the College Young Men's Christian Association. It may be proper to explain that this organization has no connection with the city or region of Wolfville. Organizations of this nature exist at Acadia, have been formed in many colleges in the United States and Canada. Brown and Colby, among Baptist colleges, have these societies. Most of the professors at Acadia have joined the association, which conducts its work in harmony with the wishes of the faculty. For many years prayer-meetings have been held on the hill and more or less mission work in adjacent districts performed. The association simply organizes the students for this work and gives more regularity. Much consideration was given to the question of forming this organization and the course finally taken seemed, on the whole, the best practicable one. If any better way is opened in the future no doubt it will be followed. The visit of Bro. Wallace was helpful to many and his good wishes for the institutions, as expressed in your last issue, are fully appreciated. At the close of his work on the hill, the college association expressed by unanimous vote its thanks to Bro. Wallace for his faithful preaching, his kindness, tact, and ability in conducting the services, and its good wishes for his success. It will be of interest to many of your readers to know that among those baptized last Lord's day were a son of the late Rev. Dr. Crawley, a son of Rev. E. N. Archibald, and a son of Dr. Burns. In relating his experience to the church, Mr. Crawley said he was led to seek the truth by the request of his father who, half an hour before his death, urged him to become a Christian. It seemed like life out of death. "They shall bear fruit in old age." Precious in the sight of the Lord is the death of His saints. The death of Miss Buttrick has saddened many hearts. The sensational despatches in some of the daily papers are not very trustworthy, for they conflict with one another, as well as with known facts. When full and accurate reports are given it will be time enough to attempt explanation. We know at present that she had been remarkably successful in her studies, that the severe work had seriously affected her health so that she was on the verge of complete prostration, and it would seem, became temporarily insane. Her success and ambition to excel and qualify herself for further usefulness in her profession proved too much for her physical strength. She was thoroughly esteemed here as a lady of fine moral fibre and good personal qualities. Ten days before her death she wrote that her residence in Germany had only strengthened her faith in God. The Canadian Baptist Hymnal has been adopted by the faculty of Acadia for use in the religious services on the hill.

**MILL COVE, QUEENS, N. B.**—Since our last communication to the MESSINGER and VISITOR, a week has been spent in holding special services at Mill Cove. Results most encouraging. On Lord's day March 24th, five willing souls followed their Saviour to the ordinance of baptism. In the evening there, with four others, were welcomed into the church. The Holy Spirit with great power has rested down upon the meeting during the latter part of the week. Differences existing between members for years vanished in our conference meeting on Saturday afternoon, like

mist before the morning sun. A number who have been on the back ground for a long time, have come to the front and are working grandly. This evening is to be devoted to prayer for young men. M. P. KING.

**MARCH 25.**  
Hornswallow.—You will be glad to learn that we visited the baptismal font again to-day. Three young women, members of one family, went firmly and joyfully down into the waters and were immersed, in the presence of hundreds. It was a solemn scene. Impressions were made that will not soon be forgotten. We are trying to hold up Christ almost daily in different sections of this large field. Nine have already been added to the church, and quite as many more, who have been led to trust in Jesus, ought, I believe, to do the same. We hope soon to see them and others take a public stand for Christ. We are greatly sorry to lose Bro. I. M. Weeks, of Harvey, from our community, but some other place will be the gainer. It is possible that Dorchester may be the favored town. Harvey is plucky, however, and has resolved to fill the place vacated by Bro. Weeks by Bro. —? Possibly the fortunate man may be the Rev. Mr. Brown, formerly of Lunenburg town, N. S., as he is to-day with the Harvey church, and will remain for a time at least. J. F. KEWPROX.

**MARCH 24.**  
SECOND KINGSLAR.—There was one more baptized here on Sunday, the 24th March. The number baptized up to the present on this field during the revival is 48; but the amount of good done is not confined to the number of baptisms reported. Many backsliders, some of long standing, have returned. Some who have professed conversion seem to halt at the cross of duty—have not been baptized. We are hoping and praying they may see their way clear to obey Christ in His ordinance. A large number, mostly children, have repeatedly come forward for prayers, several of whom have publicly stated they loved Jesus and wished to be Christians. Taken altogether, the work is a blessed one, and the churches are greatly strengthened and encouraged. CALVIN CURRIE.

**NEWPORT.**—Bro. A. Freeman baptized seven (7) on the 24th March, two of his sons being among the number, and one rejecting in the work which is still going on.

**TRURO.**—The ingathering at Cansan and East River is still going on. Two were baptized yesterday afternoon and two more this morning; one was received on experience, making twenty in all since the present outpouring of the Spirit began. Others will soon follow. A goodly number are feeling the influence of the Lord, while a few are halting between two opinions. We hope and pray that the interest may continue until everyone has surrendered to the Saviour. A. F. BROWN.

**MARCH 25.**  
LITTLE RIVER, SUNBURY CO., N. B.—God's cause is moving steadily onward in this place. Rev. J. W. S. Young returned to our community on March 16th, after an absence of three days; "Jonathan and David" renewed the battle, and God has given us a wonderful victory. Bro. Young is a plain, practical gospel preacher, an earnest worker, a true friend and a wise counsellor. We shall not soon forget his burning appeals to lost sinners, and his powerful prayers. May the Lord spare him yet many years to do successful work for His cause. Last Sabbath morning (March 24th) ten more believers were baptized in the waters of Little River; Bro. Young administered the ordinance to six, and it was my privilege to baptize four. The membership of the 2nd Sheffield church now numbers forty-one—twenty-four baptisms in ten on experience. "Praise God, from whom all blessings flow."

**MARCH 26th.** B. H. THOMAS.  
It was Bro. Young, not Turner, who returned to assist Bro. Thomas at Little River, Sunbury Co.

**TRURO.**—On Lord's day, March 24th, it was my happy privilege to baptize Bro. Wallace, a convert of one then an aged woman about sixty years of age, another young man who came to us from the Salvation Army. For some time he sought a resting place for his weary soul among them, but found none. Finally he came to our meetings, and there hearing the gospel which is the power of God unto salvation to every one that believeth, was led by Divine grace to embrace it and yield to its claims, and as a consequent result, found a "city of habitation" for his sin-fallen soul. The second of three is a sorry substitute for the sound of the Gospel. We are made profoundly happy in this place, hearing from time to time parents rejoicing over their converted children, husbands over their converted wives, and wives over their husbands. "Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men." Next Lord's day we expect to baptize again. D. McLEOD.

**ST. MARGARET'S BAY, HALIFAX CO., N. S.**  
I noticed in the MESSINGER and VISITOR, a few weeks since, where a brother in French Village refers to the evil work of the Seventh Day Adventists. Being myself convinced that Seventh Day Adventism is a system of error, I feel it my duty to cry out against it. During my labors here, I have had a chance to observe their movements and become acquainted with their doctrine. Over a year ago they distributed many of their tracts in various homes on these shores, and about one year since, one of the leaders visited the Bay, introduced himself as a "Baptist preacher," and the "new speakers" brought together a large congregation. In my absence some of the brethren gave him the Baptist house of worship to hold forth his erroneous doctrine, which he soon began to do when the way was once opened. He soon acknowledged that he was not a Baptist; but then said, "there is only one step between us," a very long step. When I learned of the proceedings, the house was at once closed to such teachings. Our brethren will be more careful about who occupies the pulpit in the future. When the Baptist church took the stand, that every Baptist church should, to discontinue their doctrine, the once peaceful church was in confusion and strife. Many of our people were carried away with them for a time; but we rejoice that a number of the wanderers have come back again with an experience

which will be a warning. The minds of the young have been filled with a spirit of controversy, and to my knowledge not one, through their work, has learned by experience the saving power of the Son of God. Their doctrine will lead more to baseness, infidelity than it will ever lead to the Saviour. It is not only in St. Margaret's Bay that they are working; but they are striving to spread their doctrine through the Province. "It is not an error that can be winked at, but we must, in God's name, put down everything that would lead any from Christ and from the faith once delivered to the saints." It lowers the standard of our Redeemer, and that makes us cry out against it. They preach the law instead of the gospel, and frighten a few into working on the Lord's day; for they teach that keeping that day is the "mark of the beast." Where does God's word say that keeping the first day of the week is "the mark of the beast?" I could tell you much more of their evil work here; but will not weary you longer. I do hope you will warn our people that their experience may not be as ours has been here. B. U. HATFIELD.

**MARCH 22.**  
UPPER AYLESFORD, KING'S, N. S.—Having received and accepted a call to the Aylesford Baptist church, I would like all communications addressed to me here. This is a very pleasant field and a very kind people, it may be said, but once with them is an index to their character, which I have every reason to believe it is. On the occasion of my moving into the house provided for me, it was filled by a very large company of the church and congregation, to welcome the pastor and his family to their new abode. A very pleasant evening was spent, and many tokens of good will left behind. There is quite an interest in spiritual things in one section of the field. Look for good news later on. —H. N. PARRY.

**THE ST. JOHN UNION BAPTIST MINISTERIAL CONFERENCE.**—Reports were received as follows: Pastor Stewart is encouraged, but the work in Portland is not so good as it was last year. Six have been received since last report—five by letter and one by baptism. The church has determined to arise and build, operations to begin at once. Pastor Mellick baptized one at Brussels st. on Sabbath. Pastor Capp reports good success but no additions. Four were received the right hand of fellowship at Carleton on Sabbath evening last—three baptized the Sabbath previously, and one by letter. The congregations are large. At German st. the congregations are excellent. One was received by letter on Sabbath. The church has been holding special services. The church is in excellent working order, and there are several enquirers. Pastor Parsons has good congregations, and there is a good interest. Six have been received by letter since the last report. [This is an omitted last week through an oversight.]

**CITY MISSION, ST. JOHN.**—Bro. Ingram reports six conversions last month, and two applications for baptism. The new interest on Sheriff street has outgrown its first quarters, and larger accommodation is being provided for the Sabbath school. There are other points where good work might be done, should a staff of workers be found.

**LESTER STREET, ST. JOHN.**—Pastor Bottrell had his usual service on Sabbath evening, and others are enquiring.

**TRURO.**—The eyes of Baptists all over these provinces are turned to the columns of our loved paper containing "news from the churches." Let none of the brethren who are in a position to add an interesting item to that column, through a false modesty, withhold it. It is a day of good tidings, and we do not well to let our precious Bibles sit idle all the glory to God. There seems no abatement of interest with us. Every service tells, the sinner's lost condition, and Christ the world-wide remedy, are kept ever prominent. The old gospel has lost none of its power. There were more received for baptism last evening. They will be baptized at the close of the service to-morrow evening. And the end is not yet. J. E. G.

**MARCH 30.**  
SACKVILLE, N. B.—Some mercy drops are falling upon us, as I baptized five on Sabbath, the 24th, and hope many more will follow. Wm. E. HALL.

**AMHERST.**—The shower of blessing is falling upon us. We had our baptism at conference, 25th. The death of our beloved Harold Sheeh has had an arousing effect, especially upon the young men. Pa. 77: 13, 14, 19, embody our feelings just now. D. A. S.

**SALISBURY, N. B.**—Special services were held at Salisbury Corner during last week, conducted by Rev. Ira Wallace, with hopeful results. An interesting young man, who had been converted during the week, was received for baptism, and others are seeking the Lord. A movement is in progress to secure the services of a pastor for the church at an early date.

**PERSONAL.**  
Bro. C. Currie was put on the sunny side by a donation of \$30 from his people at Prince William. He wishes to acknowledge it gratefully.

**NOTICES.**  
The next session of the Albert Co. Quarterly Meeting of the Baptist churches will be held with the 1st Hillsborough church, in the Salem meeting house (so called) on the second Tuesday in April, at two o'clock p. m. Very important business, and very important and interesting papers are expected to be brought before the meeting. Will our churches please rally and send up their brightest and best men to help us in matters pertaining to the best interest of our churches? I. W. CARPENTER, Sec'y-Treas.

**LADIES.**—New York Domestic Paper Patterns are more dainty, better fitting, and more easily put together than any others. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of fall and winter styles.—W. H. BRILL, 25 King street, St. John, N. B.

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**Convention Funds Received.**

Inglisville Mission Society, for Foreign Missions	\$5.00
First Hillsburg church	7.50
Second Hillsburg church	6.24
Brassach street, St. John	21.60
West Onslow	15.60
Diligent River	2.00
Lawrencetown, Williamston section, for F. M.	5.00
First Hammond Plains church	7.00
Dawson Settlement, 2nd Hillsborough, N. B.	11.62
North Temple church, Ohio	18.00
" " S. S. class	2.60
East Onslow, North River section	2.25
Jordan River S. S., for F. M.	6.00
Brookfield, Queens Co.	15.00
First Hillsborough, N. B.	50.00
	\$175.56

Yarmouth, March 30. G. E. DAY.  
P. S.—In the MESSINGER and VISITOR of Feb. 20, instead of "Middleton church fund," the acknowledgment should have been "Nictaux church convention fund." \$45.00. G. E. D.

A correspondent sends us the following: A remark, recently heard concerning a prayer-meeting, called to mind an incident of long ago. In a little church a sister, who was inquired of by her pastor if she was not able to attend the prayer-meeting, replied: "Yes, I am able to go, and if no one would take a part but those I like to hear I would attend; but there are A, B, and C, who do not walk as I think they should," and her complaints covered nearly every active, faithful Christian in the church. "Ah, my dear sister," said her pastor, "your place is not at the prayer-meeting at present. Your place is in your closet." Zion's Advocate.

Section of Railway between Annapolis and Digby.

**TENDER FOR THE WORKS OF CONSTRUCTION.**  
SEALED TENDERS addressed to the undersigned and endorsed "Tender for Section of Railway between Annapolis and Digby" will be received at this office up to noon on Monday, the 24th day of April, 1890, for certain details. Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, on and after the 26th day of March, 1890, when the general specifications and full tender may be obtained upon application. No tender will be entertained unless one of the papers forms and all the conditions are complied with. By order, A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 24th March, 1890.

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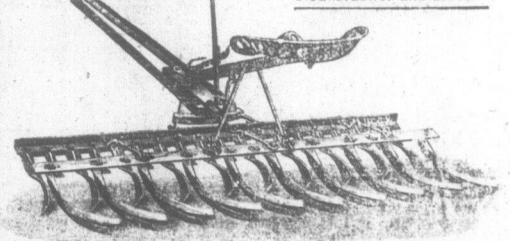
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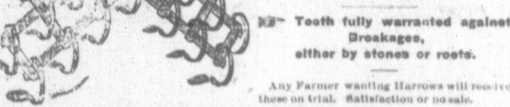


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A SCENE IN GETHSEMANE.

John 13:1-11; Matt. 26:36-50.

For Judas's ravine, in the noon of the night, With lanterns and torches their footsteps to light. A cohort of soldiers, with Judas to guide, Forth march to the Garden on Olivet's side.

Selected Serial.

ONE GIRL'S WAY OUT.

CHAPTER XL—Continued.

MEET AT HOME.

Mercy walked home in the gloaming with a spirit as quiet as the hour. It was such a new thing for her to feel quiet. The way was narrow, and dark with overhanging trees and bushes, but she had been accustomed to it all her life and felt no fear.

Woman sat in a low wooden rocker, in the middle of the floor, trying to soothe a restless infant in her arms. Mercy went up behind her and stroked the hair back softly from the aching temples; then stooped and kissed the forehead. The mother looked quickly at her as such an unusual caress from the girl. Such a sweet, gentle mother-face, care-lined though it was, but lacking the strength of the younger! And baby's face was like it, the only really pretty face of the six.

With the same, and corn-bread and butter. Mr. Taak came in, looking guiltily at his oldest child. Mercy said "good-morning," and his shallow nature at once bubbled up in some trivial remark. But, reaching the act of politeness had been more embarrassing to her than the ashpit of kindness. She had tried saying "As thou wilt" this morning again, and found that she could do it heartily. She could pity any one that was not as happy as she was.

Should We Forget. I once heard a mother say, who had recently lost a beautiful boy of five or six summers, that she had taken his portrait down, and put it in an unopened room with the door, so that she could never see it. She said that she could not bear to look at it—she wished to forget him, because it was painful to think of her loss. It is well that God took the little life back into his keeping! It was given and taken for aught but good, and a mother that is willing to forget what was once so dear to her, to banish every thought of her bereavement, because sorrow is painful, cowardly shrinks and ignores a Divine lesson.

At Home and Abroad. Farmer Bell did not believe in mental or moral-plunges, at least within his own family circle. He was quite willing to commend friend or acquaintance, but he had a theory that his own family would be best improved by a species of Spartan discipline. The children must learn to do their duty without the need of praise, and as for his wife, she had toiled for fifteen years without having once been told that she was a satisfactory housekeeper.

High-Pressure. Lutz characterizes these modern days. The result is a fearful increase of Brain and Heart Diseases—General Debility, Insomnia, Paralysis, and Insanity. Chloral and Morphia augment the evil. The medicine best adapted to do permanent good is Ayer's Sarsaparilla. It purifies, enriches, and vitalizes the blood, and thus strengthens every function and faculty of the body.

Selected Serial. ONE GIRL'S WAY OUT. CHAPTER XL—Continued.

MEET AT HOME. Mercy walked home in the gloaming with a spirit as quiet as the hour.

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The Value of Longevity. Dr. Felix L. Oswald, in writing of the value of longevity, says: "Can there be a doubt that Burns and Keats foresaw the issue of their struggle against poverty, or that Cervantes, in the gloom of misery could read the signs of the dawn presaging an unburst of posthumous fame?"

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies. FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants and curing torturing, disgusting itching scalp and pimply diseases of the scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

ALLEN'S LUNG BALSAM. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS.

Putner's Emulsion of Cod Liver Oil with Hypophosphites. has been used for many years with success for Coughs, Colds, Bronchitis and other lung troubles.

Campbell's Cathartic Compound. Cures Chronic Constipation, Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c.

9 GORDS' 10 HOURS. BY ONE MAN, Greatly Improved. Also TOOLS that save money. Buy one and you will make it. It is the best and most useful tool ever invented for the use of the farmer.

DANIEL & BOYD. Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY.

GENTLEMEN! Our Renowned WAUKENPHAST AND LONDON Balmorals have arrived, and sizes are complete in two widths.

Waterbury & Rising, 24 KING and 212 UNION STS., SAINT JOHN, N. B. LAMP GOODS.

J. CHAMBERLAIN & SON, Undertakers, Ware-room, Office and Residence: 146 MILL STREET, PORTLAND, N. B.

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DO NOT MARRY A MAN TO REFORM HIM.

BY LILLIE SHELDON.
Don't marry a man to reform him!
To God and your own self be true!

THE FARM.

A better orchard fertilizer than wood-ashes does not exist. Save and use all you have, buy all you can, if cheap enough.

Horse man.

There is a constant demand for horse-radish through the spring of the year. It is said to be healthful, if not taken in too large quantities.

THE HOME.

Nagging.
It is not always easy for us to distinguish between what is essential and what is an accident of development in our children.

TEMPERANCE.

Tommy Brown: is he in your school?
[This touching story appeals to the hearts of all the school children.]

BOVINE LIQUID FOOD.

The rapidity with which BOVINE LIQUID FOOD is absorbed by the stomach, by which organ it is disposed of without requiring the aid of the liver, renders it peculiarly adaptable to cases of Cholera Infantum, Diphtheria, Scarlet and Typhoid Fever, and kindred diseases.

IN DIPHTHERIA.

I have used your food with splendid results in cases of great prostration following attacks of Typhoid and other Fevers. I have now under treatment one of the worst forms of Diphtheria—a young woman who is taking prescribed doses of BOVINE LIQUID FOOD.

BOVINE LIQUID FOOD.

is retained by the weakest stomach, and builds up the system with wonderful rapidity.

Nervous Prostration and Debility.

Creates New, Rich Blood faster than any other preparation. It is daily saving life in cases of Consumption, Typhoid and Relapsing Fever, Diphtheria, Bright's Disease, Pneumonia, and all diseases of children.

IN WASTING DISEASES.

YARMOUTH, N. S., Jan. 2, 1888.
Gentlemen: My experience with BOVINE LIQUID FOOD as a nourishing stimulant for children, has been most successful.

BOVINE LIQUID FOOD.

100 ONE \$100 Hundred Dollars Cash

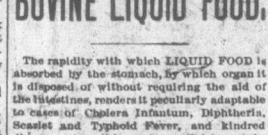
ONE HUNDRED FAMILIES.

IN NEW BRUNSWICK, who send (until Sat. May) largest number of Woodville's German Baking Powder (blue) Wrappers, as follows:
ONE To the 25 families each sending ONE Wrappers representing not less value than \$1.00.

PAPERS.

Send for LIST OF PRICES.

CLARKE'S IDEAL WASHING MACHINE.



WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES.

That it will wash any article from a suit of homespun in a face curtain or collar, and will not injure the most delicate fabrics, nor break a button.

CLARKE & DODD, Wolfville, N. S.

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CLARKE & DODD, Wolfville, N. S.

BAPTIST BOOK ROOM.

HALIFAX, N. S.

Renew! Renew!

For 2nd Quarter, 1889.

ORDER EARLY! ORDER NOW!

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Baptist Teachers, Baptist Supr. Quarterly, Senior Quarterly, Intermediate Quarterly, Private Lesson Quarterly, Bible Lesson Quarterly, Etc., Etc., Etc.

Send for LIST OF PRICES.

G. A. McDONALD, Sec'y-Treasurer.

HATS AND CAPS.

WE are last opening a portion of our stock of SPRING STYLES OF HATS, consisting in part of:

850 dozen Christy's London Soft Hats; 500 dozen Christy's London Soft Hats; 500 Cases American Soft Hats; 100 Cases Domestic Soft Hats; 100 Cases Canton Broad Straw Hats; 1000 dozen French Straw Hats; 1000 dozen Tweed and Art Tweed Caps.

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

VENETIAN BLINDS.

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

Send in your orders early and avoid the rush.

A. CHRISTIE W. W. CO., WATERLOO ST., ST. JOHN, N. B.

NEW GOODS.

IN GENTLEMEN'S DEPARTMENT, 27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Fonges, Braces, French Braces, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Mittens, and Drawers.

ENGLISH ALL-LINEN COLLARS in the latest styles; and the "Doric" (Paper, Turn Down), and "The Swell" (Paper, Standup) COLLARS.

Manchester, Robertson & Allison.

JAMES S. MAY, W. ROBERTS, JAMES S. MAY & SON, MERCHANT TAILORS, 84 PRINCE WILLIAM ST., ST. JOHN, N. B.

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gentlemen, Ladies & Young People, who wish to be in the best of health, should use this exerciser. It is a complete and perfect exerciser, taking up but 6 inches sq. floor room, something new, scientific, & a reliable, safe, and beneficial exerciser. Indorsed by 2000 physicians in every country. Illustrated by the author and others now using it. Shows an illustrated circular, forty exercises, with diagrams. Prof. D. L. DOW'S Scientific Physical and Vocal Culture, 9 E. 10th St., New York.

CLAYTON & SONS, WHOLESALE CLOTHIERS, Manufacturers of JUVENILE, BOYS' & MEN'S CLOTHING, 11 JACOB ST., HALIFAX, N. S.

J. McC. SNOW, GENERAL Fire, Life and Accident INSURANCE AGENCY, MAIN STREET, MONCTON, N. B. [Jan 1]

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AT A. P. SHAND & CO.'S Fines Shoes FOR THE LOWEST PRICES. WINDSOR, N. S.

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22 Sackville St., HALIFAX, N. S.

Conducted on strictly Temperance principles. P. P. ARCHIBALD, Proprietor. Jan 1

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Modern Improvements. Terms \$1 per week. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

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TRURO. A TEMPERANCE HOTEL. N. A. COX, Proprietor. Jan 1

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Custom Tailor, Dore's Building, Gorbair Street, WINDSOR, N. S.

A few doors above Post Office. All orders promptly attended to. Jan 1

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Fines Shoes FOR THE LOWEST PRICES. WINDSOR, N. S.

Agents Wanted Everywhere.

This is a rare opportunity for anyone who is desirous of securing good agents to sell our goods in any part of the world. We are now seeking agents for our goods in all parts of the world. We are now seeking agents for our goods in all parts of the world.

Everybody has heard of a "horse laugh," but who has ever seen an equine gifted with the power of speech? Such an animal, it is pronounced a miracle; but so would the telegraph and the telephone have been a hundred years ago. Why, even very recently a cure for consumption would have been looked upon as miraculous, but now people are beginning to realize that the disease is not incurable. Dr. Pierce's Golden Medical Discovery will cure it, if taken in time. This world-renowned remedy will not make new lungs, but it will restore diseased ones to a healthy state when all other means have failed. Thousands can gratefully testify to this.

Barbadoes Molasses!

45 HHDS. J. E. COWAN, INDIANTOWN, N. B.

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This powder never varies. A marvel of purity, strength, and whiteness. More economical than the ordinary kind, and it can be used in competition with the multiple of low cost short weight, shoddy or shaming powder. Sold only in cans. ROYAL MAKING POWDER. 125 Wall-st., N. Y.

ESTABLISHED 1860. WILLIAM LAW & CO., Auctioneers, Commission Merchants, AND WHOLESALE GROCERS. Managers for Nova Scotia of the Boston Marine Insurance Company Capital \$1,000,000. AGENTS FOR The Phoenix, and The Glasgow and London Fire Insurance Companies. The Nova Scotia Sugar Refinery, and Messrs Copper Co. BOSTON MARINE BUILDING, Yarmouth, N. S.



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Excelsior Package Dyes ARE UNEQUALLED For Simplicity of Use. Beauty of Color, and Large Amount of Goods each 25c will color.

WHAT THE LADIES SAY. We the undersigned have used all kinds of package dyes in our markets, and are all agreed that the "Excelsior" dye is the best, as well as cheapest. We find that they will dye more goods to the pound than any other dye we have used. The colors are so beautiful, and the dyes are so simple that a child can use them.

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DEARBORN & CO., St. John, N. B. A New and Attractive Library. "THE GOLDEN GATE" LIBRARY. It contains an aggregate of 500 pages, 100 illustrations, Catalogues will be sent free of charge. WHO WANTS ONE? Send to BAPTIST BOOK ROOM, HALIFAX.

News Summary.

DOMINION.

The Central railway surveying party expect to reach Fredericton in a few days. About 200 immigrants passed through Moncton by special train Tuesday night.

There is an active agitation in Dartmouth, N. S., against the admission of colored children into the public schools.

A young man named Seaman, telegraph operator at Sharnot Lake, Ont., jumped from a moving train and alighted in front of another which cut him into pieces.

Robert Elliott, employed in Brown & Palmer's tannery, Fredericton, was caught in the belting on Friday and had his arm badly lacerated and torn, besides receiving other injuries.

An address and dinner service of silver, costing several thousand dollars, has been presented to Sir Hector Lang, on the 25th anniversary of his entering into the Privy Council.

It is said the sales of Nova Scotia coal in the upper provinces this season will be about 1,000,000 tons less than last year, owing to the railway contracting for a large quantity of American coal.

The amount received by the Nova Scotia provincial government last year from royalties on coal was: From Cape Breton, \$63,808; from Pictou, \$32,553; and from Cumberland, \$28,309.

The present outlook is that a very prosperous summer will greet the Campobello people. A Philadelphia gentleman is making arrangements to erect a \$10,000 residence and a St. John man has the contract.

The first church in Yarmouth to adopt the electric light was St. John's Presbyterian church. The church was illuminated for the first time on Sunday evening, two beautiful arc lights, of 2,000 candle power each, being used.

At a meeting of the executive of the citizens' league at Montreal, Wednesday, it was decided to ask the city council to impose a heavy tax on saloons, as they had a right to do by the city charter, as they could expect nothing from the provincial government.

The last clean-up of the North Brookfield mill yielded three hundred three ounces of gold. This is one of the bonanza mines of Quebec. This brick comes from about 156 tons of quartz with a ten stamp mill, working about six tons in twenty-four hours.

Employees of the International Steamers are warned that if they are discovered smuggling they will be visited with instant dismissal. The company also pledges itself to assist the officers of both governments in bringing parties guilty of smuggling to justice.

Geo. Powell, the young man in prison for who was arrested in Toronto, Tuesday, for larceny of watches in Ottawa, and confessed to many other such crimes in England and the United States, has been sentenced by the police magistrate to Kingston penitentiary for five years.

Lady students, who are anxious to start medicine at McGill College, Montreal, are agitating to raise the endowment of \$250,000. It is understood they have \$120,000 in hand, and that the faculty have promised to undertake the work as soon as that amount is made up to \$50,000.

The L. C. R. has purchased from St. Paul, Minn., a right to use a patent guard-rail fastener patented by him. The device does away with the cumbersome clock blocks used in railway yards, and holds the guard-rail opposite the frogs so rigidly that it cannot be displaced, thereby avoiding a fruitful source of accident.

From the edition of (rev. P. Rowell & Co.'s "American Newspaper Directory," published April 1st (the twenty-first year), it appears that the newspapers and periodicals of all kinds issued in the United States and Canada now number 11,107, showing a gain of 797 during the last twelve months, and of 7,892 in ten years.

Last Thursday morning, Mr. Corrigan was picked up dead on the Johnville road leading from Bath, Carleton Co. It seems as though the man had been ill and had been in to the river for medical assistance, and on his return home he proceeded a town upon which he intended to ride, and when overtaken was found dead in the road. It is supposed heart disease was the cause.

Who can estimate the good accomplished and yet to result from the \$55,000 already distributed to widows and orphan children in Canada by the Dominion Safety Fund Life Association, St. John, N. B.? It has preserved the enjoyment of home comforts and furnished the means of education in many cases where desolation and unequal struggle would otherwise have been. Who has the penetration to determine what that may imply?

Quaco, St. John Co., N. B., is agitating for a deep water harbor, which can be secured by building a breakwater on the bar which runs parallel with the beach at a distance of about half a mile. Inside of this bar the water is deep enough to float a navy. When the ship railway connecting the bay with the gulf is completed, a deep water harbor at Quaco would seem quite indispensable, for the business done at that place will be much larger than has hitherto been. At present vessels enter the harbor only at high tide.

A terrible fatality occurred at Salt Springs, Kings Co., N. B., on Sunday morning. Mr. Robert Lackie and family were awakened that morning by a strong smell of smoke, and on examination found their dwelling to be in flames. The family tried to save some effects, but the flames made such progress it was impossible to save very much. Mr. Lackie thought of some papers he wished to save, and started back to the house, only to lose his life. He was, no doubt, suffocated. His charred remains were found; his face being unrecognizable, and both legs and one arm were retained as ashes. The family have the sympathy of all in their bereavement.

Two Newfoundland servant girls were arrested the other day at the Queen Hotel in Fredericton, where they had been living, charged with thieving. On examination of their trunks, various articles of clothing, silver knives and forks, etc., were found, the proceeds of some parties where the girls had formerly lived. They had also been cutting up the bed linen belonging to the Queen Hotel and making it into clothing for themselves.

Mr. Edward Jack has just completed, on behalf of Mr. Alex. Gibson, the purchase of the Scotts Fairley mill and residence at Blackville, Miramichi, for \$22,000. It is the old McLagan mill at the mouth of Bartholomew river, and is capable of cutting one million a month. The residence is one of the finest in the village. The land covers 6,000 acres, and the leases cover 101 square miles all on the Bartholomew river. The river is 30 to 35 miles long, and one of the best spaw rivers in the province. Mrs. John Fairley had a third interest in the property.

An act passed by the Newfoundland legislature, for the preservation of deer, provides that no person shall kill or pursue a caribou except from September 15 to February 15, and that no kill during that season shall be for sale. Persons not residents of the colony will have to procure a permit for which is \$25. Antlers skins cannot be exported without being cleared at the customs house and the flesh cannot be exported at all as an article of commerce. The setting of traps or snares is strictly prohibited. Breeding of deer is prohibited, and any person liable to a fine not exceeding \$400, or imprisonment for three months, while another section provides for the imposition of a fine of \$25 for hunting with dogs. Caribou meat seized and forfeited unless it is to be given to the poor for their consumption.

The Forth bridge, near Edinburgh, upon which \$2,588,328 has already been expended, is to be completed in October.

The Baltic timber yard, near Buckingham place, has been destroyed by fire. The loss is \$3,000,000. During the progress of the fire a pile of timber fell, injuring a number of firemen.

It is stated the discovery of an ill-fated steamer at Zurich, Switzerland, furnished a clue to a gigantic plot existing throughout Russia for a new series of attempts upon the life of the czar. Numerous arrests have been made at Moscow, Kiev, Odessa, and various other places in Northern Russia.

Mrs. Margaret E. Sangster has accepted the editorship of Harper's Bazaar. Sangster has been several years postmaster of Harper's Young People, a writer of graceful verse and a well known contributor to the religious press.

Aron York, a farmer, living near Peru, Ind., who had been using dynamite to remove stumps from his farm, recently placed several sticks in the stove to thaw them. They exploded with terrible effect, instantly killing his wife and eldest daughter and injuring several others, besides wrecking the house. York had stepped out of doors a moment and thus escaped injury.

The international steamer New Brunswick, Captain Pike, Portland for Eastport, collided with the schooner Anna Knight of Buckport, Tuesday morning, off Mohegan. The schooner was loaded with bricks and fish, and sunk. The steamer's side was stove in above the guard and one paddle badly disabled. The schooner's crew narrowly escaped drowning. The schooner's boiler penetrated two staterooms, injuring a fireman.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Dr. Williams of Mount Carmel, Pa., is suffering from a strange injury, which, it is feared, may prove fatal. One of his patients was a little girl suffering with diphtheria. The doctor, in making a careful examination, thrust his finger down the little sufferer's throat. It caused her to strangle for breath, and in her desperation she bit the doctor's finger. A year or two afterwards the finger began to swell. Every effort was made to check it, but nothing seemed to have any effect, and the next day the swelling extended far up the arm. It gradually got worse, until the doctor is now a cripple, and is in a precarious condition.

Worms don't take kindly to Peter's Liniment; children or others troubled with worms should try this remedy, easily administered, safe and effective. Ask your druggist for any dealer.

Marriages.

McLeod-Cook.—At the residence of the bride's father, March 14, by the Rev. I. J. Skinner, Matthew McLeod, to Leila A. daughter of Francis Cook, Esq., all of Murray River, P. E. I.

McKenzie.—At Northwood, N. B., March 23, by Rev. C. F. Clarke, Matthew C. McKenzie, of Jordan, N. S., to Minnie J. Day, of Northwood, N. B.

Deaths.

ANTHONY.—At Amherst, March 21, William Anthony, an old disciple, aged 83.

WARD.—At Melville square, March 12, Mrs. Melbourne Ward. Our sister had the presence of the Savior during her long illness, and died trusting in His merits. She leaves a husband and one child to mourn her loss.

GLAVIN.—At Westport, Feb. 3, Byron, son of James Glavin, aged 12 years. He only had a few days' illness with diphtheria. He was very much loved.

GLAVIN.—At Westport, March 13th, of diphtheria, after only three days' illness, Melvin Morse Glavin, son of James Glavin, aged 18 years. Our young brother was baptised by Rev. Bro. Black, on the 5th of March, 1884. Death came very unexpectedly and with terrible suffering. His faith triumphed, and our brother sang amid the billows, praise the Lord. These two last mentioned poor innocents of our dear Mother, Rev. J. C. Moore. His mother passed away in the same way, and the "better land," but God was pleased to give them a second mother who has tenderly and faithfully cared for them, and who now with the bereaved father and many friends mourn in this hour.

PARKER.—At Westport, Jan. 19, Bro. Frederic Parker, aged 30 years, leaving a young wife and two children, with many friends to mourn for him. Our Brother was baptised on the 25th of January, 1880, by Rev. Jas. Walker, during Rev. J. E. Ingram's pastoral leave. He was active worker in the church and Division of the Sons of Temperance; and is much missed. He only had a few days' illness of quinsy and scarlet fever.

DAKIN.—Suddenly, at Westport, of apoplexy, Jan. 30th, Elizabeth, widow of Joseph W. Dakin, aged 67 years. Our Sister was baptised by the late Father Miller in 1863. Her family has lost in her death a faithful, devoted wife and mother; and the church of Christ a very worthy member.

GORAN.—At Lower Ridge, Havelock, Kings Co., March 18th, Susan, wife of Charles S. Goran, aged 65 years. This Sister professed religion several years since, under the labors of the late Rev. James Blakely, in a great revival held in New Gussan, and became a member of the Baptist church in that place. Subsequently, she married Mr. Goran, and moved to this section of country, where she worshipped chiefly with the Free Christian Baptist church. Her husband, belonging to that church, died some years quite suddenly. She leaves a husband and several step-children to mourn the loss of a faithful Christian. Her funeral was largely attended, and a sermon preached by Rev. B. N. Hughes. May the Lord's sufficiency sustain the bereaved.

Religious Intelligence please copy. MARSHALL.—At Prince Albert, Annapolis Co., March 5th, of brain fever, Minnie, wife of Wilford Marshall, and youngest daughter of W. H. Haines, aged 17 years and six months. Our dear young sister gave her heart to Christ, and publicly professed His name about four years ago, since which time she has lived a consistent Christian life, always, when possible, filling her place at the conference and other meetings of the church. Just eleven weeks before her death, she was united in marriage with him who now so deeply mourns her loss. Sorrow fills the hearts of the parents and the only sister, and many friends mourn the loss of a young and so amiable and beloved, but we believe she has reached the mansions of the blest, and our earnest prayer is that her young friends may be warned by her early death, and seek, now, an interest in Christ.

FRASER.—At Princeville, Clements, Annapolis Co., N. S., Emma, beloved daughter of David A. and Catherine Fraser. Our young sister was converted three years ago in that precious visitation of mercy that saved so many. About the 28th of January, she was united along with six others. Little did she think that three short years would end her early race. She gave her friends great comfort as from time to time she expressed her strong assurance of the Savior's love. When conscious that her hour was coming, she called to each one of her brothers and sisters, entreating them to meet her in heaven. The pastor improved the funeral occasion, Feb. 19, by a sermon on Jer. 28: 16, before an audience of 250 souls. Godless the bereaved circle.

HEAD.—At Sackville, March 12, Elizabeth Head, aged 90 years and ten months. In the spring of 1823 he professed religion under the ministry of old Father Randall and united with the Sackville church. When the second church was formed in 1839, he was one of its original members and was appointed to the office of deacon. He used the office well till that church was finally dissolved in 1885. Two of his sons, Rev. J. L. Read and Rev. E. O. Read, are well known in the ministry, and all his children were professors of faith in Christ. His end was peaceful.

McKEEIN.—At Sackville, March 14, Anna, wife of Donald McKeein, aged 51 years. She was stricken with paralysis, and in three hours passed into the rest that remains. But her religious life would be expressed in one word: Consistent.

DeWitt.—At Clements East, March 14, Eliza Hall, wife of George W. DeWitt, aged 65 years. She was baptised at Hampton, Annapolis Co., by Nathaniel Gidley, at the early age of 12 years. Married at 25, she lived 26 years in Cornwallis, 12 years in St. John, and 28 years in Clements. In all these places she was a most exemplary and devoted Christian and church member. The writer was her pastor for the last three years of her life. Her kind, good, cheerful, genuine spirit, warm prayers, and zeal and love for God's cause, won for her a first place in the pastor's heart. Her death was a great loss to the church. Although as well as usual, she had premonitions of her end. Minute particulars about her funeral arrangements were all given two weeks ago. Her funeral was on Sabbath, March 10th, she got the three meals as usual. In family worship in the morning, she prayed for her pastor, his son, just baptised at Acadia, her neighbors, fellow church members, and all God's people. At eleven o'clock that night her tongue was still. Gone to be with Jesus, whose glory she constantly sought. She leaves one noble son, now in Marlboro, Mass., to be the faithful stay of his worthy and bereaved father. The blessed Comforter be theirs. Servant on the occasion from 35: 20, "Rachel's grave." Like Rachel, her name will long live in our Israel!

SLEEP.—At Amherst, N. S., March 23, Harold Venning Sleep, aged 20 years. The Amherst church has thus been called to part with one of her best young men. In boyhood, giving himself to the Lord, he has been a most diligent and good worker, as teacher in the Sunday school, as member of working committees, and also in different departments of Y. M. C. A. work. His friends never suspected that he was seriously ill. He had a cold, but it was very bad, and yet an insidious disease was lurking in his system. This taking an unfavorable turn, he rapidly sank. All that medical skill and kind attention could do was done, but the appointed hour could not be passed. He was a true trust on the infinite goodness of God and on the merit of his Redeemer, he bade farewell to his mother and family, to which he had been the head, for years. He had been engaged in partnership with his uncle, his business was good, and he opened out brightly before him—yet he bade it all farewell, as peacefully as if he were but taking the steamer for England. I do not lay stress upon the manner of a man's death, yet when taken in connec-

tion with his life, it is another testimony to the upholding power of the religion of Jesus. "Thanks be to God who giveth us the victory through our Lord Jesus Christ," was his confident utterance a few hours before he died. My dear friend had developed in spiritual things very fast of late. Indeed, for the last few months he seemed to have taken on spiritual precocity, which was somewhat of a puzzle to me. But I see it all now. He was ripening rapidly. The Master had need of him. We will endeavor to rise to the sublime height of faith exercised by Job, and with him say: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

BURRO.—At Buckfield, Queens Co., N. S., on the 21st January last, Emily Burhoe, eldest daughter of Theo. and Ada Burhoe, of South Brookfield, aged 22 years. She professed religion and was baptised by Rev. S. March about three years ago. While engaged in performing her duties as a teacher, she used her influence in promoting the welfare of the young people with whom she came in contact, both educationally and religiously. She was a devoted and earnest Christian. Her sickness was but of short duration, but she has, no doubt, passed to the mansions of the blest.

SABRY.—At Lovers, N. S., at the residence of his parents, February 18th, Lewis Sabry, aged 80 years, greatly beloved and deeply lamented by a large circle of friends and acquaintances. He was for many years a consistent member of the LaHave church, and died rejoicing in Jesus.

KEDDY.—At Chelsea, N. S., March 12th, Sister Mary Keddy, aged 83 years, third daughter of the late John Keddy, after a long period of suffering and pain, in the hope of eternal life, beloved and lamented by a large circle of friends and acquaintances. Our sister will be greatly missed, as she was, when health permitted, a most active and useful member of the church, and self-sacrificing in promoting every good work.

CORKUM.—At New Cumberland, N. S., on the 14th inst., William Corkum, aged 64 years, leaving a widow and seven children to mourn their loss. He was a sincere and earnest Christian.

MIRIAM.—At Sackville, March 12th, Miriam, beloved wife of the late James Keith, aged 48 years. This sister was left a widow, some few years since, with eight children. She was a member of the Baptist church in this place, and was always ready to do her part to advance the prosperity of her aged parents and the lot of her eldest son, which was a severe blow to her and the remainder of the family; yet struggling on to keep the remainder of her family together, she over-taxed her strength, and symptoms of the 28th of January, she was united along with six others. Little did she think that three short years would end her early race. She gave her friends great comfort as from time to time she expressed her strong assurance of the Savior's love. When conscious that her hour was coming, she called to each one of her brothers and sisters, entreating them to meet her in heaven. The pastor improved the funeral occasion, Feb. 19, by a sermon on Jer. 28: 16, before an audience of 250 souls. Godless the bereaved circle.

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DIRECTIONS for GRITZ.

GRITZ MUFFINS OR GEMS. DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful salt, one quart warm milk, 1 cup sugar, 1 tablespoonful butter, 2 cups of Golden Eagle Flour, Macdonald's Gritts to make batter stiff enough to drop. Bake in muffin tins. Makes three dozen.

GRITZ JELLY. DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful salt, one quart warm milk, 1 cup sugar, 1 tablespoonful butter, 2 cups of Golden Eagle Flour, Macdonald's Gritts to make batter stiff enough to drop. Bake in muffin tins. Makes three dozen.

ANTI-DYSPEPTIC BREAD. TAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff dough, let stand until good, then add sugar to fill, add half pint lukewarm water, milk, salt, and 21 Golden Eagle Flour, sugar or molasses, 1 cup of Gritts to every one and one half cups of Golden Eagle Flour, until dough in proper consistency, cover well, let stand in warm place until light, then mould into loaves, greasing top and cover and let stand again until light for the oven. Make small loaves. Bake in a slow oven.

GRITZ PANCAKES. MIX one cupful of Golden Eagle Flour, two cupfuls of Gritts Meal, and three cupfuls of sour milk or buttermilk, and a small teaspoonful of baking soda.

PRICE IN BAGS, 30 CENTS. W. Frank Hatheway, 17 & 18 SOUTH WHARF.

JOHN S. SEATON, MANUFACTURER OF Monuments, Tablets & Gravestones in Marble, Freestone and Granite. Also, MAINTENANCE Furniture & Washstand Tops. 84 CHARLOTTE ST., near Prince's, SAINT JOHN, N. B. Intending purchasers are invited to call and examine his stock and prices before buying elsewhere. Plans and estimates furnished on application.

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"Try Ayer's Pills"

For Rheumatism, Neuralgia, and Gout. Stephen Lansing, of Yonkers, N. Y., writes: "Recommended as a cure for chronic Constipation, Ayer's Pills have relieved me from that trouble and also from Gout. If every victim of this disease would heed only three words of mine, I would banish Gout from the land. These words would be—'Try Ayer's Pills.'" "I tried the use of Ayer's Pills recently, and it cured myself permanently of rheumatism, which had troubled me several months. These Pills are not once irritating, and are pleasant to take. They have proved a specific in all cases of incipient Rheumatism. No medicine could have served me in better stead."—C. G. Cook, Corner, Asaph's Church, La. C. F. Hopkins, Nevada City, writes: "I have used Ayer's Pills for several years, and I think they are the best Pills in the world. We keep a box of them in the house all the time. They have cured me of sick headache and neuralgia. Since taking Ayer's Pills, I have been free from these troubles. I feel better than I have for many years."—Peter Christensen, Sturtevant, Wis. Ayer's Cathartic Pills, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

Missions in Many Lands FROM 50 to 60 Brilliant Dissolving Views on this great subject, including a PLEASANT OF MOST INTERESTING OBJECTS IN Nature and Art. While the pictures are before the audience, Rev. A. Booth will deliver a discourse on "The Influence of False Systems of Religion," with special reference to MODERN MISSIONS. As on former occasions, the Lecturer will arrange to share the proceeds with helpers for other good purposes to the extent of one-half. See experience in case of larger audiences. This lecture, for over three years, has run successfully on independent lines, and is as yet as popular from political and denominational differences. See poster on the tour.

SPRING BIRDS, Spring Flowers, Spring Music. ARE JUST AT HAND. Mutual Societies and Choirs do well who round off the season with the practice of CANTATS or Glee Collections. Among many good Cantatas, we publish: Thyber's Herbert and Elm (75 cts., \$6.75 per doz.) Homberg's Song of the Bell (50 cts., \$4.50 per doz.) Buck's 5th Psalm, (50 cts., \$4.50 per doz.) Butterfield's Belshazzar, (50 cts., \$4.50 per doz.) Anderson's 7th of the Heavens, (50 cts., \$4.50 per doz.) Brock's Don Juan, (50 cts., \$4.50 per doz.) Crowbridge's Heroes of '76, (50 cts., \$4.50 per doz.) Hodde's Rebecca, (50 cts., \$4.50 per doz.) Andrews' Ruth and Boaz, (50 cts., \$4.50 per doz.) \$2.75 per doz.

JOHN M. CURRIE, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Fine Upholstered Work a Specialty. Photos and prices on application. J. M. CURRIE, N. B. E. J. WALKER & CO., Importers and Dealers in HARDWARE, IRON and STEEL, Groceries, Canning Goods, Paints, Oils, Varnishes, Glass, Boots and Shoes, &c. Farming Implements. Wholesale & Retail. TRURO, N. S. SHAND & BURNS, (Successors to CURRY & BLAND.) WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL and GROCERIES. Also, Blasting Powder and Fuse. Hops and Cattle Feed a specialty. Vessels supplied at lowest rates. WINDSOR, N. S. JAMES CURRIE, Amherst, Nova Scotia. General Agent for the "NEW WILLIAMS' SEWING MACHINES. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand. BUCKEY BELL FOUNDRY, 100 of York Street and the Church Street, HALIFAX, N. S. VANOUZEN & TIFF, Chatham, N. S.

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