

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME XLIII.

Published Weekly by the Maritime Baptist Publishing Company.

CHRISTIAN VISITOR,
VOLUME XLIII.

VOL. VI., No. 15.

SAINT JOHN, N. B., WEDNESDAY, APRIL 9, 1890.

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

Dr. Goodspeed is expected home from Bermuda, by the Fortia this week.

Dr. Henry Drummond is on his way to Australia. He will return home by way of Japan and America, probably in November. His purpose is to lecture to students in the Universities of Australia.

The latest statistics of the Baptists of New Zealand show that the number of members is now 3,747. There are 28 churches associated, 72 local preachers, and 22 preaching stations. In the Sunday-schools there are 492 teachers, and 4,459 scholars.

Dr. Talmage has gone in for the revision of the creeds; and moves for a creed long enough and broad enough for all denominations; and to be made up out of Scripture pure and simple. The first proposition will give Dr. Talmage a good chance; but the last requirement is a puzzle.

The Korean alphabet is said to be so phonetic and simple that any one can learn to read in a few days. Nearly all the women in Korea can read. What a boon to us would the introduction of this system be, if it could supplant our complicated system of spelling.

There are now ten Baptist chapels in the City of Rome. Dr. MacLaren says the missionary spirit is nothing more than the Christian spirit turned in a definite direction.

Rev. J. S. Dearing says the eagerness of the Japanese for the gospel has been overrated. They are eager for education, but Christianity is a stumbling block to many of them.

There are indications that the Emperor of Russia may relax the stringent restriction now on dissenters. The Baptists of Siberia are the only self-supporting religious body of that country. There are 31 churches and 3,000 members. They are engaged in missionary labors for the heathen aborigines of the country.

The American Baptist mission to the Telugus still prospers. 30,000 converts have been gathered in 12 years. In the Nalgunda district 52 were recently baptized in one week. Many prayers are being offered that this rich blessing may come to our own fields at the north of these so richly blessed.

There are no joys of earth comparable to the sweet delights of ministering. To do something for the good of others is to do the most good to ourselves. The loneliest hearts, and most to be pitied, are those who have in them no good intention for others, or who are not conscious of being of use anywhere.

How well it has been planned for us all that we need not live without the joys of ministering. For "sons of us,"—even the least of us—liveth to himself, and no man dieth to himself; whether we live or die we are the Lord's.

In the death of Professor Franz Delitzsch, one of the greatest German theologians and exegeses has passed away. He died recently in Leipzig, in the city of his birth, at the age of 77 years. In the extent and depth of his acquaintance with Hebrew literature he was without a rival.

He was, at the time of his death, at the head of a remarkable movement, in which more than three hundred students, in nine German universities, had joined a special school for training missionaries to the Jews. He was highly esteemed as an instructor, and revered for his personal worth.

Miss Sharp, a well known missionary teacher in Africa, has ten students who are prepared for a better education than she can give them in her own school. She wants to send them to America to have them better prepared for missionary work in Africa.

The dying words of the missionary Calhoun were: "It is my deep conviction that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."

The St. Martin's Seminary.—It is most gratifying to the friends and supporters of this institution to notice the splendid progress it is now making. The note of Dr. Hopper in our last week's issue shows that enlarged accommodation is demanded. The progress of the pupils in their studies, and the blessings of converting grace which are being enjoyed in the school, are strong pleas for investments in this enterprise. It is to be hoped that the eyes of some of our good brethren and sisters may be opened to see this, who have funds at command, and consecrated hearts to direct them to the supply of this need of our denominations, united in this work. It is also an open secret that there is just now a pressing demand for funds upon the directors of this institution. These must be met as an early date, otherwise very disastrous consequences may ensue. And it is also known that some of our brethren who have allowed themselves to be appointed, by the two denominations, for the management of this enterprise, are now under heavy and most

unreasonable personal obligations. The Baptist bodies of New Brunswick cannot afford to have these good brethren crushed or crippled. Their services now, and prospectively, are entirely too valuable for this. And the honor of the denominations interested is at stake. If the present crisis can be passed safely, the future outlook of the school is very bright.

THE CONDITIONS OF MINISTERIAL SUCCESS.—We are indebted to the *Central Baptist* for this record:

Rev. M. D. Hoge has been pastor of the Second Presbyterian church of Richmond, Va., for 45 years. It is worthy of remark that Dr. Hoge has grown steadily in pulpit power and in usefulness from the beginning of his pastorate, and there are few if any preachers who are to-day more highly esteemed than he. If any one wants to know the secret of this, we think it can be found in just two things; first, he is a devoted Christian, and secondly, he is an untiring student.

DAY OF PRAYER FOR MISSIONS.—The 4th of April was observed by several of the city Baptist churches holding union services. At 10 a. m. there was a good gathering at Brussels st. church, and a service of unusual power enjoyed. At 3 p. m. the meeting was held with the Leinster street church and much enjoyed. At 8, although there was a steady downpour of rain, as there had been for the day, a good audience attended a platform missionary meeting at Germain street church. This was presided over by the pastor—Rev. G. O. Gates. Addresses were given by Rev. J. H. Saunders, Miss Palmer, and Rev. W. J. Stewart. The day's services closed with the assurance that much had been done to increase the missionary zeal of our churches.

THE OMBUDSMANSHIP OF BOSTON, in a recent issue discourses thus wisely on the subject of the organic union of Christian churches:

Organic union of churches is not at present practical, and it does not seem to us desirable. Discussion of it is a wearisome waste of time. The glowing appeals looking in that direction, and promising great results from it in Boston in a single year, which were made last week at the meeting of the Evangelical Alliance, appeared almost ludicrous when it was found that only four Boston pastors were in the audience. But some systematic co-operation of churches in each city and town would be a great saving of force and money. Enough has already been done in this direction to encourage greater efforts. The disposition of the churches of all denominations is increasingly in favor of it. It will be brought about, not by rebuking the churches for their slowness and lack of interest, nor by exhortations to unity, but by discovering and showing practical methods of doing it which commend themselves to the churches. Here, just now, is one of the greatest opportunities for consecrated genius, wise enough to drop plans which do not meet with approval, patient enough to propose others, hopeful always of finding those that will succeed.

THE WEEK.

In the parliament of Great Britain the Irish Land Purchase bill is the hub of debate. Intense political partyism is doing much to mystify this measure. Much time is spent in discussion, and in political manoeuvring, while but little business is being done in parliament. The antagonism of the political parties is being rapidly intensified. The opposition is pursuing an obstructive policy. It is predicted that at an early day the Liberal party will be re-united, and that the next general election will settle for this generation this vexed Irish question.

The Prince of Wales has dined lately with Lord Randolph Churchill and some prominent Liberals. This is thought to be a significant company, in view of the peculiar relations of the political parties at present, and the possible happenings in the immediate future in relation to the throne and the premiership.

French enterprises do not seem to flourish. It has had a check elsewhere than in Panama. Some eight years ago the excavation of a canal across the Isthmus of Corinth was commenced, the estimated cost of which was \$5,000,000. A French company undertook to do the work, but the estimate was only about one-third of the sum required. The call for additional funds has failed of a response. The Civil Tribunal of Paris has ordered the closing up of the company.

Russia's political troubles appear to be just commencing. The London *Telegraph's* St. Petersburg correspondent reports that the authorities have discovered a fresh military conspiracy to murder the Czar. The sad condition of the Russian prisoners, as it has been reported, seems to be confirmed. Large meetings are being held in London to protest against this cruelty. Russia has her emissaries in America to counteract the effect of the reports of her brutality to her allies.

The news from Africa are records of conflict. The onward march of civilization and Christianity into the Dark Continent are confronted at every step by the False Prophet and the slave trade, and they are fearfully weighted by the political intrigues and the rum traffic of the civilized nations of Europe and America. Latest advices record numerous massacres of Europeans and much suffering.

Sir Samuel Baker is attacking the British government, with great vigor, for its African policy. As an African explorer of some note, he ought to know whereof he affirms. He prefers the German policy on this continent.

The new government of Brazil is moving on in unexcited smoothness in the establishment of the new order of things. A revolution of so marked a character could not be expected to be brought about without serious political difficulties arising. So far as these have as yet arisen, they have been overcome in a quiet way. It is a glorious day for Brazil. So far as the religious life of her people is concerned she is free; with no obstacle in the way from government or laws. Great reforms have come with the republic. Among these are the general naturalization law, religious liberty, and entire separation of church and state, civil marriage, and freedom of the cemeteries. The pope has instructed the bishops and clergy of Brazil to recognize the republic, on condition that the rights of the church are respected. This is well if this church is satisfied with equal rights with other religious bodies in the republic.

The Federation of the Australian Colonies is still a live question. The preliminary meeting held in Melbourne in February, to consider the principles of Federation, agreed that the development of the Colonies lately justified the union of the Australian Colonies under one legislature and executive government. New Zealand was not included in this resolution. Her delegates would not bind themselves to join the other Colonies. Her interests are more largely in the South Seas which separate her from the Continental Colonies. The consideration of a federal constitution will not be entered upon till next year. A national Australian convention will be called for this purpose. The union of all these colonies in a fiscal policy, is the difficult task of these constitution makers. The war between free traders and protectionists will here be fought, as it is on this continent.

The difficulties between the French and English on the Newfoundland coast have brought to light an error in the copy of the treaty of Versailles of 1783, by which the boundaries of the French shore were fixed. This error leaves some twenty miles, which for the past century have been occupied by the French, in uncertainty as to its rightful ownership.

Great suffering is still experienced in the Mississippi valley. The water is breaking through the levees in unexpected places. The people have been transferred to safer situations, and some 20,000 are homeless in Arkansas, and much live stock is destroyed.

A resolution asking the Dominion government to secure unrestricted reciprocity between the United States and Canada has been introduced in the Ontario Legislature.

In the N. B. Legislature, Mr. Stockton introduced a bill prohibiting the sale of cigarettes to minors. This is prohibition in the right direction. How would it do to extend this measure until it reaches seniors and cigars?

The Christian Ideal of Success.

Christianity, far from making insignificant the affairs of this present life, and carrying the believer in its truths above earthly interests and cares, rather *intensifies* and *deepens* all such relations. The practical application of the religion of Christ to our every day work and experiences, is now assuming greater prominence in our preaching; and a Christianity of mere passive acceptance of religious dogmas fast becoming a thing of the past.

Christian men are beginning to understand that they are called upon to spread the kingdom of heaven in the earth, by the application of the principles of that kingdom to all social, family and business affairs. Christianity is not to take men out of the world, but to keep them from the evil and to purify their motives. Whether we eat or drink, or whatsoever we do, to do all in the name of Christ—as unto God and not unto men—is the fundamental principle which distinguishes the religious man from the unbeliever.

Success, then, to the Christian is radically different from what it is to the worldly man. Men are born with various endowments of nature, family and surroundings. They have by no means an even chance in the world. This child begins life with a rugged and healthy constitution, inherited from a long line of vigorous ancestors. Another has to battle from the cradle for his very existence. One comes into a family of education and refinement; another finds himself surrounded with ignorance and vice. Wealth is the inheritance of one boy and poverty of another.

The varying conditions of birth, education and environment determine each man's ideal of success. To the man whose aim in life is to become an orator, nothing short of its accomplishment is success to him, while to him whose chief purpose is to become a musical composer, whatever else he may become, if he does not make himself such he is not successful. If the ultimate object of this man, as it has to be to most men, is to support himself and family, nothing less than this will answer; and whether he becomes a great painter, musician or philosopher, if he does not thereby gain a livelihood for his wife and children, he has not gained success.

Another man, however, may be so situated that he needs no solicitation for the well being of his family, as far as money is concerned; or he may have inherited great wealth, which is as much a favorable start in life for him as an inheritance of health or brilliancy is to another. To make such fortune a stepping stone to the attainment of something beyond his present capacity, or a means for relieving the wants of the unfortunate about him, may be worthy of his ambition. Some men are born with a natural tendency towards making money and amassing a large fortune, which is the measure of their success; while other men may always be poor, and yet attain the highest distinction in the world of letters or the professions.

According to the main purpose of a man's life—whether it result from the necessity of his surroundings, or from natural inclination, whether it be forced upon him by others, or be his own voluntary choice,—are we enabled to judge of his success or failure. Laziness is not a guarantee of success in any line. "Whatever thy hands find to do, do it with thy might." I am no advocate of a passive acceptance of the fortune of health, brains or money which may be one's lot, with no effort to improve such advantages. Every man should have a healthy ambition to attain something above him and to better his condition, whether it be financially, mentally or morally.

There is no rule to apply to all men alike. Who would compute the success of Beethoven in dollars and cents? What did he care for such filthy lucre? He might have been more practical, it is true, but that was of less moment than the production of those immortal symphonies which have been the inspiration of thousands. Without Christian principles, however, all worldly success, whether in business, art, literature, science or the professions, becomes utterly selfish and arrogant.

Both the worldly man and the Christian may seek to reach the same result; but while the one seeks it for its own sake, the other seeks it from a sense of the responsibility which is upon him to make the best use of his powers and to act as unto God. There is another motive in his actions, hidden from view it may be, but still there,—it is to find his true self,—by doing the duty which God has given him to do. He trusts that it is God who directs his mind to the attainment of success and believes he is leading him on. The man believes in himself because he trusts in God. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Without the finding of the character in truth and righteousness, along with the attainment of a chosen object of life, are we not losing our true being? Whatever in the seeking after does not develop true manhood and womanhood is a loss and not a gain. What does great wealth amount to, if it makes a man selfish, mean, and proud; or great learning if it is not made a blessing to others? No wonder we become pessimistic when we labor for the meat which perisheth, instead of for truth and uprightness, which are independent of time and space.

Probably few men reach the aim of their ambition in this life, and thousands utterly fail in the race for the world's honors; but all may learn with patience and courage to take up the duties and burdens imposed upon them, and to do faithfully what their hands find to do, knowing that all such effort will bring its own reward, and that whether they accomplish or fail to accomplish the desired thing, they have done what they could, and are stronger in the consciousness of God's approval.—*M. Grant Edmunds, in the Standard.*

W. B. M. U.

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

PRAYER TOPIC FOR APRIL.
"That the treasury may be filled."—Mal. 3: 10.

Appeal to the Aid Societies of the W. B. M. Union.

Dear Sisters,—You will remember that at our annual meeting held in Wolfville in 1888, a committee was formed to look after the raising of funds for Home Missions. To do this without interfering in any way with the collections for Foreign Missions has been the great aim and desire of the committee, and it was therefore deemed best not to ask for a stated sum per member, but to leave each Aid Society to raise the money for Home Missions in any way that should seem most desirable, thus practically laying the burden upon the conscience of each individual member. That this has in most cases proved successful cannot be denied. Last year \$481.81 was thus raised, of which amount \$250 was given to missions in the North-west, \$50 to Grande Ligne, and \$181.81 to our H. M. Board.

According to our constitution all money raised by us as aid societies, is to be divided between the North-west and our own Home Mission Board. So that money for Grande Ligne should be an extra offering. Half of our year has already passed, and not as much money has come in for Home Missions as during the same time last year. We do beg you in the name of the Master, and for His sake, that you will attempt greater things for Him in the half year now upon us. Systematic giving, according to 1 Cor. 16: 2 is what we need. Two cents a week per member is what is asked for Foreign Missions. Will not many of our sisters, out of their abundance, give the same for Home Missions, and in every case let the rule be "according as God hath prospered me."

Our foreign fields will flourish or languish in proportion as the home fields are worked.

The time is passing, the needs are great. Let us be up and doing for the night cometh apace.

On behalf of the Advisory Committee for Home Missions,
A. E. JOHNSTONE, Sec'y.

Will the president or secretary of every aid society see that this appeal is read by each member of the society?

Letter from Miss Gray.

The year just closed has been my most successful in mission work, or it seems to me so. Although it covers only eight months and a half, yet we have been enabled to accomplish more than in any one year during the four preceding. Hitherto my hands have been tied for want of helpers. At home a missionary, or Christian worker, may go alone into any part of the city or town, and do a great deal of good; but here we must have native helpers, who understand the language and customs of their own people, and who can help also in speaking and singing. When I began work in April I had no helpers at all. One was promised from Chicaco, but of course I knew not. I was almost discouraged, and at times the thought came, "Give it up. Let others try; they may succeed where you have failed." But this was not the Master's will. He who said, "Go ye," said also, "Lo, I am with you always." He heard our cry, yes, our cry for help, and rewarded simple faith. Within six months, to the one lonely worker were added four earnest Christian women. Praise His name.

Last year the Lord blessed our work; but gave us no souls from among the heathen. This year we look for results; and I believe this hope is born from above. I never felt so hopeful regarding the work; and I feel confident that before the year closes, some will come out and profess their faith in God. I do not know how they will come, or from what part of the town, or from what village; but I believe they will come. Dear sisters, when you pray for my work please keep this in mind. May this trust be firm and fixed upon Him who is able to do exceeding abundantly above all we can ask or think. I often think of you at home, and sometimes wonder that you hold on so steadfastly, when there are so few results on the mission field, and I want to say, dear fellow-workers, hold on, do not give up, the blessing will surely come, if we faint not. It must be near. It may come this year.

The greater part of this month was spent in attending the meetings of the W. B. M. Association and Conference. The Association this year was held at Bobbili and was the best we have had. Many

questions of importance were discussed, and the native brothers and sisters, too, show that they profit by these annual gatherings. The conference was held at Cocanada, and was rich in blessing. Twenty-eight were present and only two absent, which shows "that in the two missions we number thirty—nineteen in the lower and only eleven in ours. The work of each day was begun with a meeting for prayer and exhortation, which lasted three-quarters of an hour, and in which the presence of the Holy Spirit was felt in a special manner. The desire of each heart seemed to be a yearning and longing for more power with God and man, and for a thorough consecration to the service of the Master. Oh! may the influence of these precious seasons follow us throughout the year, and be the means of stimulating us to greater efforts than in the past. The appeal that was drawn up will be ready in a few weeks for distribution. We believe the one sent home last year has been blessed of God, and we pray that this one may accomplish still more. The need here for laborers is great,—greater than words can tell. We praise the Lord for the three He has sent us this year, and we believe they are His own chosen ones. May he grant them health and strength to labor many years in this dark land. A. C. GRAY.

Bimlipatam, Jan. 29.

The Pope's Encyclical.

Upon the heels of the Roman Catholic Congress in Baltimore, the efforts of Cardinal Gibbons to make it appear that Roman Catholics are in thorough accord with American ideas, and the complaints of Mr. Daniel Dougherty that the Presidency of the Republic is not open to a Roman Catholic, the Pope speaks from Rome in an Encyclical letter that has just been read in Roman Catholic churches throughout the world. The letter is aimed for the meridian of Italy. It has a direct bearing upon the struggle now in progress between the prisoner of the Vatican and the Italian government. But it is one of the infelicities of the Pope's position that he cannot draw the lines tight over the Italian Roman Catholics, in a document like this, without speaking to Roman Catholics throughout the world. The claim of Mr. Gladstone in his celebrated pamphlet upon the Vatican decree, that a good Catholic could not be a good citizen, has been controverted time and again by Roman Catholic writers. But now Leo XIII. comes forth boldly with the claim involved in the Vatican decrees, which no amount of hair splitting can explain away. This letter makes completely good the main point of Mr. Gladstone's contention that a loyal Roman Catholic cannot give an undivided allegiance to the civil government under which he lives. Leo XIII. contends that the supreme allegiance of the Roman Catholic in civil as well as religious matters is due to him. "It is the chief duty of Christians," he says, "to suffer themselves to be ruled and guided absolutely by the bishops and particularly by the Pontiff." Again, "It should be remembered that whenever the church is lawfully brought in connection with public affairs those men should receive favor who are of known honesty and are likely to deserve well of the Christian name" (i. e., thorough-going Roman Catholics). Still further: "If the laws of the State are in open contradiction of the divine law, if they command anything prejudicial to the church or are hostile to the duties imposed by religion or violate, in the person of the Supreme Pontiff, the authority of Jesus Christ, then indeed, it is a duty to resist them, and a crime to obey them—a crime fraught with injury to the State itself." The real character of these claims comes out when it is remembered that throughout these statements the "church" is always and only the Roman church, and the Pope claims to declare the law of Christ. Mgr. Doane has already applied it to doctrine of this Encyclical in giving notice to Roman Catholic parents in Newark, N. J., that if they persist in sending their children to the public schools they incur excommunication. The next step will be for some bishop to threaten to excommunicate those who pay public school taxes. For our part we are glad that the Pope has explicitly taken the ground he has in this letter. Cardinal Gibbons will now find it exceedingly difficult to carry out his plan of Americanizing the church, that he may Romanize America, and the question will assume increasing importance as to whether in the future a Roman Catholic, owing allegiance to this foreign power, should be naturalized as an American citizen. We ought, however, to remember that there is a wide divergence between the theory of the pope and the practice of many American Roman Catholics, and that the right enforcement of obedience to the Vatican in secular matters will be apt to precipitate a crisis in the Roman churches of the United States.—*Exchange.*

Report of Chicagoe Mission Field for 1899.

Through the great goodness of our loving and merciful Father we are permitted to review the work of another year.

Several weeks of the hot season were spent on Dewanganor, our mission station, during which time a house was built, which it is hoped may prove very useful.

During these absences Miss Wright remained at her post and rendered efficient help in the general interests of the work.

The attendance at the religious services has not differed much from that of former years.

The boarding school has been larger than ever before. The year began with eight, and closes with nineteen.

Seven tours were made covering a period of one hundred and forty-five and a half days, during which 1,250 miles were travelled.

A larger number of converts direct from heathenism has been brought in, than in any preceding year.

A church of seventeen members was organized at Tekkai early in the year. Brethren Sanford and Churchill were present, also delegates from the Bobbili, Bimlipatam, Akulampara and Chicole churches.

The Akulampara church has been without a pastor. This is a heavy burden for this church, and it has borne the testing better than we anticipated.

Some have done well in trying to sustain the meetings. All regular contributors to the Lord's work were given up, but near the close of the year a grand rally was made, and the thirteen residents members contributed to benevolent objects \$18.50.

The surrounding scenery, beautiful though it is, is even at present day, and full of tenderest recollections as must have been to the men on the shore, hardly occupied their thoughts for a moment.

Our hearts have been cheered by the liberality of a goodly number of the Christians. Total contributions, apart from the missionaries, \$102.19.

Less has been done last year, in regard to day schools. The station school has been composed largely of those in the boarding department.

Through the great goodness of our loving and merciful Father we are permitted to review the work of another year.

Several weeks of the hot season were spent on Dewanganor, our mission station, during which time a house was built, which it is hoped may prove very useful.

three months, principally because the services of the teachers was not satisfactory. The average attendance at the school at Calingspatam good work was done.

As to Sunday school work, the aim has been to have a good school at the station and at each of the six sub-stations.

The collectors have been employed. All have done good work. By the frequent testimony of new converts to the benefits derived from the reading of certain Christian books...

Seven more mission families and the founding of six new mission stations at once. One family to settle at once at Chicole, and be prepared by study and experience to take over charge of the mission field.

The attendance at the religious services has not differed much from that of former years.

Seven tours were made covering a period of one hundred and forty-five and a half days, during which 1,250 miles were travelled.

A larger number of converts direct from heathenism has been brought in, than in any preceding year.

A church of seventeen members was organized at Tekkai early in the year. Brethren Sanford and Churchill were present, also delegates from the Bobbili, Bimlipatam, Akulampara and Chicole churches.

The Akulampara church has been without a pastor. This is a heavy burden for this church, and it has borne the testing better than we anticipated.

Some have done well in trying to sustain the meetings. All regular contributors to the Lord's work were given up, but near the close of the year a grand rally was made, and the thirteen residents members contributed to benevolent objects \$18.50.

The surrounding scenery, beautiful though it is, is even at present day, and full of tenderest recollections as must have been to the men on the shore, hardly occupied their thoughts for a moment.

Our hearts have been cheered by the liberality of a goodly number of the Christians. Total contributions, apart from the missionaries, \$102.19.

Less has been done last year, in regard to day schools. The station school has been composed largely of those in the boarding department.

Through the great goodness of our loving and merciful Father we are permitted to review the work of another year.

Several weeks of the hot season were spent on Dewanganor, our mission station, during which time a house was built, which it is hoped may prove very useful.

Thomas and two others, possibly Philip and Andrew; but their faith was not yet strong, and they were not ready to follow until Jesus should reveal Himself more fully to them.

What should they do? Too sorrowful to go out and preach the gospel, as they had been doing before Christ's death, too hopeless without their leader to do the angry opposition of the Pharisees; too conscious of their own spiritual weakness to face the multitudes, they were like sheep without a shepherd.

Peter, impatient and impulsive, can no longer wait in inactivity the appearance of the Lord. His "little ship was at hand." "I go fishing," he cried.

The decision was a relief; perhaps they had become wearied in waiting; the work in itself would be a pleasure, and if the catch was large, the profits would be good.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

Encouraging. God is giving us marked proofs of His willingness to save. Many very encouraging cases of heathen earnestly seeking the light could be cited did space permit.

The Howard Centenary.

Protests are now and again raised against the multiplication of centennial celebrations, but one falls within the present week against which no protest will be raised, and which no right-feeling Englishman would like to have passed by in silence.

If we go back to the beginning of his work we shall find that it was with Howard that the great English philanthropist, laid down his life, and his life together at Kheron, a Tartar town, at the mouth of the Dnieper and on the shores of the Black Sea.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

Howard had been in the town since, but in the house set of Dnyhinka outside, and last Monday the Russian authorities were a graceful act of international courtesy—went out to place funeral wreaths on the grave there, and on the obelisk in the town where he died.

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

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA Remedies.

ALBION HOUSE, 22 Sackville St., HALIFAX, N. S. Conducted on strictly Temperance principles.

CENTRAL HOUSE, 73 Central Ave., HALIFAX, N. S. Conducted on strictly Temperance principles.

ELLIOTT'S HOTEL, 28 to 32 Germain St., SAINT JOHN, N. Modern Improvements.

HOTEL STANLEY, KING SQUARE, ST. JOHN, N. B. J. M. FOWLER, Proprietor.

HOTEL OTTA WA, North Side King Square, SAINT JOHN, N. B. E. COSMAN, Proprietor.

YARMOUTH HOTEL, MAIN STREET, YARMOUTH, N. S. W. H. S. DAHLGREN, Proprietor.

OXFORD HOUSE TRURO, A TEMPERANCE HOTEL. J. A. COX, Proprietor.

J. CHAMBERLAIN & SON, Undertakers, Warehouse, Office and Residence 146 MILL STREET, PORTLAND, N. B.

THOMAS L. HAY, HIDES and CATTLE SKINS, STOREHOUSES—15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.

ISAAC HERB, Photographer, 13 CHARLOTTE ST., ST. JOHN, - N. B. JAMES S. MAY, W. ROBERT MAY.

JAMES S. MAY & SON, MERCHANT TAILORS, Donnybin Building, Prince Wm. Street. ST. JOHN, N. B.

LAMP GOODS, Chandlery, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Lamps, etc.

J. R. CAMERON, 94 Prince Wm. Street. J. McC. SNOW, - GENERAL - Fire, Life and Accident INSURANCE AGENCY.

Marble, Freestone, and Granite Works, WALKER & PAGE, A. J. WALKER & CO. TRURO, N. S. KENTVILLE, N. S.

C. W. B. BRADLEY, Office Cor. Main & Bedford Sts. CLIFFORD SAYRE, PHYSICIAN AND SURGEON.

DR. DELANEY, DENTIST, OFFICE—67 HOLLIS STREET 2 Doors South of Market.

EATON, PARSONS & BARRISTERS, SOLICITORS, 85 BEDFORD ST. HALIFAX, N. S.

HERBERT W. MOSELY, Solicitor in Equity, OFFICES, 277 WATER ST. Room No. 7. PRINCE WILLIAM ST.

MONT. McDONALD, BARRISTER, 191 PRINCE WILLIAM ST. HALIFAX, N. S.

W. P. BOND, DENTAL ROOM, 22 GERMAIN ST. SAINT JOHN, N. B.

JAS. C. MOODY, M. D., Physician, Surgeon, Office and Residence, 41 Grey Street, WINDSOR, N. S.

S. W. CUMBERLAND, BARRISTER, SOLICITOR, KENT'S BUILDING, HALIFAX, N. S.

CHIPMAN'S, Best Family Flour, Ask your grocer to get send direct to J. A. H. CHIPMAN, 1801 St. John St.

JAMES C. MOSELY, M. D., General Agent, NEW WILLIAM ST. Also, PIANOS, Machines, Sewing Machines, etc.

A. F. RANDOLPH, Wholesale, PROVISION STORE, Direct Import from all over the world. Full lines of Groceries always on hand.

FREDERICK, Patent Grocer, Five Grocers, all kinds of Groceries, Indigo or gentlemen to the cold weather. Ask on receipt of Stock. C. E. EVERETT.

FANCY DRESS, Our assortment of season will be very extensive, including ladies' dresses, millinery, and all the latest styles. C. E. EVERETT.

DANIEL, ST. JOHN, NEW, IN GENTLEMEN, 27 KING ST. HALIFAX, N. S.

English Millinery, Ladies' styles and the latest, and "The" Quaker Hat. Manchester R.

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

MESSENGER and VISITOR.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOODPASTER, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 9, 1890.

A WINTER TRIP TO A SUMMER LAND.

The winter season is not the time to see Bermuda in all the bloom and beauty of its flowering trees and shrubs and plants. What can be seen at present is delightful to eyes wearied with months of wintry snow and slush; but one longs to see the land in the full glory of its rich and varied foliage and flower. Among the flowering trees and shrubs may be mentioned the Pride of India, Poinsettia, Bougainvillea, Spanish Bayonet, Hibiscus, etc., which are all aflame with many colored bloom in the summer time. The Maiden-hair fern, cultivated with us with difficulty in conservatories, is here found making a green fluffy drapery over the stone walls along all the road sides. Along the road between Hamilton and Bellevue are several stately Cabbage Palms, rising up straight and graceful, with their crowns of spreading leaves. The largest, 120 feet high, was destroyed by a storm some time ago. The Palmetto is seen everywhere. There are also the India rubber, Castor Oil, Calabash, Bamboo, Sage Palm, Allspice and other tropical and sub-tropical trees. A lady who came by the Fortia was much disgusted to find the Oleander which she had been prizing so highly at home, growing here along all the roads much as do the bushes with us, but of much larger growth, and used as wind breaks around the omnipresent orange fields. The night blooming cereus is also to be seen climbing over old walls, with cacti of many forms of grotesque growth. All the road sides are gray with Santanas of different shades. The gardens are bright with bloom through all the year. Roses are flowering profusely, and there is no time when a rich bouquet of opening buds of finest varieties cannot be had, for the picking. The Bananas also keep fruiting all the year round; but little of this luscious fruit, however, is grown for export.

We wish now to take our readers on a trip or two. The first shall be to Hungary Bay. It was our good fortune to visit it after a storm from the south, when the surf was rolling and tumbling over the sunken reefs in great chasing winnows of snow-white foam, and dashing in wreaths of spray upon the worn rocks of the shore. It seemed as if the sea had declared war against the land and was launching its cohorts, in raging battalions, in thunderous but impotent fury against its solid front. As one line of battle is thrown back broken and shivered, it is caught up by its onrushing successor, on y to have the experience repeated, and so the war goes on as it has gone for ages, which run back into time so ancient that the day when Adam stood in Eden is but a hand breadth. And yet this perpetual billow and dash of angry storm-godded hills against rocky shores, although the eye can scarcely perceive what has been accomplished in a year of their wear and tear, has had very much to do in fashioning no inconsiderable part of the earth. What a type of persevering energy! What rocky barriers of difficulty will not persistent attack wear away. What a difference between the explosive force of volcanic action and this slow action of the wave power, and yet the latter has been more potent than the former. And it is not always so, that these slow acting but steady forces are the most powerful in the end? Let not the men who are unable, by spurt and dash of special genius, to accomplish great things, be discouraged. The great wheels of the world's business are kept moving, and the achievements which make up the most and the best of its history are won by the persistent folk—by those who have to walk on slowly and are never able to go by leaps and bounds.

Up above the mouth of the bay, across which the waves are rushing in foam and tumult, is the bay itself, which to-day is in contrast, by its quiet, with the wild restless waters without. At its head we found some beautiful specimens of seaweed, of delicate pink and coral red, which had been rent away from the coral ledges and had floated in here by the tide. The shore all along the south side of the islands is rugged and wave worn, abounding in jagged rocks and cavellets.

No one should visit Bermuda and fail to have a day out among the coral reefs. This pleasure was ours one day last week. We had read about the wonders of the sea bed; but had supposed that the descriptions given had been very highly colored by the imagination of the writers; we were compelled to admit, however, that the reality could not be adequately described. On a steamer which had been chartered by our large hearted host to give pleasure to a goodly number of his friends, including his pastor and his family and a Baptist minister from Newark, who is spending a season

here for his health, we started away from Hamilton, a happy and rather merry company. It was one of the most perfect of Bermuda's perfect days—heavens almost cloudless, the sky crystal in its clearness, the air warm and balmy, just enough breeze to make the waves ripple and sparkle and flash in the brilliant sunshine. Our little steamer, under the guidance of one of the best pilots on the islands, threads devious channels between coral ledges, which show up clearly through the clear waters. We cannot but remark the azure blue of the waters, of different and varying shades, according to the depth or because of floating cloud shadow, or rippling breeze. We pass by rocky islets crowned with cedar, in view of the shores on either hand, with their white dotting residences amid the cedar groves. The naval squadron which has been spending some months in the West Indies had just returned the evening before, and we steamed along the side of the Bellerophon, the flag ship, and the Canada, the best named vessel of them all, and looked into the black throats of their rifled guns, as they lay just outside the docks at Ireland Island. We had a glance at the great floating dock, which we had visited a few days before, the largest structure of its kind in the world—so large that the Conus, which was inside for repairs, looked very small. In the distance was a Russian man-of-war lying at anchor. Inside the docks were several gunboats and a still larger number of torpedo boats. Two vessels of the fleet had already gone to Hamilton. We soon made our way out two or three miles among the reefs which rise up almost to the surface of the water, the anchor is cast, and we are ready for the day's pleasure, what remains of it. The small boats are soon ready, ours including our invalid brother Baptist minister, and we row out over the beautiful gardens of the sea. Our sea glass is soon out, and we look down upon what, to our unaccustomed eyes, was a most wonderful sight. It was indeed a submarine flower garden, with many extra features thrown in. We can scarcely do better than quote the description of another—

"Magnificent sprays of star coral, fine and delicate as lace work, spring from the rocks below. Upon the sides of the deep-sea mountains hang the shelf coral like an inverted mushroom, so frail that it is difficult to tear it away without breaking. Like beautiful flowers unfold the pink rose corals, all of them dark below but becoming white by exposure to the air. Between the great masses of coral wave the great sea fans with their delicate network of purple leaves, while here and there are the black branches of the sea rods, all destitute of foliage. Clinging to the rocks appear innumerable plants of many hues, finger-ponges, sea cucumbers, anemones, while around and about them glide the blue angel fish, with their gold tipped fins, the yellow canary fish, and the abstrusely shaped sergeant-major, gleaming like rays of light."

But we had scarcely had time to feast our eyes upon this vision of beauty down in the crystal depths, before our enthusiastic brother minister had the nippers out, and was trying to tear off some of the treasures of the sea bottom, and bring them to the surface. It was no easy matter to get the nippers at the end of the long pole gripped hold of a spray of coral, because of the geyll, which distorted things generally. When a piece was gripped, on one or two occasions the nippers broke their hold, or the coral broke away rather suddenly, and he came down heels up in the bottom of the bottom of the boat amid the screams of the ladies. Several times it was impossible to resist the temptation to thrust down the arm and grasp a sea fan which waved temptingly near the surface, and thus to gain experience, if nothing more. All too soon we had to go back to the steamer to give others the rich privilege we had enjoyed, barring the nipping business. Soon we steamed away to another part—the reefs where fish were supposed to congregate, and lines were cast. For the remainder of the afternoon there was plenty of fishing, but no fish for the most. Two fine fellows are hooked, but they had no intention of coming on board, so they broke the lines, and are, no doubt, carrying them still as trophies of their victory. In the late afternoon we came back to Hamilton with some pictures laid away in memory to be a pleasure for many days to come. So ended our trip and so ends our letter.

THE BRUSSELS STREET CHURCH ANNIVERSARY.

Last week we published the programme of these exercises, which have been quite fully carried out with much satisfaction to the pastor and congregation.

On Saturday evening the weather was unfavorable to a large attendance, but a good audience assembled. The church presented a fine appearance. With good taste and skill it was adorned with flowers and evergreens. On an arch above the platform, in white letters on a red ground, the words "Hitherto hath the Lord helped us" appeared. The date of organization, 1850 and 1890, and the photographs of the eight pastors of the church and their names occupied conspicuous places. Upon a marble tablet to the right of the platform were to be seen the names of the deacons of the church who had died while in that office.

The present worthy pastor presided at the and the following services. After the singing of the hymnology by the congregation, the Scriptures were read and prayer offered by Rev. James Spencer. Pastor Stewart gave a brief address of welcome to all assembled.

The first speaker of the evening was the Rev. G. O. Gates, of the German street Baptist church. His subject was "The Stability of the Church." This theme afforded the speaker and the audience alike much real pleasure.

Bro. James A. Estey was introduced, and gave a brief historical sketch of the church from the date of its organization till the present time. The church began with 158 members dismissed from the First Baptist church of St. John, and was recognized by a council on the 29th of March, 1850, with appropriate services. The late Rev. S. Robinson was the first pastor. It was received as a member of the Western Baptist Association of New Brunswick, in 1850. The officers chosen at this date were brother Thomas Locke, Stephen Grew, Nathan S. Demill, John Smith, Samuel Kinsman and James Brailey, Deacons; John F. Marsters, Clerk. Five of the original members are members still. About fifteen others are living in membership with other churches. Pastor Robinson served the church till his death on Sept. 10, 1866. During his pastorate 456 were added by baptism and 191 by letter. The Rev. I. E. Bill was a pastor highly esteemed by this church from the time of the death of the venerable Robinson, until in Feb. 1869, the Rev. Timothy Harley became pastor. He was succeeded in Oct. 1872, by the Rev. W. P. Everett. The Rev. A. J. Wilcox was the next called to this service in 1876. He resigned in August 1880. During this pastorate, and on account of the calamitous fire in this city in 1877, the German street church worshipped with this church for a season. In January, 1881, Rev. J. E. Hopper became pastor, having served the church as supply in 1880. In Feb. 1887, Dr. Hopper, owing to ill health, resigned. In July, 1887, Rev. H. G. Mellick entered upon a pastorate of two years, when he left to take further theological studies. The present pastor was elected in January of the present year. The present membership, after a careful revision, is 350. The officers of the church at this date are: F. S. Alwood, Clerk; R. A. Stammers, Treasurer; Wm. Alwood, E. W. Elliott, James S. May and N. B. Cottle, Deacons.

At the conclusion of this historical sketch by Bro. Estey, Mr. G. S. Mayes of Carleton, sang a solo. The Rev. A. J. McFarland, pastor of the Reformed Presbyterian church, was then introduced, and gave a very interesting address on "Anniversaries and their Lessons."

This very interesting service was concluded by singing a hymn of praise and the benediction by the pastor. On Sabbath morning the congregation listened to a very instructive discourse by the pastor. His text was 1 Sam. 7: 12. In the afternoon the Sunday-school exercises were largely attended, and a very pleasant hour was enjoyed. A historical sketch of the school, prepared by Mrs. John N. Golding and Miss Etta Woodworth, was read by J. N. Golding. This was followed by a pleasing and devotional programme of singing, prayer by the pastor, responsive readings, recitations, and closing with a review of the quarter's lessons.

A large congregation assembled in the evening to listen to the anniversary sermon by Rev. J. E. Hopper, D. D., from Psalm 48: 12, 13, 14. This was an eloquent description of the foundation and perpetuity of the church of Christ, and her mission. The readers of the Messenger and Visitor may expect, ere long, to be favored with the perusal of it.

On Monday evening, a missionary meeting, well attended and enthusiastic, was presided over by the pastor, who, after devotional exercises, introduced the Rev. C. H. Martell, who spoke to the subject, "The Gospel for the World."

The next speaker was the Rev. Wm. Lawson (Methodist). His theme was "Our opportunity in Missions." The Rev. Sydney Welton next spoke to the subject assigned to him, "The reflex influence of Missions." This was an appropriate and useful service. The previous services had been looking backward and inward. This service looked outward and upward.

Tuesday evening was the closing time of the feast. A grand reunion of the church and congregation was held in the vestry of the church, where a bountiful tea was served to a large gathering. After this the congregation assembled in the audience room. The envelopes containing friendly greetings, choice passages of Scriptures, and donations, were opened and read; and the financial proceeds of the anniversary exercises were reported. These all together footed up the neat amount of some \$250. These exercises have done much to increase the social and religious fellowships of this church. The pastor and his people pass on from it with their faces to the coming jubilee with renewed consecrations and hopefulness.

—Many a life is earnest in service which still lacks the freshness of a conscious fellowship with God, and the joy of a constraining love.

MISSIONS.

Not very much can be known of the Christian churches, of their history and doctrines, in the absence of a knowledge of their missionary work and spirit. The word mission itself is well chosen to express the divine purpose of the religion of Christ. Its primary meaning is "to send." As Thou has sent Me into the world, even so have I sent them into the world. Go ye therefore. These words of Jesus fully voice His own plan and work, and the function of His church as well. By whatever else of doctrine or ordinance His people are known, they are to be unmistakably distinguished by their missions to the sin-cursed of earth. And it is worthy of remembrance that His distinction lies in the harmony of their work and spirit. An organization, therefore, whatever of religiousness it may claim as its own, is not a church of Christ if it be destitute of a missionary spirit, and purpose, and work. If to itself it takes the name of a church, it is a spiritually dead church, having only a name to live. The only conceivable purpose for which the gifts of God's grace are conferred upon any persons or people, is that they may communicate spiritual good to others. If there be any other way in the divine plan of saving the sinful, than by having these engage in the work of saving others, it has not been revealed to us. This fellowship with Christ in the world's redemption is undoubtedly a fixed condition in the economy of grace. It is not a new thing that the Lord's people are slow to learn of this cardinal fact and factor of their spiritual life. And it is quite true that the adage, "like priest like people" has a just application to many of our pastors and people of today, as in former times. In confirmation of this assertion it is only necessary to consult the statistical reports of our churches as these are compiled for our anniversaries. And in this particular we are not a whit behind other churches on this continent. By these reports it is seen that large numbers of our churches make no records of missionary work done by them. These fail to fall into line with sister churches, as they fail clearly to recognize the distinctively missionary character they are called to maintain; and they fail of prosperity as they fail to claim, by right of promise, the power and other blessings of the Holy Spirit. An intelligent, faithful pastor will never allow the people of his charge to be unacquainted in this all important purpose and condition of church life.

A strong and well based plea for the existence and culture of the spirit of missions in the church, may be found in the fact that in the absence of this spirit the church has no right to exist. She thereby forfeits her claim to material support. The commonwealth cannot properly allow the existence of any corporation or society in its precincts, the purpose of which is not to do good. The commonwealth has also the right to know that the professed purposes of an organization are carried out by it. A church is subject to these reasonable conditions. It is organized, by its declared profession, for the purpose of doing mission work at home and abroad. The community, of which it forms a part, has a just demand on it for the fulfillment of these professions. Otherwise the world has no use for it. Nor can it possibly be seen what purpose of the Lord Jesus Christ can be served by a church destitute of the missionary spirit, unless it be to give to the world, by an example of failure, a warning.

The certain and uniform fate of churches, in all times, which have failed to be missionary and aggressive, should advise us of our responsibilities, privileges and dangers. History is laden with instructive lessons on this line for churches of the present day. Dr. Ellinwood, of New York, in the *Missionary Review* for April, gives a few very instructive illustrations of the waxings and wanings of the missionary spirit in the early records of Christianity. The first church was decidedly missionary in her character. The churches of Macedonia and Corinth, which were the fruits of her labors in the foreign field, by Paul and Barnabas, her missionaries, soon gave rich material returns by their generous contributions to the mother church in the days of her poverty. "Thus early was the lesson taught that a broad and generous missionary policy, so far from impoverishing, only enriches the church, and strengthens it on its own ground." Alas, for the Christian churches that this generous and progressive spirit has not uniformly impelled them. Whenever and wherever the Christian church has failed to hold forth the word of life, error has lifted up itself and triumphed, to the overthrow of Christianity. "It would be well if the modern churches of all favored lands would take to heart this lesson of neglected opportunity and its dire results—the lesson, namely, that it is not optional to do or not to do, the work which Providence assigns in reclaiming the world to Christ. It must be done or privilege is turned to retribution." Following the Apostolic period, the Eastern or Greek churches, with few exceptions, failed to be missionary in their character, and they have been severely scourged by the false prophet

The Western or Latin church was more missionary and aggressive. They carried the gospel to the regions beyond, and increased in power as the years rolled on.

In modern times the Moravians are the peers of the churches in missionary enterprises. They occupy this high position solely because that, better than others have, they understood and obeyed the divine command to preach the gospel to every creature. Their missionary impulse may, in part, have originated in the dire persecutions by which they were scattered, and rendered homeless; but they rightly interpreted these dark providences. They said, "It must be the divine Will that we shall become ambassadors of the Master, who had not where to lay His head." Such a church as this though it may be far from perfect in doctrine and practice, can never become extinct or effete. They are found to-day in Alaska, far in advance of any other missionary enterprise; associating with and lifting up the dwarfed and sin-blighted Eskimos. With joy they face the rigor and gloom of the long Arctic winter, and here forego all the comforts of civilization found in more favored climes; that they may tell of Jesus and His love to those who never before have heard of Him. And here, in and by them, the crucified Christ is seeing of the travail of His soul, and is being satisfied. The Lord is saying of this church, "and she shall live."

The propensity of the Lord's people has ever been to nest—to establish themselves comfortably, and then foolishly to say, "Soul thou hast much good laid up for many days, eat, drink and be merry. This is the use our churches have largely been making of the gracious revivals of religion which we have enjoyed. We have gathered large congregations and built fine church homes that we and ours may have religious grandeur and comfort. We seek a ministry that will draw and make ornate and grand all our church appointments. If of some use, with less ambition and ability and different tastes, attempt not this style of church life, we are quite satisfied to settle down to a do-nothing condition, and await the coming of another religious excitement. In all this nesting, it may be seen we have parted company with the benevolent purposes of God. We have overlooked and lost the missionary spirit and neglected to incorporate missionary work as a chief factor in our plans. It does not avail our churches much, under such circumstances, to sing "Come Holy Spirit, heavenly dove," with expectation of the repetition of former joys, along the lines of our departure from God, and His ordaining for us. The Lord's usual way of curing His people of this fault is to stir up the nest—trouble comes. "As an eagle that stretcheth her nest, that fluttereth over her young, he spread abroad his wings, he took them, he beat them on his pinions; the Lord alone did lead him, and there was no strange God with him" (Deut. 32: 11, 12, new version).

The church at Jerusalem was not allowed to nest after the modern fashion of our churches. By the persecution that came upon her, she was prepared to make a better record. The Moravian church was treated in the same way with like effect. Our churches in these Maritime Provinces are in the same way, and are being guided to the same glorious duties and destinies. Mark our Zions. Pick out the united and prosperous, and invariably these will be found actively carrying the gospel to others at home and abroad. The entering of a strong and genuine missionary spirit into our churches will soon cure all alienations and local troubles existing there. This is the revival of religion that is being enjoyed by many of our congregations. That these revivals may reach all our churches, let all who are golly pray.

THE EARLY CLOUD ON MR. SPURGEON'S MINISTRY.

In the *Sword and Trowel* for March is recorded the "Story of Preaching in the Surrey Gardens Music Hall, by Mr. Spurgeon in the early days of his ministry." For a considerable time Mr. Spurgeon had been preaching to large crowds at Exeter Hall, but as all denominations had an equal privilege in this building it was not considered just that it should be entirely monopolized by the Baptists. Another place was sought, and found in the Surrey Gardens. A hall was here found that would accommodate from six to ten thousand people. It had been used for a zoological collection and popular concerts. Mr. Spurgeon's first service was here on Oct. 19, 1856. An immense audience filled the place to overflowing. By some it was said that 12,000 people were in the place, and as many more were unable to enter. Excitement ran high. Anticipation had been on tiptoe. Mr. Spurgeon's own words will best describe the occasion. He says: "Some thought it almost a crime to preach the gospel in a place dedicated to amusement; others judged it to be a grand opportunity for gathering in multitudes who did not usually hear the Word. None of us dreamed of that which lay before us. Much prayer was offered, and I looked forward hopefully, but yet felt overweighed with a sense of

responsibility, and filled with a mysterious premonition of some great trial shortly to befall me. The sermon preached in the New Park street chapel on the morning of the day last, it is words which read like a prophecy of a tempest of trouble. Assuredly the warning was not an idle one. "I shall never forget that terrible night. When I was nearing the house in Manor street, which was the office of the company, and was to serve me as a private entrance, I was exceedingly surprised to find the streets thronged for a long distance. With difficulty I reached the door. There was a long private road from the entrance of the gardens to the Music Hall itself, and this appeared to be filled up with a solid block of people, who were unable to get into the building. I felt overawed, and was taken with that faintness which was, in my youth, the usual forerunner of every sermon. Still, I rallied, and was duly escorted to my pulpit in the midst of a dense throng. Here I was to pass through the greatest ordeal of my life."

As described by an intelligent eye-witness, Mr. Spurgeon soon had this vast, excited throng under complete control. He easily made himself heard in the most remote portions of this vast edifice: "After a few words of a highly pertinent character, he briefly offered prayer, and then gave out a thoroughly evangelical hymn with a force, a feeling, and an unctious seldom witnessed in a worshipping assembly, and which threw an air of deep solemnity over the immense multitude by whom it was sung as with the voice of many waters. The reading of the Scriptures immediately followed, with a running comment, as is the preacher's custom. The general prayer next followed; and here, too, the same pertinent and peculiar air was manifested. The one great thing which animated the preacher was, most obviously, the salvation of men."

This was the moment chosen by the emissary of the powers of darkness to spring the mine of mischief, which, in effect, resulted in manifold murder! To have made the attempt while the high praises of God were being sung had been certain failure. To have done so while a stream of eloquence was rolling on in the sermon, and all eyes open, would have been attended with no better success. Just as the minds of the devout portion of the assembly were collected around the throne of the Great Eternal, far away from earth and its grovelling, abstracted, absorbed, prostrate, suppliant and adoring, the fiendish conspiracy broke forth with the rapidity of lightning and the fury of a tempest! The effect was such as was anticipated and desired. The thing bore the impress of a plan to which some hundreds of persons at least appeared to be parties. The indescribable and terrible outbreak was limited to a large portion of people in a given locality surrounding the great entrance. The outbreak could be likened to nothing but the sudden bursting of a vast reservoir of water, whose banks had given away. Another says of this sad occurrence:

"All of a sudden there were cries simultaneously, doubtless preconcerted, from all parts of the building of 'Fire, the galleries are giving away.' The place is falling, the effect of which on the audience it is impossible to describe. Many hundreds of persons rushed towards the place of exit, at the risk of their own lives, and sacrificing those of their fellow-creatures. In vain did Mr. Spurgeon with his heroic voice and self-possession, assure the alarmed multitude that it was a ruse on the part of thieves and pickpockets; the people in the galleries rushed down, precipitating themselves almost headlong over, or breaking down the balustrade of the stairs, killing some and nearly wounding others. Those who fell through force or fainting, were trampled under foot, and several lives were lost."

Mr. Spurgeon, who was ignorant of these fatal consequences, after a temporary lull, was persuaded to make an effort to preach; but after one or two attempts he found it impossible to proceed owing to the noises which the swell mobmen continued to make. At length, wishing to get the people gradually out of the hall, he gave out a hymn, requesting the people to withdraw while it was being sung. He then pronounced the benediction, and at length, overcome by emotion, which he had long striven to repress, he was led from the platform in a state of apparent insensibility. Seven lives were lost, and serious bodily injury inflicted upon a great number of persons. Of this Mr. Spurgeon says, "All that I can remember of that awful night was the sight of a tumult, which I was then quite unable to understand. Even now it remains a mystery to me. I hope there was no concerted wickedness at the bottom of the sad event; though there may have been a love of mischief aiding at first. We were all fresh to the place, and all more or less excited." Mr. Spurgeon was not aware of the extent of the calamity at this time. It was well that this was so. What he had seen and known nearly bereft him of consciousness, incapable of any mental effort. A word about the calamity, and even the sight of the Bible, brought from me a flood of tears, and utter distraction of mind."

Many at this time exultingly said that in this cloud this young minister would be silenced forever. But instead of this the dark cloud soon melted. The work of Mr. Spurgeon and his church is still prospering; and they now propose to build a mission hall and schools in commemoration of the sojourning of the Tabernacle church in the great hall of the Surrey Gardens.

Home Mission

CHURCH ADVISORY BOARD.

By referring to page Book of 1889, it will be seen that the Home Mission Board indicated their purpose Church Edifice Fund in their work.

The Convention heard clause of the report, and pressed their approval.

As the matter of collection for N. W. Missions and objects were before the board of the year, it was to push this matter forward these are somewhat out of wish to call attention to matter, and ask for contributions both churches and individuals several weak interest in need of conveyance ship God, and they are assist them in obtaining loving

RULES

for the management of been prepared and adopted. I. Aid in the erection of the church shall be given by regular business loans at 4 per cent. security on the property, for five years. (2) By gifts against loss in case of alienation. (3) By the amount secured above.

II. The funds of this board are appropriated only to the purchase of church property. As a rule limits of appropriation and no application for a cost more than \$4,000.

III. All applicants will secure at least twice the amount before making application. The board will be paid in advance to permit of its work.

IV. Before any gift or loan in aid of the erection of the church shall be made, the following conditions are to be observed: (1) That the building is erected, or that of purchased, is necessary to the interest of the church. (2) That the work is the general concern of the church. (3) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (4) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (5) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (6) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (7) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (8) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (9) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church. (10) That the building is erected, or proposed to erect it, is a nomination either by the Home Mission Board or by the church.

V. In the case of a loan, in aid of the erection of the church, the Board will require before payment: (1) A first mortgage, payable in full, as the circumstances may interest at 4 per cent. principal may be made annual instalments. (2) A personal bond, accompanying (3) A policy of fire insurance on the church edifice in a company endorsed on its face by the Home Mission Board of the Baptist Convention, the policy to be in the name of the Home Mission denomination.

VI. Application of must contain full account on the different points 4; and application for addition contain a printed papers required in articles by pastors and deacons where there is no pastor and clerk.

VII. All applications for the erection of a church edifice in the way proposed in the report of this fund, in irregular way in which it has been, in very cases there was no assurance to his contribution would or in fact used at all.

As much of the aid in the way of loans, which the money will go on work.

We are hoping to see the hold of in the way that demands. Now who wish to contribute to the fund? We hope many within the next few months.

A. COXSON, Cpr. Sec. Hebrew, N. S., Mar. 2

The Rev. E. C. Baker to his congregation at a recent donation of \$34 was in cash. These and people in close relationship and good members themselves. Churches remember your family in like manner, and help in the good work.

Bro. McIntyre desires to his congregation at a recent donation of \$34 was in cash. These and people in close relationship and good members themselves. Churches remember your family in like manner, and help in the good work.

Bro. McIntyre desires to his congregation at a recent donation of \$34 was in cash. These and people in close relationship and good members themselves. Churches remember your family in like manner, and help in the good work.

Bro. McIntyre desires to his congregation at a recent donation of \$34 was in cash. These and people in close relationship and good members themselves. Churches remember your family in like manner, and help in the good work.

Bro. McIntyre desires to his congregation at a recent donation of \$34 was in cash. These and people in close relationship and good members themselves. Churches remember your family in like manner, and help in the good work.

Home Missions.

CHURCH EDIFICE DEPARTMENT.
By referring to page 63 of the Year Book of 1899, it will be seen that the Home Mission Board in their last report, indicated their purpose of establishing a Church Edifice Fund in connection with their work.

The Convention heartily adopted that clause of the report, and in that way expressed their approval of the undertaking.

As the matter of collecting the arrears for N. W. Missions and other special objects were before the body at the beginning of the year, it was thought best not to push this matter forward. Now that these are somewhat out of the way, we wish to call attention to this important matter, and ask for contributions from both churches and individuals. There are several weak interests that are greatly in need of convenient places to worship God, and they are looking to us to assist them in obtaining them. The following

RULES

for the management of the fund have been prepared and adopted:

I. Aid in the erection of church edifices shall be granted in three ways: (1) By regular business loans, bearing interest at 4 per cent, secured by first mortgage on the property, payable in one to five years. (2) By gifts properly secured against loss in case of perversion, or alienation. (3) By loans and gifts combined as secured above.

II. The funds of this department shall be appropriated only to aid in the erection or purchase of church edifices of moderate cost. As a rule \$300 shall be the limit of appropriation by loan or gift, and no application for aid for a building costing more than \$4,000 will be entertained.

III. All applicants will be expected to secure at least twice the amount asked for before making application, and no money will be paid unless there is a reasonable prospect of the house being speedily completed or at least sufficiently advanced to permit of its being used for worship.

IV. Before any gift or loan is promised in aid of the erection of a church edifice, the Board must satisfy itself on the following points: (1) That the house that is being erected, or that is to be erected, is necessary for the advancement of the interests of the church. (2) That the work is undertaken with the general concurrence of the church. (3) That its location is wisely chosen, having in view the gathering of a good congregation and the general advancement of the church. (4) That the style and estimated cost of the house are in accord with the place, and people building it. (5) That the lot on which the building is erected, or on which it is proposed to erect it, is secured to the denomination either by deed direct to the Home Mission Board, or a satisfactory deed to the church, so that in case the church shall cease to exist or to conform to the doctrines and practices of Baptist churches in union with the Baptist Convention, the property shall revert to the Home Mission Board, or to the denomination.

V. In the case of a church asking for a loan, in addition to the above, the Board will require before the money is paid: (1) A first mortgage on the property, payable in from one to five years, as the circumstances may require, with interest at 4 per cent. If preferred the principal may be made payable in five annual instalments. (2) A satisfactory personal bond, accompanying the mortgage. (3) A policy of insurance on the church edifice in a company approved by the board, to the amount of the loan endorsed on its face by a duly authorized agent. (4) A policy of fire insurance on the edifice in a company approved by the board, to the amount of the loan endorsed on its face by a duly authorized agent. (5) A policy of fire insurance on the edifice in a company approved by the board, to the amount of the loan endorsed on its face by a duly authorized agent.

VI. Application or requests for aid must contain full accurate information on the different points named in article 4; and application for a loan must in addition contain a pledge to furnish the papers required in article 5.

VII. All applications must be signed by pastors and deacons and clerk, or where there is no pastor, by deacons and clerk.

From these rules it will be seen that there are many advantages to be gained by having the work of assisting in the erection of places of worship carried on in the way proposed by the establishment of this fund, instead of in the irregular way in which it is now done. As it has been, in very many cases, there was no assurance to the contributor that his contribution would be wisely used or in fact used at all.

As much of the aid will be given in the way of loans, which will be repaid, the money will go on repeating its good work.

We are hoping to see this matter taken hold of in the way that its importance demands. Now who will be the first to send a contribution to the "Church Edifice Fund"? We hope to receive very many within the next few weeks.

A. COXSON, Cor. Sec'y H. M. Board.
Hebron, N. S., Mar. 28.

The Rev. E. C. Baker writes: "The people of Uigg have given us a social. About ninety persons were present. A tea was spread. Music and speeches formed the entertainment." Rev. R. Uppie, Methodist minister, was present, and presented the purse, containing about \$55.

Bro. McIntyre desires to return thanks to his congregation at Upper Gagetown for a recent donation of \$52, of which \$24 was in cash. These visits bind pastor and people in close relations, and encourage union and good feeling between members themselves. Brethren of other churches remember your pastor and his family in like manner, and so be fellow-workers in the good work.

P. E. Island Quarterly Meeting.

The P. E. Island Quarterly Meeting assembled at Alexandria on the 18th ult. The legacies of "la grippe" caused a number of our pastors and brethren, who would otherwise have been with us, to remain at home. There were present Revs. J. A. Gordon, J. C. Spurr, E. A. Alaby, E. C. Baker, and W. Scott (Lic.). In the absence of the President and secretary, Deacon Robert Jones was elected president, and E. C. Baker, secretary, pro tem. On Tuesday evening an eloquent and stirring sermon was preached by Rev. J. A. Gordon, from 2 Cor. 5: 14, "The constraining power of the love of Christ." On Wednesday morning the regular quarterly meeting business came on. The reports from the churches were encouraging and showed good faithful work being done on the various fields. The question asked by Bro. Robert Jenkins, "Should the Baptist church establish missions on fields already occupied by evangelical churches," drew out a long discussion, and some of the thoughts elicited seem to be worth placing before the denomination at large. Bro. Gordon said he had only one idea upon this question. The genius of our religion is an evangelistic genius. Our idea should be loyalty to the Lord Jesus. Take the commission; do other churches obey it in all respects? If not there is a work for us to do even where they are working. We must grow or we will have the ground taken from under our feet. Wherever there is promise of success, it is our duty to go in and occupy the ground. Missions should be started, but care should be exercised in the organizing of new churches.

E. C. Baker said that if there is reason for our existence as a denomination there is reason for preaching and teaching our doctrines wherever we can get a hearing. If there is not reason for this there is not reason for our existence; let us join the other denominations. Do we hold, and teach any doctrine peculiar to our own church? If we do, loyalty to Jesus Christ will compel us to teach that doctrine wherever an opening presents itself to us. The other denominations cannot, and will not, do our work for us. In order to grow we must press out. Missions do not exhaust the energy of the churches at home. They give them a greater missionary zeal. By having individual duties the brethren become more interested in the work at home; and by coming in contact with the actual work they see more of the needs of the world, and, hence, contribute more largely of their means to general mission work. Set each member of the church to work if you would see the best results both at home and abroad. Bro. McCabe said the commission was given to each member of the church as well as to the pastors. The lay members receive a great blessing in going out to do this work. In this we do not only help others but help ourselves, and develop our talents and spiritual powers. Our duty is to strive to hold, to help, and to bless our isolated brethren. Bro. James Jones said he applied the commission to himself. It was binding upon the laymen as well as upon the ministers. He loved to employ his spare time in this work. Our duty is to go forth in the name of the Master, seeking to do good to all men. The churches that have missions all around them are the most prosperous churches.

The afternoon session was principally taken up with the discussion of woman's place in the social worship. This subject was presented by Bro. Alaby in a pithy speech that struck right to the root of the matter, and was ably discussed by several of the brethren present. Bro. Gordon handled the next question, the training of new converts into active Christian life and experience, in such a manner as to leave little more to be said upon it. In the evening Bro. Spurr preached an able and highly appreciated sermon from 1 Peter 1: 17-20, "Incentives to godly work." This ended this very interesting and profitable quarterly. The meeting adjourned to meet with the association at North River.

E. C. BAKER, Sec. pro tem.

Religious Intelligence.

NEWS FROM THE CHURCHES.

WOODSTOCK.—Six persons have of late united with the church—two by baptism, three by letter, and one by experience. B. N. NOBLES, Mar. 25.

TRASK.—There was another baptism at Gavelton yesterday afternoon. The interest is good, and we hope that others will soon be prepared to follow the command and example of the Master. Mar. 31. ADDISON F. BROWN.

BROOKFIELD, Colchester Co.—Three were baptized here on Lord's day, March 23, and four welcomed into the church. If any who read this are interested enough to pray earnestly for God's cause on this field, we wish them to do so. God knows what we need and the Holy Spirit will indicate their petitions. M. L. FIELDS.

HARBORVILLE, N. S.—Special services was held by Rev. Isa. Wallace at Harbottleville during the past week, and considerable religious awakening has been enjoyed. On Sabbath, March 30, five persons were baptized by him there. A meeting is announced for Wednesday, April 2, to make arrangements for the erection of a Baptist meeting house for that community. Com. April 1.

TEA SUGAR FLOUR FULL LINES OF

Staple Groceries and Dry Goods.

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

SPRING ORDERS SOLICITED. BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY,

65, 67, and 69 DOCK STREET, - ST. JOHN, N. B.

CARLETON, St. John, N. B.—Rev. J. A. Ford is greeted with large congregations. Last Sabbath one was baptized and seven have been received to membership from other churches.

PETITODIAC.—Bro. Palmer, of Petitodiatic, much to the regret of the church, has resigned his charge. Mr. and Mrs. Palmer have made many friends during their brief residence here. And it is to be deeply regretted that the church has to lose their faithful services. The church which has called Bro. Palmer may be congratulated if he accepts.

PETITODIAC.—Owing to the resignation of our pastor on account of poor health, the pastorate of the Petitodiatic, North River and Kinross Settlement churches is vacant. We are desirous to correspond with a minister with a view to a settlement as pastor. We trust the Lord of the harvest will send us a suitable laborer to take charge of His work in this section. D. A. JOHAN, Clerk.

SALISBURY.—It is hoped that Brother Armstrong will decide to settle at Salisbury. This important field has been already too long without pastoral oversight, and Bro. Armstrong's faithful services will, no doubt, bring about a most decided change in matters pertaining to the cause there. His preaching was found very acceptable to the people. TRAVELLER.

ISAAC'S HARBOR, N. S.—The Rev. Truman Bishop has received a very affectionate and appreciative address from the church at Isaac's Harbor, which he has faithfully served for more than five years. The church with very much respect accepted his resignation. Our brother carries with him to other fields of labor the best wishes of this church and congregation. W. H. GRIFFIN, Church Clerk.

UPPER QUEENSBURY, York Co.—I came to this County in February, and took charge of what is called the Queensbury Group. I have six regular preaching stations, viz. Millville, Temperance Vale, Dumfries, Springfield, Upper Queensbury, and Bear Island. Also preach at Nackawick and Staple Settlement, which might be included in this group. I have found quite a number anxious for pastoral labor, and a few in whose every action of the field ready to undertake the work with me. The people generally are hospitable, so I feel quite at home among them. They appear to be willing to do all they are able for the support of God's cause, and we are praying that the day may not be far distant when this group of churches will enjoy a spiritual refreshing from the Most High. Pray for us. C. H. April 1.

GERMAIN STREET, St. John.—The meetings in this church are well attended and especially interesting. Pastor Gates has a large number of very earnest workers to encourage him. Every Sunday from among these can be found superintendents and teachers in the three Baptist mission stations of the city. The pastor has conducted, in addition to other work during the winter, a Normal Bible class that has been well attended and must be of great good to Bible students. At present every one is ready to give their power. Four were baptized on Sunday in presence of a full house, and others are expected to follow in same ordinance soon. This church, in union with the Brussels street and Leinster street churches, observed the 4th as a day of prayer for the "mission stations." The meetings of that day were marked with the spirit of earnestness and solemn pleadings before the throne. Good will surely follow.

THE LOWER AYLESFORD Baptist church held their annual business meeting at Tremont, March 4th. The meeting was large and enthusiastic. The amount necessary for the support of the gospel for the ensuing year was voted by the meeting, and a unanimous resolution passed to make the pastor a donation. March 25 the church and congregation assembled at the parsonage, and after spending a very enjoyable afternoon and evening, presented the pastor with a gift amounting to \$98, which has since been brought up to \$100. This is purely a gift outside the salary. Four happy years have been spent by myself and family in this church, during which time I have seen some promising results. If God spares my life till the first of May, I will have entered on my fifth year with this church. A strong bond of sympathy exists between us, and with a strong band of men and women to look after our Sunday-schools and hold up our denomination financially and spiritually. E. H. HOWE.

AYLESFORD.—Bro. A. N. Parry is getting along splendidly with his work, and has greatly endeared himself to the members of the church and congregation. His sermons are clear and stimulating. It may be truly said of him that he is feeding the flock over which God hath placed him. Good congregations are greeting him from Sabbath to Sabbath. During the month of March some special services have been held, assisted by Bro. McGregg, of Hantsport. He was with us two weeks. His services were highly appreciated by all who heard him. Although the roads and weather were very unfavorable, and a great many sick in the community, still there was a good interest manifested, especially among the young. Quite a number have experienced the saving power of God's grace in their hearts, and last Sabbath morning, March 31, eleven followed the Lord Jesus in the ordinance of baptism. One of the number was a daughter of our pastor. We are beginning carefully to revise our list of members. The prospects are encouraging both for the pastor and flock. Com. April 1.

SHELBURNE.—We dedicated our new church at Jordan, Bay on the 16th of March. Though the day was unpleasant and the going bad, yet the congregation all day was very good. At 10.30 a. m. Bro. Potter, pastor of the Osburn Baptist church preached a very comforting sermon on the hope of the Christian. In the afternoon, at 3, the dedication sermon was preached by the pastor, founded on Acts 17-24. Revs. McIntosh, Presbyterian, and Davis, Methodist, participated in the service. In the evening, at 7, there was preaching again by the writer and pastor, from the fact that there was no one else to preach, all the ministers having gone home to fill their own appointments. So ended the service of the day. Thank God, after much toil, we have a fine little church to worship in, and a bright outlook as to the cause of religion in that community. The brethren here are few in number, and are about \$400 in debt yet for their new church, which we hope to see paid before long. Who will help us? Will all the pastors send me \$1 each, and some of our lay rich brethren their abundance—\$100 also? The collections for the day amounted to \$27.38. The donations received: Jethro Goodick \$2, James McGill \$1.50, besides a present of three nice chairs for the pulpit, costing \$20, from the Temple and the 1st Baptist church in Yarmouth. Many thanks to these brethren, and especially to Bro. White, pastor of the Temple church, for their kindness. For Clyde.—The timber is out for a new church at Port Clyde, and the site is already secured. We purpose making the H. M. Board trustees of the property. By this fall coming we hope to occupy the new building. For his new church we shall do some begging, so look out for us. At Sandy Point, where I commence special services with the church this week, the people are making preparations to repair their church building, work to commence about the 1st of June. The ladies of this congregation are now putting into their places of worship a new organ. What we need most is revival and converting power. For this we are praying. May God send showers of blessing on all the churches. T. M. MURDO.

WINDSOR, N. S.—The church at Windsor is still without a pastor. After the resignation of Rev. H. Fosdy, the pulpit was supplied by Professor Fox, and the Rev. Mr. Fines, and students from the college. The Presbyterians, Methodists, and Baptists continued union meetings from the week of prayer till the last of February. Before these meetings closed, the church was supplied by E. M. Saunders to supply the pulpit for a time. In the meantime D. L. Morse, of Newton, preached for the church one Sunday. The church then invited him to spend the next summer vacation with them. Mr. Morse accepted this invitation. The union meetings were well attended and interesting, but did not produce any visible results, except that of increased harmony among the different Christian bodies. After these meetings closed Dr. Saunders encouraged the church to continue extra services. This met with a hearty response. An interest was soon awakened. The attendance increased, and sinners began to turn to the Lord. Dr. Saunders entered heartily into the work. The last Sunday evening in March he baptized sixteen young people in the presence of a crowded house. Three had been baptized on a previous Sunday evening. The church unanimously invited Dr. Saunders to continue his labors till the beginning of the summer vacation, when Mr. Morse will take up the work. Windsor has been very fortunate in having able and devoted pastors. Their preaching bears fruits after they have gone to other fields of labor. The Sunday-school teachers have entered heartily into the religious work. Their hearts have been made glad in seeing their pupils give their hearts to the Lord. A number of the brethren go to places outside to teach Sabbath schools, and preach the gospel. Mr. Crandall, deacon Dimmock, Mr. Nalder, deacons Sharp, Oswell, Eiter and others labor in this way. Mr. Nalder attends meeting in town in the morning, teaches in the afternoon, and walks three miles into the country to the Plains, and preaches in the evening. He has continued to do this for four years. The meetings in town are held three times in the week. Other persons are expected to offer themselves to the Lord soon. The interest in the work of leading souls to Christ is undiminished. The church was organized for work before Mr. Fosdy resigned. These committees are now engaged in the work assigned them. The prospects for the church are most encouraging. Com.

PERSONAL. Bro. Geo. Taber wishes all correspondence to be addressed to him at 164 Highland street, Worcester, Mass.

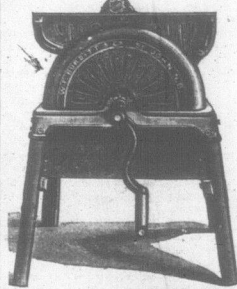
NOTICES.

The next quarterly meeting under the auspices of the Southern Baptist Association will be held, D. V., in Sussex, commencing on the 15th inst. at 3 o'clock, p. m. Will the churches kindly send delegates? By order of the committee, all delegates intending to be present kindly send names to E. J. Grant, pastor of church, stating on what train they will come. G. O. GATES.

Convention Funds Received.

Table with 2 columns: Church Name, Amount. Includes Upper Economy and Portauque, North Brookfield Sunday school, F. M., Great Village church, Con. Fund, Albert street church, Woodstock, River Hebert Baptist church, Dalhousie East Baptist church.

THE "TIGER" ROOT PULPER.



THIS MACHINE cuts all kinds of roots rapidly and easily, leaving them in the best possible form for feeding, either alone or mixed with cut hay and straw, and removes all danger of animals being choked. It is not liable to get out of order, is simple, durable and efficient, and is a necessity upon every farm where roots are fed to stock.

The "Gem" Root Pulper

Is a smaller machine which works on the same principle, and is suitable for those who feed only a small stock.

FOR SALE BY W. F. BURDITT & CO., ST. JOHN, N. B.

LAME HORSES.



FOLLOW'S LEMING'S ESSENCE Cures Rheumatism, Stiffness, Swelling, Sprains, Bruises, Burns, Scalds, and all kinds of sores. It is a good, practical, common-sense remedy, for the treatment of the essential of a business education. Book-keeping, Arithmetic, Writing, Banking, Correspondence, Business Laws, Business Practices, Photography, Typing, and every day business. Thoroughly taught by teachers of experience and ability. Send for Circular.

HALIFAX COLLEGE

110 HOLLIS STREET, - HALIFAX, N. S.

Teach your sons that which they will practise when they become men. OURS is a good, practical, common-sense school, for the teaching of the essentials of a business education. Book-keeping, Arithmetic, Writing, Banking, Correspondence, Business Laws, Business Practices, Photography, Typing, and every day business. Thoroughly taught by teachers of experience and ability. Send for Circular.

FRAZER & WHISTON.

FOWLER & CO., MERCHANT TAILORS

GENTLEMEN'S OUTFITTERS.

Largest Importers of Foreign Manufactures of FINE COATINGS, TROUSERINGS & C. First-class Cutters of the Berlin School of Cutting. Experienced Workmen.

Opposite Court House, - AMHERST, N. S.

W. K. McHEFFEY & CO., IMPORTERS OF

DRY GOODS & CARPETS,

ARE OFFERING SPECIAL VALUE IN Brussels, Tapestry, and Super-Wool Carpets

TILL THE 1st JANUARY, 1900. Full Size Samples sent by express on application.

WATER ST., - WINDSOR, N. S.



THE KARN ORGAN

STILL THE UNIVERSAL FAVORITE. Excels all others in Tone, Durability, and General Excellence. WARRANTED FOR SEVEN YEARS.

THE KARN PIANO will be placed upon the market early in the New Year. In point of merit it will excel all its competitors in the Dominion, and will stand unchallenged in the musical world as a High-Class Piano.

D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS

EVENING HYMN.

Slowly, by Thy hand unfurled, Down around the weary world, Falls the darkness; O how still Is the working of Thy will!

Selected Serial

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc.

BY GRACE RAYMOND.

CHAPTER XVIII.

A WATCH IN THE NIGHT.

M. Laval sat in his library the next evening, gazing absently into a glowing brazier of coals. The crimson curtains were drawn across the window, and the room was filled with the soft light of an alabaster lamp.

"I have taken care that I should not be recognized," she said to herself. "I am unassuming; I need give myself no uneasiness."

"I see that you have already heard of my children," she said to herself. "Can you give me any tidings? Where have they been confined, what will be their fate?"

"I do not understand you, Monique," she said. "I never could. Anybody would think you had nerves of iron. There is not much to tell. The women and children have been consigned to the convent of St. Veronique."

"I had certainly not the right to deny her the comfort," she said to herself. "But you may set your heart at rest, monsieur. She and her child are both safe and well."

"I did not know all the right to deny her the comfort," she said to herself. "But you may set your heart at rest, monsieur. She and her child are both safe and well."

"I do not know all the right to deny her the comfort," she said to herself. "But you may set your heart at rest, monsieur. She and her child are both safe and well."

"Of course I would have done what I could for you, anyway," she said to herself. "I can matter nothing to your Marguerite, or to any one else, what my antecedents were."

"I would rather see her dead than know she had denied her father's faith," she said to herself. "But there is one resource still, monsieur—an appeal to the priests."

"I will go to him at once, Leon," she said to herself. "Vincy cannot refuse to hear me when I plead for my child. Quick, monsieur; tell me where he is to be found."

"If you will promise to rest satisfied with this attempt, and will give me a line asking him to come to you, I will go for you, Monique. It would never do for you to go to the close, and yet you ought to speak with him yourself."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

Father Ambrose regarded her with an inscrutable expression. "I can matter nothing to your Marguerite, or to any one else, what my antecedents were," he said to herself.

"I would rather see her dead than know she had denied her father's faith," she said to herself. "But there is one resource still, monsieur—an appeal to the priests."

"I will go to him at once, Leon," she said to herself. "Vincy cannot refuse to hear me when I plead for my child. Quick, monsieur; tell me where he is to be found."

"If you will promise to rest satisfied with this attempt, and will give me a line asking him to come to you, I will go for you, Monique. It would never do for you to go to the close, and yet you ought to speak with him yourself."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

"I am here, madame, in answer to your summons," she said to herself. "I am here, madame, in answer to your summons."

The Romance of Coal. In the reign of Edward I. the aversion to coal was most pronounced, and a proclamation was issued prohibiting its use in London.

Towards the reign of Elizabeth, coal was becoming a popular kind of fuel, chiefly owing to the difficulty of obtaining wood.

There is naught for this to do but to seek pardon at the foot of the cross. Consider this: if you do not feel a thousand times more than you can ever feel, yet you do not feel enough to feel many and black are thy iniquities, and how persistent thou hast been in rejection of the mercy of God proclaimed in Jesus Christ!

I would specially charge thee not to read content all thou hast established on the rock Christ Jesus. Be well prepared, and that by Scriptural proofs alone, that thou art passed from death unto life.

It is recorded of a certain divine, too occupied with spiritual things to be occupied with ordinary matters, that on the first day he wore spectacles in the pulpit.

On the occasion in question, my brother and cousin were on their way homeward. They were just mounting one of the long, low awells, into which the prairie was broken, when they heard a soft muttering, rumbling noise, like far-off thunder. It grew steadily louder, and not knowing what it meant, they hurried forward to the top of the rise.

Afterwards they learned that another couple of hunters, four or five miles off, had fired into and stamped a large herd. This herd, in its rush, gathered momentum and was a tremendous one.

The surprised hunters were far away from any broken ground or other place of refuge, while the vast herd of huge, plunging, maddened beasts was charging straight down on them.

There are a number of varieties of corn. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

There are a number of varieties of corn. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

A Danger Signal!

A Cold in the Head may be a warning of a danger signal warning you that if neglected it could lead to a dangerous and disagreeable disease, Catarrh.

Wm. Lucas, Dempsey Corner, N. S., writes for a second supply of Nasal Balm. On Sept. 21 I got two bottles from you, and it has done me more good for Catarrh than all the other remedies and costly remedies and treatments I had tried.

Nasal Balm Instantly Relieves Cold in Head. Nasal Balm Positively Cures Catarrh.

Mr. Alex. Moore, Mechanic's Settlement, New Brunswick, says I am going on 70 years of age, and had a Catarrh of the nose and throat for many years. Being Nasal Balm advertised, I sent you for a package.

Wm. Chas. Hanley, postmaster, Spry Bay, N. S., says: I submit to you who may be afflicted may be benefited by the same remedy. Two bottles of your Nasal Balm has restored to perfect health a four year old child of ours suffering from Catarrh.

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

READ OUR HOME REFERENCES. REV. CHAS. HOLE, Halifax, N. S., writes to testify to the benefits received from our Battery Belt and Actina.

W. T. Baer & Co., 155 QUEEN STREET WEST, TORONTO.

Coughs, Colds, Croup. Allen's Lung Balm was introduced to the public after its merits for the positive cure of such diseases had been fully tested.

Allen's Lung Balm. It is a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle.

MACHINE BELTING. OUR NEW SEAMLESS RUBBER BELTING DOES NOT BREAK OR OPEN AT THE PILES, BUT GIVES BEST SATISFACTION.

ESTEE, ALLWOOD & CO., 68 PRINCE WILLIAM STREET, ST. JOHN, N. B.

NOTICE. PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples.

HAROLD GILBERT, 74 KING STREET, ST. JOHN, N. B.

SEEDS AND PLANTS. LOCAL GUIDE FOR 1898, the most complete Catalogue of America, contains complete list of Vegetables, Flowers, Bulbs, Potatoes and Small Fruits.

JAMES VICK, SEEDSMAN, ROCKY HILL, N. Y.

MOTHER'S BUI...

Hang your hat on the wall, and don't let it fall. And then 'twill be all right. When going to school...

A place for each thing, and each thing in its place. You can go to the store...

Whatever is worth doing, is worth doing well. Take time for your work...

Be quiet and steady. Be a good one. The beginning makes the end...

Be content with your lot. Be bright as the sun. Be kind and be true...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure. The winter of 1790 was a hard one...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure. The winter of 1790 was a hard one. The winter of 1790 was a hard one. The winter of 1790 was a hard one...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure. The winter of 1790 was a hard one. The winter of 1790 was a hard one. The winter of 1790 was a hard one...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure. The winter of 1790 was a hard one. The winter of 1790 was a hard one. The winter of 1790 was a hard one...

Be content with your lot. Be bright as the sun. Be kind and be true. All wickedness shall be done. Love God and your neighbor. Walk daily with Jesus. And in His love abide. This dinner was as good as the time of our fathers. Ninety years ago. A fisherman was fishing near the great river Lena. Greeley's expedition was a failure. The winter of 1790 was a hard one. The winter of 1790 was a hard one. The winter of 1790 was a hard one...

MOTHER'S RULES.

Hang your hat on the staple,
Was dear mother's rule;
And then 'twill be handy
When going to school.

A place for each thing,
And each thing in its place;
You can go in the dark
And each article trace.

Whatever is worth doing
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;
The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say "I cannot,"
But "I'll try, try again";
Let this be at all times
Your cheerful refrain.

Be content with your lot;
Be bright as the sun;
Be kind and be true,
All wickedness shun.

Love God and your neighbor,
The Golden Rule keep;
Walk daily with Jesus,
And in His love be steep.

THE HOME.

A Frozen Dinner.

BY DR. V. M. COAK.

I am going to tell the story of a
strange banquet. It had been ready and
waiting for thousands of years; it lasted
for three summers; and the company
were dogs, wolves, and great white polar
bears.

How did it happen? In this way: It
was in the wastes of eastern Siberia,
where the great river flows northward
toward the great pole—the land of
dreary steppes that are covered with
mosses for thousands of miles together,
where in winter the mercury freezes in
the thermometer, and where eternal ice
presses on the shores of the Polar Sea.

This frozen dinner was eaten as long
ago as the time of our great-grand-
fathers. Ninety years ago a Tungoose
fisherman was fishing near the mouth of
the great river Lena, where in 1879,
Greeney's expedition was encamped.
The fishermen noticed among the hunpy
masses of ice that covered the coast one
that had a peculiar form; it was more
rounded and less angular than the rest.
What it was he could not divine; it was
something mysterious, and as he re-
membered it, and thought of it, indeed,
feared and worshipped it after the man-
ner of those rude people.

The winter of 1799 came down, and all
that vast Siberian country was covered
deep with snow, perhaps for the hundred
thousandth time; for though its climate
once was warm, one can tell how long
ago it changed to cold. With the short
summer the snow passed away, and the
sun played again upon the great hump
of ice. The glowing beams began to melt
it away, and young dogs began to
guess, from its curious shape, that some
monstrous creature was imprisoned in it,
as if by enchantment, and was only wait-
ing for the hot sun to melt away the
barrier. But the summer closed again.
The terrible nine months' winter fell
again upon the waste of Yakontak, and
neither the poor Tungoose fisherman nor
any of his countrymen found out what
that huge rounded block of ice con-
tained.

But the third summer came; the sun-
light played warm upon the snow, and
the southern side of the frozen mass, and
little streams of water came trickling
down its side. Right in the middle of
the ice-block appeared the end of a great
ivory tusk; and a little later, as the ice
melted, one flank of a mammoth, or Arctic
elephant, as the hunters called it, began
to show. It was a magnificent creature,
and its head was as big as a man's, and
its ears were as big as a horse's. It was
as sound as when frozen, no one knows how
long before; for all these centuries it
had been kept in nature's refrigerator.
And now it was not long, as you may
suppose, before the young dogs, and
bears found their way to this frozen din-
ner. They had a royal time all summer
over it; yet this was only the beginning
of the banquet. Winter set in again be-
fore they could make much impression
upon the huge carcass, and the feast that
no man spread was interrupted by the
freezing cold.

The fourth summer the sun set to
work again, and more of the mammoth
was thawed-out of the ice. But it was
not until the next year that the creature
was completely thawed out. It fell
over a bank of sand; and then what
howlings the hungry dogs made at their
feast by day, and the famished bears,
and wolves by night! Doubtless the
story of those good times had been hand-
ed down among the descendants of those
dogs, bears, and wolves until the present
day. At any rate, they made such a
feast as is not recorded in all the history
of wild beasts in the Siberian provinces.
They were busy at it for three summers!
The next year the fisherman who had
discovered the mammoth had a bright
idea; he sold the tusk. He had a little
time in severing these rough masses of
ivory, eleven feet long, from the head of
the creature; but finally he cut them
clear off and sold them for fifty roubles,
or nearly as many dollars of our money.
And in this year, 1894, five years after
the rounded block of ice had been dis-
covered, a naturalist came all the way
from Petersburg, in Russia, a journey of
three thousand miles, by horse, sledge,
and reindeer, to see the mammoth. The
great bones were all there—the ribs
arched up like a house, the rigid spine,
the leg bones like strong pillars. The
head was in good condition, except that
a wolf had torn off one of the ears. The
eyes still looked natural. How many
thousands of years had passed since they
had winked! A long, stiff mane still
clung to the neck of the creature. The
head without the tusks, although the
brain and flesh were dried, weighed
more than four hundred pounds. The
hairs were covered with long hairs, but
underneath these grew a coating of red-

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

THE MOTHER.

As we travel on in life, we find that
there is no love so perfect, so unchang-
ing, as a mother's—abiding fast where all
else wavers. But often we observe sons
and daughters who appear careless of
this treasure of a mother's love. They
fail to realize how precious it is. They
mean to "do right," to be kind; but they
omit many offices of love which would
brighten the sunset hours of the dear one.

They love mother—of course they do;
but the outward tokens are withheld.
Their hearts are full of affection for her,
but they do not express it. Often she
sits lonely, her early friends departed,
perhaps her husband in the heavenly
home; and her children, immersed in
care or pleasure, are apparently indif-
ferent of the fact that the one to whom
they owe most, whom they love most, is
left to desolation of spirit, yearning for
a word of tenderness from her own chil-
dren.

Show your mother that you love her.
Let your affection wrap her around like
a garment. Speak the kind, reverent,
cheering word now; see that she has
every comfort now; soon it will be too
late! Be not chary in outward mani-
festations of love.

In the evening twilight close beside
her. Clasp the pale, feeble hands. Touch
the white hair gently. Remember, re-
member, that the hour draws nigh when
the hands that have done so much for
you, will be motionless forever. Re-
member, remember, that very soon the
white locks will be brushed smooth for
the last sleep; the brow will be cold;
the tender mother-eyes will be closed;
the dear lips speechless. Then the
words and acts of affection, which are
now possible, cannot be repeated. Ne-
ver, never, can you speak one syllable
of love to her, or perform one act of
kindness for your mother. The recollection
of such words and acts of affection
will be a comfort to your bereaved heart
that shall last for ever. How you will
then need such blessed memories! They
will be a benison of peace. And however
affectionate your unity of spirit with the
dear mother, you will then wish that
you had been more outspoken, more demon-
strative in your tenderness.

"Act, not in the living present;" for
O how much you can do, this day, this
hour, and every day, every hour, to make
the evening-time of your mother's life
tranquil, happy—a blessing to her, a
blessing to yourself.—Eliza Woodworth,
in Evangelist.

THE FARM.

Work for the Season.

Early work may be won as soon as the
frost is out, and the ground and soil dry
enough to work. They are never of as
good quality for the table as the later
ones, but are much better than none.
We have found Eastern's Clipper one of
the best early varieties.

Apple trees may be pruned at this season
if the wounds made by taking off
large limbs are pointed over. They may
also be scraped. The best time to do this
work is after a rain, when the old bark
will come off easily.

Hot-beds should receive attention. Sow
radish and lettuce seed from time to
time.

Scions should be cut this month. They
may be kept plump and good in mead low
moss.

Grafting of all stone fruit trees should
receive attention this month.

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

TEMPERANCE.

Divorcing Morals from Politics.
The old chestnut that temperance is
a moral question and ought not to be
taken into politics is a miserable decep-
tive subtlety of Satan's inspiration. It
has no foundation in fact or common
sense but it has just one quality—it is
an argument on the side of sin, injustice
and human slavery, and has just the
same degree of respectability that other
sophistries of the rumsellers have.

If we want a Sunday law, an eight
hour law—a law against trusts, train rob-
bers, burglars, land grabbers, insurance
or bank or lottery frauds or impositions
—if we want a harbor made or deepened
or fortified, an irrigation or a tree-plant-
ing system established or immigration
laws amended—we take such questions
straight into politics, and we plead first
every time the morality of the reform we
demand; we declare it is just and right.
No man of sense would expect a re-
sponsible hearing for a demand that was
not founded on a moral basis, even the
rumsellers and brewers, who have not a
vestige of moral or righteous claim to
anything in this country but a place in
the penitentiary or on the gallows—rarely
found their resistance to wholesome
laws, just and patriotic laws, on the lying
pretense that their steam-lighting pro-
cess of thief-making is carried on in the
interests of temperance—it is a moral
question.

But the obstructionists, who clamor to
keep prohibition out of politics, never
object to the brewers and dive keepers
keeping their interests in politics, but
solely vote with them every time to
keep this business on the top wave of
political success.
To a politician should not come into
politics merely expresses a wish that
its only hope of success may be de-
stroyed. Polygamy is a moral question,
so is the lottery, the brothel, the divorce
bill, obscene literature, libel, etc., but
who ever opposed taking these matters
into politics, except the criminals and
immorals who have a money or other
interest in the maintenance of these
evils.

Preaching, praying, lecturing and
writing in this country against gamblers,
rumsellers, bribery, lotteries, or other
crimes, would never avail a particle, if
every minister, Christian, editor, writer
and reformer in the nation diligently
and faithfully advocated it—unless they
took it into politics.

As long as we are believed by the sor-
did pagan politicians whom they elect
solely on party grounds, and never on
moral issues—that the advocates of any
reform would continue to vote for men
and parties opposed to these reforms,
and for common sinners against good
morals—all their prayers and petitions
would go very properly into the waste-
basket or spittoon.

Rev. Mr. McKay, of Council Bluffs, and
some few other ministers, make the plea
that prohibition is a moral question, and
should not go into politics, but how
plainly every one of them condemns his
argument by adding that the liquor
traffic should be in politics and regulated
and licensed by law.

In other words law and politics should
be used to protect and produce crime,
hardship, woe, death and eternal per-
dition;—but if you can discover that any
law or politics proposed may have a ten-
dency to favor and promote sobriety,
morality, education, religion, human
happiness and the salvation of human
souls—all their prayers and petitions
would come from a Satanic source—because
Christ when on earth never tried to push
his gospel by an appeal to a pagan law
or pagan force.

Drink makes the laboring man or the
lawyer a fool; so it does the strayed
minister, the politician, the editor, the
wicked cause, the lawyer, editor, senator
and minister all alike must use wicked
arguments, whether inspired by the gin
bottle or not.

It is a grand evidence of the Christian
character of most ministers, that they
stand mostly for prohibition, many of
them at a sacrifice of salaries and friend-
ships. But one rare bird with the title
of Rev. or D. D. now or then openly
stands up for license or high license, op-
poses prohibition and invariably does
himself and his same as others who do
the same work.

Not one of them who favors license
high or low can deny the logical sequence
that for a license high or low, he would
legalize and foster robbery, bigamy, rob-
bery and all crime and vice.—California
free.

Book & Tract Society,

#1 GRANVILLE STREET,
HALIFAX, N. S.

2nd QUARTER.

ORDER YOUR

LESSON HELPS
AND PAPERS

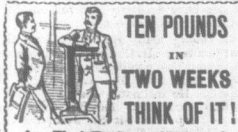
FROM US AT ONCE,

FOR—
SECOND QUARTER.

WHICH BEGINS

APRIL 1st, 1890.

GEO. A. McDONALD, Sec'y-Treas.



TEN POUNDS
IN
TWO WEEKS
THINK OF IT!
As a Flesh Producer there can be
no question but that
SCOTT'S
EMULSION
Of Pure Cod Liver Oil and Hypophosphites
Of Lime and Soda
is without a rival. Many have
gained a pound a day by the use of it.

CONSUMPTION,
SCROFULA, BRONCHITIS, COUGHS AND
COLDS, AND ALL

