

Messenger and Visitor.

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JAMES RUSSELL LOWELL completed his 72nd year on the 22nd of February. The statement of the national debt of the United States, made March 2, shows that the total debt, less cash in the treasury, is \$580,000,000 and that the interest bearing debt is \$615,000,000. It is said that the superintendent of sewers in the city of Boston receives a salary of \$5,000, and the superintendent of schools in the same city \$4,200. One of the most eminent surgeons in the world, Dr. Bilroth of Vienna, says: "The colossal increase of nerve and mind diseases in our day is undoubtedly the result, to a great extent, of the alcohol and tobacco habit, and the straining of the nervous system caused by these poisons." Anna Dickenson, some years ago famous as a lecturer, is said to be insane. About three months ago Capt. Francis L. Norton, with his wife and daughter and a crew of nine seamen, left New London, Conn., for Europe in a steam life boat, which it was believed could neither be capsized or sunk. Capt. Norton, was amiable and experienced navigator, and his undertaking was not regarded as extremely hazardous. But nothing has yet been heard of the little craft, and no hope is entertained of her safety. The death of Rev. J. M. Pendleton, D. D., of Kentucky, is announced. Dr. Pendleton was widely known through his work on doctrinal and denominational subjects. He had reached his 80th year. Dr. T. J. Conant, who has passed his 88th birthday, is reported to be still in good health and enjoying a serene old age, free from care and looking for the recompense of reward with undimmed faith and hope.

We find in the Boston Herald notice of a meeting of the superintendents of Congregational Sunday-schools in and around Boston, held a few evenings since in the vestry of Berkeley Temple. Among other things, the superintendents discussed the question: "What may the Sabbath-school learn from the public schools?" The opinion was expressed that the methods of teaching in the Sunday-school might, with advantage, be made more like those employed in the public school. One gentleman questioned whether the essentials of Bible knowledge were taught in the Sunday-schools, and gave a bit of his experience by way of illustration. He had asked a large number of Sunday-school scholars, from 15 to 17 years old, to write for him a little life of Christ, just as he might have asked public school scholars for a sketch of the life of Washington or of Lincoln. Some paragraphs from the compositions received are given as follows:

"There were no years before Christ, therefore He was born in the year 1."
"Jesus was the father of Christ. He was born in Jerusalem in the year 1."
"Jesus was born in an old barn of Jerusalem."
"Jesus was born of the Virgin Mary. His parents was very old."
"Christ went to work when 31 years old in the same field with His father. After a while He began to teach the Bible and made the ten commandments on a mount."

These selections were found in 30 or 35 compositions received, and there were many others equally absurd. Further, the speaker said that the community was an intelligent one, and that the instruction given in the Sunday-school was as good as the average. If this occurred in a community of at least average intelligence in Boston or its vicinity, what are we to expect of the rest of the world? We suspect that those who are best acquainted with the results of the methods of instruction ordinarily employed in Sunday-schools will hardly feel surprised at the result of the examination referred to. Among suggestions given at the meeting of the Boston superintendents, looking to an improvement in present Sunday-school methods, two may be mentioned, which, though not new, are still worthy of careful consideration. 1. The substitution for the international plan of lessons, a series of graded lessons adapted to the age and capacity of the pupils. 2. The giving of more time—at least twice as much—to the work of instruction in the Sunday-school.

The Annual Catalogue of Newton Theological Institution for 1890-91 is just received. The students in the regular department number 50. Of these 11 belong to the senior class, 14 to the middle class, 22 to the junior class, and three are pursuing selected studies. In the English department, there are 14 students, and in the French department seven. The total number of students is given as 74. Of the 30 students in the regular department, 13 are from Acadia College, and all but one, we believe, graduates of that institution. Of these two are in the senior-class, two in the middle class, seven in the junior class, and two others are pursuing a selected

course. Speaking of "the needs of the institution," it is shown that an addition to its annual income, amounting to \$15,900 is necessary, in order that the Seminary may continue to do its legitimate work. Four thousand dollars of this is required to compensate for loss of income owing to decline in the rate of interest. It is expected that \$10,000 of the amount required will be forthcoming annually from the churches, and to provide for the balance of \$5,900, it is desired to increase the endowment by \$147,500. In addition to this there is required for a new library building and dormitory \$80,000, making the total sum required \$27,500. The Board of Trustees have created a new office, which, with a view to emphasizing its educational function, has been designated the Professorship of Christian Missions. The duties of the new professor are defined as follows: "1. To create and maintain among the Baptists of New England a suitable interest in the education of men for the ministry and in our institution as an agency for such a purpose. 2. To raise money for the current expenses of the institution, carrying out in this matter substantially the plan already entered upon. 3. To be the personal instructor of the students in such mission work as they may, with the approval of the faculty, undertake while in the institution and, when and so far as his other duties will permit, to give instruction in the institution in the principles, history and methods of Christian missions."

PASSING EVENTS.

AS A RESULT OF THE ELECTIONS THURSDAY last, the Liberal party has made considerable relative gains and the government's majority will be correspondingly reduced, but there seems no reason to doubt that the dominant party will be able to command a large majority in parliament as it is good for the country that any government should have. The subjoined statement of the relative strength of the two parties in the next parliament is believed to be approximately correct. The Liberals now claim the county of Queens in this province, which would give them three seats instead of two, and the statement given will probably be subject to other slight modifications:

Province.	Cons.	Libs.
Ontario.....	46	36
Quebec.....	30	35
Nova Scotia.....	16	5
New Brunswick.....	14	4
P. E. Island.....	2	4
Manitoba.....	4	1
N. W. Territories.....	4	0
British Columbia.....	6	0
	122	93

Conservative majority, 29. From this it will be seen that the Conservative party this time owes its victory to the action of the provinces in the extreme east and extreme west of the Dominion, and especially to these Maritime Provinces of ours. In Quebec the Liberals were victorious, in Ontario it was a drawn battle, but the Maritime Provinces have given the government a majority of 18 or 19 seats, and in Manitoba, the North-west and British Columbia the Liberals appear to have won but one out of fourteen seats. New Brunswick has given strong evidence of her confidence in the leadership of Sir John Macdonald, as 13 if not 14 of her 16 members are pledged to his support.

QUITE A CONSIDERABLE MOVEMENT of Mormon population is reported to be taking place from Utah to Mexico. The Mormons have acquired a tract of land in the state Chihuahua, and some 2,000 families of the saints are said to be preparing to abandon Utah during the coming summer for the new land of promise.

THE STATE OF VERMONT has just completed a century as a member of the Union, having entered the sisterhood of states March 4, 1791, the first state to join the Union. Measured by wealth and increase of population, Vermont does not now take front rank, "but," says the Boston Herald, "she has a history to be proud of, and the careers of her sons, scattered all over the Union, show that it is a glorious state from which to emigrate."

THE FIFTY-FIRST U. S. CONGRESS expired by limitation on March 4. During the last week of its existence a number of bills were rushed through, and among them what is known as the Direct Tax bill, which provides for the repayment of \$15,700,000 levied upon the states and territories by the general government during the war of the rebellion. The Federal elections or "Force" bill did not become law. The Democrats managed to get it shelved in committee in the Senate, and the Republicans could not succeed in having it reported up. The copyright bill was also passed.

A NOTABLE WOMAN'S CONVENTION under the name of the first Triennial Council of the Women of the United States, was recently held at Washington, D. C. The purpose of the council, we are told, was to bring together women from all the foremost activities and organizations controlled by women. The range of discussion accordingly embraced many topics. The King's Daughters were represented by Mrs. Margaret Bottoms; the various temperance unions by Miss Frances E. Willard, Mrs. J. Ellen Foster and Mrs. Mary J. Lathrop; the suffrage movement by Mrs. Susan B. Anthony, Mrs. Julia Ward Howe and Mrs. Mary Seymour Howell; woman in politics, particularly in the Farmers' Alliance, by Mrs. E. Lease; woman in the pulpit, by Mrs. Annie H. Shaw, Caroline Bartlett, Ida Hulston and Anna G. Spencer; woman in education, by Miss Annie Meyer, the founder of Barnard College, and Miss Helen Webster, of Wellesley; the Red Cross movement by Clara Barton; the Indian work, by Miss Alice G. Fletcher, and woman's clubs by Mrs. Ella Dietz Clymer. The council continued in session for a week and brought its business to a close by the adoption of a series of resolutions, which included a recommendation to the Methodist Episcopal church to admit women to the conference. A request that women be placed on the International Sunday-school Lesson Committee, and on all church committees for creed revision, and on the Board of the National Divine Reform League; a formal request to the government to pay equal wages for equal work, regardless of sex; an approval of the movement for preventing the slaughter of birds for purposes of ornamentation; a provision for a committee of women to offer suggestions for a business costume for women, healthful, comfortable and in good taste; and an invitation of the officers of the International Council of Women to hold a meeting in Chicago in connection with the Columbia exposition of 1893.

THE DEATH OF SENATOR HEARST, of California, will mean a loss to the Democrats in the United States senate, since his successor, without doubt, will be a Republican. Mr. Hearst was a man who had risen from poverty to great wealth, and his position as senator was due to his wealth rather than to his capacity for public affairs.

BRAZIL'S NEW CONSTITUTION, the draft of which was prepared by the provisional government, under the presidency of General da Fonseca, has been formally adopted; but not until ample opportunity had been given for its consideration and discussion by the public and by a national assembly elected by universal suffrage. General da Fonseca has also been elected first president of the United States of Brazil. He has been the leading spirit during the revolutionary period and president of the provisional government, and in addition to his courage, good sense and moderation, he is believed to possess statesmanlike abilities of a high order. The difficulties of his position have been great and have been met with great sagacity and firmness. Brazil is a country of great extent and great resources, and it is to be hoped that her adoption of a popular form of government will be attended with success.

NEWS COMES BY WAY OF PARIS of a horrible massacre in Balaosa, a province of Madagascar. The story is to the effect that Ranoiso, the governor of the province, resenting a petition to the government (by which we suppose is meant the French government of Madagascar) to defend them from cruelties, massacred 278 persons, including men, women and children, belonging to the leading families. The slaughter continued for several days, the agonies of the victims being in many cases protracted by inhuman tortures, and the survivors were compelled to erect a trophy composed of the heads of the victims. The popular fury, it is declared, has compelled the government to announce that the offender will be punished.

ON THE SECOND OF MARCH, being the 100th anniversary of the death of John Wesley, a statue erected in his honor was unveiled, in the presence of a large number of people, in front of the City Road Chapel, London, the headquarters of the Wesleyans. Archdeacon Farrar took part in the ceremonies and delivered a long and eloquent eulogy of John Wesley, in the course of which he said that he regretted, as a churchman, that the church, 100 years ago, had not the wisdom to assimilate with the mighty enthusiasm which gave momentum to the Wesleyan movement. It seemed, said the Archdeacon, shocking and disgraceful in Christians, abounding by a common Christianity, to treat each other with

mutual coldness. John Wesley himself, he added, set an example of splendid tolerance. The Archdeacon, in conclusion, reminded the congregation of the words of William Penn, that the humble, meek, merciful and just are all of one religion, and will so recognize one another when in another world, with the mask off.

Manitoba Letter.

Several times I have been asked to report to the Baptists of the Maritime Provinces through the MESSENGER AND VISITOR, but being a stranger to nearly everyone of your people, and having in this country able advocates of our cause who hail from your coast, and who enjoy your confidence, I have hitherto abstained—not but that I have felt ever and over since coming to the North-west, as if my silence towards the extreme east of Canada was getting intolerable to myself. You have taken such a kindly interest in the work, out here. We are indebted to you for good men, both in the pulpit and the pew. Many of your people are the settlers of this new West. The money you have sent us has been collected at so little cost and trouble to us. Your last act of kindness in voluntarily raising the amount to be contributed this year to \$1,500, as against \$1,000 last year, makes us your debtors indeed.

We who are preaching here at the outposts of Canada regard ourselves not only the representatives of the Lord Jesus, but the representatives of the 70,000 or 80,000 Baptists away back in the old provinces. We have come out here, not to get farms or push our fortunes, or have an easy time. The work, as you can readily understand, involves many hardships. The people we minister to are all poor. There are none rich in the North-west. The people who have come here to settle are those whose circumstances were such in older countries as required them to make a change. Settlement on the prairie is costly. Breaking land is dear; agricultural implements cost two prices; getting experience in new soil and new climate is very expensive; by the conditions under which farming areas are divided up among Hudson Bay Company reservations, C. P. R. reservations, etc., communities are much scattered, thus increasing the difficulties in uniting them in efforts to maintain schools for their children or church services for themselves. The strong tendency is when physical necessities are making themselves felt—poor houses, with a rigorous climate which searches out every crevice, notes coming due on implements and stock, store bills staved off in hopes of a good crop, but now ruthlessly demanding attention, notwithstanding the hail and blight and early frost—the tendency is, under such circumstances, to think that the thing they can most easily dispense with is preaching. Is not that human nature? and human nature is apt to be human nature of a very pronounced type when it gets away into a new country, where a thousand undreamed of difficulties are proving regular staggers. But can you in the east afford at that point to let gospel work go by default?

We have been very slack about this new country. We want men, that are men to volunteer for the work. The Board up here is doing considerable to have fields organized and have them set in calling laborers; whether we are doing all we might is an open question of course. But this is certain that men who are not afraid of starving to death either for food or by blizzards, men who are entirely banish from their minds every thought of "the primrose path of dalliance," men who can preach and travel and travel and preach, and who are out and out Baptists of the blue-nose and herring-back stripe if you will, such men are wanted as volunteers for this North-west world. You dear people down East would not see them suffer need, would you?

At present we have a little company of hard-working missionaries as are to be found on any continent, I believe. You do not hear very much of them. Their work and their trials are not such I fear, even if told, as would fetch the cheap tears of those who must have a spice of romance thrown in to affect their hearts. There is very little romance in the life of a North-west missionary, except such as comes from preaching God's blessed gospel and leading men to Jesus. And is not that the only excitement that is worth a man's pains having? But I must not weary you. Your collection for this work is on the second Lord's day of March. Brother ministers, pray for us, your comrades, that day in your public worship. Encourage your people to be liberal. Your own will be doubled thereby. Will you pardon me saying that \$1,500 seems a paltry sum for such a great work from the 40,000 Baptists of your country? God knows I am not unthankful, but to me it seems we condemn to littleness the work by our own littleness. "Be ye also enlarged." ALEXANDER GRANT, Winnipeg, Feb. 24.

The Divine Immanence.

The consistent Christian, the man or woman who understand the precepts of Jesus, and tries to practice them, is always in the minority. He is the diamond amid the heap of stones. But Christianity does not depend upon the perfect obedience of its members, nor upon their perfect life. It is not built upon the foundation of the flesh, but upon the Rock, Jesus Christ Himself. Because God is in her, not because of her goodness she survives. There is a church with the doctrines and ordinances given by her divine Founder, notwithstanding all that human perversity and ingenuity have done to twist those doctrines out of shape and to pervert those ordinances. The divine immanence in the church is the sole reason why we have a church essentially the same from her foundations. "It is because the promise of the Redeemer to His people has been kept: 'Where two or three are gathered in My name, there am I in the midst of them.'" It is because the great prayer of our Lord is evermore being fulfilled, "I in them, and Thou in Me, that they may be perfected into one."—D. A. S., on P's. 46: 5.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Karens.

(A paper read by Miss Susie Morse before the Acadia Missionary Society, Feb. 15, 1901.)
The mission among the Karens, in intensity of interest and measure of success, has scarcely been equaled by any other in modern times. These tribes now inhabiting the forests and mountains of Burmah, Siam and parts of China, and numbering about 400,000, were probably the earliest inhabitants of many parts of Burmah. Many of them have the tradition that they came originally from the North, but the more probable view is that their forefathers came from Palestine by sea, and were engaged in the commerce that was established with farther India by Solomon of Jerusalem and Hiram of Tyre.

The Karens are more industrious and less vicious than the Burmese, yet are their inferiors physically and intellectually. Hence they are looked down upon as slaves and compelled to pay heavy taxes, to till the land and do servile work for their oppressors. To avoid those who would kidnap and enslave them, they lead a wandering life and live in regions comparatively remote and inaccessible. When discovered by the missionaries, some seventy years ago, this race had no literature, neither had they any clearly defined religion, priesthood or superstitious rites, yet they did not worship idols; but believed in a god and in a future state of rewards and punishments. They have some remarkable oral traditions, which indicate that their ancestors possessed a knowledge of the true God and had sacred books written upon skins. Their traditions of creation, the temptation and the fall, are so very similar to the record in Genesis that one cannot but think that their forefathers must have had some contact with those who were familiar with our Bible. They believed that their people were cast off by the true God because of sin, but that in the fullness of time He would be again revealed to them by white men, who would restore to them their long lost sacred books.

The expectation founded on this belief rendered them quick to accept any new and plausible faith. And about twelve years before Mr. Boardman's arrival among them a Mahometan or, as others say, an Englishman, had left in the hands of one of their own prophets a book, which was to be considered as sacred. The Karan prophet, ignorant of its contents, carefully wrapped it in muslin, and enclosed it in a basket made of reeds, which was then covered with pitch. He and all the people of his village firmly believed that a teacher would yet come and explain the contents of the mysterious volume. When the prophet heard of the arrival of Mr. Boardman at Tavoy, he and all the people went to the missionary and with great eagerness and anxiety sought his opinion respecting the character of the book. As they had not brought the mysterious object of their veneration with them, Mr. Boardman proposed that they should return to their village and bring him the book, that he might look into it and judge of its contents. After some days the prophet, followed by a numerous and eager train, returned bearing the mysterious volume, which proved to be the Episcopal prayer book, bound up with the Psalms, printed at Oxford, England.

It seems very remarkable that these tribes should have so long resisted all

temptations to worship the images of the nations around them. Kincaid says: "When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents or huts, clothed with the skins of beasts, and in dark forests practicing the most cruel and revolting forms of heathenism, the Karens stood firm on the great truth of one eternal God, the creator of all things, and the only rightful object of adoration. While they have seen the proudest monuments of heathenism used around them, still they chanted their unwritten songs and looked towards the setting sun for the white man to bring the promised book of Jehovah."

Mr. Boardman was convinced that this most interesting people ought to be reached by itinerant preaching and schools. The people were overwhelmed with joy when the truths of the Bible were unfolded to them, and the good news spread from village to village. It would seem that, if there had been missionaries enough the whole race would have been Christianized. Mr. Boardman's consecrated life closed after a few years' labor, and his tomb at Tavoy is significantly located in what was once a Buddhist grove, beneath the shadow of a ruined pagoda. But the work so nobly begun has grown with a rapidity seldom paralleled. In 1878 the fifteenth anniversary of the conversion of Ko Thah by the interpreter of this first great missionary to the Karens, was kept by jubilee gatherings and the consecration of the Memorial Hall that bears his name. The Karens built it for school and other mission purposes, at a cost of fifteen thousand dollars. It represented twenty thousand living disciples converted from demon-worship, maintaining their own churches and schools, beside twenty thousand more who in the faith of Jesus have died and gone to be with Him in glory. At the dedication of this hall four veteran native pastors and hundreds of other Karens were present. It has a splendid audience room, 60x38 feet, with a fine gallery. Along the east side is carved in Karelath, "Behold the lamb of God which taketh away the sins of the world," and on the west, "These words which thou shalt teach diligently unto thy children." Dr. Judson labored faithfully among this people, and lived to see the seeds which he had sown spring up and bring forth fruit for the Master. Mr. Abbott met with great success in his missionary work at Sandoway. Between the years 1841 and 1846 he and his native assistants baptized more than three thousand.

Before this revival the people suffered much from persecution and disease. In the winter and spring of 1843 the Christian Karens were driven from Burmah Proper by threats of imprisonment, and enormous fines for worshipping God and publicly studying the Scriptures. Many were seized, beaten, chained, imprisoned and robbed of their entire possessions. Seldom do the checkered pages of missionary history record a more affecting instance of persecution for conscience sake than that which was thus visited on these simple-hearted Christian Karens. Hunted down like game upon their own mountains, beaten with stripes, loaded with chains and shut up in prisons, their newly acquired faith was subjected to tests which that of Christians even in the most favored land might not endure without wavering. But dark was this night of their affliction, such Karens as lived through it saw that it was followed by a glorious dawn. If, before they had doubted the mercy of the Lord, they could certainly find no cause to doubt it longer. The revival that followed was without a parallel in the history of Protestant missions, and tidings of it went all over the Christian world, like angel voices, proclaiming victory. He who would realize what the gospel has done for the Karan slaves must go and stand on that gospel hill and see Memorial Hall confronting a pagoda on an opposing hill with its shrines and fane. Burmah has not only taken her stand among the givers, but in 1880 ranked first in the list of donors to the Baptist Missionary Union. Out of \$31,016 given by Burmah, the Karan churches gave over \$30,000. And not content with this they set about raising another \$25,000 to endow a normal and industrial institute. Their liberality puts to shame the so-called benevolence of our Christians at home. There are four hundred and fifty-one Christian Karan parishes, most of which support their own church, parish school and native pastor.

What a change the gospel of Christ has wrought in these wild dwellers of the wood! About seventy years ago, when the gospel was first proclaimed to the Karens, they were in total darkness; now many of them are enjoying the religion of Jesus Christ, and are earnestly working for the salvation of those around them. Should not this inspire us who have all the privileges and advantages of a Christian land to do more work for the Master, and show those in heathen darkness the blessedness of our Saviour?

The Reply Beyond.

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden territory of *diemne promissas*. What did God say to Joshua in chap. 1: 5, 37? "Every place that the sole of your foot shall tread upon, that I will give unto you; and then He draws the outlines of the land of Promise—all these, on one condition: that they shall march through the length and breadth of it, and measure it off by their own feet. They never did that to more than one-third of the property, and consequently they never had more than one-third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter we read about that other "Land of Promise" that is opened up to us: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Mark the close analogy between those two passages. Here is God's true Land of Promise; "exceeding great," "exceeding precious," and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the divine nature, and escaping the corruption which is in the world through lust which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the church has, thus far, taken possession of a very small portion of the exceeding great and precious land, and the rest lies in "the regions beyond."

We are limited by sight; sight makes a great deal of the visible and temporal, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.

Sight emphasizes numbers. Hear what God says: "One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, but God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares; He would rather have one consecrated man or woman than a thousand who are half-hearted in His service. So He keeps lifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice "three hundred" with whom He can do mighty works.

Sight emphasizes power. See how wildly indifferent God is to power. Truly He was weary of the power of the great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to naught the things that are something.

Fellow believers, we have to take possession of this region of unclaimed promises; and, inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew: "Go, make disciples of all nations. All power is given unto Me in heaven and in earth. Lo, I am with you always, even unto the end of the age." That is His promise. Then, in Luke, He says: "Behold, I send the promise of My Father upon you, that ye may be My City of Jerusalem until ye be endued with power from on high."

The promise of Christ is the promise of the Father; and the promise of the Father is the promise of the Holy Spirit to break down internal barriers in the minds and the hearts of men, and to continue His work among the wondrous unfconfronted. Now, these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him: "Art thou for us or against us?" This strange personage said: "Nay, but as a captain of the host of the Lord am I now come;" and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands; and, in accordance with the precise directions that He gave, Joshua moved round that city one day for six days, and seven times on the seventh day; and then, without a blow being struck, the walls fell down into the plain, and took captive all that were within it. What is that but an historic allegory in the Old Testament illustrating the facts of the New? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and anathematization from God, with the trumpet blast, the preaching of one gospel, and on that day also without a carnal blow being struck without any human philosophy to account for it, three thousand were pricked in their hearts, and said: "What shall we do?" and were taken captive for God. What is all this but the "Captain of the Lord's host" going before the missionary band, and repeating the miracle of Jericho? Walls fell at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the "Captain of the Lord's host" appears on the scene. The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that bear the Word; as, if the house of Cornelius, it becomes converting grace to the hearers as well as being anointing grace to those that speak.

Look at this territory of promise. Suppose that the church should pass all that has been stained, overlook all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfilment of His word, "Lo, I am with

you always, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of His presence and influence—what might we not see in the year 1891 if we believed that this Jericho that could not be taken by the power of arms could be taken by the simple fiat of the Captain of the Lord's host?

This suggests regions beyond even the promises that faith has not taken possession of—namely, those regions beyond that prayer which is dead. Faith and prayer are so intimately associated that we cannot speak of one without at least implying the other. But let us mark that there are different levels of prayer. As we follow our blessed Lord, as He teaches His disciples, He goes from one rung in the ladder to another, and lifts them with Him, higher and higher, to a sublimer level of prayer.

Our Lord's first lesson on prayer was, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But then, as we go on in Matthew and come to chaps. 17 and 21, a new element is emphasized: "Whatsoever ye shall ask in prayer, believing, ye shall receive." Now, it is not simply asking, but asking, in faith and believing according to faith. But when we come to the gospel of John, we read, in chap. 16, the most marvellous words our Lord ever spoke on prayer, in the New Testament: "Hitherto have ye asked nothing in My name, and ye shall receive; that your joy may be full. Whatsoever ye shall ask the Father in My name, He will give it you." Now, this is beyond simple asking; beyond even asking in faith. This is asking by virtue of, and because of, our identification with the Lord, and His "region beyond."

To ask in His name, is to ask in virtue of our identity with Him, our individuality being merged into His personality in the sight of God, so that God does not look on us as we are, in our selves, but looks on us as we are in Christ Jesus. Here is a "region beyond," in the matter of prayer, that one man or woman in a thousand has scarce dreamed of. When I go to the Father in Jesus' name—revere it me say, it—Christ is the suppliant rather than myself, and because the Father hears the man nothing that He wants, it is certain that I ask in His name I shall receive; and it is my privilege to believe that I have received that which I ask.

Now, suppose the Christian church should get hold of this power of prayer, and ask in His name, as the apostles did, or even of asking in faith, and receive his identity with her Lord and the privilege of praying in the name of Jesus; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, His groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne shall certainly be heard and heeded by the Father. And so I believe that the greater part of missions today is NEW PRAYER—prayer on the highest level of prayer.

There is yet another "region beyond" that has not been taken possession of, and that is the region of sanctified giving. We are coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The church of God is doing nothing to-day in comparison to what she might do, and ought to do. We feel ashamed, however, to speak of giving as if it were something that grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in life that takes off the asperities of our humanity; "I delight to do Thy will, O my God." That is the atmosphere—"I ought to do this thing," but the love atmosphere, "My heart is to do the will of Him that sent me, and to finish His work." Much is shut from time to time about the generous giving of disciples. There are thirty millions of Protestant church members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would give us over three hundred and twenty-five millions a year! There is something wrong when, in the coffers of American and British Christians, there are twenty-five thousand millions of dollars, and we cannot get for the world of foreign evangelization more than twelve millions of dollars at immense sum!

At the same time, individual examples show us what giving is possible. There was the Hebrew of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries; and, when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robt. Haldane, in the neighborhood of the Bridge of Allan; and one feels a degree of reverence that inclines him to take off his hat; for it seems that he is standing on holy ground. The fragrance of the act of that good man who sold those estates, and offered the \$175,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shut about all through the country, and people pass those estates not without a reverent thought of Robt. Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, "That is David Paton." He has given his entire fortune—\$1,000,000—to missions, and he is investing now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him \$1,250 more, which he gave me next day, and subsequently sent yet another \$2,000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps \$350 a year—yet he annually gave to U. P. church \$100, nearly one-third of

his entire income. And when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that man furnished one hundredth part of that amount. He sent \$1,000, one-half of the savings that he had made all through his life. And yet, after he had made his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all; that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that annual Synod, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and Great Britain, nearly one million pounds sterling, or \$5,000,000! Thus God first showed us, in 1878, what wonders He can do in opening the way before His church. And then, in 1878, He showed both what wonders He can do in giving large harvests, and also what wonders He can do in making His church come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

We notice one more region that lies beyond—namely, the region of holy life. That is the most important region of all. We must not measure ourselves among ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have not attained; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point in one maxim: "A holy life is a life in a supernatural realm—a walk with God." That is strong language, but the New Testament is stronger. "He that dwelleth in love dwelleth in God, and God in him." That the expression that indicates "praying in the Holy Ghost"—as though the Holy Ghost were a divine atmosphere in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which leads him on, which strengthens him. And that is the atmosphere of a life that is truly holy man is breathing the Holy Ghost as a sacred atmosphere. And that is the atmosphere of missions.

The thing that, more than anything else, has led the writer to devote himself to the advocacy of missions has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the fulfilment of the promise that, before God's people, causing Red Sea to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as he is coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The church of God is doing nothing to-day in comparison to what she might do, and ought to do. We feel ashamed, however, to speak of giving as if it were something that grows on our convictions more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in life that takes off the asperities of our humanity; "I delight to do Thy will, O my God." That is the atmosphere—"I ought to do this thing," but the love atmosphere, "My heart is to do the will of Him that sent me, and to finish His work." Much is shut from time to time about the generous giving of disciples. There are thirty millions of Protestant church members to-day, and twelve millions of dollars is the aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would give us over three hundred and twenty-five millions a year! There is something wrong when, in the coffers of American and British Christians, there are twenty-five thousand millions of dollars, and we cannot get for the world of foreign evangelization more than twelve millions of dollars at immense sum!

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likewise in pieces, "like a potter's vessel." And when his corpse was borne to burial, the question came up, "Who is to be his successor?" and again God was besought to interpose. The man that was selected was the only man in the room, and he was trained by a Christian missionary. Though not himself a Christian, in studying language and philosophy and history and political economy with the missionaries, he had imbibed tolerant and catholic principles and impulses, and inaugurated in the empire of Siam the most aggressive and the most liberal policy in all Asia; and his successor, Chulalongkorn, is to-day the most enlightened sovereign on that continent. He and his wife are nursing father and nursing mother of Christian missions. Only two years ago they made magnificent presents to our American missionaries to enlarge the borders of their hospital and dispensary work, as they have again done more recently.

Verily, a new era, as they have already begun, "those regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, that shall be holy, that shall be in the Holy Ghost, and shall recognize the word of our Master, "Lo, I am with you always, even unto the end of the world," and the word of the Father that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ: "Oh! we must come, with fainting desire, shall be permitted to share in the glory of His entrance and coronation!"—*Missionary Review for March.*

The Living Christ.

In a book of sermons by Dr. Alexander MacLaren, called the Holy of Holies, occurs the following passage concerning the power of the indwelling Christ both to comfort individual hearts and to fit believers for the service of the world: "It is of the last importance for the joyousness of our Christian lives, and for the courage of our conflict with sorrow and sin, that we should give a very prominent place in our creeds and our hearts to this great truth of a living Christ. What a joyful companionship, what a joyousness of companionship it brings to the solitary, what a richness of vision in contemplating the complexities and calamities of the world's life, if we grasp firmly the assurance that the living Christ is actually working by the present forth putting of His power in the world to-day!"

We have not to think only of a Lord whose activity for us, beneficent and marvellous as it is, was finished in the misty past upon the cross; nor have we only to think of a Lord whose activity for us, mighty and comforting as it is, is the all solitary and the all triumphant wrought as from the heights of the heavens, but we have to think of One who is beside us and in us, and knows the hidden paths that no eye sees, and who, for us, has a "living Christ," into the most recesses of our souls, as we enter as king and righteousness, as life and strength. This is the deepest of the lessons that He would teach us here. "I live, yet not I, but Christ liveth in me," and through me, if I keep close to Him, will work mightily in forms that my poor manhood could never have reached. . . .

And now, mark that a still more solemn and mysterious aspect of this union of Jesus Christ and the believer is given, since it is set forth as resulting in our doing Christ's works and Christ doing ours; and therein is paralleled with the more wonderful and ineffable union between the Father and the Son. It is no accident that in one clause He says: "I am in the Father, and the Father in Me." The words that I speak unto you I speak them, but the Father that dwelleth in Me, He doeth the works"; and that in the next He says, "The works that I do shall He do also"; and so bids us see in that union between the Father and the Son, and in that consequent union of cooperation between Him and His Father, a pattern after which our union with Him is to be moulded, both as regards the closeness of its intimacy and as regards the resulting manifestations in life. Christ is in us and we are in Christ in some manner; the Son is in the Father and the Father in the Son. And the works that we do He does in some fashion that faintly echoes and shows the perfect cooperation of the Father and the Son in the works that the Christ did upon the earth.

"The doing of the works of a living man, if done in faith and holding by Christ, Christ's doings, inasmuch as He is the life and the power which does them all. And Christ's deeds are reproduced and perpetuated in His humble follower, inasmuch as the life which is imparted to us is unfold itself according to its own kind, and he that loves Christ will be changed into His likeness, and become a partaker of His Spirit. So let us curb all self-dependence and self-will that mighty life may flow into us; and let us cast from us all that might distract and gloom, and be strong in the assurance that we have a Christ living in the heavens to work for us, and living within us to work through us."

In his prelude last Monday, Mr. Cook considered some of the disadvantages of Universal Booth's plan. There are two kinds of converts, the invited and the nominative. It is for the uninvited and the victims of uninvited poverty that General Booth is working. What are the defects of his scheme? It is automatic and monarchal. It is a neglect that does not attack the liquor traffic as it should at the time Mr. Cook contrasted General Booth's plan with the method advised by Thomas Chalmers—the self-help plan—and stated that the latter's plan would work better in New York where the poorer classes represent more than half the population. He paid a high tribute to General Booth's personal worth, and wished him God-speed in his efforts.

Watchful Working.

BY WAYLAND HOTT, D. D.

Do you remember how the great water liked himself to a man taking a far journey? The proprietor was about leaving his house; he gave authority to his servants, he appointed to every man his work. Then the duty, while the householder was away, was double for his servants. Each man was to do his appointed work and also watch for his lord's return, that he might be ready with the result of duty done, whether the house master came to make requisition of his servants at even or at midnight, or in the cock-crowing or in the morning.

Each man has a duty, each man is to do it well and watchfully, is what our Lord's parable has just now been teaching me.

Let us visit one of the coral islands of the Pacific. Sea it there a moment. It is a resplendent jewel set upon the bosom of the sea. It is soft with the greenness and the deepest verdure. It is radiant with a wealth of bloom. The screw pine raises its streaming tufts. The stately palm waves its broad and feathery fronds. The most luscious of tropical fruits temptingly from tree and vine. Birds of the gayest plumage flash in and out among the foliage. It is a paradise. As I have gathered from my reading, this is the method of its growth:

The most luscious of coral polyps fastened itself to some submarine cliff and opened into the water, waving them back and forth, its starlike tentacles. The polyp was so small you could have scarcely seen it. Out of the surrounding waters elaborated its particle of lime, held in solution in the sea water, and firmly fastened the lime particle upon the cliff. Others of the puny architects ranged themselves side by side. Others still were born from these. On and on, through all the nights and days, opened out the star-like tentacles, capturing the lime and fashioning it into projections for the workers. Only the outer ring or superficial structure of the larger corals is alive, for as the process of growth piles new generations and new layers of lime over their heads, the older polyps, cut off from the sources of supply, and, in a sense, suffocated by their own children, inevitably perish. But their work remains to bear the living up. So goes on the process, through old and through life, always through work, through automatic secretions, capturing the lime and fashioning it into projections for the workers. Only the outer ring or superficial structure of the larger corals is alive, for as the process of growth piles new generations and new layers of lime over their heads, the older polyps, cut off from the sources of supply, and, in a sense, suffocated by their own children, inevitably perish. But their work remains to bear the living up. So goes on the process, through old and through life, always through work, through automatic secretions, capturing the lime and fashioning it into projections for the workers. Only the outer ring or superficial structure of the larger corals is alive, for as the process of growth piles new generations and new layers of lime over their heads, the older polyps, cut off from the sources of supply, and, in a sense, suffocated by their own children, inevitably perish. 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Sabbath School. BIBLE LESSONS. FIRST QUARTER. STUDIES IN THE BOOKS OF KINGS.
(Condensed from Pelouzet's Notes.)
Lesson XII. March 22. 2 Kings 6: 8-18.
ELISHA'S DEFENDERS.

GOLDEN TEXT.
"Fear not for they that be with us are more than they that be with them."
—2 Kings 6: 16.

EXPLANATORY.
I. ELISHA GIVES AID TO HIS COUNTRY.—
8. "Then the king of Syria," Benhadad II. (son or worshiper of Hadad, probably the sun). He was king of Damascus and the smaller Syrian states around it. It was he that sent the letter about Naaman (2 Kings 5: 1-7). "Warred against Israel." Whether this was before the cure of Naaman or after, we have no indication. It is clear, however, that Syria was a most formidable adver- sary to Israel at this period. The invaders described first in this chapter appear to have been made by bands of plunderers, of course with the knowledge and under the direction of the king. If this was after the cure of Naaman, he must have been sent in some other direction. "In such and such a place." Of course naming the place each time.

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II. ELISHA'S DEFENDERS.

9. "And the man of God," Elisha: so called because he was God's special servant and messenger, through whom God revealed His will. "Sent unto the king of Israel." Josephus says the king of Israel was starting on a hunting party when Elisha warned him. Or, he may have been on a journey, or watching against the raiders to defend the people against them. "Beware that thou pass not over such a place, leaving it un-occupied." For that the Syrians are come down (Rev. Ver. are coming down). He must either avoid the place lest he be taken unaware by the Syrians already there, or he must occupy and defend it, ready for the Syrians who are on the way there.

10. "And the king sent to the place." Either a single messenger, against whom the Syrians would do nothing, would be enough to find out whether the prophet's warning were true; or he can only have sent troops to occupy it; so that when the Syrians arrived, they found Israeli troops there, and were unable to attack the place. "Not once nor twice," that is, several times.

11. "The heart of the king of Syria was sore troubled." He was both enraged at the defeat of his schemes, and perplexed at the unaccountable and mysterious manner of his defeat. "Which of us is for the king of Israel?" His secret de- signs, known only to his privy council- ers, being thus repeatedly made known to the enemy, made him sure that there must be some treachery among his lead- ers. There was no other way of account- ing for his defeats.

12. "And one of his servants said." This is supposed by some to have been Naaman, the healed leper, whose mar- vellous cure had made him regard the prophet as almost a deity. "Probably the one who made this answer had been among the Israelites, or had con- versed with some captive, and learned the facts from the Israelites themselves. The repeated saving of the king by Elisha's intervention must have been widely known. "Elisha . . . telleth . . . the words that thou speakest in thy bed-chamber." Literally, in the secret place of thy bed-chamber. That is to say, in the greatest possible secrecy, the haven being always in the most re- ceeded part of the house.

A CONTOUR. Men may not go them- selves to battle, and yet they may be controlling the fortunes of war. We need statesmen, spiritual interpreters, religi- ous teachers, men of thought, and men of prayer; and they may be doing more practical work than is being done by those who are engaged in the physical work of leading armies and commanding military hosts. This is what Elisha did. He led no tree; he wielded no sword; and yet, alike in the building of the col- lege and in the direction of the war, was the supreme mind. The prophet saved the king. This must always be the case. . . . As one great leader said in ancient history, when his soldiers were saying they were too few for the battle. How many do you count me for? That touched the first of the army, and in- spired the soldiers with confidence.

13. "Go and spy where he is, that I may send and fetch him." If the prophet were in the keeping of the king of Syria, he would be unable to communicate with the king of Israel, and if the ambus- cade might succeed, or possibly he may have hoped to compel Elisha to use his supernatural powers for himself. "Be- hold he is in Dothan." The modern name is the same. The name means two wells, or the double fountain. Elisha was here on a visit of some kind. The narrative implies that it was not his or- dinary residence.

14. "Therefore sent he thither." We can see from this history that the Syrians were able at this time to penetrate very far into the country of Israel. "A great host." Not a great army, but a large company. Large for the capture of one single man of peace. "They came by night." So as to take the city by sur- prise, and Elisha in it, without any warn- ing or opportunity for escape. "And compassed the city about." I. e., beset all the gates, so that none could escape without their knowledge.

15. "Elisha's DEFENDERS." Not Gehazi, who would be mentioned by name, as in all other places. Perhaps it was one of the prophet-disciples who had accom- panied Elisha to Dothan. This was a new servant who had only been with him since Gehazi's dismissal, and consequent- ly had little or no experience of his mas- ter's powers. His faith was easily shaken. The word is the same which in 4: 43 was rendered servant. It is the special and personal servant. Hence the Revised Version puts, or minister in the margin. "Was given early." Evi- dently awakened by some noise or alarm from the besieging force. "And gone forth." Out of the house, to see what was the matter, or as his master's "How shall we do?" Contrast the terror of the servant with the calmness of the prophet.

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16. "And he answered, Fear not." He comforts him in two ways: (1) by his own faith and experience; (2) by a vision of those who were to defend him. "They that be with us are more than they that be with them." We need not suppose that Elisha saw the angelic host of which he here spake. He only gave utterance to the conviction of all God's saints when the world persecutes them (compare Ps. 34: 7; 55: 18; 91: 11; 2 Chron. 32: 7, etc.). God, they know, is on their side; they need not fear what flesh can do unto them. His angels, an innumerable host, are ever guarding those who love Him. The prophet speaks not of a casual event, but of something continued and always true in the providence of God.

INVISIBLE REALITIES. We need to pray for ourselves the prayer that Elisha prayed for his attendant, Lord, that our eyes may be opened, our spiritual eyes. For the universe is full of realities, un- recognized by the natural senses. We need to see God's hand in history. We need to have our eyes opened to the spiritual meaning of the Word of God. We need to see the spiritual forces of life, that goodness, truth, godliness, and love are more real than hours and lands. We need to see the consequences of a holy, greater power, larger hope, nobler life, fuller inspiration, and peace that passeth understanding.

"And he saw, and behold, the moun- tain." The hill on which Dothan was built. "Was full of horses and chariots of fire." The Syrian army surrounded the hill at its base, so that escape seemed impossible. But between the sur- rounding army and the prophet the whole space was filled with these fiery symbols of God's protecting hosts. They encompassed the prophet as a body guard and of course protected him from an enemy on every side. No army could pass through that host without their per- mission.

IV. ELISHA CONQUERS HIS ENEMIES BY KINDNESS. IN "And when they (the Syrian army) came down (from the sur- rounding hill or which they were sur- rounded) to Elisha, to capture him, which was their object in coming to Dothan. As the words stand, they must refer to the Syrian troops; and to under- stand the sentence we must suppose that Elisha and his servant, the latter con- tracted by the heavenly vision, had come forth from the city, and been able to pass the gate. After this the Syrians followed them, and on their approach Elisha prayed that they might be wit- nessed with blindness. Some have, how- ever, thought that for him to enter for- them, and have referred the verb to Elisha and his servant. Thus the sense would be: When Elisha and his servant came down to the enemy, then Elisha prayed, etc. But there is no such great difficulty in understanding the existing text, as to warrant us in accepting con- jecture which seems only supported by one, the Syrac version. It was quite in the character of Elisha to go forth with his own courageous servant. "Smite this people, I pray thee, with blindness." This was not a revengeful, but a protective prayer for the tendency of the whole transaction was (1) to teach the Syrians about the true God and His goodness; (2) to lead Jehoram, the king, to go to God for his help; (3) to deliver the people from these raids. "And he smote them with blindness." This is not the usual Hebrew word for blindness, but is a compound word, a thing not very com- mon in Hebrew. One part resembles the ordinary word to blind; the other is from a quite different root, meaning to shine. The resulting idea would be that of corruption or dazzle; and the whole would denote *visual bewilderment, hal- lucination*, rather than total loss of sight.

Then Elisha went up to the leaders, and offered to guide them to the place and the manner of escape. Some thought that Elisha was guilty of deception when he said, "This is not the way, neither is this the city; follow me, and I will bring you to the man whom you seek. But he led them to Samaria." What! Then did the man of God resort to a false strategy? No, Elisha did not. Elisha told them the plain, simple truth. Do than was not Elisha's home. He was so surrounded with his unseen defenders that the Syrians could not touch him at Dothan. They were blind, and could not recognize him. He brought them to his home, and there were found and seen by them. The fact that the Syrians did not comprehend precisely his meaning, and imagined that he would fulfil his word in some other way, does not in the least detract from the simple, open truth of Elisha's words. Here, their sight being restored, they found Elisha in his own city, but they were captives in the midst of their enemies. Jehoram wanted to kill them; but Elisha indignantly ob- jected to this, and instead supplied them with abundant food, and sent them home.

"Heaped coals of fire" upon their heads. He slew his enemies by sparing them. Only when he had them in his power could he do this effectually; otherwise it would have been attributed to fear. As the result, the plundering bands which had been in the habit of ravaging the territory (2 Kings 3: 2) ceased their in- cursions for a time.

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2. Be early stir on your journey to the New Jerusalem. No time like the morning for that.
3. Be early afraid of sin if you are the friend of an ungodly man, it will not be easy to become its enemy when old.
4. Be early alive to your need of Christ, and of His precious blood or righteousness. The young ever need that as well as the old.
5. Be early awake to the love of Christ. Let that love come into your heart from your earliest days. Nothing else will make you happy.
6. Be early holy. Begin soon to wish to be unlike this present evil world, and be like the world to come, and like its glorious King.—*Selected.*

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THE FOREIGN MISSION WORK.

In the whole world of Christian effort there is perhaps nothing more interesting or impressive than the Foreign Mission work.

The romance of missions, and with it the expectation of a sudden conversion of the world, has disappeared.

Education is considered expensive, and it does cost a good deal of work and money.

For a church to secure the able man it always thinks it needs will require the expenditure of some money.

Missionary effort has not failed. It could not and cannot fail because it was and is of God.

Every year, in some one of the theological seminaries of the continent, there is held an inter-collegiate missionary convention.

Every year, in some one of the theological seminaries of the continent, there is held an inter-collegiate missionary convention.

Does not this condition of things call for serious consideration on the part of all our churches and their individual members?

The appeal of the missionaries for help comes from the depths of their hearts, and can we doubt that it is inspired of God?

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THE SOCIAL POWER OF THE CHURCH.

It becomes more evident every year that a church must use more than sermons to achieve its fullest success.

At the fifteenth annual Canadian Baptist Missionary Conference, convened in Coanada, Dec. 1890, a committee, consisting of Messrs. Stillwell, Sanford and Gariside was appointed, which, under the instruction of the Convention, prepared a "Statement of Needs" of the Telugu field.

We have shown that the land is in no sense occupied; that multitudes are without the gospel; that the present force must be increased fourfold to be in any measure adequate to meet the need.

We say a definite advance, for, to meet the present distress, there must be intelligent and definite thought, plan and action.

We are now speaking of stations—strategic centres of work. After careful thought, therefore, and with a full consciousness of the outlay involved, we say, in all soberness, that to all occupy the country with a view to a speedy conquest, we must establish the following stations:

Since our correspondent last wrote, the question of burning interest in North Dakota has been prohibition.

able opinions as to the enforcement of the law, which gave great encouragement to the statute breakers, and much weakened the hands and discouraged the hearts of those who were working for enforcement.

There still remain, to our brethren of the Maritime Provinces, more than one and a half million of Telugu to make provision for. Oh, that they could but realize the need and respond to this appeal!

Summing up we get this result: eight stations occupied; twenty-four stations awaiting occupancy! With these starting facts before us we must urge, with all persistence of love and anxiety, an immediate and definite advance upon our present force.

Let there be no misunderstanding here. Let no one disregard these facts thinking them overdrawn. Let no one think that, though the present force be not reinforced fourfold and that speedily still, in some way, through strained and unorthodox efforts, the relief may come.

What more can we say? We have traversed a land of over 250 miles in length and more than 25 in width.

But before closing, we must protest against this calm calculation of human lives. Alas! we have cast up the numbers into thousands and millions as though we were computing inanimate things.

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There still remain, to our brethren of the Maritime Provinces, more than one and a half million of Telugu to make provision for. Oh, that they could but realize the need and respond to this appeal!

Summing up we get this result: eight stations occupied; twenty-four stations awaiting occupancy! With these starting facts before us we must urge, with all persistence of love and anxiety, an immediate and definite advance upon our present force.

Let there be no misunderstanding here. Let no one disregard these facts thinking them overdrawn. Let no one think that, though the present force be not reinforced fourfold and that speedily still, in some way, through strained and unorthodox efforts, the relief may come.

What more can we say? We have traversed a land of over 250 miles in length and more than 25 in width.

But before closing, we must protest against this calm calculation of human lives. Alas! we have cast up the numbers into thousands and millions as though we were computing inanimate things.

North Dakota Correspondence. Since our correspondent last wrote, the question of burning interest in North Dakota has been prohibition.

able opinions as to the enforcement of the law, which gave great encouragement to the statute breakers, and much weakened the hands and discouraged the hearts of those who were working for enforcement.

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Home Missions.

NEWS AND NOTES.

The Board is undertaking a greater amount of work this year than ever before. Thirty-four student missionaries were employed during the last summer vacation; two general missionaries are at work, and forty six fields have already been assisted, or promised assistance in supporting their pastors.

This increase in the amount of work undertaken means, of course, increase of expenditure. In view of that fact such a note as the following from one who signs himself or herself "Good Resolution" is most encouraging.

Rev. T. M. Munro has resigned his charge of the Shelburne group and accepted the call to the Barrington group. He enters upon his work on his new field the first of May.

It is encouraging to know that the Lord is blessing the efforts put forth. Already 255 have been baptized, and other tokens of encouragement are manifest.

The clerk of the Gaborauo church has told of the opening of their new house of worship. He says, "The day was a good one." But only those of us who have met that little church of 16 members and know its history, understand how much that means.

The contributions for our Church Edifice Fund are coming in slowly. We need \$1,000 for that department this year, and so far have received only \$125.

We were much interested the other day in reading the account of a brother's visit to one of our pastorless churches. He spoke of the church as "reasonably demanding a regular supply," and "a settled pastor, as the great need that must be supplied."

There are ten families in Rochvale, Guyaboro Co., either partly Baptist, without which they can unite together in worship of Almighty God.

Important Notice.

At a conference of our mission recently held in Vizianagram, it was solemnly resolved to request churches embraced in the Coast of the Maritime Provinces to send a prayer for our Telugu.

There are ten families in Rochvale, Guyaboro Co., either partly Baptist, without which they can unite together in worship of Almighty God.

Other denominations are the school-house to hold socials; the Baptist are shut out.

The history of the Baptist church in this city dates back to the year 1836, when the first member, Deshrisay, was baptized by Tupper, Sir Charles Tupper.

The church at Lumburg is also being much refreshed with revival blessings and additions to its membership.

The contributions for our Church Edifice Fund are coming in slowly. We need \$1,000 for that department this year, and so far have received only \$125.

The opening sermon was on Tuesday, at 11 a. m., from Neh. 8:4: "Ezra the scribe a pulpit of wood which the purpose." Subject, "The supremacy of the pulpit."

The building is in the letter L, and measures 12 by 12 feet. The materials of common brick with stone, and have an average of a tower 13 feet square the north-west corner.

Important Notice.

At a conference of our missionaries recently held in Viannam, it was unanimously resolved to request all the churches embraced in the Convention of the Maritime Provinces to observe Thursday, March 26th, as a day of fasting and prayer for our Telugu mission.

An Appeal for Help.

There are ten families residing in Roachvale, Guysboro Co., either Baptist or partly Baptist, without a place in which they can unite together in the worship of Almighty God.

front to a height of 46 feet, the upper story of which contains an open belfry. The tower is finished with a slated broach spire 38 feet high to top of finial.

Religious Intelligence.

NEWS FROM THE CHURCHES.

MONCTON.—Last Sunday was another good day for the Moncton church. Sixteen were baptized and forty received the right hand of fellowship.

ST. JOHN.—Rev. E. A. Whittier, evangelist, is this week engaged with Pastor Stewart in conducting a series of services in the Brussels street church.

KAIS, Kings Co., N. B.—Pastor G. W. Springer, assisted by Bro. Higgins, of Grand Lake, have been holding some special meetings in this place with good results.

WOODSTOCK, N. B.—The news from the churches has been of so much interest and so helpful in leading us to seek for a share in the revival blessing.

FREDERICTON.—As the fruit, in part, of the evangelizing services conducted by Bro. Whittier, will be permitted to witness the baptism, on Sunday, Feb. 22, of 30 converts.

HILLSBORO, N. B.—Yesterday was the anniversary of our fifth pastoral year with the Hillsboro Baptist church.

FREDFORT, N. S.—The Lord still continues to bless. The good work moves on quietly but deeply.

WOLFVILLE.—The meetings in connection with the institutions continue to be interesting.

THIRD YARMOUTH CHURCH.—The good work still goes on. Four brothers were baptized last Sunday, March 1, making twenty four added to this church by baptism during the last two months.

BRIDGEWATER.—"Better than gold" is the tidings I convey, viz.: A remarkable work of grace is now prevailing in Bridgewater.

NEW GERMANY.—We have been holding meetings steadily since the Week of Prayer, and have enjoyed the presence of the Holy Spirit.

YARMOUTH.—Three more were added to the First Baptist church by baptism yesterday, March 10.

WEST END, HALIFAX.—Eight more were added to our number yesterday (March 1)—four by baptism and four by letter.

hundred" promises, one leading business man, the son of a minister, said: "I have tried religion one day and desire to go on, etc."

WESTPORT, N. S.—On Lord's day, March 1st, two more were received into the church after baptism; and still we look for others.

HANTSPOUR, N. S.—Eleven more were baptized last Sunday evening, March 1. The interest in our gospel meetings seems to be increasing, though we are in the midst of a political contest.

CHARLOTTETOWN.—The services are full of interest and largely attended, sometimes taxing the capacity of the audience room. Six have recently been added to the church, four by baptism and two by letter.

ALEXANDRIA, P. E. I.—Since Bro. E. C. Baker left this field in August last, we have been without a settled pastor; and although the brethren have held together and kept up the regular prayer-meeting, both on Sabbath and week evenings, and have also held regular meetings at Hazelbrook and Bethel, etc., they yet feel that the church is not making the progress that it would make if we had a pastor to go in and before us, and our object in writing to the Missions and Visitor at this time is to place our need before the churches, and possibly some brother will hear the Macedonian cry, "Come over and help us."

PERSONAL.—One of our ministers in Yarmouth Co. writes: Rev. J. A. Stubbart has been quite ill at his home in Deerfield, Yarmouth county, N. S. during the winter.

NOTICES.—The Lunenburg Co. Baptist S. S. Convention, holds its next session at Mahone Bay, on the third Tuesday in March.

CONVENTION FUNDS RECEIVED.—Musquodoboit church: Meagher's Grant, \$ 3 75; Little River, 1 00; Hignville, 1 00; Milton, Yarmouth, for G. L., 6 00; Joseph Dimock, River Philip, for F. M., 1 00.

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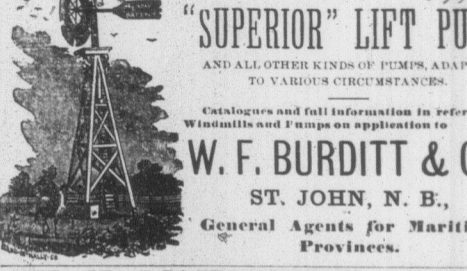
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The HALLIDAY WINDMILL FOR PUMPING OR POWER.

The 'Model Canadian' Force Pump, THE "SUPERIOR" LIFT PUMP.



Catalogues and full information in reference to Windmills and Pumps on application to W. F. BURDITT & CO., ST. JOHN, N. B., General Agents for Maritime Provinces.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. All-Wool Challies, Checked Gingham (French) and other Fancy Dress Stuffs. They are away down in price.

W. K. McHEFFEY & CO., HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS.



Miller Brothers, Manufacturers Agents for the Best PIANOS, ORGANS, SEWING MACHINES.

CARPETS & FURNITURE FOR SPRING 1891. A LARGE VARIETY OF ARTISTIC DESIGNS. A SUPERIOR QUALITY OF WORKMANSHIP, sensible and durable.

THE TWO STRONG POINTS OF JOHNSTON'S FLUID BEEF.

ITS LARGE PERCENTAGE OF STRENGTH-GIVING ELEMENTS AND IT BEING SO EASILY DIGESTED. It fulfils the essential conditions of a Perfect Food.

THE KARN ORGAN STILL THE UNIVERSAL FAVORITE. Excels all others in Tone, Durability, and General Excellence.

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Bicycles! NEW GOODS, IN GENTLEMEN'S DEPARTMENT, 27 King Street.



C. E. BURNHAM & SON, FURNITURE WAREHOUSES, SAINT JOHN, N. B.

VENETIAN BLINDS. If you are wanting either Venetian or Shutter Blinds, send your order to us as we guarantee satisfaction.

DANIEL & BOYD. FOR SALE, I BLAKE'S IMPROVED STEAM SINKING PUMP.

A. CHRISTIE W. W. Co. CITY ROAD, ST. JOHN N. B.

CRUSTED,

Whether... the best... cures... truth... remedies... they are... and may... child... skin... the most... sleep... and scalp... the only... surfaces... greatest... thus re... every... the worst... others...

COMING BACK TO GOD.

"I wish," said little Herbert, With naughty, pointing airs, "That all my little children Need never say our prayers. "It's such a lot of bother, This night and morning prayer; God knows what we would ask for—I shouldn't think He'd care. "Well, son," said mother gravely, "You need not kneel tonight; I do not think God listens Unless we pray aright." So, evening after evening, The baby knelt alone, To join her lisping praises With praises round the throne. And Herbert still kept silent; His mother's heart was sore, But yet she would not force him To worship and adore. "One night he came with sobbing, And begged his prayer to say. "O mother, it is dreadful! He cried, "to never pray! "I've felt so awfully lonesome, For God seemed far away; I've found out now how near us It brings Him when we pray. "And even you and father Seemed driven away from me; I only have come back to you Here, kneeling at your knee. "The very fields and meadows Seemed driven away from me, The birds all mocked me, crying, 'The boy who will not pray.' "And always I kept thinking About it the night before, Who went to a far country And was so very bad; "When he was 'shamed and sorry, He went right back, and so I finally said what he said, 'I will arise and go.'

—The Presbyterian.

THE HOME.

Hints for the Housewife.

COFFEE CAKE.—One-half cup of sugar, one-half cup of butter, one-half cup of molasses, one-half cup of coffee, one teaspoonful of all kinds of spice, one cup of chopped raisins, one-half teaspoonful of soda; flour to thicken. EXCELLENT GINGERBREAD.—One-half cup of butter filled up with warm water, one cup of molasses, one-half teaspoonful of salt, one-half teaspoonful of ginger, one heaping teaspoon of best cinnamon, one quarter teaspoonful of cloves, if liked, finely powdered; one teaspoonful of soda dissolved in one tablespoonful of water; flour to make a batter not stiffer than for muffins. The quantity makes three thin jelly cake tin sheets. RICH SWEET CAKE.—Ingredients: One and a quarter pounds of flour, one pound of each butter and fine granulated (or pulverized) white sugar, six eggs, two tablespoonfuls of caraway seeds, a teaspoonful of cinnamon and a nutmeg. Beat the butter to a cream, add the sugar and beat. To this add the whites and yolks of the eggs, beat separately. Add the seeds and spices alternately with handfuls of the sifted flour. Bake two hours with steady heat. MOCK APPLE PIE.—Soak half a dozen square soda crackers in enough cold water to soften them; when soft, beat lightly with a fork until all lumps disappear, then add two eggs, well beaten, the juice of one lemon, and a dessertspoonful of lemon extract, and two tablespoonfuls of sugar. Spread a pastry crust two inches deep in a pie or pudding dish, and fill with this mixture, which should bake until it has turned a pretty brown. A meringue may be added if liked. As to the flavoring, two oranges—pulp and juice—can be used instead of the lemon extract, or spices may be substituted. The lemon, however, the more delicate flavor. This pie is nice for the children's lunch-baskets as it is easily digested. HOW TO COOK A STEAK.—A steak properly broiled is the best food, but it is not always convenient to have the fire in a proper condition for broiling, when it is time to cook the steak. There is another way which is almost as good as broiling. Have a hot fire, set an iron spider on the stove, and let it get very hot; lay on your steak, and put on the cover for a minute; then lift the cover, turn the steak, and cover it again. Continue to do this about every two minutes until you have turned it four or five times. Don't stick a fork into it, except into the fat portions, while it is cooking. Have a hot, buttered dish ready, lay the steak on it, season with salt and pepper, put bits of butter over the steak, and serve it immediately. Steak should never be cooked until everything else is ready for the meal. SAUCES.—A savory sauce will help the cook use up many a bit of meat that would otherwise have been thrown into the stock pot. The basis of many sauces is drawn-butter sauce, and to this is added oysters, lobster, parsley and various flavorings as are required by the dish to which the sauce is an accompaniment. For a trifle enough herbs and spices may be bought to last a long time; and when one has bay leaves, parsley, thyme, capers, mace and shallots in her pantry, she can at short notice get up a great many savory dishes with very little trouble. The stock pot should never leave the stove or range, and in it may be prepared day by day stocks from taking odds and ends, and a table that will furnish the basis for gravies and sauces in abundance. Draw-butter sauce: Put two ounces of butter into a stew-pan, and when it bubbles sprinkle in one ounce of flour; stir it well until the flour is thoroughly cooked, without taking color, then mix in well a half-pint of water or stock, add a pinch of salt and pepper. Take it off the fire, pass through a sieve or gravy-strainer, and stir in an ounce of butter cut in pieces. When properly mixed and melted it is ready for use. This makes a pint of sauce. Vinegar or lemon juice may be added, if desired, just before serving. Pickle sauce is made by adding to the above just before serving two or three tablespoonfuls of pickled cucumbers minced fine. Boiled egg sauce is made by adding to a half-pint of the drawn-butter sauce three hard-boiled eggs, chopped not too fine. Oyster sauce,

Parsley sauce, shrimp sauce, cauliflower sauce, are made by additions of the articles these adjectives suggest to the drawn-butter sauce.—Condensed and adapted from Practical Cooking and Dinner-Giving.

PARSLEY SAUCE.—Take about one-fourth of a pound of salt pork; chop it moderately fine and fry out; turn the fat from it into a soup-kettle; add one large onion chopped fine, half a cupful of chopped celery and two good-sized parsnips, cut in small pieces; add salt and a little white pepper and one quart of water; cook slowly until the vegetables are tender; then pour the soup through a coarse sieve or colander, jamming through the pulp of the parsnips; put it on to heat again; add one pint of milk, one and one-half table-spoonfuls of butter and a little cayenne; do not allow the soup to boil hard after the milk is added, and after it is poured into the tureen add a teaspoonful of finely cut boiled beet; cut the beet in slices, and wipe each slice dry before cutting it for the soup.

THE FARM.

Salt for Stock.

Farmer, La Salle, Ill.: It is scarcely necessary, at this late day, to question the advisability of giving salt to farm stock. It is a powerful stimulant, and sometimes like a long time without, but what deprivations our animals may endure is not the way we should look at the subject. In European countries, where they have not only the longest experience but have conducted their experiments with greater care than has ever been attempted in this country, salt is generally considered as essential to the health and comfort of all herbivorous animals. In France, an ounce is allowed about two-thirds of an ounce of salt per-day to every two hundred pounds of his weight, while a slightly larger amount is given to pigs and sheep. The Germans have a proverb that "one pound of salt makes ten pounds of meat."

Pigs as Scavengers.

Referring to this matter a pork raising authority says that a few pigs can be kept and fattened with very slight expense, merely by feeding them what they would otherwise be wasted, and if given in addition what a large, healthy dog would require the pigs will be fat all the time. Nothing that is eatable, unless it be tomatoes, comes amiss to the pig, and the man who said he fed all he grew to his pigs and lived himself on what they would not eat, must have fared rather poorly. The amount of garbage gathered in large cities, and in many places dumped instead of being fed to hogs, shows a great waste of pig feed, and also a violation of the laws of health. The pigs will dispose of this garbage with less offence to the public than it can be disposed of in any other way.

How to Select a Good Layer.

How many poultrymen can pick out a good laying hen from a strange flock? Not many can do it, yet it can easily be accomplished after the following method of make-up and characteristics. There goes a hen with a thick neck, large head, ill-shaped, walks listlessly about, seemingly with no purpose or intention in view. She doesn't care to scratch, but hangs around the henhouse, evidently waiting for her next feed. She gets up late in the morning, and goes to bed early in the evening. That hen may be put down as a very poor layer. The eggs of some of the other hens go to help pay her keep. Here comes another hen. She walks briskly, and there is an elasticity in her movements that shows she has something in view. She is neat and natty in appearance, small head, with a slim neck, nicely arched or curved. She forages and scratches all day long, and may be too busy to come for her evening feed. She is at the door in the morning, waiting to get out. She snatches a few mouthfuls of feed, and is off to the meadow, looking for insects. Before she gets out in the morning she generally deposits her daily egg in the nest, or returns after a short forage. She is neat, clean and tidy, with a brightness and a freshness pleasing to the eye. That is the hen that pays for her food and gives a good profit all the year round. The writer has noticed these traits since boyhood, and knows that they are infallible. By studying these traits, any man may in a few years, by selection, have a fine laying flock of hens. Fanciers' purposes must have good and bad layers, as they breed for feathers in the main, and the poor layer may do the bird with the fine plumage and markings. This is not wholly the case, of course, but it is partially so. In this connection mention can be made of Lock as an example. Take the Plymouth Rock as an example. They do not all lay a rich brown egg, but some of them do, and, by selecting the eggs of those that do, and selecting the chicks from those eggs that lay the desired colored egg, it is possible in the course of a few years to have a good laying flock of all brown eggs. When a class is needed, it is most desirable to have a cockerel from a hen laying brown eggs. Here is where the trouble arises, but it can easily be overcome if several poultrymen would pursue the course of grading up their flocks for brown eggs, as spoken of above. Cockerels can then be easily procured, one from another. These subjects are worth careful consideration, and they both point to a better filled purse, and more satisfaction and enjoyment for who is there that does not love a good laying hen, with her merry cackle and brown eggs? We leave the facts for the reader to demonstrate.—An American Agriculturist.

A Childless Home.

Smith and his wife have every luxury that money can buy, but they are the loneliest of the lonely. Both are fond of children, but no little voices prattle, no little feet patter in their beautiful home. "I would give ten years of my life if I could have one healthy, living child of my own," Smith often says to himself. No mother can be the mother of healthy offspring unless she is herself in good health. If she suffers from female weakness, general debility, bearing-down pains, and functional derangements, her physical condition is such that she cannot hope to have healthy children. Dr. Pierce's Favorite Prescription is a sovereign and guaranteed remedy for all these ailments. See guarantee printed on bottle-wrappers.

Cough-Cures

Are abundant, but the one best known for its extraordinary anodyne and expectorant qualities is Ayer's Cherry Pectoral. For nearly half a century this preparation has been in greater demand than any other remedy for colds, coughs, bronchitis, and pulmonary complaints in general. It suffered for more than eight months from a severe cough accompanied with hemorrhage of the lungs and the expectation of matter. The physicians gave me up, but my druggist prevailed on me to try Ayer's Cherry Pectoral. I did so, and soon began to improve; my lungs healed, the cough ceased, and I became stouter and healthier than I have ever before been. I would suggest that the name of Ayer's Cherry Pectoral be changed to "Child of Life," for it certainly saved my life.—F. J. Olden, Salto, Buenos Ayres. "A few years ago I took a very bad cold, which settled on my lungs. I had night sweats, a racking cough, and great soreness. My doctor's medicine did me no good. I tried many remedies, but received no benefit; everybody despaired of my recovery. I was advised to use Ayer's Cherry Pectoral, and, as a last resort, did so. From the first dose I obtained relief, and, after using two bottles of it, was completely restored to health.—F. Adams, New Gretna, N.J.

Ayer's Cherry Pectoral,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists. Price \$1, six bottles, \$5.

I took Cold, I took Sick, I took SCOTT'S EMULSION

RESULT: I take My Meals, I take My Rest, I take My Exercise, I get up at the usual hour, I have no more coughing, I have no more sneezing, I have no more watery eyes, I have no more sore throat, I have no more general debility. FLESH ON MY BONES. AT THE RATE OF A POUND A DAY, I TAKE IT JUST AS EASILY AS MILK. Scott's Emulsion is sold only in Baltimore by the wholesale druggists. Scott's Emulsion is sold by all Druggists at \$1.00 per bottle.

USE FERRY'S SEEDS THE BEST SEED ANNUAL FOR 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using Garden, Flower or Field Seeds, should send for it. Address D. M. FERRY & CO., 1219 North Broad Street, Philadelphia, Pa. naming this paper.

Messrs. C. C. Richards & Co.: Gentlemen,—About three years ago I was taken very ill with what the doctor called diphtheria. After trying every remedy I could get and getting no relief I thought that death would soon end my sufferings, but a friend advised me to try your Liniment. After using one bottle I was able to go out the same as ever. Again this winter I had another attack of the same complaint, but after using your MINARD'S LINIMENT a few times I was perfectly cured. I consider it the best remedy for sore throat ever offered to the public.—Yours, JOHN A. TORRY, Antigonish, N. S.

A Boy Who Became Famous.

A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hidden away among the crags, lowering cliffs, quiet villages nestled in sunny valleys, and, here and there, a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied, then Wolfgang pushed aside the stool, and when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the solemn stillness of the old church! The organ seemed some great unsmooth creature, roaring for very joy at the caresses of the marvellous child. The monks, eating their supper in the refectory, heard it, and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the prior rose up and hastened to the chapel. The others followed; but when they looked up into the organ loft, lo! there was no organist to be seen, though the bellows continued to move, and the harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks, drawing closer to his companions, and giving a sacred look over his shoulders at the darkness of the aisle. "It is a miracle!" said another. But, when the bellows of them mounted the stairs to the organ-loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides. His eyes beamed, and his whole face lighted with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore, on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the murmur of a wind harp, and all was still.

The boy was John Wolfgang Mozart. Exchange.

Minard's Liniment Cures Garget in Cows

Undue sensitiveness to the opinions of others is a great hindrance in any kind of earnest work. It indicates that we do not refer our conduct to the high standard, which is beyond poor, shifting human opinion. If we give way to this weakness, we will surely find ourselves checked and entangled by obstacles of the pettiest kind. It will cause the giving of innumerable explanations where none need be given, so blinded and paralyzed will we become by the criticisms of those who, in very many instances, are weaker and more doubtful than ourselves. It prevents that singleness of aim which ought to go straight forward to some good, practical end, calmly leaving consequences to take care of themselves. Strenuously doing the right, we have the vantage ground from which the criticisms of our enemies can never dislodge us.—Christian Guardian.

—Rev. W. E. Gifford, Bothwell, was cured of Dyspepsia and Liver Complaint by three bottles of Burdock Blood Bitters, previously his life was almost burdensome with suffering. —The Arabs have no "hello" in their language. The nearest they can come to it is to throw a stone and hit a man in the back, and then ask him as he turns around: "Does it please Heaven to give you good health this morning?" —Dr. J. Wier, Dorchester, says: "I have prescribed Putner's Emulsion with good results in pulmonary, scrofulous and wasting diseases. Especially applicable to children, being so easily taken."

Minard's Liniment Lumberman's Friend

Parsons' Pills

These pills were a wonderful discovery. Unlike any others, they take their effect immediately. The most delicate women use them. In fact all ladies can obtain very great benefit from the use of Parsons' Pills. One box sent post-paid for 25 cents, or five boxes for \$1 in stamps—50 cents in every box. We pay duty to Canada. The circular around each box explains the system. Also how to cure a great variety of diseases. This information alone is worth ten times the cost. A handsome illustrated pamphlet sent free containing valuable information. Send for it. Dr. J. S. Johnson & Co., 25 Custom House Street, Boston, Mass. "Best Liver Pills Known"

Make New Rich Blood! Baird's Balsam of Horehound

ALLAYS all irritation. By its Tonic properties it strengthens the muscles of the Throat and gives tone and vigor to the organs of speech. There is no remedy more efficient for COUGHS, CROUP, HOARSENESS and all affections of the THROAT and LUNGS, than BAIRD'S BALSAM OF HOREHOUND. Purely Vegetable. Sold everywhere. 25 cents.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes seeping through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's a big sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

WANTED, STAMPS OF NEW BRUNSWICK, NOVA SCOTIA, P. E. Island, Newfoundland, etc., used before 1869. I will pay from 10c to \$10.00 for them, besides 10 per cent. extra for those left on the original envelopes. Collect stamps for half the face value, \$10 each. These must be left on the entire envelope. Send what others you may find for prices. List free.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin, for Churches, Houses, Fire, School, etc. Also Cast Iron Bells. Write for Catalogue and Prices. JOHN TAYLOR & CO., Loughborough, Loughborough, England.

Baltimore Church Bells. Since 1844 celebrated for superiority over others in purity of tone, finish, and durability. For prices, terms and conditions apply to JOHN TAYLOR & CO., Loughborough, England.

INTERCOLONIAL RAILWAY.

'90. Winter Arrangement. '91. ON AND AFTER MONDAY, 24th NOVEMBER 1890, the Trains of this Railway will run Daily (Sunday excepted) as follows: Trains will leave Saint John. Day Express for Halifax & Campbellton, 7:30 Accommodation for Point du Chene, 8:30 Express for Halifax, 8:30 Express for Sussex, 8:30 and Montreal, 10:30 Express for Quebec and Montreal, 10:30. A parlor car runs each way on express trains leaving St. John at 7:30 o'clock and Halifax at 7:15 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 10:35, and take sleeping cars at Montreal. The train leaving St. John for Quebec and Montreal on Saturday at 10:35 o'clock will run to destination, arriving at Montreal at 10:05 Sunday evening. Trains will arrive at Saint John. Express from Sussex, 6:00 Express from Quebec & Montreal (Monday excepted), 6:00 Accommodation for Point du Chene, 6:30 Day express from Halifax, 6:30 Express from Halifax, 6:30. The trains of the Intercolonial Railway to and from Montreal and Quebec are lighted by electricity, and heated by steam from the locomotive. All trains are run by Eastern Standard Time. D. PATTINGER, Chief Superintendent, Railway Office, Montreal, N. B., 24th November, 1890.

DYSPEPTICUM

THE PAMPHLET on "Dyspepticum" gives the results of many years study on Diet and Diseases of Digestion; all interested in these subjects, Chronic Dyspeptics especially, should read this little book; it is wrapped around each bottle of the remedy or will be promptly mailed to any address. "Dyspepticum" is sold by all Druggists at 25c, and \$1.00 per bottle. Prepared by Charles K. Short, Pharmacist, St. John, N. B.

YOUR SUPPORT IS SOLICITED FOR WOODILL'S GERMAN BAKING POWDER. IT CONTAINS NO AMMONIA, A. L. U. M. Intoxicant ingredients, of which so many of the Baking powders are now composed.

A HARD FIGHT.

IT has been a hard fight. The long, cold Winter, combined with the severity of the storms, has produced countless colds and tended to destroy health. The constitution, weakened by resistance, repels with less and less vigor each attack of the enemy. But the supreme struggle is yet to come. The enemy holds in reserve the March winds with which to deal the fatal blow. The cry comes up for reinforcements. "Send for Scott's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda." Wonderful how such reinforcement does increase the resisting power, heal the lungs, cure the cough and restore to health. Use now SCOTT'S EMULSION.

CAUTION! Be sure you get the genuine SCOTT'S EMULSION. "Palatable as milk," as it is up always in salmon color wrapper, and prepared only by SCOTT & BOWNE, Mfg. Chemists, New York and Belleville.

