

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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## Bible Topical Studies for June.

BY H. F. ADAMS, YARMOUTH, N. S.

GRACE.

Last month we listened to the lower notes giving forth their dirgeful tongue; this month we will listen to the sweet notes, as they sound out the sweet strains of grace. The dictionary defines grace as favor, but since its transference from the cold sphere of lexicology to the sunny clime of bibliography, it has grown in power and increased in beauty, till its fragrance and its glory surpass man's powers of descriptions. There was a time when the name "Jesus" had no deeper or more luxuriant meaning than James or John, but since its announcement by the angel as the name of God's well-beloved Son, it has become so "clothed upon from above" as to be the most royal word in the New Testament. Jesus and Grace are two, five-lettered words, in many respects alike, but especially in fullness, freshness and fruitfulness. O for the luminous power of the divine Spirit to unfold this light-giving word. Grace is a holy God loving sinful and sinning man. Grace is the king putting off his royal robes and going after the rebel to win back his allegiance. Grace is the Shepherd leaving the ninety and nine in the wilderness, and tramping over mountains and through marsh to find a wanderer sheep, then gently laying it on his shoulders, and bearing it home rejoicing. Grace is the father wishing, waiting and watching for the prodigal son to return, and when he comes home, giving the spendthrift a warm welcome, exchanging the best robe for rags, killing the fatted calf for dinner, and restoring to him his forfeited sonship. Grace is God loving the unlovable; Christ dying for the unworthy; the Holy Spirit renewing the unclean; the divine Father forgiving rebel man, adopting him into the heavenly family, and making him an heir of glory. Grace is God's free and eternal favor, unthought, unsoUGHT and unought by guilty hell-deserving man.

## JUNE.

1. John 3: 16. The fountain head of all grace is God's heart.
2. Golden Text.
3. John 1: 17. The channel through which grace came.
4. Ephes. 2: 7. Christ is the perpetual medium of this grace to us.
5. Rom. 5: 20. Grace overtook sin.
6. Rom. 8: 21. Glorious sovereign grace.
7. Ephes. 2: 8. Our salvation all of grace.
8. Rom. 11: 6. Grace and works contrasted.
9. Golden text.
10. Rom. 3: 24. We are justified by grace.
11. Ephes. 1: 7. The forgiveness of our sin is God's act of grace.
12. Rom. 6: 14. The believer lives under the King of grace.
13. Heb. 4: 16. The throne of grace is always open to him.
14. Ephes. 3: 7. What awaits the believer at the throne.
15. 2 Cor. 9: 8. Why God gives grace to His children.
16. Golden text.
17. Heb. 13: 9. Paul's desire for the believer.
18. 1 Pet. 4: 10. Peter desires the same blessing for God's people.
19. 2 Tim. 2: 1. Paul's advice to a young Christian.
20. 2 Pet. 3: 18. Peter's last words to believers.
21. 1 Pet. 4: 10. Christian is a steward of God's grace.
22. 2 Cor. 8: 9. How Jesus used this grace for us.
23. Golden text.
24. Ephes. 3: 8. Why grace was given to Paul.
25. 1 Cor. 15: 10. How faithfully Paul used this grace.
26. Colos. 4: 6. A heart full of grace will regulate the tongue.
27. Colos. 3: 16. Singing is not worship without grace in the heart.
28. 2 Thes. 2: 16. Grace secures a good hope of heaven.
29. 2 Cor. 13: 14. The blessed benediction.
30. Golden text.

## Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS EACH.

Payments received since last report:

- Rev. W. J. Stewart, Portland, N. B., 50 shares; John Shaffner, Williamston, Annapolis Co., 10; J. A. Coldwell, Gasperau, 10; Joshua Miller, Mt. Hanley, 2; David Armstrong, do., 2; Mrs. D. Armstrong, do., 2; Mrs. Caleb Miller, do., 4; Maud Gates, Halifax, 1; Blanch Gates, do., 1; Harold Gates, do., 2; Elbert Gates, do., 6—90 shares. Before reported, 2,931 shares. Total 29,921 shares.

A. CONOOR,  
Secretary Jubilee Committee.

Halifax, May 24.

—According to the returns of the Registrar-General for Ireland, the population of that country in 1887 was 4,817,313 as compared with 4,889,498, notwithstanding that, according to the same returns, there was a net gain by the births above the deaths of 23,815.

## W. B. M. U.

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

W. B. F. M. Society Meeting.

(Continued.)

The evening session was given up to Dr. A. J. Gordon, of Boston, who spoke for over an hour on "Women's part in this work of evangelizing the world." He had been profoundly impressed with the responsibility of the Christian women of our land in this work.

He thought there was a cross in missions. His fear was that we should make missions a luxury. American Baptists were first in success in missions, but not in consecration and giving. He found that in Boston nineteen churches gave \$25,000 for church music, and \$6,000 for missions.

The Doctor thought the largest sum should be given for missions, and the smallest for music.

We were not to be discouraged because missions were called a failure; "victory was sure by and by," and that we could rise to the majesty of this sublime work. Nothing will keep up the fire of our missionary zeal, but the divine motive, Christ and Him crucified. Christ came to us as the first foreign missionary. There were other shining worlds, but He left them in pity for us. And how we treated Him! We sent Him back with five wounds, and these wounds placed for our money, our consecration, our children, our hearts.

Thursday morning, greetings were given from sister societies, and then the different state secretaries were heard from in three minute speeches.

Then followed a paper entitled "Fellow Helpers."

The French work was spoken of by Miss Brigham, of Vermont; but my notes are already too long, so I must pass over the other addresses, but every one was good and full of enthusiasm.

On Thursday afternoon an interesting farewell service was held for the three missionaries about to leave for their fields of labor. Each in a few words spoke of the joy of serving Christ and their willingness to give up all for Him.

Mrs. Colby in a few earnest words to each said "good-bye" to them and bade them God-speed in their life work. It was an affecting scene, and one long to be remembered; as the president, whose earth service would soon be looking towards its close, commended the one just entering to the loving care of the God who had guided her all her life through. All the missionaries present, about thirteen in number, were gathered on the platform, and each gave a short address. The only sorrowful note was from those who could not return to the work.

Besides these there were three others, who each said a few words, one expressive of her joy in the thought that when her studies were ended she would be enabled to dedicate her life to the Master in a foreign land. Another, in that she had been recently appointed by the Board to India. And the third, in that she had just been enabled to offer herself for the work.

The speaker for the evening was Dr. A. T. Pierson. He gave as the reasons for the apathy of Christians on the subject of missions, 1st, lack of information; 2nd, lack of obligation; 3rd, lack of consecration; and 4th, lack of supplication. We cannot expect the church to take her place in the front when her members are so ignorant on the subject of missions. We are not to suppose that because we have a Christian ministry, therefore, we are relieved from preaching. It is useless to talk of self-denial, when we spend our ourselves what would give the gospel to the heathen. Only one receipt for the last, "Pray ye."

Such is an imperfect account of two days, which were full of enjoyment and helpfulness. May the workers there be richly blessed, and by-and-by reap the rich reward for each. "Sh'ld' hath done what she could." A. E. J.

## Anniversaries at Wolfville.

The closing exercises at Wolfville are as follows: Baccalaureate sermon by President Sawyer, Sunday, June 2nd; Tuesday afternoon, meeting of Senate; Tuesday evening, memorial service for Dr. Crawley; Wednesday morning, Senate meeting; Wednesday evening, closing exercises of Horton Academy; Wednesday evening, closing exercises of Acadia Seminary; Thursday at nine, alumni meeting; at 11 o'clock, college anniversary; at 3 o'clock, alumni meeting; Thursday evening, convocations.

Spurgeon recently said that he had three members who had received the second blessing in his church, but the church had gotten rid of them, he was glad to say, and hoped hereafter to be composed of imperfect people altogether. —Western Recorder.

## Home Mission Notes.

HOW HOME MISSION WORK HELPS ALL OUR DENOMINATIONAL ENTERPRISES.

In 1880 we had no church in Fairville, N. B. By the promise of aid from the Home Mission Board in supporting a pastor, the few brethren then residing there were encouraged to arise and build a house of worship, and to employ a minister



Fearlessness in Preaching.

Every minister of the Gospel can count among his regular hearers a goodly number of the blameless morality type of people. They are honest in business, gentle as neighbors, kind and affectionate in the home circle, and universally esteemed. When they die, Christian charity numbers them among the saved. While they live the same charity credits them with an act, but unexpressed Christianity. They are too good to be classed with ordinary sinners. The preacher finds it difficult to say: "Except ye repent ye shall all likewise perish." The pastor hesitates to address them as impenitent. Charity may in part account for his reticence, but more frequently timidity. He shrinks from the seeming harshness of addressing such as unrepentant.

Several marked conversions among this class during the past year, in the parish of the writer, have deepened in his mind the conviction that regeneration, with almost no exceptions, results in confession of Christ and a marked change of life. Before conversion these persons remain one of the young men so whom Jesus was drawn in admiration and love, yet who lacked in his soul the vital principle which makes morally good. They were in full sympathy with Christian institutions, were regular attendants at church, and were respectful and seemingly reverent worshippers. It was hard to address them as unrepentant.

During a revival they were converted and now bear positive and striking testimony to the fact that they were "without God and without hope in the world." They assert that the Bible was to them a sealed book; that the subject of personal religion was distasteful; that the excuses by which they fortified themselves were consciously false; that the effort to know God and approach Him without Christ was absolutely futile; that a year of regenerate life has been richer in joy and all that constitutes true living than all former years together. Notwithstanding their praiseworthy virtue, intelligence and culture, they knew nothing of Christ and His salvation, and so testify with convincing force to the courage of the Master! He could say: "Ye must be born again," as confidently to the scholarly and upright Nicodemus as to the most degraded sinner in Jerusalem. He could denounce the high-toned, rich and apparently righteous Pharisee, in scathing language as a hypocrite and full of iniquity. His words, at times, seem severe, bitterly severe, until one sees, with him, into the unclean heart against a whitened sepulcher.

Conversion revolutionizes even the man of blameless morality. He is a "new creature." His spiritual resurrection becomes at once visible and marked. A Christian experience that does not thus become manifest is rarely genuine. The minister of the Gospel should expect this change, and with a courage and love born of assurance, a Christ, preach as plainly to wealth and culture as to poverty and vice. Until we can face the foe with equal faith everywhere, spiritual poverty will abound in our churches. The line between the followers of Christ and the world is not clearly defined in the Gospel. It should be in every presentation of the truth.—Rev. Dwight M. Pratt, in Congregationalist.

The Old the Best in Emergencies.

We had the friendship of a young man from Boston some years since, while Dr. Boardman was in the city preaching in Philadelphia. He was a graduate of Harvard University, a rising young attorney, but more of a man of literary culture than of the law. He attended church and was fond of good sermons, generally liberal in his theological ideas, but not always. He was truthful and honest in expressing his convictions, whether they spoiled his theories or not. He often spoke of his admiration for Dr. Boardman in the days of his power. Said he: "He is so dignified, scholarly and so masterful in his arguments, if he would give up that hard Calvinistic theology of his I would rather hear him than any man in the country. But I can not endure being held over the pit until I am smothered. Disagreeable as it is to my feelings there is no trick in it; it comes honestly and logically out of his texts. When he is not on the subject of the torments of sin he is captivating, and I could listen to him by the hour. But he smokes it so hot for me he drives me away until I get cooled off, and where do you go to be refrigerated?" "Oh! I go over to hear Dr. Furness, a splendid specimen of a man and as great, in his way, as Dr. Boardman. I like them both, and always bear one or the other every Sunday. It is so comforting to hear a Gospel that soothes and cheers." We replied: "We agree with you that they are both remarkable men, though a great gulf separates them theologically; but tell us, for we know that you are honest in your religious convictions and won't keep the truth of your conscience subordinated to your speculative ideas, if your physician should announce that you were to die before twelve o'clock to-night, and you would send for a clergyman to talk and pray for you, of course, who would you send for?" He put his forefinger to his temple for a moment, which was his habit when surprised; and said with great gravity, "Oh, in such an event I would send for Dr. Boardman and his hard theology; there is something honest and sincere in it, and he looks as if he would cross the dark river in the hard shell himself, and I think I would rather trust it. It is a strong craft, and when a man comes to die he wants to commit himself only to what will surely bear him up."

With all honest men, who are especially, latently against the evangelical faith, there is this inherent conviction, which will come uppermost in great trials or death. Orthodoxy is popular in such circumstances. It is a heroic creed in personal and national disaster. It is surprising how popular it is in the hospitals and in the reverses during the late war, and how even profane and wicked soldiers respected the nurses and chaplains who preached and lived according to the old doctrines. The most beloved chaplains were the men who not only comforted the troubled, but warned to escape the wrath to come. The same trend appears even in the wig of the times. A story is going the rounds of a student who asked his professor in a Medical University, "What are your views concerning the schools of medicine

and theology?" "Well," said the professor, "that depends upon circumstances. When I am slightly ill I incline to homeopathy and in religion am a Universalist, but when I am awfully sick I am an abolitionist in medicine and a Calvinist in theology."—Advance.

"Just Once."

The temptation to step aside "just once" from the straight and narrow way comes not infrequently to the young Christian. If Satan can but gain your consent to one departure, he knows that succeeding steps in the wrong direction will easily follow. The following extract from the recently published life of Dr. Judson, by his son, may come as a timely word to some tempted and hesitating soul.

"A native Christian woman told me that she was about to engage in something which Dr. Judson considered not conducive to her spiritual good. He sent for her and remonstrated, but she would not give up her darling project. 'Look here!' said he, eagerly snatching a ruler from the table, and tracing not a very straight line upon the floor, 'Here is where you have been walking. You have made a crooked track to be sure; one of the path half the time; but then you have kept near it, and not taken to new roads, and you have—no such much as you might have done, mind but still to a certain extent—grown in grace; and now, with all its growth upon your heart and head, in the maturity of your years, with ripened understanding and an every-day deepening sense of the goodness of God—here, bringing down the ruler with emphasis to indicate a certain position, 'here you stand. You know where this path leads. You know what is before you. Some struggles, some honors, and finally eternal life and a crown of glory. But to the left branches off another very pleasant road, and along the air floats, rather temptingly, a pretty bubble. You do not mean to leave the path you have walked in fifteen years—fifteen long years altogether; you only want to step aside and catch the bubble, and think you will come back again, but you never will. Woman, think! Dare you deliberately leave this straight and narrow path, drawn by the Savior's fingers, and go away for one moment into that of your enemy? Will you? Will you?'"

"I was sobbing so," said the woman, "that I could not speak a word; but he knew, as he always did, what I meant; for he knew I would not pray that God would preserve me in my determination. I have made a great many crooked tracks since," she added, tearfully, "but when ever I am unusually tempted, I see the teacher as he looked that day, bending over in his chair, the ruler placed upon the floor to remonstrate with me. I am pointing along the path of eternal life, his eye looking so strangely over his shoulder, and that terrible, 'Will you?' coming from the lips as though it was the voice of God; and I pray just as Peter did, for I am frightened.—Christian at Work.

Prayer and Breakfast.

Some years ago, when the country around Cincinnati was never than it is now, a pious farmer was busy clearing his lands. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came and ate, and returned again to their work. The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and logging while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. He talked with his wife with grief that the family altar was neglected, and her husband, in haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last, she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband; "why isn't our breakfast ready?" "I thought you were in such a hurry about your work that you hadn't time to eat it." "Have time to eat it! Do you think we can live without eating? Do you think we can live without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth." "Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are or how many workmen I have." She got the breakfast, and he kept his word. The lesson was a good one, and never forgotten.—Selected.

The Cross.

Good Christianity means cross bearing. Good preaching means cross lifting. From the manger of Bethlehem every footstep of Jesus moves straight towards the cross. His whole life converges there. After the Spirit's descent the only gospel that was preached was the gospel of atoning blood. It was Paul's keynote. Whatever else he omitted, he never omitted the "faithful saying." The preaching of these days, the only preaching that can silence skepticism, and convict sinners, end save the penitent, is the preaching which lifts up the crucified Son of God.

Nothing moves and melts the heart like the love-story of Calvary. Good old Gilbert Tennent was missed one Sabbath after his morning service. His family went in search of him. They found him in a woods near the church, lying on the ground and weeping like a child. They inquired the cause of his emotion. He

told them that after preaching on the love of the dying Saviour he had gone out into the woods to meditate. He got such views of the wondrous love of God in sending His Son into the world to die for sinners that he was completely overwhelmed. The glory of the cross seemed to smite him down and break his very heart as it had the heart of Paul. He saw no one save Jesus only.

A clear, distinct look at Jesus is what every sinner also needs to convict him of guilt and break him down. The preaching which melts hard hearts is Christ-preaching—cross-preaching. It wounds, and it heals. It kills sin, and brings to the penitent sinner a new life. Moses had nothing else to do but to lift up the brazen serpent before the bitten, dying multitude in the camp. We ministers find our foremost duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. Nothing else can touch and fire the true believer like the vision of his bleeding Lord. Brethren, let us lift up the cross! Let us rally to that as the last hope of a sin-cursed world—as the only breaker against the floods of error and iniquity. The cross of our atonement saved the world—it is gone! But it will! God has hung the destiny of the race on that cross. Our duty begins and ends in setting that one beacon of salvation full before the eye of every immortal soul.

"O Slow of Heart."

"O slow of heart!" exclaimed our Lord to His disciples in severe reproof. Not slow of understanding. That may be neither bright nor quick; but if the heart loves goodness, if it chooses to believe into righteousness, joining itself to the Personal Good which in its infinitude comprehends all lesser virtues, as the waters under the earth include the springs that are on the earth, it finds favor with God. The poet Cowper had not always his reason; but he maintained an humble, contrite heart, and longed for closer union with his Lord, in the periods of the eclipse of his intellect. There is a science of the heart, as well as a psychology of the mind. The former teaches among other things the tendency of the affections may be changed from things desperately wicked to things good and excellent; how the whole range of vices and miseries may be dislodged and superseded by graces and felicities beyond the count of the senses. The final character of that part of the nature which is composed of the will and the affections, in connection with its extended power for good or for evil, has been expounded by many a student of soul-science. One of our writers appended one phase of it, when he wrote:

"My God, what is a heart? Silver, or gold, or precious stone, or star, or rainbow, or a part of all these things, or all of them in one? My God, what is a heart? That Thou shouldst eye it so, and woo, Poring upon it all Thy art, As if that thou hadst nothing else to do!"

To many natures the heart is the helm, the keystone of the whole vessel. The enlightened heart doth "shine like the sun into every corner" of the individual sphere. The painful processes of conversion, the gradual processes of education, the strivings and labors of sinners, the "we will be attoned for or endured, lay in, day out, if in time they serve to bring every thought of the individual heart into accord with the Infinite Love and Will; to efface the markings of sin, and to conform the whole being into a perfect image of the imprint of the absolutely good, the perfect.—Zion's Herald.

His Duty.

Benny Waters got up at daylight that morning to build a fire, and warm the room for his mother, who was not strong, and found the keen air of the early spring very trying in their rudely built cabin, a few miles out on the plains, from the village. All the time he was about this labor of love, he was thinking of the fortunate opening likely to be his that day.

He had been searching for something to do in the village, for matters were getting tight in their little home. The mother had been sick so long, and their expenses had been so heavy, that the little they had saved against a time of need, was now completely gone. Next to nothing remained for them to live upon; and if possible, he must find some of some kind to keep actual want from the door.

So for two or three days previous to this morning, he had been looking for work, but without success. He was not too young or not strong enough, or they had no work for a boy, and he had become well-nigh discouraged. The evening before, however, just as he was about to give up trying further for that day, he had stepped into the store of Field & Swinburne, hardware-dealers and asked if they needed a boy. He was shown into the office, where he found Mr. Swinburne alone.

That gentleman, after making some inquiries as to Benny's age, and where he lived, said: "Yes, we do need a boy, but Mr. Field is now out of town. You may come to-morrow morning, however, at nine o'clock, and we will see what can be done for you. Mind, now, and be on time, as we shall hire the first boy that comes along."

"What wages would you be apt to pay?" Benny ventured to ask. "Oh! two or three dollars a week," answered Mr. Swinburne, carelessly. "It depends altogether on how well you work." Benny built the fire, and busied himself in cooking the potatoes—all that they had for breakfast—happy at the prospect before him, and sure that he would do his best to earn the highest wages suggested. On that account he felt confident his mother and himself could, with proper care, live comfortably until she was able to work again.

The breakfast—if a dish of potatoes can be called a breakfast—once ready, he went to the door of his mother's room and called her.

As they sat down at the table, "I'm to have work to-day; and if I'm worth it I'm to have three dollars a week, and that'll be enough for us to live on."

"Well, I responded his mother, 'but I fear you are too young to undertake so much; above all, to take your long walk after each day's work.' "Oh! I can stand it easily enough, mother," he asserted, confidently.

The poor little meal was finished, he brought in several huge armfuls of wood, and arranged, as far as possible, for his mother's comfort throughout the day, and then put on his coat and started.

"Here is your scarf, Benny," said his mother, calling him back, "it will be chilly as you walk home to-night, and you will need it."

He laughingly took it, not realizing then how it would be of special service to him a little later.

It was not yet eight o'clock, and he had ample time to reach the village before the appointed hour. The most direct way was down the railroad track, and he hurriedly tripped over the ties, as happy as a boy could will be.

With a mile of the village track made a sharp turn to the right, and entered what was known as Hemway's cut—where the road-bed had been blasted through solid rock for a number of rods. As Benny reached the curve, he, as a precaution, glanced back along the track to be sure the S. & S. passenger train was nowhere in sight, and then entered the cutway. When about half-way through, however, he suddenly stopped, for in front of him lay a large boulder, which had fallen from the cliff above, and completely blocked the passage.

But it was possible to climb over it, and Benny began to do so, then he as quickly got down again. The thought had come to him that the train, number twenty-seven, coming around the curve at full speed, would not have time to come to a full stop before reaching the obstruction, and a smash up, more or less terrible in its results, was inevitable unless some one gave the warning.

"If he wanted to warn the train of its danger he could not reach the village at the appointed hour, and might lose the place. Indeed, Mr. Swinburne had distinctly said if he was not there on time, they should hire some other boy."

"There was not time enough to go on to the village and have some one sent to flag the train. At least it would be a tremendous risk to do so."

The first boulder back up the track was a full mile away, and to go there and leave word to stop the train would also make him late at the store.

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"Let us make up a purse for the lad. Here are five dollars toward it."

A hat was passed among the gentlemen and a few minutes later the gentleman announced:

"We have got a hundred dollars. Now where is the boy?"

He could not be found, but a brakeman finally said:

"I saw him go off towards the village with the man the conductor sent down there."

"He'll be back this way by-and-by, likely as not," said the conductor; "if not it can be left at Scottville depot for him."

It was true Benny had hastened off to the village, being he might even yet reach the store before some one else was engaged. But in this he was disappointed. For as he entered Mr. Swinburne's office, that gentleman looked up at him and curiously said:

"You are not yet! I engaged another lad half an hour ago. Learn next time to be punctual at the appointed hour."

Poor Benny! Without offering a word of explanation he left the store and hurried off home. He had no more to look elsewhere for that day at least. He knew he had done right—that his mother would approve his course—still he could not get over the great disappointment that had come to him. What in the world should they now do for their poor mother?

As he reached the cutway he found the men busy blasting the boulder to pieces, and paused to watch them. While he stood there the conductor caught sight of him.

"Leave here, youngster," he said, "aren't you the boy that stopped the train?"

"Yes, sir!" promptly responded Benny.

"Well," he went on, "there is a gentleman up at the cars that wishes to see you."

"Wondering what could be wanted of him, Benny went up to the train, clambered into the parlor car and asked:

"Is there a man here who wants to see me?"

"Yes, sir!" exclaimed a gentleman, dropping his paper, and springing to his feet. "We all want to see you. We want to thank you for your unselfish conduct this morning, and give you this roll of bills, as a token of our appreciation of your act," and he handed Benny the money.

"I didn't expect nothing," said Benny, modestly, and ungrammatically. "I didn't just like to see the train busted up."

"We can well afford to give this money to you," replied the gentleman kindly, "for some of us would have doubtless lost our lives but for you; and had the overturned cars taken fire in that cut, none of us could have escaped."

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BIBLE LESSONS.

STUDIES IN MARK. Second Quarter.

Lesson I. June 9. Mark 15: 1-20. JESUS BEFORE PILATE.

GOLDEN TEXT. Pilate saith unto them, take ye Him and crucify Him.—John 19: 6.

EXPLANATORY.

XIV. THE SANHEDRIM, REASSEMBLED AT DAYBREAK, CONDEMN JESUS TO DEATH. Council chamber near the Temple; half-past five o'clock, daybreak, Friday morning (Matt. 27: 1; Luke 22: 66, 71).

XV. JESUS SENT TO PILATE FOR CONDEMNATION. About half-past five o'clock. See Matt. 27: 11, 14; John 18: 28, 38. And carried Him away, and delivered Him to Pilate. Jesus was taken to Pilate because they wished Him to be put to death, and only Pilate had the power.

PONTIUS PILATE was made governor of Judea towards the close of A. D. 26. His name Pontius, shows that he belonged to the ancient Roman family of the Pontii. He is described by writers of the time as being a weak man. He was sceptical, cold, and cruel; arbitrary in his acts, and cherishing no feelings but those of contempt for the religion of Israel.

CONFERENCE OF THE JEWS WITH PILATE. Outside the Pretorium, while Jesus was within. The Jews would not go within because it was Fæstivitas, and they would be defiled. See John 18: 28, 32. THE ACCUSATION. The Jews, carefully suppressing the religious grounds on which they had condemned our Lord, had advanced against him a triple accusation: (1) seditious agitation; (2) prohibition of the payment of tribute money; and (3) the assumption of the suspicious title of "King of the Jews" (Luke 23: 2). The last accusation amounted to a charge of treason—the greatest crime known to Roman law.

CONFERENCE OF PILATE WITH JESUS. 2. And Pilate asked Him. (This was within the judgment hall.) Pilate returns to the hall, leaving the Jews without. Art thou the King of the Jews? Pilate may well have been perplexed. Christ had claimed to be king; promulgated laws; organized in the heart of Caesar's province the germ of an imperishable kingdom; entered Jerusalem in triumph, hailed by the throngs as King of the Jews; and His arrest had been publicly testified by the cry of His followers. These facts a wily priesthood could easily pervert, and exaggerate so as to give color to their accusation.

THE EMPHASIS OF THE QUESTION IS remarkable. The word "Art" stands in the original at the head of the sentence, as if Pilate would say, "Thou, thou humbled, despised, handed over to me as a malefactor—art thou the King of the Jews?" JESUS' DEFENCE. Thou sayest it. This is not to be taken as a doubtful answer, but as a strong affirmation. Jesus' answer of defence (John 18: 34, 38) is that He is a king, but that His "kingdom is not of this world."

ACQUITTAI. The defence was complete, as Pilate admits: "I find no fault in him" (Luke 23: 4). This is Pilate's first emphatic and unhesitating acquittal (John 18: 38).

SECOND CONFERENCE OF PILATE WITH THE JEWISH LEADERS (vers. 3-5; Matt. 27: 12, 14). Outside the judgment hall. Pilate goes out again to the Jewish leaders and reports the result of his conference with Jesus.

3. And the chief priests accused him of many things. See above. They repeated their charges and put forth every possible argument. But he answered nothing. He had replied to Pilate's questions in the judgment hall, for there was some chance of fairness there.

5. Pilate marvelled: in Matthew, marvelled greatly. The contrast was very great, between the angry Jews and the calm and peaceful prisoner.

XVI. PILATE SENDS JESUS TO HEROD. Herod's palace; about six o'clock Friday morning (Luke 23: 5-12). This is Pilate's second effort to release Jesus.

XVII. JESUS AGAIN BEFORE PILATE. Judgment hall in Castle Antonia; between six and seven o'clock Friday morning. Jesus within, the Jews without, the hall (Matt. 27: 15-18; Luke 23: 13-14; John 18: 39, 40). On Jesus' return to His jurisdiction, Pilate again summons the chief priests and elders, and tells them that Herod agrees with his decision that Jesus has done nothing worthy of death.

6. Now that that feast he released unto them one prisoner. Annually at that feast, and fittingly to the nature of the feast.

7. And there was one, named Barabbas. Barabbas was plainly a ringleader in one of those fierce and fanatical outbreaks against the Roman domination which had succeeded one another in the latter days of the Jewish commonwealth.

8. And the multitude crying aloud. Rev. Ver., went up; that is, they thronged about the hall, and were clamorous.

9. Will ye etc. an attempt to gratify the populace. King of the Jews. His use of the term, "the King of the Jews," was probably an attempt to enlist the patriotic feeling of the multitude on the side of the prisoner.

came to him from his wife, warning him not to yield and deliver Jesus up to be crucified, for she had suffered many things in a dream because of him.

XIX. JESUS OR BARABAS: WHICH? Vers. 11-14; Matt. 27: 20-23; Luke 23: 18-23. In front of the palace; seven to eight o'clock. The chief priests moved (stirred up, instigated) the people. While Pilate was receiving this message from his wife.

12. And Pilate answered: after waiting a while for the people to make their choice. What wilt thou? Pilate asked this question: he had no right to. He should have asked it of his conscience, of justice, of right, of truth, of honor, not of an excited mob. So men now ask questions about duty in this same wrong way.

WHAT SHALL I DO WITH JESUS. This is a question every person must answer, "What shall I do with this Jesus?" (1) Every person must do something with Jesus. He must accept or reject Him. (2) Some try to "escape" this decision: (a) by refusing to decide, but that is deciding against Him; (b) by substitution of other virtues in the place of believing in Christ; (c) by laying the blame on others, on circumstances, on temptations; (d) but it is all in vain. (3) To reject Christ is to reject the sum and soul of all goodness. (4) Rejecting Christ is the great sin of the world. (5) Christ is rejected from wrong and selfish motives.

13. And they cried out again, Crucify Him. Let Him be executed according to Roman methods, and not by the Jewish methods of stoning.

14. Why, what hast thou done? Pilate repeated this question three times, joining with it the proposal to chastise Him and let Him go (Luke 23: 22). The only answer is a more excited demand.

XX. PILATE WASHES HIS HANDS BEFORE THE JEWS.—Matt. 27: 24. Just before Pilate gave his final decision, he took water and washed his hands, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this god man." But all this made him none the less guilty; and he has been pilloried in history as the man who crucified the Son of God, even while knowing and confessing His innocence.

THE FATE OF THE MURDERERS. It is proper here to note the fate of the murderers of Jesus. Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. Herod died in infancy and exile; Caiaphas was deposed the next year. The house of Annas was destroyed, and the tower later by an infuriated mob, and his son was dragged through the streets and scourged and beaten to his place of murder. In 40 years the Jews lost all. Their temple and their city was laid in ruins amid unparalleled horror, and more than a million of them perished in the overthrow; and since that time they have been a nation without a country, or capital or temple.

XXI. SENTENCE OF SCOURGING AND CRUCIFIXION. Court of the palace; seven to eight o'clock. And so Pilate willing to content the people, to satisfy their demands. Delivered Jesus (to the Roman soldiers) . . . to be crucified: although he had repeatedly declared Him innocent. When he had scourged Him: as was usual before crucifixion. The scourge was made of several things with a handle; the thongs were made rough with bits of iron and bone, for tearing the flesh, and thus fitted, it was called a scorpion. See Ps. 129: 3; Isa. 53: 5.

XXII. JESUS MOCKED BY ROMAN SOLDIERS. Court of the palace; about eight o'clock. And they clothed Him in purple. From the court where the scourging took place. Into the hall (or court), called Pretorium: the abode of the pretor or Roman governor; here, the barracks of the pretor's soldier guard. Call together the whole band: that none may miss the sport. And they clothed Him in purple: in mockery of His claims to be king. The imperial robe was always called "the purple." And platted a crown of thorns. The thorns were most likely twigs of the commonest thorn-bush in Palestine, growing everywhere on waste ground, and ready at hand.

18. And began to salute Him. This was the third time Christ endured this awful insult and mockery on His last day of suffering on earth.

19. Smote Him on the head: "driving the thorn which was upon the pierced and bleeding brow. Spat upon Him: the height of insult.

XXIII. PILATE MAKES ONE MORE EFFORT TO RELEASE JESUS.—John 19: 1, 15. Jesus, bleeding, scourged, crowned with thorns, and wearing the purple robe, is led out into the court in the presence of the Jews, in hopes that they will think this to be enough to satisfy them. But in vain. The cry is still, "Crucify Him." He is taken back into the court, His own clothes put upon Him, and He is led to the place of crucifixion.

Reconciliation through Conversion.

"Will you introduce me to Mr. and Mrs. Blank?" It was the last night of the meeting in the city of— Many persons had come forward that night to make public confession of their faith. Among them were Mr. and Mrs. Blank. These were persons who occupied a very conspicuous position in the community, belonging to one of the oldest, wealthiest and best families, but who had lived worldly and fashionable lives, and were among the last persons who were looked for to come forward and make confession of faith in Christ.

Their coming was rather of great gladness to their friends, as it was a surprise to the whole community. Beside them there was a Mr. X., who in his young manhood had been a member of a Christian church, but for twenty years had not only been a backslider from God, but, as is often the case, had become an infidel of pronounced type, giving himself heartily and vigorously to the business of destroying the faith which he had once professed. He was a prominent manufacturer, and his influence in the church and the cause of Christ had not been small. He prided himself on his upright life, and his cleverness in overthrowing the faith of Christians. Among others whose faith he had destroyed was his wife, a lady of high excellence of character and fine mind. This man had been coming to the meetings with great regularity for two or three weeks, and in fact was under deep conviction of sin. He still professed his in-

ability to believe in Christ as the Son of God, or in Christianity as a faith of divine origin. Nevertheless, he had, in an interview with me, confessed that at heart he was not content or happy in his infidelity, and would give the half of his fortune, or more, could he recover his early faith. Still it was not believed that he would make any open confession of past infidelity, and of a renewed faith in the Son of God. So when, at the close of that memorable meeting, he rose from his seat and passed down the broad aisle of the church, in the face of the whole congregation, it caused almost as great a ripple of excitement in the audience as when Mr. and Mrs. Blank had, a few moments before, come forward. Mr. X. was followed by his wife, to the happy delight of all. They had taken seats on the front bench just behind Mr. and Mrs. Blank. Mr. X. sitting next to Mrs. Blank.

Another curious link in this chain of circumstances was, that there had been a feud between Mr. Blank and Mr. X., and they had not held speech with each other for years. Moreover, Mr. X. had forbidden Mrs. X. to speak, or have one slightest social intercourse, with Mr. Blank. Yet now here they were sitting beside each other, having come forward to make confession of faith in Christ.

It is my custom, after friends come forward thus to the front seat, to have them rise to their feet and make an open confession of their faith in Christ. Mr. and Mrs. Blank were the first to respond to this request. Then followed Mr. X., who made a very humble confession of his renewed faith in Christ. His wife did not immediately respond, so I passed on to the others, who, one after another, to the number of perhaps a score, confessed Jesus as their Saviour. I then returned to Mrs. X., who had remained seated all this time, and said to her, "Well, Mrs. X., do you desire to confess Jesus Christ as your Saviour?"

To which she responded: "No, Mr. Pontecost, I did not come here to confess Jesus Christ. I am not a Christian. I don't believe in these things. I came here because my husband came. I esteem it to be my duty to be ever at his side. If Christianity is true, I want to be a Christian. I want to know the truth, whatever it is, and am willing to be instructed."

This was a remarkable statement for her to make, and she made it with great frankness and clearness of voice. I saw that her husband was deeply moved by what his wife said. He told me afterward that he had destroyed his wife's faith, and that now she felt that he had basely deserted her in this matter, and, while flying for refuge himself back to the old faith, had left her stranded on the inhospitable shores of infidelity.

However, this is not the point of this story. After the meeting was dismissed, and before any of the friends who came crowding to the front to congratulate the many friends who had taken a stand for the right, Mrs. X. turned at once to her husband and said, "I wish you now to introduce me to Mr. and Mrs. Blank."

This request took her husband by surprise. He was now face to face with his old feud, and for the moment did not know how to meet the issue.

He replied with some confusion to his wife: "Why? It is not necessary that I should do that; at least not to-night. Why do you wish to be introduced to them?" To which she replied instantly: "If this is true, then Mr. and Mrs. Blank are your brother and sister, and I wish to know them and speak to them. If you do not at once introduce them to me, then I shall introduce myself to them."

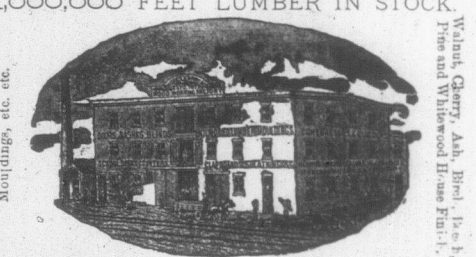
This brought Mr. X. to his Christian senses at once, and so he turned about and offered his hand to Mrs. Blank, to whom he had never spoken, and then to her husband, with whom he had had the bitter quarrel. Then he introduced his wife to them both, and thus that old feud was healed, and the power of God's grace manifested in a way that is not according to the fashion or power of this world.—Words and Weapons.

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Messenger and Visitor

WEDNESDAY, MAY 29, 1889.

THE ANNIVERSARY OF THE AMERICAN BAPTISTS.

The second of the great societies—the Home Mission—began its anniversary exercises on Friday morning, by the presentation of the annual report by Secretary Morehouse.

The year shows by far the largest number of missionaries ever under appointment, whose aggregate time of service equals 525 years; the most baptisms reported in any recent year, averaging about ten for every day of the year; church edifices erected at the rate of one and a half per week; a special and remarkable meeting at Nashville, Tenn., in the interests of our work among the colored people; co-operation with nearly every colored Baptist State Convention in the South; the acquisition of new school property and erection of new buildings, together with better equipment of schools with illustrative apparatus; the adoption of a new school in the Indian Territory; and harmony and efficiency in all departments of the society work.

Among the results of the year's work are the following: Baptized, 3,546; received into churches by letter and experience, 3,768; assistance to the amount of \$144,751 given to 28 institutions of learning; gifts and lands to 89 churches to aid in building houses of worship, amounting to about \$44,000.

The scope of the work can be seen by the fact that there are missionaries among the following nationalities: Germans, Scandinavians, French, Mexican, Indians, Freedmen, Chinese, Poles, Bohemians, Welsh and Portuguese.

Some interesting facts are given as to the growth of the Baptist body in the United States during the last hundred years. When Washington was inaugurated there were but 50,000 Baptist church members in a population of 3,750,000, or 1 in 75. Now there are 3,000,000 in a population of 65,000,000, or 1 in 22, without counting the smaller Baptist bodies. While the population has increased seventeen fold, the Baptist denomination has increased sixty fold. In the South the Baptists have one church member to every nine; in the North and West, one to every 25. The great ingress of foreign population into the latter great sections, aggregating nearly five millions in the last ten years, and giving about 17,000,000 of a population of foreign birth and parentage, accounts largely for the smaller proportion here. It is in the great West where the mission work is being pushed most vigorously.

The expansion of the Home Missionary work, in the last ten years, has been very great. In 1879 the total contributions were \$86,569; in 1889 they are \$239,628; receipts from all sources, \$145,790 and \$174,254 respectively; trust funds, \$92,564 and \$640,283; missionaries, 238 and 790; schools, 8 and 29; churches aided by loans, 21 and 70. This gives the following splendid summary of comparative results for the last ten years: Increase in Society's receipts, three-fold. Increase in Permanent Funds for general purposes, four-fold. Increase in Conditional Funds, nearly two-fold. Increase in value of school property, two-fold. Increase in endowments for schools, five-fold. Increase in missionary force, three-fold. Increase in pupils enrolled in schools, nearly four-fold. Increase in church edifice work, three-fold.

After the report, a little time was allotted to a free discussion of the question of how to raise funds. The brethren did not seem especially eager to speak on the subject. At last an old gentleman over seventy years of age arose, and he took the heart of the great gathering as he told them his way to get his people to give was to head the subscription list with as large a sum as he possibly could. He received but \$300 salary per year, but he gave \$20 each year to missions. Several others, during the course of the services, emphasized the same principle. Nothing is truer than that pastors must be examples to their flocks, in this as in other respects, if they are to hope for the best results from them.

Dr. Eddy, in a paper stored full of facts, showed what a vast work and responsibility rested upon the Home Mission Board. Through the mighty rush of immigration, by which half a million immigrants who are poured upon the shores of the United States annually, and who are chiefly under her rule, Rome was seeking to dominate America. It was America for Rome or America for Christ, and it depended largely upon the energy with which home missions were pushed, whether Christ should win the day.

One of the most effective addresses of the anniversary in Boston was by Rev. Mr. Henry, formerly pastor of the Baptist church, Fortland, Oregon, on behalf

of the Chinese in America. There are over 100,000 of these in the United States. In connection with his own people there was a Chinese church of 85 members. But 42 of these were resident in the place. These had given at the average rate of \$15 to foreign missions in addition to their contributions to home expenses. Those converted in America make the best missionaries to their countrymen at home. He gave an instance to show the staunchness of these Chinese in the faith. A Christian boy went to apply for a situation. He told the lady of the house he was a Christian, and was engaged. A few nights after, this professing Christian had a party, at which there were progressive euchre and wine drinking. The next morning the Chinese lad came to his mistress and told her she must get another boy. When his mistress asked why, he said: "Did not I tell you I Christian? I not a heathen." We hope the professed Christian lady felt the rebuke. He also told another incident. An old lady in greeting a converted Chinaman, told him she was sorry she could not recognize the converts. He replied, "You should know your Chinese brethren, because their faces shine." They seem ever glad in the Lord. Dr. Gordon stated the Chinese class in his school supported four native preachers. Must the converted heathen come to us to teach us how to give?

A missionary to Utah gave a clear statement of a part of the Mormon Relief, God, to the Mormons, was a big man. He was once what we are now, and we shall become what he now is. Adam was God, and he has become what he now is; because he was a good Mormon. Christ took away original sin as we are left to get rid of personal sin as we can. The Holy Spirit is but an influence; not a person. They are totally lacking in reverence; while believing that baptism regenerates, they call it a ducking. Their home life is terrible. They are hard to reach; but are being reached, especially through work among the young.

In connection with the church edifice department, it was stated that, in all the new and rising towns, the denomination which first built a house took the place. This is no truer in the United States than in Manitoba and in parts of our own provinces, and it emphasizes the importance of the society which helps to plant houses of worship in such locations.

The work among the freed men of the South was well represented and presented. Drs. Purce and Simmonds, both colored brethren and each a president of a college, spoke and were well received. The latter especially tickled his audience by his humor and made many happy hits. Among other good things he said, was this, "A little learning is what gets our people into the penitentiary," which is often true of others than of negroes.

One of the most enthusiastic of the anniversary meetings was that of the NATIONAL BAPTIST EDUCATION SOCIETY, organized a year ago. Some of the leading educators were then a little fearful and counseled delay; but those who had it upon their hearts carried the day. The first year of its work, under the energetic leadership of its able young secretary, Gates, has convinced all of its worth and promise. The report was an admirable one, showing that the executive had felt its way, and had laid down wise basal principles to govern their work. The gift of \$100,000 by John D. Rockefeller, one of the most careful of business men, to be distributed by the society to needy institutions, has been one of the highest testimonies to the prudence with which its aid is granted.

Mr. Gates then read one of the most masterly papers it has been our privilege to hear, on the educational needs of the great central West, lying west of Ohio and east of the Rocky Mountains and north of the Ohio River. Some of the facts he massed upon his objective point, the wisdom of the decision of the society to concentrate its efforts to found a great college in Chicago, with an endowment of \$600,000, after grounds and building were provided, were of the most weighty character. He showed most conclusively that institutions create the thirst for education they supply. Where there are no institutions there are few seeking after knowledge. He also made it plain, from reference to the catalogues of the various great universities, that their attractive power was chiefly within a hundred miles. Fifty-three per cent. of all students attending Harvard are from Massachusetts, and only four per cent. from the great West. Another fact is that no great university can draw away many students from the vicinity of another though inferior one. Harvard draws but eight from Connecticut, where Yale is located, and but three from Providence, the seat of Brown, from which Brown draws 95. The conclusion was that each great section of territory demanded an institution of its own. In the same line of thought, was the fact that in the great central West where there were nearly 400,000 Baptists, there were only about as many students in the smaller Baptist colleges pursuing a classical course, as in Colby University alone, which represented only 30,000. Of these only nine were ministerial students, or one to each 600 churches. Only about one-fifth of the Baptists were within the attractive power of our own institutions. From all the

Baptist students who went to State universities, but two-thirds of one per year came to Morgan Park to study for the ministry. The influences in these institutions were wholly away from this grand ideal of all callings. There is food for reflection in these facts, for us. Mr. Gates made them an irresistible plea for the establishment of a Baptist University at Chicago.

At the conclusion of this powerful address, the secretary said he had a communication to read from John D. Rockefeller, which had a bearing upon the question. At the announcement of the name of this princely giver, every ear was strained to catch the fateful words which, it was felt, would follow. And they were fateful. Mr. Rockefeller made the simple statement that the society, on the conditions proposed by them, might consider him good for \$600,000 of the \$1,000,000 required. Then followed a scene of wild excitement for an assemblage of sober Baptists. There was round after round of applause. The western men waved their handkerchiefs, and Dr. Henson threw his hat up almost to the ceiling, and when he had got cool, had to go searching round to find where it had fallen. The enthusiasm was not lessened when the further announcement was made that a Mr. Hincley, of Chicago, had pledged \$50,000 more. Then followed short speeches, full of congratulation and joy. When are our struggling institutions to have a similar experience?

The last of the great societies to have its anniversary was the AMERICAN BAPTIST PUBLICATION SOCIETY.

The report showed a prosperous year. The total receipts in all departments for the year ending March 26, 1889, are \$62,360.24. Of this amount, \$461,341.54 were received in the Book Department; \$134,652.28 in the Missionary Department; and \$30,366.42 in the Bible department. The assets of the Society, as given in last year's report amounted to \$711,805.31; this year they amount to \$791,691.81.

The immense dimensions of its publishing department can be gathered from the following statement: There have been ninety-eight new publications during the year. Of these 296,540 copies have been printed. The total number of copies of books, pamphlets, tracts, and periodicals—new and old—printed during the year is 30,819,850. This exceeds the number of copies printed last year by one million five hundred and twelve thousand and fifty-three. The total number of 16mo. pages printed during the year is 661,582,811. An increase of one hundred and twenty million two hundred and eighty thousand nine hundred and eighty-five over last year.

REPLY TO BRO. TODD.

We have received from "Pastor" a reply to Bro. Todd, in which he makes the following points: The open communion he referred to was the reception of F. C. Baptists to the Lord's-Supper in our churches. When a minister buys a farm or house and settles down in a place, he naturally clings to fields near his home, and is tempted to gain them or hold to them in a way not best fitted to promote the interests of the cause. This often leads to compact fields being broken up, as churches convened to the house of a brother so situated, are served, even though belonging to two separate groups of churches which can be best supplied by the same man. The amounts given at quarterly meetings are a poor criterion of what the churches of a county should give, as these meetings are held but four times a year and touch but four churches and a few delegates. The churches of Carleton county do not give largely.

We may add, we do not think it possible for a brother to busy himself about his home or his farm the most of the week and not have his pastoral work interfered with. There may be some brethren to whom this is a necessity; but it interferes with their pastoral work all the same. At the same time, we are slow to believe this to be a necessity to God's true ministers, save in very rare instances.

THAT STATEMENT.

Absence from home last week prevented editorial reference to the statement of the directors of our Seminary at St. Martins. It is an alarming one, and has, no doubt, been read with the deepest concern by many. We wish to say, this is no statement for the purpose of bringing a pressure to bear upon the friends of the seminary to give, when there is no pressing danger and urgent need. It is a plain and frank statement of facts.

We do hope, however, that the friends upon the security of whose subscriptions stock of the work of building the Seminary was undertaken, will feel that their honor, if nothing else, demands that they make good their pledges at once. If the Seminary should go down, carrying with it all that has been put into it of means and effort, and also the credit of two denominations, it will be because their pledges have not been redeemed. We can scarcely believe that any of those who have taken stock will assume this responsibility of all this, by a neglect to do what they have promised.

The meeting of the society to be held on Thursday, will doubtless decide the

fate of our Seminary. It behooves all who are interested in it to be present. Let there be a grand rally.

Should not this be the ground taken by all? The seminary is a fact. The fine attendance the first year, under all the disadvantages of the situation, shows that it can be filled. It may and will do a grand work for the Master, if it can be sustained. This can be done, provided the intelligent men of both denominations rally to its support. Whatever, therefore, may be the opinion of any as to the past, it is not the duty of any as to come forward at the present crisis and help realize the possibility within our reach? There has been too much toil and anxiety and money put into the Seminary to let it fall and leave us much worse off than though we never made any attempt to establish it.

There is here, also, a grand opportunity for some large-hearted man or woman of wealth to come to the rescue, and preserve an influence for the future of untold possibilities for good.

THE WEEK.

Wm. O'Brien has been testifying before the Parnell Commission. He did not pretend to have much love for England; but held, all the same, that the Land League had been opposed to crime, and had pursued constitutional methods.

Salisbury is evidently an optimist of the first water. He thinks the Irish are coming more and more to the idea that the hope of their country is in the Tory government.

Mrs. Gladstone has been honored by a presentation from the Liberal association. Parnell made the address and Gladstone responded for his wife. With knightly devotion, he declared Mrs. Gladstone to have been the best gift of God to him. It is her highest compliment to be thought worthy of her husband.

The French are celebrating the centenary of their revolution. It is more glorious in the distance than when a present reality. The ambassadors of the European monarchies were conspicuous for their absence at the opening of the exhibition in honor of the great event. Nearly 200 members of the British House of Commons have signed an address to President Caron, expressing regret at the absence of the British representative.

Boulangier's trial has been postponed till August. Some suppose this is a plan of his enemies to act on the elections in September, by having his condemnation announced on their eve. Others think that his enemies have been unable to find anything to criminate him, and want time to make further search. It is probable that the election itself will be postponed, if the indications make it evident that Boulangier still has the support of the common people.

The strikes in Germany are assuming larger proportions. The employers have not yielded as it was supposed they would when the young Kaiser had his interview with the representatives of the workmen. It is said the Emperor feels very indignant at the former. All disturbance is sternly repressed by the military. Anyone who knows the way the poor of Germany are ground down by many forms of oppression, will sympathize with these workmen who are seeking some relief. Since the above was written, word has been received that the miners have returned to work in one district.

The king of Italy, his oldest son and Prime Minister Crispi are being returning the young Kaiser's visit. There have been brilliant celebrations in Berlin. These courtesies are doubtless a help to peace.

It is probable that another point has been scored for peace in the fact that Russia has got through one year, and not added to her crushing debt. This shows that, with peace, she can yet hope to retrieve herself, and gradually cast off the incubus of oppressive taxation. Peace is popular with the masses, but we have classes rule, and peace is not safe in their hands.

The most attractive feature of the celebration of the Queen's birthday, in St. John and Carleton, to the rougher class of young citizens, was the demonstration of the Salvation Army. This institution eclipsed itself. In addition to drums and all the other means of making a racket, there was an officer in tight, after the true circus style, who went before and along the marching line, turning hand springs, &c. Then there were soldiers in full dress, who allowed the marching column to get far in advance, and then would start on the run with whoop and shout to overtake it, and then pause and repeat the performance over again. This was all, of course, in the interests of religion, and to drive the devil out of the place. It is needless to say that these performances, in the sacred name of Christianity, were beheld with disgust by all who had a spark of reverence remaining.

How Rome loves popular education may be seen in the fact that in that city to-day there are over 100,000 of the adult inhabitants who cannot read nor write, although in that centre of the hierarchy there are 30 cardinals, 35 bishops, 1,460 priests, 2,216 nuns, and 3,000 monks, friars, candidates, etc.

Bro. Robbins and Societies.

Absence from home explains why this did not appear last week.

I need say but little in reply to Bro. Robbins' first article. He says, "For a long time I was of posed to societies. I have always believed that the church is the only divine organization for Christian service, and it is in and through the church that all Christian work is to be done. I preach that. I emphasize it. I am slow to endorse societies." Well, I am glad to know that Bro. Robbins' preaching on this point is sound, even though he does not practice what he preaches. Being a consistent man, I feel sure he will not long allow his practice to contradict his preaching.

What are the reasons given by Bro. Robbins for endorsing societies? Not that he has found any Scriptural authority for them, not that he has discovered the church itself to be ill-adapted to the carrying on of Christian enterprises—or if he has made such discoveries, he has not given them as reasons of his conversion—what then does he give as a reason for the important change which he has experienced? Simply this, he finds "that the sanctified common-sense of Christians—whatever that may mean—has organized various societies. Some of us think it was a very un sanctified Christian sense that suggested them, and we have as good a right to that opinion as any one can have to the opposite opinion.

But this I submit is not a question of sanctified or of un sanctified common or uncommon sense. It is a question of Scriptural authority. The question is whether the church itself is or is not adapted to the carrying on of all Christian enterprises.

Those who oppose societies affirm not only that the church is the one and only divinely authorized Christian Edifice Society, but also that it is perfectly adapted to the prosecution of every department of Christian enterprise, and it is for the advocates of other societies to show that this contention is wrong.

Until they shall have succeeded in doing this, all the talk about sanctified common sense, the indications of Providence, etc., is simply worthless.

When the Lord Jesus gave us the church organization, He knew all about the young people who would be brought into it, nor was He ignorant of the anxiety that earnest pastors would feel in reference to them, and if He had thought other societies than the church necessary, that would have been the most likely time for Him to provide for them. But as no hint of them is given by our Lord or by inspired apostles, we are very slow to believe that He has authorized them as an afterthought.

Let it first be made clear that the church itself is not the best possible organization for the carrying on of all departments of Christian work, and then we will listen gladly to Mr. Clark or any one else who is prepared to suggest a better organization.

But now let us look a little more closely at the weakness of Bro. Robbins' arguments—not that I think any one else could have made out a better case. He speaks warmly of the "devotion of his Look-out Committee." Does he mean that they had been appointed by the church instead of by the society? If so, that is the strongest possible argument against the society; and, if not, then it is certainly no argument in favor of the society.

Are we to infer from what Bro. Robbins says on this point, that these young people meet and pray for the conversion of others, because they are members of the society, and not because they are Christians and members of the church?

If his remarks do not mean that, they mean nothing; and if they mean that, can Bro. Robbins or any one else fail to see that this is taking the crown from the brow of the church and placing it upon that of a human society?

Is the society denominational? I may not understand that word, but I have always regarded a thing that is common to all denominations as undenominational, and an still inclined to that view. These societies are found in all the different denominations, working under the same constitution, and reading the same literature. Letters of dismission are granted from one society to another. Does the constitution provide that a society in a Baptist church can only grant letters to the society of another Baptist church? If so, we have not seen it.

The fact is that the society utterly ignores all denominational differences, and yet according to Bro. Robbins, it is "denominational."

Such statements are of no service to one who wishes to know the facts in regard to these societies.

But I wish especially to call attention to what seems to me a very unfair and misleading reference to societies in general. Bro. Robbins says missionary organizations and Sunday-schools are only societies, thus conveying the impression that all these societies rest on the same principles.

There are missionary societies, Sunday-school societies, young people's societies, and as these are all societies there can be no essential difference between them. If Bro. Robbins' reference to these societies does not mean that, it means nothing.

Now let us look at this reasoning. We will take the Home Missionary Society or Board, as it is generally called. What is this society? A committee appointed by the Convention, to which body it is responsible and to which it must make its annual reports. But what is the Convention, and what authority has it to appoint such a committee? The Convention is the churches assembled in a representative capacity for the doing of certain work which they could not do in an individual capacity. So the missionary societies are implicitly committees appointed by all the churches instead of by one church. We believe most heartily in such committees being appointed by churches, doing work for the churches, and responsible to them. But does Bro. Robbins mean to imply that there is no difference in principle between these committees, or societies if you choose, and the Y. P. S. C. E.? If so, the comparison is most unjust and misleading, and if not, then the comparison is meaningless.

But let me state what would be a fair comparison. The Home Missionary Board is a local society, so is a Baptist church. If a few of the members of the Missionary Board should organize themselves into a smaller society for the purpose of doing the work which belongs to the whole society, they would be doing precisely what some of the members of a church do when they organize themselves into a Y. P. S. C. E. for the purpose of doing work that belongs to the whole church.

But I need not enlarge on this point, as every one will see the injustice of comparing Missionary Boards, created by the churches and responsible to the churches, with these self created societies within the church, but not responsible to the church.

It is in his second letter that Bro. Robbins introduces the Sunday-school to illustrate the relation of these societies to the church, and so that will be dealt with in my reply to that letter. This is already longer than I intended.

E. J. GRANT.

Woodstock, N. B., May 22.

Another Concert Exercise.

One of our sisters has prepared and presented to us a beautiful Floral Concert Exercise for Children's Day. We have had eight hundred copies of it printed, and are sending it out to our Sunday-schools in the hope that they will observe a Children's Day and take up a good collection to be equally divided between Home and Foreign Missions and Acadia College.

We would suggest the 2nd Sunday in July as a suitable time for the concert, though if not convenient to have it then, it can be held on another Sabbath or a week evening. But it must be given when there are plenty of flowers.

As we are not sure of the Post Office address of all the Superintendents, in some cases we shall send the exercises to the pastors to be given to the schools. Any who do not receive a copy or copies can have them by sending a post-card to my address at Hebron.

We hope none will feel that the exercise is too difficult and shrink from attempting it. We are satisfied that with a little labor and effort every school now has a chance to have one of the best concerts they have ever had.

We are anxious that the schools shall have the concert not simply for the collection they may give, but because we feel sure that it will do good. While it is all about flowers, it points to God in almost every line.

We have printed the words of five pieces of music on separate sheets. Two of the pieces will be found in Gospel Choir. The others are not in any book with which we are acquainted, and as we could not have the music printed, we have selected familiar tunes in which they go very well.

Please send all the collections taken at the concerts direct to me and I will see that they are divided as above indicated. Now all that is needed is a little enthusiasm on the part of pastors, superintendents and teachers, and \$2,000 can be raised for the Lord's work and a pleasant and profitable service enjoyed.

The Hebron Sunday-school had sent away and purchased a Floral Concert Exercise which they had begun to prepare. But when this was shown to the pastor and others, they at once put this aside, as they thought this so much better. And who will examine it cannot fail to admire it, and those who are fortunate enough to have it well rendered will be delighted.

A. COBURN,

Cor. See'y H. M. Board.

Hebron, May 17.

Professor von Dollinger told the Munich Academy one day last week that "the intellectual primacy of the world is certain one day to fall to the Anglo-Saxon race, as in ancient times it fell to the Greeks and Romans. The Germans will certainly have no small share in that intellectual world of the future, but that will be only indirectly, through the medium of the English language."

Missionary Correspondence

(Continued)

BALLALOO. One of the sights at the place where butchered the day I was there this most of them too old and of any further use, but there to be killed. They be sold by the farmers. Pariah castes, as Mr. blow or two with a stick, just back of the head, down, and a knife in the brain, in the boys, allowing very little. Then the skin would be carcass cut up with the venient pieces. Of course be full of blood and if out, it was carefully saved. So far as I could the animal, carcass, be was thrown away. I stand why the Brahmin feeling towards the pariah disgusting looking stuff, were piled up in the waiting purchasers. "On my way to the "under the largest banyan seen. From the end of side, to the end of a branch side; there were opeaces. I judged there or more separate stems day I saw the largest have ever seen. The seven feet in diameter, the branches from side three paces. It was a men. But in the village horhood, I heard of a still. The people told among the hills where worship, a goddess the worship consisting through fire without ridiculed the story, this same thing that I had. But last evening I took Ryan, the police inspector duty compelled him to nights at the festival. had heard was really true. He said a trench eight feet long and half a yard been dug and filled with was set on fire and burnt was a mass of fire and he could not stand with it. On the second night had been prepared by cantations, walked through fire three times each week, without being burnt, also was taken by the p few ceremonies, in the ground, and of its own it walked through the to the other, and then to back again, and not a few. One of the men walking had a common pot on filled with rice, and it no one but the priest put down. A police inspector was present a few years lying this, he undert the man's head. Instead to do so, he found him from the ground by the priest had to interfere. the people tell, and the it is true. Another parance is for the priest, who is all over, to take up his coals and carry them of his village. This part about. Twelve or fifteen ple assemble, and each bring something to offer as a sheep, a goat, a fow or other bird. If one the goddess would fe would kill the person these things thus offered the third day, by cutting front of some images ne heads all go to the priest those who offer them. was a horrible sight to and birds killed in such stream of blood ran ac down the hill. The full only once in four year should like to attend the see for myself. I cannot of meet I have heard, plain it?

Is it really the work looks like it. If I were should feel tempted to whatever it is, in the take the pot from the people are so given up ship, and so dominated evil spirits, that if their existence, they must be here in India to display have never seen any of possession myself, but such. Is it difficult to extent, how hard it must holding such belief, to and accept of the situation through Christ? spirit can work such these demoniators by his power? Would they play his great power these people from the In most of the village had a good hearing from and in some places there



Missionary Correspondence.

(Continued.)

BALLAUGH, March 28.

One of the sights at the large fair was the place where butchering is carried on. The day I was there thirty or forty cattle, most of them too old and too poor to be of any further use, had been brought there to be killed. The animals would be sold by the farmers to some of the Pariah castes, as Malas and Mardijas, then dragged to the place of killing. A blow or two with a small axe on the neck just back of the horns would bring it down, and a knife would be plunged into the brain, in the hollow just above the eye, allowing very little blood to escape. Then the skin would be taken off and the carcass cut up with their axes into convenient pieces. Of course the most would be full of blood and if any should run out, it was carefully gathered up and saved. So far as I could see, not a bit of the animal, carcass, blood or intestines was thrown away. I can quite understand why the Brahmins have such a feeling towards the pariahs who eat such disgusting looking stuff. Cartloads of it were piled up in the hot blazing sun waiting purchasers. Bah!

On my way to the "Sunta" I passed under the largest banyan tree I have ever seen. From the end of a branch on one side, to the end of a branch on the opposite side, there were eighty-three good paces. I judged there were a hundred or more separate stems. And the next day I saw the largest tamarind tree I have ever seen. The trunk was about seven feet in diameter and the spread of the branches from side to side thirty-three paces. It was a magnificent specimen. But in the villages in that neighborhood, I heard of something bigger still. The people told us of a place up among the hills where the Koda people worship, a goddess the principal, part of the worship consisting in men walking through fire without being burned. I ridiculed the story, thinking it much the same thing that I had seen in Bobbili. But last evening I took dinner with Mr. Ryan, the police inspector here, whose duty compelled him to be present two nights at the festival. He said what I had heard was really true.

He said a trench eighteen or twenty feet long and half a yard in depth, had been dug and filled with wood, which was set on fire and burned till the trench was a mass of fire and flame, so hot that he could not stand within some yards of it. On the second night three men who had been prepared by the priest by incantations, walked through this mass of fire three times each way, from end to end, without being burned. A chicken also was taken by the priest, and after a few ceremonies, it was put upon the ground, and of its own accord, apparently, it walked through the fire from one end to the other, and then turned and walked back again, and not a feather was singed. One of the men walking through the fire, had a common pot on his head partly filled with rice, and it was declared that no one but the priest could take the pot down. A police inspector (a native) was present a few years ago, and not believing this, he undertook to take it off the man's head. Instead of being able to do so, he found himself being lifted from the ground by the pot, and the priest had to interfere. This is the story the people tell, and the man himself says it is true. Another part of the performance is for the priest, when the ceremony is all over, to take up his cloth full of live coals and carry them on his shoulder to his village. This part I forgot to ask about. Twelve or fifteen thousand people assemble, and each one is expected to bring something to offer to the goddess, as a sheep, a goat, a fowl, chicken, pigeon or other bird. If one should bring a dog, the goddess would feel insulted, and would kill the person, they say. All these things thus offered are killed on the third day, by cutting off the head in front of some images near the fire. The heads all go to the priest, the bodies to those who offer them. Mr. Ryan said it was a horrible sight to see the animals and birds killed in such numbers that a stream of blood ran across the fire and down the hill. The full ceremony occurs only once in four years. If possible, I should like to attend the festival once, to see for myself. I cannot doubt the truth of most I have heard, but who can explain it?

Is it really the work of demons? It looks like it. If I were present once, I should feel tempted to have a fight with whatever it is, in the matter of trying to take the pot from the man's head. The people are so given up to demon worship, and so dominated by their fear of evil spirits, that if there are any such in existence, they must have a good chance here in India to display their powers. I have never seen any case of demoniacal possession myself, but there may be such. It is difficult to realize, to some extent, how hard it must be for people holding such belief, to give them all up and accept of the simple story of salvation through Christ? Only the divine Spirit can work such a change. Are these demoniacs beyond the reach of His power? Would that He would display His great power in saving many of these people from the grasp of the devil. In most of the villages visited we have had a good hearing from those rescued, and in some places there has been much

interest manifested. Many have heard for the first time of Christ.

WOODAVALE, March 31.

I came on here yesterday morning, on the way to Peñha Penke, and thence to Bobbili. The weather is getting too hot for comfort certainly. My thermometer stood at 100 degrees under my umbrella, as I came in from the village this morning at 11. According to the Bobbili hospital thermometer, the heat has been over 100 in my tent nearly every day I have been out on this tour. I am beginning to feel the heat and it will hardly be prudent or profitable for me to remain out much longer.

How glad we are to hear, from week to week, news of the good work in so many of our churches at home. I trust the "appeal" sent home will lead many of our people to join with us in earnest prayer, for more workers and a greater blessing on our work.

G. CHURCHILL.

P. S.—Ward has just come that B. Gurana was baptized at Paloochah by Bro. Archibald, on the 26th. Praise the Lord.

Dakota Correspondence.

For some weeks past conscience has been rendering you Dakota correspondent a little uneasy as to duty in the matter of news from this quarter for the columns of the MESSINGER AND VISITOR. Absence from home and the press of other duties have hindered. Since our very mild weather has passed, till now, we have had an unusually cold and dry spring. Fears were beginning to be expressed that another year of blank crops was coming upon us. But up on the Pembina Mountain, and on its eastern slopes, a week ago, Providence, just as they say here, "in the nick of time," sent a most copious shower, of which we on the plains scarcely knew anything. But this morning dawned on us with a cloudy sky, and now for hours we have been blessed with a quiet, but copious and refreshing rain, making everybody hopeful, and all nature smile again.

Another failure in crops this year would be a very great calamity to this sorely pressed community, the result of which would be terrible in the extreme. The whole country is in a state of excitement over the approaching triplet birth of States. The election of delegates to attend the Constitutional Convention to take place in July, passed off very quietly the day before yesterday. The two old parties, Republicans and Democrats, have been busy in the contest. Political prophets say the former party are greatly in the predominance in the northern counties. The temperance workers have been astir, and it is hoped that they have succeeded well in sending men in, connected with both parties, who will work for principle for a good solid prohibition plank in the Constitution. It would be a glorious victory on the part of temperance and purity, should these states be received into the Union with a strong prohibition plank in their constitutions to begin with. How it would facilitate and alleviate the liquor fight into which this great nation is just entering! The temperance, or rather prohibition sentiment, in the Dakotas is gradually advancing, and if the fight were square and honest on the part of the liquor men (which it will not be, for it never was), there seems scarcely any room for doubt, but that prohibition won't win easily.

Religiously, matters have been very quiet among us since the long winter nights, when special meetings were held in several quarters, with good effect. Even the city of Grafton thus partook of a portion of the descending blessing. For the last few weeks, in Grafton and vicinity there has been a little ruffle on the calm by some special meetings held by a somewhat eccentric evangelist, Rev. B. S. Taylor, the "entire holiness" stripe. He combines temperance lecturing, preaching, and Bible readings, together in his work. He seems to give more general satisfaction, in the first, among temperance and Christian people. His preaching is considerably of the Sam Jones style, savoring much of coarseness and American slang at times mixed in with law and gospel and lots of old-fashioned Methodism; the "altar" or "penitential bench," being very essentially prominent. This gentleman claims to have attained to "entire sanctification," although those who hear him are generally puzzled to understand where his sanctification lies, or wherein he is perfect. His wife, also, once a very imperfect member of a Baptist church, boasts of having attained, and of being already perfect.

As this kind of assumption goes rapidly to seed, there is no doubt we shall presently have an abundance of temporarily perfected people in our wicked little city. A careful reading of Philippians 3: 12-16, if they would only read carefully, might open the eyes of such people. But this egotistical, pleasing delusion is not easily got rid of, when once it gets full possession of its victim; Some good, well-meaning people seem taken with this notion, which, at times, leads us, in charity, to suppose that it is greatly a misapplication of terms—a jumbling of justification, sanctification, sincerity, consecration, etc., and labelling it all "entire sanctification," or "Christian perfection." There are many of those making these

claims would need such a practical and tangible argument as the story represents Whitefield as having applied to John Wesley's sanctified ones, in the dash of soap-suds at them to their horror, dismay and unsettling of temper. But enough; perhaps at some future writing I may report the cure or progress of this strange heresy. In the meantime, can we not have something on this subject from the trenchant pen of the editor of the MESSINGER AND VISITOR? A. McD.

For W. B. M. U.

Table listing financial contributions for W. B. M. U. with names and amounts.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PORT CLYDE, Shelburne Co.—Last week it was my privilege to hold a few meetings with the little church at Port Clyde. The presence of the Master was manifested in the meetings. On Friday afternoon, the 17th inst., I baptized three happy believers. There are now fourteen members, and all united in pressing forward the Master's work. Pray for them. May 23. L. J. TINGLEY.

LAKEFIELD, SUSSEX, N. B.—Allow me to report in MESSINGER AND VISITOR work done for Home Missions and colporteur work. Since the report given in by Rev. R. Mutch, some time since, I have collected \$71.55; paid out \$11.32 for Bibles, Testaments and tracts; visited 250 families; distributed 500 religious tracts, 30 Bibles and Testaments. Balance on hand, \$60.23. J. M. HERBERT.

TRACADIE, ON—Lord's day, the 19th inst., it was our privilege to visit the baptismal waters again. From time to time our hearts are made glad in seeing sinners yield to the claims of the gospel. Many more are upon the eve of making a surrender at the feet of Jesus. We also rejoice to learn through the MESSINGER AND VISITOR the progress and advancement of the Redeemer's cause throughout our Province. And may the whole earth be filled with His glory! D. McLEOD.

St. GEORGE, N. B.—We held our quarterly missionary meeting Tuesday evening, May 14, which was a credit to the church. Missionary intelligence was brought before the audience by thirteen different members of the church and congregation, which claims their profound attention. The Rev. Mr. Holly (Presbyterian) favored us with his presence and a short address, which was appreciated by all. The offering for Home and Foreign Missions at the close of the service, was a credit to the congregation.

LAWRENCETON AND VALLEY VIEW.—Two more were baptized to-day into the fellowship of the above church. This makes seventeen in all since the revival began, and we believe the end is not yet, for others are enquiring the way of salvation; and we trust that others may be saved, to glory in their Heavenly Father. Every department of our church is in an admirable working order, which is due, in a large degree, to the energy of our pastor, Rev. J. T. Eaton. All three Sunday-schools are in excellent working order. The prayer meetings are well sustained. C. E. PINE.

OXFORD.—Closed my ministry with Linden and Centreville churches. I had the pleasure of administering the ordinance of baptism to a very promising young man, in the presence of a large gathering of people in Linden at 10 a. m. The Spirit of the Lord was present to bless. The right hand of fellowship was given to two, and then the Lord's Supper was administered to the church, after which pastor and people parted, it may be never to meet again on earth. In the afternoon at 3 o'clock, I met a large congregation in Centreville, and after commending the flock to God and the Word of His peace, we sat down to commemorate suffering love. It was a solemn time. Next Sabbath, 26th, closes my pastorate with the Oxford and Little River churches. So will end a four years' pastorate with the Oxford and associate churches. God has blessed our efforts to do good in this field, but as I purpose giving, at some future time, a more extended account of my pastorate here, I will say no more at present, only that I am now prepared to enter some other field in the name of my Master, to labor for His glory. T. M. MUNRO.

St. MARGARET'S BAY.—By request of Bro. Cochran I visited this field nine weeks ago. Found it in a neglected state. I spent two weeks at French Village in special labour without special blessing, as I have had great and sad afflictions come of the members. Still we hope that all will return ere long to the fold. Things look brighter now. I then went to Indian Harbor. There I spent two

weeks. There I found things more settled and the line drawn between truth and error. As the brethren had labored for months with the erring, and could not win them back, they desisted, it best to exclude them. The poison had gone so deep, to save the body the limbs had to be cut off. Sorry they were to do it; but God owned the act. The next day we received two by baptism. The church is in healthy condition, and all is union now and a blessed peace prevails. Then we visited Dover, a branch of Indian Harbor church. I found that branch in good condition. In a week from the day we had excluded eleven at the harbor, we received eleven here, and the work went on till we received seventeen in all. This is the work of the Lord, we believe, for some were deep in sin. But bless the Lord, his spirit can conquer. Brethren, pray for us, that we may be led by the Spirit of the Master. I hope to stop spell with this kind people. I know they will do their best for me. On the twelfth I went to Fall River to baptize for Bro. Hatfield. I found the churches in a happy state, with Bro. H. strongly entrenched in the affections of his people. Brethren, pray for that young brother, I believe he is worthy of your warmest affections. I baptized two. They expect soon to be compelled to call another to do the same. The Bro. has a large field, some four or five stations, at some distance, apart, and having no horse, it involves much labor. THOMAS McDONALD.

The Cambridge church, Kings Co., N. S., have granted their pastor, Bro. D. Price, leave of absence for three months, to visit his home in Wales. We wish our dear brother a very pleasant vacation. NOTICES. The York and Sunbury Counties Quarterly Meeting will meet with the First Kingsclear Baptist church, on Friday, the 14th day of June, at 7 o'clock, p. m. The Rev. Calvin Currie is to preach the opening sermon on Friday evening, and the Rev. F. D. Crawley is to preach the quarterly sermon. It is very desirable that the churches send their best men to represent them in the Quarterly Meeting. T. A. BLACKDAR, Secy-Treas.

Association Notices.

The Western N. S. Association will, D. V., meet at Liverpool, June 15. Delegates and visitors are requested to send name and address, stating how you will come, to the undersigned, before June 5th. The following travelling arrangements have been made: Steamship City of St. John will leave Yarmouth on Thursday, touching intermediate ports, will reach Liverpool on Friday, returning, will touch Liverpool on Tuesday. Delegates will be returned for one full first-class fare. Western Counties Railway will return lay delegates for one and one-third class fare. Clergymen travel for half fare as usual. Windsor and Annapolis Railway will return passengers for one and one-third fare. Staling & Johnston's Coach Line, from Annapolis, will return passengers for one fare and a half.

Now, brethren, send in your names. By all means come, and come praying for the presence of the Master. We hope by the 5th of June every name will be in; but, of course, if a brother decides at the last minute to come, come along and we will do the best we can for you. S. H. CAIN, Pastor, Liverpool Church.

The Nova Scotia Western Association meets (D. V.) with the church in Liverpool, the third Saturday in June, at 10 o'clock, a. m. I would beg leave to call the attention of the clerks of all the churches to the following resolutions: "Resolved, that the Clerk of the Association be appointed to make a digest of the church letter; and that he may be in a position to do so; resolved further, that the churches be requested to send in their letters to the Clerk, previous to the 5th of June of each year. L. E. BILL, Clerk of Association. Box 28, Yarmouth, N. S.

Delegates and friends intending to attend the Central Association to be held at Port Williams, Kings Co., N. S., will please send in their name to D. Cogswell, Port Williams, or to the undersigned. Please state whether coming by train, or private conveyance. S. B. KEMPTON.

Many of the recognized authorities in civil as well as military circles say, "The malarial disease is most dangerous in that the kidneys are most liable to break down." Such men as Dacosta, Atkinson and Pepper, professors in our leading medical schools, and Soldatou, Surgeon Gen. in the Russian army, Woodward, Surg. Gen. in our American army, speak of malaria as a direct complication of chronic Bright's disease. The kidneys must be kept free from disease and the poisonous germs of malaria; they must act normally in cleansing the blood, for 65 gallons of it passes through them every hour. People in malarial localities recover from both the cause and effect of malaria by using Warner's Safe Cure. Every person, in the spring or fall, who has either kidney disease or malaria, should use Warner's Safe Cure as a precautionary measure.

Beans, Pork AND LARD, XX.

LANDING: 365 Packages above Goods. FOR SALE LOW BY C. M. BOSTWICK & CO.

Advertisement for Burdock BLOOD BITTERS, claiming to cure constipation and other ailments.

THE PLANET JR. IMPLEMENTS

Advertisement for Planet Jr. implements, including a Garden Drill and a Combined Drill and Cultivator, for sowing and cultivation of farm and garden crops.

Advertisement for the Planet Jr. Buggy, highlighting its standard design and availability for sale by W. F. Burditt & Co.

Advertisement for P. S. McNutt & Co., 32 Dock St., St. John, N. B., offering various goods and services.

Advertisement for Wood Bros. & Co., 107 and 109 Granville Street, Halifax, N. S., specializing in dress goods, silks, and hosiery.

Advertisement for W. M. Cummings & Sons, Spring Importations of Dry and Fancy Goods, including millinery and children's wraps.

Advertisement for W. K. McHefsey & Co., Windsor, N. S., featuring Brussels, Tapestry, and Scotch Carpets.

Advertisement for Karn Organs, D. W. Karn & Co., established 1865, organ manufacturers.

Advertisement for C. M. Bostwick & Co., featuring their patent independent pedal bass and other musical instruments.











News Summary.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

MONEY BARRELS. Better than Jugs for Sunday school and Missionary work. Weighs 9 oz., top fastened on. Place a label on the side, with the name of collector and time for return, when a cent will pay all expenses.

BAPTIST BOCK ROOM, HALIFAX, N. S. Mailed at 60 cents per doz. to any part. G. A. McDONALD, Proprietor.

WILLIAM LAW & CO., Wholesale Grocers. Managers for Nova Scotia of the Boston Marine Insurance Company.

WILLIAM LAW & CO., Wholesale Grocers. The Phenix and the Glasgow and London Fire Insurance Companies.

NOTICE. FOR SALE on the S. W. corner of BELVERE SQUARE, N. S. 11 ACRES of LAND, covered with FRUIT TREES, more than 1000 with fruit full.

The Hebrew population of New York is estimated at 120,000. A party of American gentlemen contemplate a hunting expedition in Zanibar. The idea is to reach that country in November, and proceed inland after game and several of all kinds.

The number of passengers killed on Canadian railways during the fiscal year 1887-88, was 24; number of employees killed, 107; number of others killed, 104; total killed, 231.

The outlook for the Canadian lumber trade this season is good. There are a billion logs tied up in the woods of Michigan for want of water to drive them to the mills. Not one mill in ten in Michigan has a supply for the season.

The ship railway has caused quite a building boom at Tidnish. The telephone will soon be in operation there. It is said that Rhodes, Curry & Co., are to build a \$3,000 house there shortly for the use of the railway officials.

The Yarmouth ship Morning Light, Capt. F. A. Ladd, which arrived at Boston on the 16th inst., 108 days from Calcutta, with a cargo of jute, made a remarkable run of 2,000 miles in eight days, while in the north-east trade.

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Home Missions. RECEIPTS FOR MAY 2 TO MAY 24. Con. Fund Dr. Day, \$100.00; Col. Forest, Glen church, Y. C., 3.00; John H. Fowler, Butternut Ridge, 2.00; Con. Fund, Greywood and Milford church, 5.00; Perkins Froeman, Camp, Q. C., 2.00; Dox, Wm. Durkee, Hebron, 1.00; John Russell, St. John, per Rev. H. G. Mellick, 6.00; Con. Fund, Argyle church, 7.54; Con. Fund Dr. Day, 177.95; Dan. Mann, East Pt., 1.00; Angus Stewart, East Point, P. E., 3.00; Rev. E. A. Allaby, Tryon, 3.00; "A friend of Miss." Wolfville, 50.00; Con. Fund, Argyle ch. (Sound section), 2.27; Con. Fund, Oxford church, 4.19; Wm. Durkee, Hebron, 3.00; Mrs. L. Dimock, from missionary gifts, 8.00; Mrs. J. C. McNeil, Waterford, Digby Co., 1.00; Col. J. J. Yarmouth church, 3.82; Col. Carter church, 1.00; Mrs. Thos. Uhlman, Carleton, 1.00; Before reported, 3,063.92; \$5,490.69

MANITOBA AND NORTHWEST MISSIONS: Deacon J. F. Saunders, Digby, \$1.00; A friend, Amherst, 1.00; Rev. E. C. Corey and wife, Acadia, 2.00; Mrs. Willard Eastbrook, S. S. class, Middle Sackville, 2.00; Mrs. J. C. McNeil, Waterford, Digby Co., 1.00; Before reported, 163.78; \$170.78; Treas. H. M. Board, Hebron, N. S., May 24.

From such Unwelcome Visitors. As Neuralgia, Sore Throat, or Diphtheria the surest protection and relief is SIMON'S LINDIMENT. Mrs. Robert Reid, of Frogmore, P. E. I., says: "Nothing relieves Neuralgia as readily as Simon's Lindiment. I have tested it thoroughly and am assured of its merits."

Special Announcement. We have made arrangements with Dr. B. J. Kendall Co., publishers of "A Treatise on the Horse and his Diseases," which will enable all our subscribers to obtain a copy of that valuable work free by sending their address (enclosing a two-cent stamp for mailing same) to Dr. B. J. Kendall Co., Exmouth Falls, Vt. This book is now recognized as standard authority upon all diseases of the horse, as its phenomenal sale attests.

Marriages. BEAUMONT-KENNY.—At Lower Hillsboro, A. C., May 15, by Rev. S. W. Keirstead, Mr. Arthur A. Beaumont, to Mrs. Catherine Kenny, both of Hillsboro. LILLEY-CAMPBELL.—At Hebron, N. S., May 17th, by Rev. F. A. Beals, Buoy R. Healey, La. resident, to Mrs. Emma H. Campbell, of Weymouth. ANDERSON-BOWLEY.—At the Baptist Parsonage, Grafton, May 2, by Rev. D. Price, Alva Anderson, Lakewood, to Lucy, daughter of Brother Solomon Bowley, Canada Creek. McCONCHIE-CRAB.—At the residence of the bride's mother, May 22, by Rev. E. G. Sibby, (brother of the bride) assisted by Rev. I. R. Skinner, George W. Ogilvie, of Little River, Musquodoboit, N. S., to Eliza C. Sibby, of Weymouth, Colchester Co., N. S.

Deaths. MARSHALL.—April 25th, Warren Co., aged 3 years and 6 months, son of Daniel and Lucy Marshall, of Surrey, Albert Co. WILLIAMS.—At Damoiselle Creek, Albert Co., April 27, of inflammation of lungs, Joseph V. Williams, aged 1 year and 11 months. KENNY.—At Knowlesville, Carleton Co., May 8, Norval J., eldest son of Roland H. and Janie Kenny, aged 10 years, 7 months and 23 days. CONROY.—At Cape Barr, April 20, of diphtheria, Edgar Conroy, son of Reuben and Elizabeth Conroy, aged 1 year and 5 months. "Of such is the kingdom of God." SAGE.—At Harvey Bank, May 21, William Sage, aged 23 years. Consumption was the instrument by which our Father removed him to higher service. His sufferings were borne with Christian resignation. HARMAN.—Drowned, Feb. 25th, Mrs. Harman, aged 75 years. Mrs. Harman was found May 4th, six miles from her home in the Magaguadavic River, and buried May 5th. Deceased sister was baptized at Elmcraft by the Rev. Mr. Trimble. Funeral services were conducted by Pastor Pineo. LEE.—At her home in Cox Settlement, Mrs. Lee, aged 65 years, widow of the late Paul Lee. Our deceased sister was one of the constituent members of the 2nd Falls Baptist church, of which church she remained a consistent member until death, and died rejoicing in a Saviour's love. The funeral services were conducted by Pastor Pineo. TROKE.—At St. George, May 10th, Eliza Troke, aged 76 years. Her illness was short but very painful. Our deceased friend never made a public profession of faith in Christ, and so came to her death bed to seek repentance. She was very anxious to have God's people pray with her, and told the minister who visited her, a few hours before her death, that she believed God had forgiven her. The funeral services were conducted by the Rev. C. E. Pineo. SPRINGS.—At Cambridge, Hants Co., N. S., May 2, Malah, wife of William Spranger, in the 23rd year of her age. Although she had never made confession of trust in Christ till on a dying bed, she was truly a triumphant death. The words that fell from her lips and the joy that beamed from her countenance were readily seen in her sweet smile. While her mother and husband were praying for her in different parts of the house, to all appearance she died, and then revived and commenced rejoicing and speaking to all who came near her. She only wished continued breath to seek repentance. She died and unite with His church. The Lord bless our bereaved friends. FOSTER.—At Bridgetown, N. S., on April 20, of pneumonia, Oliver Foster, aged 71 years. For many years Bro. Foster had been an active and consistent member of the Baptist church at Bridgetown, N. S. He was regular in his attendance at the place of worship, and liberal in his contributions for the support of the gospel, and anxious for the welfare of the church. For his pastor he always had an appreciative word, and toward his brethren generally he entertained the kindest feelings. In his last illness, frank and courteous bearing, he afforded an example worthy of imitation. His last illness was unexpected and exceedingly brief, yet he cheerfully submitted to the will of God, expressing unflinching confidence in the goodness and faithfulness of His all-wise and all-powerful Father. He was united with Christ with his disciples "always, even unto the end of the world." CHIPMAN.—At Pine Grove, the consort of the late Wheelock Chipman, son of the late Thomas H. Chipman, so long the faithful leader of the Lord's flock into green pastures and beside the still waters of life, died peacefully in the arms of her father, a pleasant home for all God's servants. Ready to assist in promoting the cause in word and deed, she was a blessing on earth and is now blessed in heaven. She lived to the advanced age of 82. After a few days suffering, she quietly fell asleep on the 15th of April. She leaves two sons, one in Boston, the other at Middleton, with whom she died. The memory of the just is best. MARSHALL.—At Tar Brook, April 22, Deacon Thomas Marshall, of Pine Grove church, 86 years and 6 months old. He was one of the called of God out of darkness into the light and liberty of the glorious gospel of Christ in the year 1829, under the very able and successful ministry of the much beloved and deeply lamented Rev. Richard Cunningham, at Port Lorne. His life and talents soon pointed him out as one suited to the honorable position of a deacon of the church, and when he removed his membership to the Pine Grove church, he was continued in the same honorable position until called unto his still higher position above. Sound in doctrine, faithful in all the duties he owed to the church and the world, he died with his garments unspotted. He walks with God in white, having his garments washed in the blood of the Lamb. He leaves a large family who are mostly treading in the steps of their honored father, a blessing in the world, and expecting to meet their honored parents at the end of life. RUMSEY.—At Clarence, N. S., on the 30th ult., of pneumonia, Mrs. Charles Rumsey, in the 78th year of her age. She was born in Cornwallis in 1812, and was the oldest of nine of the children of Benjamin A. and Mary Kinsman. In 1831 she was baptized by Rev. Edward Manly, at which time she united with the late Cornwallis Baptist church. During the same year she was called upon to mourn the death of her mother. Four years later she went to Port Medway with her uncle Rev. Theodore Porter, who was pastor of the Baptist church in that locality. With this church she united by letter, remaining there till the fall of 1837, when she came back to Billtown. In March 1838 she was married and moved to Clarence, where she spent the remainder of her days. She was the

DIRECTIONS FOR GRITZ. TO one quart of boiling water add one and a half cups of Gritz. Boil for 15 or 20 minutes. GRITZ MUFFINS OR GEMS. DISSOLVE 1 Cake Yeast in cup of warm milk, add teaspoonful of salt, one quart lukewarm milk, 1 tablespoonful of brown butter, 2 eggs, half Golden Eagle Flour half Macdonald's Gritz to make batter stiff enough to drop. Mix at night. Bake in muffin rings. Makes three dozen. GRITZ JELLY. POIL Macdonald's Gritz as directed for porridge, while Gritz are boiling dissolve a pint of lukewarm milk in the same to taste, vanilla or lemon, pour flavored gelatine into the boiling Gritz, pour the whole into a shape allowing the same to cool. Dish with Fruit or Milk and Sugar. ANTI-DYSEPTIC BREAD. CAKE of Yeast thoroughly dissolved in 1 pint of lukewarm milk or water, stir in with the hand wheat flour to make a stiff sponge, let stand until sponge is ready and begins to fall, add half pint lukewarm water or milk, salt to taste, 1 tablespoonful of brown sugar or molasses, 1 cup of Gritz to every one cup of flour, 1 cup of Golden Eagle Flour, mix dough in proper consistency, cover well, let stand in warm place until light, then mould into pans, greasing top of dough, cover and let stand again until light for the oven. Bake in Fruit or Milk and Sugar. GRITZ PANCAKES. MIX one cupful of Golden Eagle Flour, two cups of Gritz Meal, and three cupfuls of milk or buttermilk, and a small teaspoonful of baking soda. PRICE IN BAGS 30 CENTS. W. Frank Hatheway, 17 & 18 SOUTH WHARF.

NOTICE. I hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. D. Dineen, Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned. J. VANCOUVER, Deputy Superintendent-General of Indian Affairs, Department of Indian Affairs, Ottawa, 11th May, 1888.

JOHN S. SEATON, MANUFACTURER OF Monuments, Tablets & Gravestones in Marble, Freestone and Granite. Also, MANTLES, Furnaces & Washstand Tops. 31 CHARLOTTE ST., near Princess, SAINT JOHN, N. B. Intending purchasers are invited to call and examine his stock and prices before buying elsewhere. Plans and estimates furnished on application.

POPULAR PLANTS AT POPULAR PRICES. NOVA SCOTIA NURSERY, NEAR I. C. R. DEPOT, HALIFAX, N. S. JAMES HARRIS, Manager. Send Three Cent Stamps for Illustrated Catalogue, and mention this paper.

Free TO EVERY ONE! THE 'COTTAGE HEARTH' Soap. For the purpose of making known to housekeepers the merits of "White Cross" (Granulated) Soap, we take this means of bringing it to your attention. On receipt of fifteen of the circles containing the "White Cross" cut from the one lb. package, or five of ten circles, you will receive one year's subscription of the above magazine, or for ten circles a six month's subscription. Ask your Grocer to show you the magazine, and get a sample piece from him free of charge, and use it in your household cleaning.

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C. E. Burnham & Sons. HAVE A COMPLETE STOCK OF PARLORSUITES From \$35 upwards. BEDROOM SETTS In Ash, Cherry, Walnut and Oak, at very Low Prices. RATTAN and REED CHAIRS. Jubilee Platform Rockers at \$4.50 each. MATTRESSES, SPRING BEDS, &c. Mail orders promptly attended to. 83 and 85 Charlotte St., ST. JOHN, N. B.

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