

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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VOL. IV.

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NO. 10.

**—NEW PAPER.**—We hope the quality of paper upon which the MESSENGER AND VISITOR is printed this week will make it more acceptable to its readers.

**—FAMINE IN PERSIA.**—There is a terrible famine among the Nestorians in western Persia. The missionaries reckon that one thousand of the Christians alone must perish unless help comes speedily, while many thousands of the Mahometans must die, unless relieved. Help is beginning to flow over to them from the Presbyterian churches of America, under whose charge the mission is conducted.

**—MISSIONS IN CHINA.**—The last has been a successful year for missionary work in China. There has been a gain of 4,260 communicants in the native churches, raising the whole number to 32,260. There are supposed to represent a Christian community of 130,000. There have been special difficulties in the way of mission work in China the last two or three years, owing to the outbreak of rage against foreigners, which occurred in some districts; but the power of God has evidently attended it in a marked manner. It is noticeable that the native Christians contributed \$38,234, during last year. This to them means several times this amount to us.

**—RUSSIAN UNIVERSITIES.**—As we noticed some time since, there have been great uprisings in the Russian Universities, resulting in the government closing them. More exact information has come as to the reasons for these disturbances. The Czar has been convinced the Czar that his officers must have a better education to put his army upon an equality with the armies of his rivals. A system of education was therefore adopted. Every guard was placed around the universities to prevent the spirit of freedom from being aroused by the knowledge conveyed. This was found inadequate, and in 1884, other safeguards were added. The universities were put under the supervision of a special kind of police. Tests of various kinds were imposed upon applicants for admission. Students' unions were forbidden and certain branches of sciences, thought dangerous to the state, cut out of the curriculum. All this has exasperated the students until the harsh action of the inspector of the university at Moscow precipitated an outbreak. Students in other universities sharing the feeling or those at Moscow led to the general closing of the universities. Now it is proposed to make higher education the monopoly of the rich and titled, who are expected to enter the service of the state. The middle and lower classes are to be kept in ignorance, in the hope that thus their longing for liberty will be kept down. This is all in the most startling contrast with the policy in Germany and Great Britain, where the highest inducements are offered to the children of the poor to seek an education. It must come, if the Czar continues stubborn.

**—RELIGIOUS DOUBT.**—How few of the doubters—the followers of Ingersoll, Tom Paine, the agnostics, &c.—have given the Bible any painstaking study. In the vast majority of cases they have read only one side, with a glance into the sacred book here and there where sceptics assume to find difficulties. As for a study of the life of our Lord, for instance, so as to see its wondrous simplicity, its unconsciousness in its truth, its supremacy of ability, its purity and perfection, they have done nothing of the kind. Sceptics would have been made humble believers by the candid and earnest study of the Bible; the cases are very few indeed where believers have been made sceptics by the study of the Bible itself. Does this not show that the condition of the ordinary sceptic is not one of rational doubts, but one of careless or wilful refusal to investigate thoroughly? The best way to treat sceptics of this kind is to press them with the question whether they have made the Bible a subject of sufficient study to deny its claims, against the serene confidence of the myriads who make it the study of their lives, and if they have not, as they have not, to press upon them the duty to study it.

**—SOCIETY STATISTICS.**—The Independent has some statistics of the church membership in Pittsburgh and Allegheny, Pa. They form practically one city of 300,000 inhabitants. It is found that of the total number of capitalists, professional men and salaried men, two thirds are members in one or other of the evangelical churches, while a large proportion of the other third are connected with these churches through their families. Of the whole number of hard workers, but one tenth belong to these churches. This means that there are nearly seven times as many of the brain workers, who constitute the most fruitful and prosperous classes, as of those who have never risen above the condition of day laborers. If reasons were

sought for this state of things, two lie on the face of these facts. The first is that Christianity helps men to temporal prosperity. Those who are earnest Christians usually are on the ascending grade to a higher social and business standing, while those who reject the claims of religion gravitate downwards toward poverty. The second is that Christianity naturally attracts the most intelligent, while ignorance and irreligion go hand in hand. These statistics, which presumably are representative of the state of things quite generally in the United States and Canada, also bear on their face the lesson that if we wish to make the poor better off for this life we must evangelize them. Other reasons will also be suggested to the thoughtful reader.

**—CLASHING.**—The editor of *Dixie's Life*, a paper devoted to the propagation of the instantaneous and entire sanctification idea, teaches that "the only safe and successful preaching of holiness is to enjoin it as an indispensable qualification for heaven." This means that until a man has what is called a second blessing he cannot enter heaven. Still the advocates of this doctrine believe men may and do live in a state of justification by faith for years, or for a lifetime, without this super-added blessing. It follows, therefore, that justification will not secure entrance into heaven. There is in this whole doctrine a subtle disbelief of the substitutionary work of our Lord. The imputation of his righteousness will not save. We must be altogether holy and perfect in ourselves before we can be in a saved state.

## Meeting at Kentville.

Your readers have been already informed that the Associational Committee of the Horton churches, at its last meeting, recommended the holding of a number of public meetings, in the several churches, in order to the discussion of subjects of denominational interest. Such a meeting was held a few weeks ago, in the Gaspereaux church, of which some report has appeared in your columns.

Last Sunday evening a meeting of similar character was held in Kentville, at which the pastors of the Horton churches were all present; and addresses were delivered by Rev. Dr. Higgins, Dr. Jones and Prof. Kierstead. These addresses were of much interest and value, both on account of the subjects discussed and the way in which these subjects were treated. And, as they are of general interest to our churches, perhaps some report of these addresses, brief and imperfect as this report must needs be, may not be considered out of place in your columns.

Dr. Jones, the honored classical Professor in Acadia College, and the president of the Convention, was the first speaker—his topic, "Missions."

He said: The subject assigned me is one of vast extent and importance, and it is difficult to determine what phase of the subject one should endeavor to present in such an address as this. Just now, however, the matter comes to me in this way: I am thinking of the world. Some one has said—"This world is the frozen thoughts of the silent voice of God." Such a conception of the world may have a poetic beauty of conception—but certainly it lacks life—it seems very cold. It has been said again, "This world is but a grain of sand upon the infinite shore of the Universe of God." This is doubtless true. This world, considered as a mass of matter and in relation to the material Universe, seems, indeed, to be but a very little thing. But there is surely a sense in which this world of ours is a most important part of God's creation. Some one has called this earth the Bethlehem of the Universe. Here the Christ was born. Here God became incarnate. Here he lived and here he died.

Looked at in this light, this little world of ours takes on grand proportions. This is the peace of all peoples. The event of which I have spoken is, so far as we know, absolutely unique and gives unspeakable significance to this world in which we live.

Bethlehem and Bethany—so long as the world stands their names can never die. The traveller in the Holy Land finds, just a little distance from Jerusalem, a little village of some twenty buildings. This is Bethany. Here the monks are accustomed to point out to the traveller the house of Simon the leper, the house of Mary and Martha, and the grave of Lazarus. Very possibly the monks know as little as the traveller, in regard to the exact position of these places. But somewhere here are places where Jesus was; places made ever memorable by the presence and the power of the Son of God.

"Let the dead bury their dead." Al! but there is a past that does not die, that cannot be buried. Why do we feel this absorbing and undying interest in these places. Because here the Lord of Life and Glory has manifested himself. Here his feet have trodden. Here his voice has

spoken, and the accents of divine love have been heard. Here the divine Saviour unbecomingly himself. Here was wrought the most wonderful of all miracles. Lazarus was raised from the dead, and he who had been four days dead heard the voice of the Son of Man and comes forth. All this we think of as we think of Bethany. But there are still other sacred things that gather about the word. Standing here, at Bethany, we see in imagination a little company of men, winding their way up Mount Olivet. One seems leader of the band. He is followed by eleven. It is the Lord Jesus and his disciples. He leads them out to Bethany. He is who we pray to as our Father. That life which we may call the model missionary life is finished. He has opened blind eyes, unstopped deaf ears, brought deliverance to the captive, opened the prison doors to the bound, and proclaimed the acceptable year of the Lord.

Gethsemane and Calvary were now become of the past. The vale of toil and suffering was left behind, the terrible battle was finished, the victory was won. He is about to depart from the world and go unto the Father. But before he goes he gives to his disciples this commission: "Go ye into all the world and preach the Gospel to every creature." Then he breathed upon them. The divine power henceforth is to be theirs. God was with them; Christ was with them. All power necessary for the accomplishment of the mission on which they were sent is to be theirs. As he talked with them a cloud encompassed him, and he was parted from them.

With this little band of humble men there dwells the mighty and gracious power of God's spirit. With their work there is to go forth as energy to regenerate and redeem the world. God was with them as of old he was with Noah in the ark, while the sorrowful, unbelieving world despaired and wondered and perished; or as he was with Abram, leading him forth a pilgrim from his ancestral home; or as he was with Jacob at Bethel and at Peniel; and eternally it is true that the man with whom God dwells is blessed and made a blessing.

When the leader is gone the wise man will say, "this little band will disperse, and all their work and expectation will perish." But the cause is God's, and at Pentecost the power comes upon them which is never to depart.

The world resists. Persecution arises. Saul of Tarsus is determined to crush out the name and the teaching of Jesus. The disciples are driven abroad, but everywhere they go, they preach the Word and scatter the seeds of truth. Saul himself soon succumbs to the power of Jesus and becomes his chief apostle. The Spirit now works mightily in him, and through him, a larger and most precious legacy of divinely inspired truth is bequeathed to the church.

The history of the church is indeed marked by persecutions. The world has sought to gain, and has scorned and resisted the truth, but that which is divine cannot be destroyed.

If it is asked, What has Christianity done for the world? We may answer, What has it not done and what is it not able to do? As a modern instance of what Christianity can accomplish for a people, consider what it has done for the people of the South Sea Islands. Among these people, in a comparatively short time, the gospel has effected great and radical changes. Consider also what it is doing in India and Japan and China.

And the work is going on. Christ is going forth conquering and to conquer. All other systems of religion must fall before the face of Christianity. Buddhism is a wonderful system. It has had great power. But it is losing its hold upon the people. It will become a thing of the past. So of Mahomedanism. The world hungers for life and it is the gospel only that can give life.

We often say the gospel advances with the advance of science, &c. Nay, rather, it is to the gospel that we owe all advancement. We are reaping the fruits of the gospel in all the departments of our life.

Now, seeing that God has made us partakers of these grand manifold blessings of the gospel, which are both temporal and spiritual, can we be indifferent to the case of all those millions who have not yet received the gospel? They are dying and perishing without it. Have they not great claims upon us? What are we doing for them?

Prof. Kierstead was the next to speak. His subject was, "The college in relation to our denominational life and work." I need not say that the address was marked by influence of thought and felicity of expression. I wish I could give the readers of the MESSENGER AND VISITOR a verbatim report. But for such report as I can give I have to depend entirely upon memory.

Prof. Kierstead said: It may be well for the outsider to endeavor to get a true idea of what we mean by "our denominational life." There is a life of the individual. This is the concrete unit of life. When we

speaking of the life of a community we speak of an abstraction, but our conception is none the less a true and real one. Take the idea of the family life as an example. The family is made up of a number of individuals, each having his or her own proper thoughts, feelings, volitions, purposes, interests, &c. But, as a family, these different individuals have much in common. They have a common dwelling place, a common head, a common freese, and a common bond; all share in the prosperity or adversity of the family. There are common joys and common sorrows. All these things go to make up a unity of interest and life in the family, where every individual life overlaps every other, and enters with it into a mutual fellowship.

Now, what has been said of the family is true, more or less, of all communities. This is, indeed, the essential idea of the community—a fellowship of life and interest. It is true, in an eminent degree, of the church. Consider the individual or local church, and see how this is true of it. How much there is in which all are sharers. For example, there is a common place and time of meeting; common acts of worship; the voices of all unite in the same hymns and psalms of praise. They have a common interest in their minister. More than this, they have a common inheritance in the divine word of truth: "There is one Lord, one faith, one baptism, one God and father of all, who is over all, and through all, and in all." Their hope is in one calling, their life is in one spirit. It is to be remembered, moreover, that this common life, these common interests of Christians in the church, are of transcendent importance. These acts in which all engage, the doctrines which all receive, the influences to which all are subject, are those which penetrate most deeply, grasp most strongly and most effectually mould and fashion life and character.

The influence of the Christian minister is to be considered in this connection. Week by week, as he preaches the truth to them, his preaching is gently, almost imperceptibly, but none the less severely, moulding the thought and life of his people. In this moulding our edifying influence all the members of the church are sharing; so that, in this means, they are coming to take on modes of thought and character peculiar, in a measure, to themselves as a people.

From what has been said, it may be seen that when we speak of the life of the church, we do not in a language so vaguely that a very intelligible and important sense is not therein contained. The members of a church do have in common many interests, feelings, hopes, purposes, a common education, a common sympathy, a common inheritance—therefore a common life. Now, see how great this life becomes when you enlarge your conception so as to take in the denomination as embraced in our Convention. It would be but a comparatively slight acquaintance that one could form with one church of medium extent in one week.

Now there are 375 churches in the Convention. If, then, one should visit the churches, spending a week with each, it would require seven years and eleven weeks to compass the whole number and gain such superficial acquaintance as could thus be gathered with the life and work of the denomination.

The denominational life and work is of importance as we have seen because of what they now are, but they take on a still greater interest and importance when considered as to the promise and potency which are in them. Look at a thousand bushels of wheat. It is an item of value and interest, if you think of it as about to be manufactured into flour and thence into bread, but, if you think of it as about to be cast into fertile soil in order that it may be multiplied many fold, your thought concerning it takes on a larger character. Now the life and work of the denomination may be considered as having largely this character of seed corn. Every worker in a Christian church is more a seed sower than a harvester. That life in which he shares is to expand. His affectionate thoughts and deeds beget others. Every true church is a disseminator of seed.

The pulpit is a place of seed-sowing, so also the Sunday-school is a true sowing. Much of Christian life and work is consciously and purposely concerned with seed-corn, and, even where this is not a conscious aim, the effect of all truly Christian life is to multiply itself. I have dwelt upon the extent and importance of denominational life, because if this life be of importance then whatever affects that life, for example the College, must share in that importance; if you value the harvest you will value the seed necessary to that harvest.

(Conclusion next week.)

—Christians must be aggressive. If we do not attack the devil's forces they will be certain to overrun our territory and conquer us. It is fight or die with every church.

## Missionaries on Paroleigh.

We left Rangoon about noon on Wednesday, the 11th, in the S. S. "Sira," Capt. Windebank. Our party consists of Miss Mitchell, M. D., Mrs. Morrow, and myself. Dr. M. has spent eight years of useful labor as medical missionary in Malmain, and now goes home to seek new strength for further service. The steamer was all that could be desired; the officers—intelligent, kind, pleasant. Our voyage in that beautiful ship will long be remembered. We seemed to inhale new strength with every breath. The ladies, not the best of sailors sometimes, on this occasion seemed to forget they were on the sea, and we all regretted the voyage was to be so short. On Sunday morning, at about three o'clock, we made an excursion to the deck to see the Star of Bethlehem, so called, and to see also a small lighthouse which told us we were near the coast of India. We soon came to anchor near a small town called Calingapatam. There was no river, no harbor, nothing but the straight shore, and all communication is made in surf boats. These have flat bottoms and high sides, the planks being sewn together with small ropes. Of course some water comes into them, but not so much as might be expected, and in rough weather the work of one man is to throw it out. Calingapatam is the seaport of Chicaole, where Mr. and Mrs. Armstrong labored for several years, and where Mr. and Mrs. Archibald and Miss Wright now reside. After landing and receiving mail and a few passengers, we went on, and reached Bimlipatam in the afternoon. There we landed, and were met on the beach by Messrs. Churchill and Sanford who conducted us to Mr. Sanford's pleasant home, where we met the whole band of workers of the Maritime Provinces. Any words I can use will but poorly express the joy of meeting these Christian friends. Fifteen years had made some changes in us, but Christian love and fellowship do not change. We could scarcely believe that we were among those for whom so many in the Provinces pray and labor, on the field of which we had so frequently thought. These were assembled to take the steamer to Cocanada, to unite with the Canadian missionaries in their annual conference. We should have liked to visit each missionary, but this was impossible. We had to be satisfied with a stay of one night in Bimlipatam and a passage together to Cocanada. We were glad to see a little, and hear a good deal of the work of these missionaries. That Sabbath two had been baptized at Bimlipatam. They had been brought to Christ through the labors of a native preacher, and had come in with him to receive baptism. Everything we saw and heard was new. One thing that surprised us was the immense number of people. Bro. Churchill told us that within a circuit of twenty miles, with his station as a centre, he could probably reach three hundred thousand people; a number equal to all the Karens, Christians and heathen, of Burma.

We had often complained of the power of custom in Burma, and said in our haste that it was as great an enemy to our work as Satan. We now think differently. Certainly this latter is the strongest chain Satan can forge. In Burma, every house and every individual are accessible to the missionary. The heathen, though not accepting his message, treat him with the greatest respect. This at least has been the experience of the writer. In India he is looked upon as an enemy. In Burma, in the great majority of cases, the missionary can get justice at the courts for himself, or the native Christians; here, through the duplicity of native officials it is much more difficult.

These laborers have many obstacles to contend with that we on the other side know nothing about. They are, however, happy in their work, and have reason to believe the power of caste is gradually giving way. We were glad to see the substantial buildings they have erected; to us marvels of cheapness, on account of the cheapness of labor. With these appliances for work, with a good knowledge of the language, with all in good health, nothing now seems needful but the power of the Holy Spirit. May our brethren and sisters at home unite with those on the field in praying for this greatest of gifts.

Monday noon found us again on board the steamer. All except Mrs. Sanford going with us. We had a delightful sail down the coast, and the following morning found our ship to anchor opposite Cocanada, about five miles from the shore.

For several reasons we had decided that it was best for us to proceed on that ship to Madras, calling to spend the day with the missionaries at C. A steam launch carried us to land, and at the wharf we were met by Bro. Stillwell, who had carriages waiting to convey us to the houses of the missionaries. He reported himself as still well and the rest all well. We were soon at the pleasant home of Bro. Craig where we received a royal welcome, and a joyous event awaited us.

H. M.

## Thought.

"The King's business requireth haste." Millions of souls are daily perishing, souls of young women, as dear in the sight of him who is no respecter of persons, as are the souls of the fairer daughters of our own land. Our own opportunities for labor, how fast they are passing! Ever and anon come to us the words concerning some child of the kingdom, "heathen home." Shall we not gladly, cheerfully, promptly do the work the Master has vouchsafed for us to do?

And what shall be the motive causing our feet to move with haste in the way of his commandments? Let it be that love for Christ which counts it a privilege to spend and be spent in his service; that love which is akin to the love of God the Father, when he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"The love is the priceless thing. The treasure our treasure must hold. Before the Lord can count the price of the gold."

By the love that cannot be told. Onward, then, dear "Temple Builders!" Work with a will, that the glorious temple of our Lord and Saviour, Jesus Christ, may reach its consummation, and when "he shall bring forth the headstone with shoutings," ours shall be the song, "Grace, grace unto us." "This is the Lord's doing; it is marvelous in our eyes."—Mrs. A. J. Howe in *Helping Hand*.

## This, That, and The Other.

—It is said that large quantities of musk were mixed with the mortar, when the church of St. Sophia, in Constantinople, was being built. The sweet perfume clings to the stone after a thousand years. And so the sweetness of love makes beautiful and glorious the deeds of the past.

—The Baptists of the United States, Northern and Southern, gave last year \$1,677, 706 for home and foreign missions. For education and other purposes the contributions amounted to \$1,914,412, and for church support \$4,924,553, making a total of \$8,516,701, by over 2,700,000 members.

—An English statistician has found out that among every one thousand bachelors there are thirty-eight criminals, while among the married men the ratio is only eight to one thousand. This not only shows that women are twice as good as men, but that they are able to make men twice as good as they would otherwise be.

—The first General (Arminian) Baptist church is said to have been formed in London in 1677; the first Particular (Calvinistic) church in 1616. Churches in the United Kingdom, 2,713; members, 315, 939; pastors in charge, 1,893, besides about 400 ministers without a charge. Many ministers are also engaged in secular business.

—A small son sitting on his father's lap, inquired: "Papa, is your soul insured?" "Why do you ask that, my son?" "Because I heard Uncle George say that you had your house insured and your life insured, but he thought that you had not insured your soul, and that he was afraid you would lose it. Papa won't you get it insured right away?" It was all too true, and the question led the father to seek the divine guarantee of his soul's well-being.

—A bore, says a witty cynic, "is the man who talks of himself when I want to talk of myself." "The man who talks incessantly," says an Arab proverb, "is a null whose chatter we hear, but which gives us no meal." "Beware!" says Ben dion, "of becoming a fluent talker. In a flood of words some character will always be washed away, your neighbor's or your own."

—De Leedes, who recently celebrated his eighty-third birthday, can look around him and see but very few men of anything like equal eminence who are as old as he. The German Emperor is 90, Dr. Dollinger is 88, Melchior and Banoff, the historian, are each 87, Kosowich is 85, and Professor Owen is 83; but it is not easy to extend the list. Yet it is astonishing to note the large number of living great men who have passed the ordinary limit of human life. Of sovereigns, the Pope is 77, and King William of the Netherlands is well on in his 71st year. Of statesmen, Gladstone is 79, Mr. Bright is 76, Prince Bismarck is 72, M. Jules Grevy is 74, M. Leon Say and M. Leroyer are each 71; Lord Shelborne is 75, Sir Rutherford Alcock is 78, Lord Sherbrooke is 76, and Lord Granville is 72. Of generals, MacMahon is 79, Lobanoff is 78, and Eugene de Chabert are each 76. Of poets, Lord Tennyson is 78, Mr. Browning is 75, and Dr. Oliver Wendell Holmes is 78. Of musicians, Verdi is 73. Of engineers, Lord Armstrong is 77 and Sir John Hawkshaw is 76. Of doctors, M. Leonier is 72; and Rostky, of whom we hear, is 77. Perhaps, however, M. Chevreul, who is fairly upon his 100th year, ought not to be omitted.—*Guardian*.

Two Days in a Little Talk to my People

BY REV. C. H. HAYWARD

Two great dangers are common in the streets of the city of Vaux in which we are called upon to minister to a people...

The Matter of Drink

BY REV. C. H. HAYWARD

The matter of drink, which it would be well for you to follow, I thought that I put the case very temperately...

Other things may pass and move without removing it

BY REV. C. H. HAYWARD

Unbelief and forgetfulness are the only shadows which can come between us and his presence...

After God, if haply you may find him who is not far from every one of us

BY REV. C. H. HAYWARD

After God, if haply you may find him who is not far from every one of us; if it be only like...

It is very sure they didn't see you on that occasion

BY REV. C. H. HAYWARD

It is very sure they didn't see you on that occasion. Johnny picked up his ears as the captain passed on...

Sore Eyes

BY REV. C. H. HAYWARD

The eyes are always in sympathy with the body, and afford an excellent index of its condition...

A Perpetual Presence

BY REV. C. H. HAYWARD

Lo, I am with you always.—Matt. xxviii. 20. Some of us think and say a good deal about it as if it were a thing...

The Follower of Logesroll

BY REV. C. H. HAYWARD

It is now approaching ten years since on the third of November, 1878, in the Fort St. Church, Detroit, I preached a sermon...

How to be Happy

BY REV. C. H. HAYWARD

First, be temperate. There are some people who, associated either by religion, philosophy or temperament, seem to be able to bear sickness with serenity...

In the Line of a Hero

BY REV. C. H. HAYWARD

"I'm going to be a hero like George Washington," said Johnny Trayer one of Washington's Birthdays...

Waltham Watches

BY REV. C. H. HAYWARD

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BY REV. C. H. HAYWARD

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**SABBATH SCHOOL.**  
**Bible Lessons.**  
 Studies in the New Testament.  
**FIRST QUARTER.**  
 Lesson XII. March 12. Matt. 21: 33-46.

**THE SON REJECTED.**  
**GOLDEN TEXT.**  
 "He came unto his own, and his own received him not." - John 1: 11.

I. THE VINEYARD BELONGED TO HUSBANDMEN. OUR PRIVILEGES. 33. There was a certain householder: a master of a family, owner of property. He represents God as the creator and owner of all things. Which plants a vineyard. The vineyard represents a kingdom of God as realized (1) in the Jewish nation, (2) in the spiritual Christian church, and (3) in the individual soul. This kingdom is in each case planted by God, and is his by creation, by preservation, and by redemption. And he dwells in it. The word *hedge* here denotes a defence, of whatever material the hedge represents the Law and the divine institutions, which separated the Jews from the Gentiles, and was a protection against the inroads of the immorality and idolatry of the surrounding nations. And built a tower: a watch-tower, some times built 40 or 50 feet high, and used for the watchmen who guarded the vineyard. The Watchtower and Tower represent the various advantages conferred by God upon the Jewish people. And let it out to husbandmen. The husbandmen represent the rulers of the Jews (ver. 45); but the people as a whole, a nation or a church, are included (ver. 43). And went into a far country: rather, as in the Rev. Ver. another country. He went abroad. The meaning is that the special manifestations of God in miracles and revelation, as in the time of Moses and the prophets, had not been made for a long time.

II. GOD'S CLAIM UPON US. 34. And when the time (or season) of the fruit drew near. He sent not before, but at the time when fruits were naturally expected. The season of fruits was no definite time, but whenever any good work was to be done; when enough time had elapsed for the Jews to be trained into holy obedience, and into works for the leading of other nations to God. He sent his servants: that is, the prophets, and other eminent ministers of God in his theocracy, were sent, being raised up at particular times, having particular missions. That they might receive the fruits of it. We have always to pay for every privilege. For their land the Jews must pay the rent of national purity, just as, for their spiritual privileges, the rest of faith and obedience; for office, the rent of service to God and man.

III. THE TREATMENT OF THE MESSIAH. THE REJECTION OF CHRIST. 35. Took his servants, and beat one. The gradual growth of the outrage more clearly traced in Mark. (1) The first servant they caught, beat, and sent away empty; (2) at the second they cast stones, and wounded him in the head, and sent him away shamefully handled; (3) they killed others in various ways. Killed another, and stoned another. Some of the prophets were not merely maltreated, but actually put to death.  
 36. He sent of his servants. The patience of the householder under these extraordinary provocations is wonderful.  
 He sent his servants. The conduct of the "lord of the vineyard" is a vivid representation of God's dealings with man. They have repeatedly tried him by false doctrines, superstitions, and contempt of his word. Yet he has repeatedly granted them seasons of refreshing, raised up for them holy ministers, and highly rewarded, and not cut them off, notwithstanding their past persecutions.

37. But last of all he sent unto them his son. It is only by placing together the three accounts that we can understand the full beauty and power of this passage. The third and last of the servants, what shall I do? Having yet therefore one son, his well-beloved, he said, I will send my beloved son. He sent him also last and best of all. They will reverence my son, says, "They will reverence my son."  
 God sends his Son. We should dwell on the infinite greatness and preciousness of this expression of God's desire that all men should be saved. (1) It is the highest possible expression of God's love for man. (2) In Jesus, his Son, are the highest possible powers that can work together for the salvation of man.  
 38. The husbandmen said among themselves. This is the heir, said in the heir of all things (Heb. 1: 2). Did the Jewish rulers know they were putting to death the heir of God? (1) They were plainly told, and ought to have known. (2) In all probability the truth did more than once flash upon them. (3) The final resolution to kill him was taken immediately after his greatest exhibition of divine power in the raising of Lazarus (John 11: 46-53). Let us kill him, and let us seize on his inheritance. If Jesus was the Messiah, and he was introducing the Kingdom of God, whose whole spirit was different from theirs, then they would lose their places as rulers, as teachers, as men of influence. But they imagined that, if they could destroy Christ, they could continue in possession of the inheritance, be rulers over Israel, teachers and leaders of the people, the possessors of the nation.  
 39. And they caught him. From history Jesus now turns to prophecy. Cast him out of the vineyard. This may involve an allusion to Christ suffering "without the gate" (Heb. 13: 12; John 19: 17). And strew him: on the cross of Calvary.  
 IV. THE PUNISHMENT OF THE REBELS OR CHIEFS. 40. When the lord therefore of the vineyard cometh. When the time comes for God to take open notice of this rejection, and to make a settlement with the people, the possessors of the nation.  
 41. They say unto him. That is, some of the chief priests and scribes (ver. 40) who did not quite comprehend the application of the parable to themselves. He will miserably destroy those wicked (miserable) men, etc. There was nothing else to do. It was a simple matter of justice.  
 42. Did ye never read in the Scriptures. Referring them to Ps. 115: 23-24: "A nation which the Jews applied to the Messiah. Peter twice applied it to him (Acts 4: 11; 1 Pet. 2: 7). The stone in the whole kingdom and in himself, the Messiah summed up in himself.

The builders rejected. The builders answer to the husbandmen. Become the object of 42. corner. Referring not to the highest point or coping of the wall, but to the corner-stone, laid at the foundation, binding together the two walls; so it is the whole superstructure, in a measure, refts.  
 The stone which the builders have taken from you. The Jews might have been, had they accepted Christ, the centre of the kingdom of God on earth; but, rejecting him, their polity was destroyed, their temple razed to the ground, their capital laid waste by the Romans, about forty years after Christ's death, and given to a nation bringing forth the fruits thereof. Expressed by the apostle when he said, "Lo, we turn to the Gentiles" (Acts 13: 46).  
 44. And whosoever shall fall on this stone, etc. They fall on the stone who are opposed to Christ in his kingdom (Isa. 8: 14; 53: 2; Luke 2: 34; 4: 29; John 4: 44); of this sin his hearers were already guilty. The former clause of the verse describes the penal consequences of unbelief during the day of probation (to those who stumble over certain difficulties about Christ), the latter, the punishment of the finally impenitent.  
 45. Perceived that he spoke of them. They at last saw the application of the parable, and immediately went out unobscuredly to fulfill it.

**Working With Christ.**  
 "Working with Christ" conveys a broader and richer truth than "working for Christ." Work with Christ includes work for him. There is, no doubt, great power in the thought that Christ sends me out to do his work for him, but we should remember that, when the Lord sent forth his apostles, he added to the commission, "Go, teach all nations," the assurance, "Lo, I am with you always." They should go, not only for him, but with him.  
 Put the matter in this way. Here is some work Christ desires us to do; and he says, "Let us work together. Draw on me for wisdom; when you are discouraged, look up into my face; and when you are tired, lean on me. You are my friend. This is our work." And this same form of thought may be taken into all our modes of service. We are not merely sent forth, but go in company with our best friend.  
 In serving thus confidentially, one serves more intelligently. Love has a peculiar and penetrating insight of its own. This kind of intelligence does not come from books; nor from natural endowment; nor belongs, rather, in the class of those quick, vivid instincts which reveal themselves in the mutual understanding of husband and wife, and of parent and child.  
 One serves also more submissively. It is a great honor to be chosen and ordained by Christ, but there is a good deal of hidden in Christ's appointments. He never sends one of his servants to a place which is altogether easy. Though he does go with us, his way leads into the shadow and into the desert, as well as into the sunny places and beside the springs; and in a hard, bleak place it is very much to hear Christ say, "My friend, this is your place. I know it is hard, but some one must stand here and hold it for the sake of our cause, and so we will stand here together. The place is not much to give you, but I can give you much in the place. And one serves more fruitfully. Love's service always goes farther than greater services without love. There is always a peculiar stamp upon work into which the doer's heart goes. 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THE HOME

Previous Ointment

Do not keep your box of ointment, Breat it for your friends to-day; Do not keep it in the disease, Half forgotten, laid away, Little doses of love kindness, Don't forget to give them now; Don't forget to smooth the pillow— Don't forget to bathe the brow.

Send your flowers to the living, Do not keep them for the grave— They may ooz for some poor mourner, They may strengthen, help and save. Send them in their fragrant beauty— Show your friendship true and warm; What would care a rosewood casket? What would care a lifeless form?

Hearts there are with burdens laden, Bearing bravely till and oars; Ready to resign your kindness Should you leave your ointment there, Don't forget the kindly counsel— Don't forget the loving tone; They will bring the cross seem lighter To some sorrow-laden one.

All along life's rugged pathway Stretch your hand and lift your voice, Bringing all your love and kindness, Making every heart rejoice. Keep your ointment ever ready— Use it freely—there is room, It will bring you richest blessings, Smooth your passage to the tomb.

Self-Operative Helps

The power of self-education in the little matters that help to form the indefinable habits that go to make the lady, we rarely realize until we have reached the age when bad habits or mannerisms have fastened upon us so strongly that we never lose the taint of their control. Lady Billair says in her advice to girls—

WHAT TO AVOID. "A loud, weak, affected, whining, harsh, or shrill tone of voice. "Extravagance in conversation—such phrases as 'awfully this,' 'heavily that,' 'loads of time,' 'don't you know,' 'hate' for dislike, etc. "Sudden exclamations of annoyance, surprise, and joy—often dangerously approaching to 'female swearing'—as 'Bother!' 'Gracious!' 'How jolly!'

"Yawning when listening to anyone. "Talking on family matters, even to home friends. "Attempting any vocal or instrumental piece of music that you cannot execute with ease. "Crossing your letters. "Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE. "An unaffected, low, distinct, silver-toned voice. "The art of pleasing those around you and seeming pleased with them and all they may do for you. "The charm of making little sacrifices quite naturally, as if of no account to yourself. "The habit of making allowances for the opinions, feelings, or prejudices of others. "An erect carriage—that is, a sound body. "A good memory for faces, and facts

connected with them—this avoiding giving offense through not recognizing or bowing to people, or saying to them what had best been left unsaid. "The art of listening without impatience to noisy talkers, and smiling at the twice-old tale or joke."—Orestes Union.

A Hint for the Girls. Many a girl is rude in little matters more from thoughtlessness than anything else, like the two mentioned in the incidents— "Ocella, let us try the piano while we are waiting for Nellie to appear." "Why, no, Tillie, I do not like to What would Nellie's mother think of us?" "She wouldn't care. Why should she? The piano's here to be played upon, isn't it?"

"Yes, after we have been invited." "O Ocella, you are too particular! I always sit down and play if I have to wait for anybody." "But suppose somebody is the house is sick, Tillie, or lying down?" persevered Ocella, seriously.

This was an argument which appealed to Nellie's good nature, and she dealt with a half-smiling, half-veiled, "Well, I pre-empt you do not object to my exercising this album." Ocella smiled, and with a deprecating, "O Tillie," opened a book of copy of the album for her own inspection.

In a few minutes Nellie entered the room, and invited her young friends to "perform," which they did much to the satisfaction of all three. A peculiar smile passed between Tillie and Ocella a day or two after, when their teacher, in giving them a few rules of common etiquette, said—

"Fourth: Never play on the piano or other musical instrument until you have been invited to do so by your host or hostess," but when Miss Agar reached "Seventh: After ringing the door bell, it is ill-bred not to wait a reasonable time for the bell to be answered before ringing again," both looked down ashamed, for both recollected transgressions of that law of politeness which they resolved not to infringe again.—The Examiner.

THE FARM

A List of Garden Vegetables. Those who have not yet made up their list of garden vegetables should now be about it, so as to get their orders to the seedman in time to secure what they want. As suggested in some recent articles in this department, it is no safe to trust to the seeds sold at groceries and similar places. The best way is to send directly to some seedman of established reputation. Nor is it advisable to buy the latest novelties, at extravagant prices, though it is well to purchase well-tested sorts which have proved to be of superior quality and productiveness, even at a slight advance on the cost of older varieties. A list of some of the newer kinds is given in the New York Weekly Times by the well known agricultural writer, Mr. Henry Stearns, who has found them worthy of recommendation:

Peas are the first planted, and of these there are an abundance of good and early kinds. Laxton's Alpha is a very sweet early pea, wrinkled, and bears abundantly. Little Gem is a dwarf which needs no support, hence is very desirable. Those

who have asparagus and spinach, and do not care for the very earliest peas, we would advise to plant Little Gem, and then plant them over and over again every week through the whole season. With plenty of manure in the drills, this kind is exceedingly prolific, and the peas are tender, large, and sweet. We have grown these peas all the season, and gathered the last in November. Telephone and Telegraph are so much alike that there is no choice between the two kinds. They are wonderfully prolific. Last season we took twenty-seven pods from one stalk, which ran up more than six feet, and some of the pods had nine large peas in them; none of them (as few) less than six or seven. The quality is excellent. A few steps only are required to fill a peck-basket of these peas. They are second early, and last until the best late kind, Champion of England, comes in. This is the best late kind, and comes in when the earlier kinds have ripened. All these varieties should be put in the ground at the same time and as early as possible, and continuous plantings made in ten days after the previous ones until July. Straggle is one of the new kinds, very tender and sweet.

BEANS. Beans are planted later than peas, on account of their want of hardiness, and of these we plant only the wax-pod kinds, on account of their tenderness and abundant bearing. They are as early as a pea; indeed, the Golden Wax is a little earlier, and has been found for use in forty-three days from planting. Black, Golden, and Crystal Wax afford all that can be desired of the wax-pod kinds, while the Extra Early Lion and the large White Lima furnish a sufficient supply of this delicious sort from the latter part of July to the end of the season. The Jersey Extra Early is a new variety.

BEETS. Beets have been considerably improved of late, and the Early Egyptian, and the Eclipse, equally early and larger and better in quality, are the earliest kind. For the main crop there is none better than Deering's improved blood turnip.

CABBAGES. Cabbages are indispensable for the garden, and the earliest of these should follow asparagus. Early Wakefield may be had in June, and is unquestionably the best of the early kinds. Head-noon's Early Summer is a large kind, very tender and good, and ten days or two weeks later than the former. Of these kinds twelve thousand plants can be set in one acre, and hence are most desirable kinds for the market garden. Wainwright is a second early kind, and Toller's Improved Brunswick follows as a fall cabbage. We have specimens of these now in the cellar three inches in diameter at the top and twelve inches long, and when cooked the roots are sweet and tender all through.

CARROTS. Carrots may be had quite early by sowing the early Scarlet Horn, and for late crop the Long Orange Improved. We have specimens of these now in the cellar three inches in diameter at the top and twelve inches long, and when cooked the roots are sweet and tender all through.

Cauliflowers. Cauliflowers have become quite common since the improved kinds have come into use. Henderson's Early Snowball is a

remarkable kind for its earliness and its good heads. This delicious vegetable is as early as peas, and is as good as a cabbage, and is quite hardy. By the help of Persian Insect Powder the caterpillars, which are apt to eat the good qualities, may be easily kept in check. The large Late Algiers is an equally good fall kind, which we have kept in pits until midwinter.

SWEET CORN. Sweet-corn is an indispensable vegetable, and is wanted as early as possible. The old extra early Tom Tombs is not surpassed by any of the novelties, and this may be planted in succession weekly until Howell's Evergreen comes in. The Mexican black, but coarsely and very sweet, and is intermediate between these two kinds. Those who keep a family cow should plant Narragansett, which has good ears, and stalks five or six feet high, which make the best fodder for the cow. We have grown two succeeding crops of this variety for this purpose, which have kept the cows until the latter Evergreen comes in in August.

CUCUMBERS. Cucumbers for pickling should be small and tender, and the Green Proflid has these qualities in perfection. We have grown for sale over 120,000 of these per acre, while for domestic use there is none better. The Long Green is not surpassed for table use by any other kind.

LETTUCE. Lettuce of many varieties are now offered. The old-fashioned Bilecia is as good as any of the new kinds. We have had heads twenty-one inches in diameter and as crisp and tender as can be desired. Early Prize Head also produces large heads of very good quality. No other plant depends upon rich soil and constant moisture and cultivation than this.—New York Examiner.

TEMPERANCE. Last year the collection for violations of the State Acts in Leola and Granville reached \$4,500. In Brookville they amounted to \$5,122, and for the present year to date \$1,105.

The Western Brewer, published in the interests of the liquor trade, says the annual average sale of beer in the city of Chicago, is 1,560,000 barrels, which yield \$24,000,000 gross. Taking the population of the city at 700,000, the average would be 890 glasses of beer a year for each man, woman and child. The same authority gives the number of brewers in the United States at 2,269, with an annual production of 460,832,400 gallons of beer.

An Unassisted Small. A Christian worker from Boston was holding some evangelistic services in a neighboring town. At the conclusion of one of the church meetings a deacon of the church came to him and said: "Do you think you are sanctified, do you?" "Well, yes, I rather think I am."

"Then you think you can't sin any more?" "Oh, no! I do not think that I am afraid I shall."

"Well, and the deacon, 'I don't think you are sanctified.'"

"No," replied the brother with a little hesitation and deliberation, "I should not think you were; you don't smell like a sanctified man."

The deacon was spiced with tobacco juice from head to foot. The conversation closed; he went home and thought. For the first time in his life the idea dawned on him that there was any difference between the smell of a sanctified man and a tobacco user. He could not readily dismiss the matter from his mind. The words stuck to him, until at last he renounced the filthy weed, and now it is to be hoped that he smells more like a sanctified man.

The Secretary of Drink. At the entrance of one of our College chapels lies a nameless grave; that grave covers the mortal remains of one of its most promising fellows—ruined through drink. I received not very long ago a letter from an old school fellow, a clergyman, who, after long and arduous labor, was in want of clothes and almost of food. I inquired the cause; it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him? Drink. When I was at Cambridge one of the most promising scholars was a youth who years ago, died in a London hospital, penitent, of delirium tremens—through drink. When I was at King's College I used to sit next to a handsome youth who grew up to be a brilliant writer; he died in the prime of life, a victim of drink. I once knew an eloquent philanthropist who was a very miserable man. He would not see the curse which was on him; but his friends knew that it was drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive society of drink, against which Scripture so often warns. It is because drink is one of the surest of the devil's ways to man and of man's ways to the devil.—Archdeacon Farrar.

A Daily Benediction. On a granite shaft at the grave of a man who had filled many offices of honor and trust is this inscription: "He was a daily benediction in his home." What a splendid epitaph that is!

What a grand tribute it is to the character of any man to say of him that he made his home happy!

A German poet has said: "He is happiest, be he king or peasant, who finds his happiness at home."

May it not with equal truth be said that he is happiest who carries happiness into his home, even as it is "more blessed to give than to receive."

It was well for him to have a day set apart during the first week of the year "for the hallowing of the home in all its relation to ship."

What a cluster of home-graces this is: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance!" These are the fruit of the Spirit, and he who has them will "show by his good life his works in meekness of wisdom."

A friend of a good woman once said: "When I heard her giving orders to her servants I knew that her soul was at peace with her Master."

It is ever true that "the fruit of righteousness is sown in peace for them that make peace." God homes are the surest foundation upon which the State can rest. Better for the State than bits and bars, are love and

law in the home. When these are wanting, there come reformatories and prisons. The home is the best place in which to sow the seed of the Word. A Christian home is a church in the home, and a mother's pulpit is a good place from which to preach. How many prodigal boys and girls have been brought back to home and to Christ by the measure of a mother's counsel and prayer! What greater sermons are ever preached than the sweet sermons of a godly life in the home?

"It wasn't master's sermons, but it was master's life that did it," said a clergyman's servant who had been brought to Christ.

Perhaps there never was a time when the family life more needed to be a Christian life within it than it does just now in these times of astounding temptations. How important it is that the young should be taught to "walk in the way of good men and keep the way of the righteous." A good way to bring others to Christ is to give ourselves to Him; a good way to each righteousness of life is by the example of our own right living. I was told of a distinguished New England jurist that "he lived the Bible all his life."

Who can truly estimate the price of such a life to our others? A life like that in the home would be of greater worth to those who bear the family name than great riches or earthly honor. An eloquent orator, who fills a large space in the history of his country, after making the bequest in his will, added these words: "This is all the inheritance I can give to my family. The religion of Christ can give them one which will make them a rich indeed."

That was a good prayer of David's: "With thy blessing let the house of thy servant be blessed forever."—Lex in New York Observer.

Almost everybody who has taken the course accompanied by the use of Ayer's Sarsaparilla. In the case of R. L. King, Richmond, Va., who suffered for 14 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results.

WE DO NOT WISH to say that our medicine will cure in every case, but we do say that the many testimonials we are constantly receiving show that SIMON'S LINIMENT is universally approved of, and the orders coming in show that the sale is largely increasing.

Mr. A. W. Archibald, Melrose, N. S., writes: "I find Simon's Liniment the best selling Liniment I have ever had in my store. Everybody seems to want it and the demand has quadrupled itself within the last year. I have used it myself and know it to be an article of merit."

ADVICE TO MOTHERS.—Any child disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth, if you send at once and get a bottle of Mrs. Winslow's Soothing Syrup for Children Teething, its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers; there is no mistake about it. It cures Dysentery and Diarrhoea, regulates the Stomach and bowels, cures Wind Colic, softens the Gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

THE REASONS WHY SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES OF LIME AND SODA,

HAS BEEN UNIVERSALLY ACCEPTED BY THE MEDICAL PROFESSION AND UNANIMOUSLY PROCLAIMED AS THE PREPARATION MOST RATIONAL, PERFECT AND EFFICACIOUS, THAT UP TO THIS DAY HAS BEEN PRESENTED FOR THE CURE OF

INCIPIENT CONSUMPTION, CHRONIC COUGHS, BRONCHITIS, Colds, Affection of the Chest, Throat and Lungs,

BECAUSE Its scientifically proportioned composition is not a secret and is based on scrupulously pure materials. BECAUSE Its appearance and pleasant taste (sweet as milk) facilitates its administration to the most delicate stomachs.

BECAUSE Being, so to say, mechanically digested, those stomachs refractory to oily or greasy substances support and assimilate it. BECAUSE By the association of Hypophosphites, Pure Cod Liver Oil and Chemically Pure Glycerine, scientifically proportioned, its

POWERFUL, STRENGTHENING AND FLESH GIVING PROPERTIES, MANIFEST THEMSELVES IN AN ADMIRABLE AND RAPID WAY IN CASES OF Rickets, Marasmus, Scrofula, Wasting Diseases of Children, Anaemia, Emaciation, GENERAL DEBILITY, RHEUMATISM AND SKIN DISEASES,

BECAUSE By virtue of the immense advantages it offers over the best plain Cod Liver Oil or other similar preparations, as demonstrated by the experiments made in Hospitals and Foundling Asylums, and confirmed by thousands of Physicians, it is with the use of SCOTT'S EMULSION that therapeutical results are obtained in proportion to THREE TIMES LARGER THAN WITH THE PLAIN COD LIVER OIL.

BECAUSE Being perfectly digested and assimilated, the patient can continue its use during the Summer without any inconvenience. BECAUSE Its use does not offer any of the great inconveniences and gastrical disturbances, intestinal irritation, and the repulsive taste, peculiar to the plain Cod Liver Oil.

SOLD BY ALL DRUGGISTS IN TWO SIZES, 50 CENTS and \$1.00.

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News Summary.

DOMINION. -There are twelve places of worship in Truro. -Nova Scotia has 304 lawyers and 298 M. D.'s registered. -The measles epidemic in the increase at Marysville, N. B. -Wolfville is to have a policeman, and a lock-up has also been provided. -In Cape Breton hay and oats are scarce and in good demand; \$26 per ton is paid for hay. -The catch of herring is very good at Beaver River, and they are selling at 55 cents per hundred. -The New Glasgow steel works will put \$25,000 additional improvements on their works shortly. -The Inverness, N. S., county council have voted \$4,000 towards the erection of an asylum for the homeless. -About 300 emigrants, English, Scotch, Swedish and other nationalities, passed through Moncton last week. -30 pounds of seal was caught in a snail net opposite the Miramichi Foundry the other day. The owner of the net sold it for \$4.50. -13,000 passengers from Europe landed at Halifax during 1887, an increase of 5,000 over 1886. The increase was nearly all immigrants. -The trustees of the estate of the late Sir William Young have paid over the \$100,000 bequeathed by Sir William to Halifax charities. -The government of N. S. has been informed that Mr. Plunkett has succeeded in raising funds in England to complete the missing link. -The certificates have been cancelled of Captain Abner Tedford Parker, and of Ralph Herbert Goudey, mate, both of the Ship "Vancouver." -The turnips grown and shipped to the United States during the past winter by 60 farmers, in three parishes of Charlotte Co., brought \$12,000. -James E. Burgess of Highfield, Newport, N. S., killed a pig a few days ago, a little over two years old, which weighed, when dressed, 320 lbs. -The Charlottetown city council have decided to issue water certificates to the extent of \$150,000 and bearing five per cent interest per annum. -The new survey for the proposed Annapolis and Liverpool railway will be shorter and it is calculated will effect a saving of \$27,000 in the cost of the road. -The minimum sum of two hundred and fifty thousand dollars, needed for the jubilee endowment fund of Queens University, Kings co., has been subscribed. -Nearly a third of a million acres were taken up in homesteads in the North West last year. Fully one hundred thousand settlers are expected to arrive this year. -There were 113 patients in the Charlottetown hospital during this past year. Of this number 88 were cured, 12 improved, 3 incurable, 1 unimproved, and 3 died. -A company with a subscribed capital of \$1,000,000 is being formed in Montreal, to carry on seal and other fishing in the Gulf of St. Lawrence and on the coast of Labrador. -The public accounts laid before the Nova Scotia legislature last week, showed a deficit of seven thousand dollars. The government has not received the \$71,000 expected from the Dominion government. -Judge E. L. Wetmore since his removal to the Northwest has been called upon to pass sentence of death upon two men. They were the murderers of settler McLeish, and will be hanged next April. -The provincial government have promised \$4,000, and the Dominion government is expected to give a grant of \$10,000 towards holding a Dominion and Provincial exhibition in Halifax next summer. -During the past season, about 450 tons of steel rails have been laid on the Annapolis River Railroad, making the entire line in Maine steel, and 15,000 feet. The road had been thoroughly ballasted and ditched. -The inland revenue receipts collected within the St. John division for the month of February, as compared with the same month of last year, show a decrease of \$1,183 68, the respective amounts being \$17,472 94 and \$16,289 26. -The reports from Prince Edward Island for 1887 to countries outside the Dominion of Canada amounted to \$1,266,950, as follows: The fisheries, \$350,380; the forest, \$16,852; animals and their products, \$363,354; agricultural products, \$459,997. -In six years the imports of crude opium into British Columbia increased from 17,000 to 105,000 lbs, over five hundred per cent. Victoria has thirteen opium factories in operation, of which the greater portion is smuggled across into the United States. -Mr. Van Cruel, Belgian consul in Canada, has interviewed the government requesting a subsidy for the proposed shipping line from Antwerp to Quebec, summer, and Halifax in winter. If the subsidy is granted the line will be put in operation this summer. -The fish hatchery, near Sydney, has been doing excellent work in the propagation of the fluky tribe in the various island streams. Last year in the 2,000,000 ova there was hatched 1,415,000 fry, which were distributed by the Supt. of the hatchery, Mr. C. A. Faugheron, in the various streams on the island. -The Gleaner says the New Brunswick government's proposed new departmental building in Fredericton will be 116 feet long by 33 feet deep and 48 feet high, being of ordinary rubble masonry with a plinth course of free stone around the base on top of the foundation walls, at a height of three feet above the ground. -A provisional contract has been entered into between some American gentlemen and Mr. J. C. Andrews, Esq., owner of Minister's Island at St. Andrews, for the purchase of said property. The Turper farm, so called, which contains commanding and eligible sites for summer cottages, is also sold provisionally. -Judge Weatherbe has given judgment in the suit of Black vs. the bank of Nova Scotia. This matter which has been pending for some years was brought by Mr. M. P. Black and the estate of W. L. Black to recover from the bank an amount collected in connection with a bond given for the bank of Liverpool. The judgment which is against the bank is over \$9,000.

Contractors are getting out the timber for the government wharf at Paganash. Of some 300 lobster factories in the Maritime Provinces, over fifty are owned and operated by Americans. From \$1,250,000 to \$1,400,000 is probably invested in the industry. -The hotel at Bedford (formerly Fitzmaurice's) has been purchased by L. J. Heseleia and others for \$3,500, and will be opened this summer; \$10,000 was looked on as cheap for it a few years ago. -Work has been steadily prosecuted on the Nova Scotia Central railway, between Middleton and Lunenburg and there seems to be good grounds for believing that this long delayed enterprise will soon be completed. -A company is about being formed in Nova Scotia to purchase, develop, and operate the extensive and valuable deposits at Marble Mountain, West Bay, Cape Breton. The capital stock is to be \$300,000, divided into 3,000 shares of \$100 each, from 50 to 60 per cent. of which is to be called in by the instalment as required. The promoters of the company are George Hattie, of St. George's, and D. MacLachlan and Henry Saunders of Halifax. -Is a Canadian institution to revolutionize the old methods of Life Insurance? Insurance Society, of Montreal, an able journal devoted exclusively to the interests of regular insurance, says editorially: "The experience of the Dominion Safety Life Association will be watched with keen interest by all life insurance managers, and if the small deposit it requires be found sufficient, as we think it will be, to hold the members together, then there is no doubt but that the system, or its modification, at all events, will be very generally adopted by all the companies." -Abstract statement of the import trade of St. Stephen for the month of February, 1887 and 1888: Value of dutiable goods imported.....\$13,016 00 \$11,872 00 Value of free goods imported.....4,742 00 6,465 00 Total value of imports.....\$17,758 00 \$18,337 00 Value of goods paid duty.....\$13,998 00 \$11,640 00 Amount of duty collected.....3,763 05 2,893 63 Amount of other collections.....23 70 99 50 Total collections.....\$ 3,786 75 \$ 2,933 13 Decrease in 1888.....793 62 BRITISH AND FOREIGN. -The Bank of England rate has been reduced from 3 to 2 1/2 per cent. -A brickmaker makes 800 bricks per acre in Europe, in America one makes 2,000. -The sarcophagus containing the dead body of Alexander the Great has been discovered at Said. -Lord Stanley, the future governor general of Canada, is said to be heir to the greatest estate in England. -Seven hundred men at Fraserburg, Scotland, want to be assisted to emigrate to British Columbia, owing to the collapse of the herring fishing, on which they have depended. -Austria's Educational Council has decided that permission to marry should not be absolutely withheld from female teachers, but has recommended the local authorities to throw as many obstacles as possible in the way of their marrying. -M. Wilson, son-in-law of ex-President Grover, on trial for complicity in the Hovey decoration scandal, was convicted and sentenced to 2 years imprisonment, to pay a fine of four thousand francs and to be deprived of civil rights for five years. -The Argentine and Oriental governments have agreed to hold the South American congress in Montevideo, to be opened July 18, 1888. The principal object is to form a treaty which will determine the question of internal rights pending between the South American nations. UNITED STATES. -There are 1,662 students at Columbia. -The average pay of women school teachers in Pennsylvania is \$28 86 per month. -Texas has a school fund of \$5,915,000 and 30,000,000 acres of school lands. The State debt is \$4,237,830. -Charles E. Thickett died while being examined preparatory to getting his life insured for \$10,000 at New York the other day. -It is thought that the growth of adulteration of food products will injure the character and commercial prosperity of the United States. -The negroes of Randolph county, Ga., last year increased their taxable property 14 per cent., a much larger increase than was made by the whites of the county. -The San Francisco sugar syndicate formed to fight the Eastern trust has been finally completed, and it is stated will commence operations with a paid up capital of \$10,000,000. -The largest horse in the United States is owned by Mark Thode, of Mattoon, Ill. He is only 3 years old, measures 19 hands high, has gained 250 pounds in the last five weeks and is still growing. -A twelve years old boy named Farquhar has received a verdict of \$27,000 damages against the Boston and Albany railroad. The amputation of one leg was caused by its being crushed by the falling of a rotten sign post at Springfield. -Since the last day of January, 1883, Mrs. Pritchard and Miss Lawley, of Newbury Port, Mass., have collected one million of stamps of all denominations, and of various issues. The collection would carpet over a sixth of an acre; its weight being 110 pounds. -The British steamer Flamborough, chartered by the new steamship company running between New York and Haytien port, expected to sail last week, but was detained by customs officers on suspicion that she is about starting on a filibustering expedition and that her cargo consists of arms, ammunition, etc., intended for Haytian insurgents. -The business done by P. D. Armonr & Co., of Chicago, in a single year, may be gathered from the following figures: Total distributive sales during 1887 were \$50,000,000, exclusive of cost of trade transactions; slaughtered hogs, 1,381,000; cattle, 525,700; sheep, 118,000. They turned out pork, beef, lard, oils, dry salted meats, sweet pickled meats, smoked meats, canned meats, and fertilizers to the immense total of 425,285,000 pounds.

Their buildings cover 40 acres of ground, the floors of which occupy 125 acres. Chill room and cold storage area, 39 acres, and storage capacity 120,000 tons. Employees, 5,000 in summer, and 6,000 in winter; wages paid last year, upwards of \$3,000,000. -Ex Senator Tabor of Colorado has an income of over \$1000 a day from his Vulture mine, near Tucson, Ari. He recently received from the mine a gold brick weighing 633 ounces, and valued at \$12,000, which represented the product of the mine for a little more than a week. -In Boston, in February, potatoes were selling as follows: -P. E. Island Chesnagoes, 80c; P. E. Island Melstires, 80c; Nova Scotia and N. B. per bushel, Rose, 90 to 95c; Hebrons, 85 to 90c; White stock, 80c; Rose per bbl. \$2 75; Hebrons, per bbl. \$2 50 to \$2 62; Scotch Magnums, per bu 60 lbs. 85c to 88c; Scotch Regent, 75c; Scotch Champion, 65c. Have You Thought About It? Why suffer a single moment when you can get immediate relief from all internal or external pains by the use of Polson's Nerviline, the great pain cure. Nerviline has never been known to fail in a single case; it cannot fail, for it is a combination of the most powerful pain subduing remedies known. Try a tea cup sample bottle of Nerviline. You will find Nerviline a sure cure for neuralgia, toothache, headache, and all aches and pains. Large bottles 25 cents, by all druggists. JAMES PYLE'S PEARLINE is considered the best Washing Compound of the day by all who once give it a trial. It cleanses the most delicate fabric without injuring it. Sold by all grocers. How to Cure Skin and Scalp Diseases with the CUTICURA REMEDIES. THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from itching, dandruff, and other troubles, are permanently cured by the CUTICURA. It cleanses the skin, soothes and cures every form of skin and scalp disease, from pimples to scalds. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an excellent skin beautifier, prepared from it, externally, and CUTICURA BATH, internally, Purifying internally, cure every form of skin and scalp disease, from pimples to scalds. CUTICURA SOAP, 35c; RESOLVENT, \$1.50. Prepared by the FOSTER DRUG AND CHEMICAL CO., Boston. Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and itchy skin prevented by Cuticura Soap. Relief in one minute. For all pains and weakness. CUTICURA AND CUTICURA SOAP, the only pain-killing plaster. BEST ON EARTH SURPRISE SOAP THE GREAT SELF WASHING TRY IT A marvel of efficiency and economy. Quality never varies. The purest and best for all household purposes, and for the most delicate fabrics. It cleanses, softens, and whitenes the skin, and keeps the pores open. It is the best for the face, and for the hair. It is the best for the hands, and for the feet. It is the best for the body, and for the soul. It is the best for the whole family. It is the best for the whole world. The St. John Soap Mfg. Co., ST. JOHN, N. B. THE Scientific American. THE MOST POPULAR SCIENTIFIC PAPER IN THE WORLD. ESTABLISHED 1845. Weekly, \$3.00 a Year. \$1.50 for Six Months. This unrivalled periodical, which has been published by Munn & Co. for more than forty years, continues to maintain its high reputation for excellence and for the largest circulation ever attained by any scientific publication. It is the most valuable and interesting of the world in respect to New Discoveries and improvements in all branches of Science, Art, and Manufacture. It contains the most important and interesting news of the day, and is the only paper that gives a complete and up-to-date account of all the progress of the world in every branch of human knowledge. It is the only paper that gives a complete and up-to-date account of all the progress of the world in every branch of human knowledge. It is the only paper that gives a complete and up-to-date account of all the progress of the world in every branch of human knowledge. PATENTS. Any person who has made an invention, and desires to know whether it is probably new or patentable, can obtain advice concerning the same, free of charge, by writing to MUNN & CO., Publishers of The Scientific American, 361 Broadway, New York. For the full particulars of our system, and the names of our agents in all the principal cities of the world, send for our circular, which will be sent free of charge. MUNN & CO., Publishers, 361 Broadway, N. Y.

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THE CHRISTIAN VOL IV -GLAD TIDINGS Independent that ing in Tokio, Japan, Tokio and the rest of the world. Now we revive in that city, hundred conversions. The whole city is sojourning, native preachers are busy. Everybody is interested. Nobody speaks against it. -Rum on the Coast of the so-called been almost horrible which has been per region, since it was It has been felt that more cured by the blessed by the touch. The admirable translation, largely a labor, while the Mohammedians, in drunkenness spread Christians, gave the prophet an immense of the best of the King measures to limit the in alcoholic liquors must pay a \$500 fine more than a certain known as the rum tax. It is to be these restrictions were not as iron, as case. Their failure emphasize the need more stringent and -HAPPY YEAR -The Year Book Western Canada has a well gotten up volume contains less statistics of the Maritime Province account of all that section with the conventions of the Year Book will contain the record changes of the coasting government boards, the McMaster's grand best of McMaster University that 2,214 were born Quebec, Manitoba and during last year. The of the churches is four new places of worship. Hall has sent forth 45 men are at work in the and five in the United old theological graduates are in the United States proportion than of The totals given of the Lord's service, \$116,846; 1,521; current expenses, \$19,000; education, \$15,219; education, \$19,500. The actual Master Hall is 42, on the roll of students at work, and nine are -TOMACOC NINE our readers who wish tobacco habit in any of them to go to Abyssinia. "King John, who sent of the Queen of that the nose of any of taking snuff shall be or chewing tobacco for much more money may have to give to the fear, however, that the churches would be and the pastors would for a while, attending -STATISTICAL—On Canada have the same short parades as we have resigned in the 11. Eleven of these have States. They have a of twenty-four ordinaries Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a sleeping Car will be attached at Montreal. TRAINS WILL ARRIVE AT HALIFAX. From Accommodation, 6.15 Express from St. John and Quebec, 12.0 Jay Express, 19.50 All trains are run by Western Standard Time. D. FOSTER, Chief Superintendent, Railway Office, Montreal, N. B., Nov. 2nd, 1887.