

Messenger and Visitor.

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NO. 31.

—THE ANNOVER PROFESSORS.—The associates of Prof. Smyth, of Anvers, although not set aside from their professorship by the Board of Visitors, have determined, says the Boston Advertiser, to stand or fall with him. The case has been appealed to the supreme court for final decision. If the court support the Visitors, a new seminary will be started, for which, it is said, money will be forthcoming if needed.

—SPIRITUALISM.—Spiritualism is being investigated by a commission of four able gentlemen, who have been appointed in agreement with the conditions of a trust fund left by a Mr. Slybert. They have just brought in a preliminary report, a synopsis of which is given in *Zion's Advocate*. They had a number of sittings with the celebrated H. Slade, and found that his slate writing was a fraud. The following is an account of its detection:

"At our last sance with him we noticed two slates which were not with the other, but were on the floor resting against the leg of that table, and within easy reach of his hand as he sat at the larger table. As we had previously seen prepared slates similarly placed we kept a sharp watch on these slates. Unfortunately, it was too sharp. Dr. Slade caught the look that was directed at them. That detected glance was sufficient to prevent the spirits from sending us the messages which they had so carefully prepared. The slates were not produced during the sance, but when it was over one of our number managed to strike them with his foot so as to displace them and reveal the writing. None of us present that day will be likely to forget the hurried way in which those slates were seized by the medium and washed."

—THE JEWS.—This race possesses the strongest claim upon the interest of Christendom. They still inherit many unfulfilled prophecies. While some, perhaps, place too much store by them, from the supposition that all prophecies are to be taken literally, yet there is enough about them and their past, if not from their prospective future, to engage the deep attention of Christians generally. One feature of their present condition is very marked, more so than ever before—their wealth. In Germany they control the trade of the country, and the most of the gains are swept into their coffers. In Russia, they have been gathering up great fortunes from loaning money to the people, who are sorely oppressed. The reputation and the power thus gained, have made them enemies, and they have met with persecution, but they go on in their career of gain. In London, the Jews number 47,000, with a total annual income of £3,808,430, or £82 per head. The average income of the entire population of the United Kingdom is £36. So that the London Jews have per head about two and a half times as much money as the non-Jewish residents. Men with incomes of £10,000 a year are relatively more than twenty times as numerous in the Jewish community as in the country at large; men with over £1,000 a year are nearly seventeen times as many; and those with over £500 are nearly six times. Has all this accumulation any special part to play in the history of the church in the future?

—TRUCE.—A writer in the *Rel. Herald* shows how some praise the Baptists and make money for the Pedobaptists:

"I asked a friend of mine the other day, how a well-to-do Baptist man in his community was 'getting along.' 'He is getting on very well,' was the reply, 'praising the Baptists and making money for the P. for Baptists.' When I asked him to explain what he meant by that, he said: 'He is a thorough Baptist, and would go to prison or to the whipping post for Baptist doctrine; but he is sending his children to Pedobaptist schools, and salting away the money for them; and as he dies they will, every one, pack up and march over into Pedobaptist denominations, and they will hate the Baptists all the more because their parents were Baptists.'"

There are other ways in which this same thing is done. A Baptist is disposed to make the worst of his own people and the best of other denominations. His children will, probably, drift away from the church of their father. A Baptist, because he has a little more means or culture than the generality of his own people where he resides, chooses his society among other denominations. His children, having their social connections, chiefly among other bodies, will, most likely find their church home there, in the end.

—MARITIME CONGREGATIONALISTS.—The Congregational Union of the Maritime provinces has held its annual session in St. John. The Congregationalists are not strong in our provinces, as the following statistics will show. They are quite vigorous, however:

Twelve pastors and two students are at work in the Maritime provinces. The number of stations supplied is thirty, with an average attendance of 2,545. The number of church rolls is now 1,835. The number of Sunday schools is 15—average attendance 800 to 900. Teachers in Sunday school number 156. The statistics with regard to church property has not historically changed since last year. We have 20 churches, four of which were organized more than 100 years ago, all over 119 years

old. The youngest is at Baddeck. We have seating capacity for between 5,000 and 6,000. The church property of the union is valued at \$90,000. The debt on church property amounts to \$2,550. The missionary contributions during the year have been \$500; \$124 have been paid for foreign missions. The total amount received by the church from all sources is \$2,514.

—PROHIBITION IN KANSAS.—The liquor men are circulating all manner of reports about the direful effects of prohibition in Kansas. This has moved Gov. Martin to make a statement of facts. He sums up in these pregnant words:

"So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development of growth in country, cities and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance amendment to our Constitution was adopted, and especially during the last two years, the period of its most energetic and complete enforcement."

The rum party, however, keeps right on in their false statements. Their object is not to tell the truth but to help their cause by hook or by crook.

—THE BIBLE SOCIETY.—The *Freeman*, the able Baptist paper of London, England, referring to the attitude of the British and Foreign Bible Society toward the Baptists, as brought out in the correspondence between Dr. Murdoch and Dr. Ward, says:—"We hope the Bible Society will stay its hand, and not make a work that its lack of fairness will not let it help. It is, we fear, useless to appeal for justice. Why not deal out to Baptists the measure dealt out to Lutherans and Roman Catholics? Is the wrong done to Baptists to last as long as the British and Foreign Bible Society exists? At least till justice is done, let our own Bible Translation Society be liberally supported. Meanwhile, ought not English Baptists who subscribe to the Bible Society (the writer in one) protest earnestly against the scandal, and the sin of trombling Borneo converts with a schismatical and rival translation of the Holy Scriptures. A new translation is not needed. To make one is waste time; to print it is to waste money; to circulate it will be to sin against truth and charity. Dr. Cremer, in his *Bible of New Testament Greek*, says, as say nearly all scholars:—"The peculiar New Testament and Christian use of the word—Baptizo—is to denote immersion, submersion for a religious purpose." Do the committee of the British and Foreign Bible Society deny that Dr. Cremer is right?"

—THE CHURCH.—Dr. Hiden, in the *Watchman*, makes some capital hits in the following on the advantages of the circus:

"First: On the score of health, we have much to be grateful for. A number of excellent women, who during the recent protracted spell of damp weather, have been martyrs to neuralgia, rheumatism and other chronic ailments, which had defied the skill of our best physicians, and had prevented the good sisters from attending their beloved church, were suddenly cured of their complaints, and turned out on the 25th of June to see the circus."

"Secondly: The decided improvement in our people's facilities for transportation was quite a notable circumstance. Church members who had not been to church for nearly a year, because they had no conveyance, and it was too far to walk, found, upon further consideration, that they could hook up the old roan to the milk-wagon, or the Jersey (heretofore regarded as unsafe), and make a perfectly safe and highly enjoyable trip to New Bedford to see the circus."

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"Sociologists, and other writers upon the progress of civilization, tell us that a people's means of transportation is one of the surest tests of their civilization, and if this be sound doctrine, who will be bold enough to deny that the circus is a great civilizing agency? We know a pastor who, on the day of the circus, hired a buggy and drove many miles to visit some members of his flock who had never been able to get to church once in four or five months; and he failed to see them, because they had gone to the circus. What an admirable commentary upon the time-honored proverb, 'Where there is a will, there is a way!'"

"Fourthly: The circus aroused and kindled so much hitherto latent interest in the children. A large proportion of the adult Christians who attend the circus here seem to have cared little for the performance on their own account; but they had children who were anxious to see the animals, and the grown folks went just to gratify the children."

"Some unmarried ladies of uncertain age, who have not shown any special interest in anybody's children for a good while back, were suddenly stricken with a powerful and praiseworthy impulse to be of service to some of their little nephews or nieces or cousins or neighbors, and good-naturedly volunteered to see the little ones safe through the mesagerie and the circus,

"Fourthly: A manifest improvement took place in the financial condition of the community. Many people who, for a long time, had been confessedly anxious to 'pay that little bill' at the baker's or the grocer's, say, several church members who had been earnestly desirous of paying their church dues, were even in their holiday clothes, paying street car fares and riding to the circus. Of course it took money to do this; and as they 'had no money' last week, when the baker called for his bill and as they did have money on the day of the circus, certainly their financial status was improved."

"Fifthly: The circus was a great help to that maligned class, the grog-sellers. There are some ill-contrived people here, who do not hesitate to say—may, have noted—that the grog-seller is an unmitigated nuisance, and that all the grog-shops in the city must be closed. But these people are not at all 'conservative' on the liquor question, and the sober-minded grog-seller can hardly be expected to pay much attention to the ravings of 'radicals.' So long as the grog-shop was a 'legal institution' of our city, of course 'conservative' people 'stood by it' except when too drunk to stand, and then they fell by it."

—SCHOLARSHIP.—Our own denomination need not be ashamed of its scholarship. The late T. S. Baynes, LL. D., professor of logic in the university of St. Andrews, and editor of the 9th edition of the *Encyclopaedia Britannica*, was a Baptist. He was the son of a Baptist minister, and brother to Mr. A. H. Baynes, the able secretary of the Baptist Missionary Society.

The Preacher's Wife.

"We must get up early in the morning, John. I have so much work to do. I wish I could get up and do a good share of it before the babies wake, but that is impossible; they are up as soon as I am, if it is only four o'clock."

Next morning Mary is saying, "John, do get up quick and start a fire. I have overlept—baby was so restless during the first part of the night that I slept none till after midnight, and now it is very late. Well, I hope no one will come to interrupt, and I will do the best I can. How I long for a little help when such days come. I could very easily do the work, and though I might get tired I could get rested again; but on such busy days I must neglect the children, and they get cross, and their crying worries me and makes me nervous."

Breakfast over, dishes washed, Mary is saying to herself, "Now, if I only had time to wash the children's faces and put clean aprons on them; but I can't stop. I must clean the pantry to-day, and I would like to get it done before dinner, for after dinner I may have callers. Well, I will remove everything from the shelves, sweep down the walls, wipe off the tables. Here goes, I'll set the dishes out on the table. Oh, my, who is that driving up? John, here comes a whole wagon-load of people! do come out and receive them, while I put these dishes back in the pantry and wash the children's faces. There comes another load; what does it mean? There will be more than I can entertain; how I wish the house looked neat and clean, and I had finished the pantry. Well, if they come without notice, they must take as they find us. If only I wish we were able to keep help, if only some one to care for the children, then I could get along nicely, and keep the house as neat as a pin."

The teams continue to drive into the yard, and soon the house is filled with people, and the minister and his wife begin to realize that a donation 'is in progress.' Some of the good sisters look with kindly sympathy at the overworked wife and whisper that "she has her hands full!" while others, with scornful glances, note the disorder and want of neatness found in their own homes, and wonder that "a minister would have a wife that is such a poor housekeeper."

Preparations began to be made for dinner, the generous baskets are opened, and the contents spread upon the tables, while many little packages of tea, coffee, or dishes of choice preserves or jellies, are slipped into the wife's hand with the word they are for her, and not to be used for dinner. Mary is called hither and thither, to supply the many and varied wants of dishes, knives, spoons, napkins, towels, etc. As she passed quickly from one place to another, answering the various calls, she hears one sister whispering that she has never seen such a dirty confused pantry in all her life, and wonders that some of the family do not stick fast in the dirt. Mary's heart seems ready to stop beating, but the kindly voice of Mother Brown is heard, saying, "Ladies, do not say a word. I doubt if any one of us could do as well under the circumstances—poor health, two small children, so many calls here and there, and time given to every one imaginable, let me have charity, and try to aid instead of oppose." One look into the weary eyes of our minister's wife would stop any word of disapproval that might

rise to my lips. Doubtless she does more than she is able."

"Well, why don't they keep help? I'm sure they get salary enough," says the critical sister.

"I am not so sure of that," replies Mother Brown. "You forget, perhaps, that the great fault found with Brother Carnes' predecessor was his extravagance, especially in keeping help for his wife; and when he found it impossible to meet his accounts at the end of the year, how you cried out that his wife had better do her own work, like the farmers' wives, and save the money paid to a girl."

The dinner is over, and the people gather in the sitting-room—all that can get in—and one of the members with a few words of comment, presents Sister Carnes a new dress on behalf of the society. How little she expects such a present can be seen in the astonished look on her face as she attempts a few words of thanks. She has hitherto scarcely thought the people knew enough about her to care whether she had a dress or not, but evidently some one has had her in mind, and she is more grateful, if possible, for the kind thoughtfulness than for the fine present.

The day comes to a close at last, as every day must—the confusion grows gradually less, and finally all are gone—and the tired wife sinks up a lounge to rest. All day the children, frightened at the sight of so many strangers, have been held upon their mother's dress, crying or bawling her lap during the few moments she found time to rest. Brother Carnes has been so much occupied to relieve her, and now the excitement is over, she feels almost exhausted.

John comes in and says, "Well, I guess the people are pleased with us, or they would not have made this demonstration. I am so glad we have been able to make a good impression. How generous they are; they have left the pantry well filled, and I will have enough feed for my horse for months to come, and not a few dollars have been dropped into my hand during the day. We will be able to get some one to help you, Mary, in your household work."

"John, it has been a hard day for me. I am not strong, or I suppose I should enjoy such things more; but I am thankful, and I pray God to give me more strength, that I may be able yet to do something among this people to merit all their kindness, and that I may be able to win the goodwill of any who are not kindly disposed."

And so the sunshine followed the clouds. The parsonage has its darkness, but there is more of brightness than of sorrow.—*Hells Rodcliffe Dutton.*

"Near" But Not In.

How near may a man come to being saved and yet fall of salvation? The question is an important one, for doubtless there are many who think they are in the Kingdom, who are not in it, though indeed they may be near it. Those who are one moment too late to reach a departing train are as completely left, and helpless and as desolate as those who are hours behind time. That such a condition as this is possible we clearly learn from Mark 12: 34, when our Lord says to one of the scribes, "Thou art not far from the kingdom of God." In this expression there is only one proposition in form but there is in fact the one most distinctly expressed is that the person addressed was near the Kingdom. The other proposition, which is only implied, is this: that the person addressed was not in the Kingdom. To some minds, to our own, at least, the implied proposition is more impressive than the one which is expressed. Not saved! Not saved! Oh dreadful news! Of what avail will it be to have been near the Kingdom if at last we fall of it? Will it mitigate our sufferings to think that we almost escaped them? Nay, falling from the lofty height, almost from the very gates of the celestial city, we sink all the deeper into the pit. Those who come so near must have been inspired with glorious hopes; what dreadful disappointment, what awful despair must seize them when they suddenly find that their souls are lost forever! They come in sight of the pearly gates, and of the gleaming spires, and of the golden streets, and hear the music of the harps harping with their harps, and behold afar the glory of the eternal throne, fixed in an instant find themselves cast out into outer darkness, and doomed to eternal death! What other catastrophe so great could possibly overtake a human soul?

Those who come so near must have had great light, otherwise they could not make so close an approach to the supremest glory which God has prepared for his redeemed. Their failure shows that they abuse the light, and thus, although they may seem to be among the best of mankind, they may be really among the most guilty. For guilt depends not so much on evil deeds committed as on the amount of light disregarded, and the amount of moral restraint broken through. Hence we may

greatly misjudge the final condition of those excellent citizens whose lives are moral and beautiful, but who after all are not in the Kingdom. The very fact that they are not in it, when they had only to take a step to reach it, shows that they never appreciated it, that practically they despised it, and that they are not worthy of it; indeed, that they are far less worthy of it than many far below them in the scale of morals, but who were born in darkness, and lived in it, and died in it. The people of Sodom and Gomorrah were openly and outrageously wicked, and the people in the day of our Lord were very demure and precise, yet we have our Lord's word for it, that it will be more tolerable in the day of judgment for the outbreaking sinners who were destroyed by a storm of fire and brimstone, than for those who came so near to the Kingdom of heaven as the scribes and Pharisees. All their rigid observance of the law, all their exact tithing of anise and cummin, instead of lifting them up would cast them down, down to where they would look up at, and envy the condition of the sinners of Sodom. Is a dreadful thing to be near the Kingdom and not in it.—*Christian Index.*

Modern Pops. How to Live Above Them.
BY THE LATE REV. W. POOLE BALPENE.

Reader, would you rise and live above these things? Leave at once the low valley of mere human teachings and opinions, and ascend by faith to the highest reason and, in common honesty to yourself and God, put His truth to the test in the way he commands. Remember that the finite can never comprehend the infinite, but, at best only apprehend, and, therefore, that more or less of mystery must ever surround us as finite, both here and everywhere, and, indeed, that even this, while it rises out of the nature of things, is but a form of God's love; and that mystery, therefore, of itself is not opposed to reason, and need not stumble or discourage us; remember also, in seeking to reach a true knowledge of revealed truth that God cannot, and will not give a book to supersede His own teachings through it, much less Himself, and that, if you would reach a practical and saving knowledge of His revealed will, guiding you to a knowledge of superhuman truth, and salvation from the guilt, darkness and dominion of sin, and the peace of Divine certainty and rest of soul, you must, as we have said, in accordance with the highest reason, conform yourself to the words of Him, who, while He is the true and only Saviour of men, is the brightness of God's glory and express image of His essence, and who embodies all truth and wisdom in Himself, and so solemnly avers, "Verily I say to you, except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven." In obeying these words, and becoming thus as a little child with God, many of the most learned and intellectual have reached and become assured of the truth and reality of Divine revelation and the Gospel of Jesus Christ. And one of these thus relates his experience:—"For years I read the Bible as I would any other book, looking at it and seeking to reach its meaning through the light of mere verbal knowledge, reason and logic, and remained in the darkness of doubt, uncertainty and unrest. As, however, I continued to read, light by degrees dawned upon me, and I gradually began to see the evil of sin, more especially within, and, as this knowledge increased, I was led to humble myself before God, and to ask for his teaching, and by degrees saw the wisdom and suitability of the Gospel in relation to my condition as a sinner in common with others, and at last, through a sense of need by faith was led to receive it and the Christ it revealed and thus became persuaded of its truth and reality by what it intelligently did in me, saving me from conscious guilt and the dominion of sin." Imitate this example, dear reader, and the same experience will be yours.

"Oh I and I found that my experience in thus reaching truth and peace was but a fulfillment of Christ's own words, 'If any man will do His will (in this sense) he shall know of the doctrine whether it be of God or whether I speak of myself.'"

This, That and the Other.

The total net increase in membership of the Methodist Church in Canada since the union is 45,000, or something over 40 per cent.

The Christians of New York City have invested in churches \$60,000,000 or more.

"We have ceased to fear God, and have learned to fear microbes," are the sharp words of Frances Power Cobbe, in the *Contemporary Review*.

The Baptists of the United States gave last year, \$1,671,706 for home and foreign missions, for education and other purposes, \$1,914,442, and for church support, \$4,924,583, making a grand total of \$8,510,731 by over 2,700,000 members.

—It used to be said of Jonathan Edwards that he did not know his own cows, and that he bowed to them in the lane when he met them. Some one who thinks the public has plenty of credulity is telling a similar story upon Dr. Schaaf. When he was a young man, it is reported that a parishioner unloaded a pig upon the pastor. He made a pen from a dry goods box, which was soon too small to hold the animal. Sam Jones detects so heartily. Thereupon the Herr Doctor traded his pig for a little one that would go into the pen, and congratulated himself that he had no boot to pay.

—In the whole Russian empire there die annually 20,000 men above 80 years of age—a third part of the yearly obituary—900 above 100 years of age, 65 to 65 over 120 years old, 20 above 130 and 8 above 135, while two or three die annually whose ages, range from 140 to 155 years.

—A writer in the *Fortnightly Review* gives this specimen of the revision which the Psalter must undergo, if modern "advanced thought" wins the day "Sing unto the Unknowable, O ye saints of is, and give thanks at the remembrance of its unknowableness!"

—A naughty little boy was blubbering because his mother wouldn't let him go down to the river on the Sabbath, and upon being admonished, said: "I didn't want to go a-swimm'n' with em, ma." I only want to go down and see the bad little boys get drowned for a-swimm'n on Sunday.—*Evangelist.*

—The people are becoming alive to the fact that the press needs some reform. One who has long conducted a high class journal says:—"Our reporters are instructed to accept the current. They never bring the rose with its perfume or the lily with its grace, the pansy with its drooping beauty, before the public attention; but the dead dogs of agitation and the swollen carcasses of crime and the offal of dirt and squalor, these are thrust before the disgusted eyes and under the offended nostrils of an amazed and outraged people."

—The very suggestive statement is made that, out of 337 applications in the city of Worcester, Mass., for licenses to sell liquor, 240 were made by Irishmen, while 29 out of 31 applicants in a given Catholic parish belonged to the Catholic congregation of that parish.

—In an address to young men, Dr. W. Pratt of London says that married life is by far the most healthy. In 1000 married men of 25 to 30 years of age, there are 6 deaths; 1000 bachelors furnish 10 deaths, and 1000 widowers, 22 deaths. In young men married before 20, the rate is but 1 per 1000. If girls marry before 20, a like mortality befalls them. Married people from 18 to 20 die as fast as people from 60 to 70.

—In the English Baptist Mission in Shanghai Province, China, in the district of Tsin Chai Fu there are fifty-five self-supporting churches, ministered to by native pastors and teachers. More than 360 converts have been baptized the last year.

—It is stated that during the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for Church purposes.

—MARITIME PROGRESS.—There are now 16,000 colored teachers in the United States; 1,000,000 pupils in the Southern States alone, 16,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are 60 normal schools, 50 colleges and universities, and 25 theological seminaries. Colored people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

—Mr. George Muller, known far and wide as the founder of the famous orphanage at Bristol, England, where two thousand children are constantly fed and cared for, returned to Bristol about three weeks since after a preaching tour of 37,000 miles.

—The Samsons of Island have 27,000 inhabitants, of whom 7,000 are church members and 3,000 are candidates for membership. The gospel is still the power of God.

—Archdeacon Farrar, in a recent speech, upbraided English Churchmen with being "travagly illiberal and callous toward their poorer clergy"—wrote that the Non-conformist denominations of Great Britain.

—It is significant to note that the 20,000 estimated membership of the Unitarian body in the United States remains the same as it was four years ago, while the 36,238 of the Universalists of that date have fallen to 35,550.

—In 1829 there were no converts or non-converts in England. There are now 413 of the former, and 224 of the latter.

—Japan is advancing rapidly in commercial prosperity. The imports for the last year have been \$31,000,000; and the exports have reached the large sum of \$48,000,000, an increase of \$14,000,000 in a single year.

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30 Cents per Annum; when paid within Thirty days \$1.50.

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WEDNESDAY, August 3, 1887.

THE MURDER OF THE INNOCENT.

The Montreal Witness of last week contains some sickening disclosures. The Grey Nunnery of Montreal has been accused to receive founflings from various institutions that are prepared to hide the shame of the fallen. Reporters of the Witness have been investigating the fate of these that are the innocent offspring of sin.

It is to be hoped that the people of Montreal will back up the courageous and philanthropic efforts of the Witness, and not allow this matter to be hushed up. The Roman Catholic church has been able, in the past, to stave off investigation most effectually; but we mistake the temper of the people of our Dominion generally, if it can be done in the present case. It will be to their shame if it can.

WHAT THE DOCTORS SAY.

The Toronto Citizen has submitted to the 91 physicians of Toronto the following questions:

I. "Is total abstinence, in your opinion, compatible with the fullest degree of personal health?"

II. "Do you consider that, generally speaking, the moderate drinking of intoxicating liquors is conducive to health, or that it is harmless, or that it is injurious?"

III. "Do you consider that, generally speaking, a total abstainer has any advantage over a moderate drinker in better chances of recovery from sickness or accident?"

IV. "What do you think would be the effect on public health of universal abstinence from intoxicating liquor as a beverage?"

The following is a summary of the replies, as given in the Voice:

I. The first question is answered directly in the affirmative by 82 physicians. Of the remaining nine several are non-committal. Only three condemn the practice of the total abstainer.

II. Of the 91 replies to the second question 57 emphatically denounce all moderate drinking as bad. Among the remaining 34 there is a startling diversity of opinion. Only about 10 really endorse habitual drinking on what is usually considered moderate lines.

III. Seventy-five doctors are convinced that a total abstainer is a safer patient than is a moderate drinker. Of the others, two have evidently misunderstood the question, taking it to mean total abstinence while under treatment. Eight clearly assert that a moderate drinking patient has quite as good a chance of recovery as a total abstainer. The others qualify their answers.

IV. Eighty-one of the 91 believe that universal abstinence would be a great public benefit. One speaks indefinitely. Two decline to discuss the question. Three are afraid abstinence from drink would lead to indulgence in some other narcotic. Four believe no material gain or loss would result, and one believes that total abstinence would be injurious to the general health of the community.

This is a noteworthy consensus of opinion. The physicians of Toronto are probably among the most skillful and reliable of the Dominion, and represent fairly the highest medical opinion of this continent. We are to understand, then, that medical authority is overwhelmingly against moderate drinking and in favor of total abstinence. Only 10 of 91 endorse moderate drinking, while 81 denounce it. Only 8 of 91 can say that the habitual use of intoxicants does not vitiate the system and make disease more fatal, while 75 declare that it does. There is only one who can say that total abstinence would be injurious to the health of the community, while 81 declare it would be a great gain. It is probable that in Toronto, as elsewhere, physicians, quite generally, are moderate

drinkers, and this opinion is given against their own practice, in the majority of cases. It is given because as honest men they must state the truth even though they condemn themselves, in some measure. It may be that the few who endorse moderate drinking may have been swayed by a desire to make their medical opinion agree with their social practices.

Let it be settled then, so far as this fine staff of medical practitioners is concerned, that moderate drinking, while it places the man who practices it on the step down grade toward drunkenness and all its associate horrors, poisons the system, and undermines the general health in a very material degree.

ROMANISM AND THE COMMON SCHOOLS.

Dr. McGlynn's case bids fair to breed greater trouble for His Holiness than was at first supposed. His old parish still clings to him, notwithstanding his ex-communication, and the threat of a similar fate. Dr. McGlynn says he is enough of a theologian to know he can be saved in defiance of this thunderbolt from Rome. This is not Roman theology, at least. Not only his own parish, but Romanists of all other places sympathize with him. While Protestants, generally will not concur in his wild socialistic theories, they will admire his courage in refusing to submit his action and conscience to the dictation of the Propaganda at Rome. The Roman Catholic papers, of the orthodox stripe, are amazed at this rebellion against the papal machine, and are searching for a solution. With great unanimity, they lay the blame upon the common school system of the United States. There is a great deal of probability that they are right. This, with the general freedom of the people from arbitrary authority, will account for a large part of the sympathy which Dr. McGlynn receives from Catholics. The Catholic Review explains it in this way:

"Archbishop Corrigan will not be the only bishop who in this coming decade will be annoyed by outbreaks of passion and disobedience, whose roots are in false beliefs. The old generation is passing away and their strong faith and wonderful race spirit, and the new generation is coming in, the generation educated in public schools, penetrated with Protestant traditions; the generation which wishes as to all Americans; which never learned of the faith except at 'first communion' time and in occasional talks from drowsy pulpits, and whose only safety is in its strong leaders, lay and clerical. What can such a generation achieve? Nothing greater than to pass off his life's struggle with as little noise as possible and some attempt at saving its soul. What else attach it to the Church? The very slim ones of custom and a faint belief in what their fathers believed. And even these have been strained until they threaten to give under a new pressure."

THE FIRST CHANCE.

Most of our preaching and teaching is directed to applying remedial force for the ills of the world; Christ is set forth as the Saviour for the lost, who are constantly addressed. This is indeed in agreement with the great command. We must not preach anything less than the gospel. But sometimes a word may properly be given to the young, beseeching them to consecrate their best energies to the service of the Redeemer. For often there prevails a false sentiment to the effect that the young must engage in sin before entering the ways of righteousness; they "must sow their wild oats," it is said, which means their first and best strength must be lost so they can bring the fragments of a life to the service of God. How false that sentiment is we well know; but it must be remembered the young are not so wise as those who have been taught by experience the device of the evil one. The first clearness of vision, the imagination before it has been surrendered to unholy impulses, surely this should be given to the cleansing, invigorating power of the Holy Spirit that so the entire strength of the man might be Christ's. How many who read these lines have mourned and wept that their youth had been passed without Christ, that when they came to him—the bridegroom—it was as a bride robbed of her early beauty; they had to offer themselves not only sinful but bereft of their strength. How bitter, how unavailing is their repentance. The mercy of the Lord grants them forgiveness; but it is not as if they had not sinned against themselves. Yet "how many people there are in this world who serve Satan all their lives, and then look to the Lord for their pay."

A young man takes his first glass, uses his first oath, acts his first deceit. It seems a small thing, perhaps, but other sins follow, and, almost before he is aware of it, a dissipated youth, the record of vulgar profligacy, the name of an untrustworthy man, are the weights hung about him as he enters life's race.

Can nothing be done to save the young? Moral safeguards are good; parents are Providence to the child. But only the heavenly fire that seizes the affections for Christ, only the bringing of these dear ones into obedience to Jesus, can redeem their lives from destruction. It, among all our readers, new prayers, new efforts were made to bring the untrained, the vigorous, to the full service of our blessed Saviour, what an increase of the strength of his forces might be made.

If the poor remains of broken and dissipated lives can be made so useful in his work, might not more of his mind, more of his power, be displayed through those whose first strength, as well as that of later years, was devoted to him. Let us remember that there is but one first chance.

THE WAVE.

The land bill of the government of Great Britain is admitted by all, except the Irish Conservatives, to be in principle a good measure. Parnell has expressed its satisfaction. The government are as conciliatory in reference to it as they were rough and unyielding in their manner of pressing the Liberal and Irish Leaders. The Irish and some of the more extreme English Conservatives have proved hard to keep in party lines, because they think the government has surrendered to the dictation of their Unionist allies. It seems as if the Crimes Act had been framed to meet the wishes of the Conservatives generally. In carrying it, a severe strain was put on the loyalty of the Unionists to the compact between them and the Conservative party. The only reason why the Unionists supported it was because the only alternative was a Gladstone government. Now as severe a strain is put upon the loyalty of the old-time Conservatives, in the new land bill, and the only reason why they support it is that it is very evident that an appeal to the people, which the defeat of government would compel, would mean the return of Gladstone to power. Perhaps the explanation of the conciliatory mood of the government is to be found in the fact that they wish to secure a majority for the measure should some of their own party bolt.

All Ireland except the county of Astrim has been proclaimed under the Crimes Act. The government, in response to a warning from Chamberlain, declare it means only to be ready for action should occasion call for it. It is significant, however, that the only county not proclaimed is the one which has returned no Nationalist parliament, and it is inferred that there is to be a death struggle with the National League. The double policy of the government is evidently felt to be a dangerous one; for Salisbury has warned his party to be ready for a possible appeal to the people in a new election.

The Canadian commissioner has been pressing the claims of the Canadian Pacific Railway and the line of steamers thence to Asia as the imperial route to India, upon the government. The government does not see its way clear to accept it and offer a subsidy. A petition in the interest of this route is being largely signed by members of parliament of all parties. Mr. Goschen has the matter under consideration.

It is said that the Bulgarian government have determined to declare their independence of the provisions of the Treaty of Berlin which requires their ruler to have the assent of the powers to his acceptance of office, and declare Ferdinand to be their prince, notwithstanding the opposition of Russia.

A commission of the French Assembly has declared in favor of the disestablishment of the Roman Catholic church. This would save from \$9,000,000 to \$11,000,000 annually, to the revenue.

The Pope has decided not to interfere with the Knights of Labor. Probably Dr. McGlynn's case has convinced him that the Romanists of America will not suffer dictation in matters political and social.

There have been some seizures of poachers on Canadian fishing grounds, off P. E. Island. The cases seem too clear to be a cause of international difficulty. The United States have also seized one British vessel off Alaska, on the high sea. This will test the question whether the United States government are prepared to assert a claim over all the north Atlantic from the southern boundary of Alaska, which they refused to concede to Russia before she sold this territory. It is thought that the American government will yield.

The Unique Life.

The life of Jesus was unique. From its beginning in the manger to its termination on the cross, it was different from all other lives. Its origin prefigured that. With the record of that origin before us, and with the belief that the account is to be understood in the natural obvious meaning of the terms employed by the sacred penman, a life other than unique would have been as remarkable as is the life recorded in the Scriptures.

As might have been expected from the character of the biographies, especially as that character was moulded in the Divine School in which they were taught, it was not to be supposed that much would be said of that wondrous origin. The ground was "holy ground." "God manifested in the flesh" was a "mystery," which man might not fathom and which the writer of the New Testament did not attempt to penetrate, much less to explain. They were content to record in its simplicity the annunciation of the angels to the Virgin, as related by the evangelist. In view of that announcement we fall down in wonder and adoration and joy. Human nature is snatched, for it is united with the Divine. "Immanuel," God with us, appears on earth. "Our guilty and sinned race is visited in mercy and in love, and is to be restored to God."

Of this Redeemer, as seen in his earthly aspect, the origin is obscure. The mother of our Lord was of humble parentage as was also his reputed father. Both, it is true, were of royal lineage and descended from an illustrious house; but the family was now reduced, possessing neither wealth nor other worldly distinctions. The parents were poor, but they were pious and devout; and thus they were in a

second sense the true descendants of the monarch from whom the promised Deliverer was to arise.

The life of Jesus has been considered from various points of view, and has been as variously depicted. It could not be arrested general attention, and would naturally be presented in different aspects. "Ecce Homo" has been followed by "Ecce Deus" and that again by "Ecce Deus et Homo," infidels, sceptics and believers have alike been engaged at the task, and have handed us consecutively, the ever-varying kaleidoscope, with the figures and colors as arranged by them respectively for our inspection. Rousseau and other Free Thinkers and philosophers, have not been able to withhold their tribute of wonder at the picture, though their principles compelled them to close their eyes against its divine lineaments. Even the evangelists give us different portraits, though here the differences do not involve a want of correspondence or lack of harmony. The Synoptics vary to some extent, one mentioning circumstances that the others omit; while the fourth gospel is manifestly supplementary, and contains much matter found in none of the others, and much of a character all its own. The several writers obeyed the laws of their diverse mental constitutions, each sketching that part of the figure for which he was respectively best qualified, and which he most clearly apprehended. And this, we believe, was by Divine arrangement, that the portrait as conceived by different minds and sketched by different hands, might be then more complete.

One of the aspects in which Jesus is presented to us by the evangelists is that of the Messiah; another, that of the Son of God; another, that of a Divine Prophet; another, that of a Teacher sent from heaven; another that of a Moral Reformer and another, that of a Saviour, with whatever is involved in the term. It is in this last character that He is presented in the annunciation: "Thou shalt call his name Jesus, for he shall save his people from their sins," and this view must be ever present with us in reading the gospels, or we shall fall in its interpretation. He was a Divine Teacher; He was the promised Messiah; He was the "Son of God with power"; He was a man like unto us, sin excepted; but He was the Redeemer of His people and the Saviour of the sinful and the lost; and in each and all of these characters He must be surveyed, if we would know Him as He is revealed in the evangelists. It is these several and varying aspects in which He is made known to us that constitute the uniqueness of His life, and, as we may add, the difficulty which has ever been experienced in its conception—I mean the conception of the thoughtful, the intelligent and the devout inquirer after truth; the conception of others does not here concern us. That it is thus unique seems to have been in a measure not apprehended by writers generally, even those the most desirous of presenting a faithful delineation.

The "Ecce Homo" exhibits too exclusively the human side of the picture; the "Ecce Deus" errs as much perhaps, in the opposite direction; the "Ecce Deus et Homo" was, notwithstanding the laudable attempt of its author, scarcely a better portrait; and neither Farrar, nor Geikie, nor any other writer, has probably been more successful. Each gives us the representation, as pictured in his own mind, and each a different one. Even if we could combine in one image all the features thus presented, we would fall of a realization of the sum total of all that the New Testament teaches—discreetly on the one hand, by implication on the other.

The "Life of Jesus" is still to be written, but whether it shall ever be adequately imagined and successfully executed is problematical. At least it is not possible to any but a mind in sympathy with the truth in its every day aspect, and capable of so apprehending it. To have a clear conception of all that is taught, and to convey it fully to others, must be a difficult if not impossible task. c. d. n.

Wolfville, July 24.

Acadia College—Jubilee Fund.

100,000 SHARES OF 50 CENTS.

Since my last report I have received on the above the following:

PLEDGES: From Rev A W Sawyer, D D, Wolfville, for 200 shares; Dr J B Hall, Truro, 40; Robert Frisbie, Mahone, 40; Noah Dimock, Newport, 20; from Falmouth, Andrew Shaw 20; N E Davison 10; L E Ducaonac 4; Amos Lunn 4; H O Ducaonac 5; Rev J W Brown 10; and C E Young 50; from Windsor, C Henry Dimock and wife 100; Rev H J Foshy 100; Lewis A Rice 50; Ezra C Shand 80; Edgar D Shand 200; Lewis B Dimock 40; T A Shand 30; A P Shand 1,000; I S Dimock 50; Henry Badden 50; Herbert C Knowles 60; Master Wilfred E Dimock 10; W A Faller 4; Mark Curvey 600; G P Payment 100.

Before reported, 4,937; total to date, 7,394 shares.

PAYMENTS.

From W F Noble, Sussex, for 10 shares; J W Lyons, Falmouth, 4; Leonard Lyons, Falmouth, 4; Minnie Daniels, Falmouth, 1; Evelyn Grace Dimock, Windsor, 2; W T Black, M D, Windsor, 30; Herbert C Knowles, Windsor, 30; Ralph Dimock 10; Edgar D Shand, Windsor, 100; W H Carry 20; Shabel Dimock 60.

Before reported, 334 shares; total to date, 525 shares.

By an oversight the names of L. M. Weeks, Jr., and Manie Weeks, 1 share each, were omitted from the list last published. Helton, N. S., July 30. A COMOX.

Home Missions.

is rapidly melting away, and if all who read this who have not permitted the extra dollar will do so at once it will be all gone ere the accounts close.

D. F. Quigley, Amherst, \$1; Capt. V. E. Evans, Sackville, \$1; Rev. W. J. Swaffell, Fairville, \$1; Daniel Hankinson, Weymouth, \$1; Rufus Tingley, Hopewell, \$10; Friend, Helton, \$1; Josiah Stewart, East Point, P. E. I., \$1; Archibald Foote, Mahone Bay, \$1; Albert on Quarterly Meeting, \$12.12; Mr. and Mrs. J. W. Haley, Round Hill, \$2; Adellbert Allan, Brasil Lake, \$1; Friends, Newport Landing, \$1 63; Mrs. Ellen Hunt, North Brookfield, \$1; A Friend, Ohio, Farm out, 40 cts.; J. L. Brown, Annapolis, \$5; Mrs. William Church, Falmouth, \$2; Deacon W. A. Gallant, Point Lepreau, \$2; and Mrs. Moses Harris, Helton, \$1.

Before reported \$1969.55. Total to date \$2014.70. THIRTY THROUNDER. Margaret S. S. con. \$5; Point DeBute S. S. con. \$13.25; Lodge S. S. con. \$5; Windsor S. S. con. \$7 67; Mission Band, New Germany, \$2.40; Receipts on Auto-graph Quilt being made by Mrs. Levi Dimock, Upper Newry, \$7. Before reported \$717.28; total to date \$788.70.

FOR GENERAL WORK.

Five members of Amherst W. A. Society \$5; Dartmouth S. school and Mission Band \$23 07; Friend, Windsor, \$40; Mrs. Botsford Smith, Amherst \$4.

BALANCE.

From the above it will be seen that there will remain a balance of \$225.60 on the debt. Now for one more rally and the work is done. A. COMOX, Cor. Sec'y H. M. B. Helton, N. S., Aug. 1st, '87.

The Baptist Seminary.

The work of building is going on rapidly. Half of the structure is ready for the roof and the remainder will be ready inside of a fortnight. The furnace are all set and the stoves for heating are partially constructed. Already the building strikes the visitor to St. Martin's as one of the most substantial and imposing in the Maritime provinces. It will be a source of encouragement to all the friends of the institution to know that now the subscription list is about equal to the meeting in full of the contract price of construction. Two subscriptions of one thousand dollars each have recently been secured, besides other smaller ones. The chief difficulty experienced by the Board now is to collect subscriptions fast enough to meet the large monthly payments. To help the Board in this matter, an appeal has been made to the churches of both denominations for dollar contributions. We commend this appeal to a general and immediate response. We desire to furnish the building this year, and a hearty response to this dollar appeal will enable the Board to carry out its desire. Will all our friends who have taken stock, please make the secretary, An on A. Wilson, St. John, a remittance without delay? If this is done, and our churches respond favorably to the dollar appeal, the Seminary building will be ready to receive the school after the Christmas holidays. In fact, one wing will be ready early in September. Men of Israel, help! and let us give the largest and best equipped academic building in the Dominion to the Baptists of the Maritime provinces free of debt. It will serve the interest of Christ's kingdom many years after we have gone to our reward. J. E. HORREN.

Another Week at St. Martin's.

The good work is moving forward grandly. The next night after my last was written I preached for the first time at Little Beach, a settlement four miles from the village. The presence of the Lord was manifested there as at other places, causing ten or twelve to rise for prayer. The labor this week has been divided between Little Beach, Fairview and Salmon River, with most encouraging results. The reformation in all these places is the current topic of conversation—especially at the latter place so goodly heretofore for its wickedness. A my last meeting there, (Thursday), about twenty rose for prayer. In Fairview I do not think there are five persons, of mature age, who are neither saved nor seeking. Last night several brethren from the village met with us at Fairview for a conference meeting—the first in the history of the place. It was indeed a season of refreshing. The Methodist meeting house was packed; about thirty expressed a new-found hope in Jesus, and very many others rose for prayer; fifteen were received for baptism. The Baptist element in these places has been in the minority—only one Baptist member at Salmon River, three at Fairview, and three at Little Beach. Many are now seriously considering the subject. D. G. MACDONALD. St. Martin's, July 30, '87.

Is it Baptist not members business meet ask the privilege Answer—N of the United congregation h at church meet of the old Par evident that the spiritual, abn who have sp admitt them share in the limit to the follow.

I have been that an attack Brunswick, and place is to lay the above meet time. Dr. Ho the Generals for mrolland and A Swaffell, Kin Stewart, Carlel NovaScottia; R N. S., for the she N. S. The att the devil, not the purse of the people, in beha now under oc My good Baptis the pure spirit for the motto of money, or your

The sending Circular Letter Association, r which, under persons are will have strong o utterances of C ing in London that, "at his was, perhaps, they were very bers; they were by several, and the church, be face the church face the world. when the entra garded, people, were more apt

To and Concessions in

and others Baptist Cou 1. Intercon 27th August) class tickets g tickets free, e Picjou Landi agent-certific returning by receive free ret on presenting a 2. Windsor a 3. Western G ed to 26th Aug class tickets g dollar contribu for one s tation agent co 4. Fishwick lited to 26th tickets by this free on producti 5. Railway to 27th August returned free of attendance, Spring Hill Ju 6. Bras Dor (limited to 2 of tickets by 7. St. Martin codiac and Hav free those who class fare in gol class of attenda 8. Unioa Lis will return free in going on pre attendance, na they travelled. 9. Bay Sted Digby and St will be issued, Purchasers of a certificate from a ticket for one on Aug. 18, 19 27, from the Wel-ford, Ho Fredericton, B St. Stephen, B Benton, Woodst St. Leonard an 11. New Br railway—one free on pres attendance. 12. P. E. I. Chene to Samsing to Charl excepted. Excursion to one first class Aug. 17 to 27. Parobus certificate from to attend the

Quarantine.
Is it Baptist policy for men of the world, not members of any church, to vote in business meetings? Is it proper for such to ask the privilege?
Answer.—No, it is not. In some parts of the United States the church and congregation have equal privilege in voting at church meetings; but this an outgrowth of the old Puritan system. It seems very evident that the church, as its interests are spiritual, should be controlled by those who have spiritual life. Once begin to admit these non-members of the church to share in its government, and there is no limit to the possible confusion that may follow.

Summers of War.
I have been informed on good authority, that an attack is about to be made on New Brunswick, and a part of Nova Scotia. The plan is to lay siege, to all the counties, in the above mentioned territory, at the same time. Mrs. Hopper and McLeod, are to be the Generals for Queen's and York, Westmorland and Albert; Revs. Wallace and Swaffield, Kings; Revs. Hartley and Stewart, Carleton; Revs. Cahill and D. G. McDonald, Sunbury; Rev. Geo. Howard, Nova Scotia; Rev. Mr. Crosswell of Yarmouth, N. S., for Shelburne and Yarmouth Co's, N. S. The attack is to be made, neither on the devil, nor the Salvation Army, but upon the purses of the Baptist and Free Baptist people, in behalf of the N. B. Seminary, now under construction, at St. Martins. My good Baptist people, you need not draw the purse strings tight, and think to escape, for the motto of the general is: Your money, or your—no Seminary.

W. J. STEWART.
—The sentiments expressed in the sole Circular Letter read at the N. S. Western Association, regarding the manner in which, under certain circumstances, persons are rushed into the church, have strong confirmation in the recent utterances of C. H. Spurgeon. Speaking in London last month he remarked that, "at his place of worship—and it was, perhaps, the largest in Christendom—they were very strict in admitting members; they were investigated and questioned by several, and those had to speak before the church, because, if a man could not face the church, how could he afterwards face the world. He was of the opinion that when the entrance of the church was well guarded, people, and those of the right sort, were more apt to come."

To and From the Convention.
Concessions in travelling fares to delegates and others bona fide attending the Baptist Convention at Charlottetown.

1. Intercolonial Railway.—(Limited to 27th August.) Purchasers of full first class tickets going will receive return tickets free, either at Pt. du Chene or at Picquet Landing on presenting to ticket agent certificates of attendance. Those returning by Eastern Extension will receive free return tickets at New Glasgow on presenting additional certificates.

2. Windsor and Annapolis Railway, &c. 3. Western Counties Railway.—(Limited to 26th August.) Purchasers of first class tickets going, will receive return tickets for one third fare, on presenting to station agent certificates of attendance.

4. Fishwick's line of steamers.—(Limited to 26th August.) Purchasers of tickets by this line, going, will be returned free on production of certificates of attendance, which must be stamped at Spring Hill Junction.

5. Bras D'or Steamship Company, C. B.—(Limited to 27th August.) Purchasers of tickets by this line will be returned free on production of certificates of attendance.

6. St. Martins and Upham, Elgin, Petitcodiac and Havelock railways will return free those who have paid one full first class fare in going on presentation of certificate of attendance.

7. Bay Steamer "Secret" Annapolis, Digby and St. John.—Excursion tickets will be issued, good from August 15 to 27. Purchasers of tickets must be identified by a certificate from pastor or church of intention to attend Convention.

8. New Brunswick Railway.—Excursion ticket for one first class fare will be sold on Aug. 18, 19 and 20, good to return Aug. 27, from the following stations: Westfield, Wolford, Hays, Fredericton Junction, Fredericton, Harvey, McAdam Junction, St. Stephen, St. Andrews, Canterbury, Benton, Woodstock, Andover, Grand Falls, St. Leonard and Edmundston.

9. New Brunswick and P. E. Island Railway.—One full fare in going—return free on presentation of certificate of attendance.

10. P. E. Island Steamers.—Point Du Chene to Summerside, daily, Pictou Landing to Charlottetown, daily, Tuesday excepted.

Excursion tickets may be purchased on one first class fare, and good to return from Aug. 17 to 27.

Purchasers must present paper on basis certificates from their churches of intention, to attend the sessions of Convention.

P. E. Island Railway.—Summerside to Charlottetown. Return tickets at one first class fare from Summerside to Charlottetown issued Aug. 17, and good to return Aug. 27.
From intermediate stations, tickets issued Aug. 19, good to return to Aug. 25. Delegates will need certificates from Sec'y of Convention to present conductor on return.

GENERAL NOTE.—Through tickets, &c. purchased in Halifax or St. John, &c., to Charlottetown, will not be considered as one full first class fare.

COPIES OF TRAVELLING.
The Care of Cares.

When immoderate cares and distrustful thoughts arise in our minds we must not give way to ill feelings; much less may we get ourselves into a solitary room that we may muse on our misery. Natural distempers which spring up so easily of themselves will soon become doubly strong if they be not either denied entrance or quickly turned out of doors. For that purpose we may do four things.

I. We must divert our thoughts some other way and turn them to some better object. For us husbands, when their lands is flooded, make ditches and water furrows to carry the water away, so if our mind be flooded with cares of the world, there is no better way to drain them than by making another passage for them and diverting them to some other matter fit to be thought upon. For which purpose we may teach our hearts to meditate on the vanity of worldly things, on the comforts and peace of a good conscience, or on the shortness of this life, or on whatsoever other good matter our mind will most willingly receive and entertain. Such themes will abide the longest with us. If our former cares do interrupt us against our wills and so hinder our meditations, we must call home our wandering thoughts and drive out these fancies as Abraham drove away the birds that lighted on his sacrifice.

2. We may, for the same purpose, betake ourselves to good company, choosing out those whose words may "minister grace" to us, and whose savory talk may possess our minds with a love and liking for the best things. By how much we give our minds to mark men's discourses by so much we shall diminish our distracting thoughts.

3. We may also set ourselves about the reading of the Scriptures and other wise and edifying writings, which may both take up our thoughts and inform our minds. So it seemeth David did in the times of his distress. "Princes," saith he, "did sit and speak against me; but thy servant did meditate in thy statutes." And again, "Unless thy law had been my delight I should then have perished in mine affliction." David did not sit down and bemoan himself with discontented thoughts, but he ran to God's word and drew comfort from it in all his troubles. So should we do; if any fears afflict our minds, we should go to the Book of God and busy ourselves with thinking on the sweet sayings which are there recorded.

4. We should see ourselves with as much cheerfulness as we may about the business and works of our honest callings. These are employments that we are all acquainted with, and therefore it will be easy to occupy our minds about the ordering of them. Thus painful thoughts will have the less room. If we set our heads and hearts to work we shall fill our minds with good thoughts and keep our fretful cares. But if, when cares and fears seize us, upon we avoid action and shun company and leave our callings and get into a corner, it is no marvel if our inquiet thoughts get head against us, for we ourselves do cherish them.—Henry Mason, in *Sword and Trovel.*

Under His Wings.
Francis Ridley Havergal had the secret of the Lord so sweetly hid in her heart that his words find a new meaning and a depth of richness when passed through her soul and out by way of her pen. Here is her exposition of this precious text:

That means to-day, not come other time! Under his wings, the shadowing wings of the Most High, you, poor, little, helpless one, are to trust to-day.
When the little eaglets, that have not yet a feather to fly with, are under the great wings of the parent eagle, how safe they are! Who would dare to touch them? If a bold climber put his hand into the nest then, those powerful wings would beat him in a minute from his hold, and he would fall down on the rocks and be dashed to pieces. So safe you will be "under his wings" "nothing shall by any means hurt you" there. When the wild snow storms rage around the eyrie, and the mountain cold is felt that is death to the unprotected sleeper, how warm the little eaglets are kept! Not an arrow of the keen blast reaches them, poor little featherless things, not a snowflake touches them. So warm shall you be kept "under his wings" when any trouble or cold day comes, or even any sudden blast of unkindness or loneliness.

"Under his wings shalt thou trust" not "shalt thou see." If one of the eaglets wanted to see for itself what was going on, and thought it would take care of itself for a little while, and hopped from under the shadow of the wings, it would be neither safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quiet and

peacefully "under his wings" stay there, not by peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of thy wings will I make my refuge." Happy, for "in the shadow of thy wings will I rejoice."
Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long! "Under his wings shalt thou trust!"

Stand Fast.
BY REV. C. H. SPURGEON.
Stand fast in the Lord.—Phil. xiv, 1.

I, Let us stand fast as men who are appointed to keep their places until their guard is relieved by the coming of their Lord. There is the pith of all I have to say to you this morning. If you have won the day, oh, do keep it! You must not suppose that the whole of religion is wrapped up in the day or two, or week or two, which surround conversion. Godliness is a life-long business. Especially in London—I don't know how it may be in country towns—our churches suffer considerably from the great number who drop out, who either go back to the world or else must be pursuing a very secret and solitary path on the way to Heaven.

II. Stand fast doctrinally. In this age all the ships are pulling up their anchors. Now, put your anchors down. Learn no teaching but what Christ teaches you. If you see a truth in His Word, grip it, and if it is unpopular, grip it the more. The one watchword now for the whole army of God is, "Stand fast."

III. Stand fast practically. All the barriers are broken down. People try to make the Church and the world meet. Therefore it becomes Christians to gather up their skirts, and be more Puritanic and precise than ever they were.

IV. Mind that you stand fast experimentally. Pray that your inner experience may be a close adhesion to your Master. Stand fast without wandering into sin. Only so will you be preserved from the vortex of iniquity. Stand fast without wearying. Stand fast without walking with any kind of error. The weather is very bad just now spiritually. Stand fast because of your citizenship.

Religious Intelligence.

NEWS FROM THE CHURCHES.
NEW ANKON.—A sister followed the Master in baptism July 24th. For a number of years she suffered from a slight heart received on the knee, and about a year ago her leg was amputated to save her life. Her faith was strong enough to enable her to go into the water on crutches. She is a sister-in-law to Miss Gray, our missionary in India.

PARABORO.—Four happy converts were baptized in Paraboro, N. S., last Lord's Day. Young People's Christian Endeavor Society was organized lately. The society will be under the watchcare of the Pastor. The young people are united and earnest and they have a good place in which to labor. Bro. I. W. Porter has been called and has come to labor with the church for a time. We have reasons to believe that with Bro. Porter as their leader, the Paraboro Baptists will move forward a united people in the work of the Lord. I am holding gospel meetings at Port Greenville this week. Many are believing and turning to the Lord in this place.

P. S. MACGREGOR.
July 27, '87. General Missionary.
NARWAKE.—Baptized on Sunday, July 17, at the Covered Bridge, Nashwanuk, July 17, willing converts from the Glenosce Settlement. We are expecting others to follow in their Master's footsteps.

P. R. KNIGHT.
PORTLAND.—Two were received into the fellowship of the Portland Baptist church yesterday, one by baptism and one by letter. The interest is increasing and the outlook very hopeful and encouraging.

W. J. STEWART.
LEINSTER ST.—Five were received by letter at the last conference. The audience room is being repaired and completed, consequently it cannot be used for a few weeks. It was decided to have no preaching services for three weeks, and to worship with the German and Brussels street churches and allow the pastor—whose health, by the way, is becoming quite established to prolong his vacation. He is to spend the next few weeks in P. E. Island. The audience room will be reopened the last Sunday in August or the first in September. The Sunday school, prayer and social meetings will be continued in the vestry as usual.

GERMAIN ST.—Pastor Gates baptised one on Sunday evening. Rev. Mr. Carey, for fifteen years the pastor of this church, is expected in the city during the week, and will occupy (D. V.) the pulpit of Germain street church on Sunday morning next, and Brussels street in the evening.

ISAAC'S HARBOR.—The people of Isaac's Harbor have effectually visited Brother Bishop's suggestion of resigning the pastorate of the church. The church has prepared for the last year; twenty having been added by baptism and four by letter.

PERSONAL.
Bro. E. P. Caldwell has resigned his charge at Sydney, and has accepted a call to Deerfield, Yarmouth Co., and entered upon his new pastorate.

NOTICES.
The next annual meeting of the Baptist Convention of the Maritime Provinces will be held with the Charlottetown church, commencing on Sunday, Aug. 20, 1887, at 10 o'clock a.m. The usual forms (or returns) have been sent to the churches. Additional copies can be supplied if necessary. The Secretary will be at the place of meeting an hour before the opening of the first session to receive the names of persons whose membership in Convention is held by virtue of Art. III, Sections 3, 4 and 5 of Constitution.
E. M. KEENE, Secretary.

Union will take place at 2.30 o'clock of the same day, at which meeting the various reports will be read, the officers elected, estimates adopted, and contemplated changes of the constitution discussed. The annual mass meeting will be held on Monday, 20th, at 2.30 o'clock.

M. E. MARCH.
Cor. Sec'y. W. B. M. U.
The Annual meeting of the Stock-holders of the Maritime Baptist Publishing Co. will be held in Charlottetown, P. E. I., on Friday, August 19th, at 8 p. m.

W. J. STEWART, Secy.
P. S.—A Director's meeting will be held a half hour previous to the general meeting.
W. J. S.

All parties expecting to attend the Convention at Charlottetown must send for and wear the names before the 10th of August. State whether via Pictou or Summerside. Any persons neglecting to comply with the above request will forfeit all claim upon the committee of arrangements, and will not likely find entertainment within ten miles of city.

Denominational Meetings for 1887.
CONVENTION OF THE MARITIME PROVINCES. B. H. Eaton, M. A., Q. C., President; Rev. E. M. Keene, Secretary; at Charlottetown, P. E. I., on Saturday following August 18th, at 10 a. m.

N. S. AFRICAN.—Rev. A. W. Jordan, Moderator; P. E. Mckerrow, Clerk; meets at Halifax on the first Saturday in Sept'r.

M. S. EASTERN.—Rev. Joseph Murray, Moderator; Rev. T. B. Layton, Secretary; meets at Little River on the second Friday in September, at 10 a. m.

Convention Funds Received.
Lower Economy and Five Islands, \$ 15 00
A Friend, Yarmouth, " 25 00
First Halifax Church, " 100 00
Robert C. Kay, Guysboro, " 1 00
Freeport Church, " 38 44
Chester, " 35 20
Mira Bay, " 4 75
Kempt, Hants Co., " 13 25
Antigonish, " 50 00
Prince St. church, " 24 75
Glasco "Pick, Holland Hs. Guy, " 5 00
Perseus, " 9 00
Dea. Daniel C. Archibald, Upper Stewiacke, " 1 00
Diligent River, " 8 00
Tabernacle church, Halifax, " 50 00
Bibleway, " 24 75
Upper Queenbury, N. B., " 5 00
Sussex S. School, " 25 00
Cavendish, P. E. I., " 3 00
Upper Londonderry, " 26 57
Great Village church, " 10 53
S. S. for Missions, " 3 08
First Halifax S. school, F. M. B., " 50 00
Miss Minnie Hicks, Hartford, Conn., " 5 00
Lunenburg Town, " 27 00
Sydney S. school for F. M., " 13 00
River Hebert, installation, " 19 00
A G Robbins, Yarmouth, " 25 00

Yarmouth, Aug. 1. G. E. DAY.
P. S.—The \$3.00 credited some time since to Hampton, N. S., should have been credited to Elias Foster, Hampton.

Will not all our churches and many individuals report to me at once? The books must be closed in a few days.
G. E. D.

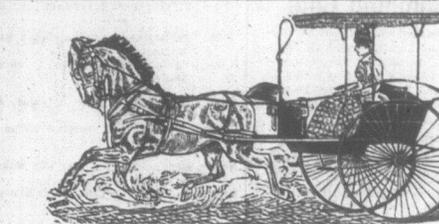
Union Baptist Seminary.
Contributions received in response to special appeal:
Lake Side, Yarmouth, \$ 1 00
J. L. McInnis, Winnipeg, " 1 00
Thos O'Donnell, " 1 00
G. L. Slipp, Sussex, " 10 00
E. H. Molead, Sussex, (on stock), " 10 00
Dr. J. W. Burnett, Sussex, (on stock), " 1 00
John Slipp, Sussex, " 1 00
Emercy Cassidy, Sussex, " 1 00
Miss M. J. Hay, " 2 00

Reported last week \$32 00
G. O. GATES, For Appeal Com.
St. John Aug. 1st.

W. B. M. U.
Freeport, per Mrs C Outhouse, \$10 00
Acadia Mines, per Mrs G W Cox, " 5 00
New Germany, per Mrs P Webber, " 2 00
Elgin, per M A Beach, " 1 00
Canning, per Mrs L C Woodworth, " 13 00
North River, per B L Lavers, " 16 00
Albert, per Mrs J Newcomb, " 16 00
Hampton, per Mrs B L Flewelling, " 8 20
Canso, per Mrs A M Whitman, " 6 00
Hantsport, per Mrs Constable, " 5 00
Horseshoe Cape, per E M Martin, " 4 25
Halifax (North church) per Mrs A Clements, " 24 50
Sydney, per Mrs C H Harrington, " 28 00
Sydney, to constitute Mrs Lydia McQuarris a life member, " 25 00
P. M. U., per Mrs C Corcum, " 4 00
New Canada, per Basile Wagner, " 15 00
Canard, per Mrs B B Kempton, " 4 00
Amherst, per A E Black, " 30 00
Lower Prince William, Mrs E D Esterbrook, " 1 00
Dartmouth, per A E Johnston, " 20 83
Dartmouth Mission Band, " Willing Helpers" to constitute Mrs W L Bars a life member, per Miss Crandall, " 25 00
S. J. MARTIN.

For CHILDREN STARVING TO DEATH, on account of their inability to digest ordinary food, Scott's Emulsion can be digested and give strength and fresh when all other food fails. See what Dr. A. E. Peck, Penn. Med. College, Pottsville, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

WE CALL the attention of our lady readers to the advertisement in our columns of JAMES PEARL'S Pearline, for laundry and kitchen purposes. An article so popular and widely circulated, must possess merit that commends it to the favor of housekeepers.



Ferry Cart with Canopy Top.

It is at and only two wheels made that positively does not hurt a whatever. The first and only cart made that gives the horse no cart motion and does not chafe its back.
A Vehicle that rides as steady with two wheels as a buggy with four, and draws one-third easier.
A Cart that really rides easier than a Buggy.
We have these both with and without tops.

TIPPET, BURDITT & CO.,
Saint John, N. B.

The North American Life Assurance Company.
HEAD OFFICE. TORONTO, ONT.

HON. A. MACKENZIE, M. P., President
HON. A. MORRIS, J. L. BLAIRIE, Esq., Vice Presidents.
FULL GOVERNMENT DEPOSIT
FOR SECURITY OF POLICY HOLDERS.

During the year, 1,353 applications for \$2,724,550 were received, upon which were issued 1,250 policies for \$2,520,450, and seven policies for \$16,250, which had lapsed for non-payment of premiums. This is a volume of new business amounting to nearly \$300,000 over that of any former year, and sixty per cent. in excess of that done by any other Canadian company in the same period of its history.

ABSTRACT OF REVENUE ACCOUNT AND BALANCE SHEET.
Income for the year 1886: \$194,232 39
Expenses (including payments to policy holders of \$37,000): 107,248 34
Assets (including uncollected guarantee fund): 627,131 98
Liabilities to policy holders: 212,880 00
Surplus for security of policy holders: 352,466 98

THE SEMI-ANNUAL RETURN PREMIUM PLAN.
Provides that should death occur prior to the expiration of the term of the policy, the whole of the premiums that may have been paid will be payable with and in addition to the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

THE COMMERCIAL PLAN.
The large number of business and professional men who have taken out large policies on the Company's Commercial Plan, shows that the demand for valuable life insurance, proved of much of the investment element which constitutes the overpayments of the ordinary plans, is not confined to men of small incomes, but exists amongst all classes of our people.

GEO. E. LAVERNE, Halifax, N. S., Provincial Manager.
J. HERBERT WRIGHT, INSPECTOR,
93 to 97 CHARLOTTE STREET.

beg to call the attention of the General Public to our Very Large and Varied Assortment of

HOUSEHOLD FURNITURE,
—ALSO IN STOCK—
BRITISH PLATES, bevelled and plain, framed and unframed.
COVERINGS of all descriptions. **CHILDREN'S CARRIAGES,** **MATTRESSES,** Woven Wire and other Spring Beds of all kinds.

CALL EXAMINE and COMPARE.
No one will regret examining the Stock. Every attention paid to parties inspecting.

JOHN WHITE,
(Lanc Stewart & White), 15-16

PORTLAND BRIDGE DRY GOODS STORE.
Spring Importations now complete.

Every Department well assorted.
All New Stock and Good Values.

Dress Goods, Corsets, Hosiery, Colored Caprics (fast colors), Table Linens, Towels, Napkins, Feather Trimmings, Floor Oil Cloths (beautiful designs), Lace Oil Cloths, Lambrequins, Canadian Hosiery, English Shirtings, Gent's White and Regatta Shirts, Gent's Under-shirts and Drawers, etc.

THOS. S. WEEKS, Portland Bridge.

PROGRESS
—OF THE—
ONTARIO MUTUAL LIFE COMPANY.
ORGANIZED 1858.

	1885.	1886.	Gain.	Gain p.c.
Total Cash Income, . . .	\$ 270,671 44	\$ 315,802 22	\$ 45,130 78	16.6
From Premiums,	237,665 32	272,308 10	34,642 78	14.5
Interest,	33,006 12	43,494 12	10,488 00	31.6
No. of Policies Issued, . . .	1,851	1,881	30	39.3
Am. of " " " " " " " "	1,867,950 00	2,515,250 00	647,300 00	34.6
No. of Policies in Force, . .	6,881	7,488	1,107	17.3
Total Assets,	8,250,861 00	9,774,543 00	1,515,182 00	18.3
Am. Annuity,	758,961 87	909,489 73	150,527 86	20.6
Reserve held,	696,001 36	831,167 24	135,565 88	19.4
Surplus,	38,892 69	61,584 75	22,642 06	58.2
Death Claims and Matured Endowments, . .	88,086 00	51,000 00	32,086 00	38.6

J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRELL, ST. JOHN, General Agent for N. B. and P. E. I.

FURNITURE UNDER THE VICTORIA.
OF EVERY DESCRIPTION, COMPRISING

Jubilant Jewelry at Jubilant Prices
Now and until after the
JUBILANT SEASON
I will offer to CASH CUSTOMERS selections from my splendid assortment of
FINE GOLD AND SILVER WATCHES
AND JEWELRY, CLOCKS AND SILVERWARE, DIAMONDS,
and other fine goods at greatly reduced prices to ensure sales.
Discounts from 10 to 25 per cent. (according to style, quality and finish), at my new store under

Victoria Hotel, No. 81 King St.
ST. JOHN, N. B.
W. Tremaine Gar

Requisites by mail promptly attended to. Cuts and Prices furnished.
C. E. BURNHAM & SONS,
10 and 12 CHARLOTTE ST.,
SAINT JOHN, N. B.

A Common Cold

Is often the beginning of serious affection of the Throat, Bronchial Tubes, and Lungs. Therefore, the importance of early and effective treatment cannot be overestimated.

Last January I was attacked with a severe cold, which, by neglect, became, finally, a pneumonia. A terrible cough followed, accompanied by pains in the chest, from which I suffered intensely.

After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured. I am satisfied that this remedy saved my life.—Jno. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral.

The Best Remedy for Colds, Croup, and all Throat and Lung diseases, ever used in my family.—Robert Vanhook, Mendon, Pa.

Some time ago I took a slight cold, which, being neglected, grew worse, and settled on my lungs. I had a hacking cough, and was very weak.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Magnolia, Ark.

Ayer's Cherry Pectoral. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$5.

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring an illustration of a woman and text describing its benefits for various ailments.

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My First Gray Hair. BY REV. CHAS. H. PLUMMER.

'Twas "solitary and alone" my gray hair first appeared;

It sought not the crown whereon to shine, but nestled in my beard

Among the black it came to shine, all silvery and bright;

I gazed upon it with surprise as on a beacon light.

No stranger coming from afar e'er waked within my breast

So deep an interest as I felt in this near-kindeled guest.

'Tis come to stay, I mutely said, and submissive I must be;

A forerunner it of more to come who'll always dwell with me.

Ah, here thought I, a signal light to one poor soul is given,

To guide him through the rugged road that has its end in Heaven.

So rising in the strength of God, e'rovercoming pain and fear,

I boldly said, my stranger-guest, you're warmly welcomed here.

Prigured in that single hair my future life was shown;

A sermon more impressive far than any I have known.

Though still in manhood's vigorous prime, I could discern the hour,

When failing health and strength assert Old Time's destroying power.

As steadily comes the march of years, so comes the troops of gray;

They furl their flags and pitch their tents; for they have come to stay.

These chilling frosts which never melt, now settling on my head,

My hoary crown of life shall be, till numbered with the dead.

But on that bright immortal shore, mid sunny slopes and green,

All things which mar our beauty here will never more be seen.

No gray hairs there shall e'er appear, nor withering age, nor wasting care, e'er

nor withering age, nor wasting care, e'er

But in the glow of youthful prime we all shall stand complete

Before His throne, and worship there our Saviour at His feet.

Selected Serial.

NINA BRUCE.

BY ROSE BARTHOLOMEW THORPE.

CHAPTER XII.—Continued.

And because she couldn't kiss his face,

she pressed two or three quick little kisses on the letter, and drawing her feet up under her in the great easy chair, she prepared herself for "solid" enjoyment.

She unfolded the letter, giving it several loving pats as she did so, and smoothed it out on her knee.

"It looks dreadfully old and worn," she mused, "and what are those spots on the left side? Why is it so faded? Course, Ned must have read it out of doors when it was raining. How careless of him! If some of the words are blotted so that I can't read them, I shall be obliged to scold him."

But the happy face all dimpled with pleasure had no suggestion of "a scold" in its rosy outlines. Such laughing, merry eyes, so soon to add their shower of "raindrops" to those which had already fallen from Ned's eyes on Nell's letter. Thus it read:

DEAR OLD BOY!—Such dreadful things have happened here at home. You can't guess what a box we are all in. You remember the mortgage father put upon the home in order to send Nina south. Well, we hoped, father and I, that we could pay a part of it this spring, besides earning enough to get you and dear little Nix back home again, when the weather is warm enough for her to come. But first one misfortune came, and then another, until we are just completely discouraged. Father and mother bear it better than I; but I'm just like a caged lion. I tell you what, Ned, it is tough on a fellow, to lie about the house so helpless a baby, and all of this splendid sleighing going to waste, and all of that nice wood waiting to be hauled to town and turned into cash, and horses just eating their heads off, and doing no good at all, and in the having the left of everything on her shoulders. I just cry myself, sometimes, to see her wading about in the snow, shoveling her own path, doing the chores, and bringing the water. It's the toughest of all, Ned, this sort that is just upon me.

But you will be wondering what it is. First, father was taken down with rheumatism, and it is yet so bad that he is confined to his bed most of the time. The doctor looks real serious when he comes, and I'm afraid that father's pretty badly off. Not that he's dangerously sick, but he may be a cripple, or something of that sort. I tell you what, Ned, this climate is very well in the summer time; but it's anything but fine when winter comes. Here's the thermometer down to zero every day, and it has been as low as twenty-five and thirty degrees below zero, several times. Here's father laid up with rheumatism, and me with a broken leg, and not wood enough to last us a week.

Oh, I didn't tell you about my leg, did I? It's such a bother writing letters and getting the items all in their proper places. I was hauling a load of wood to town, and the 'bob' gave on just this side of Brown's, on that hill. Something broke—I haven't found out just what, and I didn't much care—I only know that the wheel fell on top of me, and I thought I was dead for a while, I can tell you.

It takes just such a place as that to—chicken up a fellow's wits, and set him to thinking. I thought of everything in less than a minute, and I wished that I hadn't decided to wait until I was a rich man before I gave myself to God. Somehow or other, I took a look at the fellow who 'thinks he's dying.' I never seemed to think before that a boy like me could die.

Well, Ned, I fainted after awhile. I thought that I was dying, with all my sins forgiven; and it was a pleasant feeling at all. I would have given anything, I think, if I had been there to pray for me; for God answers her prayers, you know. When I came to myself, I was in

After my leg was set, Dr. Downey had imparted the pleasant (?) information that I could be weeks before I could be up again. I began to look things squarely in the face, and I said:—

"It's no use sniveling over spilled milk, Nell, my boy. What's done, is done, and can't be helped; and all that father and I intended to do was to get you and Nix home. Now, Ned, old fellow, do you think that you can manage in some way to earn enough, aside from your own and Nina's expenses, to pay your way home again? I don't see how you're to get here if you do."

Mother don't complain. She's a plucky little woman as ever lived; but it just breaks my heart to see her go about in the snow, her face growing thinner, and her smile sweeter every day; and that smile of mother's—there's something about it that goes right to my heart. They—father and mother—said that you and Nina must not know of our misfortunes. I agreed with them so far as Nina is concerned; for it would do her no good, and might make her sick; worrying about us; but I said to myself: "Ned's got to be a man, some time, and he can never begin earlier in life than now. He won't sit down and cry over our troubles, but he'll go to work like a man, and help us out of them. You're my other half, Ned, and I expect great things of you."

Ned's letter ended abruptly; and, just under his name, on the white margin of paper left below, there were some lines added in Ned's writing. They were written with a lead pencil, and read as follows:—

I won't disappoint you, Nell. I will take the burdens which you and father cannot carry, and I will carry all. God helping me, I will be a man, and do a man's work from this day forth.

"Oh, and to think how I mistreated him, when he was struggling along under such a burden," cried Nina, with a sudden shower of tears.

Turning the letter over, she looked at the date.

"February 1," said "and so suspicion of this has crept into any of your letters to me, that I am a little helpless girl, and must not be worried; but I can do a man's work, and I'll do it, with God's help, I will."

When Ned awoke, she took the letter to him, and confessed that she had read it.

"Don't think that I shall be weak and childish, while the rest of you are all so good and strong," she said, brightly, "I shall find some way to help, I will as you. I can't bear to think of the mortgage put on our home, for my sake," she added, sadly.

"We won't worry about it now," replied Ned; "but we will do our best to get rid of it if you can, five years ago, I'd say, Primrose, I shall be more than glad that you do know. It is such a help to me to be able to talk with some one about it. Men can earn money but it takes a woman to know how to economize and lay it by."

"Yes," said Nina, smiling, "since we are going into partnership, let me see your bank book. How much have you laid by in all?"

"The extra ten for two months," said Ned; "and fifteen dollars beside."

"Thirty-five dollars!" exclaimed Nina.

"Yes," said Ned, "I would help all I could; but I wanted to get enough to help considerably before I told them."

"I should think that you had enough to help considerably already," said Nina.

"And now," said Ned, "you have found this out in just the time to give me a little advice. A fellow up the road wants me to do an errand for him, and he will pay me a dollar for my trouble. Every dollar counts big just now; and if I don't do it some one else will."

"Do the errand by all means," said Nina; "that will make thirty-six dollars to put away. What is it he wants you to do, Ned?"

"He wants a little jug of whisky to keep in the house in case of rattlesnake bites," said Ned.

"Then you're not to take it to him. Not even if he pays you ten dollars for it," said Nina, decidedly.

"But the snakes are dangerous, Nina; and there's nothing like whisky for snake bites."

"Ned," said Nina, solemnly, "do you really think he wants it for snake bites? What kind of a man is he?"

"The fact is, Nina, and I might as well own it to, he looks like a man who would let a snake bite him every day in the week for the sake of drinking whisky. His breath smelled like a bar-room when he asked for it, and I made up my mind that he kept himself pretty well pickled in liquor so as to be prepared for the worst."

"I thought so," said Nina; "and now, Ned, don't let the Evil One tempt you again. We can't get out of this in this way. Such money always brings a curse, and we want to be able to ask God's blessing on all we do for them."

"It was a temptation, I confess," replied Ned. "I could carry a little jug of whisky in my satchel so easy. I always take my satchel, and small things can be taken as well as not. One woman wanted a bottle of medicine last trip, and she gave me fifty cents on all we do for them."

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ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds and cannot be sold in competition with the multitude of low cost, short weight, adulterated powders.

Intercolonial Railway.

'87. SUMMER ARRANGEMENT. '87.

ON AND AFTER MONDAY, JUNE 13, 1887, the trains of this railway will run daily (Sundays excepted) as follows:

Table with columns for Day Express, Accommodation, Express for Montreal, Express for Halifax, and Sleeping Car rates for various routes.

Notice These Prices!

WOODILL'S GERMAN BAKING POWDER RETAILS AT 32 Cents per Pound.

WHY PAY HIGHER? HEADQUARTERS. Baptist Book and Tract Society, No. 94 Cranville St., HALIFAX, N. S.

1,500 SANKEY'S SONGS NEW MUSIC EDITION.

THE KLYSTONE, of volumes, and the 16 volume primary.

COMMENTARY ON MATTHEW, By Jno. A. Broadus, D. D.

WABE PIANOFORTES.

THIS PAPER may be found on...

News Summary.

DOMINION. -Shoddy cloth is now being offered to unsuspecting farmers through Kings County, N. S., and of course other counties will be visited in turn.

The total income of the Canadian Monarchist Association for the past year will be about \$200,000, an increase of \$12,000 over the previous year.

There was honesty and frankness on the part of last liquor seller in Newcastle, magistrates charged with violating the Boot Act.

BRITISH AND FOREIGN. -Shah, leader of Herat insurgents, has been executed at Cabul.

UNITED STATES. -Elder John Taylor, senior apostle and member of the Mormon church, died at Salt Lake City, July 25, aged about eighty years.

in value have been the general characteristics of the mineral industries during 1886. The total value of the mineral products increased in round numbers from \$28,000,000 in 1885 to \$46,000,000 in 1886.

McDONALD.-At Halifax, on the 18th July, after a long and painful illness, James H. McDonald, in the 32d year of his age.

PARKEE.-The last whom we have been called to lay away until the resurrection morn, was our sister Miss Annie Parker.

EDWARD BURGESS, the designer of the Puritan, Mayflower and Yulewood, is just now turning his attention to the drafting of the lines of another kind of craft—a fast fishing schooner.

THE oldest newspaper in the world is said to be the King-Fan, published in China, which was established in the year 911 of the Christian era.

Geo. A. Hetherington, M.D. OFFICE: 128 UNION STREET, ST. JOHN, N. B.

Marriages.

RISDALE-O'BRIEN.-At Middleboro, July 6th, by Rev. C. C. Burgess, Mr. Angus C. Risdale, and Miss Georgie O'Brian, all of Middleboro, Cum. Co., N. S.

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CAMPBELL'S CATHARTIC COMPOUND is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion.

Harold Gilbert's NEW CARPET STORE.

Why this is the best place in the Maritime Provinces to buy CARPETS, HOUSE FURNISHING GOODS. 1. The Stock is all New, imported this Spring.

STOCK. BRUSSELS AND TAPESTRY CARPETS WITH BORDERS VELVET, THREEPLY, WOOL, UNION, and DUTCH CARPETS, OILCLOTHS, LINOLEUMS, MATS, RUGS, MATTINGS, KENSINGTON SQUARES, FELT SQUARES, CURTAINS, CORNICIE POLES, ETC., ETC., ETC.

Book and Job PRINTING.

Are You Going TO PURCHASE A THRESHING MACHINE THIS SEASON?

MATCHLESS MACHINES. That we have for sale, and their cost.

BETTER STILL, CALL IN AND SEE THEM. If not near one of our establishments, talk with one of the many clever salesmen and agents that work for us and sell our goods.

Knowledge Is Power. JOHNSTON & CO., Fredericton, Newcastle, and Local Agents.

THE CH... VOL... -BAPTIST... there were 453 269 members churches and crease in mem in twenty year... -ANOTHER Mission Board decided to send offered himself to reinforce the as soon as a s... ceived. The... -THE TELCO from one secti field of the an following statist... The total num two churches 1,072, an avera each church... for the year an equivalent to which is nearly year's contributi the Telugu chur in the 75 Sund 5,180 pupil, schools number... -WELL SAID... have long run at missions exceptio plan. The chur given directl... rpoised by dir... the control of al the directorate for all, McMaister another base, w... of the churches of the New Univers controlled by gov of Acadia are, by ferring to the re upon the churob makes some rem our people to pos... But are the ch... telligently and ea... responsibility? i... it means, and wh... Do they understa... our Redeemer's k... est of immortal a... small measure, u... this trust will b... out? We must educ... and our mission... daughters, who ar... and ministers' an... train those who a... school superinten... But still farther... and form our... deliberative assem... must be trained in term. There neve... history of our wo... and women were... and highly educ... the pedantic spiri... intellect" stage, u... teachable stag... when more and b... were needed than... too, who are will... highness and Acc... secondary spiri... and the call is g... numbers who resp... tually. These... faith, and men of... sword. We also... cooling generatio... schools, in our... colleges and univ... who have themsel... Christian auspice... to do, and here i... doing it well. ... setting before us... -THE MAINE L... ing from Zion's... The Lewiston J... three hundred rep... hundred towns in M... in reference to the enforcement. The... publishes. "The... defense of success... showed in the hist... month. The f... enforcement of the... Maine is proven; a... is the law a dead le... Ellsworth in Haco... In it the writte... grog shops in this... sixteen open ones." Sheriff Field, after... letter, "closed the... place"; "did not... last Friday morn... day not a sign of... It can be done, n... for all time." The seven columns to... -A CONTRAST... Ontario, at its lat... for the enforce... When this was at... the cost estim'd by... of the liquor-sell... \$25,000 more wa... p... This govern... that its function i... but to enforce y... that government h... The sapient city of... John, seem to hav... from sit. In fact... in 8th Act. The