

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 2, 1890.

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TIONES.

"WHATSOEVER thy hand findeth to do, do it with thy might." The *National Baptist* tells us of a gentleman who, a few years ago, in New York, left his entire property, some \$400,000, for the purpose of founding a musical college. The will was disputed and the entire property has been consumed in litigation, and not a dollar remains for any purpose. Our contemporary very justly remarks, "this fact might well be proclaimed from the house-top. When will men learn to do good during their life-time," which is the time God has appointed for them to do good. The world to-day is not without examples of wise giving during the life-time of the donor.

—CHINA.—It is a pleasure to notice the progress the civilization of the West is making in the far East. There are unmistakable signs in China, of a desire on the part of the present Emperor to effect reforms in the administration of his government; which promise much good. This vast government has long been a loosely-organized affair. Many serious abuses have crept in; official corruption is all too common. Justice is turned aside. The poor and ignorant are oppressed. There does seem to be a purpose, on the part of the young Emperor, to look into all these forms of dishonesty and to correct them. Intercourse with western civilization, though the Chinese unfortunately touch it at some of its unjust and repulsive points, has its influence for good in these people. The imitative faculty is surprisingly alert in them. Their ideals are quickly transformed by the touch of other peoples. The leaven of the gospel is already in the nation, incessantly working, and the outlook is brightening. If we in the west could but give them an example of an uncorrupt civilization, their progress would be far more speedy than it otherwise can be.

—BIRDS OF A FEATHER.—False doctrines are known by their fruits. They affiliate and assimilate their votaries at times; Pilate and Herod are made friends in their union against "the way, the truth, and the life." Their friendship, however, only touched at this point. The votaries of truth and righteousness unite on a broader basis. In this union, sentiment and self-love have to give place to loyalty to Christ; and rhetoric is subordinated to the logic of implicit faith in God and the teachings of His word. The *North-west Baptist* gives us this truthful comment on the down-grade move:—

"It is a noteworthy fact, according to the best testimony from England, that the decline in doctrinal stability characterized by Mr. Spurgeon as "the down-grade movement," is very largely traceable to the open-communion churches. It is a fact familiar to us. Although you had no particular data to account for this present heresy, yet cannot it be most certainly predicted of a church that lets go, even if it be partially, of its hold upon the ordinance that visibly binds us to the death and resurrection of the Lord Jesus, that 'it will drift, drift, who knows where?'

Tampering with the ordinances might safely be charged with nearly every "devil-doctrine" that has shorn Jesus Christ's church of its spirituality and strength. The hankering that some people of sentimental natures have for open-communion might well be cured—if there were cure for such—by a dose of open-communion.

—THE SPIRIT AND THE WORD.—William Penn said: "The grace of God within me, and the Scriptures without me, are the foundation and the declaration of my faith and religion." Two things are necessary to right life and right action, viz., *force* and *direction*. In Christian life these are represented by *love* and *law*, or the *Spirit* and the *Word* of God. Each of these have their place and influence in the make-up of a true discipleship. There is a beautiful harmony between the Spirit of love and the intelligent obedience of the law of God. For as the love of God is shed abroad in our hearts by the Holy Ghost which He has given to us, and His written word is from the same source—expressions of the same person—they must teach the same doctrines and duties. For us to profess, therefore, that we are led by the Spirit of God to neglect obedience to divine commands, is either to deny the unity of the Spirit and the Word of God, or to prove our own professions a delusion. Then as both the Spirit of God and the Word of God are given to us for the one purpose of our salvation from sin, any system of religion that fails to recognize and employ both these in their true relations, in the work of human redemption, must be defective and delusive. The ship at sea with the force of sail or steam, without a true chart or compass or intelligent control, is sure of failure and shipwreck. The same craft, however perfect otherwise all her appointments may be, in the absence of

propelling force, is but a piece of drift stuff on the ocean. All false religions by whatever name known—whether pagan or Christian—are sad failures, because there is not in them united the force of the divine love, and the direction of the divine word. "If ye love Me keep My commandments. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. If any man have not the Spirit of Christ he none of His."

Moses.

NO. III.

Prepared by the discipline of desert life, and commissioned by the Almighty, Moses returns to Egypt; to prove himself more than a match for Pharaoh's army. For he is in the right and the hosts of Egypt are in the wrong. And a shepherd in the right, with God beside him, is mightier than all kings and armies. For Right is Omnipotent and eternal; and God is multitudinous above the teeming nations of the world. And force against Truth is evanescent as snow when the south wind blows. And might wrestling with Right is as smoke in the hurricane's grip. And there is no strength in numbers if we lack the truth; and no security in the refuge built upon fraud. And Savonarola was stronger than Florence; Luther than the Papacy; Garibaldi than Rome; Lincoln than Southern Confederacy; for the simple reason that right is heavier than wrong. And to-day drunkenness shuns prohibition; and feudalism free thought; on the same ground that darkness shuns light. For it is ever understood that an anvil outlasts the hammer; as Nature is constant amid all art's changes; so Christ, the Truth, is mightier than the world's lie.

"Can Jewish Jehovah prevail where Egyptian gods were powerless?" sneeringly asked Sennechiar. And the morning bugle aroused no soldier. For in the night—

"The angel of death spread his wings on the blast,

And breathed in the face of the foe as he passed;

And the eyes of the sleepers waxed deadly and chill;

And their hearts heaved but once; then forever were still."

"Who is your Lord?" was the scornful answer of Pharaoh, monarch of the Nile. When the glassy walls of the Red Sea fell flat, and the waters rush and roar, mingled with the shrieks and curses of Egypt's soldiery, then was the doomed king's question horribly answered. Herod of Palestine flung down his gauntlet before the God of heaven. For awhile the challenge remained unanswered, for the gods are no haste. And James died, and Peter was imprisoned; and the church was dismayed. And Herod donned royal apparel, and gave the glittering speech, and received the tumultuous applause. And just then the ladder fell as his foot was on the topmost rung; for Truth stepped forth, and picking up the gauntlet hurled it in the scornful monarch's face, and he was eaten of worms and died.

"I'm making a coffin for the Galilean carpenter," said Roman Julian. Wounded in battle, with his hand he caught the gushing blood, and tossing it skyward, admitted, "Thou has conquered O Galilee."

Ah my friends, Abednego the Hebrew was stronger than Nebuchadnezzar the heathen; for the king was wrong, and the captive was right. And no furnace can burn the truth. But though the sham should hide itself amongst the stars, thence should it fall like shellfish dropped by eagle, downward to the rocks. And to be on the side of justice, truth, and goodness, is to have the resources of eternity at command. To be able to call on fire and vapour, frost and flood, and lightning and thunder. For the stars in their courses fight against the wrong; and the earth opens to afford it as ready descent to oblivion, as it gave Korah to hell. Pharaoh can meet Moses with chariots and armies; but what avail these, when blood and boils, darkness and death fall upon the land. For ordinary the king is well prepared; but for the this time is an unusual one, and the combat according to no fixed rule. So of necessity Pharaoh and the wrong sink in Red Sea waves, while on the shore Moses

"Sounds the loud trill of Egypt's dark sea,

For Jehovah has triumphed, and the captive is free."

But many a man can deliver who cannot rule, for it is one thing to win a battle and quite another thing to rule a state. And though Moses has overthrown Pharaoh, we are not yet sure that he

can govern an emancipated people, for leadership makes great demands on a man. And he who successfully leads men, must possess deep convictions that have pierced down through the mould and clay of his being and found the solid rock. Moreover, he must be able to stand alone. To be so certain of his own strength and standing as to require no buttressing from without, for the leading man is sometimes lonely as he stands upon an echoless hilltop, or abides on some lone isle of the sea. And looking off o'er the turbulent billows, the thought of what would happen should the waves overwhelm the isle, must be met by an unwavering faith in his own ability to split each venturesome billow into foam. He must be strong in the consciousness that he, the individual, is stronger than the multitude. And as sun of August dries up dew, so the flash of his eye must burn up all restiveness and revolt, for here, certainly, to doubt is to be damned. Let the horse, perceive your nervousness and it becomes restless; let the lion feel you tremble and it is emboldened; let the audience know you have lost the thread of your discourse, and the sooner the Amen is spoken, the better for all concerned. This leadership is not yachting on a placid inland lake, but a Biscay Bay adventure, with its grim possibility of wreckage and ruin. For as oak or elm is likely to be lightning struck, while the blueberry bush is safe, so leadership has many perils unknown to those who are led.

Not without assistance however, is this great leader. For though Moses led the Israelites, he himself was guided by the pillar of fire and cloud. Sometimes this leading comes in the guise of a strong presentiment that a certain course is proper and alone right. And if physical health be all right, and the mind well balanced, great attention should be given to these monitions from the Unseen—to these balmy breezes blown o'er islands Columbus never found—these surf beatings from a shore as yet to us invisible. Emerson bids us watch these gleams of light that flick across the mind; and under certain well defined conditions, trust these soul impulses, for which philosophy cannot get account. And akin to Emerson's speech, Philip Bailey's assertion, that there are points from which the soul can sweep the future as with a glass, and, "Coming things full-freighted with our fate, jet out dark on the offing of the mind."

At such times a man possesses a kind of soul-sight that is far-seeing like a vulture's eye; and keen and clear as an eagle's gaze. He is at the masthead in these high moods, and can see land long ere those on deck behold it. He is on the hill-top, and the concealing mist is far beneath him.

Surely in this fact we behold a part of leadership's high and great reward. For it worth some risk to know Israel can better do without its strongest tribe, than afford to lose its Moses. And when to this consciousness of ability, there is possessed the knowledge that the superiority has ever been used for the bettering of those below, then is the reward of genius augmented much. And to all this Moses might have added the accomplishment of purpose, the vindication of correct judgment, the consciousness of work grandly done, of great good achieved, and Jehovah glorified.

Monoton. W. B. HINSON.

Wanderers at Home.

VIZIANAGRAM, Feb. 12, 1890.

Our friends in the Provinces are perhaps waiting to hear some tidings from the newly arrived missionaries. Rush of work has prevented me from writing to our paper since landing in India, but as the opportunity seems at last to have come I hasten to improve it.

For some weeks we have ceased to be "Eastward Bound," having wandered long, and far enough; and we have been trying to settle down—I may also say, to "settle up." Both undertakings are rather trying in the process, and bring a remarkably restful feeling after their satisfactory completion. One has a sensation of peaceful gratitude after he has got beyond the clutchers of commission, freight, and steamer agents, etc. Upon our arrival in the country, however, we found that we had escaped one fire only to get into another, for the mosquitoes gave us no rest day or night. Evidently they got a taste of "fresh blood," and decided to make it hot for us. It was a question whether mosquitoes or agents were the more to be dreaded. Upon our reaching Vizianagram we were besieged with a swarm of would-be servants, hungry hucksters, beggars, and greedy workmen who seldom opened their mouths without asking for "pay," or grumbling because they

did not get enough to satisfy them. Now, however, the mosquitoes for the most part leave us alone. They were either satisfied, or they have gone to plunder some other victims. The vision of a throng of would-be servants, with their numerous recommendations, has disappeared, the sound of the carpenter's hammer, and the melodious (?) voice of the "tinker" has died away. Peace, blessed peace, now reigns throughout the mission house. As for the crowd of beggars (whose poverty and wretchedness is heart-rending), we have arranged to have them come every Monday morning, when we give them each a handful of rice.

It was January 24th before we reached our new home. The following day Miss Fitch reached her destination—Bobbi. Before coming here we attended the Canadian Baptist conference at Canada. The conference lasted a week, and was a season of great profit. It was indeed a time of spiritual refreshing as well as social intercourse. Much time was spent in prayer (not half enough), and it seemed to be the desire of all that we might have a fresh baptism of the Spirit. Our brethren of the upper provinces have in their mission a noble band of missionaries. They are men and women of splendid intellectual ability, and above all are strong in faith and spiritual power. Their missionary forces now outnumber ours considerably. We are glad that Ontario is sending out so many men to the Telugus, but there is cause for grief that the maritime provinces are sending so few.

Now a word in regard to our new mission. Vizianagram is a town of about 25,000 people. It is about sixteen miles from the sea, and is noted chiefly as being the headquarters for one of the Indian Mahisrajahs. These are hereditary native rulers whose revenues are derived from taxes levied upon the people. The Queen of England receives tribute from the native kings. Many towns have a rajah, but few can boast of having a *maha-raja* (great ruler). A large extent of country is subject to the Vizianagram rajah. His annual income is said to be \$1,000,000, and his expenses are enormously large. I do not know whether these reports are reliable or not. He is a highly educated man, possesses a magnificent library, and shares largely in the government of his country. At some future time I may be able to give more accurate information with regard to this "big man." Just outside the town of Vizianagram is a military reservation called the Cantonment. This is laid out like a beautiful suburban village. The streets are clean and well arranged, and are lined with large shade trees. On this cantonment are the homes of the officers and other European residents, barracks for the soldiers (who are all natives), parade grounds, etc. Our Mission Compound is situated in this little "village," just outside the cantonment limits. It occupies the space from street to street, and contains several acres of ground. The grounds about the mission house are capable of being made very beautiful, and the house itself is large and comfortable. Living, as we do, a little out of the town, we feel that we have plenty of room and fresh air. The air in our neighborhood is delightful, and the scenery about us beautiful. A walk of 15 minutes brings us into the centre of the heathen population. Our little chapel (an unpretentious building) stands among the native huts as a light in the surrounding darkness. In this chapel one of our native preachers conducts Telugu services, and Sabbath-school is held. The little English church here also holds its meetings in this chapel. This church, composed of some seven members (who are Europeans or Eurasians) was organized in 1875, when Revs. W. B. Boggs, John McLauren, George Churchill, and others, visited the town. The work of caring for these young men who are now choosing other professions. It seems to me that if prompted by an unselfish and consecrated spirit many more of our young men would enter the ministry. I cannot but believe that God desires more men in the ministry—more of these young men who are now choosing other professions. It seems to me that if prompted by an unselfish and consecrated spirit many more of our young men would enter the ministry.

W. V. HIGGINS.

W. B. M. U.

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

The 4th of April is set apart as a day of fasting and prayer, by our missions, that a special blessing from on high may rest upon their labors. Let us, dear sisters of the Union, meet them at the throne of grace on that day.

A call has come from the North-west to the sisters of the Woman's Baptist Missionary Union asking them to support a missionary pastor at Regina, the capital of the North-west territory. It is situated on the line of the C. P. R., and is a newly opened station for missionary work. Bro. Grant says they are opening new stations as fast as they can get men and means, and the needs for both are very great.

What do you say, sisters? Can we do it beyond the work taken up for the year. There is one thing sure, we can try. You all know how abundantly the Lord blessed our little efforts in that direction last year. How He set His seal of approval upon our work, or upon the places which we were aiding somewhat by our means and prayers. This should be great encouragement to put forth still greater efforts. Let us do all we can. Some

little sacrifice beyond what we had thought we could make, on the part of each, will accomplish the asked for work, and we shall sing the doxology at our next annual meeting from larger and fuller hearts. M. E. MARSH, *For See.*

Bible Reading.

THE HEATHEN'S NEED, AND THE CHRISTIAN'S DUTY.

There sometimes arises in the Christian worker's mind a question as to whether the heathen are in a helpless state. May they not be saved without having heard of the historic Christ? Has not God in His mercy provided some way of escape for them? Is this immense outlay of time, money, strength and lives necessary? These questions suggest themselves to the thoughtful inquirer after God's will, and are sometimes a hindrance to us in our work: since we want to be sure that we do not "spend our strength for naught," and wish to use all that has been given us to the best possible advantage for the furtherance of the kingdom of our Master Christ Jesus, whom we are, and whom we serve. In order to assure ourselves that the heathen are as surely lost as those who, having heard of Christ, reject Him, let us read from God's word, Matt. 2: 11-15; 3: 23; Eph. 4: 17-18; Ps. 14: 2-3. The Bible also speaks of their future state in Ps. 9: 17. If the heathen could be saved without a knowledge of the historic Christ, what do the following passages mean? John 4: 6; Acts 4: 12.

That the heathen have spiritual needs which they seek to satisfy by some form of worship, is shown in the fact that in the absence of a knowledge of the true God, they make for themselves idols. The nature of these gods, and the vanity of the hopes of those who trust in them is shown in the following passages: Isa. 44: 9-20; Ps. 115: 1-8. The Saviour plainly recognized the heathen need, when He, before His ascension, gave to His disciples the charge contained in the words of the great commission, Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 47. These words of our Saviour are as binding upon us to-day as when spoken to the disciples. We cannot, perhaps, go in person, but there are three ways in which we can as surely fulfil the command.

1st. Christ requires us to work. (John 13: 8-16; John 9: 4; 1 Cor. 3: 9; 2 Cor. 6: 1; Matt. 21-28.)

2nd. We are commanded to pray. (Isa. 62: 6, 7; Ps. 8: 2; Luke 18: 1, 10, 2.)

In giving, also, are we fulfilling our Lord's will, and are promised rich blessings on our own souls. This, with prayer, may be our only way of obeying our Lord's command, and even though our gifts be small, if they are bestowed cheerfully, and "as God has prospered," we may be assured God can and will use them for His glory. The apostle Paul told the Corinthian Christians to "abound in this grace also." The word of God gives us the following commands as to this "grace of giving": Acts 20: 35; 2 Cor. 9: 7; Deut. 16: 17; Prov. 3: 9.

Tribute to Women.

"Help those women who labor with us in the gospel!" The 16th chapter of Romans gives a glimpse of the already developing influence of Christian women. There are 27,000 mentioned, and some third of them are women.

Phoebe is thought to have been a woman of quality and state, who, for Christ's sake, became a deaconess of the church at Cenchrea. Priscilla was one who in her own house received the eloquent Apollos, and taught him more perfectly the way of God. Mary, Tryphena, Tryphosa, the beloved Persis, Julia the mother of Rufus, the sister Nereus—all these are mentioned with high esteem. And it is curious to note that these women represent all the various conditions and spheres of life. Some were doubtless given to a single life, others were wives and mothers; some presided over church work and some over the household; but all were active in labors for Christ and for souls. What an anticipation of these days, when the Lord having given the word; the women who published the tidings are a great host. A curious reversal had taken place already when Paul wrote.

At first woman was believed to be virtually a help for man, and was so treated for 4,000 years. But when the gospel redeemed her, socially as well as spiritually, Paul could say to men, "Help those women," as though woman had now become the prime worker and leader in holy activity, and man was now to give her help.—*Missionary Review*.

Messrs. Harper & Brothers have just published an important anonymous work entitled "God in His World; an interpretation."

Consecrated Lives.

By D. L. MOODY.

In the 25th chapter of Exodus we read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood. Oil for the light, spices for anointing-oil, and for sweet incense,onyx stones, and stones to be set in the ephod, and in the Breastplate. And let them make me a sanctuary: that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Two things you notice here: The children of Israel were to give willingly, and to give with the heart. Every man, woman, and child was to do something. If a man had gold, he was to bring it; if he had no gold, he was to bring his silver; as he was to bring brass. It is gold, brass has no value in heaven. It is so common up there that they pave the streets with it. Better gold than you ever saw here, too. I am glad the goats' hair is mentioned, for some little child who had neither gold, nor silver, nor brass, might be able to pick up two or three little goats' hairs, which would be just as acceptable in God's sight as the rich man's bag of gold.

The point of the narrative is that every one did something. You go now to a Christian and ask him to go into the harvest field to work for Christ and he will tell you he hasn't time, he hasn't tact, he hasn't talent. There is a good deal of talk in these days about leanness. Of course a man will be lean who hoards. It is the liberal soul that shall be made fat. In regard to this leanness of which we hear, I have a Scotch friend who says it would be a great deal more honest if people would talk about their laziness. You say you haven't strength. But God doesn't want your strength. He can use your weakness. Paul tells us, in the First Epistle to the Corinthians, five things that God hath chosen to carry on His work in the world, not one of which we would have selected: "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, things which are despised, with us, chosen: yes, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Five things: foolish, weak, base, despised, and things that are not—these are God's instruments. When God wants a man to write a book that should stand next to the Bible in influence, he didn't send up to Oxford or Cambridge and select some learned professor, but he converted a poor drunken tinker, and John Bunyan's "Pilgrim's Progress" is the result.

There was weeping in heaven once. John, the beloved disciple, wept because there was no one worthy to open the book which was sealed with seven seals. He says: "I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevaile to open the book, and to loose the seven seals thereof."

The trouble with men is that they are all the time longing after more great things. They want a great church and a great preacher and a great choir—great, great, great all the time. I wish we could get small enough and weak enough for God to use us. A pastor says to Mrs. Jones: "Will you please call on Mr. Jones?" She has just lost her husband, and as you have been in the school of affliction I wish you would go and read a chapter to her and pray with her." "Oh, pastor, I can't do that. I am not competent." We all apologize and begin to make excuses.

Some time ago a friend sent me a little tract entitled: "What is That in Thine Hand?" The writer speaks of Moses, who was like many of our church-members. He began to apologize; he was not eloquent. They wouldn't believe him when he went down to Egypt. "What is that in thine hand?" asked the Lord. Only one, a sheep. Herd's crook that cut out day, when I was in the fields. "With that thou shalt do signs." And my friend, Moses standing down to Egypt. One morning he meets one of his neighbors near Horeb, a New York free-thinker. "Where are you going, Moses?" "Down to Egypt." "Why, you haven't been there in forty years, have you?" "No." "What are you going down there for?" "To set at liberty the three million slaves." "You, going to set free three million slaves?" Why do you know that they are crown property, and are considered the most valuable property in all Egypt? They built the pyramids and all the public buildings. Say, Moses, how you going to do it?" "With this rod." "What, that dried-up stick? Well, I wish you success. Good day." I think if there had been a lunatic asylum near there they would have put Moses in it. Crazy man, to expect to free a nation with a little stick! Why, we had three million slaves in that country not long ago, and it cost a mint of money and 500,000 valuable lives, the flower of the land north and south, and four years of bloody conflict.

I see Moses stand before Pharaoh: "Thes saith the Lord God of Israel, Let my people go." "Who is your God?" asks Pharaoh, with a sneer. "The God of this rod." "Well, I am not afraid of a God of a rod." And Moses just goes out and shaketh the rod over the waters, and they are changed into blood. And again Moses stands before Pharaoh. "Thus saith the Lord, Let my people go. If you do not I will send frogs over the land." "Frogs? I am not afraid of frogs." "But Pharaoh, there'll be a good many of them if they come!" That old rod was just stretched over the waters and there were frogs everywhere. Nothing but frogs, frogs, frogs. Frogs in the water, frogs in the

kneading troughs, frogs in the bread. You could not step without stepping on a frog. When God linked his bones to that rod it was more terrible than to an army of infantry and cavalry: more effective than all the battering rams that ever were made. It separated the Red Sea, and brought water from the flinty rock.

Look again at Samson smiting 1,000 Philistines with the jaw-bone of an ass. He had no rusty Damascus blade or Winchester rifle. He used what he could get, and God blessed him. Now it takes about 1,000 to come to fight. The order is being reversed, you see.

Take Gideon as an illustration of how God uses weak things to confound the mighty. With 32,000 men he must meet Midian with 135,000 men. I presume Gideon thought he had too few and was anxious to secure new recruits. "But there are too many," says the Lord. "Issue a proclamation letting all the doubtful ones and all who fear go home to their wives and mothers." And 20,000 went to the rear. Suppose that I should say this morning that all the Christians who are doubtful and unbelieving might go home, and two-thirds of the audience should rise and go out, you would say "Well, Moody has got a diamond that might be polished for the Master's crown."

"Here's my class," said the noble young teacher, as they marched up to the superintendent's desk. "Will you tell me where we are?" "Will the superintendent be more surprised than he was when she asked to have us to teach. You see this kind of work is novelty in that school. It hadn't been taught out after the lost. This was a small beginning wasn't it? But it was a work in which an angel from heaven, or a redeemed saint, if one could return, might rejoice to be engaged. It was in the summer-time, and many of the girls wore white dresses. The boy had never seen such a pretty sight, and when he got home he told his mother that he had been to heaven. She knew that it was a Protestant Sunday-school and was very angry. When her husband came home she told him, and he threatened to flog the boy if he went there again. The next Sunday he went, and when he got home the father flogged him. The second Sunday he went, and the father flogged him again. The third Sunday he went and took his flogging. Finally the boy said: "Father, wouldn't you as soon flog me in the morning before I go to Sunday school, so that I won't be thinking about it all the time I'm gone?"

At last the father tried milder measures. He promised the boy all he earned Saturday afternoon, or a half-holiday, if he would stay from the Sunday-school. The teacher had won that boy's affections. He would do anything for her. I heard of another noble young girl in London, the daughter of a wealthy man, who spent Saturday afternoons reading to a poor Scotchman in order to keep him from the temptation to drink. But first it was necessary for her to learn Gaelic that she might read to him in his native tongue. With this boy went to the teacher and said: "My father has promised me half a day Saturday, if I won't go to the Sunday-school. Now we only have an hour on Sunday morning and if you will teach me Saturday afternoon, we can have several hours. Will you do it?" Do you know of any wealthy young lady in New York who would give up every Saturday afternoon to such a work?

"I will do it," she said. And when her friends invited her to parties or to go driving she would excuse herself by pleading a previous engagement. When callers came she was engaged. And so the days and the weeks went on. The boy was clean when he came to see her now. She had gotten better clothes for him. Sometimes his new friend would ride to him; sometimes they would go driving together. Her influence began to tell on him. He gave his heart to Jesus. The light of heaven filled his soul; but he didn't care to tell his parents yet. One day when he was peddling apples on the train the engine started, and he lost his footing and fell under the wheel. Several cars ran over his legs. They sent for a surgeon; and the first question the boy asked was, "Will I live to get home?" "No, my boy: I am sorry to say you are dying." "Well, doctor—doctor, will you tell—tell father and mother that I died a Christian—that died a Christian, and want to meet them in heaven?" In a moment the boy had passed away.

Do you think that teacher's life was a failure? Do you think she will be a stranger in heaven? No, there will be at least one friend to welcome her home. I just see him standing at the gate, ready to take the hand that led him to Christ. God give us a passion for souls! Do not wait for your minister to find you a work—a young girl from a wealthy home, the Saviour over her shoulder, whose words resounded at my funeral, if it could be done faithfully. "She hath done what she could," that to have a monument of gold erected over my grave reaching from earth to heaven."

One other thought. What we are to do must be done quickly. God calls us, it fails to say that it don't do the work somebody else will. No one will do my work; no one will do your work. Then a young girl from a wealthy home, the Saviour over her shoulder, whose words resounded at my funeral, if it could be done faithfully.

Change of Heart—The Remedy.

His rage, the shoemaker threw the last at the boy and hit him.

After the shoemaker went back to his shop the lad stopped running, and the young lady saw that he was crying. He had been hurt. Something, doubtless the Spirit of God, prompted her to go up and speak to that boy. A voice came to her, "There's your work." "Are you hurt?" she asked him kindly. He wasn't accustomed to being addressed in that way by ladies; and he told her, promptly, "None of your business." It wasn't any of her business whether he was hurt; that concerned him and the shoemaker. But the woman thought it was her business to win his confidence. "Do you go to school?" "No, I peddle apples." "Do you go to Sunday school?" "No, I don't know what that is." "Will you come to my Sunday school?" "No; the boys will laugh at me. I can't read." "You needn't read. I will tell you pretty stories, and you will be the only scholar in my class." Well, he agreed to meet her at a certain corner on Sunday morning. She was rather fearful lest he should disappoint her; but there he was, ragged, barefooted, with dirty face and hair uncombed, but a diamond that might be polished for the Master's crown.

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Change of Heart—The Remedy.

J. GORDON, D. D.

"Why don't you pray against them going?" somebody asked me, initiating that this boy was a heathen. We are peevish and cross and hateful and disagreeable, and say mean, cutting things about others, we can't expect to win them to Christ. First the teacher won her affections, and then she led her to Jesus. But she did more than that: she taught her to work for her Master. Do you know I think sometimes it is cruel to take young Christians into the church and leave them without any instructions in regard to working for others, and then upbraid them for not growing in grace. Take the n into the harvest field, teach them the luxury of saving souls. Show them how to live for God.

This young lady won quite a number of souls while in the seminary; and when she returned to her home she seemed to have lost all interest in her old fashioned life. Her father and mother were anxious about her and got up several parties for her benefit; but her heart was not in this life now. She had no taste for the pleasures of the world. She wanted to do something for Christ; and she went to the superintendent of the Sabbath school and asked him if he would give her a class to teach. He looked at her in surprise, knowing her family well, and told her that he had more teachers than she knew what to do with. But she was not discouraged.

One day when she was out walking, she saw a little boy run out of a shoemaker's shop pursued by the angry shoemaker wearing his leather apron and carrying a wooden last in his hand. The boy ran faster than the old man; and finally, in

Hope for the Mohammedans.

There is a very general impression that the Mohammedans are not, and cannot be, reached by the gospel. It is true that less has been accomplished among them than among people who are given up to grosser forms of worship and to idolatrous practices, yet results are not lacking in India, in China, and even in Turkey, despite the severe penalties that await apostasy from Islam. Hardly a year passes without instances of conversion, while thousands of copies of the Scriptures are annually put into circulation among them. The way is thus prepared for a great movement when the time of religious toleration shall come, as it must even in the Turkish Empire.

In the meantime Mohammedans in India and in Southern Asia are accepting the teachings of the missionaries, and giving evidence to their co-religionists elsewhere that the gospel of Christ is indeed the power of God unto salvation. A recent number of the *Missionary Record* of the United Presbyterian Church of Scotland calls attention to the fact that, "in all parts of the Mohammedan world there is going on at present a movement toward Christianity such as has never been seen before, showing that it is possible not only to win Mohammedans, but many of them, in whatever sphere they are found, and when the beginning of such a movement has been made, it soon attains very large proportions." From the same authority the reports of the Church Missionary Society show that out of 555 church converts connected with their mission church at Amritsar, 253 have been won from Islam. The Church Missionary Society may well be encouraged by this success to enlarge its efforts to reach Mohammedans. Some of the young men who have been brought to accept of the gospel through its agency have proved most efficient preachers. The writings of some of them have found a place in the missionary publications of the society, and do honor to their writers. On one of these Mohammedan converts, justly esteemed as a preacher and a writer, the Archbishop of Canterbury, a few years since, conferred the honorary degree of Doctor of Divinity—the first native Hindu, so far as we learn, to receive this honor.

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Most of us doubtless have known a few such converts, men or women, whose natures were sensitive and sympathetic, whose spirits one would think must have been crushed by their troubles; and yet they were not. They, like Sterling, shook off their sorrows, rose above them, and were to all their friends "radiant children of the empire."

Such noble spirit in the midas of great sorrow wrote:

"I am trying not only to get but to reflect more of cheerful sunshine. I feel very unworthy the smile and favor of the Saviour, but I do not let the less value them—rather the more. I feel more than ever a desire to work on faithfully, hopefully, cheerfully. Any common bird can sing when the sun shines; but it requires a gay-souled, heaven-aspiring lark to rise from dark and rain, and sing above them."

As a bird spreads its wings, and shakes off the rain, and soars away singing, so these true souls were enabled to shake off their sorrow, and rise above the gloom and make themselves radiant. What a blessing to be able thus to overcome, and amid the tribulations of this world to be of good cheer. It is easy for us to attach to the beauty of such a life, and to acknowledge with heartiness its true Christian philosophy, and yet, how difficult for most of us to do likewise. For what courage, and determination, and oft-repeated effort such a course implies.

Mr. Hale, who for some time was associated with Sterling in the curacy at Hermonsteaux, after writing of the devotion of his friend to all the interests of the parish, his strenuous efforts for the instruction, elevation, and comfort of the people, says: "What is it to give personally to such a fellow-laborer, to live constantly in the fresh communion with such a friend, I cannot speak. He came to me at a time of heavy trial, just after I had heard that the brother, who had been the sharer of all my thoughts and feelings from childhood, had bid farewell to his earthly life at Rome; and thus he seemed given to me to make up in some sort for him who had lost. Almost daily did I look out for his usual hour of coming to me, and watch his tall, slender form walking rapidly across the hill in front of my window, with the assurance that he was coming to cheer and brighten, to rouge and stir me, to call me up to some height of feeling, or down to some depth of thought. My intercourse with him was an unspeakable blessing, and time after time it seemed to me that his visit had been like a shower of rain, bringing down freshness and brightness on a dusty roadside."

So whose life was filled with trials of all sorts was the one who went about scattering sunshine and making himself an "unspeakable blessing" to all who knew him. How delightful to be remembered in the small circle of those with whom we have mingled here as an "unspeakable blessing," a "radiant presence," a "remarkable soul."

It is only by shaking off our sorrows, entering into the joys of others, and sympathizing with them in their troubles, that we can achieve what we desire. Carlyle wrote: "Sterling's life is bright and joyful, and full of usefulness in the memory of others that must grow old." He may not challenge the world's attention for any wonderful achievement, but the memory of him is a benediction, as was his to his generation.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

Sprague says: "There are dissenters who do not know from what they dissent, Protestants who do not know against what they protest, and church men who have no notion of the authority on which the ecclesiastical order they prefer is supposed to rest." Yes, and there are Baptists who do not understand why they are Baptists. Whose fault is it? Well, the preachers come in for their share, though they are not entirely to blame. We believe that the home and in the Sunday-school our children should be taught the truth as it is in Jesus. God has withheld the assurance from me, I have been advised, and flattered, and run after, but how gladly I would forget all that to be told of a single soul I have been instrumental in saving!" The eminent preacher entered his rest. There was a great funeral. Many pressed around the grave who had often hung entranced upon his lips. My friend was there, and by his side a stranger, who was so deeply moved that when all was over my friend said to him, "You knew him, I suppose?" "Knew him?" was the reply. "No; I never spoke to him; but I owe him my soul."

Yes, when sore in heart because results are not apparent to us, and we moan out, "What is the use of all my anxious endeavor and ineffectual, wearying life?" Let us dispel the weakness of our souls, whatever be the undertaking for the Lord which seems a cross to us, by reciting the precious words of promise: "As the rain cometh down, and the snow from heaven, and returneth not, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall ac-

complish that which I please, and it shall prosper in the thing whereto I sent it." Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—The Moravian.

Shaking Off Sorrows.

In Carlyle's portraiture of John Sterling, "that most friendly, bright and beautiful human soul," he writes, "he shook innumerable sorrows and thick crowding forms of pain gallantly away from him." Those who have read the life of Sterling and recall what struggle he had with his physical infirmities, his constant physical suffering, and of necessary absence from his loved family, will wonder that he was able to shake off these sorrows and to merit so thoroughly this description of his friend: "The noble Sterling, a radiant child of the empire, died in bright auroral hues in the memory of all that knew him."

Most of us doubtless have known a few such converts, men or women, whose natures were sensitive and sympathetic, whose spirits one would think must have been crushed by their troubles; and yet they were not. They, like Sterling, shook off their sorrows, rose above them, and were to all their friends "radiant children of the empire."

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C. GOODSPRING, St. John, N. B.

Messenger and Visitor

WEDNESDAY, April 2, 1890.

A WINTER TRIP TO A SUMMER LAND.

These summer isles are of interest to the geologist. They are built upon the summits of a vast sub-marine mountain which was thrown up in some remote geological age by volcanic action from the bed of the sea, which stretches away on every side of their outermost reefs, 2,000 fathoms deep. Around the ocean beaten border of this mountain, the corals—tireless builders of the sea—began to work, and in the course of ages untold arose the rugged reefs which now girdle its more than 300 little islands, and make it a mid-Atlantic Gibraltar. The dash of the surf, the rise and fall of the ocean bed and the sweep to the wind have crushed the surface of the rock into sand, have piled it up into drift and raised it up above the sea level in irregular mounds and hilts. Vegetation took root, and now, where once a volcano poured forth its fiery breath and vomited its molten rock through the hissing water, these fair isles with verdure covered slopes entrance the eye with their perpetual beauty. There is a beautiful basin of sky blue waters at a place called the flats, girt around by steep rocky shores, with a narrow outlet through which the tide comes and goes, in which there are places where no lead has been able to fathom the crystal depths; geologists say this is the crater of the volcano, reaching down into the bowels of the earth. Could one have seen this crater in the golden time, in its throat fire and water raged in maddest fury, and gigantic forces were heaving up the deep sea bottom to the light of day, would he have thought that here, some time, should float such a little paradise of perennial summer bloom for the highest use of man? And is it not true that God's most glorious works usually begin in darkness and rending conflict? If we judge hastily we are almost sure to judge wrongly. God's grandest purposes develop slowly, and we must be patient, if we are to see them in their true light. May we not believe that all things under Him have their growth upward into greater and more perfect usefulness and beauty?

The name, Bermuda, was given the islands from their discoverer, Juan Bermudez. This Spaniard was not able to make his way through the reefs to land. On one of the low headlands there is a place called Spanish rock. Either one day, in 1543, Ferdinand Camels, to whom Philip II. had granted the islands, made his way through the surf and up over the steep rocks, and planted the standard of Spain. The rock upon which this significant transaction took place, and which also marks the spot where first the foot of man touched their shores, is now engraved full of names of visitors who desire to make themselves famous. The fate of the islands was not determined until 1609, when Sir Geo. Somers was wrecked upon them, and they became a part of the widely extended British empire. Their name was changed from Devil's Islands, so called by the Spaniards because of their dangerous reefs, into Somers, soon corrupted into Summer Islands. This name finally gave place to the present one. Shakespeare mentions the "vexed Bermoothes" in the "Tempest," and Thomas Moore once lived here for a few months.

It was not till about 1800 that the British government began to awaken to a realization of the prize it possessed in these green dots on the face of the Atlantic. Then its security as a naval fastness, its favorable situation to guard the whole American coast, became apparent, and the dockyard and fortifications were begun, which made it impregnable. Within three days' sail of any port on the Atlantic, from Halifax to Florida, it enables a British fleet to threaten any point in this long stretch of water. The jealousy with which its possession is guarded can be seen in the fact that no money can now purchase the title to a foot of it for any one other than a British subject. From its favorable situation the Bermudas were the great resort of the blockade runners during the war of the great rebellion. Well nigh fabulous prices were paid for warehouse room. Like all booms of the kind, the transient prosperity of this time was far from a blessing. The ease with which the fleet blockade runners slipped through the patrol ships shows what a thorn this naval port would be to the United States should the terrible possibility of war with Great Britain ever be realized. It would not only help the mother country to guard her commerce, but it would enable her to sweep American commerce from the Atlantic coast, while it would leave all the cities of the seaboard in the constant alarm of fear of a sudden attack.

The general impression of Bermuda, especially to one having just escaped

from drifting snows and freezing storms, is a very pleasant one indeed. The rugged, irregular hills, if we may so designate them, and the nooks and valleys between, appear as if forming one continuous grove of the fragrant Bermuda cedar. Through the dark green envelope, the roofs of houses, snowy in their whiteness, are everywhere peeping. They seemed to Mark Twain like huge frosted cakes. Between the stretches of green with their snowy roofed houses are channels and little bays, and lakelets of crystal sea-water, changing from dark to green and blue in varying light of cloud, shadow, and brilliant sunshine, or in ripples of breeze or stillness of calm, over its white sanded bottom. When one starts on a drive through the islands, however, over roads as hard as rock and as often cut through the real rock of which the islands are formed, he finds, in all the little valleys and nooks and corners where the wash of the rains and the weathering of centuries have formed soil, that these are being assiduously cultivated. Much of the land is made to provide three crops each year. Being able to send their crops to the American market at a time when their produce has little or no competition, the best prices are usually realized. Our schools are now under wise leadership. The letter of Dr. Sawyer, which we publish to-day, indicates anxious and earnest forethought, skillful planning and noble purpose. The timely beneficence of Bro. Curry is doubtless of divine origin, and may well be accepted as a token of divine approval and a prelude to larger gifts and legacies. The increase in number of students, from year to year in the past, may be expected to continue, as provision is made for their education. By all the inspiring records of the past, the demands of the present, and the bright promises of coming success, the Baptists of these Provinces are called to a forward movement along the lines of higher education.

THE UNSAVED.

Our pastors are laboring incessantly and anxiously with and for the unsaved in their congregations. Day by day the prayers of the people of God are ascending for their conversion. To these anxious ones the progress of converting power appears slow and uncertain.

A variety of causes for this is supposed to be in the church; and these are frequently named. Sometimes the discouragements of the hour are only increased by a recount of these supposed hindrances. Under such circumstances it is well for all interested to understand the real cause which moves the unsaved to reject, in these days, as in all time, the gracious offers of salvation. Without overlooking, or denying, the potency of personal influence, we are convinced that the unsaved are not kept out of the kingdom by the misconduct of the professors of religion, or the unsteady walk and sinful habits of church members. As it is, the bulbs which are sold to florists in England and the United States have yielded fine returns. From the success attending the enterprise of Mr. James, many others have been encouraged to go into the same business, and it is now in danger of being overdone. To one who has thought it an extra piece of good fortune to have a calla bloom once or twice a year, the sight of thousands of them in bloom will never be forgotten.

Mr. James is also experimenting with the finest of the Amaryllis lilies, and hopes to be able to propagate these beautiful and costly bulbs. The finest arrowroot of commerce is also grown here; so fine is it that many times more of the product of the islands is sold annually, in these days of adulteration and imitation. Early tomatoes are also grown for the American market, as are also sweet potatoes. The banana is also grown. Small patches of them with their ragged leaves and great bunches of hanging fruit are seen everywhere. It gives a Northman a new sensation to lose himself in their tropical foliage. But we must not lengthen this communication further, or our readers will be glad that the Bermudas are hundreds of miles away.

ADVANCEMENT IN OUR EDUCATIONAL WORK.

Dr. Saunders, in another column, publishes very encouraging information to the Baptists of the Maritime Provinces. Many of us can remember when, with the appeals for aid to Acadia College there came the assurance, that when the present pressing demands were met, the calls for more funds would cease. So little then was the character and future of the work of higher education understood by many of our people, that a time was looked for by them when our educational institutions would cease to cry for money. In addition to the many other very valuable lessons learned by us in this work of ours is this, that growth is a fixed condition of successful educational work. As in every other department of our denominational work so in this, growth means additional outlay; and so long as the first continues the latter must increase. The principles which first called into existence our college now imperatively demand that it shall be enlarged. The pressing needs of the hour then urged our fathers to launch this educational scheme of our churches. The actual necessities of this day just as strongly call for the extension of this scheme. All the environments of Acadia College, and her associate institutions, demand that she and they grow or forfeit the fellowship of their surroundings. She is located in a growing country. Her constituencies are a growing people, in wealth and intelligence, in commercial and political power. She is owned, supported and managed by a growing denomination of Christians. She is one of the co-operative and co-ordinate enterprises of our churches. She must, therefore, increase in her efficiency, if

she will do her part in the Christian work of her associates. Our churches, our Home and Foreign Missions, by the grace of our Jehovah, are enlarging their borders and increasing year by year in their expenditures. Our educational departments must not be denied additional supplies, or any other condition of growth. Acadia College is also in competition with other kindred institutions in the Maritime Provinces, as well as in other lands. She stands in the circles of higher education, on a principle, and she is the living illustration of a principle which many of her competitors jeer at as unsound and effete. In her ability to meet the demands of the day the educational policy of the Baptists will find its best vindication; and the cause of higher education will find a righteous foundation.

The records of this enterprise are very inspiring. The blessing of God has ever been upon it. Men of great ability and grace have given themselves to this service. Their self-sacrificing labors are a noble example. The large numbers who have been blessed in our institutions are now a blessing in many of the walks of life. The outlook was never more hopeful. Our schools are now under wise leadership. The letter of Dr. Sawyer, which we publish to-day, indicates anxious and earnest forethought, skillful planning and noble purpose. The timely beneficence of Bro. Curry is doubtless of divine origin, and may well be accepted as a token of divine approval and a prelude to larger gifts and legacies. The increase in number of students, from year to year in the past, may be expected to continue, as provision is made for their education. By all the inspiring records of the past, the demands of the present, and the bright promises of coming success, the Baptists of these Provinces are called to a forward movement along the lines of higher education.

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A variety of causes for this is supposed to be in the church; and these are frequently named. Sometimes the discouragements of the hour are only increased by a recount of these supposed hindrances. Under such circumstances it is well for all interested to understand the real cause which moves the unsaved to reject, in these days, as in all time, the gracious offers of salvation. Without overlooking, or denying, the potency of personal influence, we are convinced that the unsaved are not kept out of the kingdom by the misconduct of the professors of religion, or the unsteady walk and sinful habits of church members.

As it is, the bulbs which are sold to florists in England and the United States have yielded fine returns. From the success attending the enterprise of Mr. James, many others have been encouraged to go into the same business, and it is now in danger of being overdone. To one who has thought it an extra piece of good fortune to have a calla bloom once or twice a year, the sight of thousands of them in bloom will never be forgotten.

Mr. James is also experimenting with the finest of the Amaryllis lilies, and hopes to be able to propagate these beautiful and costly bulbs.

The finest arrowroot of commerce is also grown here; so fine is it that many times more of the product of the islands is sold annually, in these days of adulteration and imitation. Early tomatoes are also grown for the American market, as are also sweet potatoes. The banana is also grown. Small patches of them with their ragged leaves and great bunches of hanging fruit are seen everywhere. It gives a Northman a new sensation to lose himself in their tropical foliage. But we must not lengthen this communication further, or our readers will be glad that the Bermudas are hundreds of miles away.

ADVANCEMENT IN OUR EDUCATIONAL WORK.

Dr. Saunders, in another column, publishes very encouraging information to the Baptists of the Maritime Provinces. Many of us can remember when, with the appeals for aid to Acadia College there came the assurance, that when the present pressing demands were met, the calls for more funds would cease. So little then was the character and future of the work of higher education understood by many of our people, that a time was looked for by them when our educational institutions would cease to cry for money. In addition to the many other very valuable lessons learned by us in this work of ours is this, that growth is a fixed condition of successful educational work. As in every other department of our denominational work so in this, growth means additional outlay; and so long as the first continues the latter must increase. The principles which first called into existence our college now imperatively demand that it shall be enlarged. The pressing needs of the hour then urged our fathers to launch this educational scheme of our churches. The actual necessities of this day just as strongly call for the extension of this scheme. All the environments of Acadia College, and her associate institutions, demand that she and they grow or forfeit the fellowship of their surroundings. She is located in a growing country. Her constituencies are a growing people, in wealth and intelligence, in commercial and political power. She is owned, supported and managed by a growing denomination of Christians. She is one of the co-operative and co-ordinate enterprises of our churches. She must, therefore, increase in her efficiency, if

she will do her part in the Christian work of her associates. Our churches, our Home and Foreign Missions, by the grace of our Jehovah, are enlarging their borders and increasing year by year in their expenditures. Our educational departments must not be denied additional supplies, or any other condition of growth. Acadia College is also in competition with other kindred institutions in the Maritime Provinces, as well as in other lands. She stands in the circles of higher education, on a principle, and she is the living illustration of a principle which many of her competitors jeer at as unsound and effete. In her ability to meet the demands of the day the educational policy of the Baptists will find its best vindication; and the cause of higher education will find a righteous foundation.

Not the whole, but the sick need a physician. "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." Are you inclined to delay in this matter. Hear Him gay again, "Come, for all things are now ready. Seek the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon. Now is the accepted time; now is the day of salvation. To-day if ye will hear His voice harden not your hearts."

We invite the unsaved to draw near and hear of the dangers of delay to these impenitent rejectors of the gospel's invitation. "Because I have called and ye have refused; I have stretched out my hand and no man regarded it; but ye have set at naught all my counsel, and would none of my reproach: I will also laugh at your calamity; I will mock when your fear cometh; when distress and anguish come upon you. Then shall they call upon me, but I will not answer. Therefore shall they eat the fruit of their own way, and be filled with their own devices. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Watch therefore for ye know not the day nor the hour."

Puritans, in conclusion to urge upon the attention of the unsaved, the faithful warning of the loving Lord. "The wicked shall return to Sheol, even all the nations that forget God. These shall go away into eternal punishment; but the righteous into eternal life." The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment. These gracious invitations, and faithful warnings, of our compassionate Saviour, should command the most serious thought of all our readers. They who scorn alone must bear it.

THE WEEK.

A congress of two hundred delegates, all Mohammedans, and all slave traders, assembled at Kartoum to devise means for the extinction of the sale of foreign liquors in Africa. The ravages of the rum trade among the native races of Africa were carefully considered and appreciated, in their material aspects by these barbarians; and it was unanimously resolved to "surround the entire coast of Africa with a cordon of armed dhowa, and confiscate every European vessel containing liquors, and sell the crews into slavery." This resolution will have the sympathy of all good people in the civilized world, so far as the prohibition of the liquor business in Africa is contemplated by it; but their sympathy will expire, as soon as it touches the purpose of it, which contemplates the perpetuation of the slave trade. Here we see the two curses of Africa pitted against each other. The ravages of rum are spoiling the stock of the slave caravan. But that they are both destroying the poor Africans we could rejoice to see them destroying each other. Between the rum power of the Christians and the slave power of the Mohammedans, poor Africa is being ground to dust. What a marvellous meeting of the powers of hell is this, in one of the fairest countries the sun shines upon; and all this in the name of religions that claim alike their origin from a loving God.

The great event of the week in the Dominion Parliament is the announcement of the new tariff by the Minister of Finance. This makes a great many important changes which, upon the whole, are a considerable advance in the rate of duties heretofore existing. This proposed tariff is likely to become law. Probably there will be the usual parliamentary fight over it. It will largely take its character from the medium through which it is viewed. It will meet the views of protectionists pretty fully. It will be doubtless strongly opposed by the opposition because it is a government measure, and by all who are desirous of freer trade relations with the United States; only as they can see that these changes of the tariff aim at meeting the proposed high tariff of the United States with the same sort of treatment which they propose to measure out to us. There is a large increase of duties on flour, meats and fruits, all in favor of the Canadian producer, and an additional tax on the consumer. The reduction of duty on molasses is considered by some prominent commercial men as about equal to the increase of the tariff on flour.

In the Nova Scotia Legislature the movement in favor of doing away with the exemption from taxation, which now protects the property of churches and other benevolent institutions, and the proposed amendments to the Halifax liquor license act, now before the Legislature, are taking prominent places. The former commands itself on the line of a fair field and no favor. The latter, like all legislation of its class, is an attempt to lesson the curse of the liquor business by the government going into part-

nership in the trade. The respectability thus given to this traffic cannot possibly lessen its damning influence on the Commonwealth.

The senate of the New Brunswick University is applying to the government of the province for an additional grant. It is an open question whether the appropriation of public funds for the support of a university is the proper use of these funds, or whether conducting a university is a legitimate function of the government.

The city of St. John is to be well supplied with the "ardent" for the coming year. The city fathers have taken into partnership some 18 wholesale dealers, and 50 retailers of alcoholic drinks, for the thirsty. This means an increase of revenue to the firm, and a fearful loss and much sorrow to the customers.

There is great excitement in Newfoundland caused by the objection of the people to the fishery modus vivendi, just consummated by Great Britain and France, without, as the Newfoundlanders claim, their knowledge, approval or consent.

The depression in agricultural interests throughout the United States is calling out much comment of the press. An elaborate investigation as to the causes of this depression is the leading feature of the agricultural papers for April.

This year is remarkable for its calamities. Flood, flames and famine lead off this week, with a big cyclone thrown in. Much suffering in the western and southern states is caused by the floods in the valleys of the great rivers—fires on the great prairies, and starvation in the great wheat growing state of Dakota. The loss of life and property in many other towns of the west is very great. One thousand lives are reported lost in a big tornado which passed over the city of Louisville, Ky., on the 27th ult. While we cannot boast of so great a country, we may well be content to be exempt from these great sorrows.

Enlargement of our Educational Work.

President Sawyer, at my request, put on paper, as found in the following letter, his views of the needs of the institutions at Wolfville. Before receiving this letter from Dr. Sawyer, I had learned that Mr. Curry, Esq., of Windsor, had it in his heart to do something handsome for Acadia College. I therefore gave him this letter of the president's to read. After carefully considering the whole matter, Mr. Curry decided to tell the Senate and Governors of the College that he will be responsible for the salary of a professor in any chair that the government of the College "may think best to establish.

It is Mr. Curry's intention to permanently endow the chair for the support of which he has decided to make himself responsible.

The friends of the College will be glad to hear that Mr. Curry, who is an honored deacon of the Windsor church, and hereto foremost of our most liberal givers, has decided to offer this large and substantial help to meet the claims of the College.

By reading the President's letter other brethren may be induced to communicate with Dr. Sawyer, and, with his advice, put means at the disposal of the Governors for enlarging and rearranging all the schools on the ground, according to the demands of the present day. There is abundance of money in the hands of the Lord's servants for this and all the other enterprises of the body.

This is the first case of a professorship being established by a single brother. In the past there has been liberal giving by several of our rich brethren. It has been contagious. Others, no doubt, will come forward when moved by the Lord and do likewise. I publish this letter without Dr. Sawyer's knowledge or consent. He is forgiving.

E. M. SAUNDERS.

The spring term began on the 26th ult., and we shall be glad to welcome new students. We now have nearly one hundred, and expect to cross the line and reckon 101 next week. The examinations now in progress show good results. We must finish our upper flat in the spring. Who will give us \$3,000 to do it and gain the credit of a noble deed?

J. E. HOPPER.

For W. H. M. U.

Great Village, per Mrs. L. C. Taylor	\$ 500
Ior, H. M. #2.50, F. M. #2.50, D. Digby, per	1 00
Mr. C. E. Decker, F. M.,	1 00
New Tusket, per Lila A. Nowlan,	5 25
F. M.,	5 25
Lover Cambridge, per Mrs. L. I. Flower, F. M.,	31 00
Charlottetown, per E. E. Clark,	5 00
F. M.,	5 00
Third Hillsboro, per Mrs. Jordan Woodworth, F. M.,	8 00
Yarmouth, per Lucinda Healy, Mrs. Mary Smith,	4 00
March 25.	Treas. W. B. M. U.

Mrs. Mary Smith, Treas. W. B. M. U.

Upper Wilmot Church

got fairly settled down in a new field of labor. Membership of about five preceding static. Session section has been maintained a regular meeting. But the meetings have been following those of the Seminary, and the services, as there are no able to raise as much as the Meeting Fund as the Meeting Fund. But I am glad to state that the regular monthly meetings all the sections of those who are ready turned to the seminary there are among them their interest. During the session, essays have been presented for assistance. Lectures before the seminary on the evening of the much appreciated. Due to the pressure of the close of the session, all the

upper wilmot church

and the seminary

Anniversary Services of the Brussels Street Baptist Church.

The 29th of March was the fortieth anniversary of this church, and the pastor and his people united in celebrating it with appropriate services. The following interesting programme will indicate the feast of good things provided for the occasion. Some of the pleasure details will be given next week:

SATURDAY EVENING, MARCH 29.

Opening—Exology.
Scripture Lesson & Prayer, Rev. Jas. Spencer
Hymn No. 753.

Address,.....Rev. G. O. Gates
(Subject: "The Stability of the Church.")
Address,.....Rev. J. A. Ford
(The Gospel adapted to Universal
Needs of Man.)

Address,.....Rev. A. J. McFarland
(Subject: "Anniversaries & their Lessons.")
Solo—Mr. G. S. Mayes
Hymn No. 758
Benediction

SUNDAY, MARCH 30.
Morning, 11 a.m.
Sermon,.....By Pastor, Rev. W. J. Stewart
Afternoon, 2:30 p.m.
Sunday School Exercises.

Evening, 7 p.m.
Anniversary Sermon,.....Rev. Dr. Hopper
Solo—Mr. Nathan Riley.

MONDAY EVENING, MARCH 31.
MISSIONARY MEETING.
Opening Hymn — No. 99.

Scriptural Lesson and Prayer,.....By Pastor, Rev. W. J. Stewart
Address,.....Rev. C. H. Martell
(Subject: "Hindrance to Missionary Work")
Address,.....Rev. W. Lawson
(Subject: "Our Opportunity in Missions")
Anthem—By the Choir.

Address,.....Rev. Sydney Welton
Hymn No. 91.
Benediction.

TUESDAY EVENING, APRIL 1.

Grand Reunion of Church and Congregation.
Opening of Envelopes.

Reading of Contributions.

Announcement of Total Amount received
during the Anniversary.

Concert and Tea Meeting.

Religious Intelligence.

NEWS FROM THE CHURCHES.

CENTRAL BEDQUE, P. E. I.—We have been blessed in our meeting this week, and I expect to baptize four or five tomorrow. J. A. H.

March 22.

ST. MARTIN'S.—Four persons were baptised on the 9th inst., and three persons were baptised here to-day. Two of them belong to the seminary.

March 23.

BARNSTROW.—A grand work is going on in our church. About 20 so far have professed conversion, and our meetings well attended, probably not less than 250 attending last evening. Some of the meetings have been the most interesting and the most powerful I ever conducted.

F. M. YOUNG.

POINT DEBUTE, N. B.—The ladies of the W. M. A. Society are pressing forward in their work. On the 14th ult., they met at the pastor's house and provided an excellent tea, followed by a musical and literary entertainment, which was enjoyed by a large number of invited guests. The proceeds of the evening, which amounted to the sum of \$14, will be devoted to the work of Foreign Missions.

J. D. S.

PORTRAILAND, Yarmouth Co., N. S.—Two weeks ago it was my privilege to bury with Christ a brother of nearly four score years. He believes he was converted in early life. At the eleventh hour he heard his Saviour saying, "Go work to-day in My vineyard; and whatsoever is right I will give you." We are praying that many more will hear Christ saying, "Follow Me," and will gladly obey. W. H. ROBINSON.

March 24.

ACADIA COLLEGE.—Acadia Missionary Society was fortunate enough to secure Rev. W. H. Stewart, secretary of the Foreign Mission Board, to address the students at their last monthly meeting, on the 16th ult. Mr. Stewart preached in the Village church in the morning, giving us a foretaste of what might be expected from him in the evening. The address before the students was founded on the words, "I am debtor both to the Greeks and to the barbarians." His words were clear, forcible, and eminently calculated to awaken the slumbering desire of those whose minds have been already turned to the foreign field, and such like, and among us. The meeting of the society was losing none of their interest. During the past two essays have been presented on each occasion by members of the institution, and excellent music furnished by a quartette from the Seminary and College. All that is required for continued success is a hearty response from pastors called upon for assistance. Rev. Mr. Hinson's lecture before the Atheneum Society, on the evening of the 14th ult., was much appreciated. We are looking forward to the pleasure of hearing him again ere the close of the College year.

W.

UPPER WILMOT CHURCH.—We have now got fairly settled down to work on our new field of labor. This church has a membership of about 500, and there are five preaching stations. The Melvern Square section has for some years sustained a regular monthly missionary meeting. But the other sections have been following the old plan of yearly subscriptions, and, therefore, have not been able to raise as much money for Convention Fund as the Melvern Square section. But I am glad to state that we now have regular monthly missionary meetings in all the sections of the church. Consequently the Mountain sections have, under the new system, since the beginning of the present year, raised more money than they did during the whole of last year under the old plan. We have held a few extra services at East Margaretville, and the presence of the Master has been manifested in the meetings. Wanderers from God are being reclaimed, and sinners are inquiring the way of life. The dark sin clouds are disappearing, and the Son of righteousness is filling the souls of the people with light and love. Pray for us. We wish also to speak of the kindness of friends at Prince Albert and Victoria Vale. Mrs. Tingley was presented with one dozen beautiful glass plates, and I made the recipient a very nice lamp. For these expressions of kindness we wish to express our sincere thanks. L. J. TINGLEY.

March 20.

YARMOUTH, N. S.—The three Baptist churches of Yarmouth expect to unite in a service of prayer for Foreign Missions on the day appointed by your Board—April 4. G. R. WHITE.

WINDSOR.—In a private note of March 29th, Bro. Shubael Dimock says: "Dr. Saunders is supplying the Baptist pulpit at present with good results. Fifteen received for baptism last evening and will be baptized to-morrow evening."

HAMMOND'S PLAINS.—God is moving sinners to repentance. Two have recently come over on the Lord's side, and we are still hoping to have a large outpouring of His spirit. But while He has caused us to rejoice, we were also made to mourn over the loss of one of those who so recently believed in the merits of a Saviour's love, death having brought the summons even before she could follow her Master's example in baptism. J. B. GABOURÉ.

THE UNION BAPTIST MINISTERS' CONFERENCE met in their room at the Douville building on Monday morning, at 10:30 a.m. Members present: Revs. J. Spencer, W. J. Stewart, C. H. Martell, G. O. Gates, T. H. Capp, S. Welton, L. E. Ingram, J. H. Saunders. The reports from several fields of labor were decidedly encouraging. The Rev. T. H. Capp reported the baptism of three converts. Rev. C. H. Martell read a paper on "Why church property should not be exempted from taxation." This was discussed for a time, when it was voted to postpone further discussion until the next meeting.

FOURCHE, C. B.—Some of our friends may wish to hear from our church at Fourche. We are still holding the fort; we have no minister this winter, but are looking to God, the source of all goodness to aid us, and we feel that He is with us. We are still holding our meetings every Sabbath and also our weekly prayer-meetings, and often enjoy the presence of God among us. We feel that the cause of Christ is advancing here; our church was formed here through many hindrances. But thanks be to God, many of our friends from other churches that would shun us at that time will now come in with us to praise God. We hope to have a minister soon with us. But at present we can only say brethren, pray for us.

WALLACE McDONALD,
Church Clerk.

BROOKFIELD, Colchester Co., N. S.—This church is enjoying pleasing progress under the pastoral care of our Rev. Bro. Fields. In less than eight months a nice well finished parsonage, with barn, &c., have been built. The beautiful building is the gift of our good brother Augustine Hamilton. On the day the pastor's family was moved into the parsonage a large number of church members and friends assembled to show their love for the pastor, and to extend to him their Christian greetings. It was a season of spiritual as well as social enjoyment. The donations of the evening amounted to \$102.58, including a fur coat from friends at Stewiacke. During the year the pastor has also been provided with a new harness and other useful articles as tokens of his people's good will.

QUARTERLY MEETING.—The Carlton, Victoria, and Madawaska quarterly meeting convened, with the Centerville Baptist church, on Friday, the 7th March. Opening sermon by Rev. A. H. Hayward, and business meeting on Saturday morning.

In consequence of the severe storm, but few ministers and delegates were present. In the absence of the secretary, Bro. Sherwood was appointed secretary, pro tem. Rev. S. J. Archibald was appointed to preach the next quarterly sermon. Dr. Baker was appointed to prepare a paper to be read at the next quarterly meeting, on The Relation of the Sabbath-school to the Church. Also, Rev. A. H. Hayward to prepare outline of a sermon to be read at the business meeting.

The next quarterly meeting is to be held with the Baptist church, Bloomfield, on the second Friday in June. Rev. H. A. Chancellor preached the quarterly sermon on Sabbath morning; Sabbath-school meeting in the afternoon. Excellent addresses were delivered by Revs. Samuel Howard (Methodist), S. J. Archibald, A. H. Hayward, J. G. Harvey, Geo. Howard, and Superintendents Connolly and Sherwood. Rev. A. H. Hayward preached in the evening. The sermons were delivered with much power. The Sabbath-school service was very appropriate. We have no doubt but much good was done. The collection for convention plan, \$8.21.

THOS. TODD, Secy.-Treas.

WOODSTOCK, March 29.

PERSONAL.

Rev. W. H. Cline, B. D., pastor of the First Baptist church of Halifax, placed his resignation before the church last Sunday. He has been invited to the pastorate of an important church in Toronto.

The many friends of Dr. Bill will be pleased to learn that his health is improving; his utterance is clear and distinct, and his mind unclouded, and the gospel which for over sixty years he has preached to others is now to him a source of "joy unspeakable and full of glory."

NOTICES.

The next quarterly meeting under the auspices of the Southern Baptist Association will be held, D. Y., in Sussex, commencing on the 15th inst., at 3 o'clock, p. m. Will the churches kindly send delegates? By order of the committee. G. O. GATES.

THE thirtieth session of the Albert Co. Baptist Quarterly Meeting will be held with the New Horton church on Tuesday, April 8th, commencing at 2 o'clock, p. m. Rev. W. Camp is to preach the quarterly sermon, Rev. M. Gross and Rev. S. C. Morris are down for essays. Each church in the county is entitled to send four delegates to quarterly meeting. We hope to see a good representation.

S. W. KIRKSTEAD, Secy.

As I was appointed at last association as a member of committee to carry into more effective working our Convention Scheme in the western part of the island, and as we in the West find it inconvenient and very difficult to attend the quarterly meetings of the Island, the best from 50 to 100 miles away, I would therefore request the ministers and an evangelist to meet at Charlottetown, to meet at the church, at Lot 16, on Tuesday, April 8, at 10 a. m., to hold a missionary meeting and to con-

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Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade,

and I guarantee satisfaction to purchasers.

I carry a very large stock of SUGARS, bought in Moncton, Halifax, and Montreal at bottom prices. TEA is especially to which I give closest attention in buying and matching. Qualities second to none.

SPRING ORDERS SOLICITED.

TERMS CASH.

JOSEPH FINLEY,

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

rent death, which is shown by nature everywhere, is kept in the mind by the teacher, there will be no limit to the possibilities of demonstrating this thought.

Stories may be told of the toad and the bear, how they go to sleep when Jack Frost first comes around with his pinchers, but are awake and ready for life's duties as soon as the robin comes back from the south.

Then to the dead, black coal, how interesting to the child to know that for years, yes, more years than any little one can imagine, this coal has been storing up the sunshine, to be ready to keep little girls and boys warm some day when it is wakened. Then how it shines and shines, and makes everybody that comes near it bright and happy!

It seems to me the butterfly was created for the special purpose of preparing the minds, not only of children, but of elder folks, for the truth of immortality—life after death.

It is the glory of Christianity that it makes its votaries superior to circumstances. Paul could say, "I have learned in whatsoever state I am therewith to be content." The touch of faith can transmute the basest metals of life into fine gold. Our Lord addressing an ancient chuch said: "I know,"² thy poverty, but thou art rich." A poor man rich in faith has a higher satisfaction than a rich man destitute of faith. Those who possess only the wealth of this world may become poor, but the Christian has durable riches.—Christian Inquirer.

The latest discovery in dyeing are embodied in Diamond Dyes. Their new Fast Stocking Black is a dye which makes a fast jet black that will not crock or wash out. A ten cent package colors five pairs of cotton stockings, and every time the stockings are washed the color becomes brighter and handsomer.

As Indigo Blue has recently been added to the Diamond Dyes. This is a thoroughly fast and most reliable color, and is especially recommended for dying clothes intended for hard wear.

Turkey Red for Cotton and Brown for Cotton are two new dyes which are especially designed for coloring cotton goods. They give beautiful colors and are not affected by washing with soap.

It has always been thought impossible to obtain a pink that would not fade. But at last one has been discovered—Diamond Dyed Rose Pink. This name perfectly describes it, for it is fast to light and washing. It is a very strong dye, one package coloring from two to five pounds of goods, according to the shade desired.

The Diamond Dye Browns—Fast Brown, Fast Seal Brown, and Fast Dark Brown—are made from new dyestuff entirely different from anything used by other dye manufacturers. They are not only perfectly fast to light, but their rich beauty is increased when goods dyed with them are washed in soapsuds.

It is easy to dye is true of Diamond Dyes only. Beware of imitations that give poor, crocking colors.

—Literary Notes.

The Homiletic Review for April is prompt in its appearance. The ability, freshness and variety which has so long characterized this Review is emphasized in this number. The Liturgical question is ably discussed by Dr. Witherspoon, of Louisville, Ky. Pro. Pattison, of Rochester Seminary, gives a masterly paper on The Relation of Preaching to Christian Work and Worship. The Law of Love in Business, by Rev. J. C. Allen, is crisp, wise and comprehensive. Prof. Schodde writes with his usual clearness and force on Protestant Church Problems in Germany. Intercollegiate Athletics receives a severe and timely handling by Rev. A. McElroy Wylie. Dr. Kennard gives a second and final paper on The Cultivation of Physic Energy, which every preacher and public speaker should read and ponder. The Sermons this month, eight in all, are by such eminent preachers as Bersier, of Paris, (from the French) Dr. Davis, of Brooklyn, Dr. MacLaren, of Manchester, Eng., Dr. R. S. Storrs, Dr. Allison, of Pittsburgh, and others.

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THE LITTLE SINGER.

A little bright eyed maidie,
With a smile on her air,
She wondered at the organ,
And nodded during pray'r;
She listened to the reading;
And watched the people, too—
For her first Sunday service
Seemed very strange and new.

And when the congregation
Broke forth in sacred song,
She stood upon the footstool
And tried to help along.
She did not know their music,
And so she chose her own—
Of "little robin redbreast"
She sang, in cheery tone.

All utterly unconscious
Of many a smiling gaze,
The childish voice rang clearly
In this odd hymn of praise.
And when the rest were silent
Still those blithe notes were heard,
Her last long stanza warbling
Like some enraptured bird.

And the gracious pastor waited
Till the lingering echoes fled,
With a touched and tender spirit,
Read his loving text to read;
For he knew, the listening Father
Would accord the chancs sublime
No dearer, worthier welcome
Than that happy nursery rhyme.

—Nellie K. Kellogg, in *The Independent.*

Selected Serial.

HOW THEY KEPT
THE FAITH.

A Tale of the Huguenots of Languedoc.
BY GRACE RAYMOND.

CHAPTER XVII.—Continued.

THE COMMUNION IN THE GLEN.

The moment had come for Agnes to make her public profession. At a sign from Fulcrand Rey, Rene put aside the sheltering cloak and prepared to lead his sister forward. The elder pastor bent an earnest look upon the slender, white-robed figure. Godfrey Chevalier had been the friend of his youth, and the girl's likeness to her father was striking. With a quiver on his lip, Claude Broussard turned to speak to the young minister of his life. The words were never uttered. There was a heavy tramping near the mouth of the glen, a shrill scream from the cliffs above.

"The dragons! the dragons!" Save yourselves without delay!"

A discharge of musketry poured in through the mouth of the glen. By the flash of the carbines the terrified Huguenots could see the dreaded dragoons struggling with, and hewing down, the faithful sentinels, who were endeavoring to stay their passage. For a moment they had stood transfixed with fear. Now the lights were dashed out, and all was hurry and confusion.

At the first alarm Rene Chevalier had felt his mother's hand upon his arm.

"Remember your promise!" she said, impressively.

The young man's answer was to lift his sister in his arms and point to the steps in the rock beside them.

"After you, my mother!" he said firmly.

There was no time for remonstrance. Madame Chevalier caught Eglantine's hand and vanished with her into the darkness. Rene bounded after them.

Now, if there was speed in his limbs, and strength in his right arm, let them serve him in his hour of need! Agnes had not uttered a cry, but lay quiet upon his breast, with her arms clasped about his neck. The path grew steeper at every step, but he ran on, hesitatingly from rock to ledge.

"Unbind me, and I will carry her herself."

"Oho, master intractable! Is that the key to your heart? Very good. Every Achille has his weak point, and we are fortunate to have discovered yours. I say, lad, take the fellow away, and put the girl in his place, and we will have an abomination here in a few moments."

"Merdy, monsieur! She is young, and her feet are bleeding."

"We cannot stop for that," returned the captain sharply.

"As you are men, and not fiends, forbear; torture me, if you will; I am a man and can bear it, but spare her: she is little more than a child."

The eyes of the dragon glinted savagely.

"Oho, master intractable! Is that the key to your heart? Very good. Every Achille has his weak point, and this is a recreation in which he still, at eighty, takes keen delight. He is also fond of taking long, fast and vigorous walks in the open air. Some years ago, he was in the habit of saying that he could easily make forty miles a day without over-fatigue.

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News Summary.

DOMINION.

Parrsboro's shipment of lumber this year is expected to be fully 32,000,000 feet.

Large shipments of potatoes are being made throughout the Annapolis valley to Boston.

You old letters dated between 1847 and 1869; if so, an "adv." on page 8 will interest you.

The river men predict a big freshet on the St John this spring owing to a heavy snow fall on head waters.

There are 181 prisoners in Dorchester penitentiary, the largest number ever confined there at one time.

Two carloads of sacking machinery and bottles have arrived at Wilmot Spa Springs, N. S., from the United States.

The New Brunswick railway is bringing in a large quantity of piling to Carleton for shipment to the United States.

The Ontario Third party is holding its third annual session at Toronto. It now claims 4,000 adherents as against 1,000 a few years ago.

The Canada Electric Co. are to supply Amherst with 13 arc lights, 1,200 p., all night, except on moonlight nights, for \$1,500.

Three or four large whales were seen off South Head, Grand Manan, a few days since; a good sign of herring.

St. John Gazette.

Arrangements are being made to hold a grand summer carnival in Toronto this year and an effort will be made to raise \$20,000 to carry it out.

Mr. William Hall, of St. Croix, Annapolis Co., has a goose that has laid two dozen eggs this spring, and shows no signs of stopping as yet.

John Andrews, professor of elocution in McGill university and high school, and one of the best known figures in educational circles in Montreal, is dead.

A quantity of oil and some wire fencing imported for the Shore Line Railway, have been seized by officer Bonney for alleged non-payment of duty.

George Dobson, of the Enterprise Foundry Co., Sackville, has contracted with a party at Picton to build him a schooner fit for the Greenland fishing business.

A petition against increased freight rates on the L. C. R., and largely signed by merchants and others in Petitcodiac, Salisbury and other points, has been forwarded to Ottawa.

The Sydney (C. B.) Reporter chronicles the death on the 19th ult. of Christopher Morrison, aged 90 years; and on the 29th ult., of Flora McLeod, aged one hundred and one years.

About 300 immigrants arrived in the city at 3 o'clock Saturday morning, on their way west. They came by the Polynesian, which arrived at Halifax Friday morning.—Telegraph.

The Canadian Pacific Company is forming one of the largest railway yards on this continent near Montreal. It will be sixty acres in extent, contain sixty miles of sidings, and will give employment to 800 men.

It is rumored that an attempt will soon be made to enforce the Scott Act in and about Sussex, and that F. C. McCully, barrister and alderman of Moncton, will be retained as counsel for that purpose.

Mr. J. R. Ruel, chairman of the St. John library board, received a telegram Friday from Mr. James Bain, chief librarian of the public library at Toronto, saying, "Books for public libraries free in new tariff."

The shipyards of Parrsboro are bristling with timber; five vessels are being set up in the corporation and some eighteen along shore. Advocate of Harbour, which will add to the fleet of 50 vessels already owned in Parrsboro.

The Chipman, Queen Co. Wood Working Company's factory, was shut down for about ten days owing to the water supply being frozen. They got over the difficulty by boring a well in the engine-room, about 34 feet in the solid earth, from which they get an abundance of water.

The fishermen are receiving bigger prices for their lobsters than ever before. For "counters" or large-sized lobsters, they get fourteen and a half cents apiece. Our fishermen are anxious that the standard should be increased, as to include none but lobsters ten and a half inches long.—St. Andrews Beacon.

Dr. G. A. Hetherington has offered a medal to the student of the Union Baptist Seminary, St. Martins, who passes the best final examination in all the graduating subjects. The winner must have made a general average of over 75 per cent, and not less than 60 per cent in any subject. Mr. J. A. S. Mott also offers a prize for English literature.

The customs and inland revenue department presented a busy scene Thursday, business men, in anticipation of some important changes in the tariff, taking out their goods. The receipts in both departments since Monday were \$57,000. Daniel Patton paid \$21,000 in cash in the customs and inland revenue departments.

A correspondent of the Telegraph from Centreville, Carleton Co., having noticed statements from various parts of our Province in regard to the yield of different kinds of grain from the amount given, sends an account of what Mr. J. Webb, of that place, accomplished. He sowed two bushels of two-rowed barley on one acre of land and threshed out 52 bushels. He also sowed three bushels of Russian oats on one acre and threshed out 100 bushels of good oats.

Rev. James Crisp writes to the Moncton Times: I have a volume of sermons published in 1595. The title page reads as follows: Six sermons preached by Master Henry Smith at Clement Danes Church without Temple bar: And published by a more perfect copie then heretofore. With two prayers of the same Author hereunto annexed. Edinburgh printed by Robert Waldegrave, Printer to the Kings Majestie, 1595. Cum Privilegio Regali.

It cost \$2.00 to cure Michel Lebeteur, of Antigonish, of terrible dyspepsia. He took King's Dose, and it did not help. Dyspepsia has no excuse for suffering when you can get this medicine. \$1.00 box, all druggists and dealers.

Quebec banks have about two million dollars invested in timber to go forward to the European market this season.

There is quite a demand for Tobique plaster. One hundred tons have been ground at the mill at Andover and are ready for sale.

Mr. Ferguson, of the Inland Revenue department, Ottawa, was in Moncton purchasing samples of butter and other groceries, to test whether they are adulterated, and also whether oleomargarine is being sold.

It is rumored the Massey Implement works, Toronto; Harris Implement works, Brantford, and the Bell Organ and Piano house, Guelph, have all been purchased by an English syndicate, the price being in the neighborhood of two million dollars.—*St. John Globe.*

The proposal to create Moncton into a city raises the question as to whether the Scott Act would be annulled in operation or not. In reply to his telegram of inquiry, Mayor Sumner has received the following despatch from Mr. Wood, M. P.: "Minister of Justice says changing of name will not affect operation of Scott Act in Moncton."

The Moncton and Coverdale Agricultural Society have decided to hold an exhibition in Moncton next fall. Last fall's exhibition in Moncton left the society a surplus of \$241.88, the total expenditure being \$5,663.52. The society has decided to secure one of the government horses this season and also to purchase a carload of black oats for distribution among members.

There is, it is said, some foundations for the rumor that the Milford Dock Company have made progress with a scheme for receiving at Milford a line of steamers in connection with Canada, which will very materially lessen the distance across the Atlantic as compared with the 3,000 and odd miles at present traversed by the lines running to the Mersey—*Liverpool Shipping Telegraph*, March 15th.

There is a very singular fact in regard to the St. Croix river, the dividing line between the States and New Brunswick. During all the cold weather the past winter it has never frozen over, notwithstanding it is still water in many places, as there is a dam across just opposite Vanceboro. The cause of this not freezing cannot be accounted for by any of the people there, although the water seems as cold as any river in the vicinity.—*Bangor Commercial*.

Notwithstanding the light fall of snow this winter in Kings and St. John Counties, there has not been a better winter for the lumbermen in many years. Among the many operators on the main stream of Salmon River, Robert Mills easily bears the palm. One day recently, one team of horses hauled two loads containing 39 logs, which scaled 4,000 feet. Mr. Mills has been at work seven weeks and has browned 7,000 pieces, and that on a 3½ mile tra k. Sussex can boast the champion axeman in the person of John McCaughey, who in one day chopped and made ready 60 logs; and his average was 50 per day.—Record.

The following summary shows the mineral production of Nova Scotia during the year 1889 as compared with that of the previous year.

Gold.....Ounces 1882. 1889.

Iron Ore.....Tons 22,407. 26,155.

Manganese Ore.....Tons 41,611. 45,907.

Coal Raised.....Tons 88. 67.

Coal Made....." 1,776,128. 1756,279.

Gypsum....." 29,508. 35,565.

Gypsum....." 1,226,966. 147,344.

Barytes....." 1,100.

Grindstone....." 17,225. 18,000.

Moulding Sand....." 167. 170.

Antimony Ore....." 308. 55.

Limestone....." 15,448. 19,000.

Copper Ore....." 5,000.

—*St. John Gazette.*

The friends of post-mortem examination insist that the law should be changed to prevent and punish those who commit such acts.

Worms don't take kindly to Potter's Liniment. Children or others troubled with worms should take this remedy, easily administered, safe and effective. Ask your druggist for it or any dealer.

BRITISH AND FOREIGN.

The Berlin labor conference has adopted a resolution favoring the prohibition of the employment of children under twelve in factories or mines.

The Herald says a rich government contractor is privately building, near London, an air ship, expected to carry a crew of several men, at a speed of 150 miles an hour.

Leading Chinese politicians advocate the opening of Tibet to British trade and the conclusion of a defensive treaty with Great Britain. These measures they urge, will act as a check upon Russia.

The Queen and Princess Beatrice have sailed for Cherbourg on their way to Aix Les Bains. The Emperor William has appointed Prince Albert Victor, eldest son of the Prince of Wales, major of the Buerger hussars, of which regiment the Prince of Wales is honorary colonel.

The university and college of husbandry at Moscow has been closed by the government on account of recent disorders among the students. Six hundred students attending the institution were arrested. There was a renewal of disorders at St. Petersburg University. The riotous demonstrations by the students were suppressed by the police. There was also further rioting at Charhoff and Kazan universities.

UNITED STATES.

The total value of exports of beef and hog products from the United States during February was \$10,456,942.

The largest carload of potatoes sent from Houston this season, was shipped Saturday from Anderson's potato house in one of the frost-proof cars. It contained 836 bushels, or 320 barrels, or 52,800 lbs.

The House of Representatives has agreed to the amendment to the world's fair bill postponing the fair until 1893.

The herring that are now being taken about here, are the largest that have been seen for years, says the Eastport *Sentinel*. In fact, Capt. James Matthews, of the schr. See Spray, now loading with frozen herring, says they are the finest herring he ever saw taken from Quoddy waters.

The lowlands of the Mississippi and Arkansas seem to be doomed. The levees are continually breaking and the floods are practically beyond control. The negroes in the bottoms are panic stricken and it is thought that many of them will be drowned. Live stock will be drowned by thousands.

—*St. John Gazette.*

Seven Years

Of suffering relieved in as many days. Corn cause in the aggregate as much suffering as any single disease. It is the magic solvent power of Putnam's Corn Extractor that makes it speedily successful in removing corns. Take no substitute, however highly recommended. Putnam's Painless Corn Extractor is the best. Sure, safe, and painless.

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which you can turn into MONEY. You may be fortunate enough to find a LARGE LOT OF STAMPS OR LETTERS, THE ORIGINAL ENVELOPES OR LETTERS, THE ORIGINAL COVERS CUT AND USED OR half their value.

Letters and Papers dated between 1847 and 1860, and on them you are sure to find old

TAKE A
WET AFTERNOON
(OR ANY OTHER TIME)And SEARCH in
OLD TRUNKS, CLOSETS, &c.

STAMPS

which you can turn into MONEY. You may be fortunate enough to find a LARGE LOT OF STAMPS OR LETTERS, THE ORIGINAL ENVELOPES OR LETTERS, THE ORIGINAL COVERS CUT AND USED OR half their value.

Letters and Papers dated between 1847 and 1860, and on them you are sure to find old

memories.

These are a few of the prices:

1 PENNY,	6 PENCE,
3d. each.	5d. each.
3 PENCE,	1 SHILLING,
1d. each.	\$7.00 each.

Send what others you may find for prices. All stamps not wanted will be returned. Stamps of the present issue not wanted. Letters and papers not wanted. Register all valuable stamps.

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