

them asked me why I had come to Sanganu. I replied, it was to teach the people wisdom, so that they would not believe the foolish, wicked teaching of the Brahmins. War was declared at once. We talked for more than an hour. At first they were very bitter and insolent, but as I went on to explain what I believed, they quieted down and listened fairly well. Friday morning was the time for the Brahmins to bathe, and they came in numbers from every direction. Narsiah and I spent the afternoon in the neighborhood of the temple, now ridiculing their foolish notions, now warning and instructing them as to the true nature of sin and of the way to get rid of it. The Brahmins followed us about and gave us not much time or chance to speak quietly to the other people. In front of the temple was a large shed of bamboos and coconut leaves. As the people came back from bathing, they were expected to go in and worship before the "Swamy," but they had to pay before being admitted inside the shed. I asked if I might go in and they said yes, as far as the temple door. I had not the slightest desire to go any further. The inside of the temple is divided into two low vaulted rooms, lighted only by this one door, which, if closed would make the rooms as dark as a dungeon. The inside room, where the Swamy resides, is dark, anyway, they have to keep lamps burning to see him. This room was full of people, and the smell of oil and burning incense, of wet clothes, and the breath of hundreds of people, made the air so thick the lamps seemed to have hard work to burn at all. I stood by the door looking in for a few minutes, and was then glad to turn away. The sight of the people moving about in the dim light, and going through their forms of worship, and the strange sound of their voices echoing inside, made it seem more like an abode of demons, than like a place of worship. The object of worship is a stone in the shape of a cylinder, from four to six inches in diameter and from twelve to twenty inches long, set upright in another stone slab, slightly hollowed out, making a sort of shallow trough, open at one end. The water and oil poured upon the cylinder runs down and away through this open end into the ground. The objects represented by these stones, and the story which accounts for their worship, are too vile to be printed in your paper. As the people came out, I asked a good many if they had really seen the god. Some said yes, some, no, some said they did not know what they had seen, some said they had only seen a stone, some said they had seen whatever they believed it to be. If they believed it was god, it was god; if they believed it was a stone, it was a stone. Some what upon the principle of "You pays yer money and yer takes yer choice." As I moved back from the door, some Brahmins gathered round and began to argue and dispute, telling us inside the shed, the same Brahmin who challenged me the day before, came out of the temple and very angrily ordered me outside. I teased him a little by asking why I might not see the god as well as the other people, and then we came outside. The common people thought I rather good sport to listen to the discussion. About this time a strong sea breeze sprang up and some Brahmin boys gathered up handfuls of sand and threw it up so it would blow into our faces. I caught one fellow at it, and threatened to cane him if he did it again, so they stopped. Toward evening the wind grew quite chilly and the people were huddled together in groups, shivering with the cold. In the evening a cold shower of rain came up and the people must have suffered a good deal, for they had little or no shelter and were lying around like cattle.

Next morning I sent my handies on towards Palkodah, ten miles away, while Narsiah and I remained till ten o'clock near the bathing place. Though many had gone away the night before on account of the cold and rain, the crowd had greatly increased. I presume there were three thousand, at least, of all classes and conditions. Among others were some Yogis, or holy men, all smeared over with ashes of cowdung. One of these had been to Benares and had a glass decanter of what he declared was Ganges water, which he was trying to sell. He was drunk as a fool. As I passed him I made a good deal of fun of him, and called the Brahmins to see what a holy man he was, and blamed them for not buying the water. The fellow was too drunk to get angry, but took his bottle and followed me for an hour, urging me to buy some of the water. At last I got tired of him and gave the bottle a push with my cane. He was too drunk to hold it steadily, so it turned in his hands, the stopper came out and part of the water was spilled. This made great sport for the common people, but the Brahmins hardly knew what to say. Here was one of their holy men with Ganges water, drunk as a fool, which is considered by them as being a great sin. After a while we went down to the bathing place. The path most of the way was lined with clothes, upon which the people, as they passed, threw down rice, or other grain, and sometimes a small copper coin, for the poor. Many, as they returned from the water, were buying plantains, which would be offered to the idol. The scene at the bathing place was a little different from that on the other occasions. The river was broad and the water shallow, and to get the proper depth for an orthodox immersion the people used to go a good way out. So far as I could see, the men all did so, but many of the women were content with sitting down in the water and throwing it over themselves.

There were not so many Brahmins present as before, but more of the "Junglous," a caste which has special charge of the worship of Shiva. These fellows, armed with a brass pot, were always on the watch for the people as they stepped into the water. Sometimes a dozen or more of them would rush after a well dressed person, each clamoring for the privilege of pouring a pot of water on the person's head, for which service a copper coin, worth about a quarter of a cent, would be given. Sometimes it was most amusing. While the dispute would be going-on, one fellow more daring than the others, would steal up behind and pour upon a woman's head the pot of water, and then claim the "dub." Sometimes he would get the coin and sometimes he didn't, but instead got an address in plain forcible Telugu, which was anything but a blessing. In two cases I got the money without pouring the water. The first, was a woman who went to bathe alone. As she came out of the water a lot of scamps got round her and nearly pulled her to pieces. I stepped up and told her to give me the coin instead of giving to those rascals and I would see that she should get the merit all right. She hesitated a moment but gave it, glad to get away. I turned and gave it to a blind Relli beggar girl. The other case was a man pretty well off. The fellows insisted he should give to several of them, but he refused to give more than one coin and they nearly mobbed him. I stepped up and told him to hand it to me, which he did. Then I teased them by showing it to them and asking who was most worthy. Such a crowd gathered, each begging for it and following me around from place to place, till I gave it to a poor old beggar. It was great sport to the common people. There was not much opportunity of preaching to the people, and of ridicule seemed most effective. But I must close here. Perhaps, I may write next week of some other experiences.

G. CHURCHILL.

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**Christ's Ownership.**

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BY REV. THEODORE L. CUTLER.

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He is the freest man who is the servant of Jesus Christ, for he is delivered from the dominion of the world, the flesh, and the devil. He is the happiest man who has surrendered his will to the will of Jesus Christ. He is the safest man whom Jesus has taken into His full possession. To every blood-bought, redeemed soul, the Redeemer says "Thou art Mine." We are not our own; we are bought with a price. If this ownership by our Master secures our salvation, it also involves the delightful duty of consecration.

Christ will not be put off with what may be called the candle-ends and the cheese-pings. His claim stands first. He demands the best. Our talents are His, whether they number ten, or five, or only the smallest one that He entrusts to His humblest follower. Our brains are His; He should have the brightest thoughts and the best courage, and not be turned off with the sweepings. Our time is His; the freshest hours should sparkle with the dew of devotion. The Christian who grudgingly yields only a sleepy soul in a tired-out body for an hour or two in a weekly prayer-service, commits the worst of petty larceny. He robs himself while cheating his Master.

Our influence belongs to Christ; if not directly for Him, it is against Him. How dare we surrender it to the clamors of Fashion, and throw the weight of our example on the side of social extravagance, and of sensual, soul-poisoning amusements? On every social or political question which has two moral sides, we should first inquire which is Christ's side? The best gift we can bestow to the cause of our Saviour, is not our money, or our prayers; it is the weight of our daily influence. He redeemed us to be "a peculiar people," or as the New Revision renders it, "a people for His own possession." A Christian should not be peculiar in oddities or Pharisaical pretensions, but peculiar in having a distinct likeness to his Lord. He ought to be peculiar in unselfish kindness to his neighbors; peculiar in hating wrong and fighting popular sins; peculiarly honest, square, truthful, and conscientious in the things that are least. Daniel was a peculiar man in Babylon; so was Nehemiah at Jerusalem, when he said "So did not I?" Peter and his fellow-apostles were of the same stripe when they told the High priest "We ought to obey God rather than men." There are two things which a Christian should never do. He should never leave his neighbors to doubt which side he is on, and he should never be "to be had." Influence is the best contribution we can render to our Master. The more completely we can realize that we belong to Christ, and the more thoroughly we can act it out, the sooner will we impress the world with the beauty and power of the Christian life. Half Christians win no converts. Power is measured by the degree of consecration to Jesus Christ.

There is another side to this subject. Christ's ownership is full of joy and strength and consolation. If we belong to Him, He is responsible for us, and will take care of us. He knows every one of us by name, and makes out His promises to us individually. "Lo, I am with you always," is the sweet assurance to each one of us, the least and the humblest. The protecting, cheering voice seems to be ever saying to us, I will not leave you comfortless. I will intercede for you, and secure for you great blessings. I will

sanctify by the truth. I will make  
you content to be poor, or blind, or deaf, or  
to lie on a bed of pain. I will cover your  
head in every battle you fight for Me. I  
will give you bread to eat that the world  
knows not of, and will refresh your thirsty  
soul out of the wells of My salvation. I  
have prepared for you mansions in My  
Father's house, and will prepare you for  
the mansions. I will wipe away every tear  
from your eyes, and at last present you  
faultless before My Father in heaven.  
Where I am, ye shall be also; and ye shall  
reign with Me forever and ever.

Itfall this moment by Garvie's owning  
us, then let us rejoice that we are not our  
own, but have been bought by His precious  
blood. Neither men or devils can pluck  
us out of His hands; how careful should  
we be never to throw ourselves out! The  
prayer for every hour of our lives, is con-  
densed into Francis Ridley Havergal's  
short, sweet, simple lines:

"Let my heart be all Thine own,  
Let me live to Thee alone."

—Bengellet.

### Religious Intelligence.

#### NEWS FROM THE CHURCHES.

GRANFORD, Kings Co., N. S.—I baptized  
six at the Goldenrod services—Cambridge,  
on the 8th of this month. D. PAIRM.

OXFORD, N. S.—I have been holding  
some special services with the Linden  
church and God has owned and blessed  
our efforts. Wanderers have returned to  
their Father's house, and sinners are con-  
verted. We have visited the waters of  
baptism on two different occasions, and  
many to the glory of the Father, have  
after our conference. The work is going  
on. God is in the midst of us. My field  
is increasing in interest all over it. My  
work is multiplying on my hands. I need  
an assistant, and hope the time is not far  
off when we shall be able to have one. I  
am looking forward to the summer for  
good time. I am hoping to have the co-  
operation of Bro. W. Powell, a young man  
who is a member of one of my churches,  
now studying at Acadia for the ministry.  
I wish to acknowledge the kind remem-  
brance of my people towards this work  
of salvation. I will be in the field, separate and  
apart from salary, which is quite promptly paid.  
T. M. MUNRO.

P. S.—Not long ago I spent an evening  
with the church and congregation at  
Greenville. God was present in His Spirit's  
power. We saw signs of a glorious shower  
of salvation. We still have the same  
work to do. I am hoping to have the same  
Come over and help us. I hope to be able  
to go over in May some time, to assist Bro.  
Rees (lie.) in special work. We shall let  
down our nets for a draught.

PONT GARTVILLE, Cum. Co., N. S.—Bro.  
Wm. Schurman, lie., has been laboring in  
this place with good success. The cause is  
growing. He has been in the field, and  
of a family, on the 8th inst. Others are  
considering this step. Bro. Schurman has  
been invited to spend the summer between  
this place and Diligent River. He is a  
licensee of the Spring Hill church, and  
gives good promise of becoming a successful  
minister of the Gospel. P. M.

HILL GROVE AND NEW TUSKET, N. S.—  
The Lord has been, and still is, working  
furiously in the salvation of souls in my  
field of labor. Since the 1st of January I  
have baptized six in the Hill Grove church,  
and two were received by letter. With the  
new Tusket church I have been laboring  
in the same field, and truly the Lord has  
visited his people, and wrought great  
deliverance in the salvation of precious  
souls. During the six weeks 59 have been  
added to the church—51 by baptism, 5 by  
experience, and 3 by letter—and more are  
coming. Among the new converts great  
numbers have been baptized. There have  
been 90 who have spoken in one conference  
meeting. The Lord's Spirit has not been  
administered to the church for a long time.  
We had two such precious seasons; and  
about 90 at one time commemorated the  
sufferings and the death of the precious Saviour  
and his love to redeem us from all un-  
righteousness, and to cleanse himself to  
himself a peculiar people. L. PARKER.

A young people's prayer meeting has been  
established at New Tusket, and truly they  
are working nobly in their Master's vine-  
yard. I am only engaged with the  
churches until the last of June, and I  
expect to be in a position at that time to  
visit another field. L. PARKER.

LOWE GRANVILLE.—The Lower Gran-  
ville Baptist church, near St. John's, Becks, N. S.,  
the first Baptist association of British  
America was organized, in 1800. It was  
here that the Rev. James Manning lived,  
labored, died and was buried. Here labored  
Revs. David Harris, Joshua Cogswell,  
Abraham Cunningham, and others who  
are still living. James Wallace was  
thirteen years pastor of this church, and is  
still a member. For the past three years  
the Granville Ferry section of the church,  
containing all the wealthy members, and  
still holding their membership with the  
old church, is entirely shut out, and has  
accepted of the Rev. P. O. Weeks, who  
is pastor of Annapolis and Round Hill churches.  
The old church has struggled hard during  
the past three years to give their pastor,  
Rev. Frank Potter, a comfortable living. He  
has labored faithfully and gained the  
respect and esteem of all, but not a single  
person but other denominations as well.  
But the prevailing hard times has crippled  
our finances. Many of our people have  
to go to a foreign land to obtain a living, and  
our pastor has been compelled to resign.  
May our Heavenly Father direct his steps  
to a noble, intelligent, and true pastor, and  
our greater financial prosperity and a bless-  
ing whose labors will be accepted and a pas-  
tor to the whole church. This old church  
should not die.  
O. P. A.

LOCKPORT, N. S.—Through the kind-  
ness of my church and congregation I have  
been permitted, occasionally, to visit two  
other churches, in this district. Of late I have  
had the privilege of baptizing 10 professions  
believers; 4 at Jordan River and 5 at  
Osborne. We have had no baptisms at  
Lockport since I last reported. Our  
services are all well attended, and almost  
without exception, seasons of refreshing  
attend. Correspondence has been carried on  
with several organs. I have been  
expected that by the first of June, a fine  
pipe organ will have been placed in our  
church. Already our Ladies in their zeal,  
have raised \$600, and all this during the  
year? B. N. NOBLE.

178, '88.

NORTH BRIDGFIELD, Queens Co., N. S.—  
Six more young people belonging to Pleasant  
River were received by baptism by the

Brookfield Baptist Church in regular conference, Saturday, April 16; and baptized on the Lord's day following, just before sundown. They were all welcomed into the fellowship of the church the same evening. The church is greatly rejoicing in the new additions, and is endeavoring to acquire the way of life, and what we have seen, we believe, is only the forerunner of the blessing the Master is about to grant us. A number of backsliders also have returned to labor with us for the salvation of other precious souls. The conference, Saturday, was attended by thirty persons, and was the previous average attendance. There are, however, here as elsewhere, a few apparently cumberers of the ground whom we bear with for Christ's sake. We have been working on the Pleasant River section of the Belknap, and have had Mr. Peacock, pastor of the Congregationalist Church, and some who were led to embrace Christ as Lord and Saviour through our united effort will, we believe, unite with that body of Christians.

J. H. JENNER.

BRIDGEWATER, N. S.—It was my privilege on Sunday, the 15th inst., to baptize into the church the following into the fellowship. They were all young men and women, whose union with the church has given to it strength and much encouragement. Others have been received, whom I expect to baptize soon. C. R. B. DODGE.

GUYSBORO—Sabbath, 15th inst., I had the privilege of baptizing three persons and receiving them into the fellowship of the Manchester Baptist church. A large and attentive audience gathered at the church to hear the word preached. We are hoping for still greater results. A. L. POWELL.

KENTVILLE—The Kentville church, with characteristic thoughtfulness and generosity towards its pastor, has given him leave of absence for a few days, on the purpose of some fifty dollars for expenses. The interest at Kentville is fairly well sustained. The congregations on Sunday are good, prayer meetings and Bible class very interesting. There was baptism before the last communion service.

COM.

SALISBURY—The Stevens' Mountain section of the church has been greatly blessed. Apathy and alienation have given place to zeal and oneness of spirit, and interest. Since our last report, three have been added by baptism and one by letter. Others are impressed with the need of salvation.

J. M. PARKER.

DUNDAS, P. E. I.—The church at Dundas has had the benefit of the faithful labors of Rev. W. D. Harris, who has been attending meetings, during which time several persons have been added to the church, and those who hungered for spiritual food have received their portion, and have been strengthened. Bro. Harris has held several meetings in a neighboring place, called "Camp Hill," where a number have been blessed, and four rejoicing believers followed their Lord in baptism and united with us; showing, in a measure, the people's appreciation of his preaching and the Lord's blessing upon it. Bro. Harris expects to leave this field about the middle of May. We are glad to hear that he will be blessed wherever he goes, and the church that will secure his labors will have a good and faithful servant.

A. D. MATHERSON, Clerk.

FOURCH—Have just returned from Fourch—where I spent two of the happiest weeks of my life. What so little a man can do for his fellow men is a lesson well carried by the Holy Spirit to thirty—hitherto callous—souls; while the whole neighborhood is forced to confess, and we the most dire disposition, that God is with us. Jesus hath touched two more hearts with his blood in Grand Mira. Fraiser Hill, where a number have been blessed, and we crave a blessing on our labor in Sydney. Oh! may the Spirit divine rest upon our work.

F. J. BRADSHAW.

WYOMOUTH, N. S.—We learn that 10 persons were baptized at Wyomouth, on Sabbath, April 15, by Rev. Isa. Wallace, and they, with one added by letter, received on the 16th inst. as members at the afternoon service. Since the special services began, 42 have been welcomed to the membership, and the church has been greatly encouraged and strengthened by this large accession. Others are seeking the Lord.

ALBERT CO., QUARTERLY MEETING.—The Albert Co. Baptist Quarterly Meeting was held at Yarmouth, on Thursday, the 12th inst., in conference. Twenty-four brothers and sisters testified of the goodness of God, and his power to save. Ministers present, Revs. J. F. Kempton, W. Camp, S. W. Kelstead, J. E. Fillmore; five churches were represented. In the evening the Quarterly Meeting was presided by Rev. J. F. Kempton, from Ps. 139: 4, "But there is forgiveness with thee, that thou mayest be feared." The preacher showed the necessity of forgiveness, and that forgiveness with God could only be granted through Jesus Christ, who was blessed, pointedly, and graciously presented his illustrious associates were well chosen, interesting, and instructive. Friday was spent in reading and discussing reports on Sabbath school, Temperance, Missions, &c., and devising ways and means for raising funds for deacons' work. The weather was not so favorable as was smaller than usual, on account of the train being stopped, the weather stormy and the roads bad. The next Q. Meeting is to be held with the 2nd Elgin church, on the 3rd Thursday in June next. Collections for Convention scheme amounting to \$4.96.

M. GROSS, Sec. Treas.

PERSONALS.

Rev. Dr. Bill has returned from an extended trip to the United States greatly improved in health. He preached Sabbath morning in the Carleton church.

Bro. Fields of Brookfield, Col. Co., has been made the recipient of a suit of clothes and is very grateful to the donor. He writes from the western States that his brethren in the ministry are having started on the lines of Matt. 10: 9, 10; that the language in Matt. 6: 28, 32 is that of a Covenant keeping God, who notices the sparrows and numbers the hairs of your heads. And I would refer their people to a reading of His words in Matt. 25: 31, 46.

I have accepted the call from the Baptist Church at Hampton Station, where I wish all my papers and letters sent after 1st of May.

EKKIELE HOPPER.

NOTICE.

The next meeting of the Digby Co. Baptists' conference, will be held with the church at Freeport, Wednesday, May 2nd at 10 a. m., a full attendance requested. Papers are expected from Revs. Young, Bonneau and Cornwall. Brethren attending conference, may get the "Banner" from the Rev. J. S. Brown, on Tuesday, May 1st.

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The undersigned, desirous of forming a limited Partnership under the Laws of the Province of New Brunswick, hereby certify that

1. That the name or firm under which such partnership is to be conducted is **W. C. Pittfield & Co.**

2. That the general nature of the business intended to be transacted by such partnership is the buying and selling of wholesale and retail of Dry Goods and other merchandise, and generally a wholesale Dry Goods and General Jobbing and Commission business.

3. That the name of all the general and special partners existing in such partnership are as follows: **Ward C. Pittfield**, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, is the general partner, and **Samuel Hayward**, who resides at the said City of Saint John, is the special partner;

4. That the said Samuel Hayward has the sum of Ten Thousand Dollars (\$10,000) contributed as capital to the common stock.

5. That the period at which the said partnership is to commence is the twenty-third day of March, A. D. 1888, and the period at which the said partnership is to terminate is the twenty-third day of March, A. D. 1891.

Dated this twenty-first day of March, A. D. 1888.

(Signed) **WARD C. PITTFIELD.**  
(signed) **SAMUEL HAYWARD.**

City and County of Saint John to wit: be it remembered that on the twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, the said Ward C. Pittfield, of the City of Saint John, in the City and County of Saint John and Province of New Brunswick, and the said Samuel Hayward, of the said City of Saint John, personally came and appeared before me, a Justice of the Peace, and the said Ward C. Pittfield and the said Samuel Hayward, parties to and signors of the said certificate, and in the said certificate mentioned, and severally acknowledged, the said Ward C. Pittfield, that he signed the said certificate, and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand, at the said City of Saint John, this said twenty-first day of March, A. D. 1888.

(Signed) **J. R. ARMSTRONG,**  
Justice of the Peace, and for the City and County of Saint John.

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A dark, vertical, textured strip, possibly a book binding or a piece of fabric, showing signs of wear and discoloration. The strip is narrow and runs vertically through the center of the image. It has a mottled, grainy appearance with various shades of dark gray and black. There are some lighter, irregular patches and small white specks scattered across the surface, suggesting dust, dirt, or wear over time. The overall texture is rough and uneven.