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C. GOODSPEED, St. John, N. B.

Messenger and Visitor

WEDNESDAY, DECEMBER 4, 1889.

CHURCH AMUSEMENT.

A sin-blinded and sin-cursed carnality seeks for amusements rather than for salvation. This demand of human nature for pleasure appears to be so reasonable and necessary to our well-being in this troublesome life, that any provision made for supplying it is sure of popular favor and large patronage. Then along this line the money flows. They who cater to public tastes and desires are sure of rich financial rewards. So it comes to pass that the Christian church is tempted to bid for place and power in this world—to afford the pleasure and make the money. The plausible argument that the world demands, and that the church can best provide, the harmless and most useful amusements goes very far to silence any protests of the religious conscience. And yet there is a visible unrest in the churches. A cloud hangs over the progress and prospects of our Zions. Our spiritual life and power are developed to no satisfactory degree. The details of church work are hard to adjust and far from perfection.

The conviction of every pastor and earnest worker in our churches for many years has been that this trend of things is in the wrong direction, but it is to be feared that few, if any, have realized to what an alarming extent our churches have drifted from the right course. The fact that the church of Christ was not commissioned by the Lord to amuse, but to preach the gospel, and to *teach* lost sinners the way of salvation, has been to a large extent overlooked, in this parleying with, and pandering to a worldly policy. It has been fatal to the growth and glory of God's people in any age, and every age, for them to attempt any work outside the Lord's appointments for them. The lack of spiritual power in our churches to-day is but a sad history being repeated. And so we have another repetition of the Lord's way of saving his own methods from failure, and his people from spiritual death, by the calling out of his faithful servants to declare his will, and to rebuke his people for their departure from Him and His ways. One of the hopeful signs of the times is that faithful ministers are found just now giving no uncertain testimony as to the will of God and the religious devices of the devil.

There has been placed upon our table a small book by the Rev. Archibald C. Brown, one of London's most successful pastors. "*The Devil's Mission of Amusement—A Protest*," is the title of this little tract, and it fairly covers the subject described. It has a brief introduction by the Rev. C. H. Spurgeon, and a prefatory note by the well-known evangelist, Geo. C. Needham.

Mr. Spurgeon says of the author:

Our brother, Archibald Brown, is one of the valiant in Israel, and he has struck a may blow at a giant evil. Oh, that the blow might tell! It is all very fine to sneer, or to talk about exaggeration; but we know that our friend has written nothing but sober truth and surface truth. If he had gone into more private matters, he might have raised the blush upon the cheek of those who know how the amusements of the mission have, in sad instances, had their evil followings as surely as the amusements of the music hall and theatre. We do not hesitate to assert that the characters of many hopeful young people have been shipwrecked, not by the avowed haunt of vice, but by the influence of the questionable entertainment in connection with their religious relationships. Pleasant lectures and wholesome singing were all very well when used for higher ends; but there has been a gradual coming down, till, in some cases the school room has endured what the theatre would have refused as too absurd.

This earnest warning ought to be poured like grape-shot upon the enemy, till the devil is driven to abandon the entrenchments of religious amusement. At present, in many cases, the prince of darkness feels himself as much at home in the church as in the world; and it is time that something was done to disturb his repose.

Mr. Needham says of the book and the writer:

The great demand for this little book shows that it is both suitable and timely. Nearly one hundred thousand copies have been called for since its appearance a few months ago. Surely the hour had come for the Protest, and the man has been duly qualified to utter it. From time to time there have been many things written on the subject of church entertainment, some wise, and some unwise.

Mr. Brown deals with the fashion of ecclesiastical amusements, or church entertainments, so rapid in growth, of such infinite variety, so subtle, so insinuating, and so daringly aggressive, that it is quite impossible to indicate them in detail. He therefore attacks them in a general way and pens his protest with unsparing terms. He feels the evil to be gigantic; he dare not strike with feeble effort. Denunciation of an evil may be of little worth unless the better thing is introduced. Nor will unproved *theories* satisfy. The author of the Protest knows the better way. For many years he has walked in it, apart from all affiliation with every worldly money-raising scheme introduced for the enrichment of the church. The prompters and promoters of such policy have received neither counsel nor countenance from him. More than a full score of years Mr. Brown has preached amid the giddy crowds of East London. Every form of gilded vice, seductive pleasure, of attractive display surround his church, yet out from among these tempted souls four thousand persons who have put on Christ, received from him the right hand of fellowship. Nor do these number all the saved, who, through his instrumentality, have been plucked from the burning; some have joined neighboring churches, others have emigrated. The East End Tabernacle, of which he is pastor, is truly a working church. More than forty societies have been evolved from it, each and all imbued with his spirit, in their endeavor to preach Christ through various forms of practical Christian benevolence. Like Mr. Spurgeon, Mr. Brown is pre-eminently a preacher to the masses. His ordinary congregations number three thousand persons; in the weekly prayer-meeting are frequently found from one thousand to one thousand five hundred. Far be it from me to disparage our worthy brother as a *gifted* man, but we consider his power-ful hold on the hearts of the people as the grip of a redeemed and consecrated hand. Despising alike the jugglery of the pulpit trickster, with the wordiness of the would-be-orator, Pastor Brown preaches in good old Anglo-Saxon the message of salvation out of the Bible, and in consonance with its precious and powerful doctrines.

On Lord's day morning and evening he comes from the room where pastor and elders have been closeted in prayer. After brief invocation the hymn is announced. By his side stands the precentor, a godly brother, who without aid of choir or organ leads the vast congregation. What rapturous praise! This is worship. Then follows the Scripture lesson—a lesson indeed. Two thousand or more Bibles fly open, and eagerly the people listen to the juicy comments, the rich expositions, the candid exegesis. For many years he has given himself to careful study of Scripture, that he may expound God's Word with profit. After prayer and further singing he preaches a half-hour sermon, which is an amplification of the text. We do not wonder that glorious results follow. The Word of the Lord for matter; the Spirit of the Lord for power. With such resources can there be failure?

This brief sketch presents the man who makes this ringing protest against the false, the impotent methods now so largely employed to *attract* the masses! Long has he himself proved that no such potential influences over the heart of men exists than that erected by the gospel of Christ, and the presence of His Spirit.

We hail with joy every indication on the part of godly pastors, and evangelists, who are turning away from all those worldly expedients which paralyze church life, and stultify Christian growth, to the divine resources and unfailing instruments of power. Thus it was the apostles achieved their victories; by an uncompromising decision they gave themselves "continually to prayer, and to the ministry of the Word."

Church entertainments and ecclesiastical amusements have grievously dishonored the Spirit of God, dried the streams of Christian benevolence, encouraged irreverence for sacred things, while inculcating a taste for carnal delights. Many who once could joyfully testify "while I was *musing* the fire burned," now sorrowfully complain, "while I was *amusing* the fire burned out." If the church of God prefer live coals to dead ashes, she can have them. They come from the smoking altar of sacrifice; hot coals of juniper touched with the blood of expiation to purge our hearts. And hot saints need no worldly stimulants to excite their zeal. Such zeal is not the consuming zeal of a fervid spirit, but the temporary excitement of a fevered mind.

I must not detain my reader any longer, but would commend two Scriptures which may have a new force after the protest has been read: "Neither be yeidolaters, as were some of them, as it is written, The people sat down to eat and drink and rose up to play."

"It is written: My house shall be called a house of prayer, but ye have made it a den of thieves."

GEO. C. NEEDHAM.

Manchester-By-the-Sea., Mass.

Mr. Brown introduces his subject in this terse way:

Different days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, even for evil. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little, if anything, to choose between church, chapel, or mission hall. *Amusement for the people is the leading article advertised by each.* If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study "the announcements for the week" or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that "amusement" is ousting "the preaching of the Gospel" as the great attraction. "Concerts," "entertainments," "fancy fairs," "dramatic performances," are the words honored with biggest type and most startling colors. The concert is fast becoming as much a recognized part of church life as the prayer-meeting, and it already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work, and as binding upon the church of God, as though it were a divine command, unless some strong voices be raised which will make themselves heard. I do not presume to possess such a voice; but I do entertain the hope that I may awaken some louder echoes. Any way, the burden of the Lord is upon me in this matter, and I leave it with Him to give my testimony ringing tone, or to let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it, and will endorse my witness and my warning.

It is only during the past few years that "amusement" has become a recognized weapon of our warfare, and developed into a mission. There has been a steady "down grade" in this respect. From "speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "reaching the masses and getting the ear of the people." The devil has seldom done a cleverer thing than hinting to the church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the habit. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

He then proceeds to the discussion of the following propositions:

1. "That providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the church;"

2. "Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His apostles;"

and lastly:

"The mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts."

These points are all discussed in a plain, straightforward scriptural manner that cannot fail to instruct and convince all who shall read, with a desire to know and do the Lord's will.

This work is published by Fleming A. Revell, New York and Chicago, at the low price of 35 cents per dozen, or 50 cents per hundred.

Pastors cannot do better than to supply our churches with this book.

PRAYER.

Christ must have made a profound impression upon His disciples as He prayed in their presence. In no particular, it may be, did His divinity shine out more conspicuously than in His converse with His Heavenly Father. His intelligence and spirit were so superior to anything earth-born, His purpose and power in prayer were so far above the human, with which alone the disciples were familiar, that they could not fail to recognise their worth, and to most earnestly covet their attainment. So Luke records that when, on a certain occasion, He had ceased praying, one of His disciples said unto Him, "Lord, teach us to pray." In answer to this request Jesus tells them what to say in prayer. To the many who have no conception of the spirit, purpose and power of prayer, as the disciples of Christ had seen these illustrated in the devotions of the Son of God, this form of words is all that is really necessary to genuine prayer. By thousand voices, daily for ages, these words have been said and sung, thoughtlessly and hastily, by those who claim that they are far from living prayerless lives; who even have set themselves up as models of obedience to this divine injunction. A little careful thought will, however, soon convince us that the most punctual and persistent repetition of this or any other form of prayer may come far short of fulfilling the divine command, or of meeting the necessities of the human soul. To be really helpful and instructive to the devout soul, this form of prayer must be studied in connection with the experiences at that time of the disciples who sought instruction from our Lord, as well as with His subsequent teachings as to the nature and intent of prayer.

In all this it will be found that Christ, here as elsewhere, is ever ready to put a premium on the exercise of common sense, and honest speech. Both these will invariably counsel us in prayer to be intelligent as to our wants, and truthful in presenting them to our Heavenly Father. These simple elements, which even children and the most unlettered may comprehend and practice, lifts the human at once into the presence of the "Divine one." These were the constituents of the Saviour's prayers, which made them so much to differ from the ordinary prayers of the insincere, ignorant, self-sufficient and self-righteous hypocrite of His time, and all time. What a wondrous reform would be accomplished in the world if the children of God could but arise to the privilege provided for them in the service of prayer. How the weak ones would become strong—how the all but useless members of our churches would arise to usefulness of a high order—how the faith of the doubting ones would be increased, and the power of the churches multiplied a thousand fold.

Who can doubt that all this spiritual good is in store for the believers of to-day; and may be theirs for the intelligent and honest asking. In considering this subject one hardly knows which most to admire, the childlike simplicity or the divine omnipotence of prayer.

MEETING OF GOVERNORS.

According to announcement, the autumnal session of the Governors of Acadia College was held on the 28th. Hitherto we have felt rather lonely, as we have never had the company of any of the Governors of the College from New Brunswick. This year, however, we were more fortunate, as Bro. G. J. C. White, who was appointed a Governor last August, accompanied us across the Bay.

We found that a council had been in session during Wednesday afternoon, to consider the propriety of ordaining to the ministry, Bro. McQuarrie, a student of the college, who is to become pastor of the Campbellton Baptist church. The council was called at Wolfville, because there are no churches near Campbellton whose delegates could compose a council. We heard very high commendation of our young brother's fine knowledge of the Bible, and the excellent showing he made. In the evening the ordination service was held in the church. Bro. Cohoon preached a very scriptural sermon on what constitutes a good minister. Bro. S. M. C. Black offered the ordaining prayer. Bro. Manning gave a very practical charge to the candidate. Bro. Kempton welcomed him to the work, responsibilities and privileges of the ministry. The service was a very impressive one.

There was a large attendance of governors on Thursday. Dr. Sawyer gave an interesting statement of the changes in the staff and the present condition of the various departments of the College and associate institutions.

By the help of tutors, the professors in the College have been able to do the work of their various departments with efficiency. The meeting for Bible study in College hall, on Sunday afternoons, is largely attended. The students are divided into five departments under teachers, with general exercises at the opening and close.

The Seminary staff has been much strengthened. Miss Reeves has been appointed principal of the instrumental music department, and already she has more pupils than she can attend to, and Miss Eaton has been appointed assistant. Mrs. Thompson has become instructress in vocal music, and is throwing much enthusiasm into her work, and is making a good impression. There are to be four recitals during the year, which will bring the work of the music department and of the elocution classes more prominently before the public.

Miss Harding, in addition to the work of the painting and drawing department, has been acting as principal. To accommodate the growing desire to receive instruction in china painting, a furnace for the baking of the china has been put in. Miss Fitch, a graduate of the college, and Miss Crowell, recently connected with the Model School at Truro, have also been appointed as teachers.

The attendance is larger than last year, and, from applications coming in, it appears that the accommodations of the Seminary will be about all taken up.

The Academy is doing excellent work. The attendance is good, the order is excellent, and the students are making study their business.

The Board did considerable business. There was a report from Bro. Cummings, who has the matter of theological instruction on his heart, and largely in his hands. While he has not met with the full success he had hoped, in getting subscriptions on the salary of a professor, he was still determined to push the matter through, and believed he would succeed.

THE WEEK.

Salisbury has again spoken. This time he declares that Gladstone's home rule policy has not gained in favor with the English people, asserting that the success of the Gladstonians in the bye-elections was due to other and side issues. The question remains, how could this be true when the home rule question was so prominently before the minds of the electors in every one of these cases.

Gladstone's idea of the progress of Home Rule sentiment in Great Britain differs much from Salisbury's. He estimates for Home Rule a majority of 109 were an election to take place.

Great Britain has a small war on hand. An expedition is fitted out to punish the Chins, a tribe to the West of Upper Burma. It is hoped that this marauding tribe may be caught between two columns and soundly punished for their many acts of violence and robbery.

Russia has again shown her hostility to England by inducing the ruler of Bockara to put a high duty on British goods which must pass through his country to get into the great country to the west of India.

More definite news from Stanley has been received. Several letters from him describing his adventures and the haps and hazards of his expedition, have come to hand. They tell of all kinds of dangers from hostile natives and treacherous friends, which, when given in detail, will be of thrilling interest. He has really had to rescue Emin, after all. It is said by the *Times* that he is to be offered the governorship of the great East African province just being organized by the British East African Company. He has shown himself to possess wonderful resources in dealing with savage tribes, and it would be of great gain to the company, as well as to the country, to secure his services in this position.

The Colonial party of Germany are said to be jealous in consequence of the belief that Stanley is working in the interest of Great Britain.

While all official utterances of European governments declare that peace is assured, yet evidently people are not assured. An ambitious war party in Berlin, together with no small feeling of hostility in France towards Italy, shows that peace rests on no solid foundation.

Two terrible fires have occurred during the last week. The first was in Lynn, and swept away the whole centre of the city, entailing a loss estimated all the way from $5,000,000 to $10,000,000. Scarcely had this conflagration burned itself out, when the wires flashed the news abroad that the flames were raging in Boston, along Chauncey and Essex streets. This fire was not got under control until it had raged for four hours, and had burned over two acres of solidly built business blocks, entailing a loss of $4,000,000. The fire in Lynn will be the severest on the people, as thousands are thrown out of employment and many are left homeless. The loss in Boston fell on the wealthy, and is pretty well covered by insurance.

The Scott Act has been sustained in Fredericton for the fourth time, with a majority of 68, the largest since it was first carried. Well done, Fredericton! Now let the remnant of liquor-selling be cleaned out.

Questions.

1st. Is it the vote of the church and church council, or the laying on of hands, etc., that properly sets a person apart to the work of the ministry.

2nd. Would the fact that a man has not had a college training be considered a sufficient reason for the clergy to refuse to set him apart to the work of the ministry by the laying on of hands, if the majority of the church council thought otherwise?

3rd. What educational qualifications do the Baptists require a candidate for the ministry to have, and is there anything in the New Testament by which an educational standard can be fixed?

In answering the above, we would suggest the following as suitable. To the

1st. Neither the one nor the other, or both together, only as they recognize and voice the Divine call.

2nd. To the first part of this question we say, No. This does not imply that a minority may not be right.

3rd. Baptists require that their ministers be God-called, and that they know *what* to teach and *how* to teach,—that is all. So they are very careful to "lay hands suddenly on no man." 1 Tim. 5: 22. A man who has to deal with such tremendous subjects as relate to the soul, its destruction and salvation, cannot have too much culture of either mind or heart.

The Bird of the Air.

The master has been dull lately. But I heard him snicker t'other day, as he read of the eulogy once pronounced on Colonel Yell of Yellville, Ky. "His books would not balance," remarked one of his admirers, "but his heart always beat warmly for his native land."

Anything that puts the old gentleman in a good humor does me good. I hate to see him looking so glum. He is cross too,—snaps the children up for almost nothing. I always watch him with my little eye, when his work is done, and he takes up his paper to read. He is serious-looking over most of it. "Ah," I hear him say, "another friend gone before. Well, I must get ready. I may be hit myself. Anyway, a fellow is on the homestretch after fifty." But he does not cry, like an old gentleman I saw once, when he was informed that the lights must soon go out.

Then, right in the midst of this seriousness, I see his features relax a little, as he reads:

The theory of pessimism, says the *Independent*, is that the devil practically rules this world, and hence that things are steadily going from bad to worse. The theory of optimism is that God rules the world, and that under his rule things are going from bad to good and from good to better. One is the theory of gloom and despair, and the other that of joy and hope.

He soon laughed outright, and I hopped on to his shoulder to see what stirred his risibles. It was this:

A young man who had returned to his native town, after an absence of years, as the advocate of certain theories which the village fathers pronounced "shaller and sinful," was somewhat taken aback by the speech of a worthy deacon, who had volunteered to introduce him to the audience before whom he proposed lecturing.

"This is little Johnnie Wyatt," said the deacon, rising. "You all knew him when he wa'nt knee-high to a quart bottle. He's come down here to tell us old folks how to live—and when he's finished what he's got to say, we'll take advantage of havin' met together to talk over that matter o' the new town pump."

But as he read in the *Examiner*, all at once he looked sort o' pitiful, and said: "Poor fellow, there have been many like him; *and they are going yet*," he said,—with some feelin', I thought. I picked up the piece. It's no good to me; and it may hinder interest you, as it did him.

William Miller, the prophet of 1843, lived in Vermont. The story is, and we have it on the best authority, that one night Mr. Miller felt sure that the time had come for the second advent, and he told his wife that he was going up the hill. But after climbing quite a while he became tired and turned back. His wife was a strong-minded and ready-witted woman, but never believed in his advent theories. When in one of the late hours of the night some one knocked hard at the door his wife cried out, "Who's there?" and the reply was "William Miller, your husband." "That can't be," answered the wife, "for he has 'gone up,' and I can't let an imposter in." She kept her word, and he had nothing else to do than to spend the rest of the night in ruminating on what there was no help for. This is facetious enough, but the serious side of Miller's influence in Vermont is that it fell like a blight and a curse on many Baptist churches, some of which lost their existence, and others have not gotten over it to this day.

A tall, grave looking man ('pears to me he might have been a minister, for preachers do tell great stories—I have heard 'em)—this man was tired talking, too; but he told a little tale that the Master seemed to relish. Of course, little birds can't remember *everything*, but this was about "the pith o' it," as the Scotch boy said:

"A gentleman engaged a servant named Tommy. He did his work faithfully for three years, and then all of a sudden he came to the master and asked for his discharge. The master was surprised. 'Why, Tom, what is the matter? Have I not paid you regularly?' 'Yes, sir.' 'Fed you well?' 'Yes, sir.' 'Well, what in nature's the matter?' Then Thomas began to question the master: 'Have I not fed your horses well?' 'Never better.' 'Have I not driven them carefully?' 'Never better, Tom.' 'Haven't I done everything you ordered me?' 'Yes, Tom, you have; and I never found fault with you for anything?' 'And yet,' said Tom, 'all these three years, you never once snapped your fingers, and said, Well done, Tom! I am not appreciated. I am going, sir.'"

The master looked wise, and said to the long, sober-looking man who told the story: "That cap will fit a good many heads," and he said moreover unto him: "As Josh Billings says: 'It's the kind words that soothes the sorrors o' the settin' hen.'"

S.

Convention Funds Received.

Lower Economy and Five Islands,	$ 10 00
T. H. Estey, Wicklow, Carleton Co., N. B.,	10 00
North church, Halifax, for F. M.,	27 41
Dartmouth church,	35 39
Digby church,	12 00
Newcastle, Northumberland Co., per Rev. I. Wallace,	3 25
Lunenburg Town,	13 67
Rev. Calvin Currie, Macnaquack,	1 00
Kempt, Queens Co.,	9 42
Freeport,	8 00
Pleasantville, Lunenburg Co.,	5 00
Mrs. Mortimer, Port Medway, for F. M.,	5 00
Master Fred. Churchill, Hantsport, for F. M.,	1 00
Master Wiley Churchill, Hantsport, for H. M.,	1 00
Fredericton, for C. F. and F. M.,	203 28
North church, Halifax,	34 00
First church, Halifax,	85 66
	$465 08

Yarmouth, Nov. 30. G. E. DAY.

P. S.—The $15.00 credited to Kempt, *Queens*, in MESSENGER AND VISITOR of Aug. 21, should have been credited to Kempt, *Hants*. This amount and the $31.94 Aid Society money, credited in the Year Book to the former church, should have been credited to the latter one. The receipts from Kempt, Hants, would then be $67.44, instead of $20.50. Those who send money, and the treasurers of the different Boards, should be particular to state to what church credit is to be given. G. E. D.

RECEIPTS.

The sum of $50.85 was acknowledged some time since from the treasurer of the Southern Association of New Brunswick. He wishes the items to be published as under:

Collections at Southern Association for Convention Fund,	$24 67
Rev. S. H. Cornwall,	1 00
Mrs. Cornwall,	50
S. Davis,	1 00
James Somerville,	1 00
James Cowan,	1 00
"A Friend,"	2 00
R. J. Nobles,	50
Mrs. W. S. Perkins,	1 00
Capt. S. Davis, for H. M.,	1 00
A. W. Nobles, do.	1 00
J. A. Keirstead, do.	1 00
Belleisle Creek church, do.,	4 00
Second Springfield church, for F. M.,	8 18
A. W. Nobles, do.,	1 00
Augusta Nobles, do.,	1 00
Mrs. Woodbury, do.,	1 00

Yarmouth, Nov. 30. G. E. DAY.

For W. B. M. U.

Bridgewater, per M. C. Dodge, F.M.,	$5 00
Albert, per Mrs. Rufus Tingley, F.M.	7 00
Tryon, per Lizzie Howatt, F. M.,	8 00
New Germany, from Wilfred and Vernon Anderson's mite box, per Ella S. Barss	90
St. Margaret's Bay, per Mrs. Hubley, F. M.,	2 00
Alberton, per Mrs. D. Grey, F. M.,	3 50

MRS. MARY SMITH,
Amherst, N. S.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. BALL, 25 King Street, St. John, N. B.