

The Messenger and Visitor.

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All our Pastors are Agents.

A NEW DEPARTURE.—It will be seen by the report of the W. M. Union, that the sisters propose to widen their work so as to take in home missions. If our sisters are to work in an independent organization of their own, by all means let them take in all our enterprises. No department of our work can afford to be robbed of the equal support of these earnest workers; neither can they afford to have their sympathies less broad than the utmost limit of this work. Not only do Home and Foreign Missions need their support, but our College likewise. Of course we have a firm conviction that God intended men and women to work together in the one organization he has given, and we see danger in the sisters doing all their work for the denomination by themselves. The general work of the church cannot prosper so well, if those whose sympathies are keener and whose hearts are warmer are not among those who need their presence all the more, because they are not so much in earnest. Still, if there is to be this separation, let the sisters take in all the work of the denomination, by all means. While we cannot endorse the system as a whole, we are in the heartiest accord with every movement to widen the work which the sisters undertake.

TAKEN FOR GRANTED.—How often do we see something like the following: A brother takes upon himself a great burden of work—enough to wear him out before his time, perhaps. He may be a pastor, or one of our workers for the denomination. For a few months, it may be, while the contrast with what has been before or with what is elsewhere is fresh in the minds of the people, he may have a little extra sympathy. Then the measure of his work becomes the standard of expectation. The greater work he takes upon his trembling shoulders, the more opportunity there is for criticism, and it often happens that the only special recognition the efforts of the overworked man receives, is in special criticism. The man who expects only what he can easily do, has less opportunity of him, and his efforts are often better recognized, because he is less obvious to the criticism; to which the more intense worker exposes himself. Still, the man would allow anything of this kind to lessen his ardor. He would, in that case, prove himself a true servant and a man pleaser rather than a true servant of Christ. It has ever been the rule that the men who have attempted most for the church and the world, have had the most to bear. Our Lord who attempted the most of all, endured the most of all. Every servant should be satisfied to be as his Lord.

FAMILIAR.—Does not the following description sound familiar to some in our communities?

"Comitators" is the name chosen by a band of men and women who claim unusual holiness, and whose mission is to preach "Come out of her, my people." Of course they repudiate the name that they are given. Their only creed, so far as that of the Bible is a rule of faith, and that people of other denominations should come out and join them. The difference between them and some other sects which might be named is in their name, and that is not a recommendation. "Gentle-souls," or "Up-and-at-ten-ers" would express their disposition toward other Christians with equal accuracy.—*Herald and Prebyter.*

THE WATCHMAN. has the following item about one of our province boys, which will interest many of our readers. It is evident the Maritime Provinces are enriching the ministry of the U. S.:

Rev. G. A. Cleveland, of North Berwick, Me., has accepted the call given him by the church in Melrose, N. H., to the rectory of that calling him, and not a little to the sorrow of those from whom he is called away in his usefulness among them, where he has been doing a thorough and effective work, his fasting, as well as beneficial, results of which can be safely predicted. He is conspicuous as an intelligent and energetic worker, whose well adapted works will follow him wherever he goes, from one field to another, and those to whom he goes will be gainers of an ordinary description.

THE COMMISSIONERS OF THE GENERAL LAND OFFICE.—Mr. J. N. Masters, of Ryegate, N. H., having written Sir Henry Ponsonby for the purpose of ascertaining by whom the Queen was asked the question "The cause of England's greatness?" when she read "The Bible," has received an answer from Sir Henry who states that there is no record in the story alluded to.

Now, that is too bad; for the story was good enough to be true.

RESOLUTION ON TEMPERANCE.—The following resolution was adopted by the Convention in St. John:

Resolved, That in view of the appalling results of the blighting liquor traffic in the past, and especially its serious hindrance to the successful spread of our common Christianity at home and on our foreign mission fields, we record our approval of advanced legislation to suppress this worst of all evils, and urge our people to use all legitimate means in their power to lessen and finally destroy this terrible business, looking forward to the early enactment of a full and ample prohibitory law as the only sure remedy for this acknowledged curse.

WELSH BAPTISTS.—The Baptists are making more progress in Wales than in any other part of Great Britain. They hold to strict communion. The increase for the last twenty years is given below:

In 1866, when the Union was established, the figures were as follows:—Churches, 539; branches, 70; members, 62,113; and scholars, 57,261. For 1885 the figures were—churches, 704; an increase of 165; branches, 71; an increase of 1; members, 86,155; an increase of 24,042; and scholars, 84,081, an increase of 26,820. When the statistics for the current year (1886) were completed, it would be seen that the numbers showed for Wales and Monmouthshire further accessions of several hundreds.

MORTE CARLO.—Notwithstanding the efforts made by some titled people last year to induce the petty prince who reigns over this place, to shut up the notorious gambling halls there, they are going on as usual. The terrible nature of the mad frenzy there reigning can be judged of from the following:

A woman who lost nearly \$60,000 by gambling at the Monte Carlo table, has committed suicide near Grenoble, France, making the seventy-sixth case of suicide owing to losses at Monte Carlo since the beginning of the year's "season."

INTOLERANCE IN TURKEY.—Since 1880 the Turkish authorities have become more and more intolerant of Christian schools. Christians are not allowed to take advantage of the national schools, to which they contribute their proportional part; because it is thought wrong for the infidel dogs to read so holy a book as the Koran, the text book of the Government schools. Before they can open a school of their own they must get a permit from the government. When this is attempted, they are referred from official to official, until it is soon found that the object is to make it impossible to secure one, and the attempt has to be abandoned. The Christian children are, therefore, virtually denied all means of education. Considering that the "sick man of the Bosphorus" has been held in his place, for many years by Christian England, this is very ungrateful, to say the least. He may need Christian help again, very soon, as things now look. If so, no doubt he will again, as in the past, be on his good behavior once more.

PRESBYTERIANS OF THE U. S.—In the five years from '81 to '86 this body has grown from 891,401 to 661,909, a gain of 80,408, or an average of 16,081 each year. The contributions, for all purposes, at home and abroad, have increased from \$3,674,291 to \$10,892,331. The largest item of this is for church expenses, this being, in '86 \$7,640,855. While adult baptisms have grown, in this time, from 8,174 to 18,474, infant baptisms have increased from 17,489 to only 21,616. This denomination is one of the grandest in its contributions to benevolent objects. Its advance is not rapid; but it is very substantial.

RIOT IN WEST CHINA.—An angry mob of Chinese have wrecked and looted the mission premises of the various Christian bodies at Chungking. They have heard of the mobbing of their countrymen in the United States, and this is in retaliation. But the heathen Chinese was not so bad as the Christian (?) American. The former chased the Europeans forth, and handled some of them a little roughly, when they resisted. The American mob shot down scores of Chinese when they did not resist. It is little wonder the Chinese resent the outrages done to their countrymen. Of course they are not able to discriminate between the innocent and the guilty; but regard all of the same race as equally to blame. The saddest feature of the whole bad business is the danger it will bring upon devoted missionary workers, and the hindrance it will be to their work.

LIQUOR IN THE NORTH-WEST.—There is a law in the North-west territories prohibiting the importation, sale or manufacture of intoxicating liquors. The Governor, however, is permitted to issue special permits for its sale or possession. Governor Dewdney has not been slow to use this privilege, which might be a very lucrative one, indeed. This last year he has issued no less than 1781 of these permits. Each of these covers one package, the total quantity so imported being of whiskey 2,739 gallons; brandy 718; beer 5,322; wine 766; gin 691; rum 844; alcohol 814. The total quantity is nearly 10,000 gallons. It would appear as if the Governor

granted about all the permits asked for. Our governments know how to leave loopholes in temperance legislation, so as to allow the rum interest to hold on its way. It would appear as if our only hope were in a temperance party, out and out.

SAMUEL MURPHY.—This noted non-conformist layman, a man forward in every good word and work, died last week. He had won for himself the respect and esteem of all parties and denominations. His death is a general loss to the cause of truth and goodness.

EARTHQUAKES.—Saturday week a terrible earthquake visited Greece, wrecking six towns and damaging twenty others. As many as six hundred are supposed to have perished in the ruins of their homes, in the Morea and the islands. Shocks were also felt in Italy and Egypt. This week earthquakes have visited a large area in the United States, extending from Alabama to New York. It was most severe at Charleston, S. C., where many houses were shaken down and 33 were killed and over 100 wounded. The panic has been fearful.

OTHER CASES.—A few weeks ago we referred to the conversion of the Cuban, Mr. Diaz, and of several Armenians to Baptist views, and of the work they were beginning to do among their respective countrymen. It seems as if a Baptist mission were about to be started among the Bulgarians, in a similar way. We copy from the *Christian Secretary* the facts as they are summarized from a letter of Dr. H. K. Trask, Principal of South Jersey Institute, to *Zion's Advocate*. Referring to two young men, under his instruction, he says:

"One of them, Mr. Shoosoff, is the son of a wealthy nobleman who is Supervisor of schools in Bulgaria. He became a Baptist in Sophia, from reading the New Testament. The missionaries in Bulgaria wanted to sprinkle him into the church there, but he refused, telling them he did not find that in the Book. At that time he did not know any Baptist, though he says there were many who believed as he did and wanted to be immersed. His father, who belongs to the Greek Church, disowned him as a disgrace to his family, and so the boy left his home. He desires to prepare himself to preach the Gospel to his countrymen; but he is hindered by his father, who is a member of the Greek Church in Roumelia; but he is desirous to read the Testament for himself, he became a Baptist, and he, too, wishes to go back to Roumelia to preach to the Roumelians and Turks. Neither of these young men ask for pecuniary assistance. They are working to pay their way. Dr. Trask adds: 'I am called upon by our Presbyterian brethren not to give them any encouragement, on the ground that it will be 'unfriendly' to the cause in Bulgaria.'"

Day by Day.

Everything difficult in life is met with far greater success when the duties of each day are taken up in their natural order. Anxiety as to the future is not consistent with a just view of God's superintending care. To neglect that which belongs to the day and become absorbed in future service is therefore not wise. When this habit is fixed we are prone either to choose without regard to God's will, or to attempt present burdens in our own strength. There are few persons whose daily lives could not be improved at this point. We have need to learn well the lesson that the best work, however insignificant it may seem, is that which comes to us in God's appointment, and which is performed at the time His providence indicates.

Christ had a perfect idea in His mind of the work of each day to be done on that day. He was fully able to meet that perfect ideal. All strained effort to compass the task of to-morrow was foreign to Him. He said: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He exemplified all this in His own blessed life. How did he observe this rule? In any hard Pharisaical manner?

Was to-morrow an utter blank in His thought? We cannot suppose this, for Jesus lived upon earth, a man in all His experiences, interested in human pursuits and full of His official work to be accomplished at Jerusalem. He commended with Moses and Elias respecting His future. To-morrow was in His mind. But it was there not to hinder, but rather to stimulate the activities of the present. In all this He was the perfect example. A proper regard for our future is always consistent with the work of each day, and helpful to it.

Our peril is found in an *unlawful anxiety* concerning the things of to-morrow. The experienced Christian knows how great this peril is. He feels this to be his weakness, and often mourns that his power for usefulness is in this way taken from him. The All-Perfect One was free from this calamity. We are always subject to it. This danger will be best averted if we will imitate Him.

But to do this successfully we must dwell in Him and be loyal to Him.

Spiritual food we must have "day by day" if we would be strong in God. To anticipate some special religious feast in the future, some holy convocation of saints on the morrow, without drawing fresh supplies for this one day through which we are now passing, will be only to reverse the Divine order. These promised blessings can only become real when we act our part well in the living present. There is, then, a preparation for future good; the heart has an appetite to receive spiritual nourishment which it has been all along the precious days engaged in right living. It is suicidal to all vital religion to live in the present a life of self-indulgence, to neglect daily prayer or God's word, thinking that in the future we will attend to spiritual matters. However rich the opportunities may hereafter be, we never can become through them what we might have been if we had been constantly faithful through all our previous history.

Anything that robs us of the heavenly manna for this day is to be avoided. God's order is in all things the best. "To-day, if ye will hear His voice," is a most suggestive Scripture. He has a blessing for every one to-day in the closet, at the family altar, in the act of ministrations to others, in the many endeavor to obey the Golden Rule of the Gospel, in the hourly watchfulness against secret pride, in the habitual mildness, while engaged in earnestly service of that spiritual realm which is out of sight, but which is more real than anything in this visible universe. O, may we follow our Divine Lord in all things, especially in this His word: "I must work the works of Him that sent me while it is day, for the night cometh, when no man can work."—5el.

A Great Picture.

The following description of Dore's great painting, "Christ Leaving the Praetorium, so long on exhibition in London, is from the pen of Margaret J. Preston, and was published in the *Sunday School Times*:

The moment of action is, I believe, entirely original in its conception. It represents Christ descending the broad marble staircase leading from the praetorium, just after his final condemnation by the Roman governor. This broad staircase occupies the centre of the picture, and down its shallow steps our Lord descends. The august figure moving forward in its awful solemnity is the central point towards which every face in the multitude is directed, and which holds the eye of the spectator with a fascinated gaze. He is clothed, not in the dead white of linen, but in the softer lined, undyed woolen toga. There is not an accessory about him to divert attention from the divine humanity of the straight-forward-looking face. The arms are dropped on each side; there is no acrobatic about the head, or, if any, it is so faint as not to attract attention. There is a total avoidance of that meek beauty, that feminine auburn hair, that delicacy of complexion and feature, and that characteristic softness, which mark all the heads of Christ in the pictures of the old masters, not even excepting Raphael's.

On each side, separated only by the balustrades of the stairway, surge and seethe the shrieking, excited multitude, who cry: "Away with him! away with him! Crucify him! Crucify him!"—who clench their fists across the railing, and with demoniac rage fling upon him their ribald revilings, and gloat over his condemnation, with faces of fiend-like vengeance; on the other side crowd the callous-hearted, indifferent Roman officials and soldiers; too much accustomed to the sight of cruelty, war, and blood, to be in the least moved by the majesty of the innocent sufferer.

It will be remembered that at the test of the passer almost every nationality of the then known world was accustomed to be represented; and consequently we have here a fine field for the artist's pencil—the proud Pharisee, the scowling Scribe, the howling Jewish populace, the refined Greek, the stately Persian, the Arab of the desert, the scoffing Roman, the gaping African and the philopoc Egyptian. On these faces every possible passion is depicted—base vindictive wrath, exulting vengeance, stolid satisfaction, haughty indifference, worn, vulgar curiosity, deprecation, gold wonder, and here and there, upon some startled female face, the yearning of aathomless compassion. Between these two opposing throngs moves the Christ in the sublime dignity of His Godhead, with a majesty as calm as the unapproachable Heavens overhead. There is an infinite unconsciousness of the shrieking multitude around Him. He sees nothing. He hears nothing. He is alone between the carteries. His unblenching eye is fixed upon the inexorable Justice that sits upon the everlasting throne. He seems to say, "I shall see of the travail of my soul, and shall be satisfied." The superhuman dig-

nity, the unshaken serenity, the loftiness of purpose, the majestic acquiescence, the transcendent sorrow of the Son of man, surely were never so portrayed by mortal pencil. The sense of separateness (the "treating of the wine-press alone") the miracle of that far away gaze, the suggestion of awful solitariness, are inspirations. We feel as if we must veil our eyes and shrink back from a sight of such sacred awfulness!

A Turning Point.

Last winter the confidential clerk of a firm in an inland town was sent to Philadelphia on important business. He had always been a steady fellow, was married, and was fond and proud of home, wife and child.

But he was young, and it was his first visit to a large city. He was clad with the importance of his errand, and had a vague idea of "seeing life." A single secret sip of the intoxicating pleasures of a large city could surely do him no harm! He hid the thought away almost out of his own sight.

Arriving at the city on Saturday night, he went to one of the principal hotels, registered his name carefully, reading it over after the manner of unaccustomed travelers, and went to supper.

Before he had finished, the waiter brought him two letters.

"Already! why, they are from the city! Nobody knows I am here!" he exclaimed.

"City folks mighty wide awake!" ejaculated John.

Our traveller tore open one envelope. Within was an invitation to a variety theatre of bad reputation, that evening, with a hint of a "sacred concert" on the next day, and "unlimited fun."

The young man's face reddened, and his heart throbbed hotly. The door was open for that secret glimpse into iniquity! What harm could it do to him—or anybody? He opened the other letter. It contained a few words:

"DEAR SIR:—In order that you may not pass a lonely Sunday in a strange city, we enclose a list of the churches open to-morrow near your hotel in any of which you will be cordially welcomed. Our rooms and libraries are at your disposal. You will find friends there who will be glad to serve you."

It was signed by an officer of a Christian association.

"These invitations of both kinds are left at the hotel, and directed to each guest as soon as he registers his name," explained the clerk. "Which will you accept?"

The young countryman colored and laughed. "The first is tempting. But that," touching the second, "has the true ring about it. I'll accept that."

He kept his word. It seemed to him as if he was close to his wife and little boy all day. Going to the hotel in the evening, he saw a group of pale, bloated creatures coming out of the "sacred concert hall." One or two were arrested for disorderly conduct.

"They have been 'seeing life,'" said the clerk. "They accepted the other invitation."

The stranger looked after them. "I very nearly stood in their place," he said to himself, and went to his room a wiser and humbler man.

The incident is true in every particular. Who can say what effect the acceptance of that invitation had upon that man's future?—5el.

A Good Word is Never Lost.

Field Marshal Suvaroff, Commander-in-Chief of the Russian army in the reign of Catherine II, was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and tact as well as by masterly military ability he won greater power over his own soldiers than any Russian general before or after.

Just before one of his campaigns he gathered together a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them; if they yield, spare them; a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!"

Soon a great battle took place, and the French were defeated. A brave soldier named Mitrophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for want of food, shared with them his own loaf of coarse rye bread.

When they had finished eating, several Russian grenadiers, fresh from the heat of the battle rushed upon them, crying out: "What! three of these French dogs still living! Die, villains!" leveling their bayonets as they spoke.

course linen shirt and lateral trousers, stepped in among them.

Had it been a ghost these fierce soldiers could not have been more abashed.

Skulking away quietly, they had only time to mutter: "The General."

"Yes, the General," growled Suvaroff, "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? I did not think you were made of such stuff!"

"You taught me yourself, sir," answered the grenadier, proudly. "Did you think I had forgotten what you told us last week, that a Russian soldier should be a Christian, and not a robber?"

"Right, my man," exclaimed Suvaroff, his face all aglow now with the consciousness of a well-taught lesson, "a good word is never lost. Give me your hands; my lad, you shall receive an honest man's reward. You will be a sergeant to-morrow, and a right good one you'll make, too!"

True to his word, the Russian general promoted Mitrophanoff the next day, and all but one of the few words of counsel which had fallen upon his heart and made him tender and true, altogether changing his mode of action.

Giving by Little.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a special amount for the conversion of the world. Among other places, she entered a shoemaker's shop, and enquired of the old man on the bench if he would be willing to pledge \$18.25 a year in weekly instalments, for the salvation of the world. He replied: "Eighteen Dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one half so much." "Would you be willing to give five cents a day, or thirty-five cents each Sabbath for the cause of Christ?" "Yes, and my wife will give as much more."

"I do not wish to play any tricks, nor spring any trap on you. If you will multiply five cents by 365 days, it will make just \$18.25." "Don't say anything more to me about the \$18.25. I am good for five a day. Let me take your memorandum." It pledged himself for thirty-five cents a Sabbath. He took the book to his wife; for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress, and she wrote her name for four cents a day. Weeks and months passed, and the shoemaker said: "I enjoy this, for I can give thirty-five cents more than I need to feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—*The Christian Offer.*

Danger of Delay.

The late Rev. I. S. Spencer, D. D., of Brooklyn, in a sermon which was published after his death, made the following pastoral estimate, drawn from his own pastoral experience and observation, of the growing improbabilities of conversion as persons advanced in life:

Out of every 1,000 professing Christians, it is found that—

548	were converted	under 20 years of age.
337	"	" between 20 and 30 yrs.
86	"	" " 30 " 40 "
25	"	" " 40 " 50 "
3	"	" " 50 " 60 "
1	"	" " 60 " 70 "

He once made careful examination in respect to 253 hopeful converts who came under his own observation at a particular period, with the following result:

Under 20 years of age,	138
Between 20 and 30 years of age,	85
" 30 " 40 " "	22
" 40 " 50 " "	4
" 50 " 60 " "	3
" 60 " 70 " "	1

He adds these impressive words: "Beyond seventy, not one! What a lesson on the delay of conversion! What an awful lesson! How rapidly it cuts off the hope of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinner delay till he is twenty years old—he has lost more than half the probability of salvation he had at twelve! Let him delay till he is thirty years old, and he has but three-fourths of the probability of salvation which he had at twenty! Let him delay till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him! Let him delay till he has reached fifty years, and beyond fifty there remains to him only fourteen out of a thousand! What a lesson upon delay! What an emphatic lesson!"—*Watchman.*

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WEDNESDAY, SEPTEMBER 8, 1886.

THE LOGIC OF IT.

A certain D. D. among our Methodist brethren in Great Britain has been passing a new view as to the standing of baptized infants. He argues that infants should be regarded as born in a state of salvation, and should receive baptism as a sign of this, not as a promise and pledge of accepting salvation, in the future.

There are some on this side of the Atlantic who are being pressed by the evil logic of infant baptism to adopt a similar view. It is seen that baptism, in the New Testament, is the symbol of a work already done in the soul.

Still, although the argument for this view is very strong as a logical outcome of the practice of infant baptism, as we might expect in the legitimate outcome of a false practice, it is in the most violent conflict with the whole tenor of New Testament teaching.

There is a limitation to the range of a view of this kind. It can be held only by Armenians. To those who believe there is no falling from grace, the belief that all were born in a regenerate state, would be to declare there is no such thing as adult regeneration.

At the Methodist Conference recently held in London, a report of a committee on the relation of baptized children to the church, was received and considered. According to an English exchange: "Suggestions were made in this report for securing to such children more pastoral care and full instruction in their duties and privileges as professed disciples of Christ."

but the report should be sent to the district committee, and then submitted to the Conference in 1887.

In all it appears as if it were admitted that all baptized children were recognized as saved, and required only to be taught their duties and privileges "as professed disciples of Christ."

DON'T WAIT.

It has long been the custom of our churches to give the great bulk of their contributions to our denominational objects a few weeks—many of them but a few days—before Convention.

This practice is bad, every way. The Boards are left without means for the most of the year, and in a state of uncertainty which makes it very hard to pursue a vigorous policy with any degree of comfort or assurance.

We are glad that Dr. Day proposes to press the work of collecting for the Convention Fund at once. We bespeak for him the earnest co-operation of all our pastors. Let all do their best to introduce system, and to get their people to begin to give steadily.

There is special need, this year, for beginning to give to our denominational work at once. The Home Mission Board is crippled with a debt of nearly \$3000.

ROMAN CATHOLIC LOTTERIES.

The Roman Catholics of Yarmouth are about to build a chapel. They want money and their priest is determined to have it. Acting, no doubt, on the Jesuitical principle that the end justifies the means, he has devised a scheme which will probably succeed.

No. 9258. A grand bazaar and drawing of prizes in aid of a new Roman Catholic Church will be held in Yarmouth, N. S., on Tuesday, 7th Sept. 1886. The following prizes to be distributed to Ticket-holders.

able prizes. Tickets 25 cents of six shilling each. Winning numbers will be published in the Yarmouth Times.

But this is not inducement enough, it would appear. For all true Catholics, the following is added:

"A generous return for your Charity." Three Hundred Masses will be said for every possible intention of all who purchase a single ticket.

The evils of lotteries have become so pronounced that the government has put them down with a strong hand. Yet here we have the infallible Church which is the basis of civil law, all the sanction of its endorsement.

WHAT THEY SAY ABOUT CONVENTION.

During the session of our Convention at St. John, a remark which was repeatedly made by intelligent outsiders was this: "The ministers and delegates are the finest looking and most intelligent body of men that ever visited St. John."

An intelligent minister of another denomination who watched the proceedings and noted the work done in the year, thus expressed himself: "There is enough of power and pluck in that Convention, if their churches will back them up, to run a continent."

"The address of the retiring President was a grand, practical paper."—Everybody.

"The new President makes an excellent presiding officer."—Everybody.

A grave D. D., who was never known to be guilty of a joke, prefaced his speech by saying: "Now, brethren, let us act like Christians, and not like lawyers!"

A visitor, in sympathy with the work of the denomination, suggested that "if some of the gentlemen were a little less angular, and a little more thoughtful of the feelings of other persons, it would add materially to the effective work of the Convention."

A universally expressed feeling was, that the many churches and individuals who contributed so generously and nobly for their means to assist in the Lord's work, must be discouraged and disheartened by the greater number which sent a miserable pittance, or did nothing at all to assist.

A lady, seemingly bewildered, on retiring from the meeting on Saturday afternoon, raised her glasses and enquired of those passing by, "Where is that church located, with nearly 200 members, which contributed \$150 to the Convention Fund?"

"Well done, St. Martin's" was repeated many times upon the street on Friday evening. "But the end is not yet. What St. Martin's men undertake to do, they always do handsomely."

"Just as it should be! Just as it should be!" said a merchant who passed along Brussels Street as the Free Baptist delegation was entering the church. "That is a spirit which must lift up New Brunswick."

"What is the reason," inquired a gentleman from outside of the province, "that so many of your best and strongest men are the silent ones?"

"Sussex had got zeal and pluck enough to make a success of any enterprise she puts her hand to," said a man who does not hail from Sussex.

The sight of these men and women on the platform, ready to sever the ties that bind them to home and loved ones, laying their lives upon the altar and going out, at the Master's call, to face privations and death in a thousand forms for the sake of the perishing heathen, ought to unloose the most scordid purse strings," said an old man with tears in his eyes.

"Can we not have some better method of doing the work of the Convention? As it is, a few in the front do all the talking and seem to manipulate all the business, while the great majority, unable to hear half of what is said, exhibit marked devotion to the cause, and patience of spirit, by sitting for hours, without being able to know, intelligently or accurately, what the Convention is doing.

If we cannot all have the dignity of Dr. Sawyer, it would aid us immensely if we had his respect for the brethren."—"A Little Bird."

After the vote was taken, an enthusiastic brother on the steps, exclaimed, "Hurrah for Charlottetown, P.E.I. It is the prettiest little place in the Dominion. We are all going there next year (D. V.) and may God bless our meeting."

This country continues in the throes of the wildest political excitement, and the end is not yet.

Prince Alexander, after having been kidnapped and hustled out of the country by treachery instigated by Russia, was called back again by the voice of the people, who rose up in his favor and ejected those who had expelled him.

These Balkan provinces are the powder mine of Europe. If Russia seizes them, as at present she seems disposed to do, she will possess the last barrier between her and Constantinople, and the control of the Black Sea.

It is probable that Austria is waiting for England to fight her battles, as she has done in the past. With England governed by a party that has ever plumed itself on its strong foreign policy, it may be possible she may have a hand in the fray.

During the session of our Convention at St. John, a remark which was repeatedly made by intelligent outsiders was this: "The ministers and delegates are the finest looking and most intelligent body of men that ever visited St. John."

An intelligent minister of another denomination who watched the proceedings and noted the work done in the year, thus expressed himself: "There is enough of power and pluck in that Convention, if their churches will back them up, to run a continent."

"The address of the retiring President was a grand, practical paper."—Everybody.

"The new President makes an excellent presiding officer."—Everybody.

A grave D. D., who was never known to be guilty of a joke, prefaced his speech by saying: "Now, brethren, let us act like Christians, and not like lawyers!"

A visitor, in sympathy with the work of the denomination, suggested that "if some of the gentlemen were a little less angular, and a little more thoughtful of the feelings of other persons, it would add materially to the effective work of the Convention."

A universally expressed feeling was, that the many churches and individuals who contributed so generously and nobly for their means to assist in the Lord's work, must be discouraged and disheartened by the greater number which sent a miserable pittance, or did nothing at all to assist.

A lady, seemingly bewildered, on retiring from the meeting on Saturday afternoon, raised her glasses and enquired of those passing by, "Where is that church located, with nearly 200 members, which contributed \$150 to the Convention Fund?"

"Well done, St. Martin's" was repeated many times upon the street on Friday evening. "But the end is not yet. What St. Martin's men undertake to do, they always do handsomely."

"Just as it should be! Just as it should be!" said a merchant who passed along Brussels Street as the Free Baptist delegation was entering the church. "That is a spirit which must lift up New Brunswick."

"What is the reason," inquired a gentleman from outside of the province, "that so many of your best and strongest men are the silent ones?"

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superfluities that, to say the least of it, we could do without, a great deal better than the cause of God can do without all, and a great deal more than is asked for by our boards, to carry on the work.

Perhaps some one would say, in answer to the questions, What is the trouble? that our people are too stingy to give? But I hardly think this is so. It is true, no doubt, that there may be men amongst us who would not, under any circumstances, give as God has prospered them.

Now, the fact stated at the head of this article is startling, not only because it tells us of a large deficit in the income of the Home Mission Board, but it shows also where our Foreign Mission work would be done if our sisters came to the rescue; and where our educational work would be had not those having this work on hand other sources outside of the Convention scheme from which to draw largely for supplies.

That the present plan for working the Convention Scheme, as it is called, is the best that could be devised is still an open question; and whatever may be our opinion about that, if brethren think they have anything better to offer, surely they are entitled to a hearing.

L. E. BILL, Junr. Newcastle, Sept. 3, 1886.

Report of W. B. M. Union.

Our last report was closed with a promise of the Lord's that He would be with those who put their trust in Him, and help them. Surely he has verified that promise and has gone before us this year, and leads us as a flock up the sunny slopes.

Since the morning of the resurrection it has been evident that the Master intended that women should be very active, that they should be co-workers with Him, and that they should be first in the work.

It is not as wrong to play croquet as to play cards? We think not. Croquet is not associated with gambling and what is low and vicious. It is a game of skill, altogether, and not at all a game of chance, as is, to a large extent, card playing.

The work done by us hitherto has been paid in part by Sabbath school and Mission band moneys. This year, however, we selected the following amount of work which was in no way provided for:

Table with 2 columns: Item and Amount. Salary, Miss Wright... \$250; do Miss Gray... 500; Scripture and Tracts... 130; Schools... 200; Medicine... 250; Tent for Chioscote... 100; Printing and Publishing... 250; Repairing a house at Rosapean... 25; Toward Salary to Male Missions... 770; Making in all... \$2,500.

This has been raised by the aid societies and paid over regularly quarterly to F. M. B. And we have a balance of \$715.19. This shows what our women can do by persevering and united effort.

There is a brother among us, whose heart is engaged in God's cause, who could have ventured to raise the cry of retrenchment? I don't believe there is one. Is there a brother who is at all acquainted with our circumstances as a denomination, that would like to say our people are not able to give the needed amount?

Miss Wright's health has been fully restored and she is pursuing her work. Day by day she visits among those poor sisters of ours, and points them to the loving Saviour. She has many tokens of encouragement, yet she has not seen that great turning unto the Lord which she has

desired, but the seed is being sown and the Master of the harvest is watching over and taking care of it. It will bring forth some sixty and some a hundred fold. Cassie, one of our former boarding girls, is her Bible woman. Miss Wright speaks of her as being a devoted, zealous Christian worker.

Miss Grey has charge of the school at Bimlipatam and has been very successful. The Lord has given her continuous good health and an assurance of his divine favor and help. Her school has averaged 33.

Mrs. Archibald's health has not been good during the past year, yet she works on. Her care of the Sabbath school and daily Bible classes, together with her visiting and regular prayer meetings and the oversight of the Bobbill schools and general mission work has been sufficient for one strong and well. She could not have done it but for the heart cheer she had in seeing those for whom she labored casting down idols and coming to the true God.

Stannah and Nersema are the Bible women in this place. Visveem, Rague and Lininna are the teachers. This school numbers 57. Mrs. Hutchinson at Chioscote is, as usual, persevering, faithful and true. She, with her Bible women Heramah and Marthice, are waging war with the kingdom of darkness in this place, and find strong consolation in the fact that the captain who never lost a battle is theirs, and they shall conquer though they die. Much good has already been accomplished. The school numbers 25. There are three boarders, Sooriyah, Savara Utichama, and Mary.

There are four schools in connection with this field, Chioscote, Tekkell, Urban, and Akalatampara. Great good is being done by them, and he alone who can number the stars can tell the out-coming influence that are daily going out from these centres.

Mrs. Sanford is still at home but expects to return with her husband in the autumn to take the work that lies so near her heart, and in which she has been the means of accomplishing so much. It is with pleasure we remember that she was one of the first lights who went into that dark spot of earth that we love to call our mission. Mrs. Churchill will also return this autumn without having rested since she came home. Feeling the pressure of the work upon her and seeing the necessity of the women in this land entering more fully into it, she has travelled from place to place talking upon the theme of which her soul was so all aglow, and has done a great work. She has organized 14 aid societies and assisted in organizing eight mission bands, besides stirring up numbers to feel that they must do more in giving the gospel to the heathen.

She now asks for an educated, consecrated young lady to go with her to Bobbill to help her in taking up and carrying on the work there. May the God of wisdom make the selection and give her her request. Scripture portions, on ease and her request. The many who are in the universal in their there is no doubt. The meetings are deep spiritual interchanges. One young Sunday, the 4th, previously desired by her, she sent his labors, increased power, through "rest" greater blessings.

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Religious

NEWS FROM NEWCASTLE, N.B. To report a very visit from Rev. Dr. H. G. DeWitt, N. S. He spent the evening on Sept. 3, 1886.

BRACKTILL, N.B. Mr. G. W. T. Woodland, N. B. has been endeavoring the name of Jesus fruit will be found the Christian desirous of serving exception of a number out of the church worship are being of each other, and pleted next summer had a tea meeting they realized the are engaged in the ing of much praise they are putting for S. Smith baptized oved them into t

KEMPTON.—The L work here. On t work three, and more. We also re the Free Baptist m experience and b The Lord be prais to us.

AUG. 31. GERMANTOWN, ST. sized here by Fast morning last. The gregation assembly on Friday evening a "home welcome" Hinson, who had bringing with him was very pleasant speaking being in Mr. C. E. Northrup the members of humorous and aynted Mrs. Hinson cake, which was a recipient, and resp The many who are in universal in their there is no doubt. The meetings are deep spiritual interchanges. One young Sunday, the 4th, previously desired by her, she sent his labors, increased power, through "rest" greater blessings.

ARROWDALE, N.B. communication to SKEWER AND VISION descriptions but in completion of the Our hearty thanks to all the friends us in this importa We trust th in the hands of the mediately, and direct within the next few sisters, see Eph the greater blessing work.

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Religious Intelligence.

NEWCASTLE, NORTH CO.—We are happy to report a very pleasant and profitable visit from Rev. D. W. Cranford, of Obregon, N. B. He preached for us morning and evening on Sunday at Newcastle, and at Derby in the p. m. He also preached for us Monday and Tuesday evenings. The Lord was with him and I am sure his message was blessed to the edification of believers and, I hope, to the awakening of the careless. I had the privilege of baptizing one person on Sunday last and giving her the hand of fellowship into the church. Our prayer is that long many more may be led to decide for Christ. I. E. BELL, Jr., Sept. 3, 1886.

BLACKVILLE, N. B.—I have been spending my vacation in Blackville, N. B., and have been endeavoring to sow the good seed in the name of Jesus; and I trust that some fruit will be gathered in there ere long. I found the Christians warm hearted, and desirous of serving the Master, with the exception of a number that would be better out of the church. Two new houses of worship are being erected within three miles of each other, and are expected to be completed next summer. The upper church had a tea meeting last week in which they realized the sum of \$85. Those that are engaged in the noble work, are deserving of much praise for the splendid efforts they are putting forth. Last Sabbath, Bro. S. Smith baptized two converts, and received them into the church.

C. P. WILSON. KEMP.—The Lord is again reviving His work here. On Sabbath, 22nd, we baptized three, and last Sabbath, 29th, ten more. We also received three baptized by the Free Baptist minister, and one on her experience and baptism, making 13 in all. The Lord is pleased for his special favors to us. J. E. BLAKEY, Aug. 31.

GERMAIN ST., ST. JOHN.—Four were baptized here by Pastor Jones on Lord's day morning last.

MONROE.—The Baptist church and congregation assembled in the spacious vestry on Friday evening, the 27th inst., to extend a "home welcome" to their pastor, W. B. Hinson, who had returned from Europe, bringing with him a bride. The evening was very pleasantly spent, music and speaking being in order. The chairman, Mr. C. E. Northrup, on behalf of one of the members of the church, in a few humorous and appropriate remarks, presented Mrs. Hinson with a beautiful bridal cake, which was duly appreciated by the recipient, and responded to by Mr. Hinson. The many who have met Mrs. Hinson are universal in their appreciation of her, and there is no doubt she will be a favorite. The meetings are well attended, and a deep spiritual interest seems to pervade the church. One young man was baptized Sunday, the 5th, and many more are apparently desirous. The pastor has resumed his labors among us with seemingly increased power, having improved much through his rest. We are praying for greater blessings. C. W. COLE.

APPON, N. C.—Since my last communication to the columns of the Messenger and Visitor, the following subscriptions have been received toward the completion of the parsonage at this place. Our hearty thanks are hereby tendered to all the friends who have thus far aided us in this important work of the institution. We trust there are fifty dollars more in the hands of friends who will remit immediately, and the work will be completed within the next few weeks. Brethren and sisters, see Eph. 2, v. 35, and obtain the greater blessing in connection with this work. Subscribers: Revs. Charles Hinson, H. H. Adams, J. W. Manning, J. B. Woodland, McDonald, J. A. Ford, W. H. McClary, J. W. Stewart, Bro. A. Lottimer, a friend, A. P. Shand, L. O. Layton, James S. May, R. V. Jones, W. S. Sweet, G. W. Tins, H. C. Creed—one dollar each; D. F. Higgins, Ph. D., John Hay—two dollars each; J. W. Oahill, G. R. White, W. E. Hall, B. Sanford, S. H. Cain, Bro. W. J. Cameron, "C. W. S.", two friends, Deacons W. A. Moses, and Edward Marshall—each fifty cents; a sister in the Reformed Episcopal church per Rev. B. E. Hughes, five dollars. Proceeds of supper and concert at Appon, Sept. 1st, eighty dollars. Correction: The donation of Mrs. J. C. Archibald should have read \$8.00, and not \$3.00 as it appeared in Messenger and Visitor. With earnest prayer that the Lord will send us the needed balance to enable us to complete this work from our debt. Sept. 4. A. E. INGRAM.

BLACKVILLE, N. B.—Yesterday, we again visited the baptismal waters and one dear sister followed Christ publicly. The fields all around us are ripe and we greatly need additional labor to gather the harvest for Christ. Wm. E. HALL, Sept. 6.

CHERRY, N. S.—I have been absent from home several weeks, and so have not been able to attend to the work of building the Baptist meeting house at Western Shore. Indeed, it was not designed to go forward with the actual work of building till this present month. But we hope now to begin in real earnest, and advance as fast as our means will allow. We hope to erect and finish the outside this autumn, unless, if possible. Considerable material has been collected. Many men promise to contribute labor, and a few dollars have been donated from abroad since I last reported, viz: A Friend, Chester, \$1; Jno. S. Trice, Jr., Sussex, N. B., \$5; Mrs. G. E. DeWitt, Cherry, \$1.00; Mrs. Layton, Falmouth, \$1.00; Tanook Baptist Church, \$11.16; "Alma," N. B., \$1.00. Loved of Christ, send on your donations to this good undertaking in due time; you shall have good returns. We had the privilege, yesterday, of visiting once again the baptismal waters, and baptizing a sister in the Lord. This sister was educated under Pedobaptist influence and had connected herself with a Pedobaptist church and was an earnest, successful worker for Christ. Her mind was directed to work on a foreign field, and she was under appointment to that field. Recently, however, she became convinced, after a prolonged, thorough, and prayerful study of the subject of Christian baptism, that she had never obeyed the Lord in the proper observance of this ordinance, and so decided, though not without a painful struggle, to be baptized with Christ in baptism, though at the cost of forfeiting her much cherished mission work and also the surrendering of many ties that were exceedingly dear to her heart. We doubt not that God will bless our sister, and open up another path of usefulness. "Thou that honor me, I will honor." J. F. KEMPTON.

LOWER STEWART.—Three willing converts were baptized at Wittenberg yesterday (Aug. 29), and received the right hand of fellowship into the Lower Stewart Baptist church. E. T. MILLER. BACONVILLE.—Evangelist Chubbuck is continuing to assist the pastor in special services. On Lord's day evening many remained to the after meeting and there were quite a number of enquirers. LEITCHES ST.—Last Lord's day was the anniversary of Pastor Gordon's settlement with this church. The following shows a year of hard work and of success: "During the past year the pastor has preached 96 sermons from his platform—120 sermons all told; attended 100 prayer meetings, 100 teachers' and bible classes, and has made 1,573 pastoral visits. Forty-six members have been admitted to the church and \$8,000 have been contributed toward the extinguishment of the church debt and for other purposes.

NOTICES. The quarterly meeting of the Southern Baptist Association will meet in the new meeting house at Dipper Harbor, on Tuesday, 14th inst., at 2 p. m. Pastors and representatives from his churches are urged to attend, as this session promises to be one of more than ordinary interest and importance. The new meeting house is to be opened, and a number of candidates are to be baptized. Delegates coming east on Grand Southern Railway stop at Lepreux; those coming west stop at Musquash. By order, J. A. GARDNER, St. John, N. B., Sept. 4.

The York and Sunbury Co.'s quarterly meeting meets with the Baptist church at Mangerville, Sunbury Co., on Friday, September 17th. The quarterly sermon to be preached by the Rev. F. D. Crawley, A. B. A full attendance is requested as matters of importance are to be considered. T. A. BLACKDAR, Sec'y-Treas. Aug. 20, 1886.

The N. S. Eastern Association will meet at Parroboro, on Friday, September 10. Pastors and delegates who desire entertainment will please send their names to the pastor as soon as possible.

F. BEATTIE, Pastor. The delegates to the N. S. E. Baptist Association at Parroboro who pay full first class fare going, will be returned free to all points on the L. C. R. and on the Spring Hill and Parroboro road, by presenting the usual certificate from the secretary, to the ticket agent at Parroboro, and Spring Hill Junction. T. B. LAYTON, Great Village, N. S., Aug. 28th.

The Baptist Sabbath School Convention of the Central Association will be held in the Kentville Baptist Church, on Thursday, the 16th inst. All schools within the Convention are earnestly requested to send letters and full statistics and delegates. (Ministers of the gospel, superintendents, and teachers are members in their own right.) Morning session opens at 10 o'clock, afternoon session at 2 o'clock, and evening session at 7 o'clock. Papers on several interesting subjects have been prepared by our ablest men. The morning session will be devoted to routine business, reading of letters, &c. Afternoon session—discussion of subjects, reading of papers, &c. Evening session—discussion of general topics, from 7 to 8. At 8 o'clock sharp Rev. E. M. Kierstead will conduct a model school, taking the audience for a class. The exercises will be interspersed with music. And further, as decided by managing committee, members of our committee will be at trains to meet visitors and delegates, and also at the church. All persons attending Convention—traveling by the W. & A. Railway—can return on certificate of attendance; for one-third first class fare. A very interesting time is expected and we hope to have full attendance. E. A. VIXBO, Sec. S. S. Convention, Kentville, Sept. 6.

A Serpent Among the Bees. One day, a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books nowadays; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped; by the gorgeousness of the word-painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed "Poisoned by serpents among the books!"

Let us watch against the serpents, and read only that which is instructive and profitable.—Exchange.

St. Joshua Reynolds's Boyhood. When Joshua was but a mere child, his father was displeased to find him devoted to drawing; on a sketch which the boy had made, his father wrote: "This is drawn by Joshua in school, out of pure idleness." The child found the "Jeu de l'Enseigne on Perspective," and studied it with such intelligence that before he was eight years old he made a sketch of the school and its cloister which was so accurate that his astonished father exclaimed, "Now this justifies the author of the 'Perspective' when he says that, by observing the laws laid down in his books, a man may do wonders; for this is wonderful!"

When about twelve years old, Joshua, while in church made a sketch upon his thumb-nail of the Rev. Thomas Smart. From this sketch he painted his first picture in oils; his canvas was a piece of an old sail, his colors were common ship paint, and he did his work in a boat-house on Cremyll Beach. In 1740, when Joshua was seventeen years old, his father tried to carry out his

plan to apprentice him to a druggist, but the boy was greatly opposed to this. He said, "I would prefer to be an apothecary rather than an ordinary painter; but if I could be bound to an eminent master, I should be contented." Fortunately Lord Edgecombe and other friends advised the boy's father in his favor, and so Joshua was finally sent to London and bound to Thomas Hudson, then the best portrait painter in England. After two years, Hudson suddenly dismissed the youth from his studio, though his agreement was for four years; the master said that Joshua neglected his orders, but others believed Hudson to be jealous of his pupil's success.—St. Nicholas for September.

Literary Notes. The Homiletic Review for September has the usual variety and excellence of contents. There are six articles in review section on "Probation after Death," "The Ministry," "The Prohibition Party in Politics," "The Maximum Time for Study," "Lay Criticism on Ministers and their Methods," "Seed Thoughts for Sermons." These are discussed by some of our ablest thinkers. The sermonic section has ten sermons by the best preachers. Besides these there is a large variety of other matter of a valuable and stimulating kind. Funk & Wagnall, New York. \$3.00 per year.

The Century for September is a number of great excellence. The racy article on "Lists, the Prince of Pianists, and Recent Composers" will possess unusual interest, as this great man has died since the article was written. All the articles, stories, serials, &c., are of the high grade usual to this magazine.

If the promise conveyed in the September number is fulfilled, the readers of The Old Testament Student will have abundant reason to be satisfied with the new volume (VI), which begins with the current issue. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers, and "Shekar and Leaven in Mosaic Offerings," by Pres. Alvah Hovey, of Newberry Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Dr. Willis J. Beecher furnishes unique "Notes on the Sunday School Lessons;" and Prof. E. L. Curtis closes the series of articles with a helpful paper on "The Old Testament Prophet." Five pages are devoted to Book Reviews and lists of Current Old Testament Literature. Chicago: The Old Testament Student. \$1.00 a year. P. O. Address, Morgan Park, Ill.

A Terrible Outrage. We have had in our own country some painful illustrations of the selfish lawlessness and brutality of some of the liquor party. Men have been assaulted and persecuted. Attempts have been made to blow up the residences of law-abiding citizens. Cattle have been injured. Orchard trees have been maliciously destroyed. All out of revenge against enforcers of the Scott Act. There has been a great deal of perjury to shield violations of the law. We would not say that all liquor sellers would be guilty of such conduct. But the recourse to such tactics shows very clearly that the liquor interest is largely sustained by a class of people whose opinion should not count for much in determining the policy of the country.

But the United States has culled the outrages in Canada. One of the most diabolical of these is the deliberate murder of the Rev. Geo. C. Haddock, a worthy Methodist minister of Sioux City, Iowa. He was deliberately shot by one of a group of men standing near a stable, where he had been putting up a horse he had been driving. The Christian Advocate, of New York, has collected full and reliable evidence that, apart from the hostility felt towards Mr. Haddock because of the active part he had taken in enforcing the liquor laws; there was no ill-feeling against him in the community, that he had conducted himself with discretion, and that while the murder was the work of one man, he was doubtless the agent of a combination of liquor sympathizers. This is a sad state of things, where a worthy man is foully murdered for the courage and fidelity with which he has worked against the liquor traffic. About the middle of July this note was sent by Mr. Haddock to the Chicago Advocate:—

SIoux CITY, IOWA, July 19, 1886. DEAR BRO. EDWARDS.—Please read the enclosed circular and publish it, or call attention to it, as you may deem best. We are engaged in a desperate struggle here. It is dangerous for a man to take a radical stand for Prohibition. It is currently rumored that one hundred men are under oath to burn the churches as soon as the saloons are closed. I have signed twenty-five complaints, and I believe I take my life in hand by so doing; but somebody has to do so. I believe we will win eventually, though the fight be long and desperate.—Yours, Geo. C. HADDOCK.—Chr. Guardian.

—Rev. H. F. Sproule, the Statistical Secretary, read his report, showing a membership of 69,693 white Baptists in the State, and 166,375 colored Baptists, making a total of 236,068 Baptists in the State. He reported 4,997 baptisms among the whites, and 10,875 among the colored Baptists—being 15,372 baptisms during the year.—Mississippi Baptist.

This, That, and The Other. —Glad news comes from the Livingstonia Mission on Lake Nyassa, Africa. The congregations which attend the preaching of the missionaries sometimes number 2,000, and are generally composed of extremely interested hearers. —According to Rev. A. Holl, the annual contributions per member, from 1870 to 1880 in the U. S., were among Methodists 35 cents, Baptists 34 cents, Reformed \$1.47, Episcopalians \$1.57, Presbyterians \$1.95, Congregationalists \$3.59. —Friend, have you ever dedicated ten minutes of your time to a consideration of your destiny? Days to your ledger; hours to your amusements; years to your commercial engagements: would it not be wise to reserve some moments for your soul's outlook beyond the grave?—Spurgeon. —The Christian Leader says:—"In the garden at Gethsemane belonging to the Roman Catholics (there is another belonging to the Greek Church) visitors are shown the Tree of Agony, and even the indentations on the rocks where the disciples slept and left the print of their forms. The monk in charge seemed rather puzzled by the question an English visitor recently addressed to him, 'Tell me, were rocks soft in those days?' Little paths and flower beds deck the ground, the beds being surrounded by low fences painted green; while in the wall lawnly majolica plaques are placed, representing events of that awful night. The whole looks like a suburban tea-garden. —We are not surprised that the committee who had charge of the services conducted by Sam Jones in Chicago have concluded not to ask him to return in the fall as they had expected to do. It is said that the reason is that after publicly renouncing the use of tobacco he has gone back to the use of the filthy weed. They think that a man who asks others to make a great resolve ought to be able to keep his own good resolutions.—Independent.

—Is thy friend angry with thee? Then provide him an opportunity of showing thee a great favor. Over that his heart must needs melt, and he will love thee again. —Richter. —I choose my wife, as she did her wedding gown, for qualities that would wear well.—Goldsmith. —Gov. Madero, of Coahuila, Mexico, offers to give Southern Baptists five houses of worship, originally built by him for Romish priests, on his five ranches—each rancho with a population of from 1,000 to 5,000—and to pay half the salaries of five missionaries to occupy them. —No book is worth anything which is not worth much; nor is it serviceable until it has been read and re-read, and loved and loved again, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a housewife bring the spice she needs from her store.—Ruskin.

—You cannot stay the shell in its flight; after it has left the mortar it goes on to its mark and there explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may be forgiven for it, but still it goes on its deadly and desolating way. It has passed entirely beyond your reach; once done, it cannot be undone.—Wm. M. Taylor.

—The total amount raised last year for Foreign Missions by 50 American organizations, embracing 11,329,323 communicants, was \$3,392,814, which is at the rate of 32 cents per member. The cost of collecting and expending this money was about 64 per cent. —A Presbyterian missionary writing from Tokio, Japan, says the Presbyterians held their spring meetings in April. During the preceding six months, the additions on profession of faith numbered over 240 in the Tokio First Presbytery (an increase of 15 per cent.), and over 100 in the Tokio Second Presbytery. Great interest is manifested by the Japanese in the preaching of the Christians.

—Letters from English Baptist missionaries report a very dry season in the Congo Country, and the consequent failure of a staple crop, the peanuts. The calamity has been attributed to the white man, and many acts of violence have been committed in consequence. The drought has been followed by disastrous floods. The missionaries also report a case unparalleled up to the present. The Loango mail-carrier has been murdered, and his gun and mail-bag, containing thirty letters, stolen. The missionaries have had returned to them the gun and some torn letters, and an offer made of the payment of two men as blood money. The Congo Free State has taken the matter up.—Independent.

—Some part "priest" writes in the Church Press on "church unity." He believes "the only unity attainable is of the kind shown by the lion and lamb lying down together, with the lamb inside of the lion." Of course, if he chooses to compare his "branch of the Catholic Church" to a wild beast, he is welcome. But, when the "lamb" bears about the same proportion to the "lion" in size as an elephant, the wonder is how the lion is going to swallow the lamb. "The Church" with less than 400,000 communicants will have to do a considerable work of digestion before it comfortably assimilates some three million Baptists, and another three million Methodists, and a million Presbyterians, to say nothing of her "sects," making some millions more. Is the Church, a "roaring lion seeking whom it may devour."—By-Weekly.

HARVESTING MACHINERY of all kinds. LATEST IMPROVEMENTS. BEST MANUFACTURERS. BROWN'S PATENT HAY LOADER, Will elevate ONE TON of hay from the window as clean as is done with a hand fork IN 5 MINUTES. The Best Hay Tedder.



Experience has demonstrated the fact that a good HAY TEDDER that will thoroughly spread long, heavy grass, taking it up from the bottom, tossing it gently into the air, and leaving it upon the ground in a light, feecy condition, enables the farmer to take advantage of fair weather, and at least twice the quantity of hay can be secured, in better condition, than when allowed to remain in the swath.

That it will thoroughly turn and spread four acres of heavy grass in an hour, thus accomplishing the work of from ten to twenty men. For Descriptive Circulars, Prices and Particulars, in regard to the above apply to TIPPET, BURDITT & CO., St. John, N. B. Or any of their authorized Agents throughout the Maritime Provinces.

McLEAN'S VEGETABLE WORM SYRUP. If your child is troubled with Worms in the Stomach or Intestines there is probably no remedy so Safe, Pleasant, and so effective as McLean's Vegetable Worm Syrup. Do not confound this preparation with Vermifuge, Lozenges, Powders, &c. It is an entirely different preparation from any of them. It is purely vegetable, safe, and so pleasant that no child will refuse to take it. Price 25 cents.

Advertisement for William Crawford, Direct Importer of pianos. Includes text: "Those who desire the best should not fail to examine the BEHR and the VOSE PIANOFORTES; also the PIANOS made by JOHN BRIMBLED & SONS, London, England, unanimously awarded the highest honors by the most eminent musical authorities in Europe and America." Includes address: 66 KING STREET, ST. JOHN, N. B.

Advertisement for "The Best Advertising Medium" in the Maritime Provinces. Includes text: "THE BEST ADVERTISING MEDIUM in the MARITIME PROVINCES is the 'MESSENGER and VISITOR.'" Includes address: ST. JOHN, N. B.

THE HOME.

When out of the bed the sun is bright. As a bird speeds forth from the opened tent. As the smoke flies out when it finds a vent. To lose itself in the spending—

Does it travel wide? Does it travel far? To find the place where all spirits are? Does it measure long leagues from star to star?

And feel its travel unending? And caught by each heaving, blowing wind, Storm-tossed and beaten, before, behind, Till the courage fails and the sight is blind, Must it go in search of its heaven?

I do not think that it can be so, For weary is life as all men know, And battling and struggling to and fro Man goes from his home to his home.

And surely this is enough to bear, The long day's work in the sun's hot glare, The doubt and the loss which breed despair, The anguish of baffled hoping.

And when the end of all has come, And the soul has won the right to its home I do not believe it must wander and roam, Through the infinite spaces groping.

No, will we the storm be, and mark the day And the shuddering soul may a pity claim, Afraid to go, and unwilling to stay, But when it gives it its going.

With a rapture of sudden consciousness, I think it awakes to a knowledge of this, That heaven earth's closest neighbor is, And only waits for our knowing;

That 'tis but a step from dark to day, From the worn-out tent and burial clay, To the rapture of youth renewed for aye, And the smile of saints uprising,

And that just where the soul, perplexed and awed, Begins its journey, it meets the Lord, And finds that heaven and the great reward Lay just outside of its prison!

—Susan Coolidge in Congregationalist.

Making a Home.

At a reception in Washington, according to the Youth's Companion, a circle of friends were discussing the characteristics of a woman, famous in the last generation, when a gentleman remarked: "To me, she was most remarkable for her ability to make a home. Put her (as I have seen done in the West) in a log cabin with nothing but some wooden chairs, a piece of walling, an open fire, and the odds and ends which had stored in her trunk, and she would turn it in a few hours into a charming dwelling place. Of all her gifts, that was to me the most attractive and womanly."

An American who saw in his youth as an Englishwoman, prominent at that time for her learning and genius, was questioned as to his impression of her. "She overwhelmed me with her knowledge; her broad, liberal views, and her philanthropy opened a new world to me. Yet the most distinct recollection I have of the visit in the town and dirty tablecloth, the green carpet, and the adobe straw half-way across the floor."

One who had been used to coarse surroundings in his early home, was deeply impressed by the refinement, the pretty "bits of plainness," the simplicity, in the home of the woman he afterwards married, and the most pathetic part of his wife's history is her heroic effort to give this dainty charm to the rough dwellings in which he placed her.

There is no trait in the Englishman stronger than his love of home, and hence he is apt to value in woman the quality of "making a home" above all others. The sailor's wife "makes the hearth clean" to show her joy at his return. It is the "household motions" of Wordsworth's ideal woman that are "so sweet," and all Shakespeare's lovable heroines are domestic women.

"Let me see your home, and I will tell you what you are," the Russian Panovich says to his countrywomen. Our American girls, in their zeal for music, art, or it may be for a proper ambition, apt to forget this. They leave the oversight and the details of housekeeping to servants, forgetting that the soiled tablecloth and greasy carpet tell tales of character as loudly and emphatically as do painted signs.

They forget, too, that while their picture or song or story may prove a failure, a dainty, cheerful home is a poem which any woman may give to the world, and one which all men can understand and will certainly take to heart.

Train the Girls.

The following bit of sensible advice is taken from the Woman's Journal: "When a girl is ten years old, she should be given household duties to perform according to her size and strength, for which a sum of money should be paid her weekly. She needs a little pocket money, and the knowledge how to spend it judiciously, which can be given by a mother to her little girl. She should be required to furnish a part of her wardrobe with this money. For instance, if she gets ten cents a week, she should purchase all her stockings, or all her gloves, as the mother may decide; and doing this under the mother's supervision, she will soon learn to trade with judgment and economy.

Of course the mother will see to it that the sum is sufficient to do this, and yet leave a trifle for the child to spend as she pleases. This will supply a healthy stimulus; it will give her a proper ambition and pride in her labor, and the ability to use money properly. As she grows older these household duties should increase, with a proportionate increase of money paid for the performance of them. We know of a lady who divides the wages of a servant among her three daughters. There is a systematic arrangement of their labor which is done with a thoroughness and alacrity rarely found, either with a hired girl, or a daughter who feels that she has to do with nothing to encourage and stimulate her in the work.

PUTTNER EMULSION CO., BALTIMORE, MD. They have used PUTTNER'S EMULSION OF COD LIVER OIL, etc., for a number of years, and found it a remedy of great use in many forms of disease, especially in Pulmonary Consumption, Scorbutic Anemia, etc., in any state of the system showing a depraved condition of the blood, with a lack of tone and deterioration of vital forces. I have also used it with very much satisfaction, in various diseases of children and some other complaints incidental to childhood.

Pogwag, Nov. 12, 1884. R. A. D. A. M. D.

THE FARM.

If fresh made butter be drained to some extent and salt added in this wet condition, we get perfect salting, for the moisture in the butter will saturate the salt and dissolve it, so that each little globule will be enclosed in this salt saturation, and when the butter is worked over, the surplus moisture will be pressed out, leaving the dissolved salt evenly distributed throughout the mass. Any more salt than can be dissolved in butter, does not aid in preserving it. The film of dissolved salt about each globule seals it, so to speak, from the air, and holds its color (at least for the time). The addition of more salt than this is to cause a taste for salt flavor acquired by habit. As soon as one becomes accustomed to the salt solution salting, about half an ounce to the pound, he discovers that butter flavor, and the sharper salt in butter are not in degree, but of kind, and so prefers the former. Butter, like buckwheat cakes, should be eaten when young. The practice of making butter and then keeping it for months for a "rise," is wrong. Butter never is as perfect as when first made, and if possible, the production of butter should be so equalized that the consumption should keep pace with production, and do away with the Summer over-supply that loads down the market, brings low prices, and consigns thousands of tons of good butter (in its day) to the greasy rendering factories. —American Agriculturist.

—The woods at the sides of the cultivated fields, if there are any, and those along the hedge-row, should be cut this month, or at any other time when they are large enough. Cut them down on a damp day, or when wet with rain, and gather them into heaps where they can be burned when dry enough. This process will destroy the greater part of the weevil in them and save much labor in killing weeds in future years. It is poor economy to leave seed for bedding, or to put them in the yards. Certainly they are worth something when converted into manure, but the weeds which will spring up where such manure is used will give more value from the manure than they will give it. The farmer's motto should be: "Let us weed ripe to sow; but while it would not be easy to follow out that principle literally, it is comparatively easy to greatly reduce the number, and a half dozen years of careful cultivation will get a field to a tolerably clean condition, where no weed seeds are carried out in the manure, and it is equally true that one year of neglect will make another half dozen years of hard hoeing. —American Agriculturist.

A botanist had estimated the number of seeds in some of the common weeds of the United States, as follows: Shepherd's purse, 37,500 per plant; dandelion, 12,108; wild pepper grass, 15,400; wheat thistle, 7,000; common thistle, 65,866; camomile, 15,200; butter weed, 28,873; rag weed, 48,096; common purslane, 38,800 common plantain, 32,400; burdock, 39,088.

—AGRICULTURE. —Mr. L. F. Scott, of Litchfield County, Conn., says he has carried out hogsheads of liquid manure, but no more of that for him, as it is more work than will pay. He thinks a cistern may be a good thing to save the liquid, but that to separate the solids from the liquid is unwise, as nature designed them to act together. Take all the fat from milk, and then make it into cheese, and you have a parallel case. Let the solids and liquids go together, and then add absorbents enough to have it handle and you have a pile of manure that is incomparably superior to any specially that man ever devised.

—A POINT IN CABBAGE CULTURE.—As most farmers are aware, as cabbages increase in growth by the heading process they have a tendency sometimes to split open, which greatly diminishes the value of the head. J. J. Gregory, of New York, and authority in the matter of growing vegetables, recommends going over the ground and starting the cabbages that appear to be nearly mature, tipping them to one side. He says this tends to increase the size of the cabbage heads, and prevents their bursting. It is certainly a very simple operation, and one well worthy of a trial.

TEMPERANCE.

"You are very foolish, Eleanor. What harm will a little wine do to you? It is a great deal. John. I should dislike very much to see it on the table." "Let them think what they please. I value your happiness and mine more than I do the gratification of a few friends whose convivial habits will in no way be improved by my presence." "What do you mean, Eleanor? You know I drink, but never more than a glass at a time. You can not fear my becoming a drunkard." "Men as temperate, with as strong a will as yours, John, have before now fallen. In time a single glass may become two, and the two, and my husband may be a drunkard. You do not know how strong my antipathies are to wine."

"Yes, wine is good drunken in proper quantities. The poet sings its praises. I mistake glad the heart of a man. My father always kept it on his table. I see no good reason why I should not." "For my sake, John," pleaded the young wife. "Pshaw! You are too exacting, Eleanor. As if a fellow could not have a little wine about without falling into dissipated habits!" "Wine is a mocker; it stings drunk is raging. Whoever looketh upon it is not wise," said the Scriptures. "As many passages can be quoted in its favor as against it. Does not Paul say to Timothy, 'Take a little wine for the stomach's sake?' But what the Bible says one way or the other is not pertinent. I like a little wine. It is the fashion to have it on the table, and I am going to have it."

"Do you want to make me miserable for life, John?" "Do not use that for an argument. You have some very queer notions. Because your grandfather died a drunkard, it is no sign that I shall. Then why let wine on the table, and don't you forget it, and with these words opened pretty derisively. Mr. Somersworth, Esq., attorney-at-law and rising politician, left the parlor of his Fifth Avenue residence, and hurried to the highly luxurious law office on Broadway, where he was in any state of the system showing a depraved condition of the blood, with a lack of tone and deterioration of vital forces. I have also used it with very much satisfaction, in various diseases of children and some other complaints incidental to childhood.

They had been married but a month, and had reached home from an extended bridal trip only the night before. They were to go to the company, and the husband had announced his intention to have wine on the table, much against the wishes of his wife. How the discussion ended we have seen. The husband went to his law office in a cross and sulky mood. The wife, as soon as the door closed behind her, sat on the sofa, and wept as if her heart would break.

John Somersworth was the only son of one of New York's wealthiest merchants. He had been cradled in affluence. Every wish of his heart had been gratified; he had never known what it was to have his will balked. His father doted on him; his mother worshipped him. Many under his circumstances would have been spoiled, but John was not quite. By nature he was noble. His tastes were pure and intellectual. His home surroundings were cultivated ones. Thus he had been saved from contact with much that was evil. But the young man had his faults. He loved merry company, and he could not endure the least opposition. He had never learned to surmount his will or wishes to the desire of another. His own will must be the law. These were small faults, you may think, but from them were to spring all the mistakes of his life.

At the age of twenty-three, two years after he was out of college, John Somersworth married Eleanor Price, a young New England girl whose manners had been altogether different from his own. Born on a farm among the green hills of Massachusetts, she had received her nurture among the strictest and most conservative people in the world. Few luxuries were known to her, but all the comforts were there. Both parents were God-fearing, church-going people. Eleanor's early reading was of the old-fashioned kind. She had never read Byron, or Swinburne, nor the German metaphysicians; but the "Specimens," Bayly's "Familiar Prayers," and Baxter's "Saints' Rest" had furnished pabulum for her mental growth, and she knew Milton's sonorous pentameters by heart. Her school education was acquired at the district school, with a year at an academy in an adjoining town.

When Eleanor was seventeen she taught her first school, and subsequently taught other terms with considerable success. She had about determined to make teaching her life work when she chanced to meet with John Somersworth. She was visiting in the city, and one day, being engaged to an entertainment at which John Somersworth was present. From that time it was all over with both of them. The young New England school teacher, with her mind full of lofty projects for the advancement of the world, suddenly felt that there was coming to her a temptation for her to do that to care for boys and girls of tender age and roguish proclivities. As for John—the elegant young patrician, for whom half the girls of his set had set their caps, was fairly caught. It was the wonder of his circle for a twelve month.

The courtship was not a long one. John's father had been a prominent figure in the city, and the young couple were married as he would wish. The evening came, and the guests assembled. The elegant rooms were gay with voices and laughter. All the aristocracy was there. Late hours were kept. Of course there was wine served. Being young and full of life, the young couple went home less gracefully than they came. But John Somersworth was all right; he did not take more than was good for him—not he.

Time went on. Two or three children played about the parlor and the dining room. It was a happy, John Somersworth's pride, a handsome little fellow of thirteen years. The father doted on his son: he was his life to him. John Somersworth, meanwhile, had fallen into his early proclivities. He was a moderate drinker, but he was a great man. His wife's fears had been vain ones. Wine was placed on the table at every meal, and John drank his glass regularly—but no more. He was proud of his temperance. His head was always clear. "Only fools abstain," he used to say in answer to the pleading of his wife.

"But for your children's sake do not have wine on the table," persisted Mrs. Somersworth. "My father always used wine, and I am sure wine is as good for me as for a man; I'll risk my life." This was the answer John Somersworth made in his assurance. He knew that no man of his could be a drunkard; he would not dream of such a thing. Poor Mrs. Somersworth answered: "But Frank is growing to be a strong love for wine. He drank two glasses yesterday at dinner, and I have more than once caught him at the decanter when he thought I was away. I fear for our boy, John."

"I am deeply alarmed, Eleanor," said Somersworth complacently and assuringly. "Of course he loves the sparkling liquid; I do; but Frank is all right."

"Very well, John, you must take the responsibility, and I hope you will not be asser to answer for it, but I am afraid."

"Pshaw! Eleanor, your nerves are diseased. Do not worry. I will take care of the boy."

Mrs. Somersworth sighed; Mr. Somersworth arose, lit his cigar, and walked down town to meet the politician of his kind. He always had his way. Ever since his first dispute, Eleanor had been the one to yield. She did this for the sake of peace, because she disliked wrangling. But she often wished she had asserted her right, and never yielded when she thought he was wrong. Perhaps if she had her son would not have died a drunkard.

One night, two years after this last conversation, John Somersworth came home late from a political meeting. As he entered the parlor, his wife, who had been bending over a sleeping figure on the sofa, arose and went to the door, and there she saw him weeping, and she had the look of one who is broken-hearted.

"John, look here, that is your work," and the sorrowing mother led her husband to the side of the couch. "I am dead, Eleanor?" asked Mr. Somersworth hoarsely. "No, he is not dead, but it would be better for him and for us if he were. O John, our boy is a drunkard!" Mrs. Somersworth gave way to a flood of tears.

"I don't believe he is intoxicated," declared Eleanor, who had seen the boy several times in the city, and she had seen him as made a perfect man, and I am as sure as I am that he is not."

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several of his young companions. The knowledge pierced Somersworth to the heart. It did not seem possible, but there was the evidence of his own eyes, and he was forced to believe.

"I will have a talk with Frank in the morning," he told his wife.

And he did have a talk with him. He found Frank sullen and obstinate, and could obtain no promise from him.

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PARSONS' PILLS

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. One pill a dose, Parsons' Pills, certain nothing harmful, are easy to take, and cause no inconvenience.

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Advertisement for Peter Henderson & Co. Seeds. Features 'Half a Million Gardens' and 'Peter Henderson's Seeds'. Includes list of seeds like 'New York Wonder' and 'The Great Church Light'.

Advertisement for Baptist Book & Tract Society. Lists various books for sale, including 'The Old Folks' and 'The Parsonage Children'.

Advertisement for Loans 1% to 4%. Offered by the Great Church Light. Includes details about interest rates and terms.

Advertisement for The Royal Singer! New Singing School Book. Teaches singing in schools and churches.

Advertisement for Parlor Organ Galaxly. A good and large collection of Parlor Organ Music.

Advertisement for Clerical Hats. Just Received from London, One Case Clerical Hats.

Advertisement for Mackinaw Hats. Ten Cases Baltimore Mackinaw Straw Hats—Latest Styles.

Advertisement for C. & E. Everitt. 11 King Street. Readers of this paper requiring boots or shoes.

Advertisement for Thomas L. Hay Boots or Shoes. Made and Calf Skin, and Sheep Skin.

Advertisement for Waterbury & Rising. 34 King and 213 Union Street. Newly imported Verso & Motto all through.

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FOR SALE!

News Summary.

DOMINION. Last week a band of sheep numbering 3,385 head arrived at Fort McLeod from Montana.

—The Dominion fishery protection service consists of six cutters and three messengers.

—The British ironclad "Triumph" has arrived at Vancouver for the protection of the B.C. coast.

—A conflict between the revolutionists and the followers of Prince Alexander is feared at Sofia.

—The Daily News says: "Prince Alexander has been abandoned and isolated by the agreement of three empires."

—Reports from Rome say the cholera recurred the last night at Melfetta, 6 new cases and 4 deaths; San Marco in Lania, 30 cases and 4 deaths; Marone, 31 cases, 11 deaths; Bologna, 6 new cases, 2 deaths; Ravenna, 11 new cases, 3 deaths.

—Lots of Southern negroes have been crushed by the earthquakes in Georgia and South Carolina.

—The Excelsior geyser in Yellowstone Park, the most powerful geyser in the world, suddenly broke out at 3 p. m., Friday, and continued to play for over 24 hours.

—The many friends of The Dominion Safe Fund Life Association, of St. John, N. B. must be gratified to find that the cost of insurance in this company is so small.

Convention Funds Received.

Dr. Delaney, Halifax, \$100.00; A. Friend, St. John, 2.00; John Mann, St. George, 2.00; Leinster St. St. John, 9.00; Dr. David Blair, Central Onslow, 25.00; Chas. Sutherland, St. Francis, 10.00; Lunenburg church, Mahone Bay, N. S., 12.14; A. A. Perry, Barton, N. S., 1.00; Pugwash Missionary Society, for St. Mary's church, N. B., per Rev. F. M. Normandy, for H. M. Hammond's Plains church, per E. E. Locke, 11.00; Sadie A. McLean, Boston, 1.00; Mrs. M. J. Messenger, Bridgetown, part of Louise J. Smith's bequest, to F. M. Normandy, 25.00; Westport church, 18.17; Newcastle, Grand Lake, 3.00.

Yarmouth, Sept. 6 G. E. Dav. Received For W. B. M. U. Aug. 9. Springfield, Ann. Co., per Mrs. J. N. Schofield, \$100.00; "Brooklyn, per Mrs. A. Wilkins, 8.50; "Chicopee, per Mrs. J. B. Bain, 19.90; "Cummington, per Mrs. A. M. Hanks, 30.00; "13. Sackville, per Mrs. S. Estabrook, 2.75; Mrs. E. D. Estabrook, 1.00; Mrs. L. Estabrook, 1.00; "17. Upper Stewiack, Mrs. E. Bentley, 1.00; "22. Torbrook, per Mrs. A. Parker, 5.00; "Jacksonville, 11.50; "Hillsboro, per Mrs. Camp, 8.50; "Albert, Mrs. Jas. Keiver, 5.00; "25. Cambridge Narrows, per Mrs. C. W. Pierce, 5.00; "New Zealand, Mrs. Herapath, 10.00; "Ohio, per Mrs. J. T. Eaton, 7.00; "Manassas, per Mrs. E. M. Blackadar, 2.50; Collection at annual meeting, 19.53; S. J. Manning, Treas. W. B. M. U.

Marriages. LANOILL-LYDOR.—At the home of the bride, on Wednesday, Sept. 1, by the Rev. F. D. Davison, William H. Langill, of Malaga, and Jennie, second daughter of Thomas Lynde, of Westworth, Cumberland Co., N. B.

Deaths. MULLEN.—At Whitneyville, N. B., Aug. 16th, J. A. Mullen, beloved husband of James Mullen, aged 55 years. She died Tuesday, Sept. 5, at Greenwood, Kings Co., N. S., July 18th, Ernest H., aged one year, youngest child of B. J. and Ellen Feeder.

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SAILINGS FROM ST. JOHN. ULUNDA, 1,600 Tons, About SEPT. 2; DAMARA, 1,600 " " " OCT. 2; ULUNDA, 1,600 " " " NOV. 2; DAMARA, 1,600 " " " NOV. 13.

UNION BAPTIST SEMINARY. PENDING THE ERECTION OF BUILDINGS IN ST. MARTIN'S. Work will be continued for the coming year at ST. JOHN.

ACADIA COLLEGE, WOLFFVILLE, N. S. Next Term begins SEPTEMBER 30th.

Horton Collegiate Academy. ACADIA SEMINARY, WOLFFVILLE, N. S. Next Term begins WEDNESDAY, Sept. 1st.

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