

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 3, 1886.

NO. 5

Directions to Subscribers in Remitting their Subscriptions.

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All our Pastors are Agents.

—NEWSPAPER FALSHOODS.—Three Presbyterian ministers in Memphis, Tenn., are offended at *The Christian Observer*, because its editors have come out in strong opposition to Dr. Woodrow's evolution teaching. They have accused the paper of falsehood in the secular press, and to substantiate their charge before the *Observer*, have searched the files of the *Observer* for the last fifteen years, and profess to have found seventy-five false statements, during that time. They must surely feel proud of themselves! If the partisan secular press must injure their opponents in every way possible, it is to be hoped that such tactics will be employed neither by nor upon the religious press.

—OBSCURITY.—Bro. Foshey is so engaged in special services that he cannot, at present, take up the issue between us, on this question. If he or anyone else desires to show reason why ministers should determine who are to be ordained, as well as to ordain them, the *Messenger and Visitor* is open for that purpose. The *Messenger and Visitor* wishes to give to all a fair field and no favor. If the editorial pen ever gets a little over sharp, will all interested kindly excuse the one that writes it. We have no doubt but that Bro. Foshey could make out a very fair case, and some day he may. We write this to let our readers know that neither side, in this discussion, has yet quitted the field. We hope, however, that Bro. Foshey may be so occupied with the blessed work of directing enquirers to the Saviour that he may not find time to write on this subject very soon.

—UNION OF BAPTISTS AND DISCIPLES.—There is a growing feeling in the Southern States that Baptists and Disciples should get nearer together. There is to be a series of articles in the *Richmond Herald* on the union of these two bodies. In many cases the differences are chiefly a difference of interpretation of the same terms. If we would make the least of our differences, they would often grow less, in reality. But let us never make less of the truth. The true principle of union is for all to make the most of truth.

—TOO MANY PAPERS.—The *Richmond Herald* gives the opinion of one of the best men in Tennessee, that there is little hope for the Baptist cause there while they have so many papers. They divide the people. Each paper has its readers, and there is no common medium of communicating with all the members of the churches. There can be therefore no common policy, and dissension and weakness is the result. It is to be hoped that the Baptists of the Maritime Provinces may never be afflicted in this way. If we must differ, let us do so where all the people can hear both sides.

—ACKNOWLEDGMENT.—We wish it were possible to acknowledge individually all the kind words and wishes coming to us every day. Be assured brethren that they refresh and encourage us very much, and make us more desirous to make the *Messenger and Visitor* more worthy of the good words spoken of it. Suffer us to repeat the wish, help the *Messenger and Visitor* by your prayers. The consciousness that many are remembering our paper before the throne, gives us strength and gladness.

—SKATING RINKS AGAIN.—The chief of police, Conroy Island, N. Y., gives this testimony of the influence of skating rinks. It should be heeded by every one interested in good morals:

"My private books," says Captain McKane, "will substantiate the fact that nine out of ten of the girls between the ages of fourteen and sixteen arrested by my officers on the island last night, during the past summer, have upon private questioning by me, dated their fall from the sin when they commenced to frequent skating rinks. This is no exaggeration, be confident. I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that the girls were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known."

—ORDINATION.—A case has just occurred in the West, which may have some special interest just now. A church called a council of ministers to ordain a brother who was a member of another church.

The papers are down very hard on the action. They say it was trenching on the independence of the churches, and violating the right of the church to which the candidate belonged.

—LUMOR OF ASIA.—Buddhism has been put in competition with Christianity by some of the so-called liberal school. The following exhibit of Buddhism drawn from a work by Rev. B. C. Henry who has lived ten years where it dominates the people, shows that Christianity need not fear comparison:

The moral code of the Buddhist is feebleness itself beside the Confucian. It is entangled with monasticism, with metaphysics and other delusions. In practical life its devotees are not faithful to their vows. It teaches self-denial and the vanity of earthly things. It has no measure reformed some savage tribes, and has not been without its lessons of mercy. The good however has been more in theory than in practice. It is conspicuously wanting in charities for suffering humanity. No alms are enjoyed except for the priests. No hospitals, no orphanages, no houses for the destitute, no schools or benevolent institutions of any kind. It offers asylum for birds and animals, and will support ewes until they drop dead with age, and gives formal burial to the sacred pig. It gives no hope for women except as they may hope to be reborn as men. It leaves women where it found her, more than two thousand years ago, having brought her no relief, no elevation, no comfort or hope. It adopted idols already worshipped, and gave them a place in its pantheon. It not only countenances the worship of ancestors, but adopted the system of life, setting up shrines in every monastery to the founders and abbots in succession.—*Christian Secretary*.

—CROWDED OUT.—Considerable interesting matter is crowded out this week through the press on our columns.

—GAMBLING IN CHURCHES.—The *Vanguard* referring to the questionable methods adopted by churches to raise money, gives the following illustration; with its application:

The answer of a Mohammedan priest illustrates the policy. "A hog (which is a very vile thing in the eyes of a Mohammedan) once entered a Mosque. The people were horrified. 'What was to be done?' The ingenuity of the priest was equal to the emergency. He told the people that the temple was so holy that the moment the hog entered the door, it became holy while it there, but became as vile as ever when it passed out. They say, 'The church is a religious institution. These things are gotten up to support the church. There's no harm in them; some of our bishops give it their sanction, the thing's holy because carried on for holy purposes.' They rob Peter to pay Paul. Do evil that good may come. All light darkness, and darkness light, while the eternal woe of God hangs over their guilty souls."

—PROHIBITION IN KANSAS.—The Governor in going about the State attending fairs and other gatherings, numbering from six to six thousand, met a drunken man. At one place, where nearly a hundred thousand were assembled, he saw only one case of drunkenness. In his opinion there is not more than one-tenth of the liquor sold in the State that there was before the passage of the prohibitory law. Of the whole number of prosecutions for violation of the prohibitory law since Jan. 1, 1885, seventy-nine per cent. resulted in conviction, and only fifty per cent. of prosecutions for other offences so resulted.—*Christian Secretary*.

And yet the liquor men have sent a correspondent to Kansas to write back that "prohibition does not prohibit" here, says the same authority. He has done so and has received his pay, and now it will be in order for liberal temperance people—they should be named Liberal Tipplers—to herald this very reliable (?) testimony abroad.

—CONNECTICUT BAPTIST.—The recently published Minutes of the Connecticut Baptist Convention give the following statistics:

The number of churches is 126, Baptists, 743; total additions, 1,210; removals, 1,029; increase over last year, 181; total membership, 21,786. Benevolent contributions: State Convention, \$2,846.32; Education Society, \$698.84; Home Missions, \$7,217.07; Foreign Missions, \$7,437.36; Widow's Fund and Ministers' Home, \$2,646.08; other objects, \$6,609.99; total \$28,134.64.

Telugu Jubilee.

Commencing on Friday next, February 5th, and continuing to Wednesday, February 10th, a series of meetings will be held at Nellore, India, to celebrate the fiftieth anniversary of the establishment of Baptist missions among the Telugus. If health and circumstances permit, it is probable that all the missionaries of the American Baptist Missionary Union; the Canadian Missionary Society, and the Foreign Missionary Board of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, now laboring among that people, will be present. A programme has been prepared, by which all the prominent features of missionary work—past, present and future—will be treated. Thanksgiving and praise for the marvelous displays of God's grace and mercy in the conversion of so many thousands of Telugus, and prayer for a yet more extended outpouring of the Holy Spirit upon the

people, will also find a prominent place in the exercises.

Such a gathering, for such a purpose, affords a special opportunity for bringing our foreign mission enterprise before the Baptists on this continent, who have provided the laborers and the means for carrying out God's purposes in regard to the salvation of the Telugu people. Many of our churches are holding special meetings for exhortation and prayer, for the strengthening and encouragement of the people of God, and the gathering in of willing subjects to the Prince of Peace. What more could possibly conduce to such an end than the setting apart, by all our churches, of at least one day during the period named, Feb. 5th to 10th, to a review of the blessings God has so wonderfully granted upon our foreign missionary efforts, and earnest prayer for the extension of his saving power to the Telugus in that part of the field where our own missionaries are laboring? And why not, also, in view of what God has wrought, and of the great and precious promises he has given of final success, make the occasion one of thank-offering and faith-offering, by which the Foreign Mission Board may be relieved of some of its financial difficulties, and be placed in a position to extend the work on every hand as the way opens up for effective missionary labor?

The mission to the Telugus, carried on by the Baptists of the Maritime Provinces, is young, when compared with many others; still, signal tokens of the divine favor have been granted to it in the raising up of so many faithful men and women to carry the gospel to that people, and in giving to them such acceptance with those among whom they labor that their messages of mercy have been accepted by so many, who have laid aside their idols and their superstitions to worship the only living and true God, and to exercise a saving faith in our Lord and Savior Jesus Christ. And let it be remembered in this regard we have a deep and abiding interest in the work of the other Boards, who will be represented in this Jubilee gathering, and that the success which has attended the labors of Mr. and Mrs. Boggs, Mr. and Mrs. Burditt, and Mr. and Mrs. Armstrong, of the American Union, and of Mr. and Mrs. Currie, of the Ontario Board, are blessings granted to us also; for they all belong to us—we were reared in our homes, were taught in our Sunday-schools, were trained in our Academies and Colleges, were members of our churches, and preachers of the word of life to our people before they gave themselves to the work in which they are now reaping such rich rewards for their labors. So that we may thank God that he has counted us worthy to select from our people so many of his messengers to bear the gospel tidings and the light of life to the Telugus and other nations who sit in darkness and the shadow of death.

This Telugu Jubilee is an earnest appeal coming from the missionary field for a wider spread of missionary intelligence among our churches, for songs of praise for the victories Christ has won, for the exercise of more faith and zeal in the prosecution of our home work, for more humble, trustful dependence upon our Lord and Master, for more fervent supplication that we may be used still more effectively in the great world-field of Christian effort, and for the out-pouring and in-coming of the Holy Spirit, so that our plans, purposes and labors may be so wisely ordered by His grace and wisdom and power that this year may prove, indeed, a jubilee year in which the ransomed of the Lord shall come to Zion with gladness and everlasting joy upon their heads.

On Wednesday, February 10th, (the last day of the Jubilee), the Foreign Mission Board and the Executive Board of the Woman's Baptist Missionary Union held their regular meetings for the transaction of business. The Foreign Mission Board will then have to make their quarterly report to our missionaries. What a day of thanksgiving that would be, if the Treasurers of these two bodies could then report that every Baptist Church, Sunday School, Woman's Aid Society, and Mission Band in the Maritime Provinces, had sent in a special contribution for a Jubilee fund to remove all indebtedness and provide the money necessary to forward for the next three months' operations! And with what joy and renewed zeal would our missionaries prosecute their labor, when they received the assurance of such a widespread interest in Christ's work among the Telugus as evidenced by such a consecration of the members of our churches and families and of their means to his service!

J. MARSH,

Secretary Foreign Mission Board.

The circulation of the Scripture in the whole world since the beginning of the present century is estimated at 200,000,000 copies, of which 120,000,000 are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible Societies.

Death of Rev. Alex. C. Bailey.

The subject of this sketch was born in Hammond's Plains, in May of 1827, and was therefore in his 59th year. He lived with his parents until his 9th year, when he came to Halifax to support himself. He was not in the city long before he felt that he was a great sinner, and that Jesus was a great Saviour, and making a full surrender of himself to Christ as a willing subject, he sought admission to the African Baptist Church. The church after prayer and meditation received him as a candidate for baptism, and church membership after baptism. He was not baptized more than a year, when a vacancy occurred in the deaconship of the church, he was chosen to fill the vacancy. This position he filled with credit to himself and honor to the church for some years. He now felt that the Lord had a higher sphere of work for him to do. And knowing that there were a number in the church to point the lost ones to Jesus, he chose the country districts in which to preach Jesus to the perishing. He proved to be so successful in his work of preaching Jesus, that the church voted to give him a letter of license to preach the gospel wherever he could secure a hearing, wishing him God speed. He went to do the Lord's work, not as a graduate from any of our colleges of arts, or theological halls, but with the love of Jesus bubbling up in his heart, and the dreadful end of those who refused to listen to the voice of the Son of God. In 1884, the church at Hammond's Plains asked to have him ordained to the gospel ministry. Agreeably to this request, at the session of the African Baptist Association which convened with the church that year, he was set apart publicly to preach the gospel. He has baptized and married perhaps more than any other minister in the A. B. Association in the same period of time. At the churches over which he presided were all poor, and not able to give him a salary sufficient to keep him, he never fully gave up manual labor, but wrought daily with his hands, and preached the word on the Lord's Day. About a year and a half ago, he contracted a severe cold, which never fully left him, although medical advice was sought. At the Association last autumn, it was apparent that his work was done. But notwithstanding his feebleness he was appointed to preach the associational sermon for 1886. He was confined to his bed about ten weeks, during which time he suffered terribly, but bore it with Christian fortitude to the divine will. It was pleasant to sit at his bedside and hear him speak of the hope he had in the sufferings and death of the blessed Jesus. In him he trusted to the end. On more than one occasion he told me he was just waiting for the message to come. Having finished his work he could adopt the language of the Apostle, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also who love his appearing." On the 16th January, at the age of 59, his spirit took its flight to the God who gave it. "He was a good man," and passed away respected by all who knew him. In disposition he was mild and gentle. He was a lover of God's word. He was also fond of singing the songs of Zion. Before his death he selected the 107th hymn to be sung at the funeral. The funeral on Wednesday the 20th was very largely attended. The procession left the house at 2 o'clock, and proceeded to the church, which was crowded to the doors. After the 115th hymn had been sung and part of the 5th Chap. of 2 Cor. was read by the writer, very appropriate addresses were made by Revs. J. W. Manning, J. F. Avery and W. H. Oline. The 118th hymn was then sung, and Rev. N. P. Drayton pronounced the benediction. He left a widow and one daughter and three grand-children to mourn his loss. Thus our brother has passed to the regions beyond. The churches in which he preached Jesus, lament his early departure. But we have learned to say, "All things work together for good to them that love God, &c."

Servant of God, well done;
Rest from thy loved employ;
The battle fought—the victory won,
Enter thy Master's joy.

Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

ARTHUR W. JORDAN.

The Baptist Book Room can supply the following magazines, monthly, 1886: Girls' Own Paper, Boys' Own Paper, Sunday at Home, Leisure Hour, Quiver, Baptist Missionary Herald, Missionary News, Missionary Review, Missionary Magazine, Spurgeon's Sermons, Sword and Trowel, etc. Send for circular.

G. A. McDONALD, Sec'y.

TWO WAYS.

The Little Man Speaks of Two Ways—Two Ways to Aid a Pastor in a Protracted Meeting.

WAY NO. 1.

The evangelist (?) has come. He must be interviewed at his hotel by the pastor, or the pastors of the town or city as the case may be. He has his plans all cut and dried, duly labeled and closed. Woe be to the common, ordinary, plodding, praying, toiling, earnest, faithful pastor, who happens to have a plan or opinion of his own to suggest, his head comes off sooner than quick.

The meeting has begun. The pastor is ignored from the beginning. The evangelist (?) takes charge of things, introduces the services, perhaps calls on the pastor to pray, reads the hymns and makes the announcements, and becomes at once "head over all things to the church."

The pastor meekly submits for the sake of the cause, and for fear some of the good brethren, and sisters will charge him with envy or jealousy concerning the gifted stranger. And why should he not submit gracefully for the sake of the cause. For years he has been sowing in tears. Part of the time he seemed to stand alone so far as the body of his brethren were concerned, and now they are all "present before"—the evangelist (?) and crowds of "outsiders" are assembled, some (some thing and some for another. Some unconverted persons for whom the pastor has often prayed, are present to hear (?) and the pastor over-joyed at the sight reproaches himself for contending for any of his peculiar views, and meekly submits, takes a "back seat" and exclaims in his heart, "O! if only salvation comes to this people it will be enough."

The meeting proceeds. The pastor is made to feel that he is almost a third-rate minister, but he must needs take the city by streets and talk to and pray with the people in their homes, inviting them to come and hear the wonderful man who has come to do for the people what he and his people have been unable to do. The services become popular. The evangelist (?) is delighted to hear his own praise upon all lips. The pastor and the few faithful ones—God's faithful three hundred—are doing seventy-five per cent. of all the solid work which is being accomplished, but the evangelist (?) has so pushed the pastor and the church out of sight that the city sees 'naught save the evangelist. (?) There are a great many conversions reported.

The evangelist (?) at the close of each service calls upon all who love the Lord to come and give the hand, and stand in the congregation. Some little boys and girls respond to this invitation for a dozen nights in succession, and are counted each time as converts. We have known eight converts made out of one small boy. The newspapers abound in glowing reports of the vast number of converts, and all of whom are hard to find.

From the very beginning the evangelist (?) must needs have the door of the church flung wide open. The pastor and some of the brethren have hitherto held as one of the cardinal doctrines of God's word that persons should "bring forth fruits meet for repentance" and give evidence of their "death to sin" before they are "buried with Christ in Baptism." But the evangelist (?) has found out a way to heaven on "flowery beds of ease," and so the pastor and the very few who now have any confidence left in his ability to suggest anything, step aside, and while they cannot vote for the reception of those who they feel are simply drifting with the tide, they are so distrustful of themselves that they dare not vote at all.

"The meeting is past and gone,
The dismal shades appear."

The faith of the brethren is now stayed upon—the evangelist (?) and the foundation is removed. There is an unwieldy mass of unconverted people in the church. Getting some of these people out of the church, as an old brother said, like taking an opossum from a hollow log, he usually brings all the trash with him. The writer has witnessed the transaction.

The confidence of the church in its own ability, with the bare help of its own pastor, to impress the community and save the people, is utterly uprooted and destroyed. So six months thereafter the pastor resigns and the church is without preaching two years. This is one way.

WAY NO. 2.

The evangelist has come. Yes, the evangelist. See Acts 21:8; Eph. 4:11; 2 Tim. 4:5. The pastor inquires concerning his plans, he frankly acknowledges that he has no plans. He explains that he does not trust in plans. He has been led to believe that there have been too many persons—unconverted persons—gathered into the churches by plans and manipulations, that God's people are sometimes inclined to trust in and look to plans for success, and thus their attention is diverted from the Holy Spirit who alone gives real success.

He has come to preach the gospel, to tell the same old story which has been told again and again by the pastor of the church.

He is present to simply "second the motion" for the man whom God has called to be the leader of his people. The pastor opens the service, makes the announcements, conducts the meetings, or the public generally is at least made to feel that the pastor and the church are important factors in the enterprise, and the people speak of the "meetings at the First Baptist church, conducted by the pastor and his efficient band of helpers, aided by evangelist M." In private conversation and from the pulpit the evangelist leads the pastor and his people to believe that the fields of their long, patient sowing in tears, are white unto harvest, and they are to come rejoicing, bringing in the sheaves. He frequently reminds the people that the solid foundations of every great structure are laid in earnest, plodding toil, and if the revival comes it will descend from God in answer to the prayers of his people.

The evangelist honors the Holy Spirit and the word, and completely hides himself "behind the cross." The gospel is preached. "Yes, the plain gospel. No sensational themes are announced, but the people are gathered together. Men and women are made to weep over their sins. The power of God fills the place. The people say "the evangelist is not deep, he preaches very simply and plainly, but there is an earnestness in his very manner which calms the hearts of all." He so conducts himself in his bearing toward the pastor that the members are inspired with confidence in the ability of their pastor to lead them in the work of the Lord. If in a very private way some of the membership should speak of the weaknesses of the pastor, he at once calls attention to the fact that all men have their faults and will direct attention to some of the graces of the pastor. He constantly holds before himself the fact that if his visits result in weakening the bond which hold the pastors and the churches together he is a curse and not a blessing to the cause. If he observes some faults in the methods of work adopted by the pastor, he speaks of them kindly when the two are alone.

The meeting is passed. The evangelist takes his leave. He leaves the pastor and church inspired with great confidence in their ability, with the aid of the Holy Spirit, to do the work which has been committed to their hands. His coming has been a blessing. He has sought the glory of God more than his own reputation, and God gives him the reputation and the honor which are by him unthought, and which after all amount to very little, only as a means to the accomplishment of the glory of the Master in the salvation of men, which should be the chief end and purpose of every Christian life. TRINITY.

This, that, and The Other.

—There is no lack of definiteness in the following prayer offered by a girl in Aintab Seminary: Dear Lord, you know I am afraid to hang my face (sulk) before Miss Wheeler, but O Lord! I commit much sin in this matter before my mother and my teachers. Fill my heart with love that I may not thus destroy the temple in which Thou dwellest.

—A colored pastor of Baltimore recently read a paper at the ministers' conference on "hindrances to the mission of the Church." Among other hindrances he spoke of the prevalence of secret societies among the colored churches. It is not true that the sentiment is growing in churches, others than colored, that nothing can be done without a special society to attend to it?

—Jay Gould is now the richest man in America. He is estimated at \$125,000,000 and is only 49 years old.

—Joseph Cook's voice is to be heard again on the platform of Tremont Temple, in eight Monday-noon lectures, beginning Feb. 1.

—The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther*.

—The population of Philadelphia increases about seventeen thousand annually, and the Baptist city mission proposes to establish and comfortably house one new mission each year.

—When John A. Broadus was pastor of the Charlottesville, (Va.) Baptist church, a new Methodist preacher came to the place. The two preachers met one day in a book store, when the Methodist said: "Well, I suppose it will not be long before you will give your congregation a discourse against infant baptism." Broadus replied: "Now I will propose a bargain with you. I will promise now and here to say one word against infant baptism, during the two years of your appointment here, if you will promise to preach one sermon a year in its favor. Now if you dare?" But the Methodist brother declined. We forbear to comment.—*Bap. Weekly*.

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Sabbath School.
BIBLE LESSONS.
 FROM PHLOUBETS SELECT NOTES

THE HANDWRITING ON THE WALL.
 GOLDEN TEXT.
 Thou art weighed in the balances, and found wanting.—Dan. 5:27

INTERVENING HISTORY.—After the last lesson's account of the companions of Daniel rejected from the fiery furnace at the inauguration of the golden image, there is silence in the history for 15 or 20 years. Then Daniel is again brought into notice as the interpreter of a marvellous dream of Nebuchadnezzar. After interpreting the dream, the history relates how Daniel fell into notice by the handwriting on the wall at the feast of Belshazzar.

English letters; but there is only one person living who can read it. The wise men would not be able to know what the words in the writing meant applied to Belshazzar, even if they could pronounce the words and know their separate meanings.

IV. THE INTERPRETATION.—10. Now the queen. This was the queen-mother, who was probably the daughter of Nebuchadnezzar. To her the former life of Daniel would be familiar.

11. There is a man in thy kingdom. Daniel had some official position in the kingdom (Dan. 5: 27); but it was probably removed from immediate connection with the king. Belshazzar may have heard of him, but as a young man of 17 he would have remembered much about him. Nebuchadnezzar thy father.—i. e., ancestor, grandfather.

Charlie thought hard for a moment. 'O, I know!' he said, with a wise look. 'It's flour. You were ever so happy till Belshazzar put his head in. Now, mamma, I'll tell you what: you get a whole barrel instead of a bag, and then you won't have to be bothered.' It was over at Henry's the other day, and his mother went in the closet, and I saw her take such a lot of flour out of a barrel! Get a barrel, mother!' and Charlie put his arms around the dear neck and kissed the face he loved so much.

Mrs. Helps could not but smile at her little boy. 'Child, the trouble is, I can't get a barrel. It would cost nine dollars, and I haven't got that. But no matter, my son, you are growing older every day. God is very good, and I know we shall not starve. Now I must go up to my study, and you can run out-door.'

HERBERT W MOORE,
 Attorney-at-Law,
 NOTARY PUBLIC, &c.

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1885. WINTER ARRANGEMENT, 1886.

Miles.	TRAINS GOING WEST.	Exp.	Arr.	Acc.
		AM.	PM.	PM.
	Hallifax—leave	7:00	8:15	8:15
1	Highland Junction	7:45	9:00	9:00
2	Newport	8:30	9:45	9:45
3	Windsor	9:15	10:30	10:30
4	Hantsport	10:00	11:15	11:15
5	Wolfeville	10:45	12:00	12:00
6	Sydney	11:30	12:45	12:45
7	Kennington—Arrive	12:15	1:30	1:30
8	Wolfeville—Depart	10:45	12:00	12:00
9	Wolfeville	11:30	12:45	12:45
10	Highland Junction	12:15	1:30	1:30
11	Hantsport	1:00	2:15	2:15
12	Middleton	1:45	3:00	3:00
13	Windsor	2:30	3:45	3:45
14	Annapolis—Arrive	3:15	4:30	4:30

Miles. GOING EAST.

	Exp.	Arr.	Acc.
	AM.	PM.	PM.
Annapolis—leave	6:15	7:30	7:30
Windsor	7:00	8:15	8:15
Middleton	7:45	9:00	9:00
Highland Junction	8:30	9:45	9:45
Kennington	9:15	10:30	10:30
Wolfeville	10:00	11:15	11:15
Hantsport	10:45	12:00	12:00
Windsor	11:30	12:45	12:45
Highland Junction	12:15	1:30	1:30
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Messenger and Visitor,

32.50 per Annum when paid within 30 days; otherwise \$2.50.

Messenger and Visitor.

WEDNESDAY, FEBRUARY 3, 1886.

HOW CAN THE CHURCHES REACH THE NON-CHURCH GOING CLASS?

Very questions are of more vital importance than this. It were well did all our churches feel how weighty it is.

We believe the first condition of reaching the non-church going, is in becoming fully impressed with

THEIR MISERABLE CONDITION.

They are starving their souls in the midst of plenty, they are dying of thirst while the water of life is flowing beside them.

THE SECOND CONDITION OF REACHING THIS CLASS, IS FOR

CHURCHES TO ACCEPT THE WORK

as theirs. We are fully persuaded that the church was constituted by our Lord. We believe he intended all his people to do their work for him in the organization he appointed.

But where these two necessary conditions of reaching non-church goers are fulfilled, how can churches practically reach them with the gospel?

BE MADE ATTRACTIVE.

so that those who come once may desire to come again. It may be that rented seats place a kind of embargo upon the attendance of many.

CONFER THEM TO COME IN.

The gospel feast is not to be prepared, and the general proclamation made, and only that. All the servants are to go out. They are to search the people out individually.

But when the pastor is released the negative duty only is done. No single church member can be excused from this work.

THE GREAT NEED, BENEFICIAL ALL OTHERS, AND CONDITIONING ALL EFFORT, IS, MORE GENERAL AND DEEPER CONSECRATION TO GOD, A GREATER FULLNESS OF THE INDWELLING SPIRIT.

THE SALVATION ARMY.

If we were right in what was advanced last week, the true criterion of the Army, as of all things else, is, how do its doctrines and methods agree with the New Testament?

THE CONSTITUTION OF THE ARMY IS UN-SCRIPTURAL.

It is modelled after a military despotism. General Booth has absolute powers. He can appoint and dismiss; he can appropriate all the funds collected as he pleases.

THE ARMY IGNORES AND DISRESPECTS A PART OF NEW TESTAMENT INSTITUTIONS.

It is significant that in their articles of faith, there is no mention made of the church. There is no pretense made that the Army is the church; but it is plainly taught that the converts are to be received into the Army, and are not to be encouraged to unite with a church.

Christ's kingdom is so sacred, this is the very reason why our Lord left us diffuse institutions and instructions, and gave us no license to tamper with them.

The ordinances of the church are also ignored. General Booth declares that baptism is DECIDEDLY NO a duty which must be performed, and that the Lord's Supper is recommended only "when such an ordinance is helpful to the faith of our soldiers."

The reason tacitly given for the neglect of the ordinances, admits a pernicious principle. It is said that baptism is DECIDEDLY NO to be considered a duty, which must be performed, because the Army only considers one baptism essential to salvation, and that is the "BAPTISM OF THE HOLY GHOST."

WE SHALL CONTINUE OUR CONSIDERATION OF THE ARMY NEXT WEEK.

QUERIES.

Is it right for a Baptist Church to hold a member in fellowship, who makes a practice of attending balls and dancing?

Decidedly not. We have never yet found a Christian who could enjoy balls and dancing and the prayer-meeting and Christian service, at the same time.

NEW YORK CORRESPONDENCE.

In my last, I promised to inform you of the results of a contemplated meeting of the clergy of all the denominations, including orthodox and heterodox, for the evangelization of this great city.

CHURCHES ARE NOT SIMPLY SINGING.

Churches are not simply singing, "Nearer my God to thee"; but they are moving up nearer to God; getting more into line with God, and sinners are flocking to Christ "as doves to their windows."

draw all men unto me." The church grew in numbers, and strength, and influence, and wealth, and liberality. While he preached Christ in his stoning work, the progress of the church was continual.

Witness the following tell-tale table: The following is a list of the receipts of the church from 1854 to the present year.

Table with columns for Year, Total, and other financial details from 1854 to 1870.

This terrible descent, this unaltered descent is not the result of old age, or the dimming of his eye. He is still the "old man; eloquent." He can command an audience as no other man on this continent.

A CONTRAST.

Calvary Baptist church, New York, was founded in the year 1847, with fourteen members, then known as Hope Chapel Baptist Society.

And this long list is not, as alas is too often the case, a "straw list." It is a list of converted men and women, disciplined, developed men and women, as their works show.

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In my last, I promised to inform you of the results of a contemplated meeting of the clergy of all the denominations, including orthodox and heterodox, for the evangelization of this great city.

The beautiful new home in which the church worships, on Fifty-Seventh street, was formally dedicated to God, February 3rd, 1884.

What a testimony to the power of the gospel of Jesus Christ? Dr. McArthur hates with a perfect hatred, all sensationalism, all tricks by which people are excited.

IS THE PROVINCE

of Nova Scotia there are about 153,000 children between the ages of 5 and 20. Of these 44,000 are attending the Sunday schools of the Protestant denominations above referred to, with the exception of the church of England.

THE YEAR 1875.

Table showing statistics for the year 1875, including Denomination, Schools, and Children.

Mass., one of the finest churches in the state. I will, in my next, have something to say concerning him and other Canadians who have been transplanted to the soil of the United States, and in which they are growing up to the fullness of the stature of strong men in God's work.

HALIFAX CORRESPONDENCE.

HALIFAX SUNDAY SCHOOLS.—STARTLING FACTS AND FIGURES PRESENTED BY JOHN GRIERSON, CITY MINISTER.

A meeting of the Halifax Co. Sunday School Association was held last Thursday evening in Park Street Presbyterian church. The Mayor in the chair. After the opening of the Association, the president stated that Mr. John Grierson had been authorized to go into the country and stir up Sunday-school work.

to give the results of his trip through the country. Mr. G. said he had travelled 200 miles, most of it on foot, and had talked to Sunday-school workers and addressed Sunday-schools. He found many districts entirely without religious services.

Table showing Halifax Sunday School statistics for 1885, including Denomination, Schools, Officers and Teachers, and Scholars on Roll.

This table shows that the 31 Sunday schools of the city are comprised of 608 officers and 5,194 pupils; leaving 3,413 Protestant children in the city not attending any Sunday school at all.

TEN YEARS AGO THE PRESBYTERIANS

occupied the first position. Now they are third. The figures for the county of Halifax, not including those of the city, show that there are of the three denominations—Methodist, Baptist and Presbyterian, 41 schools with 200 officers and teachers, and 1,561 scholars.

OVER 5,000 PROTESTANT CHILDREN

in Halifax city and county not attending Sunday school, or in other words, only about half the Protestant children attend Sunday school in the metropolis and the metropolitan county.

IS THE PROVINCE

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THE YEAR 1875.

Table showing statistics for the year 1875, including Denomination, Schools, and Children.

There are no statistics of the Church of England Sunday-schools, but out of their 31,000 children in the province, it is believed that not more than 5,000 are attending their Sunday-schools.

THE YEAR 1885.

Table showing statistics for the year 1885, including Denomination, Schools, and Children.

What do these statistics teach us? That not half the children in this province attend Sabbath-school, and, as a consequence, since so many parents neglect to give instruction at home, no religious teaching at all is had.

THE YEAR 1885.

Table showing statistics for the year 1885, including Denomination, Schools, and Children.

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TEN YEARS' INCREASE BY PER CENTAGE.

Table showing percentage increase for various denominations from 1875 to 1885.

What do these statistics teach us? That not half the children in this province attend Sabbath-school, and, as a consequence, since so many parents neglect to give instruction at home, no religious teaching at all is had.

Looking at this question from a denominational standpoint, nothing is more certain than this: that denominationalism will increase most rapidly which looks most faithfully after the children and youth.

By God's blessing, the new bringing field of much till it? We have hearty co-operation who are over the Lord, and their labor, it will send to the speedily.

SEASIDE.

Three Months on Cape Breton Island.

Three months ago, I stood for the first time before a Cape Breton audience, on the present mission, to tell the story of salvation. It was at Port Hawkesbury, en route for Cow Bay. I visited West Bay and Grand Anse, "preaching the word with signs following."

HOMEVILLE.

This church is located five miles from Cow Bay. It was organized in May, 1876, with a membership of about 32. Its membership at my coming was about the same as when organized.

MIRA.

This church is located about six miles from Homeville and is the "mother of them all," although, as it often the case, she is now the feeblest of them, the children having outgrown the mother.

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The late Dr. devoted with the Mrs. school. They gathered side-saddle the Lord's day, to life. From that blessed, wide-grace that is a community, a share—her corner last child, ing school in a cause how to with her baptism. In other brethren, aided by the spending labor of a "union out," went to the street. By through the good have a special paved, but in The church 12 more, and numbered 23, more, and very "cheering on this field. Brown, of E. Spurr, of P. know that the now bringing field of much till it? We have hearty co-operation who are over the Lord, and their labor, it will send to the speedily.

In reviewing months, I desire to the God of of his power been praying ask you to and let us exa

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LITTLE GLACE BAY.

The late Deacon Arnold Martell and his devoted wife moved into this village from the Mira section about twenty years ago. They gathered into their own private residence... it has been instructed to come, every Lord's day, to be full in the word of life.

of the church's estimate of the character of the disciplined member; and in every instance I think it is proper to furnish him with a copy of the church's record on his case. Now, it is worthy of notice here, that every case of legitimate church discipline originates in the voluntary violation by an individual member of the agreement he entered into with the church...

necessary on account of unusual trouble cast father and the Bay of Fundy. The Dorchester church is anxious to secure the services of another pastor at once. Any brother in the ministry who is at liberty to engage with this or any other church would do well to make the friends of Providence in the vicinity of the city of Dorchester acquainted with the pastor of this church...

Mr. G. B. White as leader, took charge of the service, Rev. J. B. Freeman (Methodist), who has a son in the College, spoke freely and forcibly of the necessity of religion to young as well as to old. All the meetings were good. Former students and supporters of the Institutions of Providence... they all earnestly seek the Divine blessing for the students now on the hill.

Rev. H. B. B. White, pastor of the church at Pagshaw and Wallace River, has signified his intention of resigning at the end of February. This will conclude a seven years' pastorate. He contemplates spending a while on a lecturing tour before settling again, having purchased extensive apparatus for dissolving views on Pilgrim's Progress, temperance, etc. He has also completed apparatus for lecture on Life and Character, illustrated by lamps and candles.

SLEIGH ROBES!

WE are now lining and trimming the balance of our stock of

Grey Japanese Wolf Robes, which we are marking at very low prices to close.

Dr. Geo. A. Hetherington,

OFFICE: 129 UNION STREET. ST. JOHN, N. B.

It is worth remembering that all the older and larger oil line companies are mutual. The only stockholders are the policy-holders, by whom, and from among whom, all directors are selected.

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Tippet, Burditt & Co., GENERAL AGENTS, SAINT JOHN, N. B. Send for descriptive catalogue and price list.

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Has become favorably known as an efficient preparation for PURIFYING and ENRICHING the BLOOD and CLEANSING THE SYSTEM from all Vicious Humors, thereby curing any form of Weakness, Debility, Dyspepsia, Loss of Appetite, Scrofulous Humors and Eruptions of the Skin; and for Pale and Delicate Females.

PURE SPICES and SYRUPS!

BROWN & WEBB'S GROUND SPICES ARE THE BEST! BEING GROUND AND PACKED in our own establishment, we can warrant them absolutely pure.

Our REAL FRUIT SYRUPS

Make Most Delicious Summer or Winter Drinks. PURE SUGAR AND FRUIT JUICES being used in their preparation, they are Palatable and Healthful for the Weak and the Invalid.

BROWN & WEBB Wholesale Drug and Spice Merchants, HALIFAX, N. S.

BURPEE'S FARM ANNUAL FOR 1886. This will be some book of 128 pages with hundreds of new illustrations, two Colored Plates, and tells all about the best Cattle, Pigs, and Poultry that can be raised in this country.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ARCADIA.—Bro. J. H. Hughes writes from Acadia: "I am engaged here now in a grand revival. I baptised eight happy converts yesterday, all young men, a help we needed very much; for we did not have a young man in our conference or prayer meetings before. I think there will be more to follow next Sabbath."

RIVER JOSE.—Our gospel meetings have been proving in number and interest since we began on the 15th inst. Bro. Cummings, of Truro, spent three days with us, and greatly encouraged us with his earnest addresses. There did not seem to be much to encourage at first, but now the large hall is full every night.

PORTLAND.—Eight believers were immersed on Sunday morning in the waters of the Portland Baptist church, by the pastor, making twenty-three who have publicly professed their faith in Christ by baptism during the month of January.

PORTLAND.—The church at Fenfield, Charlotte Co., requests that the members of the Portland Baptist church, of the Southern Association be held with their meetings to commence on Tuesday, Feb. 16th. Will all the churches of the association please send a representative to the meetings.

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SPEER, N. B.—The good work of the revival is still going on in our midst with unabated interest and power. Seven more happy believers were baptized into the church yesterday, and a number of others have professed conversion.

MILL BROOK.—I have been holding some meetings of late in a section of my field called Mill Brook. The Lord has come in answer to the prayers of his people.

WOLFEVILLE.—The Day of Prayer for Colleges was observed here. At 11 a. m. the President conducted services in the Academy Hall which was largely attended.

UPPER ATLESFORD.—Bro. J. L. Reed has finished the twenty-seventh year of his pastorate. He says: "This has been a year of union and prosperity, and the outlook is as bright as ever."

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DORCHESTER.—I have resigned my charge here, and accepted a call to the pastorate of the Main Street Baptist church in Woodstock. I expect to assume my new charge in the middle of February.

ACADIA COLLEGE ENDOWMENT FUND.—All notes and pledges given toward the endowment fund of Acadia College, by the friends of the city and county of St. John, can be settled with Rev. J. A. Gordon, 149 Princess street, St. John, who now holds them.

FORT DE HUTT.—On Sunday morning, Jan. 31st, it was my privilege to bury one with Christ in baptism. We hope many will follow.

ANTIGONISH.—Two were baptized here by Bro. F. M. Young, on Sabbath last. FREDERICTON.—One young man baptized last night; two persons last Sunday evening. Bro. Macintyre preached on both evenings. He is here still.

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WESTPORT Jan. 23.—A very sad accident happened to us in this place yesterday. Mr. Robert Bailey, a very highly respected citizen left his house in the morning in a small boat for the purpose of shooting a fowl, on Gull Rock, a few miles from this harbor. As he did not return at a reasonable hour search was made for him. His gun and some game were found on the rocks; but neither he nor his boat were to be seen.

Alexandria church lately vacated by Bro. Reddin, who has gone to California in search of health, now rests for the Rev. A. Allaby, Lic. of N. B., is enjoying a gracious revival. Bro. Allaby has won the hearts of his people; and better still, he has been the means of winning many souls to Christ—quite a number were received for baptism—expect to see them baptized next Sunday.

At Cavendish and Rustico, Bro. Spurr is witnessing the Holy Spirit's wonder-working power; churches revived; frequent baptisms; anxious inquirers. At North River, Bro. Lewis is holding special gospel services with hopeful prospects.

At Seaside and Tryon, Bro. Skinner is getting ready for action. His people are beginning to think him second to none as a preacher and pastor, which is a hopeful sign. May this pastorate, so happily begun, flourish and rich in results.

SMITH'S COVE, DUNEY, Co.—It was my privilege to baptize 12 persons last Lord's day, Jan. 24th, into the fellowship of the 2nd Hillburg Baptist Church, (Smith's Cove) and to welcome these and two others, received by letter. At the close of the sermon in the evening, the Lord's Supper was then observed. The good work is advancing. Many are seeking the Lord. The Adventists and Methodists are also sharing in the blessing. In fact the labours of Elder S. Woodworth, an Advent preacher have been especially instrumental of good in this place.

I go back to Smith's Cove to-day and continue special services there until next Lord's day, after which I plan (D. V.) to proceed to Cumberland Lake.

ST. MARY'S BAY, DUNEY Co.—We learn that Rev. Jas. Wallace has recently spent a few days in this field. His work was hindered by severe storms and other causes. Several, however, arose for prayer and at the closing meeting an interesting young person requested baptism and was unanimously received for that ordinance.

A resolution, too, at the same meeting was unanimously passed extending an invitation to Mr. Sargeant, now at Newton Theo. Institute to spend his next vacation with the church at St. Mary's Bay, with a view to settlement. During his recent visit to this place he made an excellent impression. This is an interesting and hopeful field and a faithful pastor is greatly needed.

Cape of Tralee.—Mr. and Mrs. E. N. Archibald desire to express their hearty thanks for the many substantial tokens of good will which they have received from their people since coming among them; and especially to their many friends who visited them at the paragonage January 20, leaving such valuable and precious tokens of \$114. That the best gifts out of the rich storehouse of God's grace may be theirs, they will ever pray. Clementport, Jan. 27.

The friends at Amherst Shore, at a donation visit in the house of J. W. Brownell, on Jan. 21st, made me richer \$11.35, for which I am thankful. J. Lewis.

Bro. E. H. Howe was made the recipient last week, of a donation of \$75, from his people, Surrey, Albert Co.

Rev. D. G. McDonald has received a unanimous call to the pastorate of the Summerside church, P. E. I.

Bro. W. H. Robinson is resting at his old home, Kingston, King's Co., N. S. He desires to have all his correspondents address him there. Just as the Lord began to work with power at Gasping, he was compelled to yield to the demands of his health. May the Master soon restore him.

Under date, Dec. 8th, 1885, Mrs. W. F. Armstrong writes from Mainville, where she and her husband are laboring as missionaries of the American Baptist Missionary Union, that they are in pretty good health, and very busy with their loved work; that their son Earnest has, to the joy of their hearts, been received into the church, and that the opening of Upper Burma to the Gospel, makes the call for laborers there louder, while it encourages those now at work in the land.

J. F. Parsons, Esq., lectured, with his usual ability, before the Acadia College students, on the 29th ult.

in reviewing the labors of the three months, I desire to record my thankfulness to the God of all grace for evident tokens of his power. I know that many have been praying for me, and I now desire to ask you to "magnify the Lord with me and let us exalt his name together."

By God's favor I have been enabled, during the three months, to travel 519 miles, preach the gospel "from house to house" 299 times, address the people publicly 153 times, and to-day, as far as I know, my health is perfect. I am neither weary of the work nor in it. Eighty-four have been added to the churches during this time, and, I trust, as many more converted to God, some of whom will work for Jesus in other denominations, and many will yet, I trust, obey their Lord in baptism, when those of them who are, on this subject, yet in darkness, shall have seen the light, and those who are in bondage shall have their liberty.

While much has been done for us during the past, the Lord is still loving and giving, while, by his grace, we are receiving and having. Eleven were baptized yesterday, and the interest is still on the increase. One of these baptized yesterday is the wife of an officer on board one of the vessels that sailed from here last week. She was a Roman Catholic until two years ago, when, to please her husband, she united with the Episcopal church in England, and was "confirmed" in her sins. In God's gracious providence she came here to see her husband off, and being invited to the meetings, she came, and was convicted of sin the second evening she attended; and before day dawn next morning "the bright and morning star" shone into her beclouded soul. Her joy is great. Her testimonies are impressive. Pray for us still, and expect more good news next week.

Little Glace Bay, Jan. 18. D. G. M. P. S. Please acknowledge with thanks, in addition to the names sent by Mrs. MacDonald, on behalf of the Tyne Valley church, \$2 from H. L. Cunningham and \$2 from Mrs. J. Nichol. Mrs. N. sent \$2 before and her husband \$3; but seeing that we are on the down grade and near home, she thinks we "will not be offended if she sends \$2 more, hoping that others will follow suit"; C. H. Harrington, John Graham, Capt. Perrier, \$2.00. D. G. M.

How to Get Out of the Church. Will you allow me a space for a few thoughts on church membership and church discipline? The question of Bro. Parker, and your answer, in your issue of the 20th, has suggested these lines.

I do not know that I shall differ with you if I should answer Bro. Parker's question by saying so, except by death. And yet I think there is a bottom principle, for which this church is searching, and on which a church may rest securely, and act consistently. Would not an answer to the question, "what is church membership?" lead to a solution of the difficulties surrounding the whole question of discipline?

Church membership with us is a privilege granted to, and accepted by those who voluntarily enter into a covenant with the church, on conditions, and for a purpose clearly set forth in the "Articles and Covenant of our churches." I fear that modern practices in our churches have been burying this fact, and its resurrection is now the necessity of the hour. The ultimate of discipline with us is the revoking of the fact that a member has broken his agreement or covenant with the church, and has been restored again to full fellowship, or has been excluded, the full particulars of each case being set forth in the recorded resolves of the church. In these resolutions of the church there is an expression

of the church's estimate of the character of the disciplined member; and in every instance I think it is proper to furnish him with a copy of the church's record on his case. Now, it is worthy of notice here, that every case of legitimate church discipline originates in the voluntary violation by an individual member of the agreement he entered into with the church; and the church, by excluding the member, but records this fact, and so does no injustice—provided it is done for a proper purpose and in the right spirit. This is legitimate, as it is scriptural (see Matt. 18:15, 17; 23:1-5). This course will cover every case you mention in the article referred to, and all cases which may arise, so far as I can see.

There seems to be a haze around the word exclude, as we use it in our church reports. It is doubtless associated with the word excommunicate, as it is used in the Romish church, and is accompanied with cursing and persecution. So we try to let our members down more easily, by the use of the word "dropping," etc., by which we just mean exclusion from church privileges because of their violation of covenant engagements with us. Now, the spirit of Christ dominates our discipline, and all our excluded members, though they be to us as "heathen men and publicans," are the subjects of our most fervent prayers and best wishes; and moreover, the doors of our church are always open to them when they are prepared to enter into church fellowship with us again.

Dismissions certify to sister churches that the members named in them have fulfilled all their obligations with us, and have our consent to remove their membership to them. This, in my opinion, cannot be truthfully done, if the member wishes, for any cause, to break his covenant with us. J. H. SAUNDERS.

Westport, Jan. 25. NEWS FROM THE CHURCHES. ARCADIA.—Bro. J. H. Hughes writes from Acadia: "I am engaged here now in a grand revival. I baptised eight happy converts yesterday, all young men, a help we needed very much; for we did not have a young man in our conference or prayer meetings before. I think there will be more to follow next Sabbath."

RIVER JOSE.—Our gospel meetings have been proving in number and interest since we began on the 15th inst. Bro. Cummings, of Truro, spent three days with us, and greatly encouraged us with his earnest addresses. There did not seem to be much to encourage at first, but now the large hall is full every night.

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THE PANSY.

For both week-day and Sunday reading, THE PANSY, edited by "Fanny" herself, holds the first place in the hearts of the children, and in the approval of earnest-minded parents.

REACHING OUT.

being a further account of "Little Fishers" and their Nets. "The Golden Text Stories" under the title, "Six O'clock in the Evening," will be told by a young girl, Grindin, who knows many interesting things about what happened to herself when she was a little girl.

St. George and the Dragon, to run through the year. Rev. C. M. Livingston will tell stories of discovery, inventions, books, people, places, and things. Fanny will be a regular contributor during the year.

Where I Went, and What I Saw. There will be, in each number, a selection from our best standard papers suitable for recitation, school or drama.

Address all orders to D. LOTHROP & CO., Publishers, Franklin & Hawley Sts., Boston, Mass.

Advertisement for Cures RHEUMATISM and Cures DIPHTHERIA. Includes text: "Cures RHEUMATISM" and "Cures DIPHTHERIA".

Advertisement for \$500.00 REWARD. Includes text: "\$500.00 REWARD" and "offered for the best article in the Messenger and Visitor".

THE CENTURY FOR '85-'86

The remarkable interest in the War Papers and in the many light articles and strong editorials, has made THE CENTURY the most popular magazine in the country.

More than 200,000 Copies Monthly. Among the features for the coming year, which begins with the November number, are:

The War Papers. These will be continued (most of the illustrations) until the close of the Civil War.

Special Features. Includes "A Tricycle Pilgrimage to Rome," illustrated by Fanny, and "The Rise of Miss Lopham."

Short Stories. By Frank E. Stockton, Mrs. Helen Jackson (H. H.), Mrs. Mary Halleck Foot, Jos. Chandler Harris, H. H. Boyesen, T. A. Janvier, Julian Hawthorne, Richard S. Johnson, and others.

The Illustrations. Will be kept up to the standard which has made THE CENTURY engravings famous the world over.

Prices. A Special Offer. Regular subscription price, \$4.00 a year. To enable our readers to get all the War Papers, with contributions from the General Grant, General Sherman, Admiral Porter and others, we will send the 12 back numbers, from July, 1864, to October, 1865, with a year's subscription beginning with November, 1865, for \$5.00 for the whole.

A PRIZE. Send six cents for postage, and a copy of the paper will be sent to you. And dealers and postmasters take subscriptions, and supply them according to our special offer, or remittance may be made directly to THE CENTURY CO., NEW-YORK.

THE HOME.

Restless and unsatisfied. "Or what use is life?" I cried; "All my wishes are denied, "All my duties trivial seem; I have energies, I deem; What I could be—oh! I dream;

"Yet I cannot see my way From this spot where I stay; So hope I wish day by day. Then a voice was at my side; "Let the conduct be thy guide. 'Twas His voice, the Crucified.

"Thirty years unknown I trod Gallies' sequestered road; But my life was known to God. "Daily work at Joseph's call, Daily I did duties small, Yet I was the Lord of all.

"Daughter, if thy life be true, Thou a blessed work shalt do, Though unseen to mortal view. "I shall know it, I shall see, With will and heart and free, Thus obedient art to me.

"I shall know it, I shall see, With will and heart and free, Thus obedient art to me. Now on these sweet words I rest, And have ceased my anxious quest, For the Master knows best.

Being a Woman. It is a dreadful bother to be a woman and do the business of a good shape. In the first place, you've got to look well or else your nobody. A man may be ever so homely and still be popular.

Also Cures. Scalding, Neuritis, Glandular, Rheumatism, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Cellulitis, Oozing Sores, Itchiness, Burns, Frostbite, Piles, Hemorrhoids, and all the ailments of the skin, and a hair-dressing preparation.

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having the headache. And if she is "serenely" enough to find anybody about the door any quieter, and nobody tucks her on the lounge with a shawl over her or cuddles her to death as a man has to be cuddled under such circumstances.

We might go on indefinitely with the troubles of being a woman, and if there is a man who thinks a woman has an easy time of it, why, just let him pin on a pound of false hair and get inside a pair of corsets, and put on a pull-back overcoat, and be a woman himself and see how he likes it—Lorett Times.

THE FARM. Cows in Dark Stables. It is injurious to cows to keep them closely confined in dark stables. While barn basements make warm and comfortable quarters for stock, there is reason for giving milk cows some exercise in the open yard every day, and on sunny winter days, for a considerable length of time. It will increase the flow and value of the milk product, and will also help the cow to prepare for bringing forth a healthy calf in the spring.

Jersey and Guernsey Cows. An authority says that the Jersey has hereditary qualities in the direction of milk rich in cream. The Guernsey breed, derived from the same general line of ancestry, is larger, a deeper milker, and comes next in the Jersey in the butter (fat) quality of the milk. Individual Jersey cows have produced the largest quantity of butter, on special feeding, in a given time of any breed known.

Most Valuable Cows. The nature of fowls contains their urine, as a solid excrement. It may be recognized by its white color, and constitutes the most valuable portion of their droppings. The manure of broods under a hen, and mixed with water, scattered over the ground, is smooth and close, with glass around the space upon which the manure will fall. Dry earth, and sand, mixed with lead plaster, or sprinkled over after spreading with solutions of sulphate of iron (copious), should be evenly spread over the manure, and the whole should be turned over by the addition of more earth. The best earth for a hen's purpose is good, rich, loamy soil. It should be prepared in hot, dry days, by sifting upon a floor of boards, and shaking it over until thoroughly dry. The manure, when dry, may be used as the waste of the poultry house preserved in this way, will be the course of a few months become nearly homogeneous, and a fine fertilizer for field and garden use—American Agriculturist.

TEMPERANCE. The Deacon's Sunday-School Sermon. BY JAMES GLENNIE ANDREWS. A dear old deacon in my State was cured of a high license pulpit, but was so loyal to the church that he took his gospel all that fell from the desk. So, when his pastor pushed high license, he, as a superintendent of the Sunday-school, said: "Such is the children as the trees are bent the twigs should be inclined." So in his homely way he turned the sermons into language the children could understand, and made a talk for high license before the Sunday-school.

Dear boys and girls, I'm a deacon, 'f you know his very naughty to drink beer and whiskey. So, too, it's naughty to sell them without a license, or with a cheap license, and the town niggers, every saloon keeper pay it \$500 out of what he gets for making drinks. It's naughty to sell longer to sell beer and whiskey, but a real nice, respectable business, like selling sugar or kyan books. And your blessed paper don't like to have a \$500 saloon close by their store, but with a \$400 one each, they know that a good people will like to buy their beer. So, when you men get drunk and sweat and fight and roll into the gutter before the five hundred dollar saloon, your high license pal's know that's a blessing, and they must thank God every day that blessings fall so thickly about them.

Yes, you all clear, don't you, children? If not, you must be patient and remember your eyes will grow bigger, like 'em, some day. Of course, too, your fine manmas never visit the wife of the fifty dollar rumrunner; but quick as he grows so good and respectable that he pays his town \$500 a year, as the share of what he gets by making drinks and drinkers' wives and children, and the old law-payers put him on the back, why then, of course, your fine manmas go right off and visit his wife, and find her just lovely, and ask her to see how they're getting on. You know, an advance of \$450 in license works a great change of heart and manners in the saloon keeper; all his family, when he pays \$500 he's a gentleman.

If you keep on seeing it, don't you, children? Why, though, you can't see why, if it's awful wicked for a fifty dollar license to fall a man's boots with make and his head with the crazy, and turn his hands into double fists, and send him home to knock down his wife and kick his little boy and girl into the street—it is a dreadful wicked, maybe you can't quite see why, it's all right, and respectable for a five hundred dollar license to do the same thing. But it'll come clear to you when you grow up and read the Bible the way lots of men do now. Then you'll see that what all your seeing about, is all right when it comes to \$500.

"Maybe, too, put lams, you don't now quite see how, if it's wrong to drink liquor as high license, it's right as can be to sell them at any license, coaxing men to drink them. But what you get big and hear men talk who know a pious lot about high license. Then you'll see that the words in the Lord's prayer—Lead us not into temptation—don't mean anything now, the world's got to be so smart. And when the license preachers get up a new version of the Testament, I suppose they'll leave out all that nonsense.

"One thing more, sweet ones: Don't forget what a high license is poor towns. Why, quite often it builds a new jail—and fills it. Isn't that real good of it? So, if any of you die drunkards, or drunkards' wives, it'll be a warm comfort to you to remember that, by living drunk, or with a drunkard, you've paid, to support your town's justice, almost one-tenth of what they've paid to kill you.

You must remember, too, that it's because temperance is wrong that high license is right. It's so much, you see, like Prohibition; for you can easily see that 'a hair loaf's better'n no bread,' if it's poison.

Now, good-by, children; and if ever you want to be a constable, or go to Congress, and want the taxes collected in a tumbler, don't object to being damned, only charge high for it.

The Sunday schoolers laughed and called the deacon crazy, their fathers got to thinking, and the pastor got into a passion, but was afterward converted and became a good man.—The Voice.

To Make a Happy Home. 1. Learn to govern yourselves, and to be gentle and patient. 2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayers and a sense of your own shortcomings and errors. 3. Never speak to a child in anger until you have prayed over your words or acts, and conclude that Christ would have done so in your place. 4. Remember that, valuable as is the gift of speech, silence is often more valuable. 5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves. 6. Never retort a sharp or angry word. It is the second word that makes the quarrel. 7. Beware of the first disagreement. 8. Learn to speak in a gentle tone of voice. 9. Learn to say kind and pleasant things whenever an opportunity offers. 10. Study the character of each, and sympathize with all in their troubles, however small. 11. Do not neglect little things, if they can affect the comfort of others in the most trifling degree. 12. Avoid moods and pets, and fits of sulks. 13. Learn to deny yourself, and to prefer others. 14. Beware of meddlers and tale-bearers. 15. Never change a bad motive, if a good one is conceivable. 16. Be gentle but firm with children. 17. Do not allow your children to be away from home at night without knowing where they are to sleep. 18. Do not allow them to go where they please on the Sabbath. 19. Do not furnish them with much spending money. 20. Remember the grave, the judgment-seat of sternity, and so order your home on earth that you shall have one in heaven.—Pres. Chronicle.

Dr. E. S. Johnson & Co., of Boston, Mass., proprietors of Johnson's Anodyne Liniment, will send free to all who will write for it reliable information how to prevent diphtheria, the most to be dreaded of all dreadful diseases. Write your name, post office address, county and state plainly.

An English Veterinary Surgeon, now in this country, says that Johnson's Ointment Conditioners are superior to any he knows of in England, and are absolutely pure. He denounces the large package fraud and warns people not to buy them.

If there is anything in this world calculated to make a man forget that he has been to hear Moody and Sankey on the previous evening, it is to bounce out of bed in the morning and light on the business end of a tack. Should any be so unfortunate, don't sweat, but use Johnson's Liniment; it will extract the poison and heal up the wound quickly; if it is a wonderful fish healer for man or beast.

DIPHTHERIA CURED. I hereby certify that Johnson's Liniment cured my daughter of a severe and what appeared to be a fatal attack of diphtheria, after all other remedies failed, and recommended it to all who may be afflicted with that dreadful disease. JOHN D. BOUTLER, French Village, Halifax Co., Jan., 1885.

No lady who delights in flowers, and likes to see them grow and bloom abundantly, should be without Johnson's Flower Food. Ordinary packages 50c.—sufficient for 20 plants for one year.

James Halliday, Tailor and Clothier, GENTS' FURNISHINGS. Foot of Bell's Lane, 78 Up, Water St., HALIFAX, N. S.

CONSUMPTION. I have a number of copies of the above classes for sale. I have a number of copies of the above classes for sale. I have a number of copies of the above classes for sale.

JOHNSON'S ANODYNE LINIMENT

FOR INTERNAL AND EXTERNAL USE. PARSONS' PURGATIVE PILLS. MAKE NEW, RICH BLOOD.

MAKE HENS LAY. CHICKEN CHOLERA. It is a well-known fact that most of the new and better powder sold in this country is worthless.

BUY ONLY THE GENUINE BELL ORGAN! A MODEL OF BEAUTY and SWEET IN TONE. OUR Designs are all NEW, and we employ only the best skilled labor.

You Should ADVERTISE YOUR BUSINESS IN THE "Messenger and Visitor."

The Best Medium in the Maritime Provinces. RATES FURNISHED ON APPLICATION. Address: E. A. POWERS, Publisher, Saint John, N. B.

Advertisement for HALF A MILLION GARDENS SEEDS AND PLANTS. Includes text: "SEEDS AND PLANTS" and "Peter Henderson & Co."

Advertisement for WELCOME SOAP. Includes text: "WELCOME SOAP PAYS NO FANCY PROFIT" and "But is an original compound, made from the PUREST STOCK."

Advertisement for Most Popular SEWING MACHINES. Includes text: "Most Popular SEWING MACHINES" and "New Home Sewing Machine Co."

Advertisement for MELLIN'S FOOD. Includes text: "MELLIN'S FOOD" and "JAMES HALLIDAY, Tailor and Clothier."

Advertisement for COOK'S FRIEND. Includes text: "COOK'S FRIEND" and "W. D. McLAREN, MONTREAL."

THE CENTURY CO., NEW-YORK. A PRIZE. Send six cents for postage, and a copy of the paper will be sent to you.

NEWS SUMMARY.

The fact that Mr. Gladstone has announced to his tenants a reduction of 20 to 30 per cent in rents is regarded as significant. Mr. Chamberlain will be secretary for Ireland.

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and ability, and we have to congratulate the association on its enrollment as a regular company by the Insurance Department.

Corwallis St. Canada, \$25 00
G. F. Allen, Yarmouth, 10 00
J. M. Smith, Barton, 4 00

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

Intercolonial Railway. 95. WINTER ARRANGEMENT. '88. ON AND AFTER MONDAY, NOV. 15th, 1887, the trains of this railway will run daily.

GOOD NEWS! We keep always made up, first-class SUITS OF CLOTHING, suitable for weddings, etc.

C. B. PIDGON, INDIANTOWN, IS SELLING GOOD Blue Serge Suits, for \$5.75. BETTER Blue Serge Suits, for 6.50.

Better than Gold. AYER'S CHERRY PECTORAL. It is the only medicine that can be relied upon to break up a cold and cure a cough.

Marriages.

HARRIS-EATOR.—At North Kingston, Aylesford, Jan. 20th, by Rev. J. L. Fox, at the residence of the bride's father, Mr. Howard M. Harris, and Miss Mary E. Eator, eldest daughter of Deacon Edward Eator.

Deaths.

CORNER.—Ann, the beloved wife of Daniel James, of Chatham, on the 13th of January, in the 59th year of her age.

The King of All!

WOLFE'S GERMAN BAKING POWDER. I. C. R. Dining Hall, Amherst, December 30th, 1887.

NEW MUSIC BOOKS.

TEMPERANCE SONG HERALD, J.C. Macy. For Temperance Lodges and Meetings. A Choice Collection of New Temperance Songs and Glee.

MARKET REPORTS.

Table with columns for various goods like Apples, Beef, Butter, Eggs, etc., and their prices in Halifax and St. John.

LONDON HOUSE Wholesale. DRY GOODS. DANIEL & BOYD.