

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. IV.

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SPECIAL OFFERS.—The responses to our special offers of the MESSENGER AND VISITOR are coming in thick and fast. Still let them come. All we ask of those to whom the paper goes free to January 1st, is to drop us a card at the end of this time, if they do not desire to become subscribers. We hope none may desire us to discontinue sending them the paper; but will enclose us \$1.50 which will pay for its visits till January, 1890. If any wish, however, to discontinue, send us the card with this request, we shall drop their names but still hope that they may yet become subscribers.

DUTCH REFORMED CHURCH OF AMERICA.—This church has a membership of 85,543. This last year they made a fine record in their foreign mission work. The average contribution to this grand object reached \$1.84 per member. Their mission in Japan is wonderfully blessed. During the year eight new churches were formed and sixteen hundred new members added. Of the fifty-eight native churches, over half are self-supporting. At home about five thousand have been added to the churches. The committee on the State of Religion fear that the ordinance of baptism is "underrated and neglected" because but 4751 infants were brought to the font, only about half of those born into the families of the members, according to the usual rate of increase. As in other cases so here, when a body becomes earnestly evangelic, infant baptism gradually declines.

CITY EVANGELIZATION IN GERMANY.—The destitution of the means of grace in the great cities of Germany is something well nigh appalling. Berlin, with one million and a quarter of inhabitants has but 38 places of worship. There is another million on the outskirts of the city. These have but 38 ministers. Each pastor for less than 20,000 to 30,000 souls to care for. In Hamburg, Koenigsberg, &c., it is not much better. Leipzig is a rapidly growing city, yet the first new church for nearly four centuries was built two years ago. It is no wonder that so much that is anti-Christian flourishes as the natural consequence of this state of things. This is seen in the alarming spread of socialist ideas, which the iron hand of Bismarck can hardly suppress. At the last election a Socialist received 30,000 votes in a parish of Berlin containing 100,000 inhabitants. A sign of promise is to be noted, however. Although crippled by state churchism, a City Mission Society has been started, which is doing aggressive work. The state will not assist, but private benevolence is backing it up. It is, however, but the day of small things, as its income is but \$35,000 a year.

CARDINAL TESTIMONY.—Dr. Schaef, in the volume of his Church History, just published, says: "The mode of baptism was not an article of controversy at that time; for the Reformers either preferred immersion (Luther), or held the mode to be a matter of indifference (Calvin)." Is a note referring to Luther's position in his Taufbuechlein, he says: "In both editions dipping is prescribed ('Da nehme er das Kind und tauche es in die Taufe'), and no mention is made of any other mode." The first English liturgy of Edward VI. (who was baptized by immersion) prescribes triple-immersion (dipping); the second liturgy of 1552 does the same, but gives (for the first time in England) permission to substitute pouring when the child is weak."

All this has long been well known by those who cared to be informed. It shows Dr. Schaef's fairness that he makes no attempt to conceal the facts. Sprinkling and pouring are comparatively recent perversions of scripture practice by Rome.

A CHRISTIAN DELIVERANCE.—The Christian Register, a leading Unitarian paper, has the following criticism on the Mohawk Indian Conference:

In a recent discussion between a number of Presbyterians, Methodists, and other sectarians (Christians?) on the best scheme of education for the Indians, it was evident that the majority had more anxiety about 'saving the soul' of the red man than about educating him. They were willing to do both, but the opinion chiefly expressed was that his preparation for the next life was more important than his preparation for citizenship in the United States of America.

These earnest Christian men will probably be able to ensure the conspicuous allusion of this paper representing a body that has ruled the name of God out of their declaration of doctrine, because they consider the eternal interest of the soul of more importance than "preparation for citizenship in the United States of America." It is to be noted, however, that those who recognize the supreme importance of eternity and the soul, are ever ready to do the most for the temporal interest of the body and soul alike. The Unitarians have not been noted as philanthropists. It is only about a year since they sent out their first missionary.

MERRY MEN'S RESPONSE.—It was our good friend to attend a meeting in the People's Church, Boston, at which all the bishops of the Methodist Episcopal Church of the

United States were present, with one exception. The speaker who bade these fifteen leaders of this great body of Christians welcome referred to the great powers placed in their hands. They have absolute power to assign spheres of labor to from 13,000 to 15,000 ministers every year. They have also, almost unlimited power as to the appropriation of the funds of the church. As they are elected for life, it shows what care should be taken in the selection of these men to this high office. The gentleman who stated these facts lauded the Episcopal idea of the Methodist body very highly, and was much applauded.

To one who has been brought up to the belief that the settlement of a pastor over a people is to come through the mutual drawing of people and pastor toward each other, under the deep conviction that the Lord is guiding them in answer to prayer; this interjection of the will and judgment of sixteen men between the free action of thousands of men and churches, so that all divine guidance in the matter must come through them, seems strange and out of harmony with the freedom of the gospel and the individual responsibility it enjoins. The bishops, however, are a fine body of men, ranging in age from the seventies down to middle age. If a criticism of the speeches of the evening might be ventured, it would be that there was too much of glorifying in being the followers of John Wesley, rather than of looking beyond all human leaders to the great Captain of our salvation.

ROMANISM IN ROME.—A recent visitor to Rome investigated the question of the attendance at Catholic churches in the Eternal City. He visited seven between 9.30 and 12.30. Although these were the principal ones, the average attendance, including visitors, was only 167. At the seat of its power, Catholicism has but little hold upon the people. Her character is too well known there to meet with the highest favor. It becomes more and more apparent that Romanism flourishes best at a distance from Rome, where its real character can be more easily concealed.

ENCOURAGED.—Bro. Gordon is much encouraged in his work. He has been out in the interest of our Seminary at St. Martin's, and has met with a very good reception. Upon the fields whether he has gone, the people have made a very general response to his appeals. The promise of stock taken and the names will be given later. He goes this week to Hillsboro, Surrey, Hopewell and Harvey. We bespeak for him a hearty welcome and a generous response. We are glad to hear that our pastors are taking hold of the vital matter of securing stock subscriptions with great vigor. This is as it should be. Let all co-operate, and success will be assured.

REGRETS.—The bay route between St. John, Digby and Annapolis has had no steamer on for the last two weeks. This has disarranged the mail service so that the MESSENGER AND VISITOR has not reached many of its readers at the usual time. This we very much regret, and hope it may not occur again.

GRAVE TRIDINGS.—The graphic communication from Bro. Chubbill will be read with serious concern. In our own highly favored country, it is scarcely possible to conceive of the terrible calamity a drought is in the crowded eastern lands. The misery is awful. Let us pray that in the case of the Tennessees at Bobbili, Bimlipatam, and Chinnole, as in that of those at Ongole a few years ago, their desperate need and extremely may prove God's opportunity. Our missionaries will also be pained in serious straits; let us not forget them.

A LAST WORD.—The following contains the pith of the reference of the Presbyterian Witness to our criticisms of week before last:

What we regard as undue ritualistic rigor on the part of our brethren is, not that they hold firmly to their own view of the mode and the subjects of baptism, but that they make their own view a dividing line in regard to communion. As Baptists, of course, while your light requires you to be Baptists; but do, if you can, get over the narrow view that you cannot sit at the Lord's Table with Christians of other names and who differ from you as to the mode of baptizing.

Let us see just what this amounts to. Our brother of the Witness would not invite one he esteemed unbaptized to the Supper. Baptists do not invite those they esteem unbaptized to the Supper. Very good; so far we are agreed. Our brother believes immersion to be valid baptism. On the principle upon which we agree, he can receive us to the Supper. We do not believe sprinkling or pouring to be valid baptism or baptism at all. On the principle upon which we are agreed, Baptists cannot invite the sprinkled to the Supper. We hope this is plain enough for our brother. When he says, therefore, that it is willing we should hold to our own idea of baptism, he is in error. He is not

willing that our idea of baptism shall determine, in our practice, what shall be insisted on as prerequisite to the Supper, as he claims the privilege of doing in his own practice. This is inconsistency and intolerance combined. Still, we are glad he will not accept the absurdity that the unbaptized who are not eligible for church membership are to be received to the Supper in a church of which they could not become members. But if it will be any pleasure to him to attempt to argue against us a little prejudice while he strikes out at our strict communion, which is only putting in practice the same consistency with our views of baptism he seeks to maintain himself, we shall try and bear with him as well as we can, in hope that he may yet see the inconsistency of his course.

Bible Topical Studies.

BY H. P. ADAMS, YARMOUTH, N. S.

Quite a number of believers neglect the bible, because they have no definite method of studying its contents. Some read a chapter every day as a duty, but having only read it, its contents pass out of memory. To get strength and inspiration from God's thoughts, we must settle down on them one at a time, just as a bee lights on a flower, enters it, and sucks therefrom sweetness and strength. It is not how much of the bible we read, but how much we eat and digest into the spiritual man, that is more important. One of God's precious thoughts, is as much as a soul can receive and assimilate at a time. I have always found that to get one inspiring verse into the heart at the outset of the day, is better than trying to hold the substance of a whole chapter. A chapter every morning for the family, but a verse for the individual is a good and practicable rule.

With a desire to promote regular and topical study of God's wonderful Word, I have a plan which I am going to ask my members, and especially my young members, to work out next year. I shall furnish them with lists of passages which will be connectedly unfolded and illumined by bible topics. For January I will give them a verse for each day of the month except Sabbaths, which we reserve for the golden text of the lesson for the day. Through these verses there will run one topic, which like a golden cord will hold them all together. While one idea will be kept before the mind from day to day; each verse will present a different aspect of the leading thought, like a kaleidoscope the thought will be turned round every day, but only to present to the mind a new and increasingly beautiful suggestion.

This is not to take the place of family worship, but is intended to secure to the individual believer a distinct thought that will be connected with its predecessor and successor, and to train him to study his bible topically. I shall ask my people to underline the passage for the day, and commit it to memory so that it may abide with them throughout the day. In Christian families, it would be a beautiful custom for each member of the household to recite the verse at the breakfast table before eating. Even if there be only two or three, it would be possible and helpful. Such a practice would impress the youth of the family with a habit that would never be forgotten, associated as it would be with a parental reverence for the Word of God. And who can tell how many seeds of thought could be sown in growing hearts that would germinate in the future of the boy and girl?

Any one can see that this practice would involve very little effort and time; a few minutes would suffice to underline the verse and memorize it. And when we think of the accumulated treasures of 365 golden thoughts stored away in the memory every year, and then carefully packed in twelve distinct compartments, who would begrudge it a little endeavor requisite to attain a blessed result? Such regular work in the King's banqueting house, would ensure as good spiritual health as regular and wholesome meals contribute to physical health.

For seven years I have used different colored inks in marking my bible, and have found such aids very helpful in locating passages, and finding them quickly. For sometimes when I cannot remember in which of Paul's Epistles to the Corinthians a chapter and verse are, I can remember on what part of the page, and which page right or left, the marked verse is located; and in turning over the leaves my eye very often catches on to the text by the color of the ink with which it is underlined.

The following inks I have used in this way. All passages in which *atonement, redemption, sacrifice, blood, occur*, that is in which these topics are represented, I have underlined with *Orison* ink. With *Blue* ink, I underline verses signifying *Heaven, Hope, Promise*. Blue I associate with the *skies*. All verses in which *Love, Affection, occur* I underline with *Violet*. Violet I have associated

with love-letters. *Faith, Believing, Trust*, I have underlined with *Green*. When a boy I remember looking at an eclipse of the sun through a piece of green glass. Then wherever *Distinction* signified *Gold* ink served to indicate at sight the topic of the verse, especially in the appropriate color for the 365 titles of the Lord Jesus (and there is another for leap year). The devil has only 35 titles, Black would best suit him, and sin, and temptation, &c., &c.

If one cares not to take so much trouble with the sacred task of studying the word of God, he may use black for all. My own young people are enthusiastic to join in this little effort to advance in Bible knowledge. And it occurred to me that the results of my studies for them, might also be useful to many others. And if the Editor of our paper will allow me space, I will most gladly furnish monthly lists of topics for the service of its 6,000 subscribers. And supposing that each copy is read by four persons, what a grand result would be attained if all would be induced to study together the Word of God topically. Here are the verses that we will underline and memorize in January, taking the thought of a New Year.

1. New Mercies—Lam. 3, 22: 23.
2. "Creation—2 Cor. 5: 17.
3. "Heart—Ezek. 36: 26.
4. "Spirit—Rom. 7: 6.
5. "Life—Rom. 6: 4.
6. Golden Text.
7. New Song—Psa. 40: 3.
8. "Things—Matt. 13: 52.
9. "Babe—1 Pet. 2: 2.
10. "Doctrine—Mark 1: 27.
11. "Testament—Heb. 9: 15.
12. "Way—Heb. 10: 20.
13. Golden Text.
14. New Song—Psa. 96: 1.
15. "Man—Ephes. 4: 24.
16. "Lump—1 Cor. 5: 7.
17. "Commandment—John 13: 34.
18. "Tongues—Mark 16: 17.
19. "Song—Psa. 98: 1.
20. Golden Text.
21. New Song—Psa. 149: 1.
22. "Covenant—Heb. 8: 8.
23. "Fruit—Gal. 7: 13.
24. "Tomb—Matt. 27: 60.
25. "Name—Rev. 3: 12.
26. "Song—Rev. 5: 9.
27. Golden Text.
28. New Song—2 Pet. 3: 13.
29. "Earth—Rev. 21: 1.
30. "Jerusalem—Rev. 21: 2.
31. All Things New—Rev. 21: 5.

The following months we will take distinct topics, such as "The Blood," "Faith," "Fruit," "Holiness," etc., etc. The tools requisite for the execution of this plan, are simply a short ruler about 4 or 5 inches long, a few fine pens, and the different colored inks. If you use the various colored inks, it is desirable to have a holder and pen for each color, as the inks would run into each other, and thus defeat the object of their use. Pomeroy's inks are good, and obtainable in neat small square bottles. If you have a good sized type bible, the underlining can be done with greater safety. If you have a very good small type bible, the lines of the print being very close together, in order to avoid touching the type with the underlining, you can, instead of underlining, make a neat bracket at the end of the verse next the outer margin. If your bible be old, I advise you to get a well-bound bible, thick paper and not smaller type than Nonpareil, Minion would be better still. Ruby, Pearl, or Diamond types cannot with safety be underlined, except by one who has had some experience in marking Christmas and New Year's days will soon be here, and these anniversaries afford us and our friends opportunities to present one another with a good new bible, and thus begin this work on clean new pages.

Do not think I am inaugurating a new society, but simply desire to promote amongst our great Baptist brotherhood and sisterhood, a new way of studying God's glorious thoughts. I invite my brother pastors to urge upon their young people the pleasure and profit such a simple and easy task would bring to their hearts, and greatly help their establishment in the truths of the bible.

Should you decide to join me in this labor of love, please cut out the verses for January and put them in a place in your bed-chamber where your eye will catch them first thing on awakening. Before beginning your toilet attentions, fix the verse for the day on your mind, turn it over while completing your toilet, till you have it memorized; then underline or bracket it. My Hebrew tutor told us in class, that he learned Hebrew while shaving. First its grammatical structure, and then sentence building. So let us master the verses, and the chapters will take care of themselves. If you, Mr. Editor, will grant me permission, I will announce the portions for February in January's paper, say about the last week. And if any of our readers will unite with us in this form of bible study, will you please drop me a postal card and say so.

At a meeting of brewers in Soudsky, O., recently, the following was posted on the wall as a motto: "Down with the white-livered clergy and the Sunday schools."

Support of the Church Poor.

In the MESSENGER AND VISITOR (last week the question is asked "Should a Baptist church allow its aged and worthy poor to go to the Poor House?" This enquiry you have answered in the negative, with very pungent remarks in connection. You infer that the asking of such a question should cause every true Baptist to blush. Whether I am a true Baptist or not I leave for those with whom I have been in church fellowship for over fifty years to judge, but it would not cause me to blush, or to be ashamed of having a poor church member placed in the Poor House, so called, for to be better cared for than would be the case generally, if placed in another poor family who would likely be the only one who would wish an aged, infirm boarder—or pauper—to reside with it. But why limit the church to caring for its poor members only; the Spirit of the Master would lead us to care for all the poor around us without distinction of denominational name or of any church connection. Christ never stopped to ask his applicants for aid, whether they were Jews or Gentiles, the only enquiry made: were they needy? and at once their needs were supplied.

What the individual church could not do in providing for the poor, society in general, influenced and taught by the spirit of the gospel, has done. Animated by sympathy for distress, it has caused laws to be enacted to meet the case of all needy and helpless ones; and to meet the wants of the poor, whether deserving or not, have taxed itself for all expenses, erected almshouses, and provided for their right management and support. Members of the Christian Church are equally taxed with others, and having been included with those outside the church in their share of finances, have a claim to the support of their poor members in the asylum which they have helped to provide.

What objection is there to a Poor House? Is it not the name rather than other causes that tend to fix a stigma on those entering it? A retreat for aged women is called an Old Ladies' Home, although it is occupied by those peculiarly destitute, and placed there usually by some friend who pays a moderate sum for their support, but actually it is an asylum for the destitute and infirm. There are many Poor Houses—or Poor Farms—where the needy are accommodated or boarded by the county or town in which they are situated. Did you, Mr. Editor, ever visit one of these? If not, you cannot judge of their comforts and conveniences. As a general thing these are under kind and sympathizing keepers and matrons, watched over and directed by a board of unpaid guardians, whose duty it is to see that the wants of the inmates are well cared for. I live in a county where there are three Poor Farms; have visited one of these frequently, have found the rooms clean, airy and well heated, the beds clean, with plenty of coverings, the food ample and not more plain than would be on the table of average farmers. I have seen the elderly women in a clean sitting room, with their knitting work, chatting together, seeming contented with their situation; the men in another room with their pipes, enjoying social intercourse, all apparently better clothed, better fed and better housed than they were in their poor homes before changing to the poor asylum.

There is no disgrace in being poor; how then can it be such to have a comfortable home provided by a Christian community that they should not suffer for what they could not provide for themselves? The religious advantages in the Poor Houses I have known are not few. Churches around supply services every Sabbath, and books and tracts to supply reading at other times.

The church poor are usually from the laboring class, and therefore have but few comforts at home, and suffer often when cold winter arrives, or sickness visits the family. Removed to the home for the poor they have warmth and food in abundance, and when sick, medical attendance and nursing.

Now, Mr. Editor, what objection could a poor person have to go where his or her comforts would be greatly increased? And what reproach should a church suffer for having its poor placed in such comfortable keeping?

You ask, "is this the way any church member would like to be treated were he old, poor and infirm?" I answer, Yes. I would much rather go to a well regulated poor asylum than to be placed in such a family as are willing to board the poor.

Rev. Jno. Angell James, an eminent Congregationalist minister of Birmingham, G. B., has written on this subject, taking mainly the view I have expressed, and does not consider the church answerable for the support of its poor members when there is a house provided for them to go.

A church cannot do too much for its poor; and if looked after systematically, in time, few would need to become a county charge. There are in every church needy families. A good committee of ladies, working with the deacons, will find them out, and a little timely aid will keep them from what so many dread, the Poor House.

AS OLD BAPTIST.

Nova Scotia, Nov. 27.
[We are glad to give the "other side," as it is so well done by "an old Baptist." We agreed, also, that his church supports its own poor. We regard the church as a family; its members bound together by the closest and dearest ties. When we can bring ourselves to the idea that, should our brother or sister succumb to the flesh become poor, it would be approved by God should we permit them to go to the poor house while we had the means to care for them, we may feel it right to permit our worthy brethren and sisters in the church to go there. We also believe that our brethren and sisters in the church have a first and special claim upon us over and above that had by the poor generally, just as our own families have such a claim. As the same time, there may be churches with so little means as to make it impossible to support their own poor.—Ed.]

The Test of Love.

In one of his letters to the Danvers de Beauvilliers, Emerson says, "Your enquiries should be full of trust in God who loves you more, the less he spares you." Of course, this is but passing in other words the declaration of the author of the letter to the Hebrews, "whom the Lord loveth he chasteneth." There is a seeming paradox here, but it is only seeming. At one of the Northfield meetings, a brother (we believe Mr. Rialford from London) told this incident: "A gentleman saw a dozen boys teasing an aged beggar. The gentleman stepped up to them, and taking one of the boys by the collar, he shook him, and took him home (presumably for further discipline). But the other boys he did not meddle with. Now, why did he punish that boy and leave alone the others? At once the answer came from a doctored voice, "Because it was his own son."

There is a great lesson here. Once on a time, the writer thereof was a teacher of rhetoric and composition. It fell to his lot to have to look over a vast multitude of essays (how just and expressive is the word!) Often out of the same batch, one I would correct over and over, cutting out, interlining, changing; another would be returned with not a scratch. Why this difference? Because the one was worth correcting, would repay the labor, had some promise; the other had absolutely nothing in it. To correct it, would be a wicked waste of time. What would be the use of crossing out or changing a faulty sentence? The only way of correcting would be to take a fresh sheet of paper, a new subject and a new author. The closeness, the apparent severity of the corrections of the one essay, which perhaps brought tears to the eyes of the mortified writer, were, in fact, the highest testimony to its possibility of excellence.

There is hardly a more terrible sentence in the Word than the words, "Ephraim is joined to his idols; let him alone." Here is a man who seems to be allowed unlimited prosperity; he has no chastisement; wealth, the good words of men, success, all come to him. But perhaps a God is only letting him alone. He is without chastisement, whereas all are paid takers.

The very word "chastise," to make a chaste, to make pure, has a depth of significance.

BE KING TO DAY.—A little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you, it will do the preacher no harm as to tell him so. If the editor writes an article that does you good, he may write as still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgment? If you know a weary neglected one, would it not be Christ-like work to see an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf, and the heart still. Do it now. Post-mortem kind words do not cheer. Flowers on the coffin add no fragrance backward over the weary days.

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The Proof of Hope.

Jesus Christ and the finished work alone, we have already noticed, is the only ground of hope for sinners.

The Christian indeed lives by faith in the Son of God, but there is in the Christian life a certain element of hope.

The doctrine of justification by faith alone is often objected to, on the ground that there is no promise in that doctrine for any necessary change of character in the one believing.

It is a common objection to the doctrine of justification by faith alone, that it is a doctrine which does not take account of the fact that the sinner is a creature of God.

Such a man is not a creature of God, but a creature of the Holy Spirit, and the Holy Spirit is the proof of our justification.

Such a man is not a creature of God, but a creature of the Holy Spirit, and the Holy Spirit is the proof of our justification.

The blood of Christ, considered as an offering to God, is the ground of our justification. The blood of Christ, as it is applied to our hearts and consciences, is a sanctifying power.

The Arkansas Baptist recalls the fact that on the day of Dr. Richard Fuller's ordination, he had one hundred and seven present, with no absentees, in a meeting.

A Christian's Solid Joys.

BY REV. THEODORE L. CUYLER, D. D.

There is a vast difference between Christian joy and sensual joy. The one is dependent on outer circumstances and is liable to dry up, like a brook in summer drought.

Such joyfulness is heaven-born. It is not the effluence of animal spirits, nor does it depend on any external conditions. There is a vast amount of wretchedness behind brook and fountain, and a vast deal of genuine happiness under lowly roofs.

Down in the depths of a devout and thoroughly loyal heart, Christ kindles a flame that cannot be drowed out by any of the adversities, pains of severe sickness, or even tears of bereavement.

I have had recently a most impressive and soul-kindling exhibition of this heaven-born joy in the dying chamber of one of the noblest Christians in my flock.

Calling his wife to his bedside he said: "I want you to give my sons (who were absent from the city) this testimony: The Lord is my strength and shield; I have trusted in him and he helped; therefore my heart greatly rejoiceth."

Such a man is not a creature of God, but a creature of the Holy Spirit, and the Holy Spirit is the proof of our justification.

Such a man is not a creature of God, but a creature of the Holy Spirit, and the Holy Spirit is the proof of our justification.

A woman died in Philadelphia on the 2nd of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and resolutions adopted by ecumenical churches.

The Arkansas Baptist recalls the fact that on the day of Dr. Richard Fuller's ordination, he had one hundred and seven present, with no absentees, in a meeting.

she might be free to devote her time to the Lord's work. She might be bearing a sorrow that would have crushed another woman, but no one would ever suspect it behind that clear, sunny face.

One, Paul, in thirty three years, made a journey on foot over the greater part of the known world west of the Golden Horn, and returned to his native region.

The Blues Cure.

BY DELIA W. LYMAN.

There was a Water Cure, a Rest Cure, and a Mind Cure in the name of the Golden Rule. Three together did not do half the business of the Blues Cure.

The Blues Cure office was a small, sunny room opening from a large, cheerful waiting room.

The Doctor was a jolly little man with a bald head, and a beaming smile so much like sunshine on rainy days.

The patient was a tall, thin theologian with a lugubrious expression of countenance suitable for a chronic sufferer of functional depression.

"What's the matter?" said he. "I am subject to depression of spirits," replied the theologian, with a deep sigh.

"You'll find it enough," replied the Doctor, as he showed him the door. "Next!" he called through the anteroom door, much as a lecturer directs his assistant to throw the next picture on the screen.

In came a young woman of perhaps seven-and-twenty, attired according to the latest fashion.

You must follow this prescription faithfully. Take this Great Golden Remedy whenever you feel the symptoms coming on and you won't have a single Blue.

"Well, Mrs. Reioit, I suppose you've come to report?" said the Doctor. "Yes," replied the widow.

"How often do you take the Remedy?" "Oh, nearly all the time," she replied. "If I go an hour without it I get thinking about John and how I miss him, and it gives me the Blues terribly."

"Well, keep on the same way," said the Doctor, heartily; "keep it up!"

"I can't help thinking about myself," said he. "When I go among people, I am purged with thoughts of my own awkwardness and stupidity and keenly sensitive to every little slight."

"Poor thing! poor thing!" said the Doctor, in a cheerful voice, as if he were saying "Fine day! fine day! We'll fix you all up now. My dear, just follow the directions in this little gilt box whenever you begin to feel lonely and take a specially large dose in the evening when you come home from work."

"What in the world is the matter with you?" inquired the Doctor of his next patient, an elegantly attired young man, who looked as sleek and well-to-do and about as intellectual as a well-fed, well-courted horse.

"I'm bored to death," drawled the young fellow. "I was so bored with balls and parties and racing and cards and shooting and theaters and everything else in that line, it was positively a relief to wake up one morning and find I had the Blues."

"Well," said the Doctor, looking at him through his magnifying-glass till the young man actually blushed, "you'll find my remedy so hard to follow that you'll be like drawing teeth; but I can assure you it will be a new sensation, and if you stick to it, it will cure you."

"I'll take it at any price!" said the afflicted representative of boredom.

"On, the most important and interesting which can stir a man's mind," said the theologian with such unwonted animation that the black cat again was startled.

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on which was printed in golden letters these words: "WHENEVER YOU ARE FEELING BLUE, SOMETHING FOR SOME ONE ELSE GO DO."

"How silly people are!" said the Doctor to himself. "They travel miles to get here, take no end of trouble, sign that bond and all that nonsense, just to get what they could have learned from the Book of the Great Physician just as well as I did."

The Commonest Life. The loftiest ideal of earthly existence is never fully realized until ordinary duties are performed in the same spirit of concentration to God as the extraordinary. It is true there may be wanting a certain class of pleasurable emotions as we pursue the common tasks that Providence has assigned.

Binop Horn, speaking of the delightful fact of commenting on the holy realm, said: "that the employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly, vanity and vexation flew for a season, care and disquietude came not near his dwelling. He arose fresh in the morning to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every pleasure improved infinitely upon acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than these which I have been recounting to you are meditations on the songs of Zion, he never expects to see in this world. Very pleasantly did they pass for when thus engaged he counted no time. The meditations are gone, but have left a relief and a fragrance upon his mind, and the remembrance of them is ever fresh."

The Small and the Great. One night a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the little taper. "A way high up," said the man, "higher than the top of the house where we sleep."

"I'm going to show the ship out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor and some ship out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep it burning bright; and leave the rest to me."

"Well, when the man got up to the top of the light-house for his was a light-house they were in—he took the little taper and, with it, he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea."

It takes a Man—Rev. Hugh O. Pringle of N. Y. said, in the history who said: "When I want a drink I take it." For the sake of me I can't see anything very remarkable in that, even in a preacher. He would be a fool to take a drink when he is thirsty, and he would be a fool to take it that is the time to take it. Even a donkey does that, and the donkey can't be compelled to drink when he doesn't want to. So you see, my son, there is a difference between a man and a donkey. Any man, person or layman can do as the donkey, and take a drink when he wants it, or even refuse to take a drink when he doesn't want it. But it takes a man, my boy, to refuse a drink when he wants it. And when he has the control over his self, he can preach louder and more in a day than any other man in the Pantheon can preach in a year.—Burdette.

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"Try Ayer's Pills"

For Rheumatism, Neuralgia, and Gout. Stephen Lansing, of Yonkers, N. Y., says: "Recommended as a cure for chronic constipation, Ayer's Pills have relieved me from that trouble and also from Gout. If every victim of this disease could band only three words of mine, I would banish Gout from the land. These words would be—'Try Ayer's Pills.'"

"By the use of Ayer's Pills alone, I cured myself permanently of rheumatism which had troubled me several months. These Pills are at once harmless and effectual, and, I believe, would prove a specific in all cases of incipient Rheumatism."

No medicine could have served me in better stead.—C. C. Rock, Corner, Ayer's Pills, N. H.

C. F. Hopkins, Nevada City, writes: "I have used Ayer's Pills for sixteen years, and I think they are the best Pills in the world. We keep a box of them in the house all the time. They have cured me of sick headache and neuralgia. Since taking Ayer's Pills, I have been free from these complaints."

"I have derived great benefit from Ayer's Pills. Five years ago I was taken so ill with rheumatism that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills."—Peter Christensen, Sherwood, Wis.

Ayer's Cathartic Pills, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicines.

NEW GOODS! In Gentlemen's Department 27 King Street.

DR. DANIELS' Veterinary Colic Cure

There is no better time than the present for entering either the Business Department, SHORTHAND AND TYPE-WRITING Department or Telegraphy Department

Students (ladies or gentlemen) can take either special, or any combination of Day and Evening sessions. Send for Circular.

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J. R. CAMERON, 94 PRINCE WM. ST.

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The St. Croix Soap Mfg. Co., ST. CROIX, N. D.

Geo. A. Hetherington, M. D. OFFICE: 129 UNION STREET, ST. JOHN, N. B.

DRUNKENNESS

It can be given in a cup of coffee or tea without harm, and will cure a permanent and speedy cure. It has been given in thousands of cases, and has cured every case. It is a most valuable remedy for the cure of this disease. It is a most valuable remedy for the cure of this disease. It is a most valuable remedy for the cure of this disease.

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Messenger and Visitor.

50 Cts per Annum; when paid within
Thirty days \$1.50.

All communications respecting advertising
should be addressed to E. A. POWERS, pub-
lisher, St. John, N. B. Rate per line, one in-
sertion, 12 cents; each subsequent insertion,
10 cents.

All other communications and all subscrip-
tions to be sent to REV. C. GOODENOUGH, St.
John, N. B.

Messenger and Visitor.

WEDNESDAY, DECEMBER 5, 1888.

IMPORTANT NOTICES.

The Executive Committee of the
Directors of the M. B. Publishing
Company make the following an-
nouncements in which all the friends
of the MESSENGER AND VISITOR must
be interested:

"MESSENGER AND VISITOR" FREE.

The MESSENGER AND VISITOR will
be sent free to the end of the year
to all whose names are forwarded to
the office. It is hoped that many
need only to acquaint themselves
with the M. & V. to become sub-
scribers. This offer will give all who
desire it the opportunity. Will not
our ministers and agents send in lists
of names at once?

"MESSENGER AND VISITOR" TO JANUARY,
1890, FOR \$1.50.

To all new subscribers, the MES-
SENGER AND VISITOR will be sent
from the time their names are re-
ceived until January, 1890, for \$1.50
in advance. Will not all friends of
the M. & V. help us get a large in-
crease of subscribers upon this offer?

IMPROVEMENT.

Arrangements have been made,
to come into operation the first week
in January, by which it is expected
the appearance of the MESSENGER
AND VISITOR will be improved.

ADDITIONAL.

Encouraged by the kindly ap-
preciation of past efforts, no pains
will be spared to improve the MES-
SENGER AND VISITOR and make it
more acceptable to its readers and
better adapted to do the work for
which it exists. It is hoped that in
the lines of foreign correspondence
and news from the home field espe-
cially, there will be greater fulness.

RABBINGS.

Duties connected with the Governors
of the College and the MESSENGER AND VISITOR
called us over the Bay a fortnight ago. If
any one desires to experience the full
pleasure of an autumn trip across from St.
John to Digby, let him take passage on a
tag with double boilers above deck.

We were glad to find that the solid
stretches of Baptist churches along the
Annapolis valley were well furnished with
the preaching of the Gospel. Annapolis,
Granville Ferry and Island, Hill, are
supplied from the college, as is Perseus
and perhaps Canoeing. Kennebec has lost
Bro. Black, and is pastorless. All the
other churches have settled pastors.

The mission in connection with the
Wolville church is reaching quite a num-
ber who do not attend any of the churches.
This work, if carried on with vigor, will
be of untold profit both to the class for whom
it is undertaken and for the church itself.
There are evidences that the line of dis-
tinction between church and Hill is becom-
ing more clearly marked. It may be well
for the Christian churches in the college
and in the country to feel their special
responsibilities each in their own more
immediate work. This will prevent all
that shifting of responsibility to which the
most are inclined. At the same time, it
will be necessary should there be any
loosening of step by each in the other
and its work. The Wolville church is
in a position to make a grand mark on the
long career of a student at Acadia, and
the student may help her discreetly, and
not make her less self-reliant. May the
ideal state of things be reached, through
unselfish regard to the general good.

WINDSOR.

where Bro. Fahey has held the fort for
the past six years. Windsor is a very
conservative, unostentatious place. It is
quietly and solidly prosperous, and its
people know how to save. Their shipping
paid them through the long depression
better than in most places, and many are
now feeling the flood tide due to high
freights.

The new vestry of the Baptist church is
one of the finest in the province, while the
audience room, since its remodeling, is
very cheerful and comfortable. The
audience, the Sunday we were there, was
cut down by the storm; but was large
enough to show that it is on a fine day.
The church have adopted congregational
singing, led by a male quartet. They
have a general practice of church and
congregation on Sunday evenings. This
is a move in the right direction. Bro.
Fahey's health is improving. In any of

our pastors are troubled with indigestion
he will prescribe a good dose of horseback-
ride, well shaken down, once or twice a
day. We were also glad to learn that two
of their earnest workers have been holding
Sabbath evening services at Upper Fal-
mouth, and that a goodly number are
interested in the greatest of all matters. O
that hundreds of our pious laymen would
undertake similar work in destitute places!
We also spent nearly two days in

YARMOUTH.

Any place where one has left four of the
best years of his life must have to him an
interest almost sacred. Memories grateful,
thankful, sad, joyful, will all mingle when
it is seen after an absence of three years.
A press of business prevented calls on
many old and tried friends it would have
been good to see. Still, it was a great
pleasure even to give a hurried greeting to
a few. Many of the young people have
joined the church since Pastor Adams
began his work. These now comprise
some of the most active workers. Bro.
Adams has soul and energy enough for the
body of a Goliath, which he has to project
through one which is very frail. No one
will ever charge him with want of convic-
tions or of courage to act up to the
part. He is now stirring up the people
on the temperance question. It is to be
feared that Yarmouth is not what it once
was in this regard. Victory has led to
carelessness, and the enemy have been at
their secret work of sapping and mining.
We heard the best reports from Pastors
Waite and Shaw at the Temple and Milton,
respectively.

The business men of Yarmouth are very
cheerful. All the factories are working at
their full capacity, and have no lack of
orders. Their freights are up, and the
pulse of Yarmouth still rises and falls with
their rise and fall. Among the new enter-
prises mention should be made of the
Yarmouth Steamship Company, under the
presidency of the Hon. L. E. Baker. For
nearly all Nova Scotia the route from
Yarmouth to Boston is the most direct.
The steamer "Yarmouth" which plies on
this route is probably the finest and swiftest
between our provinces and the United
States. She has failed to make her con-
nection but once during all the past stormy
year, and that was last week. On her
return from Boston, she was thrust out
into the teeth of the gale before any of the
other steamers ventured to leave their
moorings, and is said to have braved the
heavy seas like a duck. With steamers
plying down the shore and across to St.
John, and with prospect of farther enlarge-
ment, this bids fair to be the real Nova
Scotia Steamship Company.

THE WEST OF NOVA SCOTIA

is also well supplied with pastors. From
Annapolis west, the only pastorless churches
are Hill Grove, Freeport, Weymouth and
French Mission. There is a prospect that
two of these may be brought under pastoral
care by a new grouping, and that the
others may secure leaders. Bro. D. H.
Simpson is now laboring at Maitland and
Beaver River.

May the effectual power come down
upon churches and pastors all over the
land.

THE CHURCH A FORCE, NOT A FIELD.

A writer in the Standard calls attention
to this profoundly significant but sugges-
tive remark of Dr. Russell at a meeting of
the Evangelical Alliance. This means
that the church is not so much the place
where work is to be done as the power
which is to do work outside of itself. And
is not this the true ideal of a church of
Christ? The unit of the church is the
individual Christian. And does not the
Scripture insist, in every variety of way,
that the Christian life is one of forth giving,
a life of intercession. It is not to be a
dead sea, with an inlet but no outlet; but
a fountain, fed by sources out of sight and
sending forth fresh vigor and refreshing
streams. He who loves, is not in—
ward-directed, not love himself, but God
and men. This great sweeping outflow
of love, the deepest and strongest of all
currents of the soul, is to carry all the
forces of the whole man in its outward
flow, in obedience to God and in helpful-
ness to men. Just as God sends forth his
life into us, we are to send on its power to
others. To seek to gather and to hold is
to be selfish, which is another word for
the devil; to gather to give to others,
whether it be of money, mental power or
spiritual force means to be unselfish,
another word for godlike. As with the
unit of the church, so should it be with
the church itself. It must exist to give, not
to take; or, at least, only to take to be
able to give the more, of whatever good it
may be.

This idea of a church as a force, not a
field, is emphasized by the nature of the
force it embodies and the relation in which
it stands to the verities and realities of
existence. Force may, perhaps, be said to
be the exercise of power. The church is
to transmit the force which comes through
the exercise of the divine power. The
ordinary displays of the power of God in
the realm of grace go forth through the
exercise of God's gracious power to save
and sanctify, we can have some idea of the
urgency there is that the church recognize
its high position as God's own force among
the myriads who are plunging on down-
ward and destructionward. And do we
speak too strongly when we say that the

church is God's force in the sense that it is
the medium through which he exerts his
power to save the lost? Is it not true
that men are saved through the agency of
those already saved—that the life from God
comes to those dead in trespasses and sins
through the word of God which he has
committed to his people as a sacred trust?
Also, is it not true that only as they are
moved by the power of God to help others
to salvation are men saved, except in some
possible extraordinary displays of his saving
grace? If this be true, then what
urgency, we repeat, there is that the church
rise to the wondrous height of its mission
and its privilege to be God's own force,
for the saving of the lost.

Let us strive and take in the force of
this thought. Here is a ship filled with
precious souls. Across the stretch of
boiling sea is the shore where homes are
nestling and dear ones are waiting with
their love and gladness. But the storm is
on, and the ship is being driven to destruc-
tion upon the reef over which the surf is
dashing in angry foam. See that group of
bronzed men on the shore? They belong
to the life-boat station. They are placed
there by a humane government for just such
emergencies as these. They embody the
power provided by a great people to save
those who are in deadly peril. They know
that unless they can bring rescue to those
white-faced passengers, they will never
look into the faces of dear ones again; but
that there will be wailing instead of glad-
ness. Is it any wonder that these hardy
men steel their nerves, as they think of
the mighty trust they bear from their
country, of the homes that will be made
desolate, of the terror of the fearful death,
unless they can battle their way to them
with rescue, and, with teeth clenched in
deadly resolution, risk destruction them-
selves rather than that they should perish.
For the boatmen, under these circum-
stances, to shrink from a little exposure,
while they embodied the only saving power
which could reach these terrified men and
women about to perish, would be infamy.
But is not this a feeble illustration of the
pressure the churches of our Lord Jesus
Christ should feel? There are also all
around those who are in more deadly peril
than ever threatened shipwrecked men and
women. There is awaiting the saved a
love and gladness which no home on earth
ever knew. Shall it be, then, that those
who are God's own messengers and repre-
sentatives to carry his saving provision to
those who are in peril of the everlasting
destruction of sin, can be otherwise than
active, earnest, intense?

But, it must be confessed that some
Christian acts as though they thought the
church a field, not a force. They want
attention from workers rather than to work
for others. If they do not get as many
calls from the pastor as they think them-
selves entitled to, they are grieved. They
expect, also, that the other members
should look after them. Thus, in many
churches, there is so much expenditure of
time and effort upon a part of the mem-
bership that the pastor and workers have
little force left for aggressive work. In
the light of these tremendous facts, how
unutterably strange does this appear.
Imagine some of the life-boat men, as they
are looking out upon a wreck, demanding
of the captain and the part of the crew who
are just seizing the oars to go to the rescue,
to cease personal attention which will exhaust
force and time which the imperilled ones
so sorely need! And is it less selfishly
strange and inconsistent for men and
women who are saved themselves to exact
from those who are seeking to save others
from the eternal punishment of sin, that
they turn aside to attend to them? Is not
this robbing the perishing not only of
their own life power but also of that of
those who would faithfully apply God's
word to them. The attention which the church
should demand is that given to soldiers,
that its members may be drilled and made
more efficient in the great struggle to
battle against the powers which are
holding men in bondage to death and hell.
We do not mean by this to disparage
mutual watch care on the part of
church members or pastoral visiting;
but we do mean to utter a protest against
the demand for attention for attention sake,
which is so common. We do also mean to
assert that one-half the weakness of the
church to-day is due to the fact that so
many have no adequate idea of the object
of their salvation. They think they are
saved just merely to be saved. If they but
had the idea firmly fixed in their souls
that they were saved in order to be a force
from God to help save others, it would
revolutionize many lives.

The season has come when special effort
will be made in many churches to reach
the lost. We beg of all brethren and sisters
to take into their deepest hearts the thought
that they are all to be forces from God and
for men, and let this drive out the low and
selfish idea that they live for themselves,
and that others also must live for them.
If all should become so absorbed in their
own needs that they should only desire
help from others to do better work for the
sake, what a blessed season the approaching
one would be. Let each ask himself,
For what am I living? Is it for God and
others than myself, or is it chiefly for self?
If it has been chiefly for self, in the name
of Him who only thought of others, even
unto death, and for the sake of others who
are without God and hope, let there be a
change.

THE WEEK.

The Land Purchase Bill passed the
Commons on Thursday last by a vote of
202 to 141. It provides \$25,000,000 by
which land may be purchased from the
Irish landlords by the government, in
order to sell to tenants. It is said the
landlords will make a good thing out of it,
as it will enable many of them to sell at
higher rates than they can hope to obtain
when the great question is settled. When
the government then becomes the holder
of great tracts of land which it will be
compelled to let out to tenants, as it cannot
be expected that it will all be sold at once
to tenant proprietors, complications may
be expected. Some suppose that Gladstone
foresees that it will thus injure the govern-
ment, and therefore abstains from giving
the help to the opposition he otherwise
would.

Considerable excitement was occasioned
in the house by a trick to arrest a member
of Parliament, David Sheehy. As he was
entering the house, he was presented with
a card. On his going out to speak with
the supposed visitor, he was met by a
constable and served with a summons
under the coercion act. Balfour admitted
it to be a breach of the privileges of the
house. A committee was appointed to
enquire into the matter. Another member
of Parliament, R. Gent. Davis, was com-
mitted to prison for contempt of court, in
refusing to pay over nearly \$20,000 due by
him as administrator of his uncle's estate.
The British people are very sensitive in all
that pertains to the dignity of Parliament
and law.

The Cook or Harvey group of islands
which Great Britain has annexed are
interesting, as it was one of them—
Rarotonga—that Williams began his great
missionary work. It is pleasing to know
that the natives have long been seeking
British protection and are jubilant over the
event. Pity all annexations could not be
of this kind. The inhabitants are
christianized, and are industrious and
prosperous.

At an election held in Holborn, London,
a Conservative was returned; but with a
majority reduced from 1,700 to 965 com-
pared with the last general election. The
Conservatives have scarcely made a gain
since the general election, while the
Liberals have upturned seat after seat, and
reduced majorities in other places.

It appears that Count Herbert Bismarck
has much of the bluntness of his father.
In a recent interview between the Pope
and him, the former remarked: "If the
events of 1870 had depended upon me,
everything would then have been speedily
arranged. Now, after the lapse of so
much time, it is more difficult, but I shall
recall the time lost." Count Herbert
replied: "God has not made it possible for
a man to recall a single moment of his
existence, and your holiness wishes to
recall eight years!"

Boulanger still holds his popularity in
France. It has been thought on two
occasions that he would never survive his
downfall; but he seems again coming to
the front. He is cheered wherever he goes,
and has again resigned his seat in the
Deputies, in order to secure election in still
other constituencies, and thus create
political capital and keep himself before
the public.

The international relations between
Great Britain and the United States may
be materially affected in a very pleasant
way. A few weeks ago, Joseph Chamberlain
married a sprightly American young lady,
and the daughter of a government officer
at home. Now the news comes that
Hon. Mr. Herbert, who is at present the
acting British minister at Washington,
has united his destinies with another fair-
American. Lady Randolph Churchill is
also a native of the Union, not to mention
other wives of British noblemen and
statesmen. Now that no immediate
political capital can be made out of the
twisting the tail of the British lion and the
more silken haunts are uniting the two
countries, there is prospect of greater
amity.

This is the age of trusts. The latest is a
Railroad one. The great magnates have
put their heads together to form a great
combine to put up passenger and freight
rates throughout the great stretch of
country west of the Mississippi. Some
day there will have to be a combine of
consumers, etc., against middlemen and
manufacturers, etc., if this thing goes on.

We are glad to learn that the Scott Act
has been sustained by an overwhelming
majority in Richmond, Quebec. It is
probable that temperance people have
awakened from their delusion. Many of
them supposed, because liquor was sold in
Scott Act counties, that the Act might as
well be abolished. So it was repealed in
several counties of Ontario. The result in
some of these has been to have a very
carnival of rum. Probably the grand vote
to sustain the Act in Richmond marks the
beginning of a great temperance reaction.
We hope our people will not be deluded by
the idea that prohibitory legislation, even
if thwarted largely by hostile judges and
the power of money, is useless.

A remarkable memory is possessed by
—a lady member of Dr. Howard Crosby's
church in New York. Without taking a
single note, she will, when she goes home,
write out every word of her pastor's
sermon, without mistaking even a "the"
or an "and."

Missionary Correspondence.

In my last letter I wrote of the great
drought and of impending famine in case
of the failure of an abundant rain fall.
Well, the rain did not come and so the
famine is here, or close at hand. Since
my last was written there have been two
slight breaks in the drought, both caused
by cyclonic storms in the Bay of Bengal.
The first of these, as it passed up country,
caused immense damage and loss of life by
floods. Our share of rain was slight. There
was but one heavy downpour in the neigh-
borhood of Bobbili and that was very local,
extending but a few miles in any direction.
Of that, however, I had my full share. I
had been spending a few days at our out-
station at Pe'da Penki. As the weather
began to look threatening I thought it best
to get back to Bobbili. I started at 1 p.m.,
and when half way, left my lady to walk
the remaining five miles. I had not gone
far before the rain began, and for more
than an hour it beat upon me in torrents.
I never saw it rain faster and I am sure
at least three inches must have fallen in the
hour. In a few minutes the paddy fields
and low places were like ponds, and some
of the way I had to wade in water above
my knees. It was the greatest "shower
bath" I ever had. But the ground had
become so dry that in a few days the water
was all absorbed. Ten or twelve days later
we had another heavy shower just about
Bobbili. Hoping the rain might continue
some of the cultivators hurried and trans-
planted as much of the rice land as they
could, though it was too late to expect
much of a crop. But from that time to
the present we have had but two or three
light showers, while for two weeks the
wind has been blowing from the north,
with a clear sky and blazing sun. Things
already begin to look parched. The rice
that was transplanted is dying and nothing
will grow. There is no probability of more
rain this season as the N. E. monsoon
seems to have passed. To look at the
bright sky and the blazing sun day after
day for weeks and months, it almost seems
as if it could never rain again.

And now we have to face the conse-
quences, and what those will be we cannot
shudder to think of. Once the hope of
rain had passed—the price of rice rose at
once from Rs. 40 to Rs. 75 and 80 the
measure; and for some days it was diffi-
cult to get any at all. Those who had
paddy, i. e., rice not sown, shut up their
stores partly to get higher prices and
partly for fear the people would take it by
violence. Last week the people began to
get desperate and threatened to plunder.
The assistant collector of the district was
here for a couple of days and called the
merchants together and advised them to
sell at a lower rate or their stores might
be broken open. They refused, and yester-
day the people rose in a mob and broke
open several stores and carried off whatever
they could lay hands on. After serving
some of the merchants thus, they went to
the house of a Brahmin, one of the Rajah's
managers. He has a lot of rice stored up
and he has been the ringleader in putting
up the prices. When the mob made his
appearance he made salams to the people
and promised to sell at a much cheaper
rate, and begged off. But to-day I hear he
refuses to fulfil his promise, and has called
to his help the Rajah's army, armed with
guns, spears and swords, and declares he
will protect himself. He is the one who is
really to be blamed and it is doubtful if he
escapes. But last night word came by
telegram that a mob at Bimlipatnam had
looted the bazaar and had gone to the Bank
to rob it, and that a company of sepoy had
been ordered from Vizagapatnam. This
news, it is said, has alarmed our Rajah,
who to day has opened his godowns and
is selling paddy at the rate of Rs. 60, the
buying price of which last year was Rs. 30.
I have sent to him to see if he will let me
have a couple of measures called "Garee,"
each of which contains about 1800 quarts.
I have not had a reply yet and hard-
ly expect a favorable one. I ought to have
sent a supply before the price went up
but waited just a day or two too long.
However, it may be just as well I did not,
for it might not be safe to have any stored
up with the people so desperate as they
will become by and by.

I hear that in Parvatipour yesterday
Rs. 20,000 were plundered, though the
collector and police were present. Such
things at the very beginning of the scarcity
makes the outlook very serious. The
Rajah has a good deal of paddy stored up
in the districts and if he continues to sell
as at present it will help matters a good
deal for a time. But the supply is limited
and will only last for a few months, while
there is a whole year to be provided for.
The crop of "rage," a cheap grain has
been pretty good in some places, so that
there is not the absolute famine in prospect
that they had in South India eleven years
ago. But the extent of country affected is
very great; indeed, nearly all India will
produce but partial crops this year. If
there are good crops in Burmah and Siam,
rice can be imported, but at high prices.
If the crops in Burmah fail, as they are
reported to have done, then the outlook is
dark indeed.

At the very best there must be a great
misery for multitudes, while for many I
can see nothing but absolute starvation. I
have been prophesying ever since I came
here that for their wickedness and idolatry
God would surely visit them in judgment.
They usually laughed at me, but now many
of them confess that my words have come
true. The Brahmins are pretty quiet.

They do not like to be shown up as de-
ceivers and false prophets. They kept
promising rain and good harvest to the
very last, demanding of the people presents
and money for ceremonies necessary to
secure rain. Many of the people are ready
to throw it up at them now, but the ma-
jority still regard them as superior beings
and accept their teachings. Whether God
sees that nothing short of this famine will
break them of their idolatry, or whether
even this will have that effect I
cannot say. And whether this will turn
their attention to Christianity, as
did the last famine, is hard to foresee.
If we had money to spend freely among
the poor it would help make Christianity
popular at least. But what can we do?
All the money raised for Foreign Mission
work in our province would be but a drop
in the ocean as compared with the demands
for help in the Vizagapatnam district alone.

There is not only a scarcity of food but
of water as well. At this season the tanks
should be full, while water should be
within from five to ten feet of the surface
anywhere. But most of the tanks are
empty. A few have a small supply, while
the water is from twenty to thirty feet
below the surface of the ground. There
is no stock of food for cattle, except what
little grass can be found, and that will soon
be done, and then without fodder or water
it seems inevitable that they must die by
thousands. Some may think I am painting
a very dark picture. So be it; but it is
not nearly so dark as the reality promises
to be three months hence. It views of what
seems to be such inevitable distress ahead
of us, and ignorant of what is best to do,
helpless to do what might be done with
abundant means, I feel at times almost
wish for a decent excuse for running away
from it all till better times come.

As for ourselves personally I presume
we shall be able to pull through. It will
be rather difficult to care for our
school children. If worst comes to worst
we can migrate to some other place, per-
haps. My water supply is very short. One
well 35 feet deep is nearly dry. The other,
deepened lately to 35 feet, has about 5 feet
in it now. The large tank near the town
is very low and the water bad, and I know
of but one place for miles around where
there are springs that promise a permanent
supply. I shall have a hard fight to save
the trees on the mission compound, I fear.
How this distress will affect our work
among the villages this cold season, I
cannot tell. I plan to go out on a tour
next week. Whether we shall find any-
thing to eat and drink I cannot say. I
hope the hearts of the people may be
opened to bear of spiritual things. After a
time the government may introduce relief
works to some extent. If any in the
provinces feel disposed to help in any way
there will be abundance of opportunity
through our Board, I have no doubt. The
most difficult question to settle would be
as to how to spend it to the best advantage
when there will be so many demands to
meet.

I am glad after writing so much that is
dark and discouraging to have one thing
to report that is bright and encouraging,
and that is the baptism lately of a young
man from Palkonda, the son of the
weaver, Gurana, of whom I wrote at the
first of the year. Father and son have
been hesitating a good while over the
question of baptism, —the London Mission
people trying to convince them it was
pouring or sprinkling. Lately the son
became convinced and went to Akalam-
para, and was baptized by Bhagavan
Behara. I hope he will become a true and
faithful worker. I trust the father will
follow him soon. There is another man of
good influence who is inquiring and
seems near the kingdom, if not already in
it. I hope to see him next week, if the
Lord will. G. CHURCHILL.

Bobbili, Oct. 19.

Halfpenny Items.

The annual session of this "Grand
Body" of temperance workers in Nova
Scotia held one of its most interesting
annual sessions, Nov. 6-9, proving that
the total abstinence cause and prohibition
in this province are gaining friends, and
must ultimately prevail.

Special attention—more than ever before
—was given to the needed organization
work among the young. A good, live
committee has this matter in hand. The
action along this line, taken by the N. S.
Union S. S. Conventions, was heartily
endorsed, viz: to introduce the "triple
pledge" into the S. Schools of the
Province.

This city, just now, presents a busy
appearance, which doubtless will continue
till the end of the year and the close of
navigation. The "Dominion thanksgiving
day" was very generally observed; the day
seemed "Sunday like," and was really fine.
The products of the soil and sea call for
special thankfulness. This city, situated as
it is, so favorably, must eventually
extend its borders, even though it be
somewhat like "pushing a big load up
hill." Halifax does a large, though quiet,
business, as may be seen by a peep through
the numerous mercantile establishments, and
a tour about the warehouses, wharves
and depots.

BAPTIST BOOK ROOM.—Opening new
lot of Panny's this week. Also, Xmas
Cards and Oxford Teachers Bible, for
\$2.25 to \$6.50, no one also on India paper.

Notes and Notices from Digby County.

A recent visit to Digby gave me the opportunity of witnessing an unusual temperance revival. This staid old town is manifesting a astonishing enthusiasm in this good cause. The lodge of Templars is crowded; a gospel temperance meeting is held monthly, with large intelligent audiences; a young men's temperance league, of the "red ribbon" type, holds weekly meetings, and has already some 200 members on the roll; the traffic and its patrons are in disrepute; and a respectable quietness—in marked contrast to the disgraceful rowdiness of the past summer—is observed. Doubtless, the enemy still lives; but for the present he is obliged to skulk.

The Baptist church is holding on its way, under the leadership of Pastor Brown. In financing it is hard to heat. In benevolence in our churches it has few competitors. May the Lord crown all its efforts with the Holy Spirit's influence.

The ministers' conference and missionary meetings held in town and at Broad Cove were of a very encouraging character. The programme agreed to for this county during the winter months will test the grit and grace of the pastors. Some of us have forty miles of hard, hard road to travel, with some "perils by sea" to encounter. It is in the hearts of the pastors to do this, and we expect the Divine blessing to attend us.

The Rev. W. L. Parker, by accepting the pastorate of the Lower Grandville church, has left us. This we regret, as to this another church in our county is pastorless. So far as I can learn, we have now five churches of this class, viz., Weymouth, New Tuxet, Hillgrove, Tiverton, and Freeport. With the last named on this list I am best acquainted. It ought not to remain without a pastor. It is deserving of a good one. It does not allow its pastors to leave it unpaid. It has an intelligent, appreciative congregation, a compact field, and good church buildings, affording to any faithful pastor an opportunity for solid, hard, successful work. I hope these vacancies may be soon supplied, and that great things done for God, by his grace, may be reported ere long.

MISSION BAND AT WESTPORT.

About a year ago three of our sisters engaged in this good work for our young folk, and organized by appointing Miss Carrie A. Saunders president, Mrs. E. Davis vice-president, Mrs. H. Hayford treasurer, Miss E. Cann secretary.

On the evening of the 22d ult. this Band gave us an entertainment—the second one of the year. They carried out a carefully prepared programme, to the great delight of a large audience. One very interesting and profitable part was a careful and quite exhaustive review of the history of Baptist missions in Burma. At a previous entertainment a like review of our own Telugu mission was given. Both of these were prepared by the president of the Band. The prompt recitations and ready answers showed that our children are being well informed, and are much interested in the facts of this branch of our denominational work. This we regard as good foundation work, the sowing of seed, the fruiting of which is not doubtful. The opening of the "mission barrels" and the financial report for the year was a glad surprise to all lovers of missions present. These young folk and little ones have led us seniors handsomely in this department. Sums from 17 cents to \$1.80 were emptied from each of the depositors into the treasury of this society, adding more than \$28 to their stock. This sum was gathered in six months, and to my knowledge represented some hard work and a good share of self-denial. The latter, we all know, is rather a scarce article in our Baptist brotherhood and sisterhood.

The report footed up more than \$55 for the year's operations. This also represents much prayerful toiling by our sisters in charge; but it pays, and we know that "God provides no cheap glory for His people." He has given us as arduous commission, full of toils and perils. If He, by His Spirit, will condescend to consecrate the hearts of our children to His service, as they have, it may be thoughtfully set apart these sums for the good of heathen children, how unspeakably grand will be our future.

I hope that nothing calculated to disturb and unsettle our brotherhood in our denominational work will be allowed a place in the MESSENGER AND VISITOR. Surely enough time was spent at our late Convention, on ways and means, to last us for twelve months. J. H. SAUNDERS. Westport, Nov. 26.

Halifax City Missions.

The November meeting of the Executive of the Halifax Baptist Union, was an exceptionally pleasant and interesting one. The representatives of the Tabernacle were conspicuous by their absence, but otherwise there was a very full attendance of the members of the board. Rev. C. W. Williams, now pastor of the Dartmouth church, was very cordially welcomed upon this his first appearance at the Union. A number of bills were presented and ordered to be paid, in order to liquidate all present liabilities a few of the brethren standing very generously made up in cash or in pledges the sum of twenty-five dollars. Verbal reports of a very encouraging nature were presented from the mission stations.

At Quispool Road the Sabbath School rejoice in an excellent staff of officers and

teachers, and well maintains its former interest and efficiency. An evangelistic service is conducted here on alternate Sabbath evenings by young men of the First Church, and a very pleasing interest is manifested in these meetings. The number in attendance ranges from forty to seventy-five. The weekly prayer and praise service is held regularly on Thursday evenings and is always acknowledged to be a profitable service.

At Kempt Road there is a marked improvement in the condition of the mission. Regular services, similar in kind to those conducted at Quispool Road, are being held here under the direction of the North Church. The Sabbath School, although not large, is faithfully sustained and gives promise of better things. Here too is held a fortnightly service on Sabbath evenings, also a weekly prayer-meeting on Tuesday evenings, and not without encouragement. In addition, efforts are now being made to establish a "Mother's Meeting" in this place. The conviction was expressed that greater progress might be expected at this mission, if there were a building better adapted to the work.

It was resolved to request the various Sabbath Schools in the city and Dartmouth to hold a concert in aid of the funds of the Union. The Board also appointed a committee to examine the published reports of other city Unions and to present whatever suggestions might be gathered therefrom. It is believed this Union is entering upon a better day.—Tablet.

St. John Ministerial Conference.

At the St. John Ministerial Conference on Monday morning Bro. Spencer reported work among the sailors and at the Marine Hospital. Bro. Ingram spoke of the mission work as cheering. The Sabbath school at Haymarket square is increasing, and now numbers about 80. One who had been on the ground of the Salvation Army about baptism had been convinced that he should be baptized, and throw his influence with the church. He was baptized by Bro. Mellick on Sabbath. Bro. Gates reported good social services and large congregations at the Sabbath services. Bro. Mellick thinks there is a growth of spiritual interest in the church. An effort is being made to pay off a part of the debt on the church. The membership are at peace among themselves. Bro. Gordon spoke of his work in connection with the Seminary as encouraging. Bro. Parsons stated that the interest in his church is growing, a larger number taking part in conference, and the preaching services are better attended than for some time. Five have been received by letter and one by baptism since last report. Bro. Hartley is sowing the seed in hope. Bro. Capp had nothing special to report. Bro. Martell had nothing of special interest from Fairville. One was baptized in Carleton on Sabbath, and the prospects are good for a work of grace.

The remainder of the session was devoted to reviews of books last read by the members of the conference. Bro. Spencer referred to Spurgeon's "According to Promise." Bro. Gates had been reading "Robert E. Smith," and gave a very clear outline of the book and a very trenchant criticism. Bro. Mellick had been reading Graves on the Parables, and illustrated his peculiar treatment of them. Bro. Capp had read "Paddy at Home," by a French writer, giving an account of the state of Ireland. Bro. Martell gave an outline of Hickok's work, "The Eternal Atonement." He considers the book suggestive and stimulating.

Information.

For the information of those interested, I would say that the Board of Directors of the Union Baptist Education Society is, by its act of incorporation, composed of sixteen lay members of such corporation, annually elected by the Society, and all the Baptist ministers of the Province of New Brunswick who may be accredited to any Baptist association in N. B., and all the F. C. Baptist ministers of the Province of N. B. and Free Baptist ministers of Nova Scotia, accredited to either of their respective conferences.

The Board meets the first Thursday in each month, at 3 p. m., in the office of John March, Esq., Germain street, in the city of Saint John.

The secretary of the Society, Amos A. Wilson, Esq., of the city of Saint John, is the officer of the Society to receive funds. The superintendent, Rev. J. A. Gordon, is also authorized to receive funds for the Society. His address is St. John, N. B.

MONTY, McDONALD, President U. B. E. S.

An Attractive and Instructive Book.

There has just come from the American press an octavo volume, of nearly seven hundred pages, on "Baptist Hymn Writers and Their Hymns." The author of this attractive and instructive book is Rev. Henry S. Burrage, D. D., the editor of Zion's Advocate, an excellent weekly journal, published in Portland, Me. Dr. Burrage, who is a man of marked literary attainments, and an indefatigable worker, has found time outside his editorial pursuits to make contributions of special value to permanent religious literature. He has done some work which few men could have done. He is the author of a volume on "The Anabaptists of Switzerland, etc." He has with great industry prosecuted researches into the ecclesiastical history of Baptists in

Europe. In that field of study he has perhaps no equal. I would not be easy for any one to make an inaccurate statement touching the history of the so-called Anabaptists and escape detection with Dr. Burrage on his track. He has done much to correct the misrepresentations, the erroneous opinions and wrong judgments of other and distinguished historical writers—writers who did not dream that what they were promulgating would upon further investigation have to be very much revised, if not wholly rejected. And now Dr. Burrage comes to us with another volume, for which he deserves our hearty thanks. He brings to us a large amount of historical and biographical materials relating to the hymnody of the Christian church—more particularly relating to the contributions made by Baptist writers of hymns, which have been incorporated in the various collections printed for use in public religious worship. I think every one will be more or less surprised, and many of us will be delighted, to find that Baptists, from first to last, have done so much in the way of replenishing the hymnody of the church of Christ.

Dr. Burrage indicates in his book the hymn writers and their hymns among the Anabaptists, the English, the American, the German, the Swedish, the Danish and Norwegian, the French and the Welsh Baptists; also Baptist hymn writers and their hymns in Spain, in Mexico, in Greece, in India, in Burma, in Assam, in China, in Japan and in Africa. In an appendix Dr. Burrage gives a most interesting account of English Baptist Hymn Books and their compilers; of American Baptist Hymn Books and their compilers; also of German Baptist Hymn Books and their compilers. It must have cost the author of this volume an immense amount of labor and no little expense in money, to have, in the first place, secured the materials out of which the book is made; and then, in the next place, it must have been a herculean task to select and arrange the matter for publication in a single volume of reasonable dimensions. Evening after evening up to a late hour, have I sat reading with absorbing interest this book. There is a fascination about it that holds one spell-bound. It is full of surprises. How many of the most famous, the most familiar and the most enduring hymns—hymns that for many years, and throughout Christendom, yes, and in heathendom, have been sung in public assemblies, are the products of Baptist hymn writers. And how few, even of the most intelligent in our denomination, have been aware of the fact that these hymns came from the heads and hearts of Baptists. The illustrations, or likenesses are few and choice. The faces of Dr. John Fawcett, Chas. H. Spurgeon, Dr. S. F. Smith, Mrs. Emily C. Judson, and Dr. Basil Marly, greet us here and there in the volume. Dr. Burrage deserves thanks for the restraint he has imposed upon himself in this matter of illustration. Our "Baptist Cyclopedia," which has been facetiously called "The Baptist Praise Book," overdid this thing. Likenesses there appear ad nauseam usque of every one, except it may be, the men who have thus been served up for the public eye. But I know some of these men who would like to inflict some severe punishment on the author of the "Baptist Cyclopedia." Dr. Burrage has not overlooked Baptist hymn writers who have sprung up in the British Provinces. A few receive the notice they deserve. I have an impression that one of the most gifted writers of sacred songs among our brethren in the provinces was the late Rev. Samuel Elder; and to him there is no illusion in Dr. Burrage's book. But Mr. Elder may not have written any hymn that gained insertion in a volume compiled for "the service of song in the house of the Lord." I wish my esteemed friend, Rev. D. A. Steele, of Amherst, N. S., would, as he can, show up in the MESSENGER AND VISITOR, the pure lyrics that were composed by that gifted brother, Rev. Mr. Elder. And I hope my brethren in the Provinces will procure for themselves "Baptist Hymn Writers." In conclusion, I ought to say that I have not been bribed by Dr. Burrage to write this as an advertisement. I paid cash for the copy I have, and would be willing to pay more rather than be without the book. W. S. MCKENZIE. Boston, Nov. 26, '88.

Religious Intelligence.

NEWS FROM THE CHURCHES.

BLISSFIELD, Nov. Co., N. B.—The readers of the MESSENGER AND VISITOR will be pleased to know that since last writing four have been received into the Ludlow Baptist church, one by letter and three by baptism. We thank God for the blessings we are enjoying and feel encouraged. Nov. 25. WM. M. EDWARDS.

CHANCE HARBOR, St. John Co.—It was my privilege to baptize one person at Chance Harbor yesterday, Nov. 25. This is one of the preaching stations of the South Marguash and Dipper Harbor Baptist church. This church has been since its foundation under the fostering care of our Home Mission Board, and considerable religious prosperity has been enjoyed from that time so that the membership is now about 100. The Settlement at Chance Harbor is not large, and yet the room of the private dwelling occupied was well packed. We met, after the baptism, at the house of Mr. George Hargrove, and it was gratifying to see him rising up in the evening to indicate his desire and purpose to join the Lord. The young lady baptized is the sister our esteemed brother Dea. D. Thompson, whom I baptized with two others of the same family two years ago. The people of this community are quite well to do in temporal matters, and

have commenced the erection of a neat little Baptist meeting house, pleasantly and conveniently located. The building is up and boarded in, and will likely be completed during the next summer. ISA WALLACE. Nov. 26.

GASPERAUX N. S.—The church here held a monthly missionary meeting, at Gasperaux. At the first, there was a temperance concert and a collection for Home Missions. The exercises, however, were carried by an address from Prof. A. Caldwell, who gave an interesting sketch of the history of the Telugu Mission. On the evening of the 8th brethren Rutledge, Baker and Davis, from the College, sided much to the interest of the occasion by their earnest and timely words. There are some encouraging indications of an increased religious interest on the field. We need the Spirit's power. P. PLEASANT VALLEY AND DEERFIELD—The Lord is graciously blessing the church and Sunday school in this place. Our meeting of late have been full of interest and blessing. A number have been baptized in Christ. Fifteen were baptized by the pastor and received into the church Sunday Nov. 25. All of these are members of the Sunday school. Others have been awakened and we expect that the good work will continue. A brother was also received by profession and he belongs to the Free Baptist Body. E. P. COLDWELL. Nov. 26.

TABERNACLE Halifax—We are rejoiced to hear that the Tabernacle friends have liquidated the debt on their church property. They have made a brave struggle and deserved success. It is to be regretted that Bro. Miller, the former trustee, got up at upon his health and has been compelled to take a rest. May he soon be recuperated and restored to his people and his work.

RIVER HERBERT.—Since assuming the pastorate of River Herbert and Macaan churches, my time has been fully occupied. The field is elliptical in form, extending from Sand River on the bay shore, to Nappan Station on the L. C. R., a distance of 31 miles. Off the direct line is Athol, in a southerly direction, twelve miles from the centre, and then Barronfield, five miles from River Herbert. We have preaching in River Herbert every Sabbath morning, and in the regions round about and beyond in the afternoon and evening. At the Jiggins coal mines there is a union meeting house, small but neat, built under the superintendence of Mr. McNaughton, the manager. An attentive congregation assembles every two weeks to listen to the gospel preached. There the lines are drawn very straight between the Roman Catholics and Protestants. The former have withdrawn their children from the public schools, and have their own school in the chapel. Every two weeks we have preaching service on Sabbath evening at Shule, a community of 27 houses, and 13 miles from River Herbert. The prospects are very hopeful. Harmony prevails in the churches, and a desire for renewed consecration in the cause of Christ is apparent. The Rev. Herbert church has contributed her dollar member in the past, and will do more this year. The Macaan church will give the same per member as her sister. The church at River Herbert, assisted by the Macaan church, has a new parsonage nearly completed. It is situated near the church, with a commanding view of the beautiful valley. It is two stories, with high roof. The main house is 26x32 feet, with a kitchen 17x16. It will be heated with hot air, and have a tank in the cellar and a fine well near the kitchen door. The work is superintended by Capt. S. G. Ambert, a builder renowned for thoroughness and despatch. Much credit is due the building committee for the energetic manner they have caused the work to progress. The internal arrangements were left to a committee of sisters, who have proved themselves adept in that art. Last, but not least, a warm and commodious stable has been built for the "parson's horse." I do not wish to be profane, but I am of the opinion that a good horse, &c., and a stable to put him in, are a means of grace. We hope to take possession of this new, warm and comfortable house the first of the New Year. J. M. PARKER.

MONCTON, Dec. 2.—To-day was a double anniversary in the Moncton Baptist church, the third of Rev. W. B. Hinson's pastorate, and the first of the reopening of the enlarged church. The pastor reviewed the three years' work to a congregation of upwards of a thousand persons. His text was Acts 20:31, "The space of three years." Five converts were baptized this afternoon, and three, with five others, received the right hand of fellowship tonight, making 33 additions to the Moncton church since the conference, and 275 in three years. Last year was the most prosperous in the history of the church.—Sun.

PERSONAL.—Bro. B. N. Hughes celebrated his silver wedding some weeks ago. We were away at the time and no notice was sent us. It was a very pleasant and profitable occasion. The attendance was large and the presents made were various and some of them costly. Bro. H. has won a large place in the hearts of his people. He has a large and important field and a great number of young converts to train up for the Lord. We offer late congratulations and hope our brother and his family may be blessed in temporal and spiritual things.

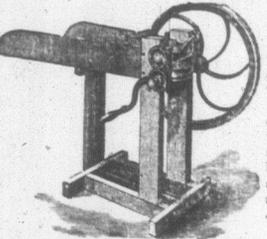
Bro. M. P. Freeman was put on the sunny side by his people at Gasperaux, on the 15th ult., by an offering of \$68 73, of which \$21 was cash. Also by his friends at White Rock Mills, on the 27th, by a donation of \$21, of which \$14 was cash. Bro. F. desires to make grateful acknowledgment.

NOTICES.—The next quarterly meeting of the Baptist churches of York and Sablebury counties will be held with the Baptist churches at Fredericton, commencing on Friday, the 14th Dec. at 7 o'clock p. m. The brethren will please remember that according to the constitution, each church is requested to prepare a letter to be sent and read at the quarterly meeting. Rev. C. Currie is to preach the quarterly sermon; alternate, Rev. B. H. Thomas. Brethren, be sure and let your churches be represented by the best material you have. T. A. BLACKBURN. S. G.'s Treas.

Kewick Ridge, Nov. 16. The next session of the Yarmouth County Baptist Quarterly Meeting will be held (D. V.) at Argyle, on Tuesday, Dec. 18, at 10 a. m. If possible, delegates should be in attendance from every church in the county. M. B. SHAW, Sec'y. Nov. 28.

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When I say CURE I do not mean merely to stop them for a time, but to remove the cause. I mean A RADICAL CURE. I have made the disease of FITS, EPILEPSY, & FALLING SICKNESS.

A long study. I WANT NOT to cure the worst cases. Because I have found a reason for not receiving a cure. I have discovered a reason for not receiving a cure. I have discovered a reason for not receiving a cure.

HARK! Something Fell! J. G. McNALLY, FREDERICTON, N. B.

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The Master and the Reapers.

The master called to his reapers: "Make scythe and sickle keen, And bring me the grain from the upland, And the grass from the meadow green; And from off the mist-clad marshes, Where the salt waves fret and foam, Ye shall gather the rustling sedges To furnish the harvest home."

Then the laborers cried: "O master, We will bring thee the yellow grain That waves on the windy hill-side; And the tender grass from the plain; But that which springs on the marshes Is dry and harsh and thin. Unlike the sweet field grasses, So we will not gather it in."

Then the master said: "O foolish! For many a weary day, Through storm and drought, ye have labored And the dew that ebb and flow, The gentle earth is fruitful, The breeze of summer blow Where there, in the sun and dew of heaven, Have ripened soft and slow."

"But out on the wild bleak marsh-land Hath never a plough been set, And with rapine and rage of hungry waves The shivering soil is wet. There flower the pale green sedges, And the dews that ebb and flow, And the biting breath of the sea-wind, Are the only care they know."

"They have drunken of bitter waters, Their feet have been sharp with sand, And yet they have yielded a harvest Unto the master's hand. So shall ye all, O reapers, Honor them now the more, And garner in gladness with songs of praise, The grass from the desolate shore."

Selected Serial. THE CHESTER GIRLS. BY ROSE HARTWICK THORPE.

CHAPTER XV.—Continued. FLORENCE RESTORES THE LOST MONEY. They sat in silence for some time, each busy with thoughts that might not be shared with others.

"I do, Nina, every day, almost every hour of my life, since I have learned to trust in him," said Mrs. Randall, sadly. "It seems to me that we are never satisfied with the blessings he bestows upon us; but are all the time beseeching him for more."

"Elder Williams used to say that God likes us to come to him in this way. You know, Mr. Williams, does not lead him to earth us, and he wants us to bring and lay at his feet the burdens which can only be lifted by his power."

"I sometimes fear I shall weary him with my petitions," mused Mrs. Randall, in low tones. "But I will never cease asking until my prayers are answered."

"I wonder what grandpapa will do with those books which he used to read in order to prove the fallacy of the Christian religion?" said Florence, from the midst of her own meditations.

"He informed us to-day that he should desire them," replied Mrs. Randall, who does not care to have them in his library, and he said that he would not care to present them to his worst enemy, lest his mind be led astray by reading them."

"I am glad that he will destroy them," said Nina. "I am sure he can fill their place with better books."

"In a few moments, Nina arose, and bade her aunt and cousin 'good-night.' 'You are retiring early,' remarked Florence.

"I have a letter to write before I go to bed," was Nina's reply. "Aunt Mary," she said, standing in the door and looking back, "grandpapa promised me, some time ago, that I might have Papa and Mamma Bruce, and the boys, come to spend my birthday with me. I am going to write and invite them; and I think I shall ask Dr. Gordon to come too."

"You had better consult your grandfather about that," said Aunt Chester, with disapproval in her voice, while Florence exclaimed: "Do, Nina, I am anxious to meet this paragon of a man, whom you and grandfather admire so much."

She remembered how she had envied the young girl who could call such a pretty room her own. It all came back to her, as she passed through the now familiar hall to her own room, joining Florence's, and exactly like hers, only more so. Her furniture was new, her walls were new, her bed purchased especially for her, less than a year before.

"They must stay three days, at the very least," mused Nina, drawing her willow-rocker to her writing-desk. "Mamma will want to see the city. She has always been too busy for a long stay. Yes, they must stay three days, and as much longer as they can."

After finishing her letter to come, she wrote to Dr. Gordon, at El Paso: "I was not at all successful in interesting Aunt Mary in Dr. Gordon. I actually think she is jealous because I like you so well. Of course she has no idea who Dr. Gordon really is. The first time I met her, she thought she recognized me, but she would not talk to me on that subject. She thinks she has been cruel to you in the past, though I do not understand how; and she said to-night, that she prayed almost hourly for your conversion, and returns to her. God has already answered her first and now, if you will, the second shall come true also. Dear Uncle Joseph, it would make us all so happy if you would come, so as to be here the 3rd of April—that is my birthday; and I do wish you would bring yourself for a birthday present. I am sure that my dear mother and father would be glad to see you, and I will prepare the family to welcome Dr. Gordon, and will leave the rest for a surprise when you get here."

With loving remembrance, NINA CHESTER. P. S. I forgot to tell you, and I suppose it would keep until you come, but for that which I would like to see you, I will tell you now, that we have found the money that grandpapa lost on Christmas night. Florence found it back of a tile in the library fire-place, where grandpapa had put it in his sleep. Grandpapa will not have to sell the dear old house now, and we are very happy."

CHAPTER XVI. NINA'S BIRTHDAY PRESENT. Three days later Dr. Gordon read Nina's letter with a misty tenderness in his eyes; but a firm resolve in his heart that Nina's request, and his dear wife's prayer, must not be answered by him. He could not do that which would lead her to believe that his own inclination urged him to do so, while that dark shadow rested on his name.

He had finished Nina's letter, and was about to lay it aside (it had brought him joy and pain. Joy is the knowledge that his wife had forgiven him, pain in the thought that their separation might be forever) when he discovered that Nina had added a postscript on the back of the letter.

Taking it up again, he read it, and his decision underwent a sudden change. "The money is found," he cried, joyously. "My wife's prayer shall be answered, and Nina shall have her wish."

"A letter for you, Nina," said Colonel Chester, on the day before her birthday, while she was yet seated at the breakfast table.—"Take having brought the mail direct from the 'carrier' to the table. Nina took it eagerly, and seeing that the post-mark was El Paso, tore it open, with trembling hands.

"Oh, grandpapa, Aunt Mary, Florence, listen," she cried, joyously. "My dear NINA.—You shall have the birthday present you have long desired, which I will reach San Antonio on the morning of the 3rd, if nothing occurs to prevent. Affectionately yours, DA GORDON."

Mrs. Randall's face grew very grave while Nina was reading, and even Colonel Chester was compelled to acknowledge that the letter employed more endearing terms than he could desire.

"What does she mean by that letter, Nina?" he said, reaching for it. "What does she mean by a birthday present? You surely have not asked him to bring you one."

"Yes, I have. A splendid present; and he is going to do it," said Nina, laughing. "I did not think you could do such a thing, Nina," remarked Mrs. Randall, in deep displeasure, while the old story-book Nina had once feared so greatly, settled down over Colonel Chester's face.

"Oh, dear," cried Nina, "I am afraid I shall have to explain. Dear Aunt Mary, don't look so horrified. I have not done anything very dreadful. I try to trust me until to-morrow, to promise you solemnly (the roguish dimples in her cheeks and the laughter in her eyes contradicted her word)—'never to speak to him again after to-morrow, if you think best.'"

"You seem confident that your 'Dr. Gordon' will be as good as he has you," said Florence, good-naturedly. "I am not sure," said Nina; "but I hope so. Grandpapa—with grave importance—"I would like to speak a few words with you in private. I find that I shall be obliged to explain matters to you a little, or you will never know me as I receive Dr. Gordon's present, and it is such a fine, large one, I should be very sorry to refuse it."

"Come into the library with me, Nina," he said, rising and leading the way. "Can it be that it is a new piano?" asked Florence, following them with curious eyes.

"I hope that he will refuse to allow her to accept anything from that man," said Mrs. Randall, in anxious tones. "I begin to dislike him very much."

covered that Nina's more serious nature had many attractive qualities, while Florence, more sedate than her sprightly cousin, found much to admire in Ned's general behavior and many qualities. Unconsciously they paired off in this manner; and during the next three happy days, Neil was always at Nina's side, while Ned attended the more stately Florence.

How Nina managed to keep her previous secret concerning Dr. Gordon from her companions, the remainder of that day, was a surprise to herself, and a wonder to them all afterward. But keep it she did; and when the carriage, in which Colonel Chester had gone to the train to meet Dr. Gordon, drove up to the side entrance, she did a very undignified thing; instead of remaining in the parlor with the rest, as she should have done, she ran out to meet him, giving him a girl's glad kiss in the hall.

She then hurried him into the library with the indefinite promise that she would "send her to him soon," and closed the door, leaving him alone among the books and the family portraits, which smiled a silent welcome.

Mrs. Randall, coming down the broad stairs, was intercepted on her way by Nina, rosy with happiness. "He has come, Aunt Mary, and I have shown him up to the library, that I might introduce him to you first."

"Nina!" cried Mrs. Randall, aghast. "Whatever prompted you to do such an unusual and unlady-like thing? I beg you to control yourself, and keep your excessive happiness out of your eyes. Do not, I pray, let Dr. Gordon suspect your delight at his visit."

"Oh! I told him just how happy I am!" exclaimed Nina, innocently, drawing Mrs. Randall toward the library door. "He knows all about it. I could not hide it from him if I tried. And oh, Aunt Mary! you will be angry when you know that my delight is most on your account."

She swung open the door as she spoke, and stepped back for Mrs. Randall to enter. "I am going to leave you to introduce yourself to him," she said, haughty; and as once closed the door, leaving Mrs. Randall in the dim library, with a flush at Nina's impolite conduct on her sensitive face.

As soon as Nina closed the library door, she flew to the parlor, where Colonel Chester was informing his guests and Florence of Dr. Gordon's identity.

"I have shut them both in the library!" exclaimed Nina, laughing. "And oh, Florida, you should have seen the horrified expression on Aunt Mary's face, when I told her to introduce herself to Dr. Gordon. She thought I was a rude, impolite girl; but she knows by this time why I am so happy."

Nina flung herself down at Mamma Bruce's feet, and rested her head on the knee at which she had learned her first prayer. Mrs. Bruce's hand passed lovingly over the bright head of the dear daughter who had been such a treasure in that far-off Michigan home.

"Presently the parlor door opened, and Mrs. Randall, with the light of sweet contentment shining in her clear eyes, followed by a tall, handsome man, with a grave, kindly face, entered the room. Colonel Chester met them at the threshold.

"My God bless you, my sister, in your so good happiness," said, tenderly. "And you, my brother, may the peace of God's blessing rest upon your life henceforth. Welcome, thrice welcome, to my home."

He then introduced the stranger to those present, and invited them all into the dining-room, where a beautiful meal was served, prepared by Aunt Dinah, who was never happier than when the house was filled with guests.

"There is but one missing link in the family-circle now," said Colonel Chester, as he gazed down the well-filled table; "and that will be supplied by the arrival of my o'clock train arrives. I telegraphed for Dyke to come to that train, and have his assurance that he will be here."

"I thank you, brother," murmured Mrs. Randall. "The dear boy! Has he grown much?" asked Mr. Gordon. "He is a young giant," returned Colonel Chester. "And a young tornado," said Florence, laughing. "He is a boy, and I always did like boys!" exclaimed Nina, with a mischievous glance at the two brothers who had fought so long over the possession of her from her very babyhood.

"Let us return thanks," said Colonel Chester, bowing his head. And every head was bowed lowly, reverently, while from every heart thanksgiving went up to him who had blessed this home so abundantly. "What the morning meal was, and what Colonel Chester ordered the carriage, and instructed Jake to drive the young people wherever they chose, until eleven o'clock, at which time they were to go to the train to meet Dyke."

A Visit to Pompeii.

It was on a bright sunny day that I drove from Mount Vesuvius to Pompeii. The city, it will be remembered, was buried beneath twenty feet of volcanic ashes and pumice-stone, just eighteen hundred years ago. About the middle of the last century it was rediscovered, and ever since its excavations have been prosecuted with varying energy. A large part has now been discovered, and the result is a revelation of the conditions of old Roman life, such as is exhibited nowhere else.

The houses, of course, are roofless, the woodwork having been ignited by the red-hot ashes and coals. But their internal arrangements, their paintings, and their contents, are preserved. It induces a strange sensation to walk the narrow streets of this long-buried city—they vary from fourteen to twenty-four feet wide—to observe the rude made by the cart-wheels sixteens and eighteen ago, and to see the stepping-stones across the streets, with the marks of horses' hoofs.

On either side are small shops, just like those of Naples to-day, for the sale of bread, meat, oil, wine, drugs and other articles. The signs of the shopkeepers can be seen and even the stains upon the wine-oupe on the marble counters. A barber shop, a soap factory, a tannery, a fuller's shop, a bakery, with eighty loaves of bread in the oven, and several mills, have also been found. At the street corners are stone fountains, worn smooth by long use.

The dwelling houses have a vestibule opening on the street, sometimes with the word "Sales," "Welcome," or the figure of a dog in mosaic on the floor, with the words, "Case canem," "Beware of the dogs." Within was an open court, surrounded by bedrooms, kitchens, bedrooms, a dining-room, etc. The walls and columns are beautifully painted in bright colors, chiefly red and yellow, and adorned with elegant frescoes of scenes in the mythic history of the pagan gods and goddesses, landscapes, etc.

In public places were found election places and the bodies of seven-time soldiers and school-boys. Opposite one shop is the warning, in Latin, "This is no place for lounging; idler depart." The public forum, the basilica, or court of justice, with its cells for prisoners; the temples of the gods, with their shrines and images, their altars stained with incense smoke, and the chambers of the priests, the theatres with their stages, corridors, rows of marble seats—one will hold 5,000, and another 20,000 persons; the public baths, with niches for holding the clothes and toilet articles, marble basins for hot and cold water, etc.; the streets, lined with the monuments of the dead, and the ancient city wall and gates, may all be seen almost as they were when the wrath of heaven descended on the guilty city.

About two thousand persons are supposed to have perished in its ruins. In the course of the excavations, the bodies of seven-time soldiers and children were found crowded together. At the garden gate was discovered the skeleton of the proprietor, with the key in his hand, and near him a slave with money and jewels. In the gladiators' barracks were found sixty-three skeletons, three of them in prison, with iron stocks on their feet.

In the museum are preserved several casts of the ill-fated inhabitants in the attitude of flight, and in the very death struggle. Among these are a young girl with a ring on her finger, a man lying on his back, with remarkable features, and others. The texture of the dress may be seen. The sight of this dead city, called forth from its grave of centuries, made that old Roman life more vivid and real to me than all the classic reading I had ever done.—Pleasant Hours.

"The fountain of perpetual youth was one of the dreams of antiquity. It has been well-nigh realized in Ayer's Sarsaparilla, which purifies the blood, gives vitality to all the bodily functions, and thus restores to age much of the vigor and freshness of youth.

Each New York daily papers have each the largest circulation. Evidently one honest man is fighting against three mighty spy liars.—Judge.

"Little Girl—What's the matter, little boy? Little Boy—I'm crying because my mamma has just gone to heaven. Little Girl—Oh, but p's she hasn't."

"And they parted," says a novelist in speaking of a couple, one of whom left for California and the other for England. We don't see how they could have avoided it; they really had to part.—Detroit Free Press.

"The Sioux Indians; read with their agent because he doesn't want them to attend a sun dance. At sun dances the Sioux Indians hang themselves up by their ankles, and hold hot coals in their hands. The agent ought by all means to encourage this innocent and health-giving recreation.

"A Brooklyn lady has a charming little boy, very obedient, imitative, and active. The child, having noticed the postman constantly leaving letters and moving off quickly, thought it would be a nice idea to become a postman; so one day he went to his mamma's writing-desk and took out some twenty or thirty letters, tied them up, and sallied forth, leaving one at every house. His mother was rather surprised when her next neighbor brought her an open letter, which the lady said had been sent to her. She was very much pleased by the mother's astonishment, when the visiting hour arrived, at another and another and another lady coming in, all bringing open letters, until her ample parlor was completely crammed! The little fellow was elated beyond measure to find what a postal postman he was; but the best of the fun was that every woman asserted that she had not read one word or unfolded the letter.

"Church Choir Soprano (who sings during the week in comic opera) to Tenor—I declare, Mr. Highness, I'm worried half to death! Do you know that while we were singing that anthem, I forgot myself and winked at that old bald-headed D-aron Heavywater in the front pew! Mr. Highness—too bad! The deacon will be indignant!"

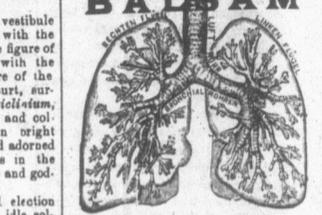
"Soprano—No, he won't; that's the worst of it. He forgot himself too, and made a teach for the pulpit flowers.—Times.

"I use Ayer's Cherry Pectoral freely in my practice, and I recommend it in cases of Whooping Cough, a whooping child, having found it more certain to cure than any other medicine I have used. It is a very good medicine I know of"—S. says D. Bartlett, of Concord, Mass.

INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANING, PURIFYING AND HEALING. It cures the skin of children and infants and cures itching, distending, itching, and pimply diseases of the face, scalp, and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Allen's Lung Balm. A father talking said: "I want to mother. It may be a care-worn look it was as if brought your, still it is away. I want you morning and get your mother come right her surprise, go right there. You can't brighten her face. Besides, you Away back, when she kissed you, tempted by your swollen face. You then as you are no years of childhood she was always rest of a mother's kiss, hands, whenever those first skinned world; and then which she roused these have all been long years."



Allen's Lung Balm. THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. With other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND BY USE, IN fact by every one who has tried it, as a good trial. It never fails to bring relief. AS AN EXPECTORANT IT HAS NO EQUAL. It is free from OPIUM in any form. PRICE 25c. 50c. and \$1.00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), General Agents, MONTREAL.

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Who knows the... To keep the hon... Who knows the... Only one—the s... Who listens to chi... Which kisses on... Who's pain d by s... Only one—the s... Who knows of the... Bestowed on hat... Who knows of the... Only one—the s... Who knows of the... Of loving one's... Who knows of the... Only one—the s... Who knows of the... Last darling may... The storm of life... Only one—the s... Who kneels at the... To thank the be... For the sweetest g... Only one—the s... A father talking said: "I want to mother. It may be a care-worn look it was as if brought your, still it is away. I want you morning and get your mother come right her surprise, go right there. You can't brighten her face. Besides, you Away back, when she kissed you, tempted by your swollen face. You then as you are no years of childhood she was always rest of a mother's kiss, hands, whenever those first skinned world; and then which she roused these have all been long years."

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Scribner's Magazine For 1899.

The published list of SCRIBNER'S MAGAZINE is the most popular and interesting of periodicals, while at all times it is the most up-to-date and instructive.

Mr. Robert Louis Stevenson's serial novel "The Master of Ballantrae" will run through the magazine for the year.

Mr. Albert Louis Stevenson's serial novel "The Master of Ballantrae" will run through the magazine for the year.

Articles on Art and Letters will be featured. The magazine is published by Charles Scribner's Sons.

Among the most interesting in the list of the magazine for the year will be a remarkable story by Professor John Troy.

A special offer to cover last year's numbers which include all the KAILWAY and other interesting material.

Charles Scribner's Sons, 745-745 Broadway, N. Y.

PIANO FORTES. Unequaled in Tone, Touch, Workmanship and Durability. W. S. Williams & Co., 110 N. 4th St., Philadelphia.

News Summary.

A child stolen from H. W. Knight, of St. Stephen N. B., some sixteen years ago by a woman in the employ of the family, has been discovered by Marshall Sharp at Barry, Vt., in the family of G. B. Leary, whom it is believed he had adopted.

There has been another package of poisoned chocolates sent through the mail to Gal, Ont. They were found at the dead in the Ottawa, where they had been sent for want of sufficient postage.

A barn belonging to J. G. McCallum, who burned last week, with 22 head of cattle, loss \$3000.

The marine board at St. John has granted master's certificate to Budd DeMille Melville and Walter L. McLellan, St. John; John Harris, Bear River, N. B., and Martin Daley, P. E. Island.

The estate of the late Sir William Young realized \$286,250. The commission to the executors amounts to \$10,000.

The Quebec Government, taking into account the bad crop of the past season, and also to favor colonization, has decided to rent all the interest for five years to settlers who will pay up all they owe to the Crown Land Department and take out their patents without delay.

Alfred H. F. Worrall of Halifax has assigned. He prefers Mrs. Worrall \$35,000. Liabilities heavy, and mostly local.

The New Brunswick Antimony Mines have been shut down.

There is quite a boom in shipbuilding at Montreal, Haiti Co.

Brass is said to be numerous in the vicinity of Ilogonib, C. B.

Parliament will meet Jan. 31st, and the Ontario legislature Jan. 24th.

A ten foot bed of copper ore 1000 feet long has been struck at the Occident mine, Cape Breton.

The leading Halifax hotels are lighted by electricity which is found to be cheaper than gas.

Government has closed a contract with the Northern and Western Railway for the conveyance of the mail between Fredericton and Chatham.

A proposal to erect a shoe-factory in Pictou is being patriotically encouraged, the promoters being offered two free sites for their building.

The Canadian Government has approved a draft of an extradition treaty between Great Britain and Mexico.

The Nova Scotia sugar refinery at Halifax has shut down in consequence of scarcity of raw material.

Ap-lication to be made to legisla-ture to incorporate the Prince Edward Island and Continental Railway and Ferry Co., to construct a line of railway from Suctowee to Kingston and Redbankton, to enter into a railway and passenger ferry connecting with the Prince Edward Island railway.

A read that application will be made to the legislature, at its next session, for an act to incorporate a company to build a new hotel on a large scale in St. John. It is also stated that a hotel man of large experience had offered to rent the building, was completed, for an amount sufficient to pay out dividend of 7 per cent to the stockholders.

It is Alexander Pope who says: "What'er is best administered is best." The management of The Dominion Safety Fund Life Association, St. John, N. B., has been marked by integrity and ability. Insurance Society, Montreal.

It is one that does business in a straightforward way; its policies are what they purport to be—policies of Life Insurance, and its management is worthy of confidence by the honesty of purpose and action. The Guardian, Boston.

BRITISH AND FOREIGN. The strike of coal miners in various districts of Belgium has ended.

At a recent meeting of the Panama Canal Company, Paris, the price of shares was lowered 35 francs. If less than 400,000 are applied for the issue will be cancelled.

A dissatisfaction between Prince Bismarck and the Sicilian merchants who have unanimously refused to comply with the order of the ministry to begin to alter the conditions of delivery of corn in accordance with the regulations which Prince Bismarck issued in last September. President of the Berlin bourse has consented to post the quotations of and transactions in the new Russian loan.

Lord Tennyson's health is improving slowly but surely. He is on the Isle of Wight.

The St. Petersburg Government is about to create a railway department which will be empowered to fix tariffs and classify freight.

General Boulanger resigns the seats in the Chambers of deputies to which he was elected.

The London Daily News thinks the day is spitting a successor to Lord Selkirk will result in the recall of minister Phelps.

The formation of a direct steamship line to Calcutta has been arranged in Berlin. Hamburg shipping firms have subscribed 3,700,000 marks and the bankers 800,000. Preferred shares of two million will be issued later. The service commences immediately with six steamers.

It is reported that another great loan has been decided upon by the Russian government.

France and Holland have agreed to submit to arbitration, the question of the delimitation of their respective possessions in Guiana.

It has been announced that Sir Henry Norman is to be governor of Queensland.

As a result of a conference of steel manufacturers, held in New York recently, it is understood there is to be another advance of an average of one dollar per ton in the price of steel rails.

The British steamship "Napier" arrived at St. John, N. B., on Nov. 30, from New York, with the captain and crew of the British steamship "Domingo," abandoned sinking in lat. 33 36, long. 73 48. The "Domingo" was from St. Jago, Cuba, for Philadelphia, with iron ore. She sailed the 15th inst. On the 22nd she encountered a gale which lasted three days, and when abandoned she had eight feet of water in the hold, and sank shortly after.

The Ottawa Evening Journal states on what it says is "good authority" that Mr. Blake's retainer in the Manitoba Railway crossings case before the Supreme Court was \$10,000.

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Intercolonial Railway.

88. WINTER ARRANGEMENT '89. On 20th, 1888, the train of the Intercolonial Railway (Sundays excepted) as follows:

Table with 2 columns: Train Name and Time. Includes Jay Express, Accommodation, Express for Sussex, etc.

Trains will arrive at Halifax: Jay Express, 11:30; Accommodation, 12:15; Express for Sussex, 12:30; Express from Sussex, 12:45.

Trains will leave Halifax: Jay Express, 12:15; Accommodation, 12:30; Express for Sussex, 12:45; Express from Sussex, 1:00.

All trains are run by Eastern Standard Time. D. FORTINGHAM, General Manager, Montreal, N. B., November 10, 1888.

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MARRIAGES.

EDWARDS-BLAIR.—At Osnow, Nov. 22nd, by Rev. M. W. Brown, Mr. John Edwards, engine driver on the Inter Colonial Railway, to Miss Libbie Blair, of Osnow, Col. C.

WARRINGTON-McGRATH.—At the residence of the bride, Nov. 7th, by the Rev. H. A. Charlton, Mr. John Warrington, to Mrs. Mary McGrath, all of Wexlow, Carleton Co., N. B.

McKINNON-BESTWICK.—At Havlock, Kings Co., on the 27th inst., at the residence of the bride's mother, W. D. Fowler, Esq., by the Rev. W. T. Corey, William C. McKinnon, merchant, of Havlock, to Miss Delia, eldest daughter of Capt. David Bestwick, of Wickham, Queens Co.

STEPHENS-CONNELL.—At the residence of the officiating minister, Chipman, Queens Co., on the 22nd inst., by the Rev. W. G. Corey, John Stephens, of Chipman, Queens Co., to Athlette Connell, of Northfield, Sunbury Co.

HUGHES-McLEAN.—At the residence of Fred W. Hughes, Esq., Charlottetown, P. E. I., on the 14th November, '88, by the Rev. E. Whitman, Frederick W. Hughes, Jr., of Grenville, Lot 23, to Flora I. McLean, of West-Port, Lot 31.

TYLER-SMITH.—At the residence of the bride's father, Dartmouth, on the 28th of Nov., by the Rev. A. W. Jordan, B. D., Mr. Joseph Tyne, to Miss Barbara A., eldest daughter of Mr. Charles Smith, both of Dartmouth.

McKAY-AMOS.—At the residence of the bride's father, Nov. 13, by Rev. Wm. M. E. Edwards, Mr. John McKay, of the Parish of Nelson, N. B., to Miss Ellen Amos, of the same place.

ESTABROOK-GRIFFITHS.—At the Baptist parsonage, Upper Gagetown, N. B., on the 28th inst., by Rev. W. E. McInnes, Abraham E. Estabrook, of Burton, Sun. Co., and Helen E. Griffiths, of Upper Gagetown, Queens Co.

FROST-HARDING.—At Denfield, Nov. 24th, by the Rev. E. P. Goldway, Mr. Andrew Frost, of Glen road, and Mrs. Melissa Harding, of Denfield.

Deaths.

LATHAN.—At Seal Harbor, Nov. 13th, Lillie B., youngest daughter of William and Margary Lathan, aged four years. May God comfort the bereaved parents.

SMITH.—At Red Rapids, Tobique River, Nov. 2 of lingering consumption, James Smith, leaving a son and a daughter to mourn their loss. After years of suffering and doubt, he was enabled to say, "I am a public professor of faith in Christ, as heretofore deprived her of the privilege. Nevertheless the consolations of the gospel were hers. She endured her suffering patiently resting on the word. Those who looked upon the face of the dead and marked its beauty must have called to mind some comforting words: Blessed are the dead that die in the Lord." W. G. CONY.

CHASE.—At Briggs Corner, Queens Co., N. B., on the 20th inst., of consumption, Mrs. Reuben Chase, aged 22 years; leaving a husband and two children to mourn their loss. Our sister never made a public profession of faith in Christ, as heretofore deprived her of the privilege. Nevertheless the consolations of the gospel were hers. She endured her suffering patiently resting on the word. Those who looked upon the face of the dead and marked its beauty must have called to mind some comforting words: Blessed are the dead that die in the Lord." W. G. CONY.

WOOD.—On the 27th inst., of phlegmonous erysipelas, Ellen wife of Rob. Ogden Wood, of River-Hobart, after a few days suffering from cholera. She bore a Christian character that made her beloved in the church and highly esteemed in the community. While the church has lost much, she has gained more. The breach caused by the death of a faithful, loving wife and mother is irreparable as this afflicted family. At the age of 56 years she entered her eternal home, leaving five sons and four daughters, two having gone before. May the Comforter fill the void in the heart of our dear brother and his family.

WARRINGTON.—Bates Scott was born in Ireland in 1847. She came from Ireland to New Brunswick and settled in Centerville during the labors of Rev. Wm. Harris, of precious memory, at Centerville, she with her late husband, Andrew Scott, experienced religion and were baptized, and united with the church at that place. Truly, they were suffering by the church and consequently as true followers of Christ. A short time before the church was organized there, she and her husband moved to Kentford, and were among its original members. Her heart and soul, as far as she was able, went into the work of the church. It was ever her delight to know that Christ's kingdom was going forward. On Nov. 5, she fell asleep in Christ, at the age of 80 years. Her funeral was attended by a large gathering. H. A. G.

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