

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR
VOLUME XLIII.

VOL. VII., No. 38.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 23, 1891.

Printed by G. W. DAY, North Side King St.

—Bro. CREED writes that the report which we published last week to the effect that the students at Victoria School, St. John, enjoy special privileges in regard to entrance into the Provincial Normal School, is groundless. The MESSENGER AND VISITOR expresses regret. It was itself misled by an exchange.

—I rejoice utterly in the free, simple, soul-honoring, independent Baptist (Congregational) polity. I would rather breathe its air than any other air ecclesiastical.—*Rev. Wayland Hoyt, D. D.*
Very good. Dr. Hoyt is one of the most popular Baptist preachers in the United States. And he finds freedom enough. Some men think, or profess to think, that Baptists have little freedom, yet Dr. Hoyt loves our polity because of its freedom. And rightly too.

—The Colby University (Me.) Oracle for 1891 is a splendid publication. It has about 200 pages of reading matter relating to college life among the students. The fine engraving on the frontispiece is a good picture of Professor Elder, M. A., D. Sc., who for years was on our staff at Acadia and now worthily represents these provinces at Colby. The Oracle speaks in choice terms of Dr. Elder and his services.

—We have received a copy of a memorial of Rev. Walter Bars. It is a booklet of 36 pages. The paper, printing, and mechanical execution are of the first quality. The contents, giving an account of our brother's life and work, and of the memorial services, are of tender interest throughout. This tribute does great credit to the Geneva, N. Y., church (of which Bro. Bars was pastor), by whom it was published, and is a fitting recognition of the worth of an excellent minister.

—The sympathy of our readers will be given to Bro. William Cummings and family, of Truro, in their sorrow caused by the sudden death of Mr. O. C. Cummings, son of Bro. Cummings. The sad event happened at Salt Springs Station, I. C. R., where Mr. Cummings was accidentally killed on the railway. The deceased was widely and favorably known as a leading member of the firm of William Cummings & Sons, and his death will be much regretted by many outside his family, to whom his loss is irreparable.

—In his address at Moncton, President Sawyer said: "At present the royal road to the ministry seems to lie through Rochester Theological Seminary with a side track at Newton." So it seems; for of the twenty-four entering Rochester this term, five are from Acadia; the same number sent by Rochester University itself. Acadia is a valuable feeder to Newton and Rochester. At Newton she stands next to Brown and Colby in the number of men sent up, and now it appears she is taking a leading place at Rochester. And when their education is finished a number of these men do good work as pastors in the United States.

—But, after all, it is not the census tables of production nor of wealth that tell the story of the greatness of this country. Vermont has not been one of the rich States of the Union in gold and silver, and its lands have not given the returns which some of the fertile river-sides of the West yield. There has been here constant effort and honest toil; but out of all this there has been wrought a sturdy manhood which is better than riches, which, rather, than on wealth, the security of our country rests.—*President Harrison.*

—President Harrison looks at things as a statesman. The security of the country rests, he says, on a sturdy manhood rather than on wealth. A sturdy manhood will have industry, intelligence and morality; and a people possessed of these qualities will accumulate wealth almost anywhere.

—The Central Baptist makes the following practical remark:
Dear brother, did it ever occur to you that the religion of Christ is not a dead formalism but a living reality? It is the inner life that counts. What a man really is in his heart is bound to come out through all the avenues of his individual existence; and what external religious life does not come from this, amounts to nothing.

—There is religion and religion. The religion of Christ and the religion of Satan. The one is life and force, the other is a heartless form. The master of evil is wise to his generation. He was quick to discover that absolute disbelief was not a normal condition of mind. He ascertained that man would have religion of some kind. He accordingly abandoned the hopeless task of popularizing absolute irreligion and resorted to the artifice of compounding a religion of his own, which would have the advantage of satisfying the mind without securing the salvation of the soul. To this spurious article many are calmly trusting. There is a vain hope of safety, but no

intelligent assurance. Life and conduct are at variance with all of proper conceptions of the religion of Christ. "By their fruits ye shall know them."

—To bring the smallest country parish up to a while heat is, so far as my observation extends, about as great a work as a man can do in this world.—*Archbishop of Canterbury.*

The difficulty is some cases seems to be greatest where the parish is smallest. The small places are hard to suit. Every little church seems to think it needs and deserves the best man in the country. Many a man who would be discouraged by the carping criticism of a congregation of fifty, will successfully lead a sympathetic church of hundreds. Yet the man who can work up a small number to enthusiasm will do an excellent work for the people, and will show his fitness for the larger place which will probably open to him.

—GROWTH OF UNION SENTIMENT.—From time to time we are assured that the union of the denominations is just about to take place. But some discouraging things do come up. For instance: Not long since in a little community, there was a good sized Methodist meeting house, capable of seating all the worshippers of the community. There was also a small number of Presbyterians. The latter built a meeting house a few rods from the Methodist chapel. At the opening services a Presbyterian D. D. preached what the papers reported as an eloquent sermon upon Christian union. The peculiar fitness of the sermon to the occasion could not escape the notice of the laity! Little events like this must give us pause when asked to believe that zeal for "our church" is a thing of the past.

PASSING EVENTS.

—BETWEEN THE OPENING OF THE ST. JOHN EXHIBITION and Cattle Fair, and arrival of distinguished officers of the U. S. Army on a visit of inspection to the military camp at Sussex, the present week will prove an unusually exciting one in and around St. John. Major-General Herbert, commander-in-chief of the Canadian Militia, will officially inspect camp at Sussex. Adjutant-General Porter and U. S. A. staff will be present on the occasion. In addition to other unusual features, an officer of H. M. Horse Guards will inspect the Horse Fair at Goosepath, with a view of securing a supply of horses for the British cavalry.

A STRIKE OF A LARGE NUMBER OF WORKMEN at the lumber mills in Hull opposite Ottawa, resulted in a serious outbreak at the capital. The strikers refused to allow other men who were desirous of working to go on with their employment, and appealed against the calling out of the militia to protect the owners of the mills from their interference. It would seem that the men think they can take the law into their own hands and that it belongs to them to say who shall work and where and when. The strikers have a perfect right to refuse to work if they choose, but when they take up arms to prevent others from enjoying their right to labor, they should be treated with all the firmness that should be shown to other violators of the laws.

LIEUT. GOVERNOR ANGELO, OF QUEBEC, has at length taken official notice of the damaging disclosures in which his government are involved, in connection with the Baie des Chaleurs affair. The correspondence between the Lieut. Governor and the Governor-General was recently laid on the table of the Senate. The following are among the significant passages:
"Sir—It was not my intention in the foregoing to present a complete précis of the facts revealed before the senate committee having charge of examining the bill presented by the Baie des Chaleurs Ry. Co. to the parliament of Canada. I have wished merely to draw attention to the most important of these disclosures which have caused me great alarm. I beg to draw your attention to the fact that the mode of raising funds by letters of credit without the sanction of the representative of the crown is not recognized by law. In this manner in the present case the government has drawn on the treasury the sum of \$175,000 without having recourse to the sanction of the lieutenant-governor, required by law. It must be noticed that in this instance no order in council was ever passed authorizing the provincial treasurer to draw any sum on the treasury. I find that the system of drawing on the finances of the province by the means of letters of credit without the sanction of the representative of the crown is prejudicial to the public credit. It appears that the above is clearly shown by the several steps that had to be taken to utilize the letters of credit issued by the government and the checks given by their representative.
"It would seem that there exists between the government and the creditors

of the province a gate where tribute must be paid before doing justice to the claimants. Under these circumstances it is my duty first, to demand explanations about the Baie des Chaleurs railway affair. Second, to demand your cooperation, so that a royal commission composed of three judges be appointed and authorized to enquire into and make a report on the facts and circumstances which have preceded, accompanied, caused and followed the transactions made in consequence of the Act 54 Vic., cap. 88, in so far as relates to the Baie des Chaleurs Railway company. As members of that commission I propose the Hon. Louis A. Jette, judge of the superior court; the Hon. Mr. Louis Francois, George Baby, judge of the court of Queen's bench, and the Hon. Charles Peers Davidson, judge of the superior court. Until further orders, I also call on you to limit the action of the government to urgent acts of administration, and I revoke the nomination of the deputy lieutenant-governor made by virtue of the treasury act to sign the orders on the consolidated funds of the revenue, according to article 7, 655 of the revised statutes of the province of Quebec, and I beg you to give notice of this revocation to whom it concerns.
I have the honor to be, sir,
Your obedient servant,
A. R. ANGELO,
Lieutenant-Governor.

TO BREAK THE RECORD would appear to be the ambition of the ocean racers that now course the highway between Europe and America. The steamship Arizona, of the Guion line, recently ran down an unknown schooner in a dense fog, while on her usual rush across the Atlantic. To secure the doubtful advantage of a slight lowering of the record, life and property is put in constant peril. Says an exchange:
It is charged by bank fishermen and by coasting sailing vessels that they have no rights that the steamer will respect, and that many vessels on the Grand Banks are run down during a fog at anchor, never more being heard of, as they hardly leave a scratch on the big steamer which sweeps over them. As the accident reported by the Arizona's passengers took place on the 6th of September, off Sandy Hook, on her voyage out, the whole ship's company were probably drowned, and the schooner and cargo will by-and-by be listed among the "missing" at Lloyd's. The Arizona did not make a drop of water after the accident, though some of her gear was carried away.

RUSSIA HAS MADE ANOTHER MOVE on the great international chess-board. She has persuaded Turkey to permit her transports to pass through the Dardanelles. This act is an open violation of existing treaties. England promptly resented it by seizing and fortifying Mytilene, a small island on the Asiatic coast, and within sixty miles of the Dardanelles, and commanding its entrance. These movements, following each other so closely, are believed, in diplomatic circles, to possess more than ordinary significance. Great Britain's interests in the East, and especially in Egypt, forbid her to view with unconcern Russia's breach of treaty obligations. Russia's latest move is only an advanced step along the line of her traditional policy. Constantinople is her objective point. If she is checked now, her pet scheme will only be interrupted, not abandoned. There are those who believe that however long the struggle between these two great powers is postponed, it will eventually take place. The next move must come from Russia. The world awaits the issue with uneasiness, if not alarm.

Why Wait for Feeling?
In taking up your church duties do not wait to feel all ready for them, but begin at once to do them faithfully. Professor Huxley defines education to be the ability to do the thing you have to do when it ought to be done, whether you like to do it or not. A similar ability in the moral and spiritual spheres is one of the soundest proofs and best results of religion in the soul. Practice what has been aptly called "methodical piety." Do right by rule and you will soon find yourself doing better by impulse. "The more pains we take," says a great preacher, "to make the letters in our copy book like those at the top of the page, the sooner we get along without any copy book. Our life can become unmechanically holy only by first being artificially and laboriously holy. The law is a school-master to bring us to Christ."
—*Examiner.*

"The worst witness is a lawyer," a legal friend remarked the other day, "his faculty of refining and hair-splitting makes it difficult for him to give a correct impression of a master of fact." It is more than doubtful, inspiration aside, if the New Testament writers had been lawyers, whether their evidence would leave the impression of truthfulness given by the testimony of fishermen. A child with good eyesight and hearing may tell the truth quite as well as a trained witness.

African Baptist Association.

The African Baptist Association met with St. Thomas Church, New Road Settlement, Preston, on September 9th, in the thirty-eighth annual session, and closed on the 9th. Sixteen churches were represented; one recently re-organized on the Musquidobit Road, that had laid silent for ten or more years, with a membership of sixteen, and others to follow. During the year twenty-six have been added by baptism. Six have died; with removals, etc., leaving a net gain of eleven members.

It was an interesting sight to see hundreds of the city and Dartmouth townspople, as well as those from East Preston, gather on those historic grounds; it having been once the home of the brave Maroons, first brought here from Jamaica. The climate having proved too cold and severe for them, they were subsequently removed to a more genial climate.

On Lord's Day, 6th, Bro. E. Borden, licentiate of Acadia College, preached in the forenoon; Dr. Hartley, of the Nova Scotia Methodist A. M. E. conference, in the afternoon; and Dr. A. W. Jordan, ex-moderator, in the evening. At all the services large congregations greeted the preachers.

Monday's session was devoted to the hearing of the condition of the various churches and their relationship to each other. At night a mass missionary meeting was held. The facts elicited from the speakers were the need of a missionary to work up the churches generally to a sense of mission work.

Tuesday's session a profitable discussion was happily terminated. This was a case of an excluded member who thought that he was unfairly dealt with by his church. It was a case almost without a precedent, and the council for the future government of the brethren allowed the case to be opened, i. e., that the brother might get the full benefit of his doubt, when, after due deliberation, the council fully sustained the action of the church, and recommended the brother back to the field from whence he had strayed.

In this Preston district there are upwards of a thousand souls when all are at home; but little has been done in behalf of education, with the exception of the Benevolent Bazaar Society, of London, who paid a teacher a small salary which was always forth-coming whether he worked or not. Hence the school was a sort of a go-as-you-please resort for the children. This has been a large drawback to the people, very few being able to read the Bible.

Very recently the government has given them a school, and much will be expected from them in the near future. Religion is of little worth where the settlers are unable to read God's Word intelligently. Another hindrance to the success of the cause: too many churches in the settlement. Advantage would be taken by one as soon as discipline was exercised in the other; hence a lot of disciplined members from one church would find shelter within the walls of another. This matter was brought up at this session and finally settled, that no church shall receive for membership any person without bringing a proper letter of dismission from their last membership, under pain of discipline by the association.

A vote of sympathy was passed and ordered to be cabled to the afflicted family of our dear and highly esteemed prelate, Rev. C. H. Spurgeon. A collection was also taken for the Convention Fund.

In the evening a mass temperance meeting was held, which is to be hoped will result favorably for the New Road Settlement, and tend to the formation of a lodge of the I. O. G. T. order; one having been started in East Preston a few weeks ago by Mr. J. T. Bulmer, with a good membership.

The association closed its sessions, to meet with the Dartmouth Lake church in 1892, after passing the usual votes of thanks to the people of the settlement for entertaining the delegates, also the Windsor and Annapolis and the Western Counties railways for reduced fares on their lines. A very pleasant and interesting season was spent throughout the sessions.
E. DIXON, Moderator.
P. E. MCKENROW, Secretary.

—We have never more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken.

Letter from London.

Last Sabbath we attended service at Spurgeon's Tabernacle, and enjoyed an eloquent sermon by Rev. Mr. Norton, who in his opening prayer referred to the illness of their pastor. From all over the house was heard a low "Amen," a response with more real heart in it than all the printed responses we have heard in the English services. Special prayer meetings have been held for eight weeks by his church for his recovery. The vast Tabernacle, holding 5,000, was comfortably full in every part. The building is light, well ventilated, neat and clean; very little decoration; the one object of the arrangements seems to be the accommodation of people to hear the Gospel.

When the pastor preaches the church is always packed. Beside sittings for 5,000, the aisles are always full of those who stand, and fully another 5,000 are turned from the doors. During his illness enquiries are sent to his residence by high dignitaries in the English church, law and in political life, showing the high estimation in which he is held by his contemporaries.

There is no organ in the Tabernacle. Singing is led by a precentor; but as he did not keep time with a baton, his own voice was not sufficiently strong to keep the people together, so, as regards time, the singing was a failure, but for volume it was tremendous. In all congregations, every one, young and old, large and small, think it their duty to join heartily in the singing, whether led by a choir or an organ. We were told that Mr. Spurgeon had been present when the singing was poor he would ask the congregation "to sing the hymn over once more, and please speak the words with the precentor."

The papers are giving accounts of the exhibition of the Holy Coat of Treves, that is daily attracting thousands of faithful Catholics, who flock into the town in such numbers that a law is passed that the pilgrims must remain only twenty-four hours, to make room for others; every one bringing rosaries, etc., etc., that for a consideration the priests touched the Holy Coat, and ever afterward these articles are believed to cure all diseases. Some time since a rival was brought forward in a smaller coat, said to have been worn by our Saviour. The dispute was finally ingeniously settled by the Pope, who declared that they were both holy, the smaller one might have been worn by our Saviour when a child, the larger at the time of the crucifixion.

A clever take-off is displayed in front of a Protestant publishing house in Paternoster Row, where hang two very old coats with large holes, and near by this explanatory placard in substance:

"For the benefit of those who cannot possibly go to Treves we display a hol(e) coat of our own. No one can deny that it is very old and very hol(e)y. This is other one, though smaller, we will guarantee to be possessed of equal virtue with the larger one, and if these do not satisfy we have still a few more hol(e)y coats that can be produced if wanted."

Of course a continual crowd fills the narrow street, and all pass on, either laughing heartily or frowning. The good taste of the exhibit is open to question, but it certainly shows the absurdity of the superstition which is played upon by the priests for their own pecuniary benefit. OSMAN.

W. B. M. U.

NOTION FOR THE YEAR.
"Be not weary in well-doing."

Children of Foreign Missionaries.

BY A MISSIONARY.
One of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses: they must either send or take their children home and leave them to the care of others, or abandon their work at a time when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must prematurely leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others? Evidence of special care bestowed by the Master upon such children has not been wanting, as may be found, it is believed in the following communication.
The writer has the names of all missionaries sent by the American Board to

its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others. While he was himself connected with one of these missions for nearly forty years, it was the practice in each, for its members, to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly within the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union Army during the Civil War; two died in college, and one soon after graduating. One was pursuing his studies in college a year ago, and three in theological seminaries. Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago, one was in her last year of study preparatory to Wellesley College, one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries, who went out in the same ship. The company consisted of four men, with their wives, and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes. All early became members of the church. Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign missionaries, and another would have gone but for the failure of his health. Two engaged in journalism. One studied medicine, and settled as a physician in New York City. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States. Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practicing physician in Massachusetts. One, an elder in a Presbyterian church, is a journalist in one of the principal cities of the North-west. The two others, in useful callings, are active workers in the Sunday-school. Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man. One graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important church. One, having received an education in other schools of high standing, graduated at the Women's Medical College, Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain. The other three are all useful as intelligent Christian wives and mothers. These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them, and to those who give them sympathy and help. Does not the Lord care for such children?—*Missionary Review of the World.*

—"Such as I have given I thee," said Peter to the lame beggar. God makes His human servants the channel of His grace to the needy. The heathen world lieth in the wicked one, helpless as the lame man, and like him can be raised. Such as you have, your prayers, your money, your life, are you giving them? Can you withhold them and be true to Him who loved us and gave Himself for us?—*Rev. John M. Foster.*

The Living Church.

BY REV. J. T. DUBREUIL.

Some time ago, while on a journey, I rested for one night at a small town. After supper, feeling lonely, I walked the sound of a church bell, and following the direction from which it came I was soon seated among the people gathered for the weekly prayer meeting. I settled down to an hour of quiet enjoyment free from ordinary responsibilities. It was neither my duty to lead nor to fill up the time. My mind rebelled against to follow its bent. I looked at those about me, tried to know something of them from their faces and to anticipate the tone and quality of the services soon to begin. The leader announced the familiar hymn, "Come, Holy Spirit." Why, just then, it set me to thinking I cannot tell. But I said to myself, How many of these persons are singing with the understanding? They are taking the Holy Spirit to come to them. Whence do they expect Him to "come"? The prayers and the talk made the impression that the Spirit seemed to them to be far off, and they needed somehow to call Him to them, by some real way God must send Him, and He must draw near if their petition was answered.

I went away still thinking. The words of Jesus, spoken after the supper, came to me, and never did they appear to be so plain: "I will pray the Father and He will give you another Comforter (or Helper) that He may be with you forever, the Spirit of truth." And again, "He shall be in you." Surely some of those who were gathered together had come in the name of Jesus and were true disciples, to whom the promise of His presence could and would be fulfilled. Did they know this? Were they conscious that the Spirit had come, had come to stay, and come to stay in them? Had I said to one of them, "Brother, where is this Spirit to whom you have been speaking?" would he have had his hand upon his heart and replied, "Here? And yet just this Jesus meant to teach. He told His disciples that they would know the Spirit by a vital contact with His spirit. 'Ye know Him; for He abideth with you and shall be in you. And in this manner we know Him with certainty as we know all other objects. He touches us and so reveals Himself.' This revelation of God in Christ by the Spirit to every man is the distinctive truth of the gospel age. In earlier times, within the temple walls, in the sacred and sacred spaces, men thought to find Him. Then in the temple of the body of Jesus He made Himself known to some. Finally by the Spirit He is or may be manifest to all. This explains the strange saying, 'It is expedient for you that I go away; for if I go not away the Comforter will not come to you.' At Pentecost not merely by the visible flame, but by the living fire kindled in their hearts the disciples knew the Spirit and in His power began their work.

Paul seemed to assume that his disciples knew this truth. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" This he said, not only of the whole church, but of each member of it. For he also says, "Your body is a temple of the Holy Spirit which is in you." As if the frame of bones and flesh were the sacred enclosure and the inner man, the spirit, were the most holy place. Paul is full of this thought, and he writes of the church as a temple built of living stones (each a mansion or little temple) growing into glorious completeness for an habitation of God through the Spirit. There can be no doubt concerning the church's attitude toward the Spirit. He commanded those who failed to set their grievances privately to "tell the church." And he added, "For where two or three are gathered together in My name there am I in the midst of them." In this saying Paul reveals the authority and power of the church for all its functions.

In a profound sense the church is the organ of Christ's continued life and work in the world. Paul is emphatic in teaching this truth. He says of himself, as a member of the body of the Lord, "Christ liveth in me." He says to his pupils, "Christ is formed in you." He says, moreover, that the presence of Christ in His true disciples is not only living but reigning, not merely to the sick but to the healthy. As He healed the sick by the touch of His material body, He heals souls by the touch of His spiritual body. To some this may be startling. Let them be reminded that we are not speaking of what some call church, the ecclesiastical system, the clergy with their orders and offices, but of the real church, the "blessed company of the faithful." Paul says to the disciples at Corinth, "In Christ I begot you through the gospel." He writes to the Galatians, "I beseech thee for my child, whom I have begotten." Luke explains the success of the mission of Barnabas: "He was a good man and full of the Holy Spirit and of faith: and much people were added to the Lord." Why multiply words? Remember the parable of the vine. We abide in Him we bear fruit. What fruit? Not the virtues only; "The works that I do shall ye do also; and greater works than these (i. e., the physical miracle), because I go to the Father." This "going to the Father" was the condition of the coming in the "other Helper."

It is, then, the indwelling of the Holy Spirit which makes and marks the living church. Paul is so confident of this that he does not so much exhort to seek the Spirit as give the necessary play. "Stir up the gift that is in thee." "Quench not the Spirit." The divine fire is in you, let it burn. Do not smother it by negligence; do not drown it by sensuality and worldliness. If the disciple will keep in sympathy with the sin of the Spirit the divine power will enter in him. If he will devote himself to the will of Christ he will become a "vessel fit for the Master's use," and will be "filled with the Spirit." It is promised that he shall be "filled with all the fullness of God."

The touch of such a man upon other men is quickening. As in nature so in the spiritual sphere God uses life to give life. The history shows this to be true. In all the vital movements of our race—in intellectual, social, religious—it has been the "live man" whose flaming spirit has rushed upon other souls to kindle enthusiasm and make them strong to

will and act. Have we forgotten Wieland, Luther and the rest? The continuous coming of Christ to the world is by the church. This is no opinion. Let Him speak: "Even as Thou, Father, art in Me, and I in Thee, that the world may believe that Thou hast sent Me." The history of vital Christianity shows that it has been by contact with the church men have felt the touch of the Spirit. We do not lose the truth that, though divine in its origin, it is not from above but from within; but it comes from the Spirit who is in the members of the body of Christ. Electric energy is somehow all about us, but it is fixed in the Leyden jar. It is the touch of this which thrills us. The true discipline is a centre of operation to the Spirit, and the company of disciples is a number of connected centres in which there is storage of power.

In order that we may have the gift we need only to consecrate ourselves. We agree, as yet, to do so, but we are lacking His fullness, we are not receiving and grace for grace." In the power of this anointing we put away the "lust of the flesh, the lust of the eye, and the pride of life." If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work. We are plant and facile instruments in God's hands, workers together with Him for the world's redemption. We are original witnesses to the truth. We honor, sanctify and glorify Him, and may say to men, "See the reality." We are alive with vitality and men perceive the glow and feel the ardor. From the altar of our devotion, consuming with the fervor of love, our burning hearts touch men and kindle in them the sacred fire.

May we pause here to exhort? These truths so humble us that courage fails. "Physicist, heal thyself." Let this suffice. He that has ears to hear, let him hear that the Spirit saith to the churches.

Fashioning Character.

There is no former and fashioner of character like to the Lord Jesus. There is no model of beauty and excellence in which the spirit of the man can be compared to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues, like unto His discipleship. There is no pre-eminence in the world which will make true, and wise, and spiritual, and faithful, like the influence of fellowship with Christ. There is no formative period in which man may be enriched with nobleness and grace of character like hours spent in His presence. There is no school in which the spirit of the man can be compared to the mind which was in Christ Jesus. There is no school for the education of man in patience, in truth, in boldness, and in all virtues, like unto His discipleship. There is no pre-eminence in the world which will make true, and wise, and spiritual, and faithful, like the influence of fellowship with Christ. There is no formative period in which man may be enriched with nobleness and grace of character like hours spent in His presence. There is no school in which the spirit of the man can be compared to the mind which was in Christ Jesus.

Fellowship with Christ is the power that makes men Christ-like. Yet this is not a gift to be given but a duty to be done, as a sculptor is limited by the shape and veining of the block on which he is working. The two men, St. Peter and St. John, with so much that was different and even opposite in their characters, were yet so united in their work that they were able to produce the same masterpiece. In spite of their opposing tendencies, fellowship with Christ has bestowed on each a likeness to Christ. As in the mint each coin, whether of gold or of silver, is stamped with the image and superscription, so may each soul be stamped with the image and superscription of the eternal King. As the artist leaves the impress of his personality upon all his handiwork, whether it be wrought in plastic clay or hard, unyielding marble, so upon each soul the divine hand leaves its impress, leaving his mark and signature, the likeness of Himself.—Sunday at Home.

Fair Play in Debate.

It would be a great advantage in controversy if those who take opposite sides of questions would credit their antagonists with sincerity of purpose and loyalty to the highest interests of humanity. In political discussions, where party spirit mounts high and where men and policies are so closely identified, personal accusations and recriminations may be more difficult to avoid, yet even then it is to be taken for granted that a great political party does not come into being and continue its existence solely for the nation's overthrow, and that patriotic citizens, whether they wear one badge or another, care more for the prevalence of good government than for the triumph of the party with which they have associated themselves.

But when Christians take different sides in a debate relating to Christian truth there ought to be an elimination from the equation of the personal factor, an absence of insinuations respecting the motives which govern one's opponents, and a joining of battle simply on the principles involved, with a mighty confidence that truth and only truth will triumph. It is not men or schools, it is ultimately to triumph.

Unfortunately this is not always the basis on which controversy is conducted. For instance, the higher criticism is just now a matter of issue. There is a sharp division of opinion in reference to it. That is natural and by no means to be deplored. But pending the approximate settlement of mooted points, which may yet be in the distant future, would not the desired result be facilitated by the preservation of a cordial respect for each other on the part of all who enter the arena of debate? From those who champion the advanced conclusions of the higher criticism we hear not infrequently sharp and almost contemptuous replies to the men who still hold the traditional view respecting the authorship of Old Testament books. They are charged with ignorance, with timidity, with willful blindness. It is assumed that no man can be a scholar to-day unless he is ready to follow Wellhausen and Kuenen as farfield as they will take him. It is implied that he who hesitates to abandon the ideas respecting the Old Testament on which he has been reared and which, to a large extent, have been wrought into his thought and life, is a "Bibliolater" and a "mosaic conservatism." A journal of no less standing than the Spectator makes a dignified protest against this supercilious attitude adopted by some of the higher critics. It says: "We have no wish at all to stifle or smother any man who is silent; let us abide in peace."—Fenelon.

Old or the New Testament, but we think it a mistake to go about saying in effect: 'God, I thank Thee that I am not an other critic; not even as this old-fashioned believer. I expiate the falsehood, divide fairly, and expose the error.' The Bible holds the truth of the Elohist and the Jehovist. I believe Jeremiah to have been behind his age and the book of Daniel to be superfluous; and upon all those who do not glory in these conclusions I look down as half-savage, or worse.

No less harmful and un-Christian is much of the talk directed against the advocates of the higher criticism. From the way some persons speak one would think that men like Professor Briggs and Professor Harper are to be classified with Thomas Paine and Robert Ingersoll as formidable enemies of the Church of Christ. The finger of suspicion and condemnation is pointed at the higher critics of all schools lumped in one dangerous company. The impression made by this wholesale denunciation upon a good many unthinking minds is that these scholars are making their investigations animated solely by a burning desire to undermine the foundations of religion and to lead our young ministers and theological students astray.

A little reflection ought to convince one that, however much Christian men may be estrayed in their thinking, they are practically bending their energies to the establishment of rightness, of peace, of truth and peace on the earth. What Christian scholar can possibly desire to undermine the faith of the humblest believer? To preserve it, to strengthen it, to enlarge and ennoble it, that should be the object of every Christian student. The primary question is, is the man a Christian? If he is, whether he be clinging too tenaciously to the old or grasping too eagerly at the new, he ought, in either case, to be exempt from the ridicule and misrepresentation of those who belong to the same fellowship of Christ.

A Noteworthy Fact.

The Popolo Romano publishes a telegram from Palermo, describing the death of a priest on August 23, under extraordinary circumstances. The victim is Don Giuseppe La Rosa, private chaplain to the Contessa di Marsano. He was engaged in the mass service in the private chapel at the Mazzarino Villa yesterday morning in his usual health. In the midst of the service he fell to the floor and died in great pain before he could be removed from the chapel. There was no doubt that he had been poisoned, and investigation revealed the fact that the poison was corrosive sublimate. The poison had been introduced into the wine used for the Sacrament, and the priest had been actually murdered at mass, while the worshippers were looking on.

Now according to Romish doctrine the poisoned wine was actually the blood of our Lord Jesus Christ! It had been changed into a holy thing. To offer any insult to it would have been a blasphemous action, a mortal sin. It is to be noted that the poison was actually the blood of the Lord; was it not rather blasphemous to make such an assertion? It is a weird illustration of the folly of transubstantiation. The fact is that the wine alone, for there have been several instances of similar kind recorded in his journals, may not enlighten through Romish minds whose minds are enslaved to their priests, but it ought to be instructive to Anglicans. This fact ought to be widely known just now in the present foolish tendency toward Rome.

God's Chisel.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel, conscious that it was made to carve, but it has no power. Why cannot I carve?" cries the chisel. The artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, and intellect flow from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which makes that carves the stone.

But the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no work, unless it is seized by the artist. He seizes it, and then the chisel may be used in His hand and be obedient to Him. We must yield ourselves together to Christ and let Him use us. Then His power, His wisdom, His skill, His thought, His love, shall flow through our soul, our brain, our eye, our ear, our hand, as if it were working by faith.—Phillips Long.

Ministers Now and Ministers Long Ago.

Comparing ministers now with ministers long ago, it is to be feared there is not that longing for the conversion of their people which there used to be; little weeping beneath the porch and the altar; little wrestling with God in secret for a blessing on the Word; little traveling birth till Christ be formed in their people the hope of glory. It is said of the excellent Aimee, that he was "infinitely, insatiably greedy of the conversion of souls." It is to be feared there is little of this greediness now. Matthew Henry used to say, "If I would think it a great happiness to gain one soul to Christ, than mountains of gold and silver to myself." We have few Matthew Henrys now. Samuel Rutherford used to say to his flock, "My witness is above that your heaven would be two heavens to me; and the salvation of you all as two salvations to me." Oh that God would give us something of this spirit now.—McChagne.

Put Life in your Work.

A writer in Macmillan's Magazine upon "English War Songs," speaks, of course, of Campbell's immortal "The Battle of the Marston," which he says, "There is not a stanza of it in which you may not pick out something to hugly at or to cavil at, if you choose; there is not one, at least in its final form, which does not stir the blood to fever heat. This remark suggests a significant truth. It is not by accident means those things which are most exempt from criticism which are most desirable. It is often the case that a poem or a speech or a sermon may have a million faults, yet it may have one virtue of the highest order, the virtue of life. It breathes, it pulsates, it has power; while there will be another which shall be faultless, having no fault, save, indeed, that it is absolutely destitute of merit, that it has no life, no force, no power to arouse to quicken.

The sermons of Spurgeon, especially the early ones, were full of faults; faults of rhetoric, faults of taste, faults of argument, faults of interpretation; and yet they moved men, and they were the beginning of one of the greatest ministries of all time. People have found no end of fault with Mr. Gladstone. Mr. Disraeli never wearied of finding fault with his excessive verbosity, with what he thought his exaggerated rhetoric; but, after all, it was, as a critic very justly observed, Mr. Gladstone's excessive verbosity which overthrew Lord Beaconsfield; because, with whatever faults as to rhetoric, Mr. Gladstone had convictions, he believed something, and what he believed he would die for. Probably Mr. Moody never spoke for five minutes without crowding very hard upon the King (or the President's) English; and yet people go by tens of thousands to hear him, and very few have heard him without being so much convinced, and so permanently benefited.

There is a lesson here for all who would address their fellow-men, whether in the pulpit or out of it. It is not enough that you be free from tangible faults; you must have real merits, and the greatest merit of all is truth. Perhaps, too, there is a moral lesson here. There is a negative goodness, which, like the goodness of the marble statue, does nothing wrong, never goes astray, never calls for correction, but which has no life, no action, no spirit.

The National Baptist.

God's Word Tried Him.

Long before Moses had written the opening chapters of God's Word, a lad, Joseph, dreamed, but when he related his visions to his father and his brothers they were treated as idle tales. Joseph accepted those visions as God's message. He knew not just what their interpretation should be. He should try God's Word. But meanwhile the psalmist declares that the Word of the Lord is as precious as silver, and that it is not only found beautiful illustration in the career of Joseph, but in the life of every child of God. While we try God's Word, that Word is trying us.

It tries us by the very largeness of its promises. These promises of God, so unimpaired—promises of life, of grace, and of glory—how they try us! Bring your faith and stretch it upon these great promises. Test your spirit by the love chapter in first Corinthians. We shall not be long in finding how by these tests we are less than God provided that we might become.

Then how God's Word tries us by circumstances which seem to contradict it and render its fulfillment impossible. Joseph cast into the pit, sold into slavery, imprisoned, and yet he was true to his Word. But these very adverse experiences were only steps toward the accomplishment of God's promise.

And how long the delays! Has the Lord forgotten? Is His slack concerning His promises? As we remember the reply of Joseph when, after years of apparently unfruitful labor he was asked about the outlook for India, he answered, "Bright as the promises of God." These trials which come to us in the very acceptance of God's Word are not purchased in vain. They are the necessary preparation for the fulfillment of the divine promises. Had the youthful dreamer at once come to the throne of Egypt, the record of his latter years would in all probability have no such charming interest. His strength and goodness as now delight and stir us, though tried by the word of the Lord, if we shall be found faithful, we shall be able to declare with the ancient scribe: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

An Enlarged Heart.

"I will run in the way of Thy commandments when Thou shalt enlarge my heart." It is evident that the psalmist was not running to his own satisfaction, but that he was looking forward to something better. He wrote what was the trouble, that he had not love enough; and he spoke of his heart, the supposed seat of his affections, as if it was not large enough to do its appointed work. "Thou hast said, enlarging my heart, 'shalt enlarge my heart.' It was as if he had said: My heart is too small to supply the blood that is necessary to a vigorous existence, but Thou wilt give me a larger heart, and then all will be well. He was a ready answer on what he believed God would do for him. All of us have the same sense of coming short in our obedience, but we do not all have the same faith in God that he will apply a remedy. We say: If God would apply a remedy, what he will, but we do not know what he intends to do. The reason why a man does not run in the way of God's commandments, is that he does not love enough. If he loved God with all his heart, as his neighbor as himself, there would be no trouble about running, but he would be going at the top of his speed all the time. Then all the excuses that we manufacture and keep to hide our condition from ourselves would no longer be called for, but we would be hung away like old rusty nails or cannon, of which we say: 'How miserable must have been the condition of men when they were forced to resort to such defenses as these.' But it is well that man should know at what rate of speed he is travelling. If, like a sailing vessel, he looks to the water near the side of

his boat, he may appear to move rapidly, but if he raises his eyes to objects on the shore he sees that he is going slowly or even backward. He forgot to take the current into his account. If we keep our eyes fixed upon the shore, we will never have a very high opinion of ourselves.

If we look at the prophets and apostles we see that they all ran. What ardor there was in all they said or did. There are dull places in the prophecies, or epistles, as if they were tired, or thinking about something else; no using religious phrases to hide the want of thought or feeling. Each goes on like a flaming meteor across the sky. Take Isaiah as an example. How can he keep at such a high heat from the beginning to the end of his prophecy, and never flag? Writing upon skins with a clumsy reed for a pen must have been a slow and tedious operation, requiring many sittings to finish a prophecy; yet no one can tell from his writings, where he began each day's labor or where he left off, or when he was fresh and when tired. There is nothing like it in secular literature. It has been said that "Homer sometimes wrote in a fit of rage, and in some parts of his prophecy are more interesting to us than others, yet all parts are equally interesting to himself. It was because the Holy Spirit, at whose dictation he was writing, never lost his ardor. When we turn from him to the Son of Man to-day, we see that he never was imagined before. All the fire of divine love flamed in his heart and life. He ran to the cross, exclaiming, "I have a baptism to be baptized with, and how am I straightened till it be accomplished!" He was not a man who never was imagined before. All the fire of divine love flamed in his heart and life. He ran to the cross, exclaiming, "I have a baptism to be baptized with, and how am I straightened till it be accomplished!" He was not a man who never was imagined before.

We see that love will turn pain into pleasure and night into day. The instances of its influence are very common and very striking. In the family you see it in its greatest perfection. What but love could induce one to bring up a family of children? Love makes a home, the place of all others the most like heaven, to which a man looks back, and when he was a boy again, and when he speaks of it the tears will come into his eyes. That is what love does every day. Take the life of a missionary to the heathen, and suppose it to be without love. A young man and his wife go to a distant continent, and settle in a heathen village. They are surrounded by savages, ignorant, dirty, quarrelsome, selfish, and in many of their habits disgusting. These young and intelligent persons have, compared with what they have been accustomed to, a poor home, poor food, and very poor company, and they attempt to teach the rudiments of knowledge to a people who suspect them and, when they dare, rob and prosecute them. Here they stay, and the world, from which they hear once in a month, moves on without them. There they stay, and their neighbors, to escape the corruption of their village, hear of their death six months afterward. Strange to say, love makes that a happy life. This is one of the most beautiful triumphs of love. To have the heart enlarged is to have more of this love, which is the gift of God's commandments, and God will give it to him who will ask for it in the name of the Lord Jesus Christ.—Interior.

The Spirit of Fear is not of God. "For God has not given us the spirit of fear, but of power and of love and of a sound mind." (2 Tim. 1: 7.) The children of God the spirit of bondage to fear is broken" (Rom. 8: 15). No weapon that is formed against God's children shall prosper. Their destinies are linked with those of Jesus Christ. The soul is "bound in the bundle of life with the Lord their God." Only in the defeat of their divine Leader can they be defeated. The Spirit who seals them children of God and members of the eternal kingdom is the Spirit of power. Equipped with the power of this Spirit, they can stand against the arch-enemy of souls for forty days and triumph. With the same Spirit of power resting upon us, no combination of the forces of evil against our own souls or against the kingdom of God among men should dismay us. We have received the Spirit of power—the power that smites spiritual wickedness with a mightier than Samson's strength. In the presence of all spiritual foes, both Judas within and Pilate without, we can be Christ saying: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." When we are tempted to despair of final victory in the face of the principalities and powers of darkness, let us banish our doubts and knit our pessimism by recalling this sublime promise of God: "The Spirit that giveth us the spirit of fear, but of power."—Indian Witness.

Earnestness is contagious. Earnestness leaps over difficulties. Earnestness walks up the incline though it is level ground, nor heeds difficulties with the prize in view. We have to contend, as we have seen, with widespread indifference; and earnestness will attract the half-closed eye of the indifferent. Would that our churches were so terribly earnest; all intensely alive! Silently as the heaven leaves the whole lump, so an earnest church leaves the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without crackling; the second runner does not waste his strength in shouting to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life—the earnestness which flows from constant crackling; the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God—the earnestness which, like the river in its sleep, is fed by secret springs flowing from the throne of God and the Lamb."—Rev. J. T. Wisner.

That ruddy river of life, the blood, must be regularly purified and cleansed to maintain perfect health, use Burdock's Blood Bitters to do this.

HOTELS.

CARLTON HOUSE, HALIFAX, N. S. The above house is centrally situated, corner ARROYL and PRINCE STS. Lighted by Electricity. Well served table, and nice comfortable rooms. Mrs. M. E. MARGESON. Telephone 785.

CENTRAL HOUSE, 73 GRANVILLE ST., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. PATYSON.

ELLIOTT'S HOTEL, 28 to 32 GERMAIN ST., SAINT JOHN, N. S. Modern Improvements. Terms \$1 per day. Tea, Breakfast 7c. E. W. ELLIOTT, Proprietor.

HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. S. E. COXMAN, Proprietor. Terms: \$1.00 per day. Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

OXFORD HOUSE TRURO. A TEMPERANCE HOTEL. Terms: \$1.00 per day. A. N. COX, Proprietor.

Mrs. SHORT'S HOTEL, DIGBY, N. S. Re-opened to the Public on May 1st. First class accommodation for Permanent and Transient Guests. MRS. M. SHORT, Proprietrix.

PROFESSIONAL CARDS.

C. W. BRADLEY, DENTIST, MONCTON, N. B. 100 Cor. Main & Bedford Sts. Jan 1

W. P. BONNELL, D. D. S., DENTAL ROOMS, 22 GERMAIN STREET, SAINT JOHN, N. B. Jan 1

J. R. CAMERON, 64 PRINCE Wm. ST. J. AS. C. MOODY, M. D., Physician, Surgeon & Accoucheur, Office and Residence, corner Gerrish and Grey Streets. WINDSOR, N. S.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, ST. JOHN, N. B.

J. CHAMBERLAIN & SON, Undertakers, Warehouse, Office and Residence, 146 MILL STREET, PORTLAND, N. B. Telephone Communication night or day.

LAMP GOODS. Chandeliers; Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, &c. —FOR SALE BY— J. R. CAMERON, 64 PRINCE Wm. ST.

THOMAS L. HAY, GENERAL DEALER IN HIDES, SKINS, AND WOOL. Hay, Oats, Cracked Corn and Oats, Middlings and Bran. Best stock always on hand. Store, under Mission Hall, Haymarket Square. Residence—1 Falkland Street. SAINT JOHN, N. B.

CHIPMAN'S PATENT IS ONE OF THE Best Family Flours made in Canada. Ask your grocer to get it for you, if he won't send direct to— J. A. CHIPMAN & CO., 104 Central Wharf, HALIFAX, N. S.

J. McC. SNOW, —GENERAL— Fire, Life and Accident INSURANCE AGENCY. MAIN STREET, MONCTON, N. B. 1841

Marble, Freestone, and Granite Works. WALKER & PAOR, A. J. WALKER & CO. TRURO, N. S. KENTVILLE, N. S. All work done first-class.

SHORTHAND thoroughly taught by mail & personally at this Institute. SITUATIONS procured for competent pupils. STENOGRAPHY furnished business men. TYPE WRITING instruction and practice on all the standard machines. Book-keeping and Typewriting Supplies. Send for Circulars. Free, Shortland Institute, St. John, N. B.

"I sleep like a babe since taking Dyppepture." Is quite an ordinary remark, for many nervous sleepless sufferers have found out that "Dyppepture" causes sweet, natural sleep. This remedy contains no narcotics whatever, but quiets the nerves and gives sleep by soothing the irritated colic of that Great Nerve Centre—the Stomach. Try "Dyppepture" for Sleeplessness.

BIBLE LESSONS

(Condensed from Peloubon's)

LESSON I. Oct. 1. JOHN

CHRIST RAISING L.

GOLDEN TEXT

"Jesus said unto her, 'I and the Father, we are one.'" INTERVIEWING HISTORY. Able of the Good Shepherd of Tabernacles in Jerolod-ed to Galilee. His stay was brief. Then making his departure from Galilee (John sent forth the seventy where He soon followed; ward, till He reached the river He turned and went home to Bethabara. He reached the city about the Feast of Dedication, 29 (John 10: 22). At spoke the words which our last lesson has been more than to Bethabara. He reached the city about the Feast of Dedication, 29 (John 10: 22). At spoke the words which our last lesson has been more than to Bethabara. He reached the city about the Feast of Dedication, 29 (John 10: 22). At spoke the words which our last lesson has been more than to Bethabara.

EXPLANATORY

1. At Bethany on the morning about two miles south east lived a family of three,—two sisters,—with whom Jesus was wont to stay. These sisters seem to have been in prominence, as we judge from their home, from the countenance (equal to over 8 which Mary used upon number of the death of the sisters on the death of Martha was apparently the household, and was a gentle woman, while Mary was affectionate. The family see Luke 10: 38-42. Soon after the gone, Lazarus died, and buried the same day. He from the sisters. Friends would to console with affliction. Yet Jesus delayed before He set out to his friends,—a delay full of yet for the glory of God, of the afflicted ones.

THE MYSTERIOUS DELAY lay was necessary to come in which Jesus was afflicted. He would not be drawn away even by personal sympathy. (2) At the first miracle (2: 4) of His work (Marked that He alone could read hour had it were an hour (3). This delay of the resurrection of Lazarus is to forever prohibit the death had not really take.

21. Then said Mary with the same words, sisters were impressed feeling, and probably had had been here, my brother died." It is the physical cup of anguish, that have been otherwise. affliction, continually called to ourselves, if we this, or if we had not do not been for our blindness, therefore I can raise would not have died. God of athenism, and God in the time of our 22. "But I know that She knew that twice Jesus the dead to life, and it do again.

23. "Jesus said unto shall rise again." This mean that her brother was back to life again now. ing he spoken for the mortal life through the when she would meet her Jesus speaks thus to lead her to a higher faith the desire of her heart is not be an empty gift. 24. "I know that the resurrection at the is ample evidence that believed in a future life rection of the just. By far off and vague, and by fit to her soul. She need now.

25. 26. "Jesus said unto resurrection and the intention of the saying been to awaken in Martha He could raise her brother in His highest and proper does by announcing His expressed emphatic pe—"I, and no other" as "I" (meaning, that resurrected day shall be only 27. "I can raise more than that, rise that "he that believeth Lazarus in her mind, dead, yet shall be live; liveth (physically, is not believe in life to come. In Me the source of life hereafter; and those life, so that they shall death being overlooked in comparison with that and only death. Jesus is and life both in the soul. "Shall never die no extinction of exist- tinued life unbroken by of the body. "Believe For the comfort and bli come through the 27. "She said unto believe." The tense is Revised Version, and established faith. She vined, but it is no new believing that Thou art lying that Jesus is the cepts as true all He lives in His power to

Editorial notice: M. McC. Black, Editor; J. H. Saunders, Business Manager.

Messenger and Visitor

WEDNESDAY, SEPT. 23, 1891.

THE OUTLOOK.

Our great denominational gatherings have come and gone, and we are once more face to face with the claims and responsibilities of common life.

Under its present management there ought to be a prosperous future for the work of the Board.

The Foreign Mission Board has been accounted to receive a large share of attention at our annual meetings.

At the convention in Moncton, the action of the Board on several important points was criticized, but in every case it was endorsed by that body.

To ascertain the exact amount of revenue derived by the Dominion from the liquor traffic, we must add to the amounts above the following:

Duty on 45,290 bushels imported malted imported spirits, at \$5.00, \$226,450

Duty on 51,401,237 pounds Canadian malt, at 60¢, \$30,840,822

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

Excise on 11,000,000 gallons of beer, at 50¢, \$5,500,000

Excise on 11,000,000 gallons of wine, at \$1.00, \$11,000,000

1851, when the association was organized, the total membership was 2,062; in 1890 it was 5,341.

But the former includes P. E. Island, while the returns for 1890 are from East N. S. alone.

Of individual churches, Amherst has increased from 112 to 500; Antigonish, 31 to 85; Prince St., Truro, formed in 1858 from the present church, Onslow, new numbers 369; Immanuel church, a vigorous offshoot from Truro, numbers 52.

These 239 members of the Onslow churches, East and West, together with the Truro churches, make 660 instead of the 192 in 1851.

North Sydney has grown from 120 to 272; Advocate Harbor, from 15 to 91; Isaac's Harbor, from 27 to 148.

A large number of churches have been added to the list since 1851. Mr. Steele referred in graceful terms to the work and personal qualities of a large number of deceased ministers.

Among those named were: Joseph Dimock, Samuel McCully, Charles Tupper, George Richardson, David P. McQuillan, William Barton, John Whidden, Samuel Thompson, George F. Miles, Edwin Clay, John Davis, John Shaw, Benjamin Scott, Maynard Parker, James E. Balcon, S. N. Bentley, E. B. DeMille, Henry Eagle, J. F. Kempton, J. H. Porter, E. B. Carey, James Meadows, J. C. Hurd, J. A. McLean, George Armstrong, and others.

Among the living a large number came in for honorable mention: Rev. D. W. C. Dimock is the Nestor of the Association, straight as an arrow, his force unabated, though, as he says, "just grasping his four score years."

N. S. Eastern Association.

This Association met with the Central Onslow church, on Friday, September 11, 1891, at 10.30 o'clock.

For half an hour social services, led by Rev. C. H. Haverstock, the moderator, were held. This was a season of earnest prayer for the Divine blessing upon the work of the past year, the present association and the labors of the coming year.

At 11 o'clock the secretary announced the names of the delegates present. The officers for the current year chosen were: Rev. J. E. Goucher, M. A., moderator; Rev. T. E. Layton, secretary; Bro. Hibbert Layton, assistant secretary; Bro. James Morrison, treasurer.

Considering the great extent of territory covered by this Association, the attendance of representatives of the churches was large.

The first and second sessions of this day were spent largely in reading the statistical reports of the churches. These letters laid very fairly before the body the present state of the churches, and indicated much improvement along the line of systematic work in the churches, as well as more correct methods of recording and reporting work done.

While by some it was considered that too much time was spent in reading these letters, yet the information afforded by them is very valuable to all who are interested in the enlargement of our churches.

The past has not been a year remarkable for revival influences in the churches of this Association. The increase by baptism is far below that of other years. Ninety-one baptisms are reported.

Twenty-three is the largest number received by any one church. Fifteen churches had rejoined in increase by baptism, while this joy was unknown during the past year in 48 churches.

At the conclusion of the reading of the letters the moderator called upon the Rev. E. J. Grant to lead in prayer for richer blessings on the future labors of our pastors and churches.

The committee on Systematic Giving reported through their chairman—the Rev. W. F. Parker. In this report the Association had a careful analysis of the benevolent work of our churches as they have been reported for the past three years.

great variety of opinions is entertained by our pastors and people on this subject. The purpose of finding out the best way of instructing our young people in our churches, and of employing them in regular church work, was apparent in all that was said.

SATURDAY EVENING.

The report on Education was read by Rev. D. A. Steele, chairman of committee. It noted the progress of the past, and urged the holding of a high ideal in this great work by the faculties of the various departments and by the denomination at large.

Addresses were given by Rev. D. A. Steele, S. W. Cummings, Esq., Rev. W. F. Parker, and Prof. Keirstead. The record was reviewed, the extent of the work dwelt upon, the connection of the undertaking with religion and the demands of the present hour were in vigorous words.

Mr. Cummings spoke of the importance of helping the young people in our churches to choose good books, and of the influence of the pastor in awakening among them a desire for the best reading and a higher intellectual life.

He gave testimony to the benefit he had received from his course at Acadia. The meeting was stimulating and profitable.

Western N. B. Baptist Association.

The Western N. B. Association convened according to appointment with the Baptist church at New Salem, Miramichi.

An exceedingly interesting conference was held—presided over by the moderator of 1890, Mr. M. S. Hall. After the enrollment of delegates, the Association proceeded to elect its officers, with the following result: Moderator, Rev. Thomas Todd; clerk, Rev. B. H. Thomas; assistant clerk, Rev. S. D. Ervine; treasurer, M. S. Hall.

Wm. Swim, Esq., of Donkton, on behalf of the church, delivered a brief address of welcome to the visiting delegates.

The committee of arrangements presented a partial report recommending that Rev. J. A. Porter preach in the evening.

FRIDAY EVENING. Routine business was transacted during the first half hour of the evening meeting.

the 41 churches, 3,969, 957 are reported as members. Two hundred and tians are reported during tional year.

In addition to the above in a position to say that churches failing to report revival blessings during the following preamble from the Fredericton read in the digest of let a helpful discussion:

Whereas, the work of mitted to Maritime Bapt pressing its claims, in lated and mutually up on the benevolent tians:

And whereas, the den best wisdom, has develo to commend to the loca of Christian benevolenc the unity of the Lord's ted to us:

And whereas, A tend manifested to urge the another single depart work in a way prejudi of the general plan; Therefore resolved, Th do re-affirm at this tim adhere to the Conventi nominal benevolenc

An interesting me the evening. The prog Our returned mission Archibald, displayed a consisting of idols, co utensils, etc. Address by Rev. S. D. Ervine. Rev. E. H. Thomas Education.

The business of A summed and completed SABRATA All the Baptist ch mediate vicinity we preaching by minist At New Salem Tru 10.30 a.m. At 2 p meeting was held. R spoke earnestly on and Bro. Cohoon sp of question of Home B. H. Thomas preach ing was held at the o the after meeting pr of wonderful power.

The hospitality of this locality was un this the Association one.

N. B. Southern The 12th annual em Baptist Associati on Saturday last, the m., in the Brussels at St. John. In the ab ator the meeting wa the clerk, Rev. W. was offered by Re After a short servic the list of delegate officers for the ens follows: Rev. C. H. Rev. A. E. Ingram Laubman, assistant Clinch, treasurer; assistant treasurer. Brethren Rev. J. lace, A. McArthur, Bishop, A. Cohoon of Providence, R. Jamison, Joshua G. Curry, F. Barnes, Lio., were invited to tion.

The committee nominations, cons Stewart, S. Welton, Deas, N. B. Cottle appointed, and whi ing their report a praise and testim committee of arran commending that Association be pr meeting for three Rev. G. Howard t St. in the morn the Association of by the Rev. C. E. The pulpits of the Baptist churches and Hampton wer ters of the Associ The reading of greater part of the of the afternoon Two new church the fellowship of moderator—Beav ernacle, St. Joh ters, Rev. I. W. F. A. E. Ingram. At the afterno the subject of duced for discus Clinch, and stirri lived by Rev. Grant and Bro. C A very timely neddence was re E. J. Grant. The deferred until a committee of sisting of Rev. J. ard and Bro. I. S to consider an in tained in the churches in the which this com rise to an anim J. A. Ford, J. H.

the 41 churches, 3,969. Of this number, 957 are reported as non resident members. Two hundred and sixty-nine baptisms are reported during the association year.

In addition to the above the writer is in a position to say that a number of the churches failing to report have enjoyed revival blessings during the year.

The following preambles and resolutions from the Fredericton church, as read in the digest of letters, called forth a helpful discussion:

Whereas, the work of the Lord as committed to Maritime Baptists is one work, pressing its claims, in all its closely related and mutually dependent parts, upon the beneficence of Baptist Christians;

And whereas, The denomination, in its best wisdom, has devised and continues to commend to the local churches a plan of Christian beneficence known as the Convention Scheme, which recognizes the unity of the Lord's work as committed to us;

And whereas, A tendency is at times manifested to urge the claims of one or another single department of the one work in a way prejudicial to the integrity of the general plan;

Therefore resolved, That we as a church do reaffirm at this time our purpose to adhere to the Convention Scheme of denominational beneficence.

SATURDAY EVENING.

An interesting meeting was held in the evening. The programme was varied. Our returned missionaries, Mr. and Mrs. Archibald, displayed a number of articles consisting of idols, costumes, household utensils, etc. Addresses were delivered by Rev. S. D. Eryne on Temperance, Revs. B. H. Thomas and A. Cohoon on Education.

The business of Association was resumed and completed.

SABBATH.

All the Baptist churches in the immediate vicinity were supplied with preaching by ministers in attendance. At New Salem Rev. T. Todd preached at 10.30 a. m. At 2 p. m. a missionary meeting was held. Rev. I. C. Archibald spoke earnestly on Foreign Missions, and Bro. Cohoon spoke strongly on the question of Home Missions. At 7 p. m. B. H. Thomas preached. A social meeting was held at the close of the sermon; the after meeting proved to be a meeting of wonderful power.

The hospitality of the good people in this locality was unbounded. All voted that the Association was an enjoyable one.

B. H. THOMAS.

N. B. Southern Association.

The 12th annual session of the Southern Baptist Association of N.B. convened on Saturday last, the 11th inst., at 10 a. m., in the Brussels street Baptist church, St. John. In the absence of the moderator the meeting was called to order by the clerk, Rev. W. J. Stewart. Prayer was offered by Rev. G. W. Springer. After a short service of prayer and song the list of delegates was read and the officers for the ensuing year elected as follows: Rev. C. H. Martell, moderator; Rev. A. E. Ingram, clerk; Bro. C. A. Laubman, assistant clerk; Dea. C. F. Clinch, treasurer; Dea. Wm. Allwood, assistant treasurer.

Brethren Revs. J. F. Parsons, I. Wallace, A. McArthur, B. N. Nobles, R. H. Bishop, A. Cohoon and J. N. Williams, of Providence, E. I., and Bro. Geo. Jamison, Joshua Goodwin, Lic., G. W. Curry, F. Barnes, and Milton Addison, Lic., were invited to seats in the Association.

The committee of arrangements and nominations, consisting of Rev. W. J. Stewart, S. Walton, H. G. Mellick, and Dea. N. B. Cottle and C. F. Clinch, was appointed, and while they were preparing their report a social service of prayer, praise and testimony was held. The committee of arrangements reported recommending that each session of the Association be preceded by a prayer-meeting for three-quarters of an hour; Rev. G. Howard to preach at Brussels St. in the morning of Lord's Day, and the Association sermon be preached by the Rev. C. E. Pineo in the evening. The pulpits of the Baptist and P. C. Baptist churches of the city, Fairville and Hampton were occupied by ministers of the Association.

The reading of letters occupied the greater part of the morning and portion of the afternoon sessions of Saturday. Two new churches were welcomed into the fellowship of the association by the moderator—Beaver Harbor and the Tabernacle, St. John,—through their pastors, Rev. I. W. Kierstead, lic., and Rev. A. E. Ingram.

At the afternoon session of Saturday the subject of temperance was introduced for discussion by Deacon C. F. Clinch, and stirring addresses were delivered by Rev. J. H. Saunders, E. J. Grant and Bro. C. F. Clinch.

A very timely paper on Christian Beneficence was read by the writer, Rev. E. J. Grant. The discussion thereof was deferred until a later session.

A committee on special business, consisting of Revs. J. A. Ford and G. Howard and Bro. I. S. Frites, was appointed to consider an important statement contained in the letter from one of the churches in the association. The report which this committee presented gave rise to an animated discussion, which was participated in by Revs. A. Cohoon, J. A. Ford, J. H. Saunders, S. W. Keir-

stead, S. Walton, Geo. Howard, A. B. McDonald, Bro. J. E. Masters and others. The report was unanimously adopted, and a committee consisting of Revs. E. J. Grant, G. Howard, J. H. Saunders, A. Cohoon, S. Walton and Bro. Morrell, of Upham church, were appointed to carry out the recommendation of the committee.

The Saturday evening session was devoted to Home and Foreign Missions. A large congregation was present and a considerable enthusiasm was manifested. After singing hymn No. 907, Rev. I. Wallace read an appropriate passage of Scripture and offered prayer; earnest addresses on Home Missions were delivered by Revs. W. J. Stewart, A. Cohoon, and A. E. Ingram; on Foreign Missions by Revs. S. Keirstead and A. McArthur. Excellent music was furnished by the choir. The benediction was pronounced by the moderator.

On the Lord's Day large congregations attended the services at Brussels street. In the afternoon a Sunday-school service was held, and practical addresses on Sunday-school work were delivered by Revs. A. Cohoon, S. Walton, J. H. Saunders, T. S. Simms and others.

The Association sermon was preached in the evening according to appointment, by Rev. C. E. Pineo, from Zech. 4: 6: "Not by might, nor by power, but by My Spirit saith the Lord of Hosts." The sermon was a strong plea for the Spirit to revive church work. He said:

We are assured in God's Word that Christ's kingdom shall extend to the end of the earth. This kingdom is a glorious kingdom. What are the means to this end, and where is the power? From the church of Christ. Notice, I say, that the cause of Jesus Christ does not depend upon human power, not on man-made societies, not on the world, etc. The Spirit of God is here. The church is the apparatus, the Spirit is the power, etc. What is our part in this matter? Co-operation with the Spirit. In what way? Go where He leads. We have the means. We have riches, education, grace. We should go to work. In conclusion, notice the glorious result. Jesus is here! And so we have power—power to work, power to pray.

MONDAY MORNING.

Special business engaged the attention of the Association during the greater part of the session.

Bro. Cottle opened the discussion on Denominational literature in a stirring plea for Baptist literature in the Sunday school. He condemned the use of sugar-coated literature, that perverted the taste of the young, and created a morbid appetite for sensational reading.

Rev. C. E. Pineo followed, contending for solid denominational reading, but claiming that story books with objectionable features eliminated could do no harm.

Rev. J. H. Saunders held that Baptists believed all that was true. Wherever truth was to be found there Baptists took their stand; but they differed from others in that they believed some things that others did not believe. The Messenger and Visitor had a duty to perform in emphasizing their position. The paper was sometimes crowded out at our denominational gatherings to make room for other interests. This was a mistake. Baptists could not afford to let the paper be regarded as other than a leading factor in all denominational work. He referred to the illness of the editor, Bro. Black, and bespoke for him the sympathy and prayers of the denomination.

The committee on grouping of churches then reported, and the session closed.

Baptist Book Room.

At the annual meeting of the society, held at Moncton, N. B., it was suggested that the brethren contribute \$1.00 each toward increasing the capital and copyright funds of the society. It is an excellent suggestion, and will meet with the approval of a large majority who helped to put the Book Room where it is. Rev. J. E. Goucher contributed \$5.00, thus giving him a vote and standing on the directorate. Acadia Mines church contributes toward copyright \$2.87. Lovers of this society, send in the dollars.

Geo. A. McDonald, Treas.

Convention Funds Received.

Milton, Queens, bal.,	\$1 00
First Cambridge, church,	9 50
Treasurer of Convention,	158 68
North Sydney,	36 93
New Germany,	17 00
Caledonia, Queens, N. S.,	7 00
Springhill,	8 00
Bridgewater,	8 50
	\$246 61

G. E. DAY.

Upper Sheffield, N. B., Sept. 19.

The late Archbishop Tait, of Canterbury, once made an effective use of a sermon. Driving down Holloway Hill, he was confronted by a runaway horse, with a heavy drag, making straight for his carriage. He threw a sermon in its face. The horse was so bewildered by the fluttering of the leaves that it swerved and passed, the driver gained control, the sermon was nicked up, and the archbishop proceeded on his way. "I don't know," he said to his companion, the present Bishop of York, "whether my sermon did any good to the congregation, but it was of considerable service to me."

—Bain's Balsam of Horehound is not an experience; established over 50 years.

INDIGESTION CURED!
FELLOWS'
Dyspepsia
& BITTERS

Fellows' Dyspepsia Bitters are highly recommended for Billiousness, Headache, Constipation, Indigestion, Dizziness, Heartburn, Bad Breath, Loss of Appetite, Jaundice, Sour Stomach, Liver Complaint, or any disease arising from bad digestion.

PRICE 25 CENTS.

Religious Intelligence.

NEWS FROM THE CHURCHES.

STEVES SETTLEMENT.—Six more persons were baptized here on Sabbath, 13th.

SECOND FALLS.—I baptized one sister into the Second Falls Baptist church Sunday, the 13th inst. C. E. PINEO.

ST. GEORGE.—We met beside the baptismal waters Sunday the 6th, when one sister was baptized into St. George's church. This church will be pastorized the 1st of October. Now, if any brother minister wants to settle with a kind and appreciative people, and a good working church with plenty of work to do, remember St. George. C. E. PINEO.

ST. MARTIN'S.—Two were baptized here Sunday (Sept. 20). Bro. Mellick visited on that day, and he and I preached an earnest and helpful sermon in the morning, and in the afternoon visited the Seminary while the students, under the direction of Dr. Hopper and the faculty, were engaged in Bible study. He was in good luck, as he pleased with what he saw during the hours spent there. C. W. W.

2ND ST. MARTIN'S.—It is now nearly four months since I entered into an engagement with this church. I find them to be a kind-hearted people. We have a good Sabbath-school conducted by Bro. W. R. Floyd, who is so conscientious and labored as a superintendent. He is ready for "every good word and work." I have resigned my charge of the Salt Springs church. I still preach to them by request. I have a preaching station at Clover Hill and at Hillsdale; this church is in good working order. Two have been added to the Hillsdale church by baptism during the summer. Congregations large and attentive. O. W. WILTS.

ACADIA MINES.—The meetings of the N. S. Eastern Association have just gone by. The writer was present and has returned with pleasant recollections of the place and meetings. Among the many Baptists present were two who added interest to the Sunday services by their singing—Mr. George A. McDonald, of Halifax, and Mr. Rice, of New Glasgow. These brethren were with us at Acadia Mines Monday. A meeting was conducted in the A. M. Baptist church in the evening. Short addresses were delivered by Bro. G. W. Cox, on the Onslow Baptist church Centennial, and by the pastor of Acadia Mines Baptist church on the meetings of the Association. The chief interest of the meeting however, attached to the singing of Bro. McDonald and Rice, and to the address of Bro. McDonald on the claims of the Baptist Book Room at Halifax. Bro. McD. has done noble work for the denomination in keeping the Baptist Book and Tract Society before the public. A collection was taken in aid of the Society. After some more singing by our visiting brethren, supported by other musical talent, this pleasant service was brought to a close. H. A. GIFFIN, Sept. 15.

SECOND MONOTON CHURCH, LUZ MOUNTAIN.—This church is at present without a pastor, which we hope will not long continue. Bro. Milton Addison, Lic., who has labored among us for the past six months, has resigned for the purpose of spending a term at college. This brother has won many warm friends during his pastorate with this church, not only by his able manner of presenting the truth while in the pulpit, but by his genial disposition towards all with whom he met, and earnest Christian principles he has always shown in his every-day life as well. Bro. Addison preached his farewell sermon from Philippians 4: 19, "But my God shall supply all your need." His discourse was an able one, in which he exhorted the church, and each one personally, to trust the God who had cared for them during the years that are past. Speaking of his own personal needs, said they had "been supplied while with the Second Monoton church," and with reference to his salary said he "had received more than God's people had promised." This church has been greatly blessed under Bro. Addison's labors, and we seek the prayers of all God's people that the right man may be sent us, and the good work continue. CLERK.

DILIGENT RIVER, N. S.—On my return from the Convention I spent the following Sabbath with Bro. Stackhouse, and baptized two interesting young persons at Diligent River. One of them baptized is the oldest daughter of Deacon D. H. Jenks, well and favorably known to many of the readers of the MESSINGER AND VISITOR.

PARRISO, N. S.—After a short visit to my home in Wolfville, I returned to Parriso and co-operated with Bro. Stackhouse here and at Diligent River for several days, with encouraging results. Yesterday morning, September 13, it was my privilege to baptize four persons into the fellowship of the Parriso church. One of the converts, Bro. Gains Lewis, is over 70 years of age. He had the joy of seeing his only son accompany him in this important act of consecration to the Lord's service. The

son is a promising youth and is studying hard on the matriculation work, and hopes to be prepared to join the Freshman class in Acadia College next year. Bro. Stackhouse is held in high esteem by his people all over his field, and many are expressing regrets that he is so soon to leave them to finish his course at Wolfville. Parriso will soon be vacant, and presents a most desirable field of labor. With a kind and enterprising people, a large congregation, a healthy climate and beautiful scenery, it is hoped this church will not be long without a pastor. I. WALLACE.

F. S.—As I am being continually asked by my brethren to help them in special meetings, I wish to say that my labors are largely directed by our H. M. Board, and those wishing my services will do well to correspond with the board accordingly. I. W.

PERSONAL.

Rev. I. C. Archibald wishes all correspondence sent to Andover, Victoria Co., N. B.

Editor Black is away on a well earned vacation. It is hoped that change and rest will send him back to the editorial chair completely restored to health. Editors are but mortals after all, and cannot be expected to endure the strain of editorial work without an occasional let up.

NOTICES.

The next meeting of the Hants County Auxiliary Board will be held at Brookville, on Tuesday, October 6th, at 10 o'clock. All the churches are requested to send delegates. L. A. COONEY, Sec. of Board.

The next session of the Queens Co., N. B., Quarterly Meeting will be held with the Jerusalem church. The meeting opens on Friday evening, October 2nd. Ministers and delegates attending will find teams at Thompson's Wharf to meet the boats on Friday. We hope all will attend who possibly can and take part in the proceedings. W. E. MCINTYRE, Secy.

ACKNOWLEDGMENT.—Please allow me through your paper to return my sincere thanks to the members of Hillgrove church for their precious gift of a pair of valuable gold-bordered eye glasses. W. J. BRANNEY.

Minard's Liniment cures Distemper.

The Century has had in preparation for a year or two a series of illustrated articles on "The Jews in New York," written by Dr. Richard Wheatley. They deal with many phases of the subject, including occupations, festivals and feasts, family life and customs, charities, clubs, amusements, education, etc. Dr. Wheatley has gathered the materials for these papers in long and close study, and he has had the assistance of several well-known Hebrews.

J. H. Jackson, of Croton, N. Y., writes that Wiata's Balsam of Wild Cherry cured his wife of lung difficulty, with spitting of blood after she had been under a physician's care for more than a year and used many remedies without avail.

Minard's Liniment cures Garget in Cows.

An Offer Extraordinary

WE WANT 3,000 NEW SUBSCRIBERS. So we offer "Drummond's Addresses" with the MESSINGER AND VISITOR for one year to new subscribers for \$1.75, or \$2.00 in advance.

To persons who will send us six new subscribers with the advance we will send a copy of "Drummond's Addresses" free.

WE HAVE A LARGE AMOUNT OF OUR SUBSCRIBERS—too large altogether. So we will give to all our subscribers who will pay their subscriptions in full to January 1, 1892, these valuable books for 25 cts. and 50 cts. respectively, in addition to balances due us on MESSINGER AND VISITOR account. This offer will be held open for eight weeks.

For the particular excellencies and contents of Prof. Drummond's book see advertisement on 3rd page.

Messenger and Visitor

Office: 88 Germain Street, St. John, N. B.

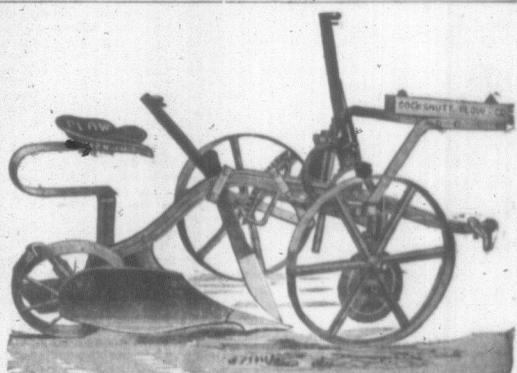
PAIDMENTS for the MESSINGER AND VISITOR must be by check, draft, or P. O. order. Cash must be sent in registered letter, or otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed with the receipt. DISCONTINUANCE.—THE MESSINGER AND VISITOR will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All delinquencies must be paid when the paper is discontinued. A CHANGE OF ADDRESS will be made provided the old and new addresses are given. No charge can be made unless the old address sent. ADVERTISING RATES will be furnished on application.

NASAL BALM NEVER FAILS
CURES GOLD AND HEAD AND CATARRH

It is a certain and speedy cure for Cold in the head, nasal catarrh, etc. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure impossible.

Many so-called diseases are simply symptoms of Catarrh, such as nasal, nasal discharge, itching nose, sore throat, hoarseness, and other ailments, which are cured by the use of this balm. It is a certain and speedy cure for Cold in the head, nasal catarrh, etc. It is a certain and speedy cure for Cold in the head, nasal catarrh, etc.

FULFORD & CO., Brockville, Ont.



THE J. G. C. RIDING PLOW

IS THE MOST PRACTICAL, LIGHTEST DRAFT and EASIEST HANDLED Riding Plow manufactured. It is so evenly balanced on the wheels, that it will pull over any obstacle or be held to cut an even furrow bottom, making it impossible for the point of the share to dip beyond the set of the ratchet. The best position and most practical features of the Dominion state that it will be no more work in proportion to the soil and paper expended than any plow they have ever used. FOR SALE BY

W. F. BURDITT & CO., ST. JOHN, N. B., OR THEIR LOCAL AGENTS IN EVERY COUNTY.

W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets.

Now selling off FANCY DRESS GOODS. SEND FOR SAMPLES OF—All-Wool Challies, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.

W. K. McHEFFEY & CO., Telephone 29. 38 WATER ST., WINDSOR, N. S.

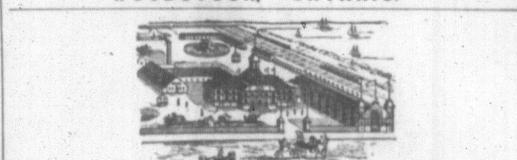
Established 1868. Miller Brothers, Manufacturers Agents for the Best PIANOS, ORGANS and SEWING MACHINES. Pianos and Organs Tuned and Repaired. Sewing Machines Repaired. 116 & 118 GRANVILLE STREET, HALIFAX, N. S. TELEPHONE, 78.

THE Karn Organ & Piano

STILL THE UNIVERSAL FAVORITES. Excel all others in Tone, Touch, Durability and General Excellence. WARRANTED FOR SEVEN YEARS.

THE KARN ORGAN is a point of merit excels all its competitors in the Dominion, and stands unchallenged in the musical world as a High-Class Piano. SEND FOR CATALOGUES.

D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS WOODSTOCK, ONTARIO.



Canada's International Exhibition, Industrial and Agricultural Fair, SAINT JOHN, N. B. SEPTEMBER 23rd to OCT. 3rd, 1891.

The Maritime Province Holiday! Instructive and Entertaining! Competition Open to the World! Space and Power Free! NOT A PROVINCIAL SHOW!! Our Exhibitors willingly meet ALL Competitors!

The largest array of Special Attractions ever collected together in the Maritime Provinces. Attractions too numerous to mention. The Exhibition this year will outline in display and practical interest anything of the kind ever attempted in this section of the country. Our unexcelled and accessible location, our superior transportation facilities, our extensive grounds, our general business management, combine to insure our patrons more pleasure and more comfort, and our exhibitors more extended advertising and in proof, that any similar institution. Please bear in mind that the fair is for every one, and not in the interest of any particular class, party, or faction. All should feel and manifest an interest in its prosperity. Our hotel and boarding house accommodations are ample.

Special Rates will be made on all Railroads and Steamboats.

For full information address—IRA CORNWALL, Secretary Exhibition Association.

Oh, and some power the gift of us To see ourselves as others see us; It wad frae monie a blunder tree us And foolish notion.

Power to avoid the worry, the muss, the steam of wash day, the greater part of the hard work—the power to get the best satisfaction is given to all who use SURPRISE Soap on wash day. SURPRISE Soap has these remarkable qualities—you can see yourself as others see.

May Copplin, St. Thomas, writes: "We came from England about nine years ago, and we have been using several kinds of soap. Since we began to use the Surprise Soap we like it better than any other. We would not be without two or three dollars worth in the house." You will free yourself from "many a blunder and foolish notion" by using Surprise Soap.

SURPRISE SOAP is pure Soap. READ the directions on the wrapper.

FRIEND UNSKES.

O Holy Saviour, Friend unskes. Since on Thine arm Thou biddest us lean, Help me, throughout life's wearying scene, By faith to cling to Thee.

ludicrous fashion that I laughed aloud. The thing man instantly touched me and called my name out before the whole congregation. My grandfather stopped in the middle of his sermon and looked at me with a severe reprimand in his face.

Grandmother's Story of the Olden Time.

BY SUAN TRAIL PERRY.

When I was a little girl I was always made happy when my father and mother let me to Richmond to visit my grandparents. Grandfather was the parson of the old church in the town. He had preached there forty years, and was quite an old man at that time.

A Touching Incident.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children as simple creatures and will as being reflections of our own that we too often forget to study their natures, recognize their individuality, and treat them as sentient beings.

ANTS IN AFRICA.

Silently, deadly and irrevocably move these battalions: out of the forest, down into, across, and up the ditches, through the boma (wood stockade), across the square and into every nook and cranny conceivable they swarmed. The first notice they generally came at night would be a loud yell from some of the men. "Look out! Slaves! There will be no more sleep that night."

The Book of Nature.

A teacher in a graded school had her pupils bring each a common plant of which she showed them a sample the evening before. They all turn one way, but in some strong family likeness. Not only so: the moon revolves around the earth in the same direction as both turn on their axis, and the planets all revolve around the sun in the same direction as they rotate day after day.



EVERY SKIN AND SCALD DISEASE, whether torturing, chafing, itching, burning, bleeding, scaly, crusty, pimply or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDY, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and great of Humors. Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and untiring efficacy.

THE OWEN ELECTRIC BELT AND APPLIANCE CO.

HEAD OFFICE, CHICAGO, ILL. Incorporated June 17, 1897, with a cash capital of \$50,000. 71 King Street West, Toronto, Ont. Dr. A. Owen, after years of experiment and study, has given to the world an Electric Belt which has no equal in any other country. Fully covered by patents.

Medical science has utterly failed to afford relief in rheumatic cases. Although electricity has only been in use as a remedial agent for a few years, it has cured more cases of Rheumatism than all other means combined. Our treatment is a mild, continuous galvanic current, as generated by the Owen Electric Belt Battery, which may be applied directly to the affected parts.

Other belts have been in use for some time, but they are not so effective as the Owen Electric Belt. The Owen Electric Belt is made of the finest materials and is guaranteed to give satisfaction. It is the only Electric Belt that has been tested and approved by the highest medical authorities.

THE OWEN ELECTRIC BELT CO. 71 King Street West, Toronto, Ont. Mention this paper.

CURRIE & HOWARD, Manufacturers of FURNITURE FOR THE TRADE. AMHERST, N. S. Photos and prices on application.

YOU WANT IT! GATES' KIDNEY PILLS PURIFIES THE BLOOD ONLY 50 CENTS. Acacia Miner, N. S., Sept. 10, 1900. DR. GATES:—Dear Sir: I was troubled with a severe case of kidney trouble for fourteen years, tried medical treatment but with no benefit.

LIFE OF MAN BITTERS AND Invigorating Syrup, and one bottle has made a cure of me, for I have not been troubled in the same way since. Yours truly, Mrs. ROBERT KILLAM.

THE CANADA SUGAR REFINING CO. (Limited), MONTREAL. OFFER FOR SALE ALL GRADES OF REFINED SUGARS AND SYRUPS OF THE WELL-KNOWN BRAND OF Peapath.

CERTIFICATE OF STRENGTH AND PURITY. CHEMICAL LABORATORY, Faculty, McGill University. To the Canada Sugar Refining Company: GUYERMAN: I have taken and tested a sample of your EXTRA GRANULATED Sugar, and find that it contains 99.9 per cent of pure sugar. It is practically as pure and good a sugar as can be made.

INTERNATIONAL S.S. Co. DAILY TRIPS (Except Sunday).

CHANGE OF TIME. COMMENCING MONDAY, June 22nd, 1901, and until September 1st, 1901, the steamers of this Company will leave:

ST. JOHN BOSTON.

AS FOLLOWS: ST. JOHN, MONDAY, 7.25 a.m., and EASTPORT at noon. TUESDAY, 7.25 a.m., and EASTPORT at noon, 10.00 a.m., and EASTPORT at noon, 10.00 a.m., and EASTPORT at noon, 10.00 a.m.

Through first and second class tickets can be purchased and baggage checked through from all booking stations of all railways, and on board steamer "City of Monticello" between St. John, Digby and Annapolis. Also, Freight billed through at extremely low rates.

E. A. WALDRON, General Agent, Boston. J. R. COYLE, Manager Portland.

INTERCOLONIAL RAILWAY.

'91. Summer Arrangement '91. ON AND AFTER MONDAY, 22nd JUNE, 1901, the train will run Daily (Sunday excepted) as follows: Trains will leave Saint John, Digby and Annapolis.

Trains will arrive at Saint John, Digby and Annapolis. Night Express from each (Monday excepted) to Montreal, 6.10 a.m. Fast Express from Montreal, 8.30 a.m. Accommodation from Point du Chevre, 12.45 p.m. Day Express from Halifax, 1.40 p.m. Fast Express from Halifax, 2.30 p.m.

WESTERN COUNTIES RAILWAY.

ON AND AFTER MONDAY, 24th NOV., 1900, Trains will run daily (Sunday excepted) as follows:

LEAVE Yarmouth at 7.15 a.m. and 2.30 p.m. Arrive at Digby at 8.15 a.m. and 3.30 p.m. LEAVE Digby at 8.15 a.m. and 3.30 p.m. Arrive at Yarmouth at 9.15 a.m. and 4.30 p.m.

BAPTIST BOOK ROOM.

180 GRANVILLE ST. HALIFAX. UNDAY-SCHOOL PERIODICALS OF THE American Bap. Publication Society NOW READY FOR FOURTH QUARTER.

THE BEST SERIES OF PUBLICATIONS FOR BAPTIST SUNDAY-SCHOOLS. Circulation last year over 30,000 copies. Improved and containing being made in the literary and mechanical features of the series, while the prices, already very low, are also being reduced.

6 GRADES.—18 PERIODICALS. PRIMARY GRADE. Picture Lessons, 3 cents per quarter; 12 cents per year. Primary Quarterly, 2 cents per quarter; 9 cents per year.

RENEW YOUR ORDER AT ONCE. GEO. A. McDONALD, Secy-Treas. AT A. P. SHAND & CO'S. Finest Shoes FOR THE LOWEST PRICES. WINDSOR, N. S.

STORY OF A LITTLE GIRL.

When I was a little girl I was always made happy when my father and mother let me to Richmond to visit my grandparents. Grandfather was the parson of the old church in the town. He had preached there forty years, and was quite an old man at that time.

THE HOME SOCIETY FOR THE PROTECTION OF MARRIAGE.

"Can you help me to Marry?" "I would like to, but I can't." "I have this essay society this evening. I French history class in a guild meeting, and get a mail lesson at five o'clock. 'No, you can't. I look work out yourself. I'll tip up my head pretty soon.'"

"Through at last," she said, giving a finishing touch to her hair. "I have this essay society this evening. I French history class in a guild meeting, and get a mail lesson at five o'clock. 'No, you can't. I look work out yourself. I'll tip up my head pretty soon.'"

WINTER ARRANGEMENT.

ON AND AFTER MONDAY, 24th NOV., 1900, Trains will run daily (Sunday excepted) as follows: LEAVE Yarmouth at 7.15 a.m. and 2.30 p.m. Arrive at Digby at 8.15 a.m. and 3.30 p.m.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL. OFFER FOR SALE ALL GRADES OF REFINED SUGARS AND SYRUPS OF THE WELL-KNOWN BRAND OF Peapath.

LIFE OF MAN BITTERS AND Invigorating Syrup, and one bottle has made a cure of me, for I have not been troubled in the same way since. Yours truly, Mrs. ROBERT KILLAM.

THE CANADA SUGAR REFINING CO. (Limited), MONTREAL. OFFER FOR SALE ALL GRADES OF REFINED SUGARS AND SYRUPS OF THE WELL-KNOWN BRAND OF Peapath.

RENEW YOUR ORDER AT ONCE. GEO. A. McDONALD, Secy-Treas. AT A. P. SHAND & CO'S. Finest Shoes FOR THE LOWEST PRICES. WINDSOR, N. S.

STORY OF A LITTLE GIRL. When I was a little girl I was always made happy when my father and mother let me to Richmond to visit my grandparents. Grandfather was the parson of the old church in the town.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.



News Summary.

—A whale created some excitement by coming within six miles of Cape...

—Peter Redpath, formerly of Montreal, and now of Chelmsford, has given...

—The Provincial Normal School was opened with a large attendance...

—Benj. Shane, a respected farmer belonging to Greenock Settlement, drove to St. Stephen on Saturday, and while...

—The bark Quebec which was abandoned by her crew in the late hurricane 100 miles off Halifax has been...

—A little daughter of John Wood, of Mount Albion, P. E. I., met with a peculiar mishap. She was playing in...

—The apple crop in Annapolis Co., which at first would be light this year, has been materially lessened by the storm...

—On the morning after the storm, when the waters were quite calm, some men standing at the head of Pickford & Black's wharf, Halifax, discovered a...

—The Sackville Post has drawn the attention of the ship railway people to the advantage of running a line from Annapolis to the dock, pending the completion of the line for the carriage of ships...

—The storm which swept the Nova Scotia coast on Monday last was one of the worst ever known in this country and reports are still coming in of the fearful havoc caused by it...

—The C. P. R. made arrangements for bringing about 1,000 soldiers to St. John from points along their line, and they were forwarded to Sussex where...

—On the 3rd inst. a number of skeletons of British soldiers were unearthed at Lundy's Lane, the scene of the memorable battle which occurred on the 25th of July, 1814...

—The Herald's Valparaiso despatch, says the provisional government issued orders on Saturday for the arrest of all pillagers, robbers and slanders of Congressional sympathizers...

—Chatham is cursed, says the World, with thieves who appropriate everything they can lay their hands on...

—A brick of gold weighing 23 1/2 ounces, the product of a small mine, owned by Messrs. Quirk & Thompson, was brought to the city yesterday by the latter gentleman...

—During the gale on Monday night, 7th inst., a large Bishop Pippin apple tree, planted by the loyalist at Shelburne in May, 1783, was blown down...

—A Liberal-Conservative paper is to be started in Digby next month. The following named have been elected provisional directors of the company...

—Some person, as cruel as he was foolish, started a story on Friday last that the Monticello had been lost crossing the bay...

—Farmer Delegates Davis and McQueen spoke at a public meeting in Annapolis on evening, Tuesday, the 19th of Cumberland as a farming district and of the experimental farm...

—The first number of the Canadian Voice under the new management will be issued at Amherst, on Friday next, from the Daily Press office...

—Saturday a lad named John Taylor, between nine and ten years old, got one of the toy whistles which are quite common among the boys and was amusing himself with it...

—The operation lasted two hours and was successful in securing the whistle. The operation lasted two hours and was successful in securing the whistle...

—Mr. Spurgeon continues to improve. His condition is now satisfactory. Mr. George Anderson estimates the production of gold in all the Australian colonies for 1890 at 1,572,813 ounces...

—A general election is to be held in Chili, on October 18. Senators, deputies, municipal officials and school directors will be voted for and the balloting will be conducted in accordance with the laws of the country already established...

—The Herald's Valparaiso despatch, says the provisional government issued orders on Saturday for the arrest of all pillagers, robbers and slanders of Congressional sympathizers...

which he had in his possession. The boy was terribly mutilated. —A new cable to the West Indies is among the probabilities...

—The overflowing of the Conougra threatens to cause further damage. An estimate places the total death list at 2,000. The worst is not yet known...

—Captain Thompson of the steamer Stockholm City, which arrived from London, reports on September 1 the boat-swain being seen grazing in the hold...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—The sudden changes liable at this season result in ill-effects on the system of the catarrh and perhaps consumption and death if not speedily treated...

—At Halifax, N. S., September 6, of cancer, James E. Inor, aged 67, deceased was a member of the First Baptist church, Halifax...

—At Port Medway, July 2, Catherine E. Borgald, aged 53, died four years; member of the church twenty-seven years; baptized by Rev. R. R. Philip...

—Died, at his home in Back Bay, September 1st, Andrew W. McGee, aged five years and four months, second son of Andrew McGee and wife...

—At Hillsboro, N. B., on August 1, of consumption, Minnie O. Lander. This little girl found peace in Jesus and was baptized by the pastor of the church...

—At St. Martins, September 9, Rob. Vail, in the 81st year of his age. Mr. Vail was one of the veteran shipbuilders of St. Martins...

—Peacefully passed away at Port Medway, August 15th, Bro. Wm. Daley, aged 74. He was baptized by Rev. Mr. Dickey...

—At Westport, N. S., September 2, E. S. Webster, of Cambridge, aged 20 years, was killed by falling from a window in the third story of his boarding house...

—At Inglewood, Illinois, Sept. 8th, Ormond O. Lyons, A. B., of Westville, N. S., member of the class of '93, while attempting to cross the railway track was struck by a passing train...

—At Newton Centre, Mass., on September 17, the wife of G. J. Coultter White of a daughter.

—At Wolfville, 10th inst., by Rev. R. D. Ross, Rev. A. Martell, of Newton, Mass., to Mrs. C. McNeil of Halifax, N. S.

—At the home of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...

—At the residence of the bride's father, Mr. Edward Gray, Waterville, Me., on Sept. 16, by Rev. B. H. Thomas, Edwin Lipsett to Helen...



ALL POINT TO US

Because they have purchased some of our Clothing, and found it up to the mark in quality and far below the mark in price...

SCOVIL, FRASER & CO., 47 King St., ROYAL OAK HALL Clothing House, SAINT JOHN, N. B.

WANTED!

HERE'S A SNAP FOR YOU, BOYS! I want all the old N. S., N. B. & P. E. L. STAMPS that I can get...



STRENGTH IS WHAT

JOHNSTON'S FLUID BEEF IMPARTS. Forms BONE and MUSCLE, and gives SOUNDNESS to the CONSTITUTION.

CARPETS & FURNITURE FOR SPRING 1891.

An immense collection of Household Goods from the different markets of the world. A LARGE VARIETY OF ARTISTIC DESIGNS.

HAROLD GILBERT'S, 54 King St., St. John.

A New Tea

Direct from China.

EAGLE CHOP

BLACK TEA

IS STRONG, IS PURE, IS NEW CROP,

HAS GOOD LEAF, HAS FRESH SMELL, HAS RICH COLOR.

PRICE IS HIGH, BUT —

EAGLE CHOP IS

GENUINE CHOICE TEA!

GET SAMPLES OF W. FRANK HATHEWAY, ST. JOHN, N. B.

NOTICE TO BUILDERS.

SEALED TENDERS, marked "Tenders for Tabernacle," will be received at the office of J. C. Dumaresq...

Do You intend to Build?

Send for our new pattern sheet of Mouldings. It is worth having, and will be mailed free to any address.

DOORS, SASHES, FRAMES, &c.,

A. CHRISTIE

Wood Working Co., 101 & 105 CITY ROAD, SAINT JOHN.

A GREAT "MEANS OF GRACE"

"The Bicycle is a great 'means of grace.' I get up sometimes at a Monday morning, nervous, headache, and hardly willing to see my best friends...



BRANTFORD SAFETY BICYCLES for men, \$20.00. "Baby Bicycles" for children, \$10.00. "Little Giant" for young men, \$25.00.

C. E. BURNHAM & SON,

83 & 85 Charlotte St., St. John, N. B.

STOP

spending your money for worthless medicines and buy a bottle of WISTAR'S BALSAM OF WILD CHERRY

THAT

will prove of inestimable value, as it is almost certain to cure at once that severe and rasping

COUGH

Burdock Cures HEADACHE. Blood Bitters Cures HEADACHE. Cures HEADACHE.

A Prompt Cure. Dear Sirs—I was very bad with headache and pain in my back...

REGULATES THE KIDNEYS.

WANTED. A GOOD CAPABLE GIRL to do general housework in a minister's family in the city of Portland, Me.

WANTED. A GOOD CAPABLE GIRL to do general housework in a minister's family in the city of Portland, Me.

—Rev. H. F. LaPlante, of the Telogus unit of the Upper Canada Conference, in the Canadian statistics in reference to that among these people...

—We had the opportunity of calling upon our Rev. L. J. Skinner, who is siding with his nephew, in Weston, Cornwall, sorry to learn that Bro. has not improved during and that he has little stronger. Our brother years of faithful service and there are many, no grateful remembrance received through his ministry...

—This compiler of the torical and Personal the fortieth anniversary of the Association, N. S., that he regrets having accidentally omitted a containing the names had labored in the bound. The number on names, among them faithful secretary of the other well known brothers that ought to pass an occasion, as, for example progress of the women's ment were necessarily want of time. It would similar efforts in other churches, to secure an ration and ample time sentation and consideration of interesting historical documents...

—Some of our ministers illness or the infirmity longer able to preach old. They gave themselves to this work in their youth. They have many to many. Now it need comfort and help becomes a bitter experience has lived an active life when he finds himself work, compelled to live what he is tempted to profitable existence. Men, and men are more sympathies with the measure shares its times the minister, on confident in his God's others, is tempted to life has been a failure of affliction is a punishment of cheer, a kind token of regard, may of the sick minister in Do not let him be forgotten...

—VERY ENCOURAGING Sunday evening upon monial in Christian work 4:25) the rector of expressed the belief that of controversy monial questions was and that while holding waveringly to those whom seemed alike so and Catholic in the could recognize an and conscientious whose conclusions practice widely differed. There could be no faith of their church, the of such opposite conclusions claiming but a small adherents of his own bore with him to his prayers and good wishes Christians, and would the living memory of and an active and good...

—That is to say, "The been so much different of feeling about mere of worship that one make the other. But not of enlightenment, this and so much charity who hold different opinions to cast or so to genuin pray for one another gress no doubt. What same denomination advanced in the good...

—The compiler of the torical and Personal the fortieth anniversary of the Association, N. S., that he regrets having accidentally omitted a containing the names had labored in the bound. The number on names, among them faithful secretary of the other well known brothers that ought to pass an occasion, as, for example progress of the women's ment were necessarily want of time. It would similar efforts in other churches, to secure an ration and ample time sentation and consideration of interesting historical documents...

—Some of our ministers illness or the infirmity longer able to preach old. They gave themselves to this work in their youth. They have many to many. Now it need comfort and help becomes a bitter experience has lived an active life when he finds himself work, compelled to live what he is tempted to profitable existence. Men, and men are more sympathies with the measure shares its times the minister, on confident in his God's others, is tempted to life has been a failure of affliction is a punishment of cheer, a kind token of regard, may of the sick minister in Do not let him be forgotten...

—VERY ENCOURAGING Sunday evening upon monial in Christian work 4:25) the rector of expressed the belief that of controversy monial questions was and that while holding waveringly to those whom seemed alike so and Catholic in the could recognize an and conscientious whose conclusions practice widely differed. There could be no faith of their church, the of such opposite conclusions claiming but a small adherents of his own bore with him to his prayers and good wishes Christians, and would the living memory of and an active and good...

—That is to say, "The been so much different of feeling about mere of worship that one make the other. But not of enlightenment, this and so much charity who hold different opinions to cast or so to genuin pray for one another gress no doubt. What same denomination advanced in the good...

—The compiler of the torical and Personal the fortieth anniversary of the Association, N. S., that he regrets having accidentally omitted a containing the names had labored in the bound. The number on names, among them faithful secretary of the other well known brothers that ought to pass an occasion, as, for example progress of the women's ment were necessarily want of time. It would similar efforts in other churches, to secure an ration and ample time sentation and consideration of interesting historical documents...

—Some of our ministers illness or the infirmity longer able to preach old. They gave themselves to this work in their youth. They have many to many. Now it need comfort and help becomes a bitter experience has lived an active life when he finds himself work, compelled to live what he is tempted to profitable existence. Men, and men are more sympathies with the measure shares its times the minister, on confident in his God's others, is tempted to life has been a failure of affliction is a punishment of cheer, a kind token of regard, may of the sick minister in Do not let him be forgotten...

—VERY ENCOURAGING Sunday evening upon monial in Christian work 4:25) the rector of expressed the belief that of controversy monial questions was and that while holding waveringly to those whom seemed alike so and Catholic in the could recognize an and conscientious whose conclusions practice widely differed. There could be no faith of their church, the of such opposite conclusions claiming but a small adherents of his own bore with him to his prayers and good wishes Christians, and would the living memory of and an active and good...

—That is to say, "The been so much different of feeling about mere of worship that one make the other. But not of enlightenment, this and so much charity who hold different opinions to cast or so to genuin pray for one another gress no doubt. What same denomination advanced in the good...

—The compiler of the torical and Personal the fortieth anniversary of the Association, N. S., that he regrets having accidentally omitted a containing the names had labored in the bound. The number on names, among them faithful secretary of the other well known brothers that ought to pass an occasion, as, for example progress of the women's ment were necessarily want of time. It would similar efforts in other churches, to secure an ration and ample time sentation and consideration of interesting historical documents...

—Some of our ministers illness or the infirmity longer able to preach old. They gave themselves to this work in their youth. They have many to many. Now it need comfort and help becomes a bitter experience has lived an active life when he finds himself work, compelled to live what he is tempted to profitable existence. Men, and men are more sympathies with the measure shares its times the minister, on confident in his God's others, is tempted to life has been a failure of affliction is a punishment of cheer, a kind token of regard, may of the sick minister in Do not let him be forgotten...